

TH  
Sch 39  
a.

A STUDY OF THE USE OF SCRIPTURE MEMORIZATION  
IN MODERN PRIMARY CHURCH SCHOOL CURRICULA

By

Mary Winifred Schlosser

A.B., Greenville College, Greenville, Illinois

A Thesis

Submitted in Partial Fulfillment of  
the Requirements for  
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION  
in

The Biblical Seminary in New York

New York, N.Y.  
April, 1938

**BIBLICAL SCHOOL OF  
THEOLOGY LIBRARY**  
HATFIELD, PA.

24272

## TABLE OF CONTENTS

	Page
INTRODUCTION .....	V
A. Statement of the Problem .....	V
B. Delimitation of the Investigation .....	VI
C. Values of the Study .....	VII
D. Plan of Procedure .....	VII
 CHAPTER I. PRINCIPLES UNDERLYING THE USE OF MEMORY WORK IN PRIMARY RELIGIOUS EDUCATION .....	       1
A. Introduction .....	1
B. A Study of the Reasons Behind Changes in Religious Education .....	 2
1. Better Understanding of the Laws of Learning .....	 2
2. Changes in Educational Require- ments due to Changing Culture ...	 4
3. Apparent Contradiction Resolved..	5
C. A Study of the Nature of the Changes in Religious Education .....	 6
1. The Content-Centered Curriculum .	6
2. The Experience-Centered Curriculum	9
a. Basic Principles of Scrip- ture Memorization Derived from the Laws of Learning.	 10
b. Emphasis in the Past on the Law of Exercise .....	 12
c. Modern Emphasis Impartial.	13
D. Modern Principles of Scripture Memoriza- tion Derived from the Basic Laws of Learning .....	  14
1. The Principle of Selection .....	14
2. The Principle of Motivation .....	19
3. The Principle of Use .....	24
E. Summary .....	27

Gift of Author Nov. 1939

21840

	Page
CHAPTER II. AN ANALYSIS OF SCRIPTURE MEMORY WORK IN MODERN PRIMARY CHURCH SCHOOL CURRICULA .....	32
A. Introduction .....	32
B. The Abingdon Religious Education Texts .....	33
C. The Christian Life Course ....	38
D. The Keystone Series .....	43
E. The Westminster Series .....	47
F. Summary .....	51
CHAPTER III. A COMPARATIVE STUDY AND EVALUATION OF FINDINGS .....	53
A. Introduction .....	53
B. A Comparative Study of Findings .....	54
1. Selection .....	55
2. Motivation .....	58
3. Use .....	60
C. An Evaluation of Findings ....	61
1. Selection .....	62
2. Motivation .....	63
3. Use .....	64
D. SUMMARY AND CONCLUSIONS .....	65
SUMMARY AND CONCLUSION .....	68
BIBLIOGRAPHY .....	70

## List of Charts and Tables

Charts	Following Page
CHART I. Analysis of Scripture Memorization in the Abingdon Religious Education Texts .....	33
CHART II. Analysis of Scripture Memorization in the Christian Life Course .....	37
CHART III. Analysis of Scripture Memorization in the Keystone Series .....	41
CHART IV. Analysis of Scripture Memorization in the Westminster Series .....	46
CHART V. Comparative Study of Findings of Analysis of Church School Materials .....	52
CHART VI. Comparative Study of Verses Selected ....	55

## Tables

TABLE I. Summary of Scripture Memorization in the Abingdon Religious Education Texts .....	37
TABLE II. Summary of Scripture Memorization in the Christian Life Course .....	41
TABLE III. Summary of Scripture Memorization in the Keystone Series .....	46
TABLE IV. Summary of Scripture Memorization in the Westminster Series .....	50

## INTRODUCTION

## INTRODUCTION

### A. Statement of the Problem

For many years it has been the custom in the Sunday schools of our land to teach the children portions of the Bible, as a part of their religious education, with almost sole emphasis on the method of memorization. Indeed in many countries the extent of the retentive capacity of a man's mind, and the ability of the man to draw from that store, at a moment's notice, great quantities of memorized material has been the mark of his erudition. Since, therefore, in the general field of education the use of the memory in acquiring knowledge has played such a large part, it is not surprising that memory work should have come to play the part it has in religious education.

Even a cursory scanning of the history of the use of memory work with children reveals the fact that great changes have taken place both in the methods employed and in the relative importance attached to this place of religious instruction. In view of these changes in emphasis and method, even though it is not possible in so short a space to study the entire process of this evolution, it is important to know where we stand today.

-vi-

It is, therefore, the purpose of the present study to make an analysis of selected church school curricula for primary children, with a view to discovering what is now being done in Sunday sessions with Scripture memorization for this age, what is its relative importance, and what are the methods employed.

#### B. Delimitation of the Investigation

Church school materials from four of the leading Protestant denominations have been selected for examination. These are the Abingdon Religious Education Texts, The Christian Life Course, The Keystone Series, and the Westminster Series, which represent, respectively, the Methodist, Lutheran, Baptist, and Presbyterian churches. These will be described and identified in more detail in the particular sections dealing with them. Suffice it to say here that the basis of selection for the four series named above has been a high standard of excellence combined with wide acceptance by Protestant Churches in America.

The materials of an entire year, 1937, will be studied in order to give a fair view of the work being done. Only Scripture memory work will be studied; no poetry or songs intended for memorization will be included in the survey. The scope of this analysis

will be limited to the department of the church school for children from approximately six to eight years of age known in most churches as the primary department.

### C. Values of the Study

To those who are interested in primary religious education, the main value of the present study will lie in the picture it gives of the present place of Scripture memorization in the primary church school. Inasmuch as little progress can be made in the future without an understanding of the present in the light of the past, it is also hoped that the study will contribute to that progress by its basis of understanding of the present.

### D. Plan of Procedure

To begin with, an investigation of the principles underlying the use of memory work with children will be made, in which will be included a comparison of the old with the modern principles of memorization and an evaluation of the latter by modern authorities in the field of religious education.

The sources for this part of the study will be chiefly the writings of those who are at work in



the field of education, and particularly in the field of the primary church school. Books will also be consulted which deal with the general problems of the psychology of learning and of the characteristics of the human mind. In the main, however, the authors cited will be those who have written upon the subject of primary church school method.

Following the general study of the problem of memory work, a minute analysis will be made of the four selected religious education series for primary children for the year 1937 in an attempt to discover what is being done with Scripture memory work in this department.

On the basis of these findings a comparative study of the various courses will be made and a summary and evaluation of the results will conclude the study.

CHAPTER I

PRINCIPLES UNDERLYING THE USE OF MEMORY WORK

IN PRIMARY RELIGIOUS EDUCATION

CHAPTER I  
PRINCIPLES UNDERLYING THE USE OF MEMORY WORK  
IN PRIMARY RELIGIOUS EDUCATION

A. Introduction.

In this study of the principles underlying the use of Scripture memorization in the primary church school, consideration will first be made of the reasons behind changes in religious education. A study will then be made of the nature of the changes themselves, involving a comparison of the curriculum of the past with the curriculum of the present and a contrast of the emphasis of each. Finally, a study will be made of the specific principles of Scripture memorization which have been drawn from the principles underlying the present general educational system and which are in use in progressive church schools today.

The material for this study will be drawn from books on primary church school method, particularly those which deal with the problem of memorization and the use of Scripture with children. Other sources

. . . . .

will consist of books on general education and its wider problems of learning, memory, and drill. Only those writers will be considered authoritative who have a recognized place in the educational field, and, for the material specifically on Scripture memorization, only those authors will be cited who have done prominent work in the field of primary religious education.

B. A Study of the Reasons Behind  
Changes in Religious Education

1. Better Understanding of the Laws of Learning.

In any discussion of memorization it is necessary to go back to the subject of learning in general. Dr. Hugh Hartshorne, of Yale University, says in this connection:

"There cannot be two sets of laws, one for religious education and one for general education."<sup>1</sup>

Thirty years ago Herbart stated seven principles or laws of learning which embody the spirit of the older education at its best. These seven principles may be indicated briefly by the following seven maxims derived from Herbart's educational psychology:

"1. Observation before reasoning.

2. The concrete before the abstract.

. . . . .

1. Lotz, P. H., and Crawford, L. W., Studies in Religious Education, p. 434.

3. Facts before definitions or principles.
4. Processes before rules.
5. From the particular to the general.
6. From the simple to the complex.
7. From the known to the unknown."<sup>1</sup>

These seven maxims, it is evident, are concerned largely with factual learning, which was the emphasis of the older type of education--the content-centered curriculum, and within that sphere they are as significant today as they ever were. However, the emphasis of education has changed, so that the mastering of facts is no longer the main aim of education.

The human mind, of course, has not changed essentially, nor have its processes. Recognizing this fact, Miss Pettey, who has had many years of experience in guiding children, as well as in studying their problems, says:

"The laws of learning have not changed; the mind of the child of today functions in exactly the same way as did that of the boy Moses long ago. But the laws are stated in a clearer and more meaningful way; and the processes by which the child learns are becoming more and more clarified."<sup>2</sup>

As a matter of fact, what we call laws of learning are merely the formal statements of the uniform

. . . . .

1. Pettey, Emma, Guiding the Primary Child in the Sunday School, pp. 58-59.
2. Cf. Ibid., p. 39.

occurrence of observed phenomena in the realm of mental activity; and hence the only change which can take place in them, if we continue to believe in the general uniformity of the nature of the human mind, can come, not from any change in the general mental activity of the human race, but only from a change in the understanding and expression of those formal statements.

From the beginning, the laws were written within us, and they are written there still. The same factors which assisted the learning process long ago assist the learning of men and women and children today; but only after long and careful observation have men been able to set these facts down as laws.<sup>1</sup> As soon as they are better understood, they will be restated in a more exact form. The laws do not change; men but rediscover them in new forms. For us today, for whom the emphasis of education has changed from the content of the curriculum to the experience of the learner, the seven principles of Herbart may be summed up in their use with children of our day in a single main principle, namely,

"... the Primary teacher... must always begin with the child's experience."<sup>2</sup>

This is the principle upon which modern experience-centered teaching is based, in contrast to the principle of storing knowledge upon which content-centered

. . . . .

1. Cf. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 54.
2. Ibid., p. 57f.

teaching was based. Behind this great change in focus, as has been shown lies not a change in the learning processes of the mind but a better understanding of the laws of learning.<sup>1</sup>

## 2. Changes in Educational Requirements Due to Changing Culture.

A second reason for the change in educational methods, aside from the reason of a better understanding of the principles of learning, is the change in cultural requirements of the life of the modern age. Educational objectives are determined by the needs of those to be educated, and methods are determined by objectives. This Miss Petty clearly sets forth as follows:

"In one of the psychologies of thirty years ago, the end of education is defined as the act of preparing a man to fulfil the purposes of human existence. The purposes of a complete human existence, in turn, are defined as those which touch all the relations between man and man. The relations between man and man are likewise important today. Nevertheless, the methods of that period prepared man mostly for a life of work. Today, the curriculum looks also toward preparing men for the enjoyment of the more spiritual and cultural things for which a larger period of leisure each day will leave room and cause demand."<sup>2</sup>

These changes in our contemporaneous culture, which have so profoundly affected our outlook on life, our

. . . . .

1. Cf. Smither, Ethel L., Teaching Primaries in the Church School, p. 86.  
Cf. Lotz, P.H. and Crawford, L.W., Studies in Religious Education, p. 178ff.
2. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 57.

aims in living, and consequently our educational system, spring from the new type of civilization which we have achieved. Of this Dr. William Clayton Bower, of the Divinity School of the University of Chicago, says:

"These changes in our concepts of education are... rooted in the changing conditions of modern life, ... in our science, our machine industry, and our experiment in democracy."<sup>1</sup>

3. Apparent Contradiction Resolved.

There is an apparent contradiction between the two reasons given above for changes in education. First, it is said that they have come because of a new and better understanding of the human mind, i.e. of the laws of learning, which implies an inadequacy of the older method. Then it is said that they are due to the changed needs of a modern world, which implies an adequacy of the older education, at least for its time. This contradiction, however, is only apparent and is not a practical difficulty; both are valid reasons for the change in education. It is true that changed culture has brought about different objectives and methods in education, but it is also true that the human mind and its learning processes are better understood now than formerly, and that, with this knowledge, educators are able more intelligently to pursue the objectives which they do have.

. . . . .

1. Lotz, P.H., and Crawford, L.W., *Studies in Religious Education*, p. 176.



### C. A Study of the Nature of the Changes in Religious Education

#### 1. The Content-Centered Curriculum.

Formerly teaching was defined as "imparting knowledge,"<sup>1</sup> and learning, consequently, was thought of as receiving knowledge. This meant that the mind of the child was thought of as a cavity to be filled, a "waxen tablet" to be written upon, or a "store house" to be provisioned against future need. The Abbe de Fenelon in the seventeenth century says: "And what is it to learn...? Is it not merely to store the memory...?"<sup>2</sup> And a little later on in the same work, he says:

"The substance of (children's) brains is soft, and hardening every day; as for their minds, they know nothing; everything is novel to them. This softness of the brain causes everything to be easily impressed thereon...."<sup>3</sup>

And again:

"... you must hasten to make inscriptions on the brain while characters are readily traced there. But you must choose carefully the images to be engraven on it; for a storehouse so limited and valuable should be filled only with exquisite things; it must be kept in mind that

. . . . .

1. Smither, Ethel L. Teaching Primaries in the Church School, p. 86.
2. Lupton, Kate, Fenelon's Education of Girls, p. 19.
3. Ibid., p. 22.

nothing should be deposited in the mind in childhood except what you would have remain there throughout the whole of life."<sup>1</sup>

With this same point of view, Sunday School teachers have employed the method of Scripture memorization in order to store the child's mind with all the useful and beautiful verses which he could master, so that in later life he would have them to guide him.

Whether or not the child understood what he learned was not considered important, for it was believed that when he grew older and wiser he would think and meditate upon these passages and their meaning would become clear to him. "Even if he does not understand them now... the meaning will come to him when he is old enough,"<sup>2</sup> says a teacher of the old school quoted by Miss Carrier of the University of Pittsburgh. In modern times, however, it has been discovered that this is a false assumption. Adults do not think and meditate upon facts which they, as children, memorized entirely without understanding. Miss Carrier states:

"... it has been proved that we cannot call back for use that which we as children, learned without meaning."<sup>3</sup>

. . . . .

1. Lupton, Kate, Fenelon's Education of Girls, p. 28-29.
2. Carrier, Blanche, How Shall I Learn to Teach Religion? p. 183.
3. Cf. Strayer, George D., and Norsworthy, Naomi, How to Teach, p. 85ff.  
Ibid p. 188

Far from remembering it, this sort of parrot-learning develops in the child a negative attitude. Children come to dislike learning to the extent that, when they are grown, they are satisfied to stop learning with the end of their formal education. To quote Dr. Bower again:

"Mastering meaningless and imposed subject matter too often becomes a means for avoiding discomfort or winning an external reward, such as awards or grades. Then an unrelieved boredom settles down upon education and a more or less permanent dislike is created for everything connected with learning.... thus bringing to an end growth as a continuous process throughout life." 1

It is plain, then, that memorization without meaning not only fails of its positive purpose but also effects a negative result.<sup>2</sup>

Our best educators have long recognized this point, even when they held to some other educational theories which we have discarded. In 1689, for example, John Locke, in his Thoughts Concerning Education, made this statement:

"But their (the school boys') learning of their lessons by Heart, as they happen to fall out in their Books, without Choice or

. . . . .

1. Lotz, P.H., and Crawford, L.W., Studies in Religious Education, p. 185.
2. Cf. Lewis, Hazel A., The Primary Church School, p. 102.

Distinction, I know not what it serves for, but to mispend their Time and Pains, and give them a Disgust and Aversion to their Books, wherein they find nothing but useless Trouble."<sup>1</sup>

Two evils have thus been pointed out as a direct result of the content-centered method of teaching as applied to Scripture memorization. Under this system children were forced to memorize Bible verses without adequate motivation or understanding of the material through association with life-experiences. The first of the resulting evils is a failure to retain the material for any length of time, with, consequently, a failure to put such material into use in later life. The second evil, as has been noted, is the creation of a negative attitude toward learning and education in general.

## 2. The Experience-Centered Curriculum.

The old system of education, with its emphasis on the content-centered curriculum, having been examined, the next step is to consider the new system, with its emphasis on the experience-centered curriculum. The nature and effect of the principles underlying the use of Scripture memorization under the old method

. . . . .

1. Locke, John, On Education, Section 175.

have been examined. It will now be possible to make an estimate of the values of the new principles and their effect under the modern treatment. Finally, an attempt will be made to estimate the improvements, if any, of the new order upon the old, as concerns Scripture memorization.

a. Basic Principles of Scripture  
Memorization Derived from the  
Laws of Learning

Just as the laws of learning do not change throughout the centuries, so the principles of teaching do not change, and the reason is the same for both: the constancy of the general human mind. Only the method and content of education change. These are the variable factors in this equation. They reflect the inconstancy of human progress in culture and in the spirit of education, and also the increased understanding of the real meaning of education.<sup>1</sup>

The laws upon which the new religious education is founded are those of readiness, exercise, and effect,<sup>2</sup> familiar to all students of psychology.

. . . . .

1. Cf. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 56.
2. Cf. Ibid., p. 40.

Thorndike defines these laws thus:

"The Law of Readiness is: When any conduction unit is in readiness to conduct, for it to do (p. 1) so is satisfying. When any conduction unit is not in readiness to conduct, for it to conduct is annoying. When any conduction unit is ready to conduct, for it not to do so is annoying.

.....

"The Law of Exercise comprises the laws of Use and Disuse.

"The Law of Use is: When a modifiable connection is made between a situation and a response, that connection's strength is in. increased. (p. 2)

"The Law of Disuse is: When a modifiable connection is not made between a situation and a response during a length of time, that connection's strength is decreased...

"The Law of Effect is: When a modifiable connection between a situation and a response is made and is accompanied or followed by a satisfying state of affairs, that connection's strength is increased...."<sup>1</sup>

To put these laws into simple language, we may say: we learn when we are "in the mood" to learn (when the mental set is one of preparedness)<sup>2</sup>; we learn by repetition (practice makes perfect); and we learn what we want to learn (what brings satisfaction with it).<sup>3</sup>

There are many subsidiary laws of learning involved in the three general laws of readiness,

.....

1. Thorndike, Edward L., Educational Psychology, Vol. II, The Psychology of Learning, pp. 1, 2, and 4.
2. Cf. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 43.
3. Cf. Lewis, Hazel A., The Primary Church School, p. 103.

exercise, and effect. Waddle says,

"... the specific laws of apperception, of association, of attention, of memory, of habit, of reasoning, etc., all ... are corollaries of the general laws of learning."<sup>1</sup>

From the three fundamental laws religious educators have derived three principles for Scripture memorization, namely: motivation, use, and selection. Because selection precedes motivation and use in logical order, it will be considered first.<sup>2</sup>

b. Emphasis in the Past on the  
Law of Exercise.

In the past the law of exercise was stressed. The old axiom, "Practice makes perfect," became the motto of Sunday School teachers, who sought to teach religion to children by the method of Scripture memorization. Verses of the Bible were drilled into the child's memory without much reference to the other two laws, readiness and effect. They found, however, that obedience to that one law, without consideration of the other two, failed to achieve their goal in Scripture memorization, permanent, practical possession of those

. . . . .

1. Waddle, Charles W., An Introduction to Child Psychology, p. 276.
2. Cf. Locke, John, On Education, Sections 174-176.

portions of the Bible which are understood and cherished as an inspiration and guide to life. "Gradually," says Miss Ethel Smither, "... teachers are abandoning this knowledge-centered lesson plan, because it does not accomplish what they want to do."<sup>1</sup>

The knowledge-centered lesson plan gave a knowledge of facts, of words, learned by rote memorization largely, and often without any practical transference through understanding. Practice does indeed make perfect, but perfect what? May not the answer be, in many cases, simply perfect recitation?<sup>2</sup>

#### c. Modern Emphasis Impartial

Modern educators, realizing the deficiency in the old methods of teaching the Bible to children, have sought, in the experience-centered curriculum, to make use of the laws of readiness and effect to a greater extent, without, however, eliminating the use of the law of exercise. It will be seen, however, in the study following, that there has been a change even in the use of the laws of exercise by modern religious educators.

. . . . .

1. Smither, Ethel L., Teaching Primaries in the Church School, p. 86. Italics ours.
2. Cf. Stormzand, Martin J., Progressive Methods of Teaching, p. 241.



At this point it is perhaps well to call attention to the fact that recognition of the values inherent in an experience-centered curriculum does not necessarily imply the minimizing of values inherent in content. The two emphases are not mutually exclusive, but, in the ideal situation, due recognition should be made of both experience and content.

D. Modern Principles Derived from the  
Basic Laws of Learning

1. The Principle of Selection.<sup>1</sup>

The first principle underlying the modern use of Scripture memorization in primary religious education is the principle of selection. By this term is meant the discriminative choice of memory passages suitable for the particular age group to be taught.

Not only the age, but the mental, spiritual, and social development of the children are considered

. . . . .

1. Cf. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 45.  
Cf. Appreciating and Memorizing Scripture and Hymns, Children's Work Division, Religious Education Department, The American Baptist Publication Society, p.  
Cf. Carrier, Blanche, How Shall I Learn to Teach Religion? pp. 182-195.  
Cf. Lewis, Hazel A., The Primary Church School, p. 204.  
Cf. Stormzand, Martin J., Progressive Methods of Teaching, p. 246.

in the selection of memory material. It is the principle of modern education to relate everything that is learned to the experience of the learner; therefore, only such passages are selected from the Bible for memorization by six-, seven-, and eight-year-old children as can be directly related to the experience of children of those age groups.

Formerly it was thought that any passage of Scripture, which was suitable for memorization at all, would be suitable for memorization by children. As has been stated, it was believed that, although the children might not understand the material at first, the passages would stay in their minds until they grew older and the meaning became clear.<sup>1</sup> Modern religious educators, however, have adopted the principle of selection, by which only those passages are taught to children which they at their age can understand, appreciate, and interpret in terms of their own experience.

"How would you choose your memory selections?"<sup>2</sup> asks Miss Carrier in her book, *How Shall I Learn to Teach Religion?* Then, answering her own question, she

. . . . .

1. Cf. Ante, p. 7
2. Carrier, Blanche, *How Shall I Learn to Teach Religion?* p. 189.

says:

"I would choose Biblical passages, ... that express in a beautiful, concise way the convictions and conclusions that have risen out of other human experiences which will inspire and guide my pupils in the experiences we are thinking through together in our study or in our preparation for special Christian days. I would always prefer one longer selection to a number of short verses which, taken from their setting, would not have much meaning. I would see that everything that is memorized becomes a part of real experience to them -- real because it has meaning now and can be used in a practical way at once and because it is connected with many other things they have been thinking and deciding."<sup>1</sup>

This sums up most of the elements in the principle of selection. If this statement is analyzed it will be found to define all that is desirable in material which is suitable for use with children: beautiful, concise, expression, statements which arise out of human experience and which corresponds with the child's own experience, connected thought due to longer passages instead of short, isolated verses, association with immediate needs of the child, and practical usefulness in his everyday life.

Association with present experience is the fundamental criterion for the selection of memory passages for children.<sup>2</sup> Learning is inextricably

. . . . .

1. Carrier, Blanche, How Shall I Learn to Teach Religion? p. 1891
2. Appreciating and Memorizing Scripture and Hymns, Children's Work Division, Christian Education Department, The American Baptist Publication Society, p. 4.

bound up with the desire to know. No stimulus to learn can equal the desire to know. (So simple is this thought that it seems almost axiomatic, but it is strange how far from it some educators have wandered in the past in their attempt to seek out new stimuli for learning.) And the desire to know usually centers around things that are needed for the solving of immediate problems. Therefore, to be of practical value to the child, memory passages must be carefully selected for their immediate association with his present stage of development and the needs involved therein. Selection is of utmost importance.

No matter how rich and beautiful in comfort or strength to the soul may be such a passage as Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden... and ye shall find rest to your souls," it cannot possibly mean much to the carefree, happy little child, who knows nothing of labor and being heavy laden, and who seeks nothing less than rest. Much more valuable to him would be such a verse as Ecclesiastes 3:11, "He hath made everything beautiful in its time," especially if, when he learned the verse in Church school, the teacher took the class out into the church yard to observe the spring flowers newly blooming there. Would

not the association of this verse bring to him increased appreciation of flowers and other beauties of nature as a gift from the loving Heavenly Father? It is for reasons like this that association with present experience is so important in the selection of memory Scripture for children.

Another factor of importance in determining the selection of material is the use to which that material is to be put after it is memorized, whether it be for appreciation, for problem-solving, or for information. These three types of material are defined as:

"(1) Ennobling thoughts worthily expressed, and qualified to aid in the enrichment of life.... (2) Scripture passages... whose messages help the child to find a solution for everyday problems and build up controls for conduct.... and (3) Those facts which form the necessary background for the child's understanding and study, such as familiarity with the mechanics of the Bible."<sup>1</sup>

Miss Lewis, in her book, The Primary Church School, says of the method of making selection of songs for memorization:

. . . . .

1. Appreciating and Memorizing Scripture and Hymns, Children's Work Division, Religious Education Department, The American Baptist Publication Society, p. 5.

"Perhaps we would feel that to be consistent with our educational theory that we should begin with the interest of the children, we should let them choose the songs which we are to use and be guided by their choice. Certainly the children may have a share in choosing the songs that are to be learned, but the songs from which they make their selection should be good, so that any choice would be a suitable one."<sup>1</sup>

The policy of letting children themselves assist in the selection of memory work might apply equally well to Scripture passages as to songs. In any case, modern principles demand that the selection be such as the children can appreciate and understand and can be led to love and desire to memorize.

## 2. The Principle of Motivation.<sup>1</sup>

The second principle underlying the modern use of Scripture memorization is the principle of motivation.

. . . . .

1. Lewis, Hazel A., The Primary Church School, p. 104.
2. Cf. Stormzand, Martin J., Progressive Methods in Teaching, pp. 118-125, 247-250.  
Cf. Pettey, Emma, Guiding the Primary Child in the Sunday School, pp.  
Cf. Lupton, Kate, Fenelon's Education of Girls, p.  
Cf. Strayer, George D., and Norsworthy, Naomi, How to Teach, pp. 86-90.  
Cf. Carrier, Blanche, How Shall I Learn to Teach Religion? pp. 25-46, 144-145.  
Cf. Lotz, P.H., and Crawford, L.W., Studies in Religious Education, pp. 178.  
Cf. Thomas, Frank W., Principles and Technique of Teaching, pp. 36-52.

The problem is to get children to want to do what they know they ought to do but do not want to do. To teach children memory verses without their feeling the need, or without their being motivated in some way to learn them, is now thought not only to slow the learning process through lack of readiness and disregard for the law of effect, but also to prevent the probable transference of learning into living. An example of this type of motivation is that of stimulating a group to study the meaning and words of "the Lord's Prayer" in order that they may use it in a worship program.

Such artificial methods of motivation as prizes or awards are to be avoided, because they are superficial and have nothing to do with the actual material memorized. Of this Miss Pettey says:

"Any urge that does not take into consideration the content of the passaged is a defective stimulus and usually should be avoided, ... recognition of good work is not bad if done as an unexpected tribute instead of as an incentive."<sup>1</sup>

Since the value of motivation in learning has been known by educators as far back as the seventeenth century (though of course the principle did not originate with them), it is a little strange

. . . . .

1. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 48.

that this principle should not have been more widely practiced before this day. Even the Abbe de Fenelon, in his Education of Girls, said:

"... you must seek every means of making your requirements agreeable to children. ... always show them the utility of the things you teach them, make them understand the use of these.... Without this knowledge, study will seem to them mere abstract toil, fruitless and painful. 'What avails it,' they will say to each other, 'to learn things... that have no connection with all that one has to do?' You must, therefore, give them a reason for all your instructions. ... You should ever point them forward to some substantial and desirable end, the thought of which may sustain them in their toil."<sup>1</sup>

In these words, seventeenth-century though they may be, is found a principle of modern religious education. As the whole emphasis of modern education is upon experience-centered learning, motivation should also take the form of experience. It is not enough to tell children why a passage of Scripture is a good one for them to memorize; that reason must in some way be made to enter into their actual life experiences. This may not necessarily mean that any actual handling of materials or physical expression is always to be employed. Sometimes an experience

. . . . .

1. Lupton, Kate, Fenelon's Education of Girls. p.31 f



can be made as real as life to the children by the contagious enthusiasm of the teacher in telling a story, or by the use of pictures or illustrations, which bring the material vitally into the emotional and mental consciousness of the child. Again, interpretation of the passage in terms which the child can understand and appreciate may be sufficient motivation, if by that interpretation the words of the passage "come alive" to the child.

The whole object of the principle of motivation is to get behind the child's casual acceptance of facts into his desires and thereby move the will, for only when the child actively wants a passage for his own will he willingly and profitably memorize it. As long as the words remain unrelated to his life experience, they will remain merely words and will not grow into fruitful action. The principal object, therefore, of religious education is to associate religion with life through the experience-centered curriculum. The process of relating learning to life through experience must begin with motivation through experience. Life consists of experience; therefore learning must be in terms of experience from the start if it is to be a part of life. John Amos Comenius has on the title page of his great

picture book for children, the Orbis Pictus, this thought in Latin: "Nihil est intellectu, quod non prius fuit in sensu."\* His use of "senses" here would be included in the meaning modern educators give to the term experience, for sensory perception is a part of experience. And here, again, he has struck a note frequently emphasized in modern education, namely, the use of pictures to bring the material to be learned into the experience of the child.

In the tabulated analyses of church school curricula, which follow this general study of the principles of religious education, motivation will be classified and checked under the following heads: motivation by

1. Use of pictures.
2. Interpretation of selection.
3. Explanation of words.
4. Use of stories and descriptions.
5. Anticipation of use.

. . . . .

\*There is nothing in the understanding which was not before in the sense."

### 3. The Principle of Use.<sup>1</sup>

The third principle underlying the modern use of Scripture memorization is the principle of use.

This is merely another way of employing the old law of exercise. In former times exercise was conceived to mean drill or repetition. Under the new system it is interpreted to mean repetition plus meaning, through repeated use in concrete situations. It is significant repetition in place of meaningless repetition.

The principle is based on the assumption that, if every time a verse of Scripture is repeated it is done with a purpose and fulfilling a need, the thought connection, as well as the neural connection, will be strengthened, thus making the learning meaningful and insuring transference into life. Not only would

. . . . .

1. Cf. Appreciating and Memorizing Scripture and Hymns, Children's Work Division, Religious Education Department, The American Baptist Publication Society, pp. 17.  
Cf. Meyers, A.J. Wm., Teaching Religion Creatively, pp. 180-201.  
Carrier, Blanche, How Shall I Learn to Teach Religion? pp. 1-67, 113-131.  
Cf. Stormzand, Martin J., Progressive Methods of Teaching, pp. 203-206.  
Cf. Thomas, Frank W., Principles and Technique of Teaching, pp. 46-48, 95-105.

the child, then, be able to repeat the words in the correct sequence, but he would be able, at the same time, to think of them meaningfully in connection with the use to which they were put.

This does not mean that the method of simple repetition has been abandoned altogether. It is still desirable for children to know the exact words of many Bible passages. It means, rather, that the old method of drill is being supplemented by a new kind of drill which will make the learning both more rapid and more pleasant and also more permanently valuable.

To illustrate, take for example a portion of the verse in Matthew 10:8, "Freely ye have received, freely give," a passage which has been recommended for use with primaries by the American Baptist Board of Religious Education in the pamphlet "Appreciating and Memorizing Scripture and Hymns".<sup>1</sup> After the passage has been explained by the teacher, and the readiness of the children stimulated by a picture or a story of grateful giving, or by their simple

. . . . .

1. Appreciating and Memorizing Scripture and Hymns, Children's Work Division, Religious Education Department, American Baptist Publication Society, p. 17.

dramatization of such a story, the teacher and children might think together of the place of giving in their own worship program, and arrive at the conclusion that this verse would be an appropriate introduction to the taking of the offering. Thereafter, at each meeting for worship, the one chosen to take the offering might repeat the verse reverently before the group before performing his service. Beyond a doubt these children would come to associate more practical meaning with the words of this verse than if it had been learned by rote without demonstration in use. Each successive repetition would thus be made meaningful and help the class to assimilate the meaning as well as the words of the passage.

There are other methods of using memory verses besides employing them in the worship service of the church school itself. Methods that have been found suggested in church school materials for the present year (1938) are: printing verses on cards to send to sick children, parents, or friends; painting verses on posters to decorate the children's room; using the actual words of Scripture in simple dramatizations of Bible stories; and composing the children's own simple liturgy of verses they can learn, such as opening and closing prayers, a call to

worship, and words of greeting between the teacher and the class.

There are, however, so many varieties of uses to which memory verses can be put in the experience-centered curriculum -- the only limitation being the originality and adaptability of the teacher-- that no detailed distinctions will be made of different types in the tabulated analyses of curricula which are to follow.

#### E. Summary and Conclusion

It has been seen by this study of the use of Scripture memorization in the past and in the present that a different concept of education exists today from that which existed in the past generation. In the past, as was noted, education consisted of imparting knowledge, giving out facts, teaching by verbatim memorization; in the modern day education consists of learning through experience and of making facts contribute to the total experience of life by living them instead of by memorizing them.

According to the view of modern educators, life for the child, it was found, is as large as the experiences of which it consists. The more, then, that the child can be led to experience meaningfully,

either actually or vicariously, through religious education, the broader will be the scope of his life.<sup>1</sup> The mere accumulation of facts and inert, abstract ideas does not broaden life nor enrich experience; therefore education is ceasing to focus its attention upon these and is coming more and more to build upon the experience of the child. Beginning from where he is now in the simple experiences of child life, the new religious education helps the child to understand these experiences in the light of God's laws, and, through a growing understanding, to achieve a growing appreciation of them and control over them.<sup>2</sup>

It was found also, by this study, that, in former times, authoritative selection of Scripture passages for memory made the whole curriculum a case of subject matter imposed upon the pupil by the teacher, while in the modern church school nothing is chosen for the child's study but what he can associate directly with his own life, and nothing that is of great significance in his own life is omitted from

. . . . .

1. Cf. Lotz, P.H., and Crawford, L.W., Studies in Religious Education, pp. 179ff.
2. Cf. Ibid., p. 176.  
Cf. Smither, Ethel L., Teaching Primaries in the Church School, p. 86.  
Cf. Carrier, Blanche, How Shall I Learn to Teach Religion? p. 144.

the scope of his religious education. Religion and life are not divorced. If this plan were carried out perfectly, as modern religious educators are endeavoring to carry it out, the life of the child would from the start become perfectly integrated around religious ideas, ideals, and purposes.

Underlying the modern use of Scripture memorization, in the system of religious education described above, there were found to be three main principles. These principles are, as has been noted, the principles of selection, of motivation, and of use. These are not in defiance of the old laws of learning, but rather in agreement with them, and, in fact, in better agreement than were the methods of the past. For selection is made according to the experience of the child; motivation is provided through pleasant experience;<sup>1</sup> and use is made of the material to strengthen the associations which hold it in memory by practical experience.

Following the consideration of the general educational organization which forms the setting, and the underlying principles which form the foundation,

. . . . .

1. Cf. Pettey, Emma, Guiding the Primary Child in the Sunday School, p. 50ff.



the next step will be to make an analysis of Scripture memorization itself as it is used in primary church school curricula today.

In this analysis, which will be set forth in the chapter following, an attempt will be made to discover whether in actual practice the principles being advocated by modern religious educators are being put to use, and if so, to what degree or with what exceptions. The aim of this study is, therefore, as has already been stated, to discover exactly what is being done with Scripture memorization in primary religious education today.

CHAPTER II

AN ANALYSIS OF SCRIPTURE MEMORY WORK IN MODERN  
PRIMARY CHURCH SCHOOL CURRICULA

## CHAPTER II

### AN ANALYSIS OF SCRIPTURE MEMORY WORK IN MODERN PRIMARY CHURCH SCHOOL CURRICULA

#### A. Introduction

In order to make an analysis of Scripture memory work in modern primary church school curricula, four series of quarterlies have been selected and analyzed in chart form with respect to the selection, motivation, and use of Scripture to be memorized. In all cases, the edition was chosen which was in use in the year 1937 in order that a full year of the course might be examined. This was done whether the series was the type which changed every year or the type which remained the same over a period of years.

The four series chosen for this study were the "Abingden Religious Education Texts," a Methodist Episcopal publication; the "Christian Life Course," of the United Lutheran Church in America; the "Keystone Series," published by the American Baptist Publication Society but advertised as being used by "seventeen

different denominations;" and the "Westminster Series," of the Presbyterian Church in the United States of America.

These four courses have been chosen as representative of what is being done in American church schools, because they are used by four of the largest denominations and consequently are four of the most widely used religious education texts. There are doubtless other courses of equal quality, and the fact that these four have been selected is not intended in any way to reflect unfavorably upon the others. These are merely chosen for their wide use and general acceptance and for their representative character as modern primary church school curricula.

#### B. The Abingdon Religious Education Texts

The first series of primary church school quarterlies which has been examined for its use of Scripture memorization is the Abingdon Series of the Methodist Episcopal church. These quarterlies do not change annually, as do the quarterlies of some denominations, but, in line with the purpose stated in the introduction, the edition chosen was that in use in the year 1937.

The charts accompanying this section, Charts I and II, illustrate the method of analysis which was

# CHART I

## ANALYSIS OF SCRIPTURE MEMORIZATION IN THE ABINGDON RELIGIOUS EDUCATION TEXTS

		SELECTION						MOTIVATION						USE					
Class Session Number	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experiences	Associated with School Experiences	Associated with Play Experiences	Associated with Past Class Lessons	Motivation by Story	Motivation by Picture	Motivation by Conversation	Motivation by Explanation or Interpretation	Motivation by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill at Home with Parents' Help	Written Use of Verse	Handwork Connected with Verse
1																			
2																			
3	Psa. 122:1	X	X	X				X	X	X	X	X		X	X				
4	Psa. 122:1	X	X	X				X	X	X	X	X		X	X				
5	Psa. 122:1		X	X				X			X			X	X				
6																			
7																			
8																			
9																			
10	Luke 2:8-14	X	X						X	X	X	X				X	X		X
11	Luke 2:8-14	X	X					X			X		X		X				
12																			
13																			
14	Eph. 4:32a Phil. 2:14	X	X	X	X				X	X	X				X				
15	Col. 3:20 Ex. 20:12a	X	X	X	X				X			X			X				
16																			
17	Psa. 92:1	X	X	X	X			X	X	X	X	X		X	X				
18	"Be ye ready"	X	X	X	X			X	X	X	X	X				X			

CHART I (CONTINUED)

[illegible]

followed.

First the quarterlies were scanned for the actual Bible verses which were given in the lesson plans as memory verses. These were listed with the number of the class sessions in which they were employed. The result of this first study was the discovery that only thirteen out of fifty-two lessons employed any Scripture memorization at all. Although it was noted in passing that almost every lesson plan included Scripture references, some of which were quoted in part or in full, for the enrichment of the lesson or for the preparation of the teacher, it is significant that in only one fourth of the lessons was the suggestion made that a verse be committed to memory by the child. In fact, the proportion is actually less than one fourth, for, in two of the thirteen cases, the passage was not specifically designated as a memory verse, and it was recognized as such only from the suggested procedure and the report of the class sessions.

A glance at the memory passages listed in the accompanying charts reveals another point of significance: Several sessions are allowed for the memorization of one passage. Psalm 122:1 is the memory material for three consecutive sessions, while Luke 2:8-14 is allowed two sessions for memorization. This decreases the number of

Scripture passages learned in a year, but it also indicates an attempt to deepen the impression of those which are learned. There is little doubt but that a few passages learned well are of more value than many passages half-learned and then forgotten.

The second step in the study of this series of quarterlies was to make an analysis of the factors of Scripture memorization which, in the charts, have been called selection, motivation, and use. These three factors were found to consist of several related elements and were listed in the charts as subdivisions.

Thus, selection was made according to the association of the material with the lesson subject, with the child's general experience, with his home life, his school life, his play life, and with the past class lessons. Obviously, verses could not always be found to qualify in every one of these respects, but always selection was made with at least two or more of these elements in mind, and, by the end of the year, all of them had been employed; none had been omitted.

Motivation was found to be provided by a variety of ways also. The methods employed were by story, by pictures, by conversation, by explanation of difficult words or interpretation of meanings, and by competition stimulus. The last named of these was used



only once and then not alone, which speaks well for the methods of motivation employed in this series in the light of the principle that, "Any stimulus which does not take into consideration the content of the material ---usually should be avoided."<sup>1</sup> In contrast to the low percentage of times this less desirable method of motivation was used, the methods of story and picture stimuli were used nine times each, out of a possible thirteen, explanation and interpretation was used ten times, and conversation twelve times. In every case, omitting one which was not specifically stated for memorization, conversation was the means employed. These conversations between teacher and pupils were found written out in the suggested class procedure, the questions which the teacher might ask to draw out the children's interest, being suggested, and the probable answers of the children being given.

Use was found to be made of memory Scripture in the series in worship services, in class activity, in dramatization or home demonstration, by drill at home with the parents' help, by some written use of the verse, and by handwork connected with the verse. In no case was it found that a verse of Scripture was suggested

. . . . .

1. Cf. ante p. 20

for memorization without there being also a suggestion of some form of use for that memory work. Three times only one form of use was made of the memory material, eight times there were two suggested uses, and twice there were as many as three.

Inasmuch as some verses are more suited to use in worship, such as making them a part of the simple litany, and others are more suited to practical demonstration, such as showing kindness to strangers or honoring father and mother, it could not be expected that all the possible uses could be made of each memory verse. Moreover, this would not be desirable, as variety is secured by using the material in different ways each time.

The table following summarizes in statistical form the findings of the analysis described above.

TABLE I  
SUMMARY OF SCRIPTURE MEMORIZATION IN THE  
"ABINGDON RELIGIOUS EDUCATION TEXTS"

PROPORTIONATE AMOUNT OF MEMORY WORK	No.
Class Sessions - - - - -	52
Sessions with Memory Work - - - - -	13
Sessions without Memory Work - - - - -	39
BASES OF SELECTION	No. of Times
Association with Lesson Subject- - - - -	12
Association with Child's Experience- - - - -	11
Association with Home Experience - - - - -	6
Association with School Experience - - - - -	2
Association with Play Experience - - - - -	2
Association with Past Class Lessons- - - - -	7
SUGGESTIONS FOR MOTIVATION	
Motivation by Story- - - - -	9
Motivation by Picture- - - - -	9
Motivation by Conversation - - - - -	12
Motivation by Explanation or Interpretation- - - - -	8
Motivation by Competition Stimulus - - - - -	1
SUGGESTIONS FOR USE	
Use in Worship Service- - - - -	5
Use in Class Activity - - - - -	10
Dramatization on Home Demonstration - - - - -	4
Drill with Parents' Help- - - - -	2
Written Use of Verse- - - - -	1
Handwork connected with Verse - - - - -	3

C. The Christian Life Course.

The second series of primary church school quarterlies, which was analyzed with respect to its use of Scripture memorization, was the Christian Life Course of the United Lutheran Church in America.

The first scanning of this series revealed the fact that Scripture for memorization is used in every one of the fifty-two class sessions. In each lesson plan some Scripture is listed merely for reference purposes, but, aside from this, at least one verse is quoted apart and listed as the "Bible Verse" for the day. Although this title does not definitely indicate that the verse is intended for memorization, yet, in the introduction to the series, in a list of the aims for the course, this is the indicated purpose. A qualification of this statement is made to the effect that it can not be hoped that the child will memorize every verse, but that these which have been selected are suitable for memorization and should be presented with sufficient frequency and effectiveness to insure the child's permanent possession of many of the most valuable.

In the preface to a review lesson in which all the memory verses for the unit were re-listed,

## CHART II

### ANALYSIS OF SCRIPTURE MEMORIZATION IN THE CHRISTIAN LIFE COURSE

		SELECTION						MOTIVATION					USE						
Class Session Number	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experiences	Associated with School Experiences	Associated with Play Experiences	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill at Home with Parents' Help	Written Use of Verses	Handwork Connected with Verses
1	Gen. 2:8	X	X	X	X				X	X	X				X	X	X		X
2	Ex. 20:12	X	X	X	X			X	X	X	X	X		X	X	X	X	X	X
3	Jas. 1:17	X	X	X	X			X	X	X	X			X	X		X		X
4	1 Peter 6:7	X	X	X	X			X	X	X	X			X	X		X		X
5	Matt. 6:32	X	X	X	X		X	X		X	X	X		X	X	X	X	X	X
6	John 14:2	X	X	X				X	X	X	X	X				X	X		
7	Review of all verses so far	X	X	X	X			X	X	X	X				X	X		X	X
8	Psa. 106:1	X	X	X				X		X	X				X	X	X		X
9	Psa. 106:1	X	X	X	X			X	X	X				X			X		
10	Luke 2:10-11	X	X		X			X	X	X	X			X			X		
11	Matt. 2:2	X	X					X	X	X				X	X	X	X		X
12	Psa. 121:5	X	X	X				X	X	X	X						X		
13	John 3:16	X	X	X	X			X	X	X						X	X		
14	Luke 2:52	X	X	X				X		X	X	X					X		
15	John 15:14	X	X	X	X	X	X	X	X	X	X					X	X		
16	Mark 10:14	X	X	X				X	X	X	X	X		X	X	X	X		X

# CHART II (CONTINUED)

Class Session Number		SELECTION							MOTIVATION				USE						
Bible Reference		Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experiences	Associated with School Experiences	Associated with Play Experiences	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill at Home with Help of Parents	Written Use of Verses	Handwork Connected with Verses
17	Heb. 13:2	X	X	X				X	X	X	X				X	X	X		
18	Prov. 20:20	X	X						X	X	X			X		X	X	X	
19	Acts 10:38	X	X	X	X			X	X	X	X	X			X		X		
20	Mark 1:34	X	X	X	X			X	X	X	X	X				X	X		
21	Matt. 19:26	X	X	X				X	X	X	X	X			X				
22	Review of all Verses in last unit	X	X	X				X	X	X	X			X	X	X	X		X
23	Song of Sol. 2:11-12	X	X	X					X	X	X			X	X		X		X
24	Mark 11:9	X	X					X	X	X	X	X					X		
25	John 14:19	X	X						X	X							X		
26	Matt. 28:20	X	X	X	X	X	X		X	X						X	X		
27	Ex. 20:12 I John 4:7	X	X	X	X				X	X	X	X			X	X	X		
28	Col. 3:20 Phil. 2:14	X	X	X	X			X	X	X	X	X			X	X	X		
29	Ex. 20:12 Phil. 2:14 Eph. 6:1	X	X	X	X			X	X	X	X				X	X	X		
30	John 15:12	X	X	X	X				X	X	X					X	X		
31	Eph. 4:32	X	X	X	X				X	X	X	X			X		X		
32	Psa. 86:5	X	X					X	X	X	X				X		X		
33	Heb. 13:2 Eph. 4:32	X	X	X				X	X	X	X				X	X	X		
34	II Cor. 9:7	X	X	X	X		X	X	X	X	X	X					X		X
35	Review of all Verses in last unit	X	X	X				X	X	X	X				X	X	X		X

# CHART II (CONTINUED)

		SELECTION							MOTIVATION					USE					
Class Session Number	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experiences	Associated with School Experiences	Associated with Play Experiences	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill at Home with Parents' Help	Written Use of Verses	Hand work Connected with Verses
36	Psa. 95:6	X	X		X				X	X	X	X		X		X	X		
37	James 1:22	X	X	X	X				X	X	X	X			X		X		
38	Psa. 122:1	X	X	X				X	X	X	X	X					X		
39	Psa. 96:6 Jas. 1:22 Psa. 122:1	X	X	X				X	X	X	X			X	X				
40	Eph. 4:32	X	X	X	X			X	X	X	X						X		X
41	Gal. 6:10 Eph. 4:32	X	X	X	X			X	X	X	X					X	X		
42	II Cor. 9:7 Gal. 6:10 Eph. 4:32	X	X	X	X			X	X	X	X	X			X		X		
43	Heb. 13:2 Gal. 6:10	X	X	X	X	X	X	X	X	X	X			X		X	X		
44	Col. 3:20	X	X	X	X			X	X	X	X				X		X		
45	James 1:22	X	X	X	X			X	X	X	X					X	X		
46	Heb. 13:17	X	X	X	X	X		X	X	X	X	X					X		
47	Ex. 24:7	X	X	X	X		X	X	X	X	X	X					X		
48	Heb. 13:6	X	X	X	X			X	X	X	X	X					X		
49	I Thes. 4:11	X	X	X	X			X	X	X	X	X		X		X	X	X	
50	Gal. 6:10 Rom. 15:2	X	X	X	X	X		X	X	X	X	X			X	X	X	X	
51	John 15:12	X	X	X	X	X	X	X	X	X	X				X	X	X		
52	Review of Verses in last quarter.	X	X	X	X	X	X	X	X	X	X	X		X	X	X	X		X

this statement is made:

"We are not going to expect the children to learn all the Bible verses throughout the year, but we do hope that through emphasis and constant repetition..., the children will have at the end of the year a number of Bible verses... which they enjoy and can really use, and which have become their permanent possession."<sup>1</sup>

One more point should be explained with reference to the purpose of this series. The Christian Life Course is definitely planned with the cooperation of the parents in mind. It is stated in the introductory remarks to the teacher that the stories, poems, and Bible verses which are to be sent home with the child in the lesson leaflets are for the parents to read and help the child to learn; consequently, wherever the Bible verse for the day was found repeated in the lesson leaflet it was indicated in the accompanying chart under the heading, "Drill at home with parents' help." In only a few cases, however, is the suggestion made in the actual lesson plans that the children ask their parents to help them memorize their verses.

In this series, as in the first course examined, one Bible verse was often found to be given for memory in more than one class session. These were not always consecutive sessions, but the same

. . . . .

1. Fenner, Mable B., Christian Life Course, "Our Homes," Course I, Part I, p. 64.



verse, associated with different lessons and different stories, might be found three or four times throughout the year. This is directly in line with the familiar principle that the greater the number of associations formed around the material to be learned, the greater the probability of its remaining fixed in the memory.

Under the heading of Selection, in the analytical chart of this series, it will be noticed that there are two main emphases in the bases of selection. The first has to do with subject matter; the second has to do with the experience of the child. The only absolutely consistent basis for selection was found to be association with the lesson subject. Next to this ranks association with the child's general experience. This is easily explained by the fact that the lesson subject usually has to do with the child's experience. That the lesson subjects are closely correlated is indicated by the fact that the memory verses are not only associated with the lesson for the same day but are also usually associated in some way with the lesson for the previous Sunday. This may be seen by the fact that forty-two out of fifty-two memory passages are thus associated with past class lessons.

The fact that association with school experiences is not chosen more often as the basis for

selection (only seven out of fifty-two times) may be explained by the fact that children of this age have not had much school experience, and what they have had has not yet become as large a part of their lives as their home experiences. Association with the latter, in contrast, was chosen as a basis for selection thirty-four times.

Under the heading of Motivation, on the chart, nothing is more striking than the fact that not once in the whole year is competition used as the stimulus to learning. Stories, pictures, and conversation, on the other hand, are used regularly; pictures are used every time, and the other two are used forty-eight and forty-seven times respectively. Explanation of words or interpretation of meanings is a form of motivation in twenty-three cases. However, the verses chosen are usually so simple that even a child needs no explanation of them; hence the low number of times this method is used.

Six different types of use for memory work were found employed in this series. The most frequent of these is drill at home with parents' help, which numbers forty-nine times. The least frequent is written use of the verse, which numbers only six times. It is obvious, from a glance at the chart, that the element of use as a whole is not stressed

as much in these quarterlies as the elements of motive -  
tion and selection.

Use in the form of dramatization or demonstration in the home is frequently connected with something which came out of the discussion of a verse rather than with the Bible verse itself, but this was checked in the chart in every case where the dramatization seemed to contribute fairly definitely to the learning of the verse.

The use of memory verses in the worship service frequently comes in the session after that in which the verse is presented, and this can easily be understood, as a verse can be used much more effectively in worship after it has been learned well. One reason for Bible verses' not being used more frequently in the worship services was found to be that poems and verse forms of Scripture passages frequently take their place as being more easily repeated by the children. Use of memory verses in worship services was found sixteen times, or in slightly less than one third of the sessions.

A summary of the findings of the analysis described above will be found in statistical form in the table following.

TABLE II  
SUMMARY OF SCRIPTURE MEMORIZATION IN THE  
"CHRISTIAN LIFE COURSE"

PROPORTIONATE AMOUNT OF MEMORY WORK	No.
Class Sessions- - - - -	52
Sessions with Memory Work - - - - -	52
Sessions without Memory Work- - - - -	0
BASES OF SELECTION	No. of Times
Association with Lesson Subject - - - - -	52
Association with Child's General Experience -	45
Association with Home Experience- - - - -	34
Association with School Experience- - - - -	7
Association with Play Experience- - - - -	8
Association with Past Class Lessons - - - - -	42
SUGGESTIONS FOR MOTIVATION	
Motivation by Story - - - - -	48
Motivation by Picture - - - - -	52
Motivation by Conversation- - - - -	47
Motivation by Explanation or Interpretation -	23
Motivation by Competition - - - - -	0
SUGGESTIONS FOR USE	
Use in Worship Service- - - - -	16
Use in Class Activity - - - - -	28
Dramatization or Home Demonstration - - - - -	29
Drill with Parents' Help- - - - -	49
Written Use of Verses - - - - -	6
Handwork Connected with Verses- - - - -	15

#### D. The Keystone Series.

The Keystone Series for primary children was the third set of quarterlies examined in this study. This American Baptist publication is not changed from year to year, but as it is a closely graded course, in which the child passes into a new division each year, there is no repetition involved.

The first thing that may be remarked about this series is that in all but six lessons in the entire year Scripture memorization is used. These six sessions without memory work all come fairly near the end of the year, while memory work is used consistently in every session of the first two quarters. Some verses chosen for memory are repeated in several sessions either in the form of review, when all the verses of the unit are recalled, or else simply again as the memory verses for the day.

Perhaps the most striking characteristic of these quarterlies as a whole, with reference to memory work, is the fact that so little use is made of the Scripture verses learned. In eleven cases out of forty-six in which any Scripture memorization is employed, there is no suggestion whatever of any use to be made of the verse, even to repetition together as a class. The verse is listed in the materials for

# CHART III

## ANALYSIS OF SCRIPTURE MEMORIZATION IN THE KEYSTONE SERIES

Class Session Number		SELECTION						MOTIVATION					USE						
	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experiences	Associated with School Experiences	Associated with Play Experiences	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill in Class	Written Use of Verses	Handwork Connected with Verses.
1	Matt. 22:39 b	X	X	X	X	X	X		X	X	X	X			X	X			
2	Eph. 4:32 a Matt. 22:39 b	X	X	X	X		X	X	X	X	X				X	X		X	X
3	Psa. 38:18	X	X	X	X	X	X		X	X	X	X			X				
4	Prov. 17:17 Matt. 22:39 b Eph. 4:32: a	X	X	X					X		X	X							
5	Review of Verses learned so far.	X	X	X							X						X		
6	Matt. 22:39 b	X	X	X				X	X	X	X	X			X				
7	Matt. 22:39 b I John 4:7 a	X	X	X				X	X	X									
8	Matt. 22:39 b I John 4:7 a Heb. 13:2 a	X	X	X				X	X	X	X								
9	James 1:17a	X	X	X				X	X	X	X	X			X				
10	I John 4:10 b	X	X	X	X				X	X	X	X			X				
11	I John 4:10 b LuK 2:14 a	X	X	X				X	X	X	X	X		X	X		X		
12	Matt. 2:11	X	X	X	X		X	X	X	X	X	X			X				
13	Psa. 91:5 a	X	X	X				X	X	X	X						X		
14	Acts 10:38	X	X	X	X	X	X		X	X	X						X		
15	Isa. 6:8 b	X	X	X	X			X	X	X	X						X		
16	John 3:2	X	X	X		X		X		X	X								

# CHART III (CONTINUED)

Class Session Number.		Bible Reference		SELECTION								MOTIVATION					USE				
		Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experience	Associated with School Experience	Associated with Play Experience	Associated with Past Class Lessons	Motivation by Story	Motivation by Picture	Motivation by Conversation	Motivation by Explanation or Interpretation	Motivation by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill in Class	Written Use of Verses	Handwork Connected with Verses		
17	Mark 1:34a	x	x	x	x			x	x	x	x				x		x				
18	John 15:14	x	x	x	x			x	x	x	x										
19	John 15:14	x	x	x				x	x	x	x				x						
20	Review Verses	x	x	x				x	x	x	x				x						
21	Psa. 27:11	x	x	x		x		x		x	x	x			x		x				
22	Lev. 19:16	x	x	x	x				x	x	x	x			x	x					
23	Isa. 1:17a	x	x	x	x				x	x	x					x					
24	Heb. 13:2	x	x	x				x	x	x	x				x						
25	Eph. 4:25	x	x	x				x			x	x					x				
26	Ecc. 3:11	x	x	x					x	x	x				x						
27	John 15:14	x	x	x				x	x	x	x	x			x				x		
28	Heb. 13:17	x	x	x	x	x		x	x	x	x	x					x				
29																					
30	Ecc. 7:9	x	x	x	x				x	x	x	x					x				
31	Phil. 2:14	x	x	x				x	x	x	x					x					
32																					
33	Ex. 20:12	x	x	x	x				x	x	x	x				x			x		
34	Psa. 85:8a	x	x	x					x	x	x	x			x						
35	Psa. 121:2	x	x	x				x	x	x	x				x						

CHART III (CONTINUED)

[illegible]



the lesson, but no mention of it occurs in the suggested procedure. The use of the verse is left to the teacher in these instances.

Drill at home with parents' help does not occur at all in this series; but a new type of drill, repetition together in class, was found fourteen times. Consequently, it will be noticed in the chart, this form of use has been substituted for drill at home.

In spite of the infrequency of actual use of the verses themselves, i.e., in the worship service, or in dramatization, or in handwork, it must be admitted that the thought of the verses is used very frequently, as is indicated by the fact that, in every case, the verse is selected for its close association with the lesson subject. This means that, although no specific direction to do so is found in the plans, the teacher will doubtless use the verse over and over in the telling of the story or in the discussion of the lesson. Conversation, it must be remembered, is also a form of use as well as a method of motivation for learning the memory verses, and, as the chart shows, conversation is used in all but two cases.

One feature common to all the Scripture verses used in this series is their association with the

experience of the child. The fact of this association is indicated on the chart by checks under that heading, but the degree of the association, which could not be so indicated, must be commented upon. In every lesson plan of the Keystone series a section is set aside, as a part of the teacher's preparation, and called "This Lesson in Relation to the Child's Experience." Here the story, the verse, the pictures, and all other materials to be used are discussed in detail with relation to the real life of the children for whom they are intended. With the experiences of the children thus in mind, the teacher is better equipped to stimulate the children to put into use in practical life the thoughts expressed in the verses they learn.

As is stated in the introduction to the course:

"When the emphasis is largely upon learning through use, the process of memorization will be less dependent upon drill and more vital to the child."<sup>1</sup>

This, of course, means that more value is placed upon the meaning of the verse than upon the exact words.

A quotation from the introduction under the

. . . . .

1. Patton, Grace H., Keystone Graded Lessons, Course II, Part I, "Living Together in God's World," p. 18.

section entitled "The Use of Material in Course II" sums up most of the important points found in the analysis of Scripture memorization in this course:

"The memorization of short Bible verses ... is part of the teaching plan of these lessons. It is very important that the child understand the meaning of the material to be memorized, and ... that each verse grow out of or be closely associated with the thought of the lesson, and not give the impression of being superimposed from without. For this reason a verse is often given with more than one lesson. As the verses and songs are used again and again... during the class hour the memorization becomes largely a natural process which is closely associated with the child's experience."<sup>1</sup>

In the light of this purpose, as it is stated in the course itself, perhaps it would be better to say that selection, motivation, and use are so closely bound up in the planning of these lessons that it is difficult to decide which is intended in every instance, than to say that selection and motivation are emphasized above use.

However, as these elements have been separated in the chart, and as the analysis has been made accordingly, the table following will summarize the findings of the analysis as made.

. . . . .

1. Patton, Grace H., Keystone Graded Lessons, Course II, Part I, "Living Together, in God's World," p. 18.

TABLE III  
SUMMARY OF SCRIPTURE MEMORIZATION IN THE  
"KEystone SERIES"

PROPORTIONATE AMOUNT OF MEMORY WORK	No.
Class Sessions- - - - -	52
Sessions with Memory Work - - - - -	46
Sessions without Memory Work- - - - -	6
BASES OF SELECTION	No. of Times
Association with Lesson Subject - - - - -	46
Association with Child's General Experience -	46
Association with Home Experience- - - - -	17
Association with School Experience- - - - -	12
Association with Play Experience- - - - -	7
Association with Past Class Lessons - - - - -	30
SUGGESTIONS FOR MOTIVATION	
Motivation by Story - - - - -	40
Motivation by Picture - - - - -	43
Motivation by Conversation- - - - -	44
Motivation by Explanation or Interpretation -	21
Motivation by Competition - - - - -	0
SUGGESTIONS FOR USE	
Use in Worship Service- - - - -	2
Use in Class Activity - - - - -	21
Dramatization or Home Demonstration - - - - -	6
Drill at Home or in Class - - - - -	14
Written Use of Verses - - - - -	1
Handwork Connected with Verses- - - - -	5

### E. The Westminster Series

The fourth and last series of Sunday church school materials which was chosen for examination in this study is the Westminster departmental graded series. The quarterlies of this series are changed every year in order to avoid repetition for children who remain in the same department two or three years in succession. The year chosen for study was 1937.

In every lesson, in this course, some Scripture memory work was found to be employed. Four times, as will be seen by the chart, no specific verse is designated but the period is left for review of memory verses already learned. Usually the word "review" was not found to be mentioned in the quarterly, due to the old associations of drill and uninteresting repetition surrounding the term, but in its place was the modern equivalent, "recall." Because the older expression is more commonly understood, it has been used on the chart.

Some repetition of verses was found in these quarterlies. John 13:34 is used in four different lessons, and several other verses are used in two or three lessons. Twice, a whole Psalm is given for memory work, a verse at a time, the entire passage

# CHART IV

## ANALYSIS OF SCRIPTURE MEMORIZATION IN THE WESTMINSTER SERIES

		SELECTION						MOTIVATION				USE							
Class Session Number	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experience	Associated with School Experience	Associated with Play Experience	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill in Class or at Home	Written Use of Verses	Handwork Connected with Verses
1	Psa. 122:1	X	X	X				X	X	X	X			X	X		X		
2	Prov. 17:17	X	X	X		X		X	X	X	X						X		
3	Heb. 13:2	X	X	X	X			X	X	X	X			X	X				
4	John 13:34	X	X	X				X	X	X	X	X							X
5	Review	X	X					X	X	X	X			X		X			
6	John 13:34	X	X	X	X			X	X	X	X								
7	Ex. 20:12	X	X	X	X			X		X	X			X	X	X			
8	Psa. 107:1	X	X	X					X	X	X			X					
9	Psa. 107:1	X	X	X	X			X			X			X					
10	Acts 20:35	X	X	X	X				X	X	X				X				X
11	I John 4:10	X	X	X				X	X	X	X			X					
12	Matt. 2:11	X	X	X	X			X	X	X	X			X					
13	I John 4:10	X	X	X				X		X	X								
14	Psa. 23:1	X							X	X	X	X			X				
15	Psa. 23:2	X									X	X			X		X		X
16	Psa. 23:3	X									X	X					X		

# CHART IV (CONTINUED)

		SELECTION						MOTIVATION				USE							
Class Session Number	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experience	Associated with School Experience	Associated with Play Experience	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill in Class or at Home	Written Use of Verses	Handwork Connected with Verses
17	Psa. 23:4	X									X	X			X		X	X	
18	Psa. 23:5	X									X						X		
19	Psa. 23:6	X															X		
20	LuK 2:52	X	X	X	X	X	X		X	X	X	X			X				X
21	Isa. 55:2	X	X	X	X			X	X	X	X	X			X				X
22	LuK 2:52	X	X	X	X		X	X	X	X	X								
23	Isa. 41:6	X	X	X	X			X	X	X	X	X			X	X		X	
24	Gal. 6:2	X	X	X				X	X			X			X				
25	Song of Sol. 2:11-12	X	X	X					X	X	X	X		X	X				
26	John 14:19 Rev. 1:18	X	X					X	X	X	X	X							
27	John 13:34	X	X	X				X	X	X	X				X				
28	Lev. 19:18	X	X	X				X	X		X	X				X			X
29	Lev. 19:18 Isa. 41:6	X	X	X				X	X	X	X	X		X	X				
30	Eph. 4:32	X	X	X				X			X	X			X	X			
31	Eph. 4:32	X	X	X				X		X	X	X			X				
32	MarK 10:14	X	X	X				X	X	X	X	X			X				X
33	Psa. 100:1	X		X							X	X					X		
34	Psa. 100:2	X		X							X	X					X		
35	Psa. 100:3	X		X	X						X	X					X		

# CHART IV (CONTINUED)

		SELECTION						MOTIVATION				USE							
Class Session Number	Bible Reference	Specifically Stated for Memorization	Associated with Lesson Subject	Associated with Child's General Experience	Associated with Home Experience	Associated with School Experience	Associated with Play Experience	Associated with Past Class Lessons	Motivated by Story	Motivated by Picture	Motivated by Conversation	Motivated by Explanation or Interpretation	Motivated by Competition	Use in Worship Service	Use in Class Activity	Dramatization or Home Demonstration	Drill in Class or at Home	Written Use of Verses	Hand work Connected with Verses
36	Psa. 100:4	X		X					X		X						X		
37	Psa. 100:5	X		X							X	X					X		
38	Review Psa 100:1-5	X		X					X		X						X		
39	Mark 10:14 Psa. 100:1-5	X		X				X	X	X	X			X					
40	John 15:14	X	X	X					X	X	X	X				X			
41	John 15:14	X	X	X				X	X		X	X							
42	John 15:15	X	X	X				X	X	X	X								
43	Acts 10:38	X	X	X				X	X	X	X	X							
44	John 15:12	X	X	X	X			X	X	X	X	X			X		X	X	
45	Acts 10:38	X		X				X	X		X					X			
46	Review - esp. John 15:12	X	X	X				X	X	X	X			X					
47	Psa. 145:10	X	X	X					X	X	X	X		X			X	X	X
48	Psa. 104:1 Ecc. 3:11	X	X	X				X	X	X	X				X				
49	Psa. 33:5	X	X	X				X			X	X			X				
50	Prov. 22:11	X	X	X				X	X		X	X							
51	Review	X	X	X				X			X			X					
52	Psa. 122:1	X	X	X				X			X			X					X



covering as many weeks as there are verses in the Psalm. This gives the child a unit of thought by which to connect the memory verses of the different Sundays and it also gives him a substantial portion of Scripture to store away in his memory, but it must also be noted, that, in the two cases mentioned, there is very little association between memory work and the topic of the lessons taught on the corresponding Sundays.

To illustrate, the first of these whole-Psalm units of Scripture memorization is the twenty-third Psalm. The first lesson in which a verse of this Psalm is used is entitled "God's Gift of Beauty in Winter." The lesson is designed to give the child a feeling of gratitude to God for the snow and frost and other beauties of winter. When the memory material is presented a new story is told in an entirely different connection in order to form a background of interest in and understanding of the verse. This second story has to do with a Palestinian shepherd and his sheep. Rather incidentally a slight connection is made between the shepherd's care of his sheep in giving them pasture and protection and God's care of His children in giving them things such as snow and frost to beautify the cold winter

time. But the connection was not found to be emphasized and so was not noted on the chart.

Occasionally it was found that a verse was taken out of its context in the Bible and employed as memory work to teach a lesson, which, though a worthy lesson for children, was certainly not that intended by the inspired writer. An example of this is the memory verse for the twenty-second lesson of this series, Isaiah 55:2. The last part of the verse reads, "hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Obviously the figure is of purely spiritual interpretation, but six words from the middle of it, "eat ye that which is good," are taken out and given as a memory verse to encourage the child to eat healthful food and vegetables which will make him physically strong. This is not typical of all the verses selected in the Westminster series, but other similar examples were found.

Of the elements of selection, motivation, and use, for which the memory work of this series was analyzed, the most constant is the use of conversation. This means of motivation is suggested in all but two cases. Frequently the conversation amounts to a discussion which takes more time than the lesson story

itself. In such cases, elements of vicarious experience are included, which take the place of active use of the verses. This may in some degree account for the small element of use in this course.

Under selection, on the chart, it will be seen that association with home, school, and play experiences are comparatively unemphasized, while association with the general experience of the child is almost constant throughout. General experiences here include all the tendencies and characteristics of primary children, physical, mental, and moral, and since a different experience is associated almost every time, they are all combined under this one head.

Under motivation, it is significant that all the means are suggested for use except competition. The others are used freely; sometimes as many as five are suggested in one lesson plan.

Under use, it must be explained, that by the term drill is meant repetition, not necessarily a great many times, but enough to learn the verse. Drill was found to be suggested both for class use and for the children's use at home with the help of their parents.

A statistical summary of the findings of the analysis described above will be found in the table following.

TABLE IV  
SUMMARY OF SCRIPTURE MEMORIZATION IN THE  
"WESTMINSTER SERIES"

PROPORTIONATE AMOUNT OF MEMORY WORK	No.
Class Sessions- - - - -	52
Sessions with Memory Work - - - - -	52
Sessions without Memory Work- - - - -	0
BASES OF SELECTION	No. of Times
Association with Lesson Subject - - - - -	38
Association with Child's General Experience -	44
Association with Home Experiences - - - - -	12
Association with School Experiences - - - - -	2
Association with Play Experiences - - - - -	2
Association with Past Class Lessons - - - - -	34
SUGGESTIONS FOR MOTIVATION	
Motivation by Story - - - - -	35
Motivation by Picture - - - - -	31
Motivation by Conversation- - - - -	50
Motivation by Explanation or Interpretation -	27
Motivation by Competition - - - - -	0
SUGGESTIONS FOR USE	
Use in Worship Service- - - - -	15
Use in Class Activity - - - - -	20
Dramatization or Home Demonstration - - - - -	7
Drill in Class or at Home - - - - -	15
Written Use of Verses - - - - -	4
Handwork Connected with Verses- - - - -	9

#### F. Summary

Four series of primary church school quarterlies have now been analyzed for their use of Scripture memorization, the Abingdon Religious Education texts, the Christian Life course, the Keystone series, and the Westminster series. These four sets of materials represent respectively the Methodist Episcopal church, the United Lutheran Church in America, the American Baptist church, and the Presbyterian church in the United States of America.

The analysis of these materials consisted of a study of the Scripture memory work in each with respect to selection, motivation, and use. Each of these three factors was analyzed for its elements in the following manner: The bases of selection were analyzed for their association with the lesson subject, with the child's general experience, with his home, school, and play experiences, and with the past class lessons. Suggestions for motivation were analyzed for their use of stories, pictures, conversation, explanation or interpretation, and competition. Suggestions for use of memory verses were analyzed for use in worship services, or in class activity, dramatization or home demonstration, drill at home or in class, written use of verses, and handwork connected with verses.

The chapter following will be a comparative study of the findings of these analyses and an evaluation of them in the light of the principles of Scripture memorization described in the first chapter.

CHAPTER III

A COMPARATIVE STUDY AND EVALUATION OF FINDINGS

### CHAPTER III

#### A COMPARATIVE STUDY AND EVALUATION OF FINDINGS

##### A. Introduction

The first chapter of this study dealt with the principles of learning and memorization, particularly those which have direct bearing upon the problem of Scripture memorization in the primary church school. The second chapter consisted of an analytical study of four representative modern primary church school series, with respect to their use of Scripture memorization. This study, however, would not be complete without a synthesis of findings and an evaluation of the courses examined in the light of modern primary church school method, as described in the first chapter.

In this chapter, therefore, a comparative study will be made of the four selected courses. This will be done by means of a chart on which the findings in all four courses will be brought together. An additional chart will record a comparative study of the actual Scripture passages selected in the respective courses. Following this there will be an evaluation of these courses in an attempt to discover whether or not they measure up to the standards set forth by modern



CHART V

COMPARATIVE STUDY OF FINDINGS  
OF ANALYSIS OF CHURCH SCHOOL MATERIALS

		ABINGDON SERIES	CHRISTIAN LIFE SERIES	KEYSTONE SERIES	WESTMINSTER SERIES
PROPORTIONATE AMOUNT OF MEMORY WORK	Number of Class Sessions	52	52	52	52
	Sessions with Memory Work	13	52	46	52
	Sessions without Memory Work	39	0	6	0
SELECTION	Association with Lesson Subject	12	52	46	38
	Association with Child's General Experience	11	45	46	44
	Association with Home Experience	6	34	17	12
	Association with School Experience	2	7	12	2
	Association with Play Experience	2	8	7	2
	Association with Past Class Lessons	7	42	30	34
MOTIVATION	Motivation by Story	9	48	40	35
	Motivation by Picture	9	52	43	31
	Motivation by Conversation	12	47	44	50
	Motivation by Explanation or Interpretation	8	23	21	27
	Motivation by Competition	1	0	0	0
USE	Use in Worship Service	5	16	2	15
	Use in Class Activity	10	28	21	20
	Dramatization or Home Demonstration	4	29	6	7
	Drill in Class or at Home	2	49	14	15
	Written Use of Verses	1	6	1	4
	Handwork Connected with Verses.	3	15	5	9

religious educators. The three principles of selection, motivation, and use, which were found to be the main elements involved in the modern use of Scripture memorization, will constitute the basis on which the present comparison and evaluation of courses will be made.

#### B. Comparative Study of Findings

Before proceeding with the comparison of findings with regard to selection, a word must be said concerning the proportionate amount of memory work found in the four courses chosen for study.

Each of the selected church school courses contains fifty-two class sessions; but this is the only respect in which they are all alike. Scripture memorization, is used in only thirteen class sessions in the Abingdon series; in the Keystone series it is used forty-six times; and in both the Christian Life course and the Westminster series it is used in fifty-two sessions. This is certainly significant in revealing a point of emphasis. It may be judged from this that the Abingdon series places little stress upon Scripture memorization, while the other three courses value it highly in their programs.

Considering the fact that so little memorization is found in this one series as compared with the

others, it will not be fair to judge it on other points by the numbers which appear on the chart, but only by percentages or by the numbers taken in relation to the total number of cases. Thus motivation by conversation occurs twelve out of thirteen times in the Abingdon series as compared with forty-seven out of fifty-two times in the Westminster series. This is vastly different from taking the number twelve alone with the number forty-seven alone as a basis for judging the two courses.

#### 1. Selection.

With regard to the use of the principle of selection in the four courses analyzed, many interesting points of difference and of similarity were found. One of the chief of these has to do with the actual Scripture verses chosen by the different series. The accompanying chart (Chart VI) is a comparative study of the Scripture verses selected.

It is interesting to note on the chart that only two verses are unanimously chosen by the four courses for primary children. These two verses, both found in the New Testament, are Ephesians 4:32, "Be ye kind one to another...", and Hebrews 13:2, "Forget not to show love unto strangers." It is significant that of the trend of modern thinking that two such practical

# CHART VI

## A COMPARATIVE STUDY OF VERSES SELECTED

I VERSES USED IN FOUR SERIES	II VERSES USED IN THREE SERIES	III VERSES USED IN TWO SERIES	IV VERSES USED IN ONE SERIES
<p>Eph 4:32 Heb. 13:2</p>	<p>Ex. 20:12 Psa. 122:1 2. of Sol. 2:11 John 15:14 Acts 10:38</p>	<p>Prov. 20:11 Prov. 17:17 James 1:17 Luke 2:52 Mark 10:14 Luke 2:10 Luke 2:11 Luke 2:14 Mark 1:34 John 14:19 I John 4:7 John 15:12 Heb. 13:17 I John 4:10 Matt. 2:11 John 15:14 Acts 10:38 Phil. 2:14 Col. 3:20</p> <div data-bbox="909 1520 1123 1766"> <p>IX CONT.</p> <p>Rev. 1:18 Prov. 12:11 Psa. 33:5 Ecc. 3:1 Psa. 104:1 Psa. 145:10 John 15:15 Psa. 100:1-5 Lev. 19:18 John 13:34</p> </div>	<p>Psa. 72:1 Matt. 7:12 Gen. 2:8 I Peter 5:7 Matt. 6:32 John 14:2 Psa. 106:1 Matt. 2:2 Psa. 121:5 John 3:16 Luke 2:8 Luke 2:9 Luke 2:12 Luke 2:13 S. of Sol. 2:12 Matt. 17:26 Mark 11:9 Matt. 28:20 Eph. 6:1 Psa. 86:5 II Cor. 9:7 Psa. 95:6 James 1:12 Gal. 6:10 Heb. 13:6 Ex. 24:7 I Thes. 4:11 Rom. 15:2 Matt. 22:39 Psa. 38:18 Psa. 91:5 Isa. 6:8 John 3:2 Psa. 27:11 Lev. 19:16 Isa. 1:17 Eph. 4:25 Ecc. 3:11 Ecc. 7:9 Psa. 85:8 Psa. 121:2 Psa. 144:15 Matt. 8:8 Mark 9:50 Isa. 55:2 Psa. 72:11 I John 4:11 Psa. 107:1 Psa. 29:1-6 Isa. 41:4 Gal. 6:2</p>

verses should be the most emphasized, and that their practicality lies in the direction of social relations. Formerly the first verses taught to children usually had more to do with God, such as John 3:16, "God so loved the world that he gave his only begotten Son....," and John 1:29, "Behold the Lamb of God, that taketh away the sin of the world." The present emphasis, as revealed by this study, seems to be on the child in relation to the other members of his home, to his playmates, to the children he meets in school, and to the foreigners, or "strangers," with whom he comes in contact.

Seven Scripture verses are selected for memory by three different courses. Three of these are from the Old Testament and four are from the new: Exodus 20:12, "Honor thy father and thy mother"; Psalms 122:1, "I was glad when they said unto me, Let us go to the house of the Lord"; Song of Solomon 2:11, "For, lo, the winter is past, the rain is over and gone," and one of the three courses which chooses this verse includes also a part of the following verse, "The flowers appear on the earth; The time of the singing of birds is come." John 15:14, "Ye are my friends if ye do the things which I command you"; Acts 10:38, "Jesus of Nazareth.. went about doing good"; Philippians 2:14, "Do all things without murmurings and questionings"; and Colossians

3:20, "Children, obey your parents."

Five of these verses, it will be noticed, are again dealing with the practical side of religion, "doing good"; the other two are joyous expressions of gladness, first, for the privilege of attending the "house of the Lord," and second, for the coming of spring.

Seventeen verses were found by comparison to be used in two different church school series, but for lack of room these will not be listed or quoted here. A list of the Scripture references for them will be found in the accompanying chart. In contrast to the twenty-six memory verses, which was the total number found in two or more series, the number of memory verses found only in one series is no less than seventy, or nearly three times as many. This should indicate either that there is a great difference of opinion on what memory work is suitable for children, or, more probably, that there is such a wealth of suitable material in the Bible that no two courses, selecting from it without consulting each other, would be apt to cover the same material.

As for the bases of selection, in these four courses, there are two main emphases noticeable, and they are about equally stressed in the different

series. These two bases for selection are association of the verses with the lesson subject and with past class lessons, and association with the general experience of the child. Of the other bases of selection, association with home, school, and play experiences, the first named is always employed most frequently. An explanation of this is found in the fact that, to the primary child, home life is the most important element of his experience. The Christian Life Course calls its four quarterlies for the seven-year-old child "Our Homes." It will be seen by the accompanying chart that this course does have a greater number of verses chosen for their relation to home experiences than do the other three courses.

## 2. Motivation.

A comparison of the means of motivation employed in the four courses examined reveals the fact that conversation is the dominant method employed in the Abingdon, the Keystone, and the Westminster series, while the use of pictures is dominant in the Christian Life Course. In all four courses, however, these three means of motivation take precedence over explanation or interpretation and over competition. In the Christian Life Course the three are fairly equally stressed but in the other courses conversation is definitely more emphasized.

Conversation, to be an effective means of motivation for learning, must be skillfully directed. This is a difficult task and it is all the more striking, in the light of this fact, that it should be so much used. Still more striking is the fact that competition, which is so powerful a stimulus with children, and which was quite commonly used in former days, is almost totally lacking among the means of motivation employed in these four courses. Only in one course, the Abingdon series, and there only once, was competition found used. Even in this case the suggestion was not the only one given and it was worded informally in some such manner as "See which of you can learn this first."

Explanation or interpretation plays no small part in the means of motivation, for in each case it is used in approximately half the class sessions. There is not enough difference between the courses, in this respect, to comment upon.

It is evident from this similarity of emphasis in the various means of motivation that stress is placed upon those methods which deal directly with the content of the verses rather than upon those outside stimuli which do not take this into consideration.



### 3. Use.

Small as may seem the number of times in which the principle of use is employed, in all these courses, as compared with the number of times in which the principles of selection and motivation are employed, still it is remarkable how many varieties of use there are and how consistently each course uses every one of these varieties once or more. Under the old system of content-centered education, such an amount of use of memory verses would have been unheard of.

The course which excels in the case of this principle is the Christian Life Course. In proportion to the number of times Scripture memorization is used at all, it employs each of the different suggestions for use more times than any of the other courses.

This is the course which was also found to emphasize home cooperation more than any of the other courses. The child is regularly enjoined to take the verse home with him where mother and father can help him to learn it. The result, as tabulated on the chart, is that drill at home with parents' help stands far above the other methods of use. This does not mean, however, that this course is inferior to the others in the other types of use which are employed, for, as was previously stated, in it each of the methods of use are found a greater number of times

than in any of the other courses.

Written use of verses is not often found in any of the four selected series due to the fact that primary children do not read or write easily, and also due to the fact that there are so many other types of use which they can appreciate to a greater extent.

Class activity is apparently the most general form of use for the memory material. Many types of class projects are suggested in each of the series, such as building a "spring corner," or a "nature corner," to go with the verse, "He hath made everything beautiful in its time," Ecclesiastes 3:11.

#### C. An Evaluation of Findings

The general similarities and differences of the four selected courses of primary church school materials have been observed in the foregoing study. It is now possible to make some evaluation of these materials in the light of the principles underlying the modern use of Scripture memorization, which were discussed in the first chapter.

One characteristic which was found in all of the series examined, but particularly in the Keystone and the Westminster series, is the repetition of memory verses in several consecutive lessons. This feature is negligible in the Christian Life Course where a

new verse is given for memorization in almost every session. With primary children, it is especially commendable to have much repetition of material to be memorized in order that the impression may be deepened, for, as has been said earlier, a few verses learned well are more effective in life than many verses poorly learned and perhaps forgotten.

1. Selection.

It will be remembered that the first principle underlying the modern use of Scripture memorization<sup>1</sup> was found to be selection ; and that this principle was based chiefly upon association with the child's experience. Nothing should be chosen for the child to memorize which he cannot understand through its relation to his own experience. And it has been seen that the two main bases for selection in the four chosen samples of modern primary church school materials are association with the lesson subject and association with the child's general experience. Obviously these two are synonymous, if the lesson subject itself is related to the child's experience. In most cases this was true, although it is not indicated in any concrete way in the charts, since the study was confined to memory work and not concerned with the lesson as a whole.

. . . . .

1. Cf. ante, p. 14.

Thus it is seen that in these four representative examples of modern primary church school curricula the principle of selection is to a large extent being put into practice.

### 3. Motivation.

The second main principle which was found to underlie the modern use of Scripture memorization was the principle of motivation.<sup>1</sup> This principle, as will be recalled, has to do with stimulating the child to want to learn, by getting back of his mental acceptance of facts into his desires and thus moving the will to learn. Both desirable and undesirable means of motivation were discussed, the conclusion being that motivation should ideally come from an appreciation of the value of the material itself, not from any outside, artificial stimulus such as competition or awards and prizes. It was also concluded that, whatever motivation is used, the means should be as pleasant as possible, so as to make learning a joyous process rather than a drudgery to the child.

What could be more in harmony with the spirit of this principle than the use of motivation as it has been found in the four series of primary

. . . . .

1. Cf. ante, p.

church school curricula selected? Motivation by conversation, explanation, and interpretation are especially fine methods of giving a child an appreciation and understanding of the material he is memorizing. Motivation by picture and story, also, while adding to the child's concrete understanding of the material, contributes a great deal to the pleasure of the learning. And competition, which comes under the less desirable types of motivation, is a negligible factor in these courses, while awards and prizes, before spoken of as "artificial stimuli," do not even play a part.

Therefore, in respect to motivation, also, the selected examples of modern primary church school curricula stand the test of criticism in the light of modern principles.

#### 4. Use.

The third principle underlying the modern use of Scripture memorization in the primary <sup>church</sup>/school was found to be the principle of use.<sup>1</sup> This principle, studied more in detail, was found to mean some active demonstration of the material learned, or some employment of the material in a situation where it is

. . . . .

1. Cf. ante, p. 24.

needed, and other concrete uses which may help to associate it in the child's mind with his own experience.

In the old content-centered curriculum, a "golden-text" was taught to the child by a process of drill from which he emerged, if "well taught," with the ability to recite the words of the verse. Under the new experience-centered curriculum, as illustrated by the four courses which have been analyzed in this study, drill may take place to fix the words in mind (as shown especially in the Christian Life series), but not without creative activity or concrete use of the verses learned, such as use in worship services, in class activity, dramatization, demonstration, written use, or handwork connected with the verses. All these forms of use are found in the courses selected, and lead to the conclusion that in this respect also, with regard to the principle of use, the four courses chosen are worthy of the name of modern primary church school curricula.

#### D. Summary and Conclusion

A comparative study of the findings of the analyses of four selected primary church school curricula has been completed. These findings, furthermore, with respect to selection, motivation, and use of Scripture memory work, have been evaluated

in the light of modern principles. The conclusion which has been reached is that three of the four courses selected as examples of what is being done in modern primary church schools give an important place to Scripture memorization, while the fourth by no means slights it. A further conclusion is that in their presentation of material to be memorized all four courses meet the standards set up in the principles advocated by modern religious educators. If the church schools of America today are truly represented by the four courses selected for examination, it may be stated confidently that, in their emphasis on Scripture memorization they are both conserving old values and also utilizing new values in meeting modern standards.

SUMMARY AND CONCLUSIONS



## SUMMARY AND CONCLUSIONS

The purpose of the present study has been to discover the place of Scripture memorization in the modern primary church school curriculum.

A study was first made of the principles underlying the use of Scripture memorization in the primary church school. This was done by an examination of the reasons for and the nature of changes that have taken place in the religious education program. The reasons behind these changes were found to be two-fold, namely: a better understanding of the laws of learning, and a change in the educational requirements due to changing culture.

The nature of the changes in religious education were studied and found to involve a reversal of viewpoint from emphasis on content to emphasis on experience.

The basic principles of the new curriculum were examined and found to grow out of the three laws of learning, upon which the old system of education was based. The reason for change, therefore, was found to consist of a new emphasis, an impartial emphasis upon the laws of readiness, exercise, and

effect, rather than to consist of the addition of any new laws of learning. The modern principles which were derived from the basic laws of learning were found to be the principles of selection, of motivation, and of use.

After this study of education and learning in general, an analytical study was made of four selected series of primary church school quarterlies. These were analyzed in chart form for the elements of Scripture memorization which they contain. Elements of selection, motivation, and use were found in all of these quarterlies, and under each of these elements a further subdivision of factors was made to include the more detailed bases of selection, and suggestions for motivation and use which were present in the selected series.

Finally a comparative study was made of the findings of these analyses and the results of them were evaluated in the light of the principles underlying the modern use of Scripture memorization.

Even with the emphasis on the experience of the child there is still a decided place for the memorizing of Bible passages in the religious education of primary children. There is a wealth of Biblical material which can be made most meaningful to the child if properly handled.

## BIBLIOGRAPHY

### Primary Sources

Church School Closely Graded Course, "Working with the Heavenly Father," the Abingdon (Graded) Press, New York.

Christian Life Course, "Our Homes," the United Lutheran Press, Philadelphia.

Keystone Graded Lessons, "Living Together in God's World," the Judson Press, Philadelphia.

Westminster Departmental Graded Materials, "Primary Teachers' Quarterly," Board of Christian Education of the Presbyterian Church in the United States of America, Crawfordsville, Indiana.

### Secondary Sources

#### I

#### Primary Church School and the Primary Child

Bette, George Hubert, The Curriculum of Religious Education, The Abingdon Press, New York, 1924.

Blair, W. Dyer, The New Vacation Church School, Harper and Brothers Publications, New York and London, 1934.

Blashfield, Clara Beers, Worship Training for Primary Children, The Methodist Book Concern, 1929.

Carrier, Blanche, How Shall I Learn to Teach Religion? Harper and Brothers Publishers, New York and London, 1930.

Lewis, Hazel A., The Primary Church School, St. Louis (MO.) Barhany Press, 1932.

- |                                    |  |
|------------------------------------|--|
| Lotz, P.H., and<br>Crawford, L.W., | Studies in Religious Educa-<br>tion, Cokesbury Press,<br>Nashville, Tenn., 1931.                   |
| Mumkres, Alberta,                  | Primary Method in the Church<br>School, The Abingdon Press,<br>New York, 1930.                     |
| Meyers, A.J. Wm.,                  | Teaching Religion Creatively,<br>Fleming H. Revell Company,<br>New York, 1932.                     |
| Pettey, Emma,                      | Guiding the Primary Child<br>in the Sunday School, Broad-<br>man Press, Nashville, Tenn.,<br>1936. |
| Smither, Ethel L.,                 | Teaching Primaries in the<br>Church School, The Methodist<br>Book Concern, New York, 1930.         |

## II

### Psychology and Principles of General Education

- |  |  |
|--|--|
| Comenius, John Amos,                                 | Orbis Pictus.  |
| Locke, John,   | On Education.  |
| Lupton, Kate,  | Fenelon's Education of Girls,<br>Ginn and Company, 1891.                         |
| Stormzand, Martin J.,                                | Progressive Methods of<br>Teaching, Houghton Mifflin<br>Company, New York, 1924. |
| Strayer, George Drayer,<br>and<br>Norsworthy, Naomi, | How to Teach, The Macmillan<br>Company, 1921.                                    |
| Thomas, Frank Waters,                                | Principles and Techniques<br>of Teaching, Houghton<br>Mifflin Company, 1927.     |

Thorndike, Edward Lee,

Educational Psychology, Vol. II, The Psychology of Learning, Published by Teachers College, Columbia University, New York, 1913.

Waddle, Charles W.,

An Introduction to Child Psychology, Houghton Mifflin Company, Boston, New York, 1918.