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THE PLACE OF THE BIBLE  
IN THE JUNIOR CURRICULUM.

A Thesis Submitted in Partial  
Fulfillment of the Requirements  
for the Degree of  
Master of Religious Education.

by

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To

My little sister, Wilma,

who as a child

led me into a deeper appreciation  
of the religious nature of Juniors,  
this thesis is affectionately dedicated.

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**INTRODUCTION.**

## Introduction.

### 1. The Problem of the Study.

The use of the Bible in the curriculum of many Church schools today is not what it has been in past years. Some recent courses of study are taking more than half of their materials from secular sources, whereas in the past, in many cases, the Bible was the only material used in the curriculum. The more orthodox wing of the Church looks up on this shifting of emphasis as a danger signal, while the more liberal group welcomes the change with enthusiasm, feeling that a new era has begun in the field of religious education.

The study of child psychology has had a real part in bringing about changes in the methods and materials used in the curriculum. Psychology has revealed such needs, capacities and interests of the child as to effect the underlying principles of curriculum making. It has been said that the child used to be made to fit the text book, but now the text book is being made to fit the child. This new consideration for the part that the child himself plays in the educative process has caused the pendulum to swing from one extreme to the other. The movement has been away from a program centered in the subject-matter to be taught to a program centered in the "subject" to be taught, namely the child. Bringing with it the substitution of secular material for Biblical material, this movement has met with a storm of protest from those who still hold that the Bible must have a central place.

### 2. The Purpose of the Study.

The purpose of this study, then, is to discover whether or not

a junior curriculum can be "child-centered" and at the same time "Biblical-centered". There will be an attempt to discover whether or not these two terms are contradictory in purpose and meaning, or whether there can be a justifiable reconciliation between the two ideas involved-namely, that of meeting the needs of the child with material which is predominantly Biblical. It is the purpose of the writer to arrive at some conclusions regarding this question, these conclusions being based upon a psychological study of the junior child, a review of the aims of religious education, and a study and evaluation of Biblical materials in the light of these aims.

### 3. Importance of the Study.

Today the methods and materials of education are being more and more carefully studied and sifted to meet the demands of this so-called scientific age. In this sifting process there is a danger of throwing out the old for the sake of the new and thus of giving up much that is of permanent value.

Since the same tendency to study and sift methods and materials is evident in religious education, the same danger exists.

By religious education we mean Christian education. Its foundation, therefore, must be the Christian religion, which in essence, is a religion centered in the person of Jesus Christ. In the Bible we find record of the life of the Jesus of history as well as of the work of the risen Christ. Christianity as a revealed religion is thus recorded in history in the Bible. Have we, then, the right to discard the Bible as the Source Book of our religious education program? Not a few of our modern curricula, as has been said, while not discarding the Bible entirely, have, to say the least, given it a secondary place. To this, as indicated above, there has been a decidedly unfavorable reaction on the part of many church school teach-



ers who are demanding more Bible.

In the face of this situation, the importance of the problem cannot be questioned. There is, on the part of Christian leaders and teachers, need of a workable point of view regarding the rightful place of the Bible in the process of the Christian nurture of the child.

#### 4. The Method of Study.

In attacking this problem, our method of procedure will be as follows: A brief history of the development of the curriculum, revealing the place which the Bible has occupied in the process of this development, will be given in Chapter One. Chapter Two and Three will be concerned with a study of the junior child and a consideration of the aims of religious education in the light of the findings of this study. The final chapter will be an evaluation of Biblical materials in the light of the child's needs and the aims we have chosen to meet these needs. On this evaluation we shall base our conclusions.

CHAPTER I.

THE HISTORY OF THE DEVELOPMENT OF THE CURRICULUM.

## CHAPTER I.

## The History of the Development of the Curriculum.

## 1. Introduction.

"Nothing helps us to understand the present better than the past, and this is especially true of institutions."<sup>1</sup> This is also true when considering the development of any movement within an institution.

During the latter part of the eighteenth century the Sunday School was taken over by the Church and institutionalized, and there began the history of the development of the Church school curriculum. Since the Sunday School had been adopted by the Church, it naturally became subject to the Church in regard to the nature and purpose of its teaching. Consequently, in order to understand the nature and purpose of the early teaching and also the changes which took place in the curriculum, it is necessary to look at the religious status of the Church during the nineteenth century.<sup>2</sup> Even at the present time, the religion being preached in the Church is reflected in the purpose and program of the Church School. In this day when greater emphasis upon the social teachings of religion is evident in the preaching of the Church, one also finds greater emphasis upon the social aims for religious education.

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1. Cope, Henry F., *The Modern Sunday School in Principle and Practice*, p. 11.

2. Cf. Betts, G. H., *The Curriculum of Religious Education*. Ch. IV.

## 2. The Origin and Development of the Earliest Curricula.

To understand the first efforts towards an organized curriculum one needs to review the steps leading up to its origin.

### a. The Catechetical Period.

Since the time of the Reformation, the doctrines of the Church had gradually become crystallized and summed up in the form of the catechism. The different denominations worked out their own catechisms and adopted the catechetical method of instruction to teach their members the doctrines of the faith.

It was only natural that the Sunday School, being a part of the Church, should be given the task of teaching the catechism. As was said, the emphasis of the Church was upon doctrines and so the "doctrinal-centered" catechisms became the chief subject matter of the Sunday School. The form of teaching may be demonstrated in the sample which follows taken from a catechism entitled "The S, B, C or A Catechism for Young Children":<sup>1</sup>

1. Q. Who made man?  
A. God.
2. Q. In what estate made he him?  
A. Perfectly holy in body and soul.
3. Q. How fell he from the good estate?  
A. By breaking the commandment of God.
4. Q. What punishment followed thereupon?  
A. Death and condemnation to him and his posterity.
5. Q. How are we delivered therefrom?  
A. By God's free mercy in Jesus Christ.
6. Q. What kind of a person is Jesus Christ?  
A. He is very God and very man in one person.

There were many different catechisms being used at this time but essentially there was no difference in them. They were alike

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1. Mitchell, A. F., Catechism of the Second Reformation. P. 269.

in that they consisted of doctrines which were abstract and beyond the child's experience or understanding. There was some attempt to grade the catechisms by simplifying the language and making them more brief but this attempt did not bring much success for doctrinal concepts as such could not be graded. Following the year 1815 a new period in the history of the curriculum began. This was known as the Bible-centered period.

#### b. The Bible Period

"From the time the American Sunday School became definitely a school of religion, the Bible, either directly or indirectly, took first place in the curriculum and has maintained its position from that day to this."<sup>1</sup> At first, the Bible was only indirectly at the center of the curriculum because of the place of importance given to the catechism. But by the second quarter of the nineteenth century the Bible bid for a more popular place than it had had in the period from 1700 to 1815. This change was partly due to pedagogical reasons, but in a larger way it was due to a change from the doctrinal emphasis to the Scriptural emphasis of the Church. After the revolutionary war the spirit of democracy was gaining place and public education was making the masses more able to affirm their own opinions. The revival influence in England and a spiritual stirring in America had caused a desire for a new emphasis in religion. Doctrines memorized were insufficient as a dynamic to meet this desire for a religious experience of a new quality.

The lesson materials now were taken directly from the Bible.

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1. Betts, G. H., The Curriculum of Religious Education - P. 97.

However, they were chosen without discrimination or without any definite plan of procedure. The method of memorizing became a popular fad and Sunday School pupils committed whole books to memory. There was little teaching done. The teachers merely listened to memory verses and rewarded the diligence of the pupils with prizes of testaments and colored Scripture cards. In many cases hundreds of verses of Scripture would be memorized in one week's time. One child, it was said, learned seven hundred verses in seven days!<sup>1</sup>

The whole system was that of memorization and had many unfavorable features. The child was not led to think for himself. There was no provision for the training of the emotions and the motivation to right moral conduct. Both the teachers and the pupils began to show signs of dissatisfaction. Those leaders who knew from observation something of the psychology of childhood began to look for something better than that which the present system of bare memorization provided. The dissatisfaction with this unorganized type of Bible study led to a period of more selective study.<sup>2</sup>

First, came the Selected Scripture lessons which were followed by a variety of lesson helps. These helps were worked out as aids to the selected lessons, and although they were a hopeful sign of progress, any further development seemed to be checked during the years from 1840 to 1870. These thirty years have been called the

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1. Ibid, Ch. V.

2. Cf. Lankard, F. G., A History of the American Sunday School Curriculum, P. 136.

"Babel-period" for it is characterized by general confusion so far as the curriculum was concerned. From this time of confusion, however, there evolved the well-known International Uniform lessons. From the decline of the popular method of memorizing the Bible about the year 1825 to the adoption of the Uniform lessons in 1872, one can trace the gradual growth of an "improved system" in spite of the seeming confusion which prevailed. Let us consider briefly the outstanding features of this period.

#### c. The Improved System.

Individual schools began to feel the need of selecting definite passages from the Bible for the pupils to study, instead of letting them choose their verses at random from any part of the Bible. The superintendents in these schools began the practice of printing passages on cards to cover a quarter of the year. These were given out to the pupils with the dates attached, so that absent pupils might keep up with the course. In 1826, a superintendent of a union Sunday School in Utica, New York, made up some Scripture lessons based upon the Gospels and the Acts. Each lesson contained the lesson title, the Scripture passage and a few questions. This plan became a model for the many question books which followed. New York City schools were also experimenting with the use of "selected lessons", and the idea became more and more popular among leaders in the field.

#### (1) The Selected Lessons.

The American Sunday School Union which was organized in 1824, printed in the year following, a list of selected lessons which covered a year's study of the life of Christ. Before much time had

elapsed, a second year's work was outlined. Then came calls from many cities about the country for the use of this two years' study. In 1827, a list of lessons covering five years was published by the American Sunday School Union and gradually this growing organization began to have hope of a Uniform Lesson System, based upon the Scriptures, which would be used by all denominations. Nearly a half century was to pass before the uniform lessons were widely adopted. In 1830 there grew up a denominational consciousness which caused each denomination to feel an obligation to supply its children with lesson materials suited to its own doctrines and aims. Some schools followed the lessons of the American Sunday School Union, others used denominational publications, and still others used materials provided by private individuals. The entire period from about 1840 to 1870 was, as has been said, one of great confusion. But there is often progress even in times of confusion. The competition which existed among the various lesson writers not only increased the amount of materials to be used but increased the dissatisfaction of some leaders and teachers with materials which were being produced.<sup>1</sup>

"A new system of Sunday School study," as it was then called, appeared in 1865, prepared by Mr. Vincent of Chicago, under the title of "Two Years with Jesus." These lessons were divided into twenty-four chapters to each year, each lesson to be studied for two Sundays. Vincent, though approving the uniform lesson idea, was in favor of adapting and grading the material used. He thus set about to grade the pupils as follows:<sup>2</sup>

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1. Cf. Betts, G. H., *The Curriculum of Religious Education*. Ch. VI.  
Lankard, E. G., *A History of the American Sunday School Curriculum*, pp. 198, 199.
  2. Lankard, E. G., *A History of the American Sunday School Curriculum*  
Ch. I



GRADE	AGE	ABILITY
Infant-grade	3 - 6	Children not able to read
Second-grade	6 - 10	Children reading easy texts
Third-grade	10 - 16	
Senior-grade	16 and over	Consisting of larger pupils, adults, officers, and the teachers

The following is a sample of the kind of lessons published in 1866 under the title, "A New System of Sunday School Study",<sup>1</sup>

LESSON II - PART I  
The Boy in the Temple

1. Scripture

Lesson: Luke II:40-52. Home reading: I Samuel 1:3.

2. Golden Text

And He said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? - Luke II:48.

3. Elliptical Exercise

40. And the child grew, and waxed . . . . . filled with . . . . . and the . . . . . was upon him.

41. Now his parents went to . . . . . every . . . . . at the . . . . . of the . . . . .

42. And when he was . . . . . they went up . . . . . after the . . . . . of the . . . . .

43. And when they had fulfilled . . . . . as they returned, the child Jesus . . . . . behind in . . . . . and Joseph and . . . . . knew . . . . .

52. And Jesus increased in . . . . . and stature, and in . . . . . with God and . . . . .

4. Topics

1. The child Jesus at Nazareth - v. 40.
2. On his paschal journey - v. 41-42.
3. Lost - v. 43-45.
4. Found - v. 46-50.
5. At home again - v. 51-52.

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1. Vincent, John H., The Modern Sunday School, pp. 352-353.

5. - Questions\*

1. GIVE FIRST TOPIC. NAME OF THE CHILD? WHERE DID HE LIVE? His parents' name? Joseph's trade? - Mat. xiii;55.
2. SECOND TOPIC. What do you mean by "paschal"? WITH WHOM DID HE GO? HOW OLD WAS JESUS THEN? How often was the passover held? In what Hebrew month? (In the month Nisan or Abib, corresponding to our April.) On what day of the month? (The fourteenth.) What Christian festival have we about the same time of the year?
3. THIRD TOPIC. How far were they from Jerusalem when they missed Christ? What does the expression "fulfilled the days" mean? - v. 43. WHERE DID MANY SUPPOSE JESUS WAS ALL THE TIME?
4. FOURTH TOPIC. HOW LONG DID THEY SEARCH? HOW SOON? AND WHERE DID THEY FIND JESUS? Can you give the conversation between Jesus and his mother? What are the first recorded words of Jesus? - v. 49.
5. NOW GIVE SOFTLY, AND IN CONCERT, THE FIVE TOPICS. DID CHRIST GO WITH HIS PARENTS? WHERE TO? What is meant by his being "subject unto them"? WHAT TIME DID HE LEAVE? - Mark vi;3. In what did he increase? What is it to be about God's business in the world? How may a child do this? ARE YOU AT ALL LIKE THE SWEET CHILD JESUS? IN WHAT ARE YOU UNLIKE HIM?

Vincent's idea of selecting and adapting materials attracted attention and soon another such series of lessons was published by Edward Eggleston.

## (2) Uniform Lessons Adopted.

At this time B. F. Jacobs, a Baptist layman in Chicago, having seen the possibilities of the lesson plans of Vincent and Eggleston, had a vision of having uniform lessons not only within a single Sunday School but for all schools and denominations in the United States, and also for the world. After much hard work on the part of many interested leaders, but especially on the part of Mr. Jacobs, himself, the International Lesson plan was voted upon and accepted at the National Sunday School Convention in Indianapolis, Indiana,

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\* Large type indicates which questions are to be answered by the smaller children.

in the year 1872. The International Uniform Lessons met with success on every hand from the beginning, so far as circulation and use were concerned and are widely in use even at the present time. This means that for the past fifty years, the predominating curriculum of religious education used in the Sunday School, has been ungraded, unadapted, and material-centered rather than child-centered.<sup>1</sup>

### 3. The Origin and Development of the Graded Curriculum.

The idea of a graded lessons series was not a new one produced in the twentieth century. As far back as the "catechetical period" the need for grading the materials taught, was recognized. The question books of the "Babel-period", and the lesson helps of the International Uniform Lessons were evidence of a consciousness that children should be taught in a more simple way than adults. Although the Uniform Lessons were always popular from the beginning, they were never without criticism because of the vision which some far-sighted individuals possessed.

#### a. The Evolution of the Graded Curriculum.

At the beginning of the twentieth century the scientific method used in education and psychology was making its impression upon the field of religion. Many educational books were being published at this time by such pioneers as Coe, Starbuck, and Hall. And then there were Pestalozzi and Froebel who had brought their influence to bear upon the place and importance of the child in the educative process. It was true that the influence of the public school system was being felt in the Church School. Many lectures and articles

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1. Cf. Betts, G. H., *The Curriculum of Religious Education*. Ch. VI.

and books were being published by Sunday School people, in favor of fostering the new principles of education. The movement towards a graded curriculum was also greatly helped by the work of various organizations and associations, such as the International Primary Union, the Religious Education Association, the Sunday School Editorial Association and others. Conferences were held as well as demonstration schools of religion for the purpose of improving the unsatisfactory system of instruction in the Church School. The International Graded Lessons which are so well known at the present time are a product of the International Lesson Committee, being based upon the Scripture material selected by this committee. In 1906, the Graded Lesson Conference launched upon a plan of making a series of graded lessons with nine units in all. These lessons were finally submitted to the International Lesson Committee for their consideration. In June 1908, the International Convention authorized the Lesson Committee to prepare a completely graded series. This was the origin of the Graded Series.<sup>1</sup>

b. The International Graded Series and other series.

The new graded series was not meant to do away with the Uniform Lessons but to be a supplement to them for those who wished to use Graded lessons. Thirty-six years had elapsed since the Uniform Lessons were adopted in 1872 and now these had a rival.

This new series was closely graded, separating each year into

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1. Cf. Lankard, F. G., *A History of the American Sunday School Curriculum*. Ch. XIV. pp. 276-285.  
 Cope, H. F., *The Evolution of the Sunday School*, Ch. XI.  
 Heathcote, C. W., *The Essentials of Religious Education*, Ch. IV.  
 Betts, G. H., *Curriculum of Religious Education*, Ch. VII.

a unit of subject matter as is done in public school text books. But these graded lessons did not meet with approval in unprogressive schools or in schools too small to use such a closely graded system, and, consequently, in 1924 the Lesson Committee made a compromise and produced the International Group-graded lessons. This plan changed the steps in grading from one year to three years to each unit. These lessons were published under the title of the Group-uniform Series.<sup>1</sup>

Other graded courses were appearing during the progress of the International series. Some were denominational and some non-denominational. The Lutheran Graded Series adopted in 1895 provided yearly courses from the Cradle Roll to twenty years of age. The Completely Graded Series which was begun in 1888 by Blakeslee and completed after his death, was published by Scribners and has had a wide circulation. The Constructive Studies in Religion provided yearly courses for all grades, having been worked out from a study based upon experiments made by President William Harper in the Sunday School class room. The Beacon Course of the Unitarians and the Christian Nurture Series of the Episcopalians, the Westminster textbooks in Religious Education and the non-denominational series known as the Abingdon Religious Education Texts have all been produced in this recent period of the graded curriculum.

One distinctive contribution made in graded materials is in the fact of their definite aims and objectives which were not present in the uniform lessons. The objectives of the present

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1. Ibid, p. 147.

graded materials are centered around the child that his life might be developed in the fullest way religiously. Whether they succeed or not will not be considered here but the fact has been demonstrated that graded lessons are superior to the ungraded.

"Graded lessons are still in the experimental stage. Investigation and experimentation will point the way to the preparation of more suitable materials. The editors of the present series realize that perfection has not yet been achieved and have made provision for changes and revisions where these have seemed desirable and expedient."<sup>1</sup>

This realization recently culminated in the revision of the International graded series, a change that, to the editors, "seemed desirable and expedient". In the preface to Course VI of the revised course for Juniors, the editors, in speaking of the reason for revision, give the following statements concerning the new lessons:

"(1) They have succeeded in making the interests and needs of the pupil more truly the determining factor in the selection of lesson materials and the working out of the teaching programs; and (2) they make larger provision for pupil initiative and project activities. . . . ."<sup>2</sup>

#### c. A Study of the International Graded Series.

Let us examine Lesson I of this course to note whether the revision mentioned has made the interests and needs of the pupil more truly the determining factor in the selection of the lesson materials.

There are two books, one for the teacher and one for the pupil. The teacher's book is filled with helps and is rich in suggestions which are centered in the aim of the lesson. It contains the Bible story for the lesson while the pupil's book has the secular story which is pertinent to the lesson aim. The following report from

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1. Lankard, F. G., *The History of the American Sunday School Curriculum*, pp. 321-322.
  2. Jones, Mary A., *Jesus and His Helpers. Teacher's Book. Course VI. P. 5.*

parts of both books give some idea of the nature of the lesson materials used:

Lesson I<sup>1</sup>  
Following Jesus at Home

1. Teacher's book

- a. The child's natural interest. - "I want my home to be a place where I can have a good time."
- b. The child's need. - "What is the best way to have this sort of a home?"
- c. The teacher's aim. - To help pupils find a satisfying answer to this question by leading them to discover ways of living at home in harmony with the teachings and example of Jesus.
- d. Helps for the Teacher.
  1. Careful preparation
  2. Materials - Biblical references, picture hymn, memory verse.
- e. The Sunday Session - in the class.
  1. Directed study period
  2. Class period
    - (a) Discussion leading up to story
    - (b) Bible story - The Boy Jesus at Home  
(an Imaginary story)
    - (c) Class discussion
    - (d) Note book work
    - (e) Planning activities for the week
    - (f) Closing the session.

2. Pupil's book

- a. As the child turns to the lesson an attractive picture greets his eye, "The Boy Jesus in the Carpenter Shop". Jesus is here pictured at work helping his father and mother.
- b. Questions leading up to the story such as:
  1. "Do you like to have fun at home?"
  2. "What is the way to have fun?"
- c. Story - "In spite of a Mountain Storm."

This story is centered in the idea of appreciating the home life and reads in part, ". . . One night there had been an especially fierce blizzard. The snowdrifts piled high about the house . . . so that one could not tell the peaks from the slopes. "This is the sort of night I love", Guntar said as the family was eating supper from a table drawn near the fire. His father smiled. He thought he understood, 'Why?' he asked to see if he had guessed aright. . . . Then Heidi spoke. 'I like it because the fire seems to burn brightest when the wind roars loudest!"

The story ends with the family agreeing that there is no place so dear as home.

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1. Jones, Mary A., Jesus and His Helpers, Teacher's and Pupil's Books.

- d. Talking it over.  
This involves a discussion and application of the story.
- e. Daily Bible readings  
Six pertinent passages from the New Testament are given

for each day in the week, all as suggestive as the following:

- (1) Something that is very hard - Luke 6:31.
- (2) A rule that is often forgotten by Juniors -  
I Thessalonians 4:11.
- f. Questions to think about before Sunday, such as:
  - (1) "Have I been helping to make the place where I live a home?"
  - (2) "Would Jesus be pleased with the way I behave?"
- g. Memory verses.  
From John 13:34,35.
- h. Hymn - "O Son of Man Thou madest known".

This hymn with music is included in the lesson. The first stanza is suggestive of the aim of the lesson:

"O Son of man Thou madest known,  
Through quiet work in shop and home,  
The sacredness of common things,  
The chance of life that each day brings."

An analysis of the foregoing lesson reveals that, (1) The lesson has a definite aim, (2) This aim is centered in a life situation, (3) The life-situation involves a natural interest and a real need of the pupil, (4) The materials used to accomplish the aim are graded and adapted, (5) The materials are Biblical-centered - as seen in the memory verses, the song, the daily Bible readings and the text of the story, (6) The whole lesson is also child-centered, not only providing knowledge and motivation but also expressional activity. This activity is provided for in the lesson period and in definite activities which are to carry over during the week.

While the lesson which we have just examined is acceptable pedagogically and aims to meet a need of the child there has been a questionable use made of Biblical materials, as a means to this end.



The story of Jesus' home life is purely imaginative and without scriptural basis. It is to be further noted that the whole course of study, of which this lesson is a part, can hardly be said to be predominantly Biblical.

#### d. Teaching without Textbooks.

Let us leave the International graded series now to view hastily one of the latest theories regarding the curriculum for church schools. This plan involves teaching without text books. A few books of recent publication take a definite stand in favor of this "new material" for teaching.<sup>1</sup> Instead of using the class period for instruction which follows the plan of any text book, the teacher takes her leads from the children and works out a plan of activity to meet the immediate needs and interests as they are revealed by them from week to week. The use of the Bible is incidental in this plan, for it is used more as a reference book when it can throw light on a life problem of the child. This program is centered in such activities as hikes, parties, trips, to industrial centers, discussions and hand-work.

#### 4. Summary

We have traced the steps in the development of the curriculum from the time the Sunday school was adopted by the church, during the latter part of the eighteenth century, to the present time. At first, as we have seen, the curriculum consisted only of the catechism in the question-answer form. Later the Bible itself became the material of the

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1. Cf. Sweet and Fahs, *The Religion of Eight-year-olds*.  
 Danielson and Perkins, *Teaching without Textbooks*.  
 Achison, Edna L., *The Construction of Junior Church School Curricula*.

curriculum, the lesson materials amounting to memory verses chosen at random. By 1825 there was a movement towards lesson materials which were selected and adapted, but not until fifty years later was the Uniform Lesson System adopted out of which was to come the graded curriculum. The Uniform lessons, which were adopted in 1872, are still widely in use today. These lessons are Biblical throughout, ungraded, and unadapted except in suggestions for method. In 1909 the International Graded Series appeared as a rival of the Uniform lessons. This series has recently been revised. Though the Biblical content of the graded series is more than fifty percent, the tendency in graded, adapted materials has been away from the use of the Bible. The recent theory of the curriculum which involves teaching without textbooks makes only incidental use of the Bible.

It is no secret that there has been a decided reaction against the lack of Biblical materials used in the Graded Series. Teachers and leaders throughout the country have expressed their dissatisfaction with the lessons as they are and in many cases have returned the courses to the publishers in protest. As a result, the sponsors of these courses are rather generally on the defensive today.

And now, having witnessed the swinging of the pendulum from one extreme to the other with indications of a counter movement, let us accept the situation as it stands and proceed with our study as to the place the Bible should hold in the Junior curriculum.

CHAPTER II.

A PSYCHOLOGICAL STUDY OF THE JUNIOR CHILD.

## Chapter II.

## A Psychological Study of the Junior Child.

## 1. Introduction.

Today in the field of education there are certain popular terms in use which reveal popular trends of thinking concerning the educative process. We find for example, frequent occurrence of such terms as "integrated personality," "unified personality," "the organism as a whole," and "personality as an indivisible whole." This thinking of personality in terms of totality has led to some interesting discoveries which are significant for religious education. The life of a child is no longer thought to be separated into compartments, but instead is thought to be "an indivisible whole."<sup>1</sup> It is true that we speak of the physical, mental, moral and social needs and interests of a child but these are merely phases of the same personality. However, this is a case where the whole is not equal to the sum of its parts, for having made an exhaustive study of every phase of the junior's life we still are not able to put these findings together and say this is a typical junior child.

Scientific observation and experiment have revealed that no two children are exactly alike - not even identical twins. Each personality offers a new problem.<sup>2</sup> Too often students of psychology have been prone to pigeon-hole characteristics which one might expect to find in the child during this or that stage of his development. Dr. A.C. Wyckoff, an authority in the field of psy-

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1. Cf. Baldwin, J.L., Junior Worker and Work. Ch. III.

2. Cf. Norsworthy and Whitley, Psychology of Childhood, Ch. XIV.

chology says at this point:

"We need to be elastic and alert in the field of Psychology, for mind is not as predictable and regular as nature."<sup>1</sup>

So it is well in making a psychological study of the junior child to recognize the limitations as well as the possibilities of such a study.

While recognizing the differences there are in different children, and also the difficulties involved in getting at the inner life of a junior child, there are some significant facts which we appreciate, nevertheless, that scientific study has revealed pertaining to this age of childhood. There are certain characteristics which are prevalent at this time in the child's physical, moral, mental and religious nature. The following discussion will consist of a study of the above phases, based upon the findings of various writers in the field of religious education. This study will be supplemented by illustrations taken from the writer's own experience with Juniors as a teacher in public school and Sunday School and as a worker in an East-side settlement house in New York City.

## 2. His Physical Nature.<sup>2</sup>

Let us turn first to the physical life of the child to see what relation it may have to his personality as a whole.

It is said that physical vitality reaches its highest point at this age, though physical growth, by the age of eleven, has been somewhat retarded. Girls, as a rule, are larger than boys of the same age but physical health and endurance for both are unexcelled in any other period of childhood. There is an exuberance of energy which is irrepressible, waiting to be loosed. For a grown-up to

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1. Class-room lecture, Biblical Seminary in New York, November 1930  
 2. Cf. Baldwin, J.L., Junior Worker and Work, Chapters II and III.  
 Hartshorne, Hugh, Childhood and Character. Chapter VII  
 Powell, Marie C., Junior Methods in the Church School. Chapter II.

understand what this means it might help to consider the following:

"Think of how you feel some fine, crisp morning, after a good night's rest, awake and ready for the day's work. Then multiply your feeling of strength and energy ten times. You are ten times as hungry, ten times as desirous for shouting and singing, ten times as good natured, ten times as full of mischief, ten times as eager for the next act. That is the way a boy feels."<sup>1</sup>

All one needs to do is to watch juniors at play and one will see the same display of endless resources for physical activity. The following example might serve to illustrate the extent of this endurance during play time.

At four thirty o'clock, one cloudy afternoon, twenty-three noisy children came tumbling into the gymnasium of an East Side Settlement house. They had been in school all day and were ready now to avenge themselves in physical freedom. They were given the signal to line up in marching order and this they attempted to do. In the procedure they pushed each other, wiggled, shouted back and forth, stepped in and out of line, did indescribable tap dancing and jigging, shrugged their shoulders and pulled their marching partners into place. When the signal was given, to march they started off at a lively pace and continued marching in various formations for about fifteen minutes. After a period of folk dancing they played actively with different kinds of apparatus, some playing basket ball while others were whirling at a dizzy rate upon giant-strides. The last fifteen minutes were spent in relay racing, of the most strenuous kind, from one end of the gymnasium to the other. Each child was panting and perspiring but showed no signs of fatigue. When the closing bell rang the children begged for permission to run one more

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L. Hartshorne, Hugh, *Childhood and Character*, p. 100.

race. Upon refusal, this flock of twenty-three noisy, jumping children went reluctantly up the stairs with apparently as much energy as they had had when they entered.<sup>1</sup>

Is it any wonder that children with such energy are seen squirming and wiggling during an uninteresting worship period in Sunday School? Such restlessness is also inevitable during a lesson period in which the teacher is moralizing in abstract terms. While the primary emphasis of a religious education program is not upon the physical, there can be no question nevertheless, of the significance of this phase of the Junior's life for any program. It dare not be ignored.

### 3. His Social and Moral Nature.<sup>2</sup>

If a knowledge of the physical nature of the child is necessary to fully understand him, it is also true that a knowledge of his social and moral nature is indispensable in fully knowing him. This knowledge is needed in approaching the important task of his religious training. For this reason, we turn to the second phase of his life to see what it may contribute to the study as a whole.

At the beginning of the junior period, the child generally manifests two selves. He is both individualistic and social. It is not until later that he learns to cooperate with the group in any consistent way. There is an instinctive desire to be with others and to organize into groups, though there is also much wrangling over selfish interests and preferences which involves a real strug-

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1. Lieutenant White Neighborhood House, 235 E. 49th St. N.Y.C. Mar. 1930

2. Cf. Powell, Marie C., *Junior Methods in the Church School*. Ch. II

Cf. Baldwin, J.L. *The Junior Worker and Work*, Ch. II.

Cf. Hartshorne, Hugh *Childhood and Character*, Ch. VII.

Cf. Coe, G. A., *Social Theory of Religious Education*. Ch. X.

gle between the two selves.

a. His Relation to his Parents and Teachers.

The home is less significant than it was during the primary age for with added experience has come a new independence. The child is no longer "mother's boy" or "mother's girl" as was true a short time before. Often he is more loyal to a group of playmates - a gang or a clique - than to the members of his family. Many times he will dispute the wisdom of his parents on some point of information, because his teacher said thus-and-so. The junior child's world of companions is largely made up of children his own age. His attitude toward his elders is one of necessary tolerance, and toward children younger than himself his attitude is one of indifference or scorn because they lack his years and wisdom! He likes attention from others, but he has a growing desire to mask attempts to get it. He is often secretive of his affection for others. May, aged eleven, who is often rude to her teacher and hard to manage in the group came one day and said without warning, "Teacher, if you taught classes on Saturday, I'd come to 'em," and then ran away to hide her embarrassment.

b. His Relation to His Companions.

The junior age is an age of chums. The girls like only girls for chums and the boys are glad of it, for they think girls are "silly" and want to play with dolls all the time. Girls think boys are rough and rude and very untidy. It is at this time that boys' loyalties are shifted to the group or the "gang" while girls form cliques or sets of their own. Juniors feel that they must unite in their mutual interests and common aims with those of their own age and sex, for their elders do not understand them and these young-



er are impossible weaklings. Furthermore, the nature of their play which is, after all, their real world, calls for companions, who like themselves, are energetic, impulsive, fond of fighting, climbing, wrestling, running, and other kinds of competitive activity.

At nine a junior has not learned to sublimate self-interests enough to form a real gang. He has not learned to cooperate for the sake of the group, but gradually he learns to cooperate for the sake of competition in his play. He will cooperate with his team in a relay race in order to win against the opposing team, though even here selfish interests have been known to spoil the game. It is through this inborn tendency to play that moral character may be wrought out in the child. Play develops children. It is here that group approval becomes the standard of conduct. Many a "sissy" has been made over by the gang. He has to conform to the rules of the game, be strong and courageous or be left outside the envied circle. A child's play is not only an outlet for physical energy but it is a means of moral growth in more ways than one. He spends much time in dramatizing the virtues of his favorite heroes. He may be a knight, a warrior, a whooping Indian, a bandit, a Robinson Crusoe or a Lindberg. He has not the faculty for wise discrimination in the choice of his hero. Surely herein lies the opportunity of the teacher to guide the experience of the child through the use of stories and good books. She can lead him to choose a Livingstone-type of hero, in whom he may see the concrete virtues of courage, loyalty, and sacrifice rather than to let him choose the undesirable bandit-type seen in certain types of movies and in comic sheets. Hero interests, if not wisely guided, are a power for evil as well as for good.

It must be kept in mind that a junior child, in spite of ap-

pearances to the contrary, is capable of gentleness and real affection. The parental instinct is at work in the child who tenderly cares for her dolls or her little brother or a pet, and one has only to observe a boy's companionship with his dog to see the display of real affection. How gently he strokes the shaggy fur and how boldly he takes the choicest morsels from the table to feed this faithful friend. Yes, "How tender a boy is with his own dog and how proud of its ability to eat up all the dogs in the neighborhood!"<sup>1</sup>

#### 4. His Mental Nature.<sup>2</sup>

A child claims not only a physical being and a social and moral being but he has also an intellectual being which asserts itself in characteristic ways at this time. "He has a mind of his own," as some one has put it.

A junior's mind is active in seeking reality and truth, though truth must be presented to him in the concrete usually in story form. Neither abstract language nor material symbols have any meaning for him. This was strikingly demonstrated in one instance, when a minister in preaching the junior sermon used an alarm clock as a symbol. He likened the children's inner lives to the hair-spring. Later when touse-headed Perry was asked how he had liked the junior sermon he said, "I'm just like an alarm clock. My 'hair-springs' up all the time and I can't keep it combed down!"

The child is ever living in a larger world. His great interest in reading at this age pushes out the narrow horizon of his earlier years and broadens his interests to the ends of the globe.

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1. Hartshorne, Hugh. *Childhood and Character*. p.98.

2. *Ibid.* Ch. VII.

Baldwin, J.L., *Junior Worker and Work*. Ch.II.

Powell, Marie C., *Junior Methods in the Church School*. Ch.II.

He reads of Captain Byrd at the pole, he follows the flights of Lindberg, his geography tells him of other lands, and he identifies himself with historic characters from any age or place. With this ability to read there are the other abilities of writing, drawing, constructing, and acting which are rapidly developing. The keen interest in dramatics is shown in the ready disposition to represent stories from real life or from fiction. Though a junior child reads well and likes to act the role of various characters, he is neither fluent of speech nor a good conversationalist. One Sunday, William aged eleven, was trying to entertain his sister's Sunday School teacher, while she was at his home. Finding conversation a bit awkward he thought of a way out which showed his real interest of the hour. He suddenly disappeared, but shortly returned bearing precious treasures. He proudly displayed a varied collection of foreign stamps, coins, and bills and expressed his ambition to collect many more. His interested guest later gave him some rare stamps of her own collection and thereby became his fast friend. This desire to make such collections is characteristic of later childhood.

The junior is wide awake mentally, but is incapable of voluntary attention for any length of time. Twenty minutes has been given as his limit for concentration. In his mental activity he likes competition and rivalry, though there is a growing desire to work with others for a cause. This is the age of "the championship of a cause". Clubs for kindness to animals or for civic improvements are of interest when a real cause is present. Experience shows however, that such clubs have their difficulties for a club leader

soon discovers the willfulness and the self-assertiveness of the members. A junior child is becoming conscious of his own growing individuality. Modesty is not a virtue at this stage of growth, though a real respect for authority is not lacking. You may dictate to a junior if you can prove yourself capable of doing so. If not, he himself will command the situation, for he admires no weakling. He feels that he is growing up. He wishes responsibility; he wants a task to accomplish in his own individual strength. He is in other words, a qualified "candidate for personality."

#### 5. His Religious Nature.<sup>1</sup>

Having looked at the life of a junior from the standpoint of the three phases of his physical, moral, social, and mental life, it now remains for us to look at his religious life and nature in order to complete the study of his personality as a whole. What religious capacities do we find in a junior child which warrant our hypothesis that he has need of and will respond to religious training? Let us see what present day writers in the field of religious education are saying at this point.

##### a. The Psychological Foundations of His Religious Nature.

"There exists in human nature a great need for religion, and wherever the race has felt a great need it has built into original nature the capacities which given opportunity for expression, will satisfy that need."<sup>2</sup>

Although there is no single religious instinct in the original nature of the child, there are religious tendencies which provide a starting point for nurture and training. There is an instinctive mental

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1. Cf. Betts and Hawthorne, *Method in Teaching Religion*, p.55  
 Hartsorne, Hugh, *Childhood and Character*, Ch. VII.  
 Squires, W.A., *Psychological Foundations of Religious Education*, Ch.XI  
 Powell, Marie C., *Junior Methods in Church School*, Ch.II.  
 Baldwin, J.L., *Junior Worker and Work*, Ch. III, XXIII.  
 Coe, G.A., *Social Theory of Religious Education*, Ch.XI.
  2. Betts and Hawthorne, *Method in Teaching Religion*, p.55.

alertness expressing itself in curiosity, exploring and reading which affords an excellent opportunity to present right knowledge of spiritual truth. There is the parental instinct which has a tendency to express itself in the feelings of tenderness, sympathy, care and appreciation for personality in others. There is an increasing tendency towards a closer form of social cooperation which leads to the acceptance of standards of conduct approved by the group. This gregarious instinct forms the basis for Christian fellowship and leads to the junior's natural desire to enroll in the group as a church member. And then besides these tendencies toward certain thoughts, feelings, and behavior, there is the tendency towards hero-worship which leads to the idealization of personality. This growing appreciation for personality is significant for teaching the child right relationships, both to his fellow men and to his God.

#### b. The Three Phases of His Religious Nature.

One writer has said, "The soul of man expresses itself in..... three phases of activity, (and) religious education, since it has to do with the entire soul..... must provide for the development of each phase."<sup>1</sup>

This three-fold expression has long been known as that of thinking, feeling and willing. A child's religion, therefore, must necessarily involve the way in which he thinks and feels and wills in relation to God. Let us examine, briefly, such relationships from the child's standpoint.

First of all, a child's thoughts in relation to God are not formulated in doctrines. His thinking of God is rather in terms of His being the child's Heavenly Father who is guiding and caring for him.

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1. Squires, W.A., Psychological Foundations of Religious Education. p. 145.

He may think of God as Creator, Ruler, and a King who should be obeyed because He is all-wise and all-powerful. He may also readily think of God as his Friend for this is an age of companionship and God is welcomed in the child's thoughts as a daily Companion. Secondly, as the child is taught of the love and goodness of God, feelings of gratitude are aroused. This responsiveness of love and appreciation may grow into a real desire to work with God as his helper. With proper training, this feeling of reverence, awe and gratitude can be cultivated to become habitual. And finally, right information about God which leads to right attitudes toward Him will show itself in a willingness to express this gratitude in right conduct. It is true that his conduct will be far from perfection but his religion will be none the less real for his religious training can increase the number of right acts and discourage the wrong ones. A teacher's greatest asset does not consist so much in the fact of the junior's natural capacities for religion as in the fact that he has a real liking for religion - "genuine, manly, womanly, invigorating religion."<sup>1</sup> Such is the child who comes before his teacher each week to "claim his birth-right to have this capacity for religion cultivated....his right to a normal, happy, invigorating Christian faith."<sup>2</sup>

#### 6. Summary.

There is, we have seen, a new stress in education, today, upon the necessity of thinking of the personality to be educated in terms of its totality or in terms of an indivisible whole. In this chapter we have been studying the personality of the junior child from

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1. Powell, Marie C., Junior Methods in the Church School. p. 43.

2. Ibid.

four different angles of approach. A brief study of his physical life revealed him to be possessed with great resources of health and vitality, accompanied by an irrepressible tendency toward strenuous and competitive activity. The study of his moral and social behavior showed the junior to be living in an ever widening world of social contacts causing an increasing need for making right choices. In this significant period of habit-formation his loyalties and his standards of conduct are not yet fixed. These are at the disposal of the teacher. It is her privilege to choose his cause for him. Furthermore, the mental alertness of juniors, as our study has shown, manifests itself in an openness to truth, an eagerness for knowledge, a love for heroes and adventure, a growing ability for reading, writing, and dramatizing, a varied interest in collections, and a growing self-assertiveness which comes with his consciousness of his own individuality. These traits suggest fertile soil for the seeds of knowledge which the teacher of religion seeks to sow. And finally, our study of a junior's religious life reveals the fact of his natural endowment for religion.

A junior has a real liking for a religion which can be taught in a way that does not do violence to the inherent laws of his nature. Our study of the junior child has revealed him to possess all the potentialities needed for true citizenship in the Kingdom. Having discovered "what manner of child this is" let us turn now to a study of the proper aims for his religious training.

CHAPTER III.

A STUDY OF THE AIMS OF THE JUNIOR CURRICULUM.



### Chapter III.

#### A Study of the Aims of the Junior Curriculum.

##### 1. Introduction.

When one embarks upon a study of the many aims which have been set up for religious education in the past few years, one is reminded of the confusion which prevailed during the "Babel period" in the development of the curriculum. The growing need for re-defining the goals after which we are striving in the work of the church school is being felt increasingly by religious leaders. As evidence of this situation, for example, Betts cites the following:

"A recent study made of week day church schools asked those responsible for the schools to state the chief objectives sought. The one hundred and seven persons answering offer two hundred sixty-nine different objectives as classified by the investigator. Of these one hundred thirty-five center in the individual, sixty-seven center in the materials of instruction, sixty center in the school as an institution of the church. Seven are not classifiable."<sup>1</sup>

From this report it is obvious that there is confusion and lack of agreement among leaders in the church school as to the aims of religious education.

"We do not know what we are trying to do and therefore do not know whether we are getting it done."<sup>2</sup>

Even among the specialists in this field who have made definite attempts to define clearly the essential objectives, there is a variance of opinion.

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1. Betts, G. H., *The Curriculum of Religious Education*, p. 317  
 2. Report of P. H. Lots, *A Survey of Religious Education*, Ch. III.  
 3. Betts and Hawthorne, *Method in Teaching Religion*, p. 60

The aims set up by the liberal group may differ widely from those of the conservative group. Fortunately for our study, however, there are points upon which all recognized leaders in the field agree, though this agreement may be with varied emphasis. From a study of the aims set forth by writers in this field within the last two decades, let us examine in particular, the statements which a few such writers have made concerning the aims of religious education.

### 2. A Review of the Aims Set Forth by Six Contemporary Writers.

The following chart will give a brief summary of the aims set forth by six different writers with the author, date, title, and reference for each. Three of the lists consist of aims for juniors in particular and three lists are aims for religious education in general.

Chart I.

Scope of Aims	Author and Title	Date	Reference	Knowledge:
General Aims for Religious Education	Werner, E. J., The Objectives of Religious Education. (An unpublished thesis in N.Y. University Library).	1930	Part IV. Ch. III.	<ol style="list-style-type: none"> <li>1. Of God as Father, Creator, Protector.</li> <li>2. Of Jesus Christ as Saviour.</li> <li>3. Of Holy Spirit and His work.</li> <li>4. Of personal need of the Spirit.</li> <li>5. Of needs of society and world.</li> </ol>
	Vloth, P. H., Objectives in Religious Education	1930	Part II. Chs. IV.-XII.	<ol style="list-style-type: none"> <li>1. Which leads to a personal relationship to God.</li> <li>2. Which leads to acceptance of Christ as Saviour, Lord, Friend.</li> <li>3. Which leads to appreciation of the Bible, and other records of Christian experience.</li> </ol>
	Dotts and Hawthorne, Method in Teaching Religion	1925	Ch. III.	<p>A way of living which involves-</p> <ol style="list-style-type: none"> <li>1. Right relationships to self.</li> <li>2. Right relationship to society.</li> <li>3. Right relationship to God.</li> </ol>
Specific aims for Juniors	Baldwin, J. L., Junior Worker and Work	1919	Ch. I. and App. A.	<ol style="list-style-type: none"> <li>1. Of God as Creator and Sustainer.</li> <li>2. Of Jesus Christ as Saviour and King.</li> <li>3. Of lives of heroes of the faith.</li> <li>4. Of Bible content and related facts of history and geography.</li> </ol>
	Rowell, M. C., Junior Methods in The Church School	1923	Ch. III.	<p>Fruitful knowledge which</p> <ol style="list-style-type: none"> <li>1. Makes over and enriches the experience of the pupil.</li> <li>2. Includes right relationship to God.</li> </ol>
	Hartshorne, Hugh, Childhood and Character	1919	Ch. VII.	<ol style="list-style-type: none"> <li>1. Of right conduct which imply the moral leadership of Jesus.</li> <li>2. Of God as companion in the moral struggle.</li> <li>3. Of matters pertaining to sex.</li> </ol>

A	SUMMARY OF AIMS.	
	Motives:	Conduct:
<p>Star, Protector, Fear, Work, Holy Spirit, World.</p>	<ol style="list-style-type: none"> <li>1. Love and appreciation of Father, Son and Spirit.</li> <li>2. Good-will, sympathy, interest in fellowmen with a feeling.</li> <li>3. Of personal responsibility.</li> </ol>	<p>Right habits resulting in-</p> <ol style="list-style-type: none"> <li>1. Committal of self to a Christ-controlled life.</li> <li>2. Christian living at home, school, community, and world in the service of others.</li> </ol>
<p>Personal relationship Presence of Christ Mind. Revelation of the Ideals of Christian</p>	<p>A faith in the Christian God, which</p> <ol style="list-style-type: none"> <li>1. Leads to an interpretation of the universe in the purpose of God.</li> <li>2. Validates and conserves life's highest values.</li> <li>3. Leads to Christian view of life after death.</li> </ol>	<ol style="list-style-type: none"> <li>1. A continuous development of Christ-like character.</li> <li>2. Participation in building a Christian community and world.</li> <li>3. Participation in the life and work of the church.</li> </ol>
<p>It involves- Self. Society. God.</p>	<p>A way of living backed by motives of-</p> <ol style="list-style-type: none"> <li>1. Right interests, appreciation, ideals, and loyalties, and</li> <li>2. The supreme motive of love.</li> </ol>	<p>This way of living results from daily conduct which is-</p> <ol style="list-style-type: none"> <li>1. Controlled by intelligent motives.</li> <li>2. Based upon useful information, right concepts, and trained judgment.</li> </ol>
<p>Sustainer, Fear and King. The faith, Related facts Why.</p>	<p>Right motives-</p> <ol style="list-style-type: none"> <li>1. Based on the supreme motive of love.</li> <li>2. Trained through experience in worship.</li> </ol>	<p>Right conduct based on-</p> <ol style="list-style-type: none"> <li>1. An understanding of what is meant by the Christian life.</li> <li>2. Opportunities for service.</li> <li>3. Opportunity for social contact under guidance.</li> </ol>
<p>Which Is the experience Relationship to God.</p>	<p>Trust in God which encourages courage, sympathy, loyalty, honor, friendliness, obedience, happiness, and gratitude.</p>	<p>Skill in living as</p> <ol style="list-style-type: none"> <li>1. One who is self-controlled, chivalrous, generous, helpful, responsible, cooperative.</li> <li>2. A world citizen.</li> </ol>
<p>It imply the moral The moral To sex.</p>	<p>Ideals of conduct which embody the Christian standard</p>	<ol style="list-style-type: none"> <li>1. Christian living being trained in specific habits of conduct.</li> <li>2. World citizenship.</li> <li>3. Surrender of lives to cause of Christianity.</li> </ol>

### 3. A Consideration of Aims in the Light of the Needs of the Junior.

It was discovered in our study in Chapter One that the weakness of the early curriculum could be traced to a wrong conception of the aims of religious education and the wrong use of materials to realize the proper aims. In Chapter Two we discovered that the changing conception of aims and materials has come as a result of the changing conception of the child, of his religious nature and needs. This knowledge of the child has brought about the child-centered emphasis in the curriculum of today.

The first obvious agreement found in the aims of the foregoing study presented in the chart is in the fact that all place the child rather than the subject matter at the center of the curriculum.

#### a. The Three-fold Aspect of the Junior Needs.

G. H. Betts says,

"To be child-centered the religious curriculum must meet the three-fold spiritual need of the individual; (1) for intelligence based on knowledge, (2) for loyalties to persons, ideals, and institutions, (3) for skill in expressing religious values in personal conduct and social relationships".<sup>1</sup>

As was stated in Chapter Two the soul of man expresses itself in three phases of activity, and religious education in dealing with the entire soul must provide for the development of each phase. This activity falls into the traditional classification of thinking, feeling, and willing or knowledge, attitudes, and conduct. This accounts for the statement that aims which are truly child-centered must embrace the three-fold spiritual need of the individual.

There has been a tendency to emphasize one phase of religious

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1. Betts, G. H., The Curriculum of Religious Education, p. 320

teaching to the neglect of the other two phases. The religion taught under the Jewish law is an example of an over-emphasis upon the intellectual phase. Mohammedanism with its dancing dervishes, and Christianity with some of its sects such as the "Shakers" and the "Holy Rollers" illustrate the dangers involved in an over-emphasis upon the emotional phases. Likewise, when religious teaching is too exclusively expressional, the fountains of thinking and feeling may dry up the doing, which doing may lead to little more than meaningless activity. The child is not only a doer, but one who is intellectually alert and emotionally responsive.

To represent this balance graphically we include the following diagram which illustrates the relation of equalized emotional and intellectual pressure to a straight line of conduct.

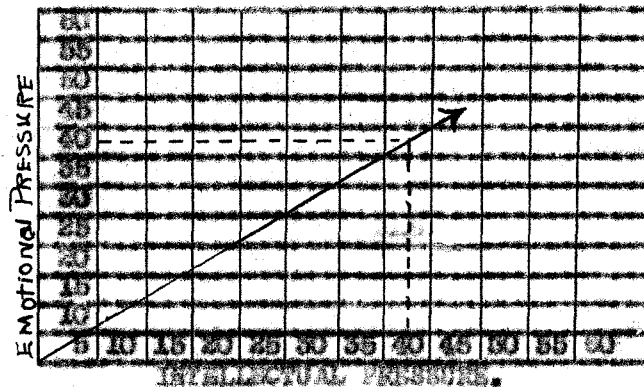


Figure 1. A Representation of Spiritual Health.

From this graphic illustration one can readily see the need for a balanced program of religious education and the need for aims which include the proper development of the whole life. Let us consider the three-fold aspect of the aims for juniors in the light of the needs which our study has revealed.

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1. Cf. Squires, W. A., *Psychological Foundations of Religious Education*, Ch. XI.
  2. Wyckoff, A.C., Given in a class-room lecture in psychology, Biblical Seminary Feb., 1931

### b. The Three-fold Aspect of Junior Aims.

Having discovered through a psychological study, in Chapter Two, something of the three-fold religious nature, needs and interests of a junior child let us consider briefly in the light of those findings, the proper aims within each sphere.

#### (1) Aims in the Field of Knowledge.

We have discovered the child to be mentally alert, open to truth, eager for knowledge, fond of heroes and adventure, growing inability to read and write, and displaying a self-assertiveness which has come with the dawn of the consciousness of his own individuality.

All of the six writers, as we have seen, are generally agreed upon including among their aims these two: to lead the child into a right relationship with God and to lead him into right relationships with his fellowmen. Even Hugh Hartsorne, whose aims for religious education, on the whole, may be said to be more ethical than religious, speaks of a personal relationship to God in which the child is to think of God as constant companion in the moral struggle. He also speaks of the child's knowing an all-loving God.

The growing self-hood of the child is feeling the demands of right self-relatedness. How shall a junior know his rightful relation to God and to his fellowmen? First of all, to the Christian a right relation to God includes a right relation to Christ for,

"This Deity (God) is a being who has made men in his own image and then revealed himself to men in the person of Jesus of Nazareth."<sup>1</sup>

Vioth, Baldwin and Werner have stressed the need for knowledge which leads to the acceptance of Jesus Christ as Saviour, Lord, and Friend. Charles W. Heathcote says that to the

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1. Betts, G. H., The Curriculum of Religious Education, p. 272

junior we need

"To present Jesus as example and Saviour; to reveal the power and majesty of Jesus Christ and to show his 1 followers going forth in his strength to do his work."

Our aims in Christian teaching must be in accordance with the religious teaching of Jesus which has been summarized as follows,

"Jesus seeks first to 'draw all men unto Himself' that in Him they may be brought unto the Father.....and that in Him all men may become brothers, loving one another with the love with which He loves them."<sup>2</sup>

Beginning, then, with the knowledge of the Fatherhood of God as revealed in Jesus Christ, the child may be led into the knowledge of the brotherhood of men,—"led to a sense of the oneness of humanity and the responsibility of each for all." Standards for Christian relationships are to be taken from Jesus' own life and teachings and from heroes of the faith. The child's natural interest in acquiring information, his love for heroes, his openness to truth, and his love for reading are open avenues for the teaching of right knowledge for Christian living.

#### (2) Aims in the Field of Motives.

Socrates once said that knowledge is virtue, but modern educators take exception to such a statement. The incompleteness of a curriculum made up of knowledge alone is readily seen in the life that was lived under the Jewish law. Paul said, "I find then the law, that, to me who would do good, evil is present."<sup>3</sup> Knowledge reveals but it does not release.

As we have learned, a junior child is emotionally responsive, when he learns the truth of God's great love and goodness toward him

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1. Heathcote, S. W., The Essentials of Religious Education, p.272  
 2. Warner, E. J., The Objectives of Religious Education, p. 39  
 Doctor's Thesis, New York University Library  
 3. Romans 7:21



as it is revealed in the life and teachings of Jesus, we may expect feelings of gratitude and appreciation to be aroused. Some of the aims which have been listed in the chart, for the motivation of Christian living, are (1) the supreme motive of love for the Father, Son, and Spirit, (2) a faith in God which leads to a Christian interpretation of the universe and to a belief in life after death, (3) loyalty to Christian ideals of conduct which involve courage, sympathy, friendliness, obedience and honor, (4) training in worship in which, as Baldwin says,

"an appeal is made to the emotions, and through a reverent form of worship the highest and holiest feelings are both aroused and expressed."<sup>1</sup>

The place of worship as an aim for religious education cannot be emphasized too greatly. "Worship is needed more desperately today than ever before by people of all ages,<sup>2</sup> because of conflicting standards of conduct and because of mechanical-mindedness and self-sufficiency which are prevalent in this scientific age.

Between the knowledge of a right act and the performing of that act there is a gulf fixed. This gulf can be bridged only by the impact of high and holy feeling based upon the supreme motive of love. True sacrificial love is not born of itself apart from divine origin. We can never truly love mankind until we have first loved the Father of all mankind. The love of the Father-God, which has been named here as the supreme motivating force in Christian living, is revealed in the sacrificial life and death of Jesus Christ, His Son. "Greater love hath no man than this, that a man lay down his life for his friends."<sup>3</sup> Through a right relationship to Christ there is found the

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1. Baldwin, J. L., Junior Worker and Work, p. 113

2. Carrier, Blanche, How Shall I Learn to Teach Religion, p. 151

3. John 15:13

knowledge and motivation for the individuals' right relationship to God and to society.

(3) Aims in the Field of Conduct.

"Thinking, feeling and doing, these three; and the greatest of these is doing." This is the philosophy which is popular among some educators at the present time. When one comes into contact with the endless energy of a healthy junior child one is glad that a place has been made in the program for expressional activity. It has been said that there is no learning without activity—the kind of activity which leads to more activity. It has also been said that there is no true impression without some expression. With these facts in mind let us turn again to the study presented in the chart and list some aims for conduct as given there. (1) Right habits in Christian living which result in a committal of self to a Christ-controlled life. (2) Habits of being self-controlled, generous, helpful, responsible and cooperative. (3) A continuous development in Christ-like character. (4) Christian living at home, in school, in the church, and in the community. All six writers agree upon the need for training in Christian living in all social relationships. A child's behavior is thus related to four factors of his social environment:

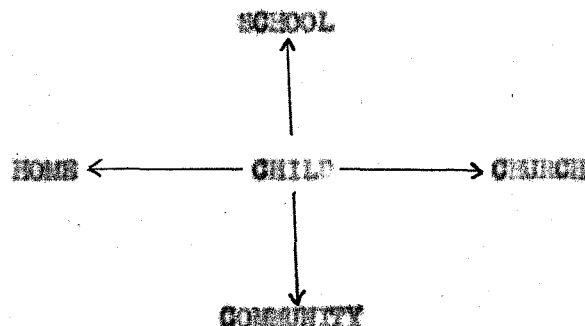


Figure II. Factors of Society which Figure in the Child's Conduct.

The child is living six days a week at home, in school, and in the community, with little or no religious training except that which he

receives in the church school. The problem which faces the junior teacher is the problem of motivating right knowledge in a definite program of activity so as to make the influence carry over during the week. It is not enough to teach a junior, that he should be cooperative at home or even to cause him to desire to be cooperative. There need to be presented concrete situations providing a mental picture in which the child may see himself in the act of being helpful at home.

"Conduct moves surely in the direction of its dominant hunger. Its mental pictures are its pillar of cloud and pillar of fire."<sup>1</sup>

Thus it is that a part of the activity of some lesson periods consists of dramatization in which a child, for example, may pretend he is washing the dishes for his mother or that he is going on an errand to the store for her. Again we find that the natural liking of a junior for such activity, plus the fact of his great physical vitality provide rich opportunities for the activity program. This is the age of habit-formation. It is the teacher's privilege to train the junior in right habits of Christian conduct.

#### 4. Summary.

The aims of religious education have not been clearly defined in the past. Even at present there is a great variance of opinion and emphasis among religious educators as to the true objectives to be sought. There is a general agreement, however, upon the religious capacities and interests of a child. His three-fold religious nature and needs divide the aims of his religious training into a three-fold aspect,- those in the field of knowledge, those in the field of motives, and those in the field of conduct. In this study the aims of

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1. Quotation from Iowa Character Education Plan. Betts and Hawthorne, p. 204

six representative writers have been considered with the addition of a few aims, and suggestions for aims, from other writers. These objectives have been considered in the light of the junior's capacities and needs which were discovered in Chapter Two.

As a result of our study the following aims have been chosen as essential to a program of religious education for juniors:

The ultimate aim is to bring the child into a living experience of God through-

1. Right knowledge
  - a. Of God as Father and Creator.
  - b. Of Jesus Christ as Saviour and King.
  - c. Of heroes of the faith.
  - d. Of his Christian relationship to society.
2. Right motives growing out of love and appreciation of-
  - a. God as Father.
  - b. Christ as Saviour.
  - c. The brotherhood of man.
3. Right habits of conduct resulting in-
  - a. A committal of self to Christ with an increasing loyalty to Christian ideals.
  - b. Habits of generosity, self-control, helpfulness, unselfishness and gratitude.
  - c. Growth in Christian living in relation to-
    - (1) Home.
    - (2) School.
    - (3) Church.
    - (4) Community.

**CHAPTER IV.**

**AN EVALUATION OF BIBLICAL MATERIALS FOR**

**USE IN THE CURRICULUM.**

## Chapter IV.

### An Evaluation of Biblical Materials For Use in the Curriculum.

#### 1. Introduction.

We have traced, in our discussion up to this point, the origin and the development of the curriculum. We have examined the capacities and needs of a junior child. We have defined certain objectives to be sought as the goals of religious teaching. Now let us turn to a consideration of the materials to be used in achieving these objectives. In this chapter we shall confine ourselves to a study and an evaluation of biblical materials, in order to evaluate their fitness as material for the junior curriculum.

Religious curriculum materials may be divided into three classes: biblical, quasi-biblical, and extra-biblical. The first classification deals with the text of the Bible, the second deals with biblical material which has been modified, paraphrased and simplified, and the third deals with sources outside the sacred canon. Let us consider the claims of the first classification for the place of first importance.<sup>1</sup>

#### 2. The Unique Values of Biblical Materials.

The importance of the Bible as material for the curriculum may be based upon the fact that it does two things:

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1. Cf. Betts and Hawthorne, *The Curriculum of Religious Education*.  
pp. 142-143

"(1) It gives the historical background and the ethical and philosophical foundations of Christianity; (2) it gives an account of the life and the teachings of the Founder of Christianity, and of the early Christian Church as it began its conquest of the world. Without an intimate knowledge of these two aspects of our religion as set forth in the Bible there can be no intelligent Christianity. The Bible of necessity will remain the core of the curriculum material for religious teaching."<sup>1</sup>

The Bible has prestige. Materials coming from it have weight and authority which other sources do not have. The Bible is the word of God to most Christians. What is said there is considered the voice of God speaking through the medium of human experience. The Bible not only has prestige but there is a common agreement, among those who know its content, that "it is the greatest source of spiritual power and wisdom which has ever been brought together by the human mind." The Bible has been translated into almost all languages, and it is still the "world's best seller among books".

However, having said these things concerning the worth of the Bible in itself, there is yet much to be said in regard to the selection of material from it for use in the curriculum.<sup>2</sup> Let us turn to a study of the principles involved in the selective process. It is necessary, of course, to have certain standards of value in mind in appraising the use of the Bible.

### **3. Some Criteria for Evaluating Biblical Material.**

#### **a. Some criteria for Evaluating the Old Testament as Material for Church School Curricula.**

An investigation was made recently of six representative courses of study in an attempt to evaluate the use made of the Old Testament

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1. Betts and Hawthorne, *The Curriculum of Religious Education*, p. 143  
 2. Cf. *Ibid.* Ch. VI.

<sup>1</sup>  
 in these series. The graded curricula chosen for the investigation were the following major series:

The International Graded Series.  
 The Constructive Studies in Religion.  
 The Completely Graded Series.  
 The Beacon Course in Religious Education.  
 The Christian Nurture Series.  
 The Abingdon Week-Day Religious Education Texts.

The author of this study in wishing to discover the right standards for evaluating the Old Testament materials made a wide study from various writers in the field of Old and New Testament interpretation and introduction. Then he made a thorough study of educational objectives and curriculum construction, with the knowledge of the materials of the Bible and with the knowledge of the demands of modern education he proceeded to examine these graded series. He discovered five distinctive standards which had affected the six authors in their choice of mine and in their treatment of Old Testament materials. While these criteria were worked out for the Old Testament in particular, they may apply in a general way to the Bible as a whole. In brief they are as follows:

The use that is made of such materials (O. T.) should consider-

1. The employment of the results of critical scholarship.
2. The acceptance of the standards of Jesus as a valid measure for the ethical and spiritual quality.
3. The adaptability of the material to the so-called "social objectives".
4. The conformity to principles of a graded methodology.
5. The provision for progressive character experiences and conduct activities.

These five criteria embody the ideas of Biblical scholarship, pedagogical requirements and the principles

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1. Cf. Smith, R. S., The Use of the Old Testament in Current Curricula, Ch. I.



which govern curriculum construction. They were used most effectively in relation to the six graded series. In applying the criteria, a positive and negative system were used. One of the lessons contained the story of Jacob and did not attempt to "white-wash" his character but was faithful to its source material, and it was considered "positive" to criterion, number one. In another lesson entitled "Why the Kingdom was Divided" the author does not even suggest that Solomon's selfishness and love of display, and the tyranny of his rule had any part in the division of the kingdom. Hence this lesson was considered "negative" to criterion, number one. And in this manner all of the Old Testament material used in the courses was judged in relation to the five standards.<sup>1</sup>

#### b. Some Criteria for Evaluating Biblical Materials in General.

Generally speaking it may be said that the religious needs of the individual define the aims of the curriculum and the requirements to be placed upon it. Likewise it may be said that the subject-matter of the curriculum is limited to the task of the accomplishment of its aims. When we turn to the Bible in the quest for proper subject-matter we might well ask ourselves the question, "Is this material really suited to the accomplishment of our chosen aims?" If the material is not suitable it has no right to be used even though it is taken from the Bible. In such cases it must be passed by for something which is better suited to our purpose. This "passing by" has been the policy of some makers of the curricula at the present time. And again there have been those who chose to use the Bible at any cost without discrimination in the choice or adaptation of its materials, and forgetting psychological and pedagogical principles. John Dewey says of this

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1. Cf. Smith, R. S., The Use of the Old Testament in Current Curricula, Ch. II.

point:

"It (subject matter) must be restored to the experience from which it has been abstracted. It needs to be psychologized; turned over, translated into the immediate and individual experiencing within which it has its origin and significance."<sup>1</sup>

It is obvious that the subject-matter for religious education needs to be psychologized as well as does the subject matter for secular education.

When we come to consider principles governing the use of the Bible in the curriculum we need to listen to the ablest scholars in this field. Dr. Robert Smith from whom we have been quoting says,

"Professor George Herbert Betts in 'The Curriculum of Education' has given the most thorough criticism that has yet been published of existing graded and ungraded religious materials."<sup>2</sup>

Let us turn, therefore, to Dr. Betts' theories governing the selection of subject-matter. In the book mentioned above he says that the subject matter of the curriculum must:

1. Be suited to the accomplishment of its aims.
2. Minister to the religious needs of the present-day social experience.
3. Adequately represent the various sources of religious experience and its many forms of expression.
4. Be suited to the religious needs, capacities, and limitations of individuals.<sup>3</sup>

Without further comment here upon the standards given above, we shall turn to views of another leader in this field. Blanche Carrier is "Recognized as one of the greatest authorities of Week-day Church Schools in America."<sup>4</sup> This writer says in her latest book in relation to the new child-centered

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1. Dewey, John. The Child and the Curriculum. p.29.  
 2. Smith, R.S., The Use of the Old Testament in Current Curricula. p.8.  
 3. Cf. Betts, G.H., The Curriculum of Religious Education. Ch. XVI.  
 4. Quoted from pamphlet by Supervision Committee of Greater New York Week-day Church Schools.

method of teaching, we must use the Bible

"as did Jesus, not as an end in itself but as a means to an end. Christian character does not result from knowing what is in the Bible, though in the process of building character we shall need to go to the Bible to investigate the experiences which others have had of God and with their fellowmen."<sup>1</sup>

Again let us regard the statement made by Dr. E. W. White, one of the outstanding living scholars of the Bible, who has said:

"Though I revere the Holy scripture and have given myself to the cause of placing the Bible at the center of the Seminary curriculum, I wish to make it clear that the Bible is to be used as a means to an end and not as an end in itself."<sup>2</sup>

Although there may be a variance of opinion as to the detailed use of the Bible among these authorities which have been cited, one may say that on general principles there is agreement. From the study which has been made of the current criteria for judging the use of the Bible as subject-matter for the curriculum the following standards have been chosen. These in a general way cover those suggested by each authority:

The use of materials from the Bible should-

1. Represent the best sources of religious experience with the best form of expression. (This involves selection.)
2. Be used as Jesus used scripture, as a means to an end, with the individual in mind. (This involves selection.)
3. Be in keeping with the principles of modern pedagogy and psychology.
  - a. Be child-centered.
  - b. Provide for activity. (This involves selection.)
4. Be in keeping with the needs of society. This is a corollary of standard #2. (This also involves selection.)

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1. Carrier, Blanche, "How Shall I Learn to Teach Religion", pp. 17, 18.  
 2. Dr. White, Informal Chapel Lecture, Biblical Seminary, 1930

In other words Biblical materials must be "Jesus-centered", "child-centered" and consequently "society-centered".

Having established some criteria for judging let us turn to an evaluation of specific Biblical material, in application of these criteria.

#### 4. The Application of the Criteria to Biblical Materials.

##### a. The Chosen-Criteria Explained.

(1) Biblical material may be said to be "Jesus-centered" when it is used to bring the child into a greater knowledge of and appreciation for Jesus Christ as Saviour and King. Such material must be able to lead the child to a better understanding of the ideals and teachings of Christ.

(2) To be "Child-centered" the material must conform to the findings of pedagogy and psychology. This involves the grading and adapting of the material to the child's capacities and interests. We learned that, to a junior, truth must be presented in a concrete way, in the form of a story, centered for example in the lives of heroes. He may not understand the truth of God's love in giving "His only begotten Son" when made in a statement but he will understand such love when presented in stories of the sacrificial life and death of Jesus as he faced the angry mobs, drove out the money-changers and comforted the poor and sick.

(3) Again, to be "society-centered" material must be adapted to the production of that experience which will lead the child to become a good member of society. It is not enough to arouse, through hero-interests the Christ-like virtue of moral courage. The child must be provided with an opportunity for conduct within the group, which demands moral courage for Christ-like living. A junior child could be shown that it took moral courage for Jesus to mingle with people of forbidden classes, but that in itself is not enough. Our

third standard asks of us, "What has been done, for example, through this material, to change the child's attitude and conduct toward foreign children in his room at school?"

Thus we see that the materials of the curriculum as well as the aims must forever be wedded to the three demands of the child as related to Christian living: right knowledge, right motives, and right conduct.

#### b. The Criteria Applied to the New Testament.

In the New Testament is found the record of the life and teachings of Christ. Since the four gospels present as their central figure the Hero of heroes as He lived among men, we have considered this material valid and "positive" to the chosen criteria. The following is a sample list of some of the subject-matter found here which we believe may be "psychologized" to meet the standards:

1. Jesus' obedience at the age of twelve. Luke 2:41-51.
2. His temptation. Luke 4:1-13.
3. His treatment of foreigners. John 4:1-15.
4. His caring for the needs of others. Matthew 14:13-21.
5. His love and sympathy for the helpless. Mark 2:1-12.
6. His teaching about God's love. Luke 15:11-32. (Prodigal Son)
7. His teaching about responsibility to others. Luke 10:25-37. (Good Samaritan)
8. His teaching about Himself. John 10:1-18. (The Good Shepherd).

There are other heroes and stories of adventure which may be included with the above list. These exemplify the power of Christ and His teachings as embodied in His disciples. This list is taken from the acts of the apostles:

9. The result of Peter's boldness for the right. Acts 2:14-42
10. The courage of Paul among enemies. Acts 14:8-22.

11. The forgiving spirit of Stephen, Acts 6:5-15, 7:54-60
12. The place of prayer in the early church, Acts 2:42-47, 6:4.
13. Trusting God in a hard situation, Acts. 16:19-34.
14. The result of a right choice, Acts 16:1-15.

We shall proceed now to an evaluation of a few of these sample texts in relation to our chosen standards, i.e. (1) the ideals of Christ, (2) the needs and capacities of the child, and (3) the needs of society. By these three measures let us evaluate the story of the Good Samaritan.

#### (1) Testing the story of the Good Samaritan.

This story concerns one's responsibility to others, the responsibility of being neighborly to those who are in need. We know that this lesson is in harmony with the ideals of Jesus for He taught it Himself. Therefore we consider it "positive" to the first criterion.

Our study of the child revealed his natural interest in such hero stories as the story of the Good Samaritan. We found that truth must be taught him in a concrete way and here is a concrete life-situation through which right knowledge may be taught. Two alternatives face the child in this situation. He may choose to serve those about him who are helpless and needy as did the Good Samaritan or he may choose to "pass by on the other side" as did the priest and the Levite. The story not only lends itself to dramatization, which is a real junior interest, but also tends, if properly utilized, to lead to the kind of activity which results in neighborly and helpful acts. We feel that this story may also be considered "positive" to the second criterion.

and lastly, our study of the junior revealed the fact of his living in an ever widening world of social contacts, which brings with it an increasing responsibility. This lesson broadens his conception of "being a neighbor" and tends to develop a sense of

responsibility to others.

Therefore, we feel justified in stating that the story of the Good Samaritan is not only "positive" to the first and second criteria but to all three of the chosen criteria and consequently fit material to be used in the junior curriculum.

(2) Testing the story of Stephen.

In like manner let us consider the story of Stephen which is centered around the idea of his forgiving spirit. The spirit of forgiveness is in harmony with the spirit and ideals of Christ. He once said that we should forgive not only "until seven times, but until seventy times seven".<sup>1</sup> And again He said, "Love your enemies and pray for them that persecute you".<sup>2</sup> In the story of Stephen we find the embodiment of this teaching.

Our knowledge of the junior child reveals his need for training in the ability to forgive others. His growing individuality and consequent self-assertiveness cause a real conflict when this self has been thwarted in any way. A quick retaliation is the natural, impulsive response of the junior. However, his growing sense of honor tends to impel him to recognize and emulate right actions when he sees this behaviour evidenced in a noble character such as Stephen's. Thus this lesson can be said to meet a real need of the child, while remaining at the level of his own capacities and interests. The fact that Stephen lived long ago does not necessarily lessen the reality of the life-situation for the junior. We have learned of his interest in character of any place or time and we know that it is possible for him to identify himself with such characters and to enter into their experiences.

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1. Matthew 18:22b.

2. Matthew 5:44

and lastly, the lesson which this story of Stephen undertakes to teach helps the child to become a better member of society. He needs the forgiving spirit at home, in school, at church and in his community.

This spirit of forgiveness is Christ-like, it is within the scope of the child's needs and capacities, it fits him to become a better member of society. Therefore, we consider the story of Stephen to be fit material for the junior curriculum.

### (3) Testing the story of Jesus' Obedience at the Age of Twelve.

Taking the story of Jesus in the temple at the age of twelve, we find the closing portion to reveal the fact of His obedience to rightful authority—the authority of His parents. Obedience to proper authority is most assuredly a Christ-like virtue, for, "He humbled Himself, becoming obedient even unto death, yea, the death of the cross."<sup>1</sup>

We turn again to the junior child. We discovered his growing independence towards the authority of his parents and teachers. Often he is more mindful of the authority of his gang than of the rightful authority of his elders. However, combined with this spirit of rebellion is the counter-trait of real respect for authority when shown in the right way. This story is adapted to the child's years for Jesus was Himself just past the junior age when "he was subject unto them"—his parents. The story because of its implications, readily lends itself to discussion. This was evidenced recently in a lively discussion with a group of juniors on the topic of obedience. It was discovered that these juniors had ideas of their own on this

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1. Philippians 2:8



subject. These they proceeded to express, later, in voluntary acts of obedience during the informal class period. The story of Jesus' obedience thus tends also to lead to definite acts of obedience on the part of the child.

To be a good citizen a junior must learn to be obedient to the laws of society. Any training in the direction of obedience to rightful authority increases his efficiency as a member of the group. In view of the spirit of lawlessness which is prevalent today there is no lesson of more vital importance.

This story, then, being "Jesus-centered", "child-centered", and "society-centered" fulfills the stated requirements and has earned the right to be considered fit material for the junior church school curriculum.

#### (4) Testing the Story of Paul's Courage among Enemies.

This is the story of Paul's courage at Lystra and Derbe. In the presence of great danger to himself he continues to preach in Derbe after having been nearly stoned to death at Lystra. He goes to Derbe and "when they had preached the gospel to that city.....they returned to Lystra....."<sup>1</sup> Paul had courage in the face of his enemies, to do right. Jesus said, "Blessed are they that have been persecuted for righteousness sake.....Blessed are ye when men shall reproach you and persecute you.....for my sake"<sup>2</sup>. For a child to learn to be Christ-like he must learn to do the right thing courageously. We see in Paul the embodiment of the spirit of Jesus when He, too, faced enemies courageously "for righteousness' sake".

We can readily see why a junior would like this story. Paul

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1. Acts 14:21  
2. Matthew 5:10,11

is a hero who conquers for he will not surrender his cause. There is conflict and rapid action. There is conquest which comes through dauntless courage for in "that city" he "made many disciples". Most juniors are courageous. They know what it is to make conquests through courage, but often this conquest is for some lawless, selfish end. This story presents courageous behaviour for an unselfish, noble end. It is possible for the child to re-experience the experience of Paul in such a way as to lead him to definite acts of courage on behalf of a righteous cause.

We hear much about the young people of this generation as not having the courage of their convictions, as drifting with the crowd. This lesson has possibilities for the development of courageous living in society even at the cost of being persecuted, as so of helping to mold that very society.

We feel, then, that this story of Paul, having been tested and found Christ-like in essence, with a strong appeal to the child and with a real worth to society, has a special fitness for use in the junior curriculum.

#### (5) Testing the Story of the Result of a Right Choice.

This story of Paul's call to Macedonia features not only the element of courage and obedience but also the element of choice. On the one hand he could have counted the cost of the hardships that would be involved in going to this foreign place such as shipwreck, sickness and persecution. Or he could consider what it would mean to share the "good news" with those who had not heard it. He chose the better part and "straightway...sought to go forth .....concluding that God had called" him to preach the gospel in this new place. We are reminded here of Jesus' temptation when he had to choose to follow the path that God had called him to follow, instead

of the path Satan chose for Him. We feel that the spirit of Paul in this story is again the embodiment of the spirit of Christ.

When we think of this lesson in terms of the junior we find that it applies particularly at the point of his increasing need for making right choices. We found his growing inability to postpone present pleasure for future good. Such an ability may be utilized in presenting this story. Though a junior is not strong in good judgment, it is true that his critical faculty is awakening and he needs opportunity to develop it. He, in this case, can be led to weigh evidence and consider cause and effect as in the questions, What was gained by Paul's making this choice? What was lost? What would he have gained had he not made this choice? What would he have lost? Which of these is most important?

It is often the inability to choose the right rather than the inability to discern the right that causes juvenile delinquency. The power of right choice, in child or adult, is a mighty force for good in the matter of social relationships. Right choice often means choosing the large good of society over against the choice of the lesser good for self as in the case of Paul.

May we not say, then, that another Bible story can be added to the eligibility list since it has measured up to the necessary requirements laid down at the beginning of this study.

Without further detailed testing of the stories from our sample list, let us consider the remaining stories, briefly, as a group, in relation to the three standards. We feel that the first group of stories are "positive" to the first standard because they are from the life and teachings of Christ Himself.

These stories of Jesus' temptation, His treatment of foreigners, His caring for the needs of others, His love and sympathy for the helpless, His teaching about God's love, and His teaching about Him-

self are stories which may be shown by the method of our previous testing to be within the scope of the child's interest, needs and capacities.

The implications of the stories for the betterment of society through the improvement of its members are quite obvious. This is evidenced in such lessons as helpfulness, sympathy, and friendliness toward others.

The three remaining lessons of the second list are based upon the story of Peter's boldness for the right of the place of prayer in the early church and of trust in God in hard situations. The stories concern the early heroes of the faith and are the embodiment of the spirit of Christ. They are definitely related to the child's needs and interests and, as our previous tests have shown, speak their own worth for social betterment.

Therefore may we not consider these stories capable of passing a closer examination and consequently proving their right to be eligible material for the junior curriculum.

As we have seen, New Testament materials for juniors must be taken largely from the four gospels and from the Acts of the Apostles. This is because the life and teaching of Christ and the lives of the early heroes of the faith are given in these writings. Other New Testament materials, as found in the Epistles and Revelation, must be reserved for a later period, their abstract character making them inappropriate for juniors.

Of course the success in the use of this subject-matter, depends largely upon the way in which it is motivated and definitely linked up with the life of the child. For this reason, the failure of the part in the use of such materials does not necessarily make them invalid for use in the curriculum.

### c. The Criteria Applied to the Old Testament.

Some writers feel that the Old Testament has a questionable place in the church school curriculum. For this reason we shall inquire into some of the claims made for the Old Testament by certain scholars.

First of all, the intrinsic worth of the Old Testament is unquestionable. Its contribution to the thought and style of the classics of literature is incalculable. In this "ancient-library" one sees the great drama of human weakness and strength, the portraits of individuals in almost every conceivable life situation. "It is a record of man's adventure for God."

Secondly, scholars have unlocked the treasure of its contents. They have classified, correlated and evaluated the different periods from the beginning to the end. Thirdly, the Old Testament was Jesus' Bible. As such, it furnished the culture materials of his religious education. He assumed that those whom He taught would know it. In times of crises it was His comfort. "That which was used by the Redeemer Himself in the sustenance of His own soul can never be passed out of the use of His redeemed."<sup>1</sup> Fourthly, there are still those who believe in the principle of the worth of past experience in the interpretation and enrichment of present experiences. And lastly, a knowledge of the Old Testament is indispensable to the proper understanding and appreciation of the New.

True it is that we must ever keep in mind the principle of selection as we turn to this "ancient-library" for junior materials. So it is true also that the criteria here must be as strictly applied as in case of the New Testament.

We discovered that a junior is interested in new words, new events, and new places because of his interest in language and

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1. Smith, G. A., Modern Criticism and the Preaching of the Old Testament. p.18

readings in history and geography. The Old Testament offers an excellent opportunity for the use of these interests, though again, we find that interest in the above subjects is largely restricted to an interest in the characters they feature. The Old Testament affords an abundance of hero-material for a junior boy or girl. Thus any stories of the kingdoms of Israel or the exile and return or any political, historical or geographical situation must, as was said before, keep people in the foreground. From the abundance of life-situations which have possibilities for the junior curriculum, the following suggestive materials have been chosen as samples for testing.<sup>1</sup>

1. Unselfishness as shown by Abraham towards Lot.
2. God's presence everywhere as revealed in the experience of Jacob.
3. The spirit of forgiveness as shown by Joseph.
4. The spirit of obedience as shown by Joseph.
5. The spirit of helpfulness as shown by Ruth.
6. The faithfulness to duty as seen in David.
7. The appreciation of the cost of friendship as learned from the life of David.
8. The fearlessness for the right as seen in the experiences of Daniel.
9. The courage to help others to do right as was shown in the experience of Moses.

Let us turn now to our evaluation of these sample texts, on the basis of the same criteria used for the New Testament.

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1. Cf. Lessons on Old Testament Characters for Juniors,  
Compiled by W. E. Bachman, D.R.E.

(1) Testing of the story of Abraham's Unselfishness toward Lot.

This is the story of the unselfish way in which Abraham treated Lot when it was his rightful privilege to have considered self first. We know that Jesus approved such a spirit of self-sacrifice. "Thou shalt love thy neighbor as thyself", as thus practiced by Abraham, later received Jesus' fullest sanction. We feel that this story is in harmony with the spirit of Christ and is "positive" to the first criterion.

As we must be guided in our choice of stories by the needs of the child, let us recall his need for unselfish conduct. We found that the junior has two selves which are often in conflict. When this story is properly presented he may be led to see his ugly self in the selfishness of Lot and his better self in the unselfishness of Abraham. At this point, we have the opportunity of featuring the element of choice in the weighing of the results of the two possible choices which Abraham could have made. The critical faculty of the junior should be put to the test of deciding which choice would have been better and why. The story of Abraham because of its hero, its adventure and its action lends itself to dramatization, and under the proper motivation can aid in leading the child to make choices which result in acts of unselfishness. We believe this story-material meets the demands of the second criterion for it can be made "child-centered" in the right sense.

And lastly, we feel that the purpose of this story meets the third criterion for as someone has said, all social evils might be summed up in the one word "selfishness". Unselfish choices on the part of a junior surely adds to his fitness as a member of society.

In summary, we may say that because Jesus exemplified in his life

and teachings the spirit of unselfishness, because the child has need of training in unselfishness and the capacity for such behaviour and because unselfishness is an essential social trait, this story from the Old Testament may well be included in the list of fit materials for junior curricula.

(2) Testing the Story of God's Omnipresence as Experienced by Jacob.

This story tell of Jacob's vivid experience of the omnipresence of God. The omnipresence of God is taught by Jesus in the New Testament. He said of the believer, "we (the Father and I) will come unto him and make our abode with him",<sup>1</sup> and again, "Lo, I am with you always".<sup>2</sup> Paul said of God, "For in Him we live, and move, and have our being".<sup>3</sup> So we conclude that the teaching of this story is in harmony with the teachings of Christ.

In Chapter Two we discovered the junior's need for knowledge, not only of God as Creator and Protector, but as a constant Companion in his daily life. We also discovered that a junior readily grasps this idea of God's presence and companionship for this period is the age of companionship and he welcomes God into his experience. Vital knowledge of God's omnipresence requires training. The experience of Jacob though remote from the child in time and place, presents a means of training through a real life-situation which the child is able to appreciate for perhaps he, too, has been away from home and lonely for companionship. Perhaps he, too, has been out under the sky at night, alone, and lost in the silence and wonder of nature about him. One practical outcome of this lesson was shown in the case of young Gordon, aged eight, who was told this story in Junior Church and who had a part in dramatizing it.

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1. John 14: 23b    2. Matthew 28:20 b.    3. Acts 17:28a



His teacher later learned of a daring adventure he had undertaken, giving as the reason for such surprising courage, the fact that he had learned of God's protecting presence.

Hugh Hartshorne who emphasizes the social implications of Christianity, as was revealed in our study of aims, speaks of the sense of God's companionship as being necessary to the child in his moral struggle. We conclude that this means that a closer relationship to God brings a more vital relationship to man.

This story of God's omnipresence in the experience of Jacob harmonizes with the Christian teaching about the same subject; it tends to draw the child closer to God and to lead him into a greater knowledge of God as his Companion; and it tends to strengthen him in his moral and social relationships. Therefore, we feel that here is another text from the Old Testament which provides a story fit for use in the junior curriculum.

(3) Testing the story of the Spirit of Obedience as Shown by Joseph.

This is the story of Joseph's ready obedience to his father's command to do something which was not easy. We have shown in another testing that the spirit of ready obedience to rightful authority is Christ-like. Paul says, "Children, obey your parents in the Lord; for this is right."<sup>1</sup> And we discovered that Christ as a Child was subject unto his parents in obedience. Thus this story is in harmony with New Testament teaching.

We have shown the junior's need for training in the spirit of willing obedience when we tested the story of obedience from the New Testament. These two stories might well be worked out together in a unit of study under the same topic. It would be of interest to a

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1. Ephesians 6:1

junior to know that when Jesus was an obedient boy at the age of twelve he was, no doubt, familiar with this story of Joseph's obedience to his father. The interest may also be heightened by the use of a well-known picture of this story which shows young Joseph lost in a wide field but with his face set towards the accomplishment of his duty and the finding of his brothers. A discussion, as has been said before, prepares the way for such a story as this one. Suggested acts of obedience to be practiced during the week may be made by the pupils and a report given the following week of the success of such an experiment.

The social implications of the practice of willing obedience to proper authority are obvious.

Thus without further testing, we believe that the case has been made for the story of Joseph and that it, too, may be considered fit material for use in the curriculum.

#### (4) Testing the story of Ruth's Helpfulness.

This is a story of a young girl who found herself in a needy situation in the home. Her sweet spirit of helpful service has made her one of the loved characters of the Old Testament. David was a direct descendant of Ruth through whose line came the One who said, "Whoever would become great among you shall be servant of all". Jesus gave his life in sacrificial service and we know that the spirit of helpfulness is like His spirit.

We have shown how a junior likes responsibility. He wishes tasks to do in his own strength. When this attitude is utilized and directed he may truly become a "deer of the word" in performing kindly, helpful acts. The picture of Ruth the gleaner, by Bruck-

lajos can be used effectively in this lesson to show the child to explain the kind of humble service Ruth renders in being a gleaner. Again a discussion by the children would be a possible approach to the story. After the story a list might be made of possible acts of helpfulness at home, at school, at church and in the neighborhood. A junior, if rightly trained, has come to feel himself to be God's helper. This lesson might be centered around the purpose of making him feel his responsibility as God's helper in the home, in particular.

Helpful service to others is a worthy social ideal. A junior likes activity. He likes to do things and the story of Ruth can lead to the desire to do things for others.

This story has met the requirements of the three criteria for it embodies a Christian ideal which is within the scope of the child's need and understanding and it is also a social ideal. Hence we leave this story on our chosen list.

#### (5) Testing the Story of Daniel's Fearlessness in Doing Right.

This story of Daniel's fearlessness of man and of his loyalty to God is the embodiment of Jesus' teaching when He said, "Be not afraid of them that kill the body....but fear Him who hath power to cast <sup>1</sup> into hell". Though Daniel knew that he would be put into the lions' den if he prayed to God, he went to his room and "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime". <sup>2</sup> Such fearlessness in doing right is a Christ-like virtue.

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1. Luke 12:4,5  
2. Daniel 6:10b.

We have learned, by this time, of a junior's interest in heroes who display strength and courage and daring. We know of his need for making right choices. We feel that this story qualifies in meeting not only the child's interests but also his needs, in the realm of right moral decisions. In the period of "talking it over" after the story, the teacher might well discuss the element of choice with the children. Here again, she could ask, "what other choice could Daniel have made?" "was his choice the right one?" "why?" This story may not only develop greater moral courage but it may lead to a more specific loyalty to God through regular prayer. Not even the threat of death could swerve Daniel from his regular devotions three times a day. Our three-fold aim in religious education is provided for here. In Daniel's experience the junior is given right knowledge about God's faithfulness and protection which may arouse the attitude of loyalty which in turn may result in right habits of fearlessness for a right cause.

As was said before, courage in an individual helps make him to be a better member of society. It tends to "leaven the lump" when displayed for a righteous cause as in the case of Daniel.

After this three-fold testing we feel not only that this story is fit for use in the junior curriculum but that such a curriculum would not be complete without it.

In like manner, the remaining samples from our suggested list may be tested by the three-fold standard. The forgiveness shown by Joseph; the faithfulness to duty as seen in the life of David; David's appreciation of the cost of friendship; and the courage of men in helping others to do right are traits of character which are Christ-like. These stories embrace such traits of character as we desire in the junior child. More than this they are in line with his own

interests. Such behaviour as is involved in these traits is not beyond the scope of the child's capacities or his understanding. Furthermore, we consider such stories to be in harmony with social ideals for we see here the ideal of the forgiving spirit of faithfulness to duty and courage to help others, all of which tend to qualify the child to be actively sympathetic with the needs of society.

From this rather cursory measurement we feel justified in saying that the above stories would qualify even in a more detailed testing and may be considered usable material for the junior curriculum.

Again we ought to emphasize the fact that such materials must be "psychologized" in order to bring the largest measure of effectiveness in their use. Because such a procedure has not always been true of their past use, we feel the need of a more thorough investigation of Biblical materials in the light of the new psychological approach to the use of subject-matter. Our study here has, of necessity, been merely an introduction to the wide field of investigation yet open to us in the Biblical materials which are eligible for use in the junior curriculum.

Nevertheless since much of the store of Biblical material is of a piece with the material chosen and tested, we feel that what has been done may be regarded as fairly indicative of further possibilities.

### 6. Summary.

We have given reasons for the choice of the Bible as possible material for the junior curriculum. Having determined upon its just and possibly unique claims to such consideration, certain criteria were chosen as standards of evaluation. In the light of these criteria representative materials from both the Old and the New Testaments were considered. As a result of this consideration sample lists of suggestive subject-matter were chosen. These were tested

to discover the possibilities which the Bible contains for profitable use in the junior curriculum. With this we are now ready to state our final conclusions.

**CONCLUSION.**

### Conclusion.

The case is the child's. His demands upon the curriculum of religious education have been our guide in this study. We discovered in Chapter One that it was the recognition of these demands which marked the change from ungraded to graded materials. A more detailed study of the junior child, as made in Chapter Two, led to the discovery of the three-fold aspect of his personality and of the three-fold nature of his religious capacities and needs. Our study in Chapter Three based upon these needs of the child, resulted in a choice of those aims essential to a complete program of religious training. Our closing chapter has consisted of a critical examination and estimate of selected Biblical materials as possible means toward accomplishing the ends set before us in the religious education of juniors.

While recognizing the values of life-centered secular materials, we believe, as a result of our study, that Biblical materials can be made just as life-centered; more than this, that, in view of their unique values, they should be given a predominant place in the junior curriculum. In other words we believe that, though the religious experience of the race is broader than that confined within the Bible, yet, as it has been said,

"The finest that men have thought and felt and said  
and done in religion has been brought together and set down  
in the Bible."<sup>4</sup>

And again that,

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1. Dotts and Hawthorne, *Method in Teaching Religion*, p. 142.



"The heart of humanity comes back to the Bible as the tide to the shore."<sup>1</sup>

Those who would kill the use of the Bible in religious education to find the spirit of religion would "kill the goose that lays the golden egg". We dare not ignore the implications in the Bible itself of an inherent power that is found nowhere else.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."<sup>2</sup>

Thus, because of the positive results from our testing, by "child-centered" criteria, representative lists of both Old and New Testament materials; because of the fact that we feel these lists to be only a small portion of the available Biblical materials which could be shown "positive" to such testing; and because of the general agreement that the Bible has unique values in itself, over and above those values revealed in the process of our testing; for these reasons, we conclude that the Bible not only rightfully claims a place in the junior curriculum but that such a curriculum may be predominantly Biblical and still meet the needs of a junior child.

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2. Isaiah 55:11.

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