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A suggested program for extended sessions to be incorporated into the general program for Christian education of juniors in the Evangelical Mission Covenant Church

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College of the Pacific
Stockton, Calif.

A SUGGESTED PROGRAM FOR EXTENDED SESSIONS
" TO BE INCORPORATED INTO THE GENERAL PROGRAM
FOR CHRISTIAN EDUCATION OF JUNIORS
IN THE EVANGELICAL MISSION
COVENANT CHURCH

A Thesis
Presented to
the Faculty of the Department of Bible and
Religious Education
College of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Alva M. Johanson
June 1949

TABLE OF CONTENTS

CHAPTER	PAGE
SECTION I	v
I. A PHILOSOPHY FOR THE DENOMINATIONAL CURRICULUM FOR CHILDREN	1
The Curriculum of Christian Education	4
Progress in the Program of Christian Education	7
II. PRINCIPLES AND OBJECTIVES	11
Principles of Education	12
Looking Back upon Christian Education	14
Principles of Christian Education	16
Interdenominational Objectives	19
Denominational Objectives	21
III. BUILDING THE CURRICULUM FOR CHRISTIAN EDUCATION FOR CHILDREN	27
What Constitutes the Curriculum in Christian Education	28
Principles Involved in the Process of Guiding Curriculum Building	32
Organizing Experiences Into Courses of Study	37
Sunday School and Extended Sessions	45

	111
CHAPTER	PAGE
SECTION II	46
IV. A PROGRAM FOR EXTENDED SESSIONS FOR JUNIORS	
IN THE MISSION COVENANT CHURCH	47
Weakness of the Church and Suggested	
Solution	47
General Program for Extended Sessions	
for Juniors	49
Specific Goals and Objectives	51
Suggested Curriculum for Extended Sessions	
for Juniors	53
Activity Approach to Teaching	60
Sample Unit on the Story of the Bible	62
Introduction	63
Purposes	63
Worship	64
Songs	66
Visual Material	67
Activities	68
Extra Activities Which can be Used with	
any Unit	69
Teacher's Bibliography	71
Pupil's Bibliography	74
Session One: The Bible--The Book of the	
World	75

CHAPTER	PAGE
Session Two: First Writers of the Bible	82
Session Three: How the Hebrew in Jesus' Time Learned the Bible Stories	89
Session Four: New Testament Stories and How They were Written	93
Session Five: The Task of the Translators	98
Session Six: The Bible Changes Lives	103
Session Seven: My Bible	107
BIBLIOGRAPHY	111

SECTION I

CHAPTER I

A PHILOSOPHY FOR THE DENOMINATIONAL CURRICULUM FOR CHILDREN

As we look upon education today we notice quite a different emphasis from that of even twenty-five years ago, when the accumulation of much knowledge and many skills was the chief objective. There is a noticeable decrease in emphasis on the accumulation of facts for facts' sake, and the curriculum has been enlivened by the utilization of real-life situations.

The aim of the modern program of education has been shifted from imparting information and perfecting skills to guiding purposes, attitudes, and interests of the pupils. These principles apply as much to Christian as to secular education. Certainly there must also be the imparting of information from the Bible as God's Word in order that growing youth of today may know and accept Christ as the "Way, the Truth, and the Life," but true Christianity can never be learned apart from living, because it is life.

The present arrangement in most of the Mission Covenant Churches, as in most other Protestant groups, makes it very difficult to carry on an up-to-date program of Christian education. In the first place most churches were not built for educational purposes and so do not have

sufficient room for such a program. Secondly, the majority of Sunday School teachers and workers are untrained and for this reason do not understand how the modern trends of education can be followed in the church school. The third, and probably most serious, obstacle is the extremely limited period of time allotted to education in the church's program. In the majority of churches the child spends only from forty to sixty minutes out of the entire week in Sunday School, where he is to receive most of his Christian instruction and guidance. Often this time is cut considerably shorter by the irregular attendance of the pupil. Many of the children come from homes where there is little or no interest in God or the church, and so the only Christian training they receive is that given by the Sunday School.

The high school and young people's program has been supplemented by various types of youth meetings, some of which have been held Sunday evenings, and others on various nights during the week. The Vacation Bible School has also become rather popular in recent years. In the majority of churches it is held three hours a day for two weeks out of the summer. In many cases children attending have received more concentrated Christian teaching during this brief period than throughout the entire year in the Sunday School. Summer youth camps have also become an

important means through which the program of Christian education has been supplemented and specific evangelistic emphasis has been made.

In spite of these various efforts we realize that we are still devoting far too little time to the Christian education of boys and girls. It is, therefore, the purpose of this thesis to present a week-day extended program to supplement the present Sunday School and Vacation Bible School curriculum for juniors, (ages 9-11), in the Mission Covenant Church, and to challenge workers to use modern and improved methods of teaching.

In order to give the proper foundation upon which to build a study of this kind, we will continue in this introductory chapter with a discussion of what we believe concerning the curriculum of Christian education in general. Chapter Two deals with "Principles and Objectives." The basic principles of all education are followed by a brief history, and the basic principles underlying Christian education in particular. The chapter continues with interdenominational and denominational goals and objectives based upon these principles. Chapter Three is devoted to "Building the Curriculum in Christian Education for Children." This chapter includes a brief discussion of types and planning of units and a study differentiating between units for the Sunday School and

units for an extended session as is suggested in this thesis.

The major emphasis, however, is given to Section Two, Chapter Four, where, in a specific way, a program of Christian education for junior clubs in the Mission Covenant Church is outlined. Chapter Five gives a sample unit: "The Story of the Bible." Through such a program it is possible to add to the opportunities offered in Sunday School, further opportunities for real Christian living under the careful guidance of conscientious leaders, and also to increase the time available to receive definite knowledge and experiences of worship through the study of God's Word as well as through sacred music and religious art.

I. THE CURRICULUM OF CHRISTIAN EDUCATION

In order to discuss the program of Christian education in the Church, we must define the much used and little understood word "curriculum." Vieth, in his book The Church and Christian Education, gives three conceptions of this word.

In the broadest sense of the term, all life is the curriculum. There is no experience which does not have an influence on what people become. And if religion is concerned with all phases of life, then most of life's experiences may be thought of as the religious curriculum. . . . The distinguishing feature of this conception of curriculum is that it

sees the individual as a whole, in all his contacts, and recognizes the outcome in his character as the result of all these forces.

This conception of curriculum is too broad for practical purposes. That all these forces are important in growth and development cannot be denied. Indeed, it is because they have so often not been taken into account by the church that Christian education has been comparatively ineffective. But we need a conception of curriculum which gives a church board of Christian education something tangible to work with.

A second way in which the curriculum of Christian education is defined has it include all those activities and experiences which are initiated or utilized by the church for the achievement of the aims of Christian education. These activities and experiences will include things done for the pupils, activities which the pupils themselves are led into doing, environing conditions which influence thoughts and attitudes, persons with whom the pupils come in contact, fellowship groups in which they are immersed, books and other source materials, and their life situations and problems outside the church which are used as illustrations of Christian living and the setting for Christian conduct. The distinguishing feature of this conception of curriculum is that it embraces the conscious efforts of the leaders in the church to help its pupils to put their entire lives under the guidance and control of the Christian gospel.

There is yet a third conception of curriculum. This limits the term to the prepared materials for use in the church's program of Christian education. This includes books for teachers and pupils, periodicals, pictures, hymns and music, slides and motion pictures. The term "lesson materials" is often used to describe these printed materials. The distinguishing feature of this conception is that it views curriculum from the standpoint of what may be done for the local church by some outside group to cause it to have an effective program.¹

¹ Paul H. Vieth, The Church and Christian Education (St. Louis: The Bethany Press, 1947), p. 134-135.

As one can see through careful study of these definitions, the second and third are essential to the understanding of a successful program of Christian education. The use of carefully prepared and organized materials is essential to growth, and yet the use of materials alone is meaningless unless they come to life within the program of the local church.

Then we have the difficulty of deciding upon the organizing principle of the curriculum. Shall it be content-centered or child (experience) centered? Both points of view are still current. Those who advocate a content-centered curriculum emphasize content for content sake. Those who defend the "child-centered" view emphasize the importance of the child's "experiencing" that which is to be learned.

As we study the two viewpoints, it becomes clear that we cannot settle this question with an either - or answer.²

The needs of the pupils must be known but the answer to those needs must be found outside the pupil himself. There is a "given" -- a content, and that content has been given in God's revelation of himself in the Scriptures. The content is God's Word which God spoke to the prophets and which to them became the central authority for life. That Word later became incarnate in a person, and it is

² Infra, Chapter III, p. 29-32.

this Person who is the center of the program of Christian Education.

That Word will have meaning and authority for the present generation only as it is addressed to the needs of the individuals of this generation To a learner conscious of his need, the content of Christian education can be only the Gospel -- the good news of God's love which redeems, pardons, and transforms life.³

We can then state the purpose of a curriculum of Christian education as follows: to confront individuals with the gospel of Jesus Christ, leading them to an experience of salvation through Him and nurturing within them a life of faith, hope and love which will be in harmony with the gospel and expressed in their everyday living. This denotes two necessary aspects of the program: the teaching, which begins with the first contact with the child and continues through to the last contact with the adult; and the individual's personal experience of salvation, which will take place at the stage of development when the individual recognizes his own sin and therefore his need of a Savior.

II. PROGRESS IN THE PROGRAM OF CHRISTIAN EDUCATION IN THE EVANGELICAL MISSION COVENANT CHURCH

There have been encouraging developments in various

³ Christian Faith and Life, A Program for Church and Home (Philadelphia: The Presbyterian Board of Christian Education, 1948), p. 3.

phases of the program of Christian education. The emphasis in most cases is no longer entirely centered upon the accumulation of Biblical knowledge alone but is extended to include the using of such knowledge in everyday Christian experience and life. More and more we are coming to realize that accumulation of knowledge is made valuable only as it finds expression in the life of the individual.

Another great improvement may be found in the grading of materials. It was not so many years ago that the Uniform Lessons were used throughout the Sunday Schools. Now there is growing concern among curriculum committees and lesson writers to fit their selections and materials to the age and grade of the pupils. The same Bible stories are now seldom used for beginners and adults. It is realized that the experiences and needs of the different age groups are very different; therefore materials must be graded to meet those differences. A growing concern is also being shown in the areas of content to be covered in lesson materials. As the leaders in Christian education are becoming increasingly aware of the needs of the whole child, they realize that there are many areas of life which need to be considered in Christian teaching if it is to produce well-rounded Christian personalities. There is also a growing interest

in bringing supplementary materials such as colored pictures, slides and other visual aids, suitable hymns and music, and other resources into the church. Much improvement has also been made in the general appearance of materials. The paper is of better quality, the type is clear and better adapted to the age of the pupils, and the illustrations are more attractive and better suited to the various age groups.

The importance of the home in the curriculum of Christian education is gaining increasingly more attention. As all children spend the greatest part of their time under the direct influence of their homes, we cannot overestimate the importance of this phase of the curriculum. We cannot set up a program of Christian education excluding the mothers and the fathers. Although parents do have a distinct obligation for the Christian nurture of their own children, it is the church's responsibility to work cooperatively with them in this great task. In homes where Christian interest is decidedly lacking, there is a real problem, but in such cases it becomes the church's responsibility to lead both parents and children to see the great need for Christ in their lives.

The living church is a teaching church, and periods of formal instruction are necessary. In this program pastor, parents and teachers in the

church school all have a share and a responsibility. But a great deal of the most effective teaching results when no one is conscious of the fact that teaching is being done, i. e., when the church is honestly seeking in the things it does to be a living witness to the Gospel.⁴

⁴ Ibid., p. 5.

CHAPTER II

PRINCIPLES AND OBJECTIVES

A careful study of the public school program of education and the church's program of Christian education reveals much similarity. Both are definitely aimed toward the growth of the child and the development of character. This chapter will further discuss the basic principles of all education, and will then give a brief history and the principles for a program of Christian education. The interdenominational and denominational objectives which are founded upon these principles will also be discussed in this chapter.

The question which faces us as we think of all education is: How do we learn? The basic principles of general education can give us much help in answering this question; not that one could lift out the program of secular education and place it intact in the church, but the church does now recognize that it is the same person with the same tendencies and capacities who learns history and geography in the public school who will learn Christian truths in the Sunday School. Therefore, the same general principles of education will apply.

I. PRINCIPLES OF EDUCATION

Education involves intelligence. Training may be concerned with action only, but education is more than training. Education takes place when persons are made aware of the factors involved in the situation, and in the light of the relevant considerations exercise judgment and choice.¹

The first of the basic principles of education is that we learn by doing. Burton states it thus: "We learn what we do and do what we learn."² We cannot separate life and education, nor is it possible to separate experience and learning. "The process of learning by doing, reacting, undergoing, is called experiencing."³

Secondly, the child learns as a whole being and not as individual parts. It is impossible to separate the mind and the body of the child, or to omit his emotions. He comes to Sunday School with all three, and he uses all three in the learning process, whether he is guided or not. He may have been taught to say the Ten Commandments, but he may have learned to dislike memorizing Scripture

¹ International Council of Religious Education, Christian Education, Today. A Statement of Basic Philosophy (1940), p. 12.

² William Henry Burton, The Guidance of Learning Activities (New York: D. Appleton - Century Company, Inc., 1944), p. 11.

³ Ibid., p. 61.

and have developed an attitude of irreverence in the house of God. Or he may have learned the story of Samuel while developing an attitude of disrespect for his own church because of an unattractive classroom. No child can react piecemeal, nor is it possible to control any given situation so that only selected items will affect him. Every part of the child responds favorably or unfavorably to every part of the teaching situation.

A third basic principle is that there is an interaction of heredity and environment which affects learning. There are very definite inherited potentialities within each individual, but just how they will develop or be realized depends upon the environment. The suggestion that desired results might be attained by skillful manipulation of the environment gives much courage to the educator, whether he is in the field of Christian or secular education.

A fourth principle which is basic to all education is that the individual needs of the pupils must be recognized. Children in the various age groups differ considerably in understanding and degree of maturation. Even within the same age group pupils differ greatly according to experience and inherent ability. Therefore it becomes very important to consider the needs of the individual child in the construction of the curriculum. It is not

enough that teachers realize the existence of these needs; pupils also must recognize them and thus be led to cooperate in the making of goals which they recognize as being worthwhile to achieve. These objectives should allow for the growth and progress of each pupil according to individual abilities and capacities.

It is not difficult to see how readily these basic principles of education can be applied to the teaching program in the Christian church. There is much that can be learned from the public school that will be of direct help to the church in carrying out the great commission given by Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: . . . "4

II. LOOKING BACK UPON CHRISTIAN EDUCATION

Christian education is founded upon a love for God and upon the possibility of salvation through His Son, Jesus Christ. It is not something new and different but dates back as far as Christianity itself. The church has always been interested in teaching growing persons the Word of God and leading them to accept Christ as their

⁴ Matthew 28:19-20.

personal Savior and to live according to His teachings.

The organized program of Christian education through the Sunday School has, however, been a comparatively new venture in the history of the Protestant Church. It has made rapid advancement and its influence has been marked. When Robert Raikes, a Christian layman, had impressed upon him the sad condition of the boys and girls of his own city, Gloucester, England, he began to experiment with various methods to help these poor, ragged, underprivileged children who were getting into trouble on every hand. As a result the Sunday School was begun in 1780 when a group of these children were gathered together under the leadership of four paid teachers for five hours each Sunday. The primary purpose was to give them the rudiments of education, but religious emphasis was very definitely a part of the whole program.

In spite of a great deal of opposition this movement became very popular and grew rapidly. Various societies and organizations were formed. The Wesleyan revival, later, used the Sunday School as a very definite evangelistic tool. In 1825 the American Sunday School Union was established, and its missionaries began evangelistic work on the American frontier. From this time on, the purpose of the Sunday School has been definitely religious. We have reason to be thankful to God for what

has been accomplished during the years through this Christian institution in spite of the fact that it has been severely handicapped by the lack of trained workers, facilities, and time.

When the Sunday School first became popular, it functioned without any thought on the part of leaders, of grading the pupils. Neither was there any thought of grading the curriculum. Churches were built solely for worship, with no thought of the needs of their growing youth. Even after the Sunday School was generally accepted, it functioned independently, as a step-child of the church itself. It is only in recent years that a few of the church's leaders have come to realize that it is impossible to separate Christian education and worship. Each is an important part of the whole program. This means that the church has an obligation which it cannot escape. It is responsible for its youth, and must set up a program through which it can reach, win, and educate the boys and girls of the community.

III. PRINCIPLES OF CHRISTIAN EDUCATION

Therefore, "the concern of Christian education is to help persons, whether young or old, to live as Christians--to face the actual situations that their world presents to them and to resolve the issues involved

in terms of Christian values and purposes."⁵ The principles of Christian education as stated in Christian Education Today, the International Council of Religious Education,⁶ are paraphrased as follows:

1. Christian education takes place through fellowship in Christian living and the sharing of Christian faith. Teachers, parents, and other mature members of the fellowship seek definitely to help the immature to understand the meaning of this faith as it has been experienced by others, and to lay hold for themselves upon the source of this faith.

2. In the Christian church growing persons participate. To the degree that it is able to engage them in the ongoing life of the church, in its worship, and in the various activities which it undertakes or fosters, the church is able to employ a full educational method which interweaves fellowship and participation with communication and instruction.

3. Christian education is an on-going process related to every phase of the whole of living, involving the family, citizenship, and intellectual, moral, and

⁵ International Council of Religious Education, Christian Education Today. A Statement of Basic Philosophy (1940), p. 12.

⁶ Ibid., pp. 13-16.

aesthetic activities resulting in changed and changing life. The changes which Christian education seeks to achieve are not limited to personal living. They involve society as well.

4. Christian education is aimed toward the Christian growth of the whole person. It takes into full account the emotional life of persons and groups as well as their intelligence. It definitely and systematically cultivates appreciation of righteousness and artistic living. This it does, not as something apart from the total learning process, but as an integral phase of dealing with life situations in Christian ways. Such appreciation of life's higher values may well find its chief expression in the warm synthesis of Christian worship, when persons come before God in prayer and commit themselves to His will and grace.

5. Vital and creative Christian education must start with the present interests of persons and groups, but it does not end there. It is the obligation of Christian education to expand immediate or temporary interests into spiritual values that actually control life. A program of Christian education should be based upon discovered needs, which may or may not have been felt by the persons or groups to be educated.

6. Christian education must give growing persons a

sound working knowledge of the origin, nature, and message of the Bible, the development of Christian concepts, and the growth of the church throughout the world.

7. Christian education must cultivate sensitiveness to the Spirit of God creatively at work in the world today, thus helping growing persons to be aware of and responsive to the revelations of God.

8. Christian educators should, at all stages and in all phases, have a sense of mission and direction which is expressed in specific goals and objectives.

IV. INTERDENOMINATIONAL OBJECTIVES

The International Council of Religious Education has set forth a statement of objectives for Christian education which is used by many denominations. The objectives are as follows:

I. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.

II. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and His cause, and will manifest itself in daily life and conduct.

III. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.

IV. Christian education seeks to develop in growing

persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world embodying the ideal of the Fatherhood of God and the brotherhood of man.

V. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians--the church.

VI. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.

VII. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

VIII. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.⁷

As these objectives have been made with all denominations in mind, they are, of necessity, very general. In adapting them to a particular denomination and then to the local church within that denomination, it is necessary to become more specific. Objectives must be made with consideration for the discovered needs of the pupils, and therefore will vary to some extent, according to the beliefs of denominations.

⁷ International Council of Religious Education, Curriculum Guide for the Local Church (1946), p. 8.

V. DENOMINATIONAL OBJECTIVES

In discovering the objectives of the program of Christian Education in the Mission Covenant Church, some research was necessary. The Evangelical Mission Covenant Church of America is a non-creedal denomination; therefore it has no written documents upon which such a statement of objectives might be based. This lack is more apparent than real for the church does have very definite principles which are basic to Christian living.

The Reverend Nathaniel Franklin, the former Executive Secretary of the Board of Youth Work, did much to advance the program of Christian education in the Covenant Church and make people conscious of the individual needs of the pupils. He worked long and hard to promote the change from the old Uniform Sunday School Lessons to the new Covenant Graded System. This important change did take place under his leadership. Franklin also wrote and edited many articles and pamphlets dealing with the Sunday School and its program, among the most recent being The Sunday Bible School, a pamphlet published by the Covenant Sunday School and Young People's Department (later changed to Covenant Youth Board), Chicago, 1944. In this publication he lists the following objectives toward which the teaching in the Sunday School should be directed:

1. To foster in growing persons a consciousness of Christ's love and of his Lordship.
2. To lead them into an experience of his saving grace, in which experience the Holy Spirit effects a spiritual union between the individual and God.
3. To lead them to grow in the knowledge of Christ's will as expressed in his teaching.
4. To lead them to grow in Christlikeness by living in loving obedience to his commandments.
5. To guide them into an abiding and ever deepening fellowship with Christ and with them that are his--his church.
6. To inspire them to minister to the spiritual needs of men lost in sin by winning them for Christ.
7. To inspire them to minister, both as individuals and as a fellowship of disciples, to the physical needs of men.
8. To inspire them to wait for the return of their Lord to receive from him the crown of glory that fadeth not away.⁸

In order better to understand these objectives, it is necessary to include the section which Franklin entitles "Its Great Postulate: A Living, Present, Omnipotent Christ":

As religious experience and therefore, religious education postulates God, so Christian experience and therefore Christian education postulates Christ--a living, present, omnipotent Christ.

Here we begin, not with man's experience in seeking God, but with God's experience in seeking man.

⁸ Nathaniel Franklin, The Covenant Sunday Bible School (Covenant Church School Publications, Chicago: Covenant Sunday School and Young People's Department, 1944 edition), p. 5.

"For God so loved the world that he gave . . . "
John 3:16.

"Herein is love, not that we loved God, but that
he loved us, and sent his Son . . . " I John 4:10.

By revelation and the incarnation the eternal
invisible God has placed himself within reach of the
experience of man.

Historic Christian education "ceased not to teach
and to preach Jesus as the Christ" (Acts 5:42).
Before defining its aims in terms of man's experienc-
ing Christ in knowledge, attitudes, obedience, and
worship, Christian education must of necessity
announce the appearance within the realm of human
experience of the Messiah of God. Christian educa-
tion, therefore, affirms and proclaims:

That the crucified and risen Jesus is the Christ--
the Sacrifice and Anointed One of God;

That the way of Christ's redemption for men is
revealed in Sacred Scripture--the Bible;

That the ascended Christ through the Holy Spirit
dwells in the Church, his body;

That the eternal Christ dwells mystically in the
heart of every believer.⁹

In the light of the new and broadened meaning of
curriculum the above objectives seem somewhat limited.
There are certain important emphases that need to be
added in order to include every phase of living.

After several interviews with the Executive
Secretary and various members of the present Youth Board
it was concluded that generally the program of Christian
Education in the Evangelical Mission Covenant Church

⁹ Ibid., p. 5.

is being guided by the objectives as stated by the International Council of Religious Education, but with the denomination's own interpretation. However, in the light of the essential beliefs and doctrines of the Mission Covenant Church these objectives are not quite adequate as basic goals for the program of Christian education. Consequently, after observing Sunday schools and youth groups at work in almost all the churches in the California Conference and after many discussions with pastors and leaders from other conferences throughout the country, the writer ventures to make the following statement of possible objectives for a program for extended sessions for Juniors in the Mission Covenant Church.

Christian Education seeks:

1. To develop in growing youth and adults a faith in God as Creator and Sustainer of all living things, and a sense of personal relationship to Him.
2. To develop a consciousness of Jesus Christ as God's Son and as Savior of mankind.
3. To develop in all persons a belief in the Bible as the inspired word of God and as the perfect guide to Christian living.
4. To lead growing persons into a consciousness of sin and an experience of Christ's saving grace through which the individual is reconciled to God.

5. To develop an understanding of the personality of Christ and a knowledge of his will as expressed in his life and teaching.

6. To develop increasing understanding of Christian principles which will result in a continuous growth and development of Christlike character by living in loving obedience to his commandments.

7. To guide individuals into an ever deepening fellowship with Christ and with them that are his, through participation in the Christian Church.

8. To inspire them to minister to the spiritual needs of men lost in sin by winning them for Christ.

9. To inspire them to minister both as individuals and as a fellowship of Christ's followers to the intellectual and physical needs of society.

10. To develop in all persons an understanding of the importance of establishing a Christian home and to live in the home according to the ideals and standards set forth by Christ.

It is not only important that leaders in Christian education have definite principles and objectives in mind as they plan the general program for the churches, but it is equally important that teachers, local workers, and all lay-people within the church have a knowledge of these goals and consciously plan the curriculum within

their own church to accomplish them in the lives of their growing youth.

CHAPTER III

BUILDING THE CURRICULUM FOR CHRISTIAN EDUCATION FOR CHILDREN

The detailed definition of the curriculum in Chapter One and the outline of basic principles and objectives in Chapter Two give a foundation upon which to build the curriculum in Christian education for children. The present chapter will deal with what constitutes the curriculum, principles involved in guiding curriculum-building, and the organization of experiences into courses of study.

Says G. M. Whipple in an article entitled "What Price Curriculum-Making?":

. . . too much of present-day curriculum making is amateurish, trifling and a sheer waste of time-- nay, worse than that, an injection of pernicious confusion in what should be orderly progress. The let-everybody-pitch-in-and-help method is ludicrous when applied to curriculum-building. It is too much like inviting a group of practical electricians to redesign a modern power plant.¹

The other point of view was expressed in an answer by Howard K. Bauernfeind a few months later in the same periodical. The answer was entitled "What Value Curriculum Making?":

¹ Guy M. Whipple, "What Price Curriculum-Making?" School and Society, 31:368, March 15, 1930.

Some of this work is doubtless amateurish; . . . but all of it has helped to focus the attention of teachers and school officials on the faults of the past scheme and on the present needs of the pupils and schools.

.
It has motivated study in the field of the curriculum and has helped to reveal to the teachers some idea of what the new may accomplish. At its worst curriculum making by the teachers has given to the school systems generally some sense of discrimination and evaluation; at its best it has brought about more progress and interest in teaching than could otherwise have come from a half century spent in accepting, placidly, the directions and formulas prepared by the professional curriculum maker.²

Many people today agree with Whipple in his criticism of modern curriculum-making in the public school, but they fail to see that every teacher has a vital part in this important task whether or not he recognizes it. It is under his leadership and direction that any curriculum actually takes form, and he will assume this responsibility poorly or well according to his previous training and the present guidance he is given. This is no less true in the program of the church.

I. WHAT CONSTITUTES THE CURRICULUM IN CHRISTIAN EDUCATION?

"The chief confusion of religious education is the lack of knowledge of what constitutes a curriculum."³

² Howard K. Bauernfeind, "What Value Curriculum Making?" School and Society, 31:711, May 24, 1930.

³ Aubrey B. Haines, "In Search of a Church School Curriculum," Religious Education 61:242-3, July-August, 1946.

Some would say visual aids, others lesson quarterlies, and still others would say memorization of Scripture. Each of these emphases would certainly help the child master the facts of the lesson, but does this mean that he has mastered its meaning and practiced its application?

In determining the content of the curriculum it is necessary first to clarify the ends of Christian education. These ends have been carefully worked out in the objectives stated in Chapter Two.⁴ These purposes make it clear that the ends of Christian education cannot be realized in attendance, church membership, or even in the accumulation of Biblical knowledge, but rather in changed and changing life.

Those Sunday School teachers who faithfully teach the subject-matter of the Bible are doing so on the assumption that the convictions, habits, understandings and attitudes which, they are certain, will come from such study will change the lives of the pupils immediately or in the future. Those who would advocate a curriculum centered in the needs and problems of the pupils agree with many of the subject-matter people as to the ultimate goals, but they are convinced that the best way to reach these goals is to give opportunity for real life

⁴ Supra, pp. 25-26.

experience in which pupils can grow toward these objectives under competent guidance. But the truth still remains that Christian education which is not centered in the Bible is weak indeed, and teaching which does not meet the present needs of the child or give opportunity for practicing truths which he has learned, will not result in changed lives. Therefore, neither emphasis can be discarded; rather it is a bringing together of the two viewpoints that will result in a complete curriculum for the Christian education of boys and girls.

In his book, The Curriculum of Religious Education, Bower⁵ answers the question "What constitutes the curriculum as enriched and controlled experience?"

1. First of all these experiences must be real. They must be actual situations. The weakness of much religious training is that it has consisted of abstract precepts taught out of relation to real life.

2. Curriculum experiences should be typical. This means they should be typical with reference to actual situations in real life.

3. Curriculum experiences should present alternatives and involve choices.

⁵ William Clayton Bower, The Curriculum in Religious Education (New York: Charles Scribner's Sons, 1925), pp. 164-179.

4. Experiences should be continuous and should involve interrelatedness of all experience. This is particularly important in Christian education, as one of its underlying purposes should be to relate its ideals and motives to all experience.

5. Experiences should also be selected on the basis of the amount of knowledge that can be absorbed. Knowledge is both the product and instrument of intelligence. The emphasis of education on experience does not in any way lessen the importance of knowledge.

6. Curriculum experiences must be capable of indefinite expansion. Beginning with the limited world of the child, the curriculum expands as life advances.

7. Experiences should be selected that are social and can be shared. Life is becoming more and more a social affair, and mankind is becoming more and more interdependent.

8. Experiences should also be selected on the basis of their requirement of the disciplined will. Life calls for a determination to see things through in spite of the many obstacles in the way. This requires patience and perseverance, which come from a real discipline of the will.

The experience curriculum, then, has its beginning in problems and situations which face children in their

immediate living. It also advocates that the teacher and his pupils constitute the major planning unit.

The experience curriculum is planned by the children, the teacher, the teaching staff, and the community. Curriculum planning, from the point of view of this conception, is not something which is done before the learning takes place but is an essential part of the learning process itself and must be carried on as long as learning or life persists. Thus curriculum planning is seen as a fundamental part of the development of a person living and learning in a democratic society.⁶

II. PRINCIPLES INVOLVED IN THE PROCESS OF GUIDING CURRICULUM BUILDING

Gladys L. Potter says, "All curriculum material that amounts to anything is developed or organized by classroom teachers."⁷ This is just as true in the church as it is in the public school. But too often quarterlies are handed out regularly for teachers to "follow," and instead of using them as a suggestive guide, they teach from them almost in parrot-like fashion, repeating word for word what has been given them. If teachers in Christian education would catch the vision of the boundless opportunities before them, and would receive guidance

⁶ Virgil E. Herrick, "Planned and Unplanned Curriculum," Elementary School Journal, 47:570, June, 1947.

⁷ Gladys L. Potter, "Teachers Guide the Curriculum," Journal of the National Education Association, 36:564, November, 1947.

and encouragement in using these opportunities, they would become revitalized in their task and begin to use some of their own initiative and ingenuity in building the curriculum together with their pupils and according to the pupil's specific needs.

Parents, too, must be remembered at this point. The cooperation between church and home cannot be overestimated. The program of Christian education will succeed only as far as the church and parents unite in this great task. All parents are teachers of their own children, and many times they teach others' children as well. Where values, faith, and conduct are involved, the home either builds up or undermines that which has been taught in the church. "To aim at the center of the problem, and not at the fringes, the church must aim for the family unit instead of the individual child only."⁸

Many leaders have realized the importance of school-parent cooperation in the development of the curriculum. Various experiments have been made with Workshop Planning sessions where leaders, parents, and teachers have discussed various emphases that each group considered necessary in the program of the Sunday School and church.

⁸ Wesner Fallow, "Church Schools for Sunday Schools," Religious Education, 60:102, March-April, 1945.

Paul J. Misner⁹ writes in an article, "The Parents' Role in Curriculum Planning," about an experiment in which selected groups of parents were invited to visit classrooms regularly for six weeks and then discussed their observations with the teachers and administrators. Many suggestions and much greater insight are gained by such cooperation.

Curriculum planning is very definitely a part of the classroom activity. The teacher, however, is not left alone to plan the entire educational program for his pupils. There are specially trained people who work on curriculum committees in setting up an over-all curriculum for the guidance of lesson writers and teachers of all age groups. These specialists follow definite principles in planning and writing curricula.

In curriculum building it must be recognized that a central core of experiences must be provided from nursery school through college, which is concerned with our culture and with living in this culture.

A second principle guiding curriculum building recognizes that growth is continuous and that while each level has specific problems, the differences are quantitative rather than qualitative.

The third principle guiding curriculum development

⁹ Paul J. Misner, "The Parents' Role in Curriculum Planning," Journal of the National Education Association, 37:156-7, March, 1948.

is the recognition of the contribution of our heritage and the need for studying the past wherever it is essential for understanding the present.

A fourth major principle in curriculum building is the need for guiding children's mastery of essential skills.

The fifth principle in curriculum building is concerned with providing experiences in social living through participation in group activities in the school community which will stimulate the development of effective social skills.¹⁰

It is not only important that specialists follow these principles but that local teaching staffs and individual teachers as well have them in mind before any attempts are made at curriculum-building in either secular or Christian education.

The discussion in this chapter has been general and could be applied to curriculum-building in any group, religious or secular. As far as the process is concerned, it is the same for both. The chief concern in this thesis, however, is Christian education; therefore the principles and objectives discussed in the second chapter will certainly form another definite guiding influence in making a curriculum in Christian education.

Curriculum-making is a continuous process. Much difficulty in Christian Education in the past has come

¹⁰ Mary Willcockson, editor, Social Education for Young Children in the Kindergarten and Primary Grades, The National Council for Social Studies, pp. 77-78.

from the idea of a fixed curriculum which has been worked out by specialists and handed down to individual churches and teachers to be used almost indefinitely. The idea has been that if the "perfect" set of "lesson materials" were published, there would never be need for revision. This, of course, is entirely false for several reasons. In the first place, a curriculum includes more than lesson materials, and secondly, it must serve the needs of the individual pupils. This means that the curriculum built by the top leaders can be only a suggestive guide which will later be developed by the local church's teaching staff and then adapted by the teacher in his own classroom. Such curriculum-building will require constant revision and can never be described by the word "fixed." The three-year cycle plan in use in most church groups adapts itself very well for such constant revision, which is influenced by advanced methods of teaching and changes in the environment of the pupils. The International Council of Religious Education keeps its outlines up-to-date by revising annually the outline for one year of a three year cycle. In this way it is never entirely new, nor does it ever become old.

In building the curriculum in Christian education for children, the general guiding principle is that it be built upon the present experiences of the pupils, which in

turn, means that it must be a continuous process carried on cooperatively among pupils, parents, and teachers in harmony with the suggestive guides which they have received from headquarters. Such a program of curriculum building will require close cooperation between leaders and lay-people; it will also lead to greater unity of purpose and action among directors, superintendents, teachers, and all who are interested in Christian education in the local church.

III. ORGANIZING EXPERIENCES INTO COURSES OF STUDY

In order that the curriculum may be a usable one, it must be organized into courses of study which are made up of individual units.

"In the broadest sense, the unit of learning appears to be a complete and coherent learning experience having a purpose which is meaningful to the pupil, accepted as his own, and which is closely related to a life situation."¹¹ The pupils should have a major part in making detailed plans, carrying out the unit, and also in the evaluation process. The unit should provide for many and varied activities on the part of the children,

¹¹ Henry Harap and others, The Changing Curriculum (New York: D. Appleton-Century Company Inc., 1937), p. 77.

and opportunity for the reading of much good material related to the particular subject being studied. It should also provide for cooperative activities in the classroom which give pupils many opportunities to plan and work together on their common project.

There are several types of units, just as there are different kinds of curricula; the most common of these are the subject-matter and experience units. "A learning situation involving few and limited experiences dominated by the subject-matter is referred to as a subject-matter unit."¹² This kind of unit lends itself to more formal teaching. A great deal of Sunday School material today follows this pattern. "A learning situation dominated by purposeful learning experiences is referred to as an experience unit."¹³ This type of unit definitely calls for informal teaching. The subject-matter unit may be built around a topic, theme, or problem, or it may be a survey which covers a wide range of material. The experience unit is built upon a specific purpose or need. "All experience units are fundamentally alike being based upon a life need, purpose, problem or interest of

¹² W. H. Burton, The Guidance of Learning Activities (New York: D. Appleton-Century Company, 1944), p. 246.

¹³ Ibid., p. 247.

the learner."¹⁴

For several reasons many churches have been very slow in adapting the experience type of unit in their program of Christian education. In the first place the fear has been that the pupils do not learn enough. Progress in conduct and attitudes is very difficult to measure; therefore the visible results are not nearly so concrete as those from more formal teaching. Then too, few churches have adequate time, space, or facilities for this informal program. A third reason for prejudice against the experience unit is that the majority of teachers are not sufficiently trained to guide the children through such a unit in a way that will insure their learning the virtues of Christian living.

Because of these weaknesses in the program of Christian education in the churches, denominational leaders have tried to help teachers to understand better the process by building suggestive units according to the specific needs of various age groups. It is, then, the responsibility of the individual teacher to study the unit carefully and adapt it to his own situation and the individual needs of his own pupils.

Many teachers have experienced failure in the modern program of Christian education because they have

¹⁴ Ibid., p. 250.

not known how to guide children through a unit of work. Teaching according to the project or activity method does not mean disorder and chaos, as many have thought. It is definitely not to be interpreted as allowing the children to go about doing anything they wish in any manner they choose. It is, on the contrary, a very orderly, consecutive process on the part of both teacher and pupils.

According to Teacher's Guide to Child Development in the Intermediate Grades put out by the California Curriculum Commission¹⁵ the teacher must first saturate himself with information on the unit. Then he should make a list of profitable activities in which the children should engage at some time during the course of the unit. Such a list would include problems to be solved, things to make, letters and compositions to write, pictures to draw or paint, and programs to give. The unit may then be started with a discussion by the teacher and children to discover what background they have for it, where their interests lie in connection with the unit, and what they wish to find out as they study. The children's questions may be listed and used as a basis for the opening

¹⁵ California Curriculum Commission, Teacher's Guide to Child Development in the Intermediate Grades (California State Department of Education, 1936), p. 103.

discussion as well as a basis for further study in the unit. The teacher should plan with the children the organization of all available material. The children should be encouraged also to bring materials from home.

The next step is to lead the class into a study of one of the minor topics which is a part of the general theme or problem. The teacher discusses with the children what they have learned, and questions they have asked. From time to time further questions are listed and discussed as they grow out of their reading. They continue work on other phases of the unit in the same way until it is completed. The teacher must constantly keep in mind the outcomes to be expected from the various experiences and guide the pupils toward them.

Lee and Lee¹⁶ give another approach in developing a unit which is a little different but which also shows a definite and orderly process.

"1. Orientation, approach, or introduction." The main purpose of this beginning is to arouse interest and develop some background for the unit. This may be done through pictures, excursions, or reading.

"2. Formulation of problems, or Planning Period."

¹⁶ Jonathan M. Lee and Doris M. Lee, The Child and His Curriculum (New York: D. Appleton-Century Company, 1940), p. 201-5.

This may be a discussion over several days in which the problems and questions for further study are raised.

Pupils are grouped into committees and it is important that each committee develop a definite plan to follow in its own part of the research. This is developing a program of work.

"3. Collection and evaluation of data, research."

Many different sources such as excursions, interviews, visual materials, observation, and research in books and magazines are used. Art work, construction, and writing are used as a means of presenting the results of the pupils' research to the class. During this time the teacher must keep in continuous contact with each committee to see that progress is made.

"4. Presentation of materials, reports of readings

and research." Each committee must be given opportunity to report to the class the final results of their work. These reports may be in the form of visual material, displaying what has been accomplished, or they may be oral reports describing work done, or a combination of the two. This period also gives excellent opportunity for class evaluation of each committee's work as well as of the entire project.

"5. Culminating Activity." This may be in the

form of a program, exhibit, play or anything that will

make a fitting climax to the entire project. This activity is not essential, but where it grows out of the work in the project it can be very valuable.

Many educators say that all teachers should be required to write a few units in order that they might better understand how to teach them. It would help them to think through the entire process in terms of a definite problem. Such units should include the main purpose of the unit, some possible approaches, suggested learning experiences, major problems, desired concepts, and references for teachers and pupils.

In writing or evaluating units, certain standards must be met. The following list gives the characteristics of desirable units.

1. A unit should provide continuity in the development of the child.

2. A series of units should contribute to the total development of the child.

3. A series of units provide for a variety of activities or experiences for the class and for individual children.

4. A unit should deal with some phase or problem of living sufficiently significant to merit careful study.

5. A unit should deal with material within the comprehension of the child.

- 6. A unit must be challenging to the child.
- 7. The data gathered and the activities including construction should be as authentic as possible.¹⁷

The chief characteristic of the modern organization of the curriculum, then, is organizing it into purposeful and meaningful areas of experiences. This does not at all do away with subject-matter; rather the curriculum becomes more content-filled than ever before. In Christian education the Bible finds its rightful place, not merely as a book of stories and good verses to memorize, but a Book which directs the child and helps him in solving his everyday problems according to God's will. In observing him at work and play in the classroom, his teacher will find many opportunities to refer him to God's Word for doctrine, reproof, correction, and instruction which will be meaningful to him. This is the true purpose of the Scripture: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."¹⁸

¹⁷ Ibid., 194-201.

¹⁸ II Timothy 3:16,17.

IV. SUNDAY SCHOOL AND EXTENDED SESSIONS

Christian education has been centered almost entirely in the Sunday School. Because of the very limited amount of time given to the Christian teaching of children, leaders have tried various means of extending this session. Several forms of Junior Church have been tried in order to fill this need, but there is still a cry for more time. Thus, the extended session has come into being. Its program is not a continuation of the Sunday School lesson; it is rather supplementary to Sunday's teaching. Extended sessions are conducted on week-days after school or on Saturdays when it is possible to keep the children an hour and one-half or even two hours if the program supplies sufficient variation.

It is with this thought in mind that the Youth Board of the Evangelical Mission Covenant Church voted, in 1947, to organize Covenant Junior Clubs in their churches. Since, technically speaking, junior clubs has a connotation not accepted by the denomination, the term "extended session" has been used in this thesis. Section Two of this thesis is devoted to a suggested program for this group.

SECTION TWO

CHAPTER IV

A PROGRAM FOR EXTENDED SESSIONS FOR JUNIORS IN THE MISSION COVENANT CHURCH

This section of the thesis will present a suggested program for extended sessions for juniors which will be based upon the previous discussion of curricula and curriculum building in general. This chapter will discuss the weaknesses of the church in meeting its current social duties, a suggested solution so far as it can be attempted in children's education, specific goals and objectives, a suggested curriculum for extended sessions for juniors, and the activity approach to teaching. It will conclude the thesis with a sample unit on the story of the Bible.

I. WEAKNESS OF THE CHURCH AND SUGGESTED SOLUTION

Conditions in the world today are critical. Nations and individuals alike are in a state of confusion and bewilderment. Man is seeking madly for love and happiness, but he does not know where to find it. He is turning, as never before, to the release offered by liquor to remove his sorrow and nullify his grief. He is turning to luxury, to riotous living, to everything and anything money can buy, but all to no avail. He finally turns to the church for the solution to his dilemma.

But the church, also, is in a period of crisis. This is a time of peril. The forces of paganism and secularism which have produced numbing effects of moral apathy in our society are also threatening the life of the church.

The basic problem is not one in which there is an open clash between pagan and Christian ideologies, It is, rather, the subtle infiltration of pagan presuppositions into the life of the church that threatens it. Too often are church membership and church attendance a mark of respectability in the community, too few of the members are able to formulate and express the reason for the faith that is in them, and the attitude of many toward the church is all too casual. As a result the church finds itself competing with secular interests in the community for the time and attention of its own members. The annual statistics issued by the various Protestant denominations bear testimony to the fact that the church is losing, or has lost, its power to evangelize.¹

With this in mind it is evident that there is no time for idleness. Something must be done, whatever that something is. It is apparent that one short hour each week in which the church through the Sunday School tries to win and teach its youth is inadequate for the great task which it faces. It is true that the Sunday School should only be supplementary to the Christian instruction that the child receives in the home, but with the climbing divorce rate and the social and cultural disintegration which is prevailing, it is evident that most parents have

¹ Christian Faith and Life, A Program for Church and Home (Philadelphia: The Presbyterian Board of Christian Education, 1948), p. 1.

forgotten their spiritual obligation entirely and have left it to the Sunday School and church if they have bothered to be concerned about it at all. Therefore, the church must reach both the children and their parents if it is to succeed in its great mission to proclaim the Gospel of God's redeeming love and to teach men, women, and children the Christian way of life. It is with this great mission in mind and a faith in a God who is "able to do exceedingly, abundantly above all that we ask or think"² that we endeavor to launch an extended program for the Christian education of the boys and girls of today.

II. GENERAL PROGRAM FOR EXTENDED SESSIONS FOR JUNIORS

Though the church would eventually want to lead all youth departments of the Sunday School into this extended program of Christian education, it may well begin with the age that is most interested in the forming of such informal groups, namely, the Juniors.

This group, however, should not be organized without a great deal of preparation on the part of teachers and leaders beforehand. A committee should be selected to meet with the pastor or the director of

² Ephesians 3:20.

Christian education to study the possibilities for such a project. After a careful study has been made of everything which the present program has to offer for juniors, and the lacks and limitations have been listed, this committee will be ready to work on the possibilities for extending the Junior program into the week.

It is advisable to have at least one meeting with the parents before the new program is launched. At this meeting such items as time and place might be discussed. While some churches find a week-day after school most suitable, most groups prefer a Saturday program. An hour and one-half or even two hours in the morning or afternoon may be used very effectively. In some communities the best meeting place will be in the church while in other places parents will open up their homes if the group is not too large. Parents will also present excellent suggestions concerning the specific needs of their children, and as these are discussed both groups will realize anew the importance of church and home working together in their common task. In order to make this program a success, it is essential to have much cooperation and participation between church and home; and the best way to insure this is to include the parents in the early planning.

III. SPECIFIC GOALS AND OBJECTIVES

In making a curriculum for these extended sessions, it is necessary to become very familiar with the characteristics of this age group. The junior is no longer a small child, but has emerged into a boy or girl with new visions, ambitions, and objectives in life. He has mastered reading sufficiently to use it as an effective tool in the furtherance of his education; his world is enlarging, and he is rapidly becoming acquainted with and interested in people of all nations. He is also becoming increasingly interested in his friends, and is more and more dependent upon the fellowship of boys and girls of his own age. This leads him to organize neighborhood "gangs" and "clubs." These characteristics present a great challenge to help the junior and his friends to organize worth-while groups in which their particular interests are met through varied activities and they can learn to live the Christian life in fellowship with one another. Such activities must meet the junior's interests and needs. Because his knowledge and understanding is enlarging, it is the logical time to challenge him to a life of Christian service.

As the planning process continues with the making of a curriculum for the extended sessions, it is also important to become familiar with the general objectives

of Christian education in the church.² These are the goals toward which all religious education is directed, whether it be in the Sunday School, Youth Fellowship groups, adult organizations and classes, Vacation Bible School programs or supplementary week-day activities.

It is necessary, however, to become more specific in determining objectives toward which teaching should be directed in the new program for juniors. The following goals determine the real purpose for these extended sessions. Christian education, through the week-day program for juniors seeks:

1. To develop a sense of Christian fellowship among the boys and girls of junior age in our church.
2. To reach unchurched boys and girls of junior age.
3. To give more opportunity for personal work with the juniors and to help them realize their need of Jesus Christ as Savior and Lord.
4. To help juniors develop their personal devotional life.
5. To give opportunities, not possible in the regular Sunday program, for Christian education of the boys and girls, and through it to develop strong Christian characters.

² Supra, pp. 33-34.

6. To build specific attitudes and high ideals regarding types of amusement and recreation (reading, radio, movies, etc.).

7. To train juniors in Christian leadership and loyalty to the Church.

8. To interest children's parents in the program of the church.

It should be remembered that the extended program is not a substitute for, nor a duplication of, the Sunday School. Its aim is to supplement Sunday's teaching, and a definite effort should be made to correlate it with the Sunday School and church program whenever possible.

IV. SUGGESTED CURRICULUM FOR EXTENDED SESSIONS FOR JUNIORS

In order to get an over-all view of the program of Christian education in the Mission Covenant Church, a chart of the Sunday School curriculum has been included on the next page. This picture is of necessity incomplete because the program is in the process of reconstruction. The junior and intermediate and senior materials are being entirely rewritten; hence the scanty outlines in these departments. The material in the beginners and primary departments is closely graded while the material in the junior, intermediate, and senior departments is group graded.

MISSION COVENANT SUNDAY SCHOOL CURRICULUM OUTLINE			
YEAR ONE			
	NURSERY	BEGINNERS	PRIMARY
FIRST QUARTER	Book 1: <u>HERE WE GO TO CHURCH</u> Unit 1: Here We Go to Church Unit 2: Learning About Our Heavenly Father Unit 3: Learning About Baby Jesus	<u>THE LOVE OF THE HEAVENLY FATHER</u> Unit 1: God Gave Us The World (2) Unit 2: God Cares For His Children (7) Unit 3: God Gave Us His Son (4)	<u>THE GIVER OF GOOD GIFTS</u> Unit 1: God, the Creator and Father (3) Unit 2: Thanking God for His Good Gifts (7) Unit 3: God's Best Gift (3)
SECOND QUARTER	Book 2: <u>JESUS, OUR FRIEND</u> Unit 4: Jesus Was a Little Child Unit 5: Jesus Was a Helper Unit 6: Jesus is Our Friend	<u>LOVE OF JESUS, GOD'S SON</u> Unit 1: Jesus Loved All People (3) Unit 2: Jesus Taught People To Be Good (5) Unit 3: Jesus Healed The Sick (5)	<u>JESUS, FRIEND OF ALL</u> Unit 1: The Childhood of Jesus (3) Unit 2: Jesus, Friend of All (10)
THIRD QUARTER	Book 3: <u>GOD'S GIFTS</u> Unit 7: Learning About God's World Unit 8: God Made His Children Unit 9: God Gives Us Everything	<u>LEARNING KINDNESS AND OBEDIENCE</u> Unit 1: Kindness (8) Unit 2: Obedience (5)	<u>WORSHIPING GOD</u> Unit 1: Whom We Worship (1) Unit 2: How We Worship (7) Unit 3: Loving The Things of God (5)
FOURTH QUARTER	Book 4: <u>WE THANK GOD</u> Unit 10: We Say, "Thank You." Unit 11: God Gave Us a Book Unit 12: We Like to Go to Church	<u>PEOPLE WHO LOVED THE HEAVENLY FATHER</u> Unit 1: Samuel and David (6) Unit 2: Elijah and Elisha (7)	<u>LEARNING TO FORGIVE</u> Unit 1: Men Who Learned to Forgive Unit 2: A Man Who Forgave His Brothers Unit 3: A Leader Who Forgave His People
	JUNIOR	INTERMEDIATE	SENIOR
FIRST QUARTER	<u>THEY HEARD GOD SPEAK</u> (Tentative Outline) Unit 1: God Speaks to You (3) Unit 2: God Made the World (3) Unit 3: God Speaks About Sin (4) Unit 4: God Speaks Through Jesus (3)	<u>FROM EDEN TO EGYPT</u>	<u>FINDING A LIVING FAITH</u> Christian Doctrine
SECOND QUARTER	Unit 1: God Speaks to a Friend Unit 2: God Speaks to Help	<u>WILDERNESS WANDERINGS</u>	(Continued)
THIRD QUARTER	Unit 1: God Speaks to a Guide Unit 2: God Cares for His People Unit 3: God's Promise is Kept	(Will deal with formation of the monarchy, the divided kingdom, and then the foreign nations domination. Exact Title not chosen yet.)	(Continued)
FOURTH QUARTER	<u>OBEYING GOD'S VOICE</u> Ten Commandments and New Testament Truths in Obedience	<u>TEN COMMANDMENTS</u>	<u>A CALL TO CHURCH MEMBERSHIP</u> Christian Service

YEAR TWO			
	NURSERY	BEGINNERS	PRIMARY
FIRST QUARTER	Same as Year 1 One Year Cycle	<u>PEOPLE WHO WERE HELPERS</u> Unit 1: Two Children Who Were Helpers (2) Unit 2: People Who Helped God (6) Unit 3: God Sent His Son to Help Us (5)	<u>LEARNING TO OBEY GOD</u> Unit 1: People Trusting and Obeying God (10) Unit 2: People Believing God's Promise (3)
SECOND QUARTER		<u>HOW JESUS HELPS US</u> Unit 1: Jesus Taught Us About God (3) Unit 2: Jesus Taught Us to Love Other People (5) Unit 3: Jesus Is Our Friend (5)	<u>JESUS, THE SON OF GOD</u> Unit 1: Jesus, Our Leader and Helper (8) Unit 2: Jesus, the Son of God (5)
THIRD QUARTER		<u>THE HELPERS OF JESUS</u> Unit 1: The Apostles (7) Unit 2: Paul (6)	<u>THE HELPERS OF JESUS</u> Unit 1: Why Jesus Needs Helpers (2) Unit 2: How Jesus Friends Can Help (11)
FOURTH QUARTER		<u>THINGS OUR HEAVENLY FATHER WANTS US TO DO</u> Unit 1: Learn to be Unselfish (5) Unit 2: Learn to be Brave (2) Unit 3: Learn to be Obedient (3) Unit 4: Learn to Work With Others (1) Unit 5: Worship and Love God (2)	<u>DOING GOD'S WILL</u> Unit 1: Trials of Courage (3) Unit 2: Trials of Obedience (10)
	JUNIOR	INTERMEDIATE	SENIOR
FIRST QUARTER	<u>MESSENGRERS OF GOD</u> (Not broken down into units yet, but Scripture materials will be heroes from the time of the judges, kings, and prophets. May also include some N.T. messengers, too.)	<u>THE LIFE OF JESUS</u> Luke	<u>FINDING PURPOSE IN LIFE</u> Life Choices

SECOND QUARTER	(Continued)	(Continued)	(Continued)
THIRD QUARTER	(Continued)	(Continued)	(Continued)
FOURTH QUARTER	<u>TEACH US TO PRAY</u> Lord's Prayer Worship Altar Tabernacle, etc.	<u>SERMON ON THE MOUNT</u>	<u>A CALL TO CHRISTIAN CITIZENSHIP</u> Social Problems

YEAR THREE			
	NURSERY	BEGINNERS	PRIMARY
FIRST QUARTER	Same as Year 1 One Year Cycle	Start Again With Year 1 Two Year Cycle	<u>DARING TO DO RIGHT</u> Unit 1: Making Hard Choices (3) Unit 2: Making Hard Choices in a Strange Land (6) Unit 3: God's Son Chooses to Come to Earth (4)
SECOND QUARTER			<u>THE SON OF GOD DOING GOD'S WILL</u> Unit 1: Offering an Example (3) Unit 2: Helping All Men (5) Unit 3: Teaching God's Will (5)
THIRD QUARTER			<u>HOW THE GOSPEL SPREAD</u> Unit 1: The Gospel Travels from City to City (7) Unit 2: The Gospel Travels to Europe (6)
FOURTH QUARTER			<u>THE FIRST GREAT MISSIONARY</u> Unit 1: Paul Preaching Wherever He Goes (6) Unit 2: In Bonds, Paul Still Preaches (4) Unit 3: Favorite New Testament Stories (3)
	JUNIOR	INTERMEDIATE	SENIOR
FIRST QUARTER	<u>THE WAY TO GOD</u> Stories from the New Testament	<u>THE FIRST CHRISTIANS</u>	<u>FINDING THE LIVING WORD</u> Gospel of John
SECOND QUARTER	(Continued)	(Continued)	
THIRD QUARTER	(Continued)	(Continued)	
FOURTH QUARTER	<u>LISTENING TO JESUS</u> Parables and other teachings on listening to Jesus	<u>THE APOSTLES CREED</u>	<u>A CALL TO FOREIGN SERVICE</u>

This curriculum is definitely Bible-centered, and should rightfully be called the Sunday Bible School Curriculum. The chief objective underlying these lessons is that the teachers using them will be able to guide children and young people to find Christ as Savior and Lord and to understand what it means to live according to the teachings of Jesus.

The Vacation Bible School curriculum, given on page fifty-six, is also undergoing change. Instead of the former theme around which all the lessons for the whole school were built, these units are topical for each department. Although they would still be classified as "subject-matter" rather than "experience" units, there is much opportunity for the children to experience what they learn on their own grade level and according to their own interests. God's Happy Homes and Our Church will be ready for use in the summer of 1949. The junior outline of lessons in year one is only tentative and may undergo some change. This and the remaining units will be ready for publication in 1950 and 1951.

The Sunday School and Vacation Bible School curricula were carefully studied, and in the light of this study it was decided that certain important areas of content were conspicuously lacking and that others needed added emphasis. These were listed in the following

VACATION BIBLE SCHOOL CURRICULUM

	BEGINNERS	PRIMARY	JUNIOR	INTERMEDIATE
YEAR I	<p>Unit I</p> <p>GOD'S HAPPY HOMES</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. Jesus' Happy Home 2. Mother's Love 3. Father's Love 4. How to Have Happy Homes 5. A Helpful Sister 6. A Helpful Brother 7. When Friends Come to Visit 8. Jesus Visits a Happy Home 9. Jesus Wants Us to be Loving at Home 10. Working Together in a Happy Home 	<p>Unit I</p> <p>OUR CHURCH</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. The Tent Church 2. Making the Church Beautiful 3. We Worship God in Church 4. Jesus Loved the Church 5. Jesus Teaches in the Church 6. God's Ministers in the Church 7. We Sing Together in Church 8. How We May Show Our Love For Our Church 9. Helping Build Churches in Other Lands 10. Inviting Our Friends to Church 	<p>Unit I</p> <p>GOD'S BOOK, THE BIBLE</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. God's Guide Book 2. God's Laws 3. Joshua, the First Character in the History Books 4. Poetry of the Bible 5. God's Messengers Called Prophets (Major) 6. God's Messengers Called Prophets (Minor) 7. Isaiah's Prophecy Comes True 8. Paul, the Great Missionary 9. Peter, the Great Apostle 10. The Bible That Could Not be Destroyed <p>(These are suggestive)</p>	<p>Unit I</p> <p>A STUDY OF THE GOSPEL OF MARK</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. The Man Who Told the Story. (A Study of Mark) 2. The Place Where It Happened. (Places Mentioned in the Gospel) 3. The Beginning of the Story. (With an Outline of the Gospel) 4. We Trace His Travels 5. We Listen to His Stories. (Study of Parables) 6. More of His Stories 7. We Watch Him Do Miracles 8. More of His Miracles 9. The Last Week of His Life 10. He Lives Forever-
YEAR II	<p>Unit II</p> <p>GROWING UP WITH JESUS</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. 	<p>Unit II</p> <p>JESUS' FRIENDS</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. 	<p>Unit II</p> <p>LIVING WITH JESUS</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. 	
YEAR III	<p>Unit III</p> <p>CHILDREN OF THE BIBLE</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. 	<p>Unit III</p> <p>TELL ME A BIBLE STORY</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. 	<p>Unit III</p> <p>LIFE IN O.T. TIMES</p> <p>Sessions:</p> <ol style="list-style-type: none"> 1. 	

outline and later used to make up the curriculum for the extended sessions for juniors.

Areas of content to be covered:

1. The Bible.
 - a. Origin--how it came to us.
 - b. How to use the Bible--study and devotional use.
 - c. Life in Bible Times.
2. The Church.
 - a. Church history in general.
 - b. Program of the Church--missionary, evangelism, education, fellowship.
 - c. Church membership.
3. Experiences and faith of the Individual.
 - a. What we believe.
 - b. Worship.
 - c. Personal Christian living.
 - (1) Life as a testimony.
 - (2) Christian use of time, talents, and money.
 - (3) Christian friendship--choosing and being friends.
 - (4) The Christian and recreation.
 - (5) Educational and cultural development.
 - (6) Observance of Christian holidays.

4. The Christian and the Community.
 - a. Liquor and other narcotics.
 - b. Amusements.
 - c. Race and group relations.
 - d. Inter-faith relations

These areas of content were again carefully studied, and the "Curriculum for Extended Sessions for Juniors" as given on page fifty-nine of this thesis was developed, with units to give the added emphases which were needed. Each quarter included thirteen sessions divided into two or three units, depending upon the length of each unit. The church's holidays of Christmas and Easter are treated in units which can easily be adapted to such emphasis. There is also a very definite relation between units; several can be grouped together to form a larger unit in which there is orderly progression.

The program for extended sessions is definitely Bible-centered; its purpose is to help the junior become so familiar with his Bible that it will become his daily guide and companion. Every unit is based upon Scripture, and for each session many references are given for study and devotion. This program is also Christ-centered. Each unit is a study of some aspect of the Christian life and the teachings of Jesus. It is also child or experience-centered. The child has a vital place in every session,

SUGGESTED CURRICULUM FOR EXTENDED SESSIONS FOR JUNIORS IN MISSION COVENANT CHURCH

T H R E E Y E A R C Y C L E

	YEAR ONE	YEAR TWO	YEAR THREE
FIRST QUARTER Fall	Story of the Bible 7 Observing Christmas 5	Worshiping God 4 Be Thankful 4 God Speaks Through Music 5	Using My Bible 8 The Christmas Story In Art 5
SECOND QUARTER Winter	What Christians Believe 5 A Young Christian's Library 3 Let Jesus Be Your Teacher 5	Living in Palestine 5 Jews and Gentiles 3 Jesus Friends 4	My Church and I 6 Heroes of the Christian Faith 4 Life Abundantly 3
THIRD QUARTER Spring	Why Join the Church 6 Can't I Spend What I Earn? 4 The Dangerous Glass 3	Jesus Friends (cont'd.) 1 The Story of the Church 5 Our Covenant Pioneers 4 We Join the Ranks 3	Life Abundantly 3 Who Is My Neighbor 7 Languages Cause Difficulties 3
FOURTH QUARTER Summer	This Is My Father's World 7 Our Missionaries Christmas 6	What Should I Do With My Time? 6 The Young Christian and Amusements 3 My Best Friend 4	Christian Fun 3 Good Habits 2 It Takes Courage 5 My Talents 3

and all activities are built around his interests and experiences.

V. ACTIVITY APPROACH TO TEACHING

Many people have only a limited concept of what the word "activity" includes when used in reference to curriculum building and teaching. Learning activities are numerous, and a great variety should be in constant use in the classroom at all times. It is this variety of experiences that promotes learning. In order to give a clearer idea of the possibilities in this field, some of Mossman's³ suggestions are listed below.

1. Reading extensively and sharing interesting things to read, reading selections to the group, comparing interpretations.

2. Exploring books.

3. Arranging library corner or bookshelves.

4. Building up a room library collection.

5. Accepting challenges in terms of questions arising in the discussion of community or world affairs, and trying to develop better understanding of these.

6. Looking up the answers to the "why," "how" and "when" questions that arise in discussion periods.

³ Lois C. Mossman, The Activity Concept (New York: Macmillan Company, 1938), pp. 61-66.

7. Constructing in various materials.
8. Experimenting.
9. Creating.
10. Recording and reporting results from experiments.

Many more suggestions can be added to this group as we think in terms of the Christian education of juniors through the extended sessions. The following list mentions a few:

1. Gathering material and writing stories.
2. Studying the geography of Palestine.
3. Finding out how people lived, how they dressed, etc.
4. Planning, reporting, writing, editing and printing a class paper.
5. Building programs and presenting them.
6. Corresponding with missionaries and children of other countries.
7. Entertaining parents and other groups.
8. Writing letters for information or of appreciation or thanks.
9. Interviews.
10. Arranging flowers and room.
11. Beautifying the church.
12. Evaluating results.

It is the purpose, in this curriculum for extended

sessions to include as wide a variety as possible of these learning activities in order that the juniors may have many experiences through which to grow in Christian living. Juniors differ considerably in their abilities and interests. A variety of activities will give each one a much greater opportunity for success, as it will provide for the individual differences of each boy and girl.

VI. SAMPLE UNIT ON THE STORY OF THE BIBLE.

Chapters Three and Four were given to detailed discussion on curriculum-building in general and the building of a curriculum for extended sessions for juniors in the Evangelical Mission Covenant Church. In order to complete the picture of curriculum making and also to give an example of the unit to be included in this program, the present chapter concludes with a sample unit on "The Story of the Bible." This is written in a form which will be most usable by teachers and leaders of junior groups.

UNIT I

THE STORY OF THE BIBLE

INTRODUCTION

This is the beginning of our new school year. We are starting our new extended session program and all the boys and girls come eagerly expecting a good time together.

This unit is particularly fitting to begin the year, as it helps the Juniors become familiar with their Bibles (which most of them have received from Sunday School or church) and creates a desire for further study and acquaintance with the Book of Books.

Through the Sunday School lessons they have heard and read many of the stories and teachings of the Bible, and now they will find it interesting to learn a little about how the Bible came to us and also how men have sacrificed their lives in order that the Scriptures might be preserved and passed on to coming generations and people all over the world. The Bible will have a deeper meaning and interest to the boys and girls after this study.

PURPOSES

1. To help Juniors understand how the Bible came to us.
2. To help Juniors become acquainted with some of the

- great Christian heroes who gave their lives in the great missionary task of translating the Bible.
3. To stimulate in the Juniors a real interest in the Bible as a guide for themselves.
 4. To help Juniors understand that the way of the Christian life is found in the Bible.
 5. To help Juniors learn how to use the Bible.

WORSHIP

True worship is not merely a set of rituals in which a person takes part. It is, rather, an experience of the presence of God within the heart of the individual. Therefore, it has been noticed by leaders that Juniors worship more purposefully and sincerely at the close of a session than at the beginning.

In this unit, worship has been included after the Bible study and song periods, but before the activities in most of the sessions. If preparation is carefully made during the Bible study and song periods, the boys and girls can be led to a real desire for worship after them. The songs should be familiar. The Scripture chosen should come from the lesson. If the Scripture is not memorized it should be studied sufficiently so that it will be read without mistakes or hesitation. The entire worship

experience should be an outgrowth of the session. This type of worship is considered formal worship.

The teacher must also be alert for opportunities for periods of informal worship which may come any time during the session. For example, a story, a poem, or a song during another period might stimulate a desire to pause for a moment of thanksgiving to God. Or a beautiful picture might arouse a sense of wonder and awe which will lead to an informal worship experience.

USING THE BIBLE

Because the Bible is an adult book, much guidance must be given the Juniors if they are to understand it sufficiently to begin using it. Much care must be given to the selection of appropriate passages to read and memorize.

Juniors will enjoy learning to use their Bibles. The leader should capitalize on their interest, giving them suggestions on how to find books and passages, and also giving opportunity for oral reading. Juniors are not accustomed to the language used and will need some help in reading. There will be opportunities to use memorization for worship services and also for study and guidance in Christian living.

BIBLE REFERENCES

Specific references have been included in each session. Additional selections which may be memorized and also used in worship programs are

Psalm 117
 Matthew 28:18-20
 Psalms 86:11-12
 Psalms 119:9-11, 105
 Numbers 6:24-26.

SONGS

Juniors love to sing. It is important to teach new songs in such a way that the children will always enjoy singing them and will receive a message through them. The songs listed below are suggested to be used with this unit. Some of them are included in the sessions; others may be substituted or added. They have all been chosen from the Covenant Hymnal in order to acquaint the Juniors with some of the songs used in Sunday morning worship service.

1. "Wonderful Words of Life" - - - - - 422
2. "Tell Me The Old, Old Story" - - - - - 119
3. "Send Forth, O God, Thy Light and Truth" - - - 244
4. "Great is Thy Faithfulness" - - - - - 448
5. "Thy Word Have I Hid in My Heart" - - - - - 122
6. "My Faith Looks up to Thee" - - - - - 260
7. "Jesus Shall Reign" - - - - - 350

8. "Holy, Holy, Holy" - - - - - 4
 9. "Faith of our Fathers" - - - - - 307

VISUAL MATERIAL

1. The Bible Goes Round the World--set of eight pages of pictures, reprints from World Outlook for June 1947. Ten cents per set from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.
 If you plan to have pupils make scrapbooks, order a set for each child.
2. History of the English Bible--set of twelve post cards. Photographs in black and white prints made from pictures by great artists and from documented films, with brief explanations on the back--fifty cents a set. They may be ordered from American Bible Society, 450 Park Avenue, New York 22.
3. History of the English Bible in Facsimile Pages.
 Excellent facsimiles of the title pages of original Coverdale and King James Bibles, two opening facsimile pages each of nine historic Bibles and Testaments in the exact size of the originals, mounted on handsome folders with historic descriptions--two dollars and fifty cents a set or they may be borrowed free from the American Bible Society for use in an exhibit.

4. Motion Pictures, slides, and exhibit and display material may be secured from the American Bible Society if ordered in time. Much of this is free. Write to Department "V. M." American Bible Society, 45 Astor Place, New York 3, for a catalogue.

ACTIVITIES

The term "Activity" is often understood to mean only construction done by pupils. This is only one activity out of hundreds that can be listed. It is important that any activity used in connection with a unit must have teaching value; it must also be purposeful to the pupil. It has often been said, and rightfully so, that "experience is the best teacher." Therefore a good teacher will strive to bring such real life experiences into the classroom.

Suggested activities for use with this unit are listed below. Some of them are included in the sessions; others may be substituted or added.

1. Plan and arrange an exhibit of Bibles of various types and translations.
2. Plan and present a program for the parents or the whole church.
3. Write and give a play in connection with one of the lessons.

4. Planning some ways of raising money for the sharing of Bibles, and giving this money to the American Bible Society or our own Mission Board for the purchasing of Bibles and New Testaments.
5. Research and reports on how the Bible came to us.
6. Writing stories on
 - a. How the Bible came to us.
 - b. What the Bible means to us.
 - c. Favorite Bible passages.
7. Make a scrapbook with pictures, leaflets, stories, and poems about the Bible.
8. Selecting favorite Bible stories and telling them to the class.
9. Planning and arranging a worship service.

EXTRA ACTIVITIES WHICH CAN BE USED WITH ANY UNIT

Because the Junior must have something to do every minute of his time, many and varied activities must be planned to meet his needs. The following activities can be used with any unit. Each of them, if conducted properly, will give the leader excellent opportunity to become very intimate with his group.

1. Programs, exhibits, excursions.
2. Parties, hikes, picnics.
3. Crafts, hobbies.

4. Distributing church literature to homes in the community.
5. Collecting food for a poor family.
6. Collecting clothing for a poor family or the needy in Europe.
7. Visiting the sick and bringing gifts which the children have made, or flowers.
8. Taking part in a Junior choir.
9. Helping care for church grounds.
10. Bringing flowers to church for special events.
11. Making cupboards, waste-baskets, or other equipment for use in Sunday School or church.
12. Making posters announcing church events.
13. Playing in a church band or orchestra.
14. Repairing song-books.
15. Gathering song books after services.
16. Arranging chairs and other furniture for various meetings.
17. Preparing a Worship Center.
18. Making murals.
19. Making gifts for others, particularly at Christmas.
20. Making model of a Palestinian Village.
21. Dramatizations of Bible stories or other stories related to the unit.
22. Plaster Casting and Carving.

23. Map making.
 - a. paper and crayon.
 - b. paper mache.
 - c. cloth and crayon.
 - d. picture map.
 - e. globes.
 - f. electric map.
24. Making Puppets and using them in simple dramatizations.
25. Soap carving.
26. Making a "Movie" or Pictural.
27. Free-hand drawing outdoors using various things in nature as models.
28. Planting a garden and caring for it.
29. Sending cards to sick and shut-in friends.

This list has by no means exhausted the possibilities in activities, but it will serve as a suggestive list from which to start. Teachers and leaders will think of many more to add from time to time.

TEACHER'S BIBLIOGRAPHY

1. Smither, Ethel L., The Use of the Bible with Children. New York: Abingdon-Cokesbury Press, 1937. 135 pp.
2. Whitehouse, Elizabeth S., Opening the Bible to Children. St. Louis: The Bethany Press, 1945.

second printing, 1946. 80 pp.

3. Wood, Violet, Great is The Company. New York: Friendship Press, 1947. 169 pp. (paper) 75¢.
4. Niedermeyer, Mabel, My Story Book about the Bible. (paper) 75¢.
5. Rinden, Gertrude J., Around the World with the Bible. New York: Friendship Press, 1947, third printing, 1948. 126 pp. (paper) 75¢.
6. McGavran, Grace W., Stories of the Book of Books. New York: Friendship Press, 1947. 183 pp. (paper) \$1.00.
7. List of Materials from American Bible Society, 450 Park Avenue, New York, 22.
 - a. Posters-----10¢ each.
 - (1) "Now in 1000 Tongues"
 - (2) "Light shines in Darkness"
 - (3) "I Seek Thy Precepts"
 - (4) "The Book of All Nations"
 - b. Leaflets-----free except those marked.
 - (1) "Why I Read the Bible" by Lt. Com. G. Leslie Glenn-----25¢ per 100.
 - (2) "A Bible Alphabet"
 - (3) "The Light Shines in Darkness"
 - (4) "How We Got our English Bible"
 - (5) "Along the Translator's Road"

- (6) "One World, One God, One Book"
- (7) "William Tyndale at work-----5¢ for each 50
- (8) "Martin Luther at work-----5¢ for each 50
- (9) "Braille and Moon Cards
- (10) "The Bible Speaks to the Blind"
- (11) "I Cost Tyndale His Life"
- (12) "Martin Luther"
- (13) "The Bible, The Favorite Book of the Blind"
- (14) "Open the Book" (coin card)

c. Maps

- (1) Friendship Map, "The Bible in all the World"-----50¢
- (2) Picture Map, The Bible in many Lands--- 60 inches x 36 inches. A work map accompanied by cut-outs-----60¢
- (3) The Bible Among the Nations (world map 11 x 17)-----2 sets 5¢, and John 3:16 in sixteen different languages each with a picture representing the life of the people.

8. Ellis, Emily, The Bible Goes Around the World.

Junior teacher's guide. Contains expanded plans for home and foreign missions study.

(paper) 35¢.

9. Niedermeyer, Mabel, The Bible Goes Around the World. A primary Teacher's Guide. Contains plans for both a foreign and home mission study based on author's book. (paper) 35¢.
10. Smith, Edwin W., The Shrine of a People's Soul. Story of missionaries in many countries who have mastered unknown tongues, reduced them to writing, and given the Bible to their people in translation. (paper) \$1.00.

PUPIL'S BIBLIOGRAPHY

1. Above list of materials from American Bible Society.
2. Niedermeyer, Mabel, My Story Book About the Bible. For grades 1, 2, 3. Grades 4 and 5 will also enjoy reading this book. (paper) 75¢.
3. Rinden, Gertrude Jenness, Around the World With the Bible. For grades 4, 5, 6. Illustrated. (paper) 75¢.
4. Rinden, Gertrude Jenness, Missionary Worship Programs. 50¢.
5. McGavran, Grace W., Stories of the Book of Books. For grades 6, 7 and above. (paper) \$1.00.

SESSION ONE

THE BIBLE--THE BOOK OF THE WORLD

Purpose:

To help Juniors learn that the Bible has power to change and direct human lives, including their own. To make them eager and enthusiastic to learn about the Bible and how it came to us.

Bible References:

Acts 8:26-40; Psalm 117; Romans 10:14-15;
Matthew 24:14; Matthew 28:18-20.

Interpretation of Bible Passages:

In Acts 8:26-40 we have a good example of early missionary work. Philip was a follower of Jesus, and he was very eager to tell the wonderful story to others. When he felt led to take the road from Jerusalem to Gaza, he went that way. When he noticed the man from Ethiopia sitting in his chariot and reading from Isaiah, Philip spoke to him asking the question, "Understandest thou what thou readest?" This opened the conversation through which Philip was able to tell the story of Jesus. When the Ethiopian heard the glad news, he believed and was baptized.

Missionaries all over the world today go about

telling the story of Jesus in much the same way. They find many who are very much interested and eager to hear the story of salvation and who believe when they have heard, just as did this man to whom Philip spoke.

Because Juniors are very much interested in missionaries, there is opportunity in this session to contrast and compare the procedure which Philip used with what missionaries do today.

Materials and Preparation:

1. Story--"The World's Imperishable Treasure" from Great is the Company by Violet Wood.
2. The following material has been ordered from the American Bible Society.
 - "The Bible in all the World"--map.
 - "Why I Read the Bible"--leaflet by Lt. Com. C. Leslie Glenn.
 - "Getting the Bible to the World."
 - "Holy Bible" (open the Book) dime card.
3. Bibles of different versions.
4. A Concordance to find the references mentioned in the story.
5. One or two attractive pictures well mounted.
 - Copping's "The Hope of the World" is good for worship center.

6. Map--The Bible in all the World.
7. Songs: "Wonderful Words of Life"--p. 422 in
Covenant Hymnal.

"I Love to Tell the Story"--p. 187.

After all the materials are gathered, be sure you are familiar with them. Read the Bible references and decide how to use them in the lesson. Think about ways in which the children might earn money to give to the American Bible Society or their own missionary board for the buying of Bibles for those who do not have them.

Study the story "The World's Imperishable Treasure" so that you can tell it to the group in an interesting way. Have all your materials attractively arranged and your room in order for the group. Arrange a worship center using Copping's "Hope of the World" and one or two different translations of the New Testament or Gospels.

The Friendship Map--"The Bible in all the World" could be posted on the wall or bulletin board throughout the unit, and as the children hear stories from different countries, they can look on the map and find out when the Bible first came to that country.

Opening Session:

The Juniors will be interested in the worship

center, Bibles, pictures, and leaflets. Let them browse around, converse with them, and encourage them to talk and ask questions. Make notes of any questions that will make good material for group discussion and study.

Directed Study:

Call attention to the Friendship Map. Have different children come up and read from the map, one interesting event concerning the Bible which happened in each of the major countries. This will arouse their curiosity, and they will look for more in their spare time.

Suggest that all open their Bibles to Acts 8:26-40. Read the reference together orally. Have leading questions and suggestions for study on a blackboard or large paper; for example:

- (1) Who was the man in the chariot?
- (2) Why did he need help?
- (3) How did Philip help him?
- (4) Do people need this kind of help today?
- (5) How was Philip a missionary?
- (6) Find Ethiopia on the map.
- (7) Read Romans 10:14-15.
- (8) How are these verses related to those we read in Acts?

- (9) Read Matthew 24:14. What does this mean?
- (10) Read Matthew 28:18-20. Who spoke these words? How are the American Bible Society and other such organizations obeying this command?

Spend some time memorizing Matthew 28:18-20.

These verses can be used for a worship program later in the unit.

Hymn Study:

Suggest that the children open the hymnals to page 422. Read the words of the first stanza together. Call the children's attention to the fact that it sounds like poetry. Most of our hymns are poetry, set to music. Ask the pianist to play the hymn as the children follow the words.

Discuss the meaning of the words "Wonderful Words of Life." The song writer is referring to God's Word, which we find in the Bible. He writes of the beauty of God's Word and also what it teaches. Ask the children to read the line that tells what the Bible teaches those who read it. Ask them to read the words of the first stanza silently again as the pianist plays the music for it. Listen carefully to the melody.

Sing the first stanza through several times.

Story:

Tell "The World's Imperishable Treasure" by Violet Wood or some other suitable story which will help the Juniors realize the power of the Bible. People like Don Cornelio would never have heard God's Word or had their lives changed if there had not been many faithful men and women who had written the stories of the Bible in the first place, and others who had translated the Bible into many different languages. We will hear more about this in the following sessions.

Activity:

Look at some of the different translations of the Bible which are on display. Show individual gospels that have been printed, New Testaments of different sizes, the King James Version of the Bible, the American Revised Version, and some of the modern translations, including the new Standard Revised Version of the New Testament. Show Juniors a Bible with study helps and concordance. Explain a little about how they are used. Show Braille and Moon Cards, explaining that Bibles are made in this raised writing for the Blind.

Discuss a little about the cost of Bibles and how we can help share Bibles with others who do not have them. Discuss ways of earning money. Give out a

"Holy Bible" bank card to each child that wants one. Encourage each child to discuss with his parents how he can earn the dimes that go into this card.

Worship:

Play quiet music as children gather about the worship center. Read together Psalm 117. Sing "Tell me the Stories of Jesus" or some other familiar hymn. A short meditation may be given by the leader centered about Copping's picture, the "Hope of the World." Let the children suggest what we should thank God for and what we should ask Him for. After several things have been suggested, ask for volunteers to lead in prayer. Each child can remember two or three of the ideas mentioned. This will help juniors become accustomed to praying in their own words.

SESSION TWO

FIRST WRITERS OF THE BIBLE

Purpose:

To guide Juniors in discovering how people worshiped God and preserved their thinking long before there was written language.

To acquaint Juniors with some of the earliest writers.

Bible References:

Before writing of Bible:

Genesis 12:1-9; Joshua 4:19-24.

Earliest writing (stone, clay, wax tablets, scrolls):

Exodus 20:1-17; 34:27-28; II Kings 22:1-13;

23:1-3, 28; Jeremiah 36:1-4, 32.

Interpretation of Bible Passages:

Genesis 12:1-9

Abraham loved God with all his heart. He was very eager to please Him in all that he did. Therefore when Abraham understood that it was God's will that he leave his home and travel to a strange country, he did not hesitate, but obeyed.

Abraham had a great deal of faith. He really believed God enough to stake his life and the future of his people on what God had promised. He is known

as the Father of the Hebrew people and also as the friend of God.

Joshua 4:19-24

Verses 21 and 22 tell the instructions that were so often given to the Israelites, that they should tell their children the stories about how God delivered them out of the land of Egypt and led them into the Promised land. As these people moved from place to place and lived in tents, much time was spent in telling these stories to their children that they might never forget the power of God to lead and deliver those who trusted Him.

Materials and Preparation:

1. Same posters and leaflets from the American Bible Society. Add the booklet, "The History of the English Bible" and the poster "Book of all Nations."
2. You may have more Bibles to add to the collection.
3. Concordance.
4. Songs: Same songs as in last session but add "Thy Word have I Hid in My Heart," page 122.

Study the Scripture passages and note how they fit into the lesson. Study the entire lesson. Have the room in readiness with materials attractively arranged. Use the poster "Book of all Nations" for the worship

center. You may choose a single Bible to be placed on the table and a flower arrangement beside it. Arrange the Book Table with books, leaflets, and Bibles.

Opening Session:

Let the children brouse around in the room and look at the material on the book table. Encourage them to start reading stories.

Directed Study:

Even before the Bible was written there were men and women who loved God and followed His will. Abraham was such a man. Turn to Genesis 12:1-9 and see how Abraham obeyed God. When God spoke to him, he obeyed and left the land of the Chaldees to go to this promised land that God had told him about.

The Hebrew people always remembered Abraham, and the stories of his faithfulness to God were told over and over again. God had promised Abraham that He would make of him a great nation and would make his name great. This promise turned out to be true, as Abraham became the Father of the Hebrew or Jewish Nation, and even to this day his name has not been forgotten.

And so these stories about Abraham and his son Isaac and their families were told for many years among these people who moved from place to place,

living in tents and taking care of their sheep.

In Joshua 4:19-24 the children of Israel were told to make all of these things known to their children.

The Ten Commandments and possibly some other laws were engraved on tablets of stone, Exodus 20:1-17, 34:27-28. The earliest reference in the Bible to writing and to the word "book" is in Exodus 17:14.

The "book" in which Moses was asked to write was a roll of papyrus paper or parchment.

II Kings 22:1-13; 23:1-3, 28 gives the story about Josiah the King and Shaphan, the scribe. The work of the scribe was to copy the laws and first writings of the Bible. This work had to be most exact. The writing was done in columns from right to left along the length of a carefully cut strip of skin or papyrus paper or parchment. There were very few of these scrolls because there were very few priests and scribes who could read and write. As time went on, scribes wrote on these scrolls the stories that had been told for many years around the campfires--how God had made the world, and how he had led His people and had given them the laws that showed them how to live.

Learning a Hymn:

"Thy Words Have I Hid in My Heart," page 122. Refer to Psalm 119:11. Read it several times. Discuss the meaning with the boys and girls. Then read the words of the first verse of the song several times. Have the pianist play it through as the Juniors follow the words silently. Then sing the first verse.

Worship Service:

"Wonderful Words of Life," page 422.

Tell briefly the story of Jeremiah and Baruch.

Jeremiah 36.

Prayer Poem--"Thy Word, O God, in Ages Past" by

Vesta Towner.

"Thy Word, O God, in ages past
 To listening hearts came clear;
 Oh, may we ever hear thy voice,
 And know that thou art near.
 The pages of the Bible
 Reveal thy love to man;
 Oh, may we ever heed thy Word
 And live our Father's Plan.

"Thy Word, O God, has come to us
 Through sacrifice untold
 Of brave souls through the ages past
 Our heritage now to hold.
 For faith like theirs, we pray now,
 And courage strong each day,
 To do the right with all our might,
 And live in thine own way.

"Thy Word, O God, has traveled far
 To earth's remotest land;
 Translated into many tongues
 So all may understand.
 Oh, grant that we thy children,

May help to spread thy Word,
That all the whole round earth shall be
The Kingdom of our Lord. Amen"¹

Activity:

1. Divide into groups. One group may plan a dramatization of early Hebrews sitting about fire outside tent-homes telling the old Bible stories, or of the early scribes and priests writing stories and reading scrolls to the people.
2. Another group may plan a worship service for next week. Help them choose appropriate verses to read. Explain that Psalm 119 is a good chapter to select from because it is a collection of poetry and prayers about the Scriptures or old sacred writings of the Old Testament. The poets who wrote these verses did so to show their appreciation and thankfulness for the laws or commandments which helped them to know what God wanted them to do. If they have difficulty selecting their own passage, suggest Psalm 119:9-11 and 105.
3. Another group may decide upon the arrangement for the worship center.
4. Several Juniors may work on little signs to be pasted to the Friendship map telling in what parts

¹ Vesta Towner, "Thy Word, O God, in Ages Past," Child Guidance in Christian Living. January, 1948, p. 46.

the Old Testament stories were told even before
they were written.

SESSION THREE

HOW THE HEBREW CHILDREN IN JESUS' TIME
LEARNED THE BIBLE STORIESPurpose:

To stimulate in the Juniors a real and vital interest in the Old Testament stories and to help them realize how Jesus emphasized the teachings of love and kindness.

Bible References:

Luke 4:16-22; Isaiah 61:1-2; Matthew 22:34-40;
Deut. 6:5; Leviticus 19:18.

Interpretation of Bible Passages:

Luke 4:16-22

Jesus came to Nazareth, his home town, and, as usual, went to the synagogue. This was the place where Jesus and all the other Jewish children had received their instruction in the Old Testament. The Jewish people, ever since Abraham, had been very careful to teach the Scriptures to their children, and this was one of the main purposes of the synagogue. Almost every little town had its own synagogue, and in the larger cities there were several, where people could receive instruction and also worship God.

When Jesus entered the synagogue he was given the

book of Esaias (parchment roll) to read. As he read and spoke to the people, they were very much surprised at what he said, and very few believed in him.

Materials and Preparation:

1. If at all possible, arrange for a visit to a synagogue.
2. Arrange the room with posters from the American Bible Society.
3. Try to get pictures and a stereoscope with slides of scrolls, clay tablets, and synagogues, (particularly if you cannot make the excursion).
4. Have the material ready for the worship center which one group planned last session.
5. Bibles for exhibit.

Opening Session:

As Juniors come, let them arrange the worship center as they planned last time. Let other early comers arrange the book table and Bible exhibit. Help the committee who have charge of the worship service today to get the program ready.

Worship:

Gather around the Worship Center in a semi-circle. Let the leader of the group who planned it, take charge of the program, announcing songs, Scripture passages, etc.

Directed Study and Activity:

If you have been able to arrange for an excursion to a synagogue, you will first want to discuss what the pupils should look for, and what questions they should ask.

It is a good plan to write them down so you will be sure to find out all you want to know from your visit.

The following questions may be a guide:

1. Is there any difference between the synagogues of today and those of Jesus' time?
2. What were the O. T. scrolls made of?
3. Were the scrolls of the O. T. made of the same material as those used the synagogues today?
4. Where are the scrolls kept?
5. How often are they read?
6. What is the Shema?
7. When do you have services?
8. Tell us about the schools the Hebrew children attended in Jesus' time.

If you cannot make such a visit, you might make an imaginary one by helping the children look up the answers to these questions and any others they might ask and then having them write the story of their imaginary visit to the synagogue.

Pictures of interior and exterior of temples and synagogues will help make this experience more meaningful. Pictures of scrolls, copyists, and scribes will also help the children visualize this visit. Bible dictionaries, encyclopedias, Book of Knowledge will furnish source material.

Another important thing that Juniors will want to know is how Jesus used the O. T. Turn to Matthew 22:34-40. Then have them find Deut. 6:5 and Leviticus 19:18.

Compare Luke 4:16-22 with Isaiah 61:1-2. Jesus often referred to those parts of the O. T. that had to do with love and kindness. Jesus also loved the Psalms. Suggest that Juniors read the following Psalms at home: 100, 122, 145, 150. Encourage them to choose one to memorize for worship period next time.

SESSION FOUR

NEW TESTAMENT STORIES AND HOW
THEY WERE WRITTENPurpose:

To give the Juniors a general idea of the contents of the New Testament and how it was written.

Bible References:

Luke 1:1-4; John 20:30-31; 21:24-25; Acts 1:1-2;
Romans 1:1-7; I Timothy 1:1-2; Philemon 1,3;
II Peter 3:1-2; 14-18.

Materials and Preparation:

1. Study references and note how they fit into the lesson.
2. Have as many versions of the N. T. as you can gather. Also the Gospels in various languages.
3. For your own background read, in a brief commentary, the descriptions of the general contents of the Gospels, of Paul's letters, and of the general epistles.
4. Read also a little about the characters of Matthew, Mark, Luke, John, Paul, and Peter.
5. Besides the usual posters, books, leaflets, etc., have a commentary, a Bible dictionary, and a concordance on the book table.

6. Material for scrolls.

Opening Session:

Enlist the early arrivals in arranging worship center and book table.

Directed Study:

Tell the Juniors that the New Testament is the story of Jesus, and of his followers after his death. It is much shorter than the O. T., having only 29 books in comparison with 37 in the Old Testament. Have them open their Bibles and compare the size. After the Bibles are closed again, let the boys and girls guess about where the N. T. begins.

Turn back to the index and look at the names of the books of the Bible. Read the names together carefully and slowly. What are the first four books called? Gospel means they are the books of "good news." They were written later than most of the letters, which come later in the Bible, but they tell about Jesus' life and teachings; and, as these were considered of most importance, the Gospels were placed first in the New Testament.

Find what some of the Gospel writers say about their writings. Read Luke 1:1-4; John 20:30-31; 21:24-25; Acts 1:1,2. The book of Acts is not included in the Gospels, but Luke really continues

his story in this book, and adds the beautiful story of the early Christian Church.

The next 13 books, beginning with Romans and ending with Philemon, were letters written by Paul. Some say Paul wrote the letter to the Hebrews too, but we are not sure. These letters are sometimes called the "Pauline Epistles." Ask the Juniors to turn to the beginnings of these letters and see how Paul begins each letter. Read especially Romans 1:1-7; I Tim. 1:1-2; Philemon 1-3.

Paul was a great missionary, and after he left the churches he had visited or started, he kept in contact with them through letters. These letters have much in them that is very helpful for us today, and we do well to heed his warnings and accept his challenges for better living and more consecrated Christian lives.

Paul wrote some of his letters himself; others he dictated. He was inspired by God to write these letters of warning and encouragement to individuals and to churches.

The rest of the books up to Revelation are also letters written by different writers. In these, too, you can tell who wrote the letter by reading the first few verses. Find II Peter 3:1-2, 14-18.

The Books of the N. T. were not written only for these churches and individuals to whom they are addressed, but God meant that this Scripture should be used by us too as a guide for Christian living because through it we too can know God's will for our lives. John says in John 20:30 and 31:

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God and that believing you may have life in His name.

Hymn Study

"Holy Bible, Book Divine" was written by John Burton. In it he tells something of what the Bible has meant and continues to mean to the hearts of people. Refer the Juniors to the blackboard or large paper upon which the words have been written.

Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came
Mine to tell me what I am

Holy Bible, Book divine,
Precious treasure, thou art mine;
O thou holy Book divine
Precious treasure, thou art mine!²

This hymn tells about the Bible as a Precious Treasure. Read it silently and discover why the song writer calls it a precious treasure. Ask the Juniors

² A. L. Byers, Children's Praise and Worship (Anderson, Indiana: The Warner Press, 1928), p. 86.

to think of a Bible verse that his hymn reminds them of. (Psalm 119:11 or Psalm 119:105).

Sing the song to the boys and girls as they listen. They will enjoy singing it after you have finished.

Worship:

Sing "Wonderful Words of Life," p. 422, and "Thy Word Have I Hid in my Heart," p. 122. If one of the children has memorized one of the suggested Psalms for this week, let him say it at this time.

Encourage several to take part in prayer, thanking God for the Bibles and the wonderful truths that are just as real to us today as they were to those who read them almost 2000 years ago. Close by singing "Tell me the Old, Old Story" p. 187.

Activity:

1. Make scrolls, writing into them the pupils' favorite psalms.
2. Those who finish early will enjoy looking into the commentary and learning how to use a Bible dictionary and a concordance.

SESSION FIVE

THE TASK OF THE TRANSLATORS

Purpose:

To help Juniors appreciate what the translators have done to make the Bible available for all people.

Bible Reference:

Nehemiah 8:1-8.

Interpretation of Bible Passage

Nehemiah 8:1-8

In the days of the Old Testament very few people could read or write. The people did not hear the Scripture unless someone read it to them. The scribes were people who had learned to read and write. Ezra, a priest, was one of these men. This story tells of a time when he stood on a street corner and read from the Book of the Law from morning till night before the men and women and the children who could understand. The story tells how eager they were to hear. As Ezra opened the book before all the people, they stood in reverence. After they had praised God they bowed their heads and worshiped. Then the Levites, whose responsibility it was to take care of the sanctuary, explained the law which

was read, so that all the people understood.

Material and Preparation:

1. If you have ordered the material from the American Bible Society and the books in the teacher's and pupils bibliography, you will have adequate source material for this session. You can only touch a little on the high-lights of this great work, so do not plan to go into too much detail.
2. Go over your material. Place markers at pages where you want children to read for their reports.
3. Prepare to tell the story of William Tyndale, on page 13 in Stories of the Book of Books by Grace W. McCavran.
4. Put on the Book Table, all material from American Bible Society, including postcard pictures, "History of the English Bible."
5. Pin up those posters you have not used.
6. Have ready for each pupil a handwork project of "The Bible Among Nations." (This should have been ordered from the American Bible Society.)
7. Stereoptican Lectures: #SL-3 "Every Man in His Own Tongue" (3½ x 4 colored glass slides with manuscript, loaned free). "V.M." Dept., American Bible Society, 45 Astor Place, N. Y. 3. (These must be ordered several weeks in advance.)

Opening Session:

Early comers can help arrange Bible exhibit. By this time there should be quite a display of Bibles. Other children might help arranging other materials and the worship center.

Story and Directed Study:

Show slides "Every Man in His Own Tongue" or other suitable set. Discuss. Tell the story of William Tyndale, "The Cost of an English Bible," on page 13 in Stories of the Book of Books by Grace McGavran.

Find Nehemiah 8:1-8 and read about some people who were very anxious to hear the Scripture read. Ask the boys and girls if the people of today are so anxious to read the Bible? Why?

Direct Juniors in finding material for the following reports. Let them work in groups.

1. The Bible for the Blind.
2. Difficulties in Translation.
3. Getting the Bible to all the World.
4. One group should plan a worship service, selecting Scripture, song, and prayer. (You may suggest Psalm 86:11-12 for the Bible reading.)

Plan to give the reports in the worship program at the end of the session. If they need more time to complete the reports, use part of the activity period.

Learning a Hymn:

Teach the hymn, "Send Forth, O God, Thy Light and Truth," on page 244 in the Covenant Hymnal.

Activities:

1. Finish reports started in Directed Study Period.
2. Plan a program to be given for parents at the close of this unit. These reports that the children have worked out can be given at that time. Memorized passages of Scripture, songs they have learned, and one of the plays they have written can all be arranged into a very fine program. An exhibit can also be a part of this program, in which all the Bibles will be on display plus all the material from the American Bible Society, including posters, leaflets, maps, etc. Appoint necessary committees to make detailed plans.
3. Give each one of the Juniors the map project based on "The Bible Among the Nations." Let them color the pictures accompanying John 3:16 in each language, cut them out, and glue them to the squared sections around the map.

Worship:

Gather around the worship center. The leader of the committee that planned the worship service will

take charge, announce the numbers, and lead the meeting.

SESSION SIX

THE BIBLE CHANGES LIVES

Purpose:

To help Juniors realize that the reading of the Bible does make a difference in the lives of people.

Bible References:

Psalms 19:7-11; Psalm 100; Matthew 28:18-20.

Interpretation of Bible Passage:

Psalm 19:7-11

In these verses we find a very good description of the Bible and its purpose. First of all, it is perfect, and it has power to convert or to change lives. It is sure and right and pure. It rejoices the heart and brings happiness to those who accept it.

The Psalmist also brings out the thought that through the Scriptures, we are warned, and he says for those who heed the warnings and keep the commandments there is great reward.

Materials and Preparation:

1. All source materials, books, pictures, and other literature should be accessible to the children.
2. If you purchased the books recommended in the bibliographies, select several stories that show how the Bible has changed the lives of indivi-

duals. Put markers in these places.

3. Scrapbook materials: (pictures from old S.S. papers, American Bible Society materials, cover materials).

Opening Session:

Let early comers begin reading stories you have marked in the books. Ask them to prepare to tell these stories to the class. If there are not enough books for the children, some can help arrange the room.

Directed Study and Worship:

Tell the Juniors that the Bible has been given to us for a very definite purpose. Have them turn to Psalms 19:7-11 and see what effect God's word has upon those who read it.

Let several children tell stories they have read about how the Bible changed the lives of those who read it.

After these stories, lead the Juniors into their worship. If they know the hymn, "Faith of our Fathers," page 307 in the Covenant Hymnal, sing it together; otherwise choose another suitable song with which they are familiar. As an expression of thanksgiving to God, read together or responsively Psalm 100. Suggest that several children lead in prayer,

thanking God for His Word and asking that He help us to read our Bibles that our lives will be more like Jesus. Close with prayer.

Learning a Hymn:

Choose one from the suggested list at the beginning of this unit. Review those already learned.

Activities:

1. Committees on Program and Exhibits will have to make detailed plans. Decide on definite time for the program; an evening immediately following the last session will be most suitable. Encourage each child to invite both parents to come. You may even want to invite the whole church. Also decide on the place and the order of the program.
2. Finish the "Bible Among the Nations Project."
3. If there is time, the Juniors will enjoy making a scrapbook of leaflets, pictures, etc. from the American Bible Society. You will also be able to glean some appropriate pictures from old S.S. papers. (This should be done beforehand.) Help the children decide how they want to decorate the covers. They can work on these at home during the week.
4. REMIND THE JUNIORS TO RETURN THEIR "BIBLE-BANK" CARDS NEXT WEEK. WE HOPE THEY HAVE EARNED ENOUGH

MONEY TO FILL IN THE WHOLE DOLLAR OF DIMES.

SESSION SEVEN

MY BIBLE

Purpose:

To stimulate in Juniors a real desire to read their own Bibles.

To create in them a greater love for its contents.

Bible References:

II Timothy 3:16-17; II Timothy 2:15;

Psalm 116:1-2; Psalm 118:5-6, 28-29; Psalm 119:9-16;

Psalm 121; Psalm 139:23-24.

Interpretation of Bible Passages:

II Timothy 3:16-17.

Explain to the boys and girls that all Scripture is not given for the same purpose, but it all has a very definite purpose for each one of us. Some of it is given for reproof; that is to reprimand or rebuke. Some is given for correction. If we read in order to find out what God wants to say to us, sometimes we will be corrected in our actions. If we have failed, we should ask God to forgive us and give us strength to overcome our weakness. The Scripture is also given for instruction in righteousness. Because the entire life of Jesus gives us this instruction, the more we read of him and study his

life and teachings, the more we will understand what righteousness is.

All Scripture is given to us in order that we might be perfect and thoroughly trained in what it means to be a Christian.

Materials and Preparation:

1. Have all materials necessary to finish all the projects which have been started.
2. Bring flowered note paper for each child for his Devotional Booklet.
3. Prepare to tell experiences of your own in which the Bible has been a great help.

Opening Session:

As Juniors come, receive their "Bible Bank" cards. Talk about what their dollars can furnish in the way of Testaments and Bibles. Impress them with the fact that they are sharing in the great work of taking the Bible to all people and in this way spreading the Gospel of Jesus Christ. When all have arrived, lead them in prayer and thanksgiving, and ask God's blessing on each gift that it may be of real service to Him.

Devotional Period and Worship:

Rather than having a formal study period, try to make this a devotional experience for the Juniors.

All should have their own Bibles.

Begin by telling the story of a little four-year-old boy in Vacation Bible School who was holding his teacher's Bible and lovingly fingering its pages. After a long time of silence he finally looked up at his teacher and said, "I wish I could read the Bible. I think I could love it much more."

This is also true of us. If we read God's Word every day, we will love it much more and will try much harder to live as it tells us.

Tell various personal experiences you have had in reading the Bible.

The Bible does not always make us feel happy. II Timothy 3:16-17 tells us what it is supposed to do. Sometimes it makes us see what is wrong with our lives. At such times we can ask our loving Heavenly Father for forgiveness and help in overcoming evil in our lives. If we want to be more like Jesus, we must read our Bibles often to find out how Jesus lived.

Turn to II Timothy 2:15 and read what Paul writes to Timothy.

Ask volunteers to pray asking God to help us to understand His Word and love it more every day.

Activities:

1. Finish all the activities. Make all necessary preparations for the program and exhibit.
Individuals and groups will want to practice.
2. If there is time, let children go back over the references they have been reading during this unit and select seven which they would like to read for their devotions at home for one week.
Have all the references listed on the blackboard.
As they make their selections, have them copy them on flowered note paper. Entitle it MY DEVOTIONS FOR ONE WEEK. Impress them with the fact that God's Word becomes dearer to us the more we read it.

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