AN INVESTIGATION OF CHURCH HISTORY AS A POSSIBLE FIELD OF STUDY FOR THE ENRICHMENT OF THE JUNIOR CHILD

By

DOROTHY BRADY WALKER

A.B., Muskingum College

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.
1933

To My Father

Whose glowing enthusiasm for the
treasures of history enriched the
lives of his "junior children".

TABLE OF CONTENTS

INTRODUCTION

A. Statement of the Problem . . . . . Page 1

B. Method of Procedure ii

CHAPTER I

A REVIEW OF BASIC ASSUMPTIONS
UNDERLYING THE PROPOSED INVESTIGATION

A. The Nature of Church History 2
   1. Missions as a Factor in Church History 4
   2. Persecutions as a Factor in Church History 5
   3. Government as a Factor in Church History 5
   4. Worship as a Factor in Church History 5
   5. Life and Practices as a Factor in Church History 6
   6. Theology as a Factor in Church History 6

B. The Values of Church History 7

C. The Nature of the Junior Child 8
   1. Physical Characteristics 10
   2. Mental Characteristics 11
   3. Social Characteristics 12
   4. Spiritual Characteristics 12

Summary 14

CHAPTER II

AN EXAMINATION OF OUTSTANDING CHURCH-SCHOOL CURRICULA
TO DETERMINE THE USE MADE OF CHURCH HISTORY MATERIALS

A. The Selection of Church School Curricula to be Examined . . 16
   1. Abingdon 17
   2. Beacon 17
   3. Christian Nurture 17
   4. International 17
   5. Westminster 17

B. The Method of Procedure Followed in Examination of Curricula 17

C. The Use Made of Church History Materials in the Curricula Examined 18
1. Explanation of Terms Used in Tabulation 18
2. Tables 19

Summary 26

CHAPTER III

A BRIEF SURVEY OF OUTSTANDING METHODS ACCEPTED FOR WORK WITH THE JUNIOR CHILD

A. Story-telling 29
1. The Values of the Story 30
a. The Power of the Story as Used in the Past . . . 30
b. The Simplicity of the Story as a Medium of Teaching 30
c. The Flexibility of the Story as a Method of Teaching 31
2. The Purposes of Story-telling 32
a. To Give Pleasure 32
b. To Develop the Spiritual Experience 32
3. Junior Interests in Stories 33
a. Adventure Stories 33
b. Historical Stories 34

B. Dramatization 35
1. The Values of Dramatization 36
a. Its Vitalizing of Materials 36
b. Its Utilizing of Natural Interests 37
c. Its Developing of Personality 37
d. Its Moulding of Christian Character 38
2. The Relation of Dramatization to Junior Characteristics 38
3. Principles for Selection of Material 39

C. Purposeful Activities 40
1. Value of Activities 42
a. Appeal to Junior Nature 42
b. Contribution to Junior Development 42
2. Principles for Selection of Purposeful Activities . . . 44
a. Purpose 45
b. Pupil Participation 45
c. Appropriateness to Junior Capacity 46
d. Contribution to Christian Character 46

Summary 48

CHAPTER IV

A STUDY OF SELECTED CHURCH HISTORY MATERIALS AS ADAPTED TO THE USE OF ACCEPTED JUNIOR METHODS

A. The Periods of Church History 51

B. Selection of Material 52

C. Motivation of the Study 54

D. Survey of Periods of Church History 54
1. The Ancient Era 54
a. The Church Founded and Persecuted 54
(1). Summary of Material 54
(2). Points to be Emphasized with Juniors . . . 57
(3). Examples of the Use of Selected Portions of Material in this Period 58
(a). Justin Martyr 58
(b). Polycarp 60
(c). Clement 63
(d). Origen 65
(d). Cyprian 67
b. The Church Recognized and Developed 70
(1). Summary of Material 70
(2). Points to be Emphasized with Juniors 74
(3). Examples of the Use of Selected Portions of.. Material in this Period 74
(a). Constantine 75
(b). Athanasius 77
(c). St. Jerome 82
(d). St. Patrick 84
(e). St. Benedict 86
2. The Medieval Era 88
a. The Church Militant and Triumphant 88
(1). Summary of Material 88
(2). Points to be Emphasized with Children 90
(3). Examples of the Use of Selected Portions of Material in this Period 90
(a). Gregory 91
(b). Hilda 92
(c). Boniface 94
(d). Charlemagne 96
(e). Alfred 98
b. The Church Divided and Reformed 100
(1). Summary of Material 100
(2). Points to be Emphasized with Children 103

(3). Examples of the Use of Selected Portions of Material in this Period 103
(a). Bernard 103
(b). St. Francis 106
(c). Wyclif 108
(d). Luther 111
(e). Teresa 113

Summary 116

SUMMARY AND CONCLUSION 119

BIBLIOGRAPHY 122

LIST OF TABLES

Table		Page
I.	The Use Made of Church History in the Abingdon Series	20
II.	The Use Made of Church History in the Beacon Series . . .	21
III.	The Use Made of Church History in the Christian Nurture Series	22
IV.	The Use Made of Church History in the International Series	23
V.	The Use Made of Church History in the Westminster Series	24
VI.	Summary of the Use Made of Church History in Present-Day Curricula	25
VII.	The Ancient Era: The Church Founded and Persecuted . . .	55
VIII.	The Ancient Era: The Church Recognized and Developed . .	71
IX.	The Medieval Era: The Church Militant and Triumphant . .	89
X.	The Medieval Era: The Church Divided and Reformed 101	

INTRODUCTION

A. Statement of the Problem

"The Church" - New England meeting house or Gothic cathedral, red brick monstrosity or marble temple, whatever the type of architecture - to the average junior the term means simply his church, the place where he spends an hour or two every week. To the majority it is only a place; to some, it is a body of worshippers; and to but very few is the church an institution, divinely established, with a history of its own. Since then to children the church is only a place, or at best a localized body, since the human element in it seems to overshadow the divine and man's frailties are more easily recognized than God's power, church loyalties are often weakened as juniors grow older. It is during childhood that an enduring relationship must be made between the individual and the church. Are juniors too young to grasp the significance of the church as an instrument of God, a great movement sweeping through the ages, one invincible testimony to the program of God as it is unfolded to man? The end of the junior period is the normal time for a child to enter the church as a member. Would not this experience be infinitely deepened for him by a general knowledge and appreciation of the origin and history of that institution to which he pledges himself? Is the subject definitely beyond his immature intellect or has church history a vital contribution to make to the development of the junior? If it has, is this field being utilized to the fullest advantage by religious education of today? In view of such

pertinent questions, it is the purpose of this study to investigate the possibilities of the use of church history materials as a means of enrichment in the life of the junior child.

B. Method of Procedure.

As a background for this investigation, certain fundamental factors involved will first be reviewed: the nature of church history, the values recognized as inherent in its study, and the characteristics of the junior child. Following this, a survey will be made of contemporary use of church history materials as revealed in church school curricula for juniors. This will be followed by a study of outstanding approved junior methods. Finally, in the light of the facts discovered, the materials of church history will be surveyed; from this material those portions most appropriate for use with juniors will be selected; out of these selected portions, a number of instances will be chosen as examples and supplemented by practical suggestions for their use with junior groups.

In order to find authoritative source materials for this study, a comparison was made of church-history bibliographies compiled by members of a seminary class in historical theology, and those sources most often mentioned were noted. The list resulting was then approved by a professor of church history. Because they are generally recognized as authorities, and because they are easily available in most libraries for the use of teachers, the first five volumes of "The History of the

Christian Church", by Philip Schaff, "Landmarks of Church History" by Henry Cowan, and Fox's "Book of Martyrs", were used extensively as sources, supplemented by many others. For theory and technique of teaching, as well as for junior methods, source books were chosen on a basis of recency and general recognition in the field.

CHAPTER I

A REVIEW OF BASIC ASSUMPTIONS UNDERLYING THE PROPOSED INVESTIGATION

CHAPTER I

A REVIEW OF BASIC ASSUMPTIONS UNDERLYING THE PROPOSED INVESTIGATION

Before entering upon any specific study of factors involved in this investigation, it is well to have certain underlying principles clearly defined. The nature of church history, the values to be derived from its study, as well as the character, needs, and interests of the junior child must be understood. Although these topics could in themselves be the subject of an intensive study, for the purpose of this investigation they will be regarded as the "given data" supporting the proposed study. Therefore, certain generally recognized conclusions will be briefly discussed and accepted as basic assumptions.

A. The Nature of Church History.

> "When the fulness of the time came, God sent forth His Son, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons."[1]

This, the incarnation of God in Jesus is the starting point of Christian history, the pivot of universal history.[2] All previous movements and events in the world were but the preparation for his advent; all subsequent history is but the unveiling of his eternal purpose through the growth of his kingdom upon earth.[3] At most, secular history can only record results, but the story is incomplete except in the light of Christianity. Across the darkness of passing ages, in the gloom of seemingly inexplicable events, in tragedy and suffering and

. . . . . .

1. Galatians 4:4.
2. Cf. Philip Schaff: History of the Christian Church, p. 4.
3. Cf. Ibid., p. 5.

meaningless confusion in the biography of man, a steady moving light traces a pattern through apparent chaos. When the progress of the heavenly kingdom instituted by Christ is accepted as the motif, the web of human history becomes an organized, continuous Whole.

Church history, then, has its beginning in the supreme mystery of the incarnation, in the paradox of Calvary, and continues with the birth of the church and its baptism at Pentecost.[1] It is the result of the Gospel alive in the hearts of men who through this faith

> "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens."[2]

The history of the church, then, must include necessarily a history of the war with anti-Christ, of the continual struggle of truth against the power of darkness and sin, without as well as within.[3] Both the internal developments in the experience of the church as well as her external fortunes are included in a faithful description of the progress of the church from her birth until this year of our Lord nineteen hundred and thirty-three.

Its scope is as broad as life itself, for the leaven of Jesus' parable accurately illustrates the pervading of Christianity into every part of humanity. Because of the immensity of the field

. . . . . .

1.Cf.G.P.Fisher: History of the Christian Church, p. 19.
S.G.Green: A Handbook of Church History, p. 5.
2. Hebrews 11:33.
3. Cf. Philip Schaff: History of the Christian Church, p. 3.

of church history, therefore, the different authorities consulted have analyzed it into its constituent elements.[1] These, it is generally agreed, are six in number, namely: missions, persecution, government, worship, Christian life, and theology. For convenience in survey these separate factors may be considered not as isolated movements, but in their relationship to each other as parts of an integrated whole.

1. Missions as a Factor in Church History.

From the beginning, the spread of the Gospel throughout unconverted areas of the world has constituted a vital factor in church history. This continued expansion is inherent in the nature of Christianity, and must continue until the end of the world. Schaff suggests that the missionary work has already been carried on in three major conquests: first, the conversion of the elect remnant of the Jews and of civilized Rome and Greece in the first three centuries; then of the European barbarians in the middle ages; and finally, the united work of various churches in our own time for savage and semi-civilized races in America, Africa, Australia, and Asia.[2] With foreign missionary work goes the reawakening of vital faith in neglected sections of nominally Christian lands.

. . . . . .

1. Cf. Philip Schaff: op. cit., p. 6.
   Cf. W. J. McGlothlin: A Guide to the Study of Church History, p. 7.
   Cf. G. P. Fisher: History of the Christian Church, p. 2.
2. Cf. Philip Schaff: History of the Christian Church, Vol. I, p. 7.

2. Persecutions as a Factor in Church History.

The history of persecution is a second department and a vital factor in the growth of Christianity.[1] That "the blood of the martyrs is the seed of the church," is Tertullian's well-known estimate of the value of suffering as a purifying element in the church. Not only has persecution occurred from hostility without, but also by violence from differing factions within the church. "More Christian blood has been shed by Christians than by heathens and Mohammedans."[2]

3. Government as a Factor in Church History.

A third department is the history of church government and discipline.[3] Since the group of believers composing the church visible required some form of organization to govern its activity, the types of ecclesiastical control from the primitive apostolic method to the more complicated systems of today comprise an important element in church life.

4. Worship as a Factor in Church History.

The evolution of worship, or the forms by which believers are instructed, edified, and drawn into deeper fellowship with Christ the Head of the church is an important element of church history.[4] In this division may be studied the record of religious festivals,

. . . . . .

1. Cf. G.P.Fisher: History of the Christian Church, p. 2.
2. Philip Schaff: History of the Christian Church, Vol. I, p. 8.
3. Cf. W.J.McGlothlin: A Guide to the Study of Church History, p. 7.
4. Cf. G.P.Fisher: Op. Cit., p. 3.

preaching, rites, ceremonies, catechisms, and liturgies.

5. Life and Practices as a Factor in Church History.

With Christianity have always gone higher moral standards. The influence of the Gospel as reflected in changed family, social, and civic institutions may thus be considered a fifth division of church history.[1]

6. Theology as a Factor in Church History.

Lastly, there is the history of theology, the gradual evolution of the many doctrines incorporated in the word of God.[2] With this division, since the two subjects are closely related, may be included the development of Christian literature.

The nature of church history has been shown, then, to be nothing less than a record of the entire institution of the Kingdom of God working in this world in every phase and aspect of life from the coming of Christ until the present day. Christ said, "Lo, I am with you always," and without the vision of Him working in and among His people, history becomes meaningless, without form or pattern.

> "A church history without the life of Christ glowing through its pages could give us at best only the picture of a temple, stately and imposing from without, but vacant and dreary within, a mummy in praying posture perhaps and covered with trophies, but withered and unclean; such a history is not worth the trouble of writing or reading. Let the dead bury their dead; we prefer to live among the living, and to record

. . . . . .

1. Cf. G.P.Fisher: History of the Christian Church, p. 3.
2. Cf. Augustus Neander, General History of the Christian Religion and Church, Vol.I, p. 465 ff.

> the immortal thoughts and deeds of Christ in and through his people, rather than to dwell upon the outer hulls, the trifling accidents and temporary scaffolding of history, or give too much prominence to Satan and his infernal tribe, whose works Christ came to destroy."[1]

B. The Values of Church History.

Many claims might be made for the contribution this field makes to the individual, but we shall mention here only those values which are considered outstanding. In order to discover these, statements made on the subject by the various authorities studied were listed and compared.[2] Those to which reference was made most often are as follows: intelligent loyalty to the church, stronger Christian faith, and inspiration for daily life.

Interest in the churches' heritage of literature, art, and music may be stimulated; appreciation of her leaders through successive ages, intelligent understanding of church ritual and sacraments by the study of their origin and evolution may be gained. All of this will naturally result in a deeper loyalty and sense of responsibility for participating in the work of the church at home and abroad.

Without minimizing the importance of cultural values resulting from study in so wide a field, it must be emphasized, however, that a deepening Christian faith and conviction of the divine plan of redemption are the most important outcomes.[3]

. . . . . .

1. Philip Schaff: Vol. I, p. VIII of Preface.
2. Cf. Ibid., p. 20.
   A.C.Flick: The Rise of the Medieval Church, p. 7.
   J.C.Gieseler: A Compendium of Church History, p. 15.
   A.W.Nagler: The Church in History, p. 11.
   Ferdinand Piper: Lives of Leaders of Our Church Universal, p. V of Preface.
3. Cf. Philip Schaff: Op. Cit., p. 21.

> "A great part of the Bible is history and all history, rightly interpreted, is a Bible. Its lessons are God's method of slowly exposing error and of guiding into truth."[1]

As God's working with and through His people is made evident in the past, a stronger sense of His presence in the world today is gained; faith in the ultimate triumph of His kingdom is strengthened.

An inevitable outcome of a deeper faith is inspiration to living on a higher plane. To inspire the Hebrews of the early church to life on a loftier spiritual level, Paul recalls the triumphs through faith of a "cloud" of earlier witnesses. So in the history of the church, religion may best be studied through the lives of its exponents, and invariably the sincere student is pointed to Jesus of Nazareth as the source and fountainhead.[2]

To summarize, the study of church history, then, may bring to the individual a new understanding and appreciation of the church and its institutions; by the tracing of God's power displayed in the progress of the church it may lead him into a deeper Christian faith; and finally, it may influence his daily life by the examples of historical Christian leaders.

C. The Nature of the Junior Child.

Before entering upon an investigation of church history as

. . . . . .

1. Canon Farrar; quoted by Horine, Inspirational Quotations, p. 137.
2. Cf. H. K. Rowe: History of the Christian People, p. 4.

related to the junior child, it is essential to discover, first of all, exactly what are the needs, characteristics, and interests of a child between the years of nine to twelve. When a scientific as well as sympathetic understanding of the child is secured it will then be possible to determine whether or not church history has any definite contribution to make to the junior, and if so, what methods are most suitable to be used in presenting the material.

In order to learn what traits are generally considered to be typical of the junior, a study was made of five outstanding curricula for juniors, selected on the basis of popular use, recency, and accessibility.[1] In each of the manuals for teachers included in these curricula certain junior characteristics are listed. These lists were investigated, the characteristics mentioned in each were tabulated in the form of a chart; and similarities and comparisons were carefully checked. This investigation revealed a great deal of duplication, in fact, almost exact repetition, in the books of each series and general agreement in the various series. The characteristics of the junior, as set forth in the above sources, fall into four divisions: the physical, mental, social, and spiritual. The

. . . . . .

1. Abingdon Series, published under the auspices of the Methodist Episcopal Church.
   Beacon Series, published under the auspices of the Unitarian Church.
   Christian Nurture Series, published under the auspices of the Protestant Episcopal Church.
   International Graded Series, published by The Standard Publishing Co., Cincinnati, Ohio.
   Westminster Series, published under the auspices of the Presbyterian Church in the U.S.A.

findings of the study, which follow below, are supported also by such recognized authorities on the junior child as Powell,[1] Chave,[2] Whitley,[3] and Brockway[4]. Because of the number of books involved in the curricula examined, a total of eighteen, and because of the duplication mentioned above, only one book from each series will be used as reference in the following discussion.

1. Physical Characteristics.[5]

The period from nine to twelve is characterized by slow growth physically, but by a corresponding hardihood and exuberance of health. Children are less susceptible at this age to disease, and this radiant bodily fitness finds expression in constant activity. The most outstanding trait of the junior child is abundant energy. He is constantly active, and his desire for muscular exercise seeks an outlet in a play interest which is especially marked during this period. Restlessness is thus a keynote of the junior. He shifts rapidly from one interest to another, continually seeking some fresh form of activity to employ his bodily vigour. The age is also one in which the child is

. . . . . .

1. M. C. Powell: Junior Method in the Church School.
2. E. J. Chave: The Junior.
3. M. T. Whitley: A Study of the Junior Child.
4. Meme Brockway: Church Work with Juniors.
5. Abingdon Series, M. T. Whitley: Boys and Girls in Other Lands, p. 7.
   Beacon Series, A. R. and E.M.Vail: Heroic Lives, p. XIX of Preface.
   Christian Nurture Series, God's Great Family, p. XVIII.
   International Series, M.O.Hawthorne: At Work in God's World, p. 5.
   Westminster Series, E.W.Trout: Jesus the Light of the World, p. XVIII.
   M. C. Powell: Op. Cit., p. 37.
   M. T. Whitley: Op. Cit., p. 18.
   Meme Brockway: Op. Cit., p. 18.

making those adjustments to his environment which result in life habits and attitudes.

2. Mental Characteristics.[1]

As activity is the dominating trait of his physical being, so alertness is outstanding in the junior's mental nature. From the imaginative years of early childhood he passes into the period when his powers of reasoning and judgment begin to develop. The junior child is "eye-minded", concrete in his thinking, and demands a close differentiation between truth and fancy. Facts are taken literally by him and his desire for definite knowledge combined with his constructive instinct sometimes leads him into extensive research of his own volition. Above all, the junior seeks for novelty and his longing for adventure is often expressed in an insatiable craving for books. It is the time when the reading craze begins to dominate him, and the stories he most prefers are those which deal with real life, with heroes of truth, not fancy. At no other time perhaps is his mind so retentive of facts, and therefore the junior years have been termed the "golden age for memory."

. . . . . .

1. Abingdon Series, M.O.Moody: Tales of Golden Deeds, p. 8.
Beacon Series, C.S.Cobb: God's Wonder World, P. XVI of Preface.
Christian Nurture Series, The Christian Seasons, P. XX of Preface.
International Series, M.O. Hawthorne: At Work in God's World, p. 5.
Westminster Series: E. W. Trout: Stories of the Beginnings, P. XI of Preface.
Meme Brockway: Op. Cit., p. 22.
M. C. Powell: Op. Cit., p. 39.
M. T. Whitley: Op. Cit., p. 82.

3. Social Characteristics.[1]

At the junior age, girls tend to mature more rapidly than boys, and this fact, together with the junior boy's dislike for physical weakness, encourages a form of sex antipathy. For this reason girls and boys do better at this time when grouped into separate classes. Although the junior is normally self-centered and inclined to be self assertive, he begins to pass from the individualism of early childhood to a more cooperative desire to be a part of a group. This gregariousness is often stimulated by his desire for group appreciation and a tendency to "play to the grandstand". Rivalry and fighting instincts are strong, and the child's sense of property rights is sometimes poorly developed, so that careful guidance is necessary to develop sympathetic attitudes. Enthusiasm is a strong characteristic of his nature, and he has also a great interest in making collections of various kinds.

4. Spiritual Characteristics.[2]

With the smaller child's instinctive response to religion,

. . . . . .

1. Abingdon Series, J. G. Hutton: Our Wonderful World, p. 13.
Beacon Series, A.R. & E.M.Vail: Heroic Lives, p. XX of Preface.
Christian Nurture Series, Church Worship & Membership, p. XXII of Preface.
International Series, J. L. Baldwin: Hero Stories & Being Heroic, p. 15.
Westminster Series, E.W.Trout: Stories of the Beginnings, p. XXI.
M.C.Powell: Op. Cit., p. 38.
M. T. Whitley: Op. Cit., p. 37.
E. J. Chave: The Junior, p. 53.
2. Abingdon Series, H.P.Hanson: A Travel Book for Juniors, p. 9.
Beacon Series, C.S.Cobb: God's Wonder World, p.XVII of Preface.
Christian Nurture Series, The Christian Seasons, p. XXIII of Preface.
International Series, M.A.Jones: Jesus and His Helpers, p. 7.
Westminster Series, E.W.Trout: Jesus the Light of the World, p.XXIII.
Meme Brockway: Op. Cit., p. 26.
M.C.Powell: Op. Cit., pp. 371ff.
M.T.Whitley: A Study of the Junior Child, p. 149.

the junior combines a certain impulsiveness, a greater spontaneity in his worship. Although he has an intense dislike of artificiality in any form and has a craving for truth, he is somewhat reserved about his thought life, and thus his reticence and lack of emotion are often interpreted as indifference to religion. The child's sense of right and wrong is gradually developing at this time, however, and he possesses a moral code based on concrete ideals. Honor and justice, for instance, as abstract virtues do not appeal to him; but Christian principles set forth in actions not words meet a ready response. Hero worship is a dominant trait and his genuine admiration for great characters is expressed in staunch loyalty to them.

With this review of the junior's characteristic interests before us, and with the nature of church history in mind, it can readily be seen that the two have much in common. Junior restlessness and love of activity are matched by the brilliant courage and daring of crusading church leaders; by the constant struggle against inward and external foes in the history of the church. The junior's mental alertness, growing sense of time and space, his reading craze are challenged by the historical progress of the church; his hero worship and spirit of emulation are captured by the gallantry and heroic qualities of kingly men in the experience of the church; and finally, his desire for truth and satisfaction in the practical application of standards of conduct correlate with the nature of the materials of church history. It may be concluded, therefore, that the study of church history is not foreign to the natural interests of the junior, but may

make valuable contributions to the development of his entire personality.

Summary.

In this chapter the nature of church history has been studied with a view toward understanding the types of materials with which it deals. The values resulting from its study have been considered. Finally, the junior himself and his tendencies have been studied to determine how far these interests correlate with the materials of church history. It has been found that there is a close relation between the spontaneous interests of the child and the materials of church history. That this subject warrants further investigation as a field of study for the junior child may therefore be concluded.

CHAPTER II

AN EXAMINATION OF OUTSTANDING CHURCH-SCHOOL CURRICULA TO DETERMINE THE USE MADE OF CHURCH HISTORY MATERIALS

CHAPTER II

AN EXAMINATION OF OUTSTANDING CHURCH-SCHOOL CURRICULA TO DETERMINE THE USE MADE OF CHURCH HISTORY MATERIALS

Since the field of church history is so large and since it offers such abundant opportunities for illustrative material, it is evident that religious educators must in some measure have touched upon the subject. In order to discover the extent of the use being made of church history, and the different emphases and methods involved in its treatment in the church schools of today, an examination will be made of various outstanding church-school curricula.

A. The Selection of Church-School Curricula to be Examined.

The same five courses of study prepared for junior children which were mentioned in the preceding chapter will be used in the following investigation. However, in this connection, since the curricular content is the point of emphasis, it might be well to explain in greater detail the process of selection.

To secure as wide variety as possible and also to avoid the inclusion of Bible-centered courses only, one course for week-day religious education was included. These curricula are published by church boards of widely different denominations, are well known throughout the country and are recognized in books on curriculum building by such eminent authorities as Lotz,[1] Betts,[2] and Vieth[3]. The courses

. . . . . .

1. Philip H. Lotz: Current Week-day Religious Education, p. 263.
2. George H. Betts: Curricula of Religious Education, Part II.
3. Paul H. Vieth: Teaching for Christian Living, Chapter IX.

are listed below.

1. Abingdon (Week-Day School Series)

   Tales of Golden Deeds - M.O.Moody - First Year
   Boys and Girls in Other Lands - M.T.Whitley - First Year
   Travel Book for Juniors - H.P.Hanson - Second Year
   Our Wonderful World - J.G.Hutton - Second Year
   Rules of the Game - F.W.Lambertson - Third Year
   Followers of the Marked Trail - N.L.Frayser - Third Year

2. Beacon

   God's Wonder World - C.S.Cobb - First Year
   The Bible and the Bible Country - J.T.Sunderland- Second Year
   Heroic Lives - A.R. and E.M.Vail - Third Year

3. Christian Nurture (No authors indicated)

   God's Great Family - First Year
   The Christian Seasons - Second Year
   Church Worship and Membership - Third Year

4. International

   At Work in God's World - M.O.Hawthorne - First Year
   Hero Stories and Being Heroic - J.L.Baldwin - Second Year
   Jesus and His Helpers - M.A.Jones - Third Year

5. Westminster

   Jesus the Light of the World - E.W.Trout - First Year
   Stories of the Beginnings, E.W.Trout - Second Year
   The Rise and Fall of the Hebrew Nation, E.W.Trout - Third Year

B. The Method of Procedure Followed in Examination of Curricula.

In this survey of church-school curricula all materials for a course, teacher's manual, pupils' book or lesson leaflets, and parent's guide will be treated as one unit for study. The lessons in the course will be numbered, and each lesson carefully scanned for materials relating to church history. Because of the nature of these findings, and

for the sake of clarity, results will be tabulated in the form of tables, each table indicating the number of lessons covered by the course, the amount of church history included, and the use made of these materials, whether as the basis of the lesson, or for illustrative or supplementary purposes. Method as well as content will be noted on the tables to determine whether story-telling, activities, such as hymn study, or mere reference to church history predominate. Occasionally stories of church history may be found to be used with a purely missionary motive and no attempt made to link the illustration with the church, and these facts also will be noted in tabulating results of the survey. Furthermore, a distinction will be made between Biblical material relating to the founding or historical development of the church and secular sources. Only post-Biblical content will be included in this investigation except in rare instances in which Biblical references may be found to be introduced solely as history and for their bearing upon the development of the church. If in any instance a course is found to include no church history material whatever, this result will be noted, and the book automatically eliminated from further survey. These factors will be observed in tabulating the results of the investigation.

C. The Use Made of Church History Materials in the Curricula Examined.

1. Explanation of Terms Used in Tabulations.

a. "Number of lessons" refers to the entire number of lessons included for one year's course.

b. Lessons which include any reference whatsoever to the institution and progress of the church or to the lives of great leaders of the church will be numbered among the "lessons using church history".

c. Any lesson in which the chief center of interest is definitely related to church history will be considered to be "based" upon church history and will be listed under "basis".

d. Instances of the use of church history content as secondary or supplementary materials will be tabulated as "illustrative" uses.

e. All stories definitely relating to the development of the church will be noted under the term "story". Cases in which individuals are mentioned briefly by name, or which very concisely deal with events of church history will be noted as "reference". The term "activity" as used in the table will be intended to include expressional activities such as dramatization, memorization, hymn study, or worship, as well as manual activities.

f. The particular year of the junior age for which a course is planned will be noted on the table. Thus, the first year course will be intended principally for use with nine-year olds, the second year course for ten-year olds, and the third year course for children from eleven to twelve years old.

2. Tables.

TABLE I

THE USE MADE OF CHURCH HISTORY
IN THE ABINGDON SERIES

Year	Title of Course	Number of Lessons	Lessons Using Church History	USE OF CH.HIST.		METHOD		
				Basis	Illustrative	Story	Reference	Activity
1st	Tales of Golden Years (Moody)	32	0					
	Boys & Girls in Other Lands (Whitley)	32	0					
2nd	Travel Book for Juniors (Hanson)	32	6	1	5	1	4	1
	Our Wonderful World (Hutton)	32	0					
3rd	Rules of the Game (Lambertson)	32	1	0	1	0	1	0
	Followers of the Marked Trail (Frayser)	32	0					
Total for 3 years of Junior Course		192	7	1	6	1	5	1

Explanation of Table I.

As a result of this analysis it has been discovered that in the Abingdon series, which is a course for week-day religious education, four books out of the six chosen for the three years of the junior course make no use whatsoever of church history. Only one lesson out of one hundred ninety-two has its basic emphasis on church history. Six lessons include the use of church history as illustrative material. In these seven lessons one story only is found which relates to church history, and the only activity suggestion for this subject is hymn study, which occurs once.

TABLE II

THE USE MADE OF CHURCH HISTORY
IN THE BEACON SERIES

Year	Title of Course	Number of Lessons	Lessons Using Church History	USE OF CH.HIST.		METHOD		
				Basis	Illustrative	Story	Reference	Activity
1st	God's Wonder World (Cobb)	40	2	0	2	0	2	0
2nd	The Bible and the Bible Country (Sunderland)	36	6	2	4	2	4	0
3rd	Heroic Lives (Vail)	23	6	2	4	3	3	3
Total for 3 Years of Junior Course		99	14	4	10	5	9	3

Explanation of Table II.

Fourteen of the ninety-nine lessons comprising the Beacon course for juniors make some use of church history materials. Only four lessons have the major emphasis on church history, however, and but five stories on this subject are included. Incidental references to figures or events of church history occur nine times. The only activity suggested for the teaching of this material is notebook work, which occurs three times.

TABLE III

THE USE MADE OF CHURCH HISTORY
IN THE CHRISTIAN NURTURE SERIES

Year	Title of Course	Number of Lessons	Lessons Using Church History	USE OF CH.HIST.		METHOD		
				Basis	Illustrative	Story	Reference	Activity
1st	God's Great Family	42	1	0	1	0	1	0
2nd	The Christian Seasons	42	6	0	6	1	5	0
3rd	Church Worship and Membership	42	2	0	2	0	2	0
Total for 3 Years of Junior Course		126	9	0	9	1	8	0

Explanation of Table III.

In view of the fact that the church as an institution is stressed in this series it is interesting to note that according to this analysis not one lesson makes use of church history as its center of interest. Of the one hundred twenty-six lessons comprising this course only nine mention church history, and these merely as supplementary references. One story is included, and there is no suggestion for manual or expressional activities in this connection.

TABLE IV

THE USE MADE OF CHURCH HISTORY
IN THE INTERNATIONAL SERIES

Year	Title of Course	Number of Lessons	Lessons Using Church History	USE OF CH. HIST.		METHOD		
				Basis	Illustrative	Story	Reference	Activity
1st	At Work in God's World (Hawthorne)	52	3	0	3	0	3	0
2nd	Hero Stories and Being Heroic (Baldwin)	52	12	0	12	9	3	1
3rd	Jesus and His Helpers (Jones)	52	11	9	2	10	1	8
Total for 3 Years of Junior Course		156	26	9	17	19	7	9

Explanation of Table IV

Although the examination of this series shows the amount of church history content included to be comparatively large, it is important to note that in the majority of instances in which church history is used, the emphasis is purely missionary. During the first two years of the course no lesson is centered about church history. A series of lessons is included during the third year emphasizing the lives of Christian leaders, but no mention is made of their relation or contribution to the church. Dramatization, hymn study, memory work, manual activities, and planning a worship service are among the activities suggested in connection with church history.

TABLE V

THE USE MADE OF CHURCH HISTORY
IN THE WESTMINSTER SERIES

Year	Title of Course	Number of Lessons	Lessons Using Church History	USE OF CH.HIST		METHOD		
				Basis	Illustrative	Story	Reference	Activity
1st	Jesus the Light of the World (Trout)	42	15	11	4	25	4	11
2nd	Stories of the Beginnings (Trout)	42	14	0	14	4	10	2
3rd	The Rise and Fall of the Hebrew Nation (Trout)	42	12	0	12	5	8	2
Total for 3 Years of Junior Course		126	41	11	30	34	22	15

Explanation of Table V.

An analysis of this series reveals the fact that more use is made of church history by the Westminster junior course than by any others of those surveyed. Of one hundred fifty-six lessons, forty-one made use in some way of church history. A series of eleven lessons based on the lives of great leaders of the church is a distinct feature of the first year of the course. Since each lesson in this series is built as a unit, providing for three sessions, namely, the Sunday church-school, the week-day meeting, and an expressional period, the amount of material offered in each unit is proportionately larger than in other series. Thirty-four stories taken from the history of the church are included. Suggestions for dramatization, hymn study, and notebooks show variety in the type of activities used with church history materials.

TABLE VI

SUMMARY OF THE USE MADE OF CHURCH HISTORY
IN PRESENT-DAY CURRICULA

Title of Series	Number of Lessons	Lessons Using Church History	USE OF CH.HIST.		METHOD		
			Basis	Illustrative	Story	Reference	Activity
ABINGDON SERIES							
First Year	64	0					
Second Year	64	6	1	5	1	4	1
Third Year	64	1	0	1		1	
Total for Series	192	7	1	6	1	5	1
BEACON SERIES							
First year	40	2	0	2	0	2	0
Second Year	36	6	2	4	2	4	
Third Year	23	6	2	4	3	3	3
Total for Series	99	14	4	10	5	9	3
CHRISTIAN NURTURE SERIES							
First Year	42	1	0	1	0	1	
Second Year	42	6		6	1	5	
Third Year	42	2		2		2	
Total for Series	126	9		9	1	8	0
INTERNATIONAL GRADED SERIES							
First Year	52	3		3		3	
Second Year	52	12		12	9	3	1
Third Year	52	11	9	2	10	1	8
Total for Series	156	26	9	17	19	7	9
WESTMINSTER SERIES							
First Year	42	15	11	4	25	4	11
Second Year	42	14		14	4	10	2
Third Year	42	12		12	5	8	2
Total for Series	126	41	11	30	34	22	15
GRAND TOTAL	699	97	25	72	60	51	28

Summary

Only one series, it has been found in this examination of five outstanding church-school curricula, makes use of church history as a distinct feature of the course. In this course a unit of eleven lessons is built around the church, tracing its development through the lives of outstanding leaders. In the four other series examined the use made of church history is largely illustrative. Stories based upon facts of church history are used for the most part without reference to their bearing upon the development of the church. Little in the way of expressional activities is suggested, and the main use of church history materials consists in brief references for illustrations with no emphasis upon the church itself as an institution. Thus, a summarizing of the results of the examination of these five curricula for juniors leads to the conclusion that very meager use is being made at present of church history as a field of study in the religious education of juniors.

CHAPTER III

A BRIEF SURVEY OF OUTSTANDING METHODS ACCEPTED FOR WORK WITH THE JUNIOR CHILD

CHAPTER III

A BRIEF SURVEY OF OUTSTANDING METHODS ACCEPTED FOR WORK WITH THE JUNIOR CHILD

The theory that "there is nothing in teaching method; one has only to know his subject thoroughly to teach it well," has long ago passed into oblivion; the experienced teacher not only knows the importance of different methods, but also realizes the necessity of varying method to different ages and types of material.[1] It is not the purpose here to enter upon an extended discussion of technique, but rather to survey several methods which are especially approved by leading authorities for work with juniors in order to determine whether or not church history lends itself to the use of these methods.

In order to discover what methods are most generally sanctioned by leaders in the field of junior education an examination was made of several books, both in the realm of theory and practice, by experienced workers with juniors. These publications on junior work, with the exception of the book by Koontz[2], have all appeared within the last ten years and are representative of present-day opinion in the field.[3] "Method in Teaching Religion", by Betts and Hawthorne,

. . . . . .

1. Cf. L. B. Earhart: Types of Teaching, p. XII. (Intro.)
2. Junior Department Organization and Administration, published in 1922.
3. Cf. E. L. Acheson: Construction of Junior Church School Curricula.
   G. H. Betts and M. O. Hawthorne: Method in Teaching Religion.
   Meme Brockway: Church Work With Juniors.
   Frances Danielson and Jeanette Perkins: Teaching Without Textbooks.
   I. M. Koontz: Junior Department Organization and Administration.
   M. C. Powell: Junior Method in the Church School.

while not specifically for juniors, was added because it is a recognized authority on teaching methods in religious education. The various methods approved by these writers for use with juniors were listed and compared, and those most generally suggested were found to be story-telling, dramatization and the use of purposeful activities. Since these methods predominate in work with juniors, a brief discussion of them will follow, with reference to their adaptability to the field of church history.

A. Story-telling.

All of the books on junior methods mentioned above include a discussion of story-telling as one of the outstanding junior methods. An examination was made of the bibliographies suggested in connection with these discussions, in order to secure the major sources for this following study. Those listed most frequently were chosen and will be considered authorities in the use of this method. The topics discussed by these writers are covered in general under these divisions: the structure of the story, preparation for story-telling, sources of stories, values of stories, purposes of stories and child interests in stories.[1] Since, however, in this study the interest lies not in the

. . . . . .

1. S.C.Bryant: How To Tell Stories to Children.
   K. D. Cather: Story Telling.
   M. W. Eggleston: The Use of the Story in Religious Education.
   J. B. Esenwein and Marietta Stockard: Children's Stories and How to Tell Them.
   H. H. Horne: Story-telling, Questioning, and Studying.
   E. P. St. John: Stories and Story-telling.
   E. P. Lyman: Story-telling.
   W. J. May: Bible Stories and How To Tell Them.

technique of story-telling as such, but in story-telling as a method of dealing with subject matter, the topics dealing with technique will be omitted from the discussion. The topics to be included, then, will be: the values of stories, purposes of story-telling, and junior interests in stories.

1. The Values of the Story.

a. The Power of the Story as Used in the Past.

By great teachers in every age, the power of the story as an educational instrument has been utilized. Before an alphabet was evolved, or ever man had learned to commit to writing his thoughts, the story was used as a tool for handing on to succeeding generations the accumulated knowledge and skills of the race.[1] Yet far more than mere factual knowledge was transmitted through this means. The wise teacher of antiquity incorporated in his stories the traits which he wished his listeners to imitate, and so through periods of spiritual lethargy, we find that it was the minstrels, the wandering bards and troubadours, who stirred whole villages and towns to action by their tales of heroism, and roused them to embark on perilous crusades.[2]

b. The Simplicity of the Story as a Medium of Teaching.

Dr. Horne, among others, suggests that the importance of the story is in part explained by its simplicity as a vehicle of in-

. . . . . .

1. Cf. E. P. St. John: Stories and Story-telling, p. 1 ff.
   Cf. H. H. Horne: Story-telling, Questioning, and Studying, p. 20.
2. Cf. E. P. Lyman: Story-telling, p. 14.

struction for undeveloped and untutored minds.[1] Primitive intellects, no more than children, could grasp abstract ideas, and so the story, with its colour and imagery, vitalizes these intangible thoughts and makes them glow with life. Out of life the story grows, dealing with things and people, and with their deeds and relationships to each other, and by its very concreteness it compels interest. Sympathy is engendered for the characters of the story through interest, and thus the emotions are roused, minds are challenged, and action is stimulated.[2]

c. The Flexibility of the Story as a Method of Teaching.

The facts concerning the circulation of the blood will some day be woven into a tale as fascinating as any in the Arabian Nights, a great scientist of France has predicted.[3] Absurd as the idea appears, it is nevertheless indicative of the scope of the field awaiting the story-teller's art. Old Testament writers and Jesus in the field of religion, Plutarch or Hawthorne in the field of history, Seton in the field of science, and Aesop in the field of ethics have all illustrated the pedagogical force of the story. Hardly a topic or department of thought may be mentioned which has not possibilities for story-telling. The adaptability of this method, then, as a literary means is a strong reason for its importance.[4]

. . . . . .

1. Cf. H. H. Horne: Op. Cit., p. 34.
   Cf. M. W. Eggleston: Op. Cit., p. 17.
   Cf. E. P. St. John: Op. Cit., p. 2.
   K. D. Cather: Op. Cit., p. 21.
2. Cf. E. P. St. John: Op. Cit., p. 87.
3. Cf. W. J. May: Bible Stories and How to Tell Them, p. 19.
4. J. B. Esenwein and Marietta Stockard: Op. Cit., p. 11.
   E. P. Lyman: Op. Cit., p. 14.

2. The Purposes of Story-telling.

a. To Give Pleasure.

A basic requirement of all art is that it should bring pleasure to those who come into contact with it.[1] By many this is considered to be the only objective of the story-teller's art, and for some this in itself may be considered a legitimate aim. However, in the field of religious education the purpose of giving pleasure is not the exclusive consideration. Every good story, well told, will give joy to those who hear it, and the teacher should work towards this end and capitalize its outcomes.[2] By-products of the experience such as amusement, happier pupil-teacher relationships, or relaxation should not be allowed to detract from the more fundamental consideration which will next be discussed.

b. To Develop the Spiritual Experience.

Since the guiding of religious nature and building of Christian character comprise the basic purpose of religious teaching, this may also be considered the fundamental purpose of any teaching method. How may the story work toward this end? First of all, by presenting truth in an attractive form.[3] The average junior shows little concern for abstract qualities of character, but these virtues embodied in a good story arouse his admiration and compel interest. A teacher who develops the theme of unselfishness with her class by means of a

. . . . . .

1. Cf. E. P. Lyman: Story-telling, p. 48.
2. Cf. J. B. Esenwein and Marietta Stockard: Op. Cit., p. 13.
   G. H. Betts and M. O. Hawthorne: Op. Cit., p. 333.
3. Cf. M. C. Powell: Op. Cit., p. 269.

homily on the Golden Rule will find little response from her junior children. That same class, however, will listen with unflagging interest to Henry Van Dyke's story of "The Other Wise Man" of which the theme is supreme sacrifice of self.

Not only is the medium by which the lesson is taught made attractive, but also the effect is made permanent. The junior "lives wholly in the concrete world of sense perception."[1] Because it is filled with images, actions, and people, the child can never forget the impression made upon him by a story. It is useless for a story to have a "moral" tacked to the end, for if it exemplifies courage, vision, service, unselfishness, the child is irresistibly motivated toward a growth in these qualities in his own imitation of those heroes who are so real to him through his imagination.[2] Thus conduct is influenced and the spiritual life of the child guided. Knowledge is increased, vocabulary is enlarged, a basis is laid for cultural development, horizons are broadened, sympathies are deepened, habits are formed - all of these are reasons for Stanley Hall's cry, "Let me tell the stories, and I care not who writes the text books."[3]

3. Junior Interests in Stories.

a. Adventure Stories.

In a preceding chapter, the dominating traits of the junior child were summarized, and it was found that hero worship and cease-

. . . . . .

1. I. R. Welty: Sir Gregory's Lamp, p. 5.
2. Cf. E. P. St. John: Op. Cit., p. 33.
3. Ibid., p. 6.

less activity were outstanding among them. Paralleling those characteristics it will be found that stories of adventure have perhaps their greatest charm at this age.[1] The insatiable junior craving for new experiences and constant action is met vicariously through the accomplishments of story characters. As he listens wide-eyed to tales of daring acts he lives the adventures of his heroes, and feels his desire for success met in the achievements of others. The characters of the story become his personal heroes, and their qualities are those which he seeks to reproduce in his own life, for in the years from nine to twelve, the child is an ardent hero-worshipper. Because of the tremendous influence of story characters, it is of primary importance that these heroes be men and women worthy of admiration and imitation.[2]

b. Historical Stories.

As the junior passes from the fanciful years of early childhood, he constantly confronts his adults with the question, "Is it true?" At this age realism makes a large appeal to his growing intellect, and therefore stories for him must have a factual basis.[3] Stories of real people, of men and women whose achievements are things of fact, not fancy, make a stronger appeal than do myths or fairy whims. At the same time, his sense of time and space is beginning to

. . . . . .

1. Cf. G. H. Betts and M. O. Hawthorne: Op. Cit., p. 340.
   Cf. M. C. Powell: Junior Method in the Church School, p. 273.
   J. B. Esenwein and Marietta Stockard: Op. Cit., p. 33.
2. Cf. M. W. Eggleston: Op. Cit., p. 76.
3. Cf. M. C. Powell: Op. Cit., p. 275.
   J. B. Esenwein and Marietta Stockard: Op. Cit., p. 33.

develop and the junior takes an increasing interest in historical developments. Tales of heroes of the past, of true "giants in the earth" captivate him more than at any other time.

From this examination of the story method several conclusions may be drawn regarding its application to the subject of church history. The simplicity and flexibility of the story suggest an immediate correlation with the wide and varied content of church history. More than this, the junior story interests have been found to tally with the materials of church history for adventure, heroic characters, time sequence, and reality are all found within the scope of this field. The wealth of stories in church history make it an especially rich field for the application of this favorite among junior methods, with ample material to satisfy the junior's reading craze and love of stories.

B. Dramatization.

The chapters dealing with dramatization in the books of general methods to which reference has already been made as well as those books suggested in them as authorities on this subject will provide the basis for the following brief discussion.[1] The topics found most frequently emphasized by these authorities will be considered here, and, in conclusion, an application of the principles discovered

. . . . . .

1. Cf. E. E. Miller: The Dramatization of Bible Stories
   Cf. E. E. Miller: Dramatization in the Church School
   Cf. W. C. Wood: The Dramatic Method in Religious Education
   Cf. L. G. Deseo and H. M. Phipps, Looking at Life Through Drama
   Cf. A. B. Ferris: Following the Dramatic Instinct.

will be made to the subject of church history.

1. The Values of Dramatization.

Children playing wedding in the market places; children playing funeral in the streets - these were familiar scenes in Jesus' day. Throughout the Bible we find abundant references to what educators would term the "dramatic method". The Old Testament historians did not use the word "dramatization" when they described the Feast of Tabernacles[1], the season when, in imagination, they relived their desert experiences. Yet constantly in the educative processes through which these people passed, we find the thought reiterated, "Do this in remembrance". What are the values which today as centuries ago accrued from the "doing" -- the reliving of an event in past experience or in the experience of others?

a. Its Vitalizing of Materials.

Possibly the most obvious outcome is the vitalizing effect which the dramatic method has upon material.[2] The account of the birth of Jesus occupies little space in the New Testament, and beautiful though the language is, the reading may produce very slight effect upon the junior's mind. He prefers stories of thrilling adventure, action, and daring, and may see at first very little to stimulate him in this familiar story. But let him imagine himself the innkeeper on that glorious night, one of the Magi, hastening through the desert darkness

. . . . . .

1. John 7:2.
2. Cf. E. E. Miller: Dramatization of Bible Stories, p. 5.
   Cf. W. C. Wood: Op. Cit., p. 41.

guided by a mysterious star, or a shepherd keeping watch on the hillside, and as he lives again that first Christmas as a participant in the events of that long ago night, every succeeding Christmas will be lighted for him by an ineffaceable memory. Truth for him becomes a living, glowing thing when he sees it in terms of people and their experiences.

b. Its Utilizing of Natural Interest.

Besides making an impression real, the dramatic method utilizes the spontaneous interest of the child.[1] In teaching any material, whether it be history, ethics, or science, the foremost problem of the teacher is to arouse and hold the attention of the group to the material studies. Like a magic spell of fairy lore the suggestion, "Let's make a play", catches wandering thoughts and welds a group of disinterested or apathetic children into an enthusiastic unit.

c. Its Developing of Personality.

By entering into the experiences of another character the personality of the child is developed.[2] Through imagination his experience is broadened and he begins to understand the background, problems, motives, and sympathies of another. Thinking how best to interpret the life of a character or imagining what the person would say under certain circumstances enlarges his sympathies and often does much

. . . . . .

1. Cf. J.M.Price: Introduction to Religious Education, p. 172.
   Cf. G. H. Betts and M. O. Hawthorne: Op. Cit., p. 353.
2. Cf. W. C. Wood: The Dramatic Method in Religious Education, p. 29.
   Cf. E. E. Miller: The Dramatization of Bible Stories, p. 5.

toward developing a more generous attitude toward a situation.[1]

d. Its Moulding of Christian Character.

Finally, perhaps the greatest contribution which the dramatic method makes to the junior is practice in Christian living.[2] As he studies the life and background of one of his heroes with a view to interpreting those qualities which are dominant in that character, he gains a new appreciation and conceives a determination to emulate the object of his admiration. At the same time, the experience of working with others, of going through the processes necessary for the carrying out of a group project, provides abundant opportunity for growth in cooperation, in ability to judge, in willingness to accept criticism, in readiness to meet situations, and in power to solve problems as they arise.

2. The Relation of Dramatization to Junior Characteristics.

As has been previously shown, activity is the dominant trait of the junior. The dramatic method utilizes this apparently limitless supply of energy and turns it into creative expression. Similarly, the innate tendency of the junior to imitate the actions of others becomes a valuable asset in dramatization.[3] The play instinct, instead of being a liability as it was in the old type of teaching, is legitimately used and directed. In addition, it is obvious that other character-

. . . . . .

1. Cf. M. Brockway: Op. Cit., p. 117.
2. Cf. M. C. Powell: Op. Cit., p. 348.
   Cf. W. C. Wood: Op. Cit., p. 29.
3. Cf. M. Brockway: Church Work with Juniors, p. 116.
   Cf. G. H. Betts and M. O. Hawthorne: Op. Cit., p. 353.

istics of the junior, such as gregariousness, hero-worship, constructive instinct, self-assertion, and aesthetic interests may be developed materially by the use of the dramatic method.

3. Principles for Selection of Material.

To attain these values which, as has been shown, may result from the use of the dramatic method, several considerations for the choice of material must be kept in mind. First of all, the material must have a message that is worth while.[1] There is nothing to be gained by the junior in the way of character development through the dramatizing of a story which does not display worthy characters, or involve high standards of conduct. Secondly, the story must possess dramatic possibilities; it must have action, plot, and continuity of thought.[2] Finally, it must be suited to the understanding and interests of the junior child.[3] On this point Betts and Hawthorne suggest:

> "Materials for dramatization must be chosen in the light of the permanent and positive contribution they are to make to the players' developing life."[4]

It has been discovered, then, that dramatization vitalizes teaching, utilizes the child's spontaneous interests, develops personality, and gives practice in Christian living. Further, it has been found that this method is very closely correlated with the natural interests and characteristics of the junior. These factors having been

. . . . . .

1. Cf. M. C. Powell: Op. Cit., p. 354.
2. Cf. W. C. Wood: Op. Cit., p. 64.
3. Cf. Ibid., p. 63.
   Cf. M. C. Powell: Op. Cit., p. 354.
4. G. H. Betts and M. O. Hawthorne: Method in Teaching Religion, p. 357.

established, it remains to determine whether or not the method is applicable to church history. A review of the principles governing selection of material for dramatization shows that a story to be acted by children should have a message that is worth while. In the characters of men and women whose lives exemplify Christian truths and practices, this qualification is realized. The second requirement that a story must have dramatic possibilities is met by the picturesque and heroic nature of much of the history of the church. The careers of great personalities are filled with plot, swiftly moving action, and climax. Finally, it has already been shown that church history may be adapted to junior understanding and interests. Speaking of the wide possibilities of this subject for dramatic purposes Professor Wood says:

> "Church history offers a wealth of material, revealing how certain great Christians triumphed over medieval paganism and how others pioneered in carrying the gospel message to other countries. The dramatization of these characters would humanize the knowledge of such noble Christian heroes as Jerome, Origen, Athanasius, Patrick, Boniface, Augustine, St. Francis, Savonarola, Huss, Luther, Zwingli, Calvin, Knox, Fox, Penn, Wesley, Brown, Williams, Whitefield, Edwards, and others. To dramatize other noble characters than Biblical makes the religious experiences of both significant for us today, strengthening, as it does, the idea of the continuity of God's activity from ancient to modern times."[1]

C. Purposeful Activities

Since this type of procedure, particularly in religious education is usually discussed as one phase of method, the textbooks on general methods for juniors previously mentioned will be used as major

. . . . . .

1. W. C. Wood: The Dramatic Method in Religious Education, p. 74.

sources here. They will be supplemented by other writers referred to in their bibliographies as dealing with this subject.[1]

The term "purposeful activity", sometimes used synonymously with the term, "project method", although common in the vernacular of religious education, is somewhat ambiguous. With some writers, the phrase is intended to refer strictly to manual work; mental or spiritual expression is kept on another plane.[2] Other authorities use the same term to cover the total expression of the child's nature, whether the medium be dramatization, music, worship, or construction.[3] Since it is impossible to separate the "inner activity" of the mind from its physical expression the larger implication of activity will be understood here. Under this broader view, then, dramatization and even story-telling might have been included, for both are "purposeful activities." They were discussed separately, however, because they are important enough in themselves to be so treated by most writers. The term as used here will thus cover miscellaneous activities other than dramatization and story-telling. A wide range of occupations for juniors may be included, such as program-planning, excursions, collections, music, or prayer, in addition to manual work of various types. Through these and similar methods opportunity for self expression on

. . . . . .

1. Cf. Gertrude Hartman and Ann Shumaker, Editors, Creative Expression.
   Cf. M. S. Littlefield: Handwork in the Sunday School.
   Cf. Hughes Mearns: Creative Power.
2. Cf. M. S. Littlefield: Op. Cit., p. 12.
3. Cf. I. M. Koontz: Op. Cit., p. 118.
   Cf. Gertrude Hartman and Ann Shumaker: Op. Cit., p. 15.
   Cf. M. C. Powell: Op. Cit., p. 221.
   Cf. Meme Brockway: Op. Cit., p. 127.

the part of the junior is provided.

1. Value of Activities.

a. Appeal to Junior Nature.

At no time does the child so constantly ask, "What can I do?" as between the years from nine to twelve. The craving for varied activity is one of the striking characteristics of his age. The use of activities, therefore, makes an appeal to his spontaneous interest in making things.[1]

> "Study of mental life has made evident the fundamental worth of native tendencies to explore, to manipulate tools and materials, to construct, to give expression to joyous emotion."[2]

Not only is his abundant energy utilized through this method, but his constructive instinct also is developed and he is given opportunity for creative work.[3] In addition, his growing response to the aesthetic, his desire for self assertion, and his continual restlessness are other factors of his nature to which the activities program makes ready appeal. Interesting examples of the actual use of purposeful activities are to be found in "Teaching Without Textbooks"[4], and in "The Construction of Junior Church School Curricula."[5]

b. Contribution to Junior Development.

Rarely is the individual found who does not possess the idea, whether openly expressed, or kept in secret, that did he only possess

. . . . . .

1. Cf. I. M. Koontz: Op. Cit., p. 117.
2. John Dewey: Democracy and Education, p. 228.
3. Cf. M. C. Powell: Junior Method in the Church School, p. 222.
4. Cf. Frances Danielson and Jeanette Perkins: Op. Cit., pp. 171-239.
5. Cf. E. L. Acheson: Op. Cit., pp. 69-112.

the proper technique he might become a great writer or painter or musician. We are all confident that our mental conceptions are as wonderful as those of recognized artists, and that all we lack to create beauty and loveliness is the technical skill necessary to reproduce the idea. Unfortunately, however, for our self esteem, we find that an artist differs from ordinary folk not by superior mastery of the medium to present his thought, but rather in the thought itself. To put it more clearly, if we were able definitely to "see" a picture in our mind's eye, we should be able to represent it on canvas. We are barred from the circle of the immortals by the paucity of our imagination and the vagueness of our mental conception. When an idea is definitely grasped by the mind expression follows, and the value of the mental impression may be judged to some extent by the type and quality of its physical expression. Thus, through activity, accuracy of knowledge may be attained by the junior.[1]

Permanency of learning may be considered another outcome of activity[2], for when knowledge is given in a variety of ways, it becomes fixed in the child's mind. Not only is truth made lasting in this way, but it is given a colour and realism which can hardly be secured otherwise. For the imagination is, after all, flimsy stuff requiring some support for the literally-minded junior, and a visible presentation, however slight, aids him in a realistic grasp of a situation.

. . . . . .

1. Cf. M. C. Powell: Op. Cit., p. 331.
   Cf. Blanche Carrier: How Shall I Learn To Teach Religion, p. 123.
2. Cf. M. S. Littlefield: Op. Cit., p. 14.

Skill in the use of materials and tools is a by-product which at first appears out of the scope of religious education. But since the aim of the church is to assist in the development of a fully-rounded personality, and since the quality of result is to a large extent the measure of the child's enjoyment of his work, this resulting value is not to be overlooked.[1]

Finally, the character of the child is definitely moulded through expressional activity.[2] Stimulated to independent thinking and working by means of an undertaking which encourages individual effort, he is yet given opportunity by this method for sharing in a group enterprise. Growth in a cooperative attitude toward others, development of a sense of responsibility and of powers of judgment and ability to organize material - all these may be outcomes of a wise use of activities. For this so-called "method" resolves itself in reality into providing opportunity for juniors actually to live among themselves those principles of Christianity which it is the leader's highest privilege to teach.[3]

2. Principles for Selection of Purposeful Activities.

Since the beginning of the recent trend toward manual activity in education an immense amount of time has been consumed by mere "busy work".[4] If expression does not contribute in some way to the values

. . . . . .

1. Cf. Hughes Mearns: Creative Power, p. 9.
   Cf. M. C. Powell: Op. Cit., p. 231.
2. Cf. I. M. Koontz: Op. Cit., p. 124.
3. Cf. Blanche Carrier: Op. Cit., p. 121.
4. Cf. G. H. Betts and M. O. Hawthorne: Op. Cit., p. 237.

suggested in the preceding paragraphs it becomes a mere waste of time and should be discontinued. In order that chosen activities may indeed prove of educational value certain guiding principles must be kept in mind.

a. Purpose.

Paradoxical as it may appear, in view of his excessive energy, the junior is not interested in activity for the sake of activity, nor in creating something with no purpose in view. The activity must be directed toward a definite end which he understands, and which he desires. Therefore if memorization, for example, be the chosen activity it should be done with a view toward using it in some specific manner, as in a worship program. So, too, in construction work, since the junior often asks, "What shall we do with this when it is finished?", a definite objective must be kept in mind. The first principle in the selection of an activity, then, is that there must be a definite purpose for its use.[1]

b. Pupil Participation.

To be indeed "self-expression" the activity should grow out of the junior's own experience, problems, and interests, and his should be the responsibility for carrying it through to a successful conclusion. The teacher may suggest, advise, and stimulate, but the junior should always feel that the activity is his own, for pupil motivation

. . . . . .

1. Cf. G. H. Betts and M. O. Hawthorne: Op. Cit., p. 401.
Cf. Blanche Carrier: Op. Cit., p. 124.
Cf. M. C. Powell: Op. Cit., p. 342.

is an important consideration in this method. Even activities which in their inception have been pupil-motivated grow monotonous if continued over too long a period, and when activity becomes mere drudgery its educational value ceases. Therefore, the teacher should be constantly on the alert for new ideas; he should be ready to accept children's suggestions. Interest is thus a vital factor in the choice and in the carrying out of activities. The second principle in the selection of an activity then, is that there must be whole-hearted pupil-participation maintained throughout.[1]

c. Appropriateness to Junior Capacity.

An activity launched with much enthusiasm may prove a failure because of its being ill-adapted to the capacities of the junior. Children easily become discouraged when an undertaking appears beyond their abilities. While care should be taken to stimulate the group, through activity, to exercise growing talents, yet the task undertaken must be within the limits of the children's capacity. A third principle, then, is that pupil ability must be made a determining factor in the selection of activities.[2]

d. Contribution to Christian Character.

In the final analysis, the choice of activity depends upon

. . . . . .

1. Cf. I. M. Koontz: Op. Cit., p. 124.
   Cf. M. C. Powell: Op. Cit., p. 146.
   Cf. M. S. Littlefield: Op. Cit., p. 114.
2. Cf. G. H. Betts and M. O. Hawthorne: Op. Cit., p. 399.
   Cf. Blanche Carrier: Op. Cit., p. 125.
   Cf. M. S. Littlefield: Op. Cit., p. 17.

this question: Will this activity contribute to the development of Christian character and genuine spiritual life? Whereas the method provides an excellent means of presenting factual information, the significance of the material must always be clear to the junior during the process. Dr. Littlefield says, "A boy's tool chest and garden or a man's test-tube and pencil speak of interests that go beyond amusement. They are the symbols of soul activities."[1] And so in the use of purposeful activities, a final guiding principle is that the activity become the expression of a growth in the child's entire personality.[2]

The values of purposeful activities are found to lie in their appeal to child nature, and also in their contribution to the development of the junior's entire personality. Since this method is seen to be sound pedagogically, the question follows: In what way may purposeful activities be correlated with the study of church history?

From this discussion of the nature of purposeful activities it is understood that the term includes, or rather is a combination of, various methods of teaching. Discussion and questioning generally are a part of any activity. Manual forms of activity are particularly adapted to the junior, and may well be linked with the study of church history. Notebooks, or original books of varied kinds, maps, charts, posters, as

. . . . . .

1. M. S. Littlefield: Op. Cit., p. 114.
2. Cf. M. C. Powell: Op. Cit., p. 342.
   Cf. Meme Brockway: Op. Cit., p. 139.
   Cf. Blanche Carrier: Op. Cit., p. 121.

well as models for exhibits, at once suggest themselves as means of expression in the teaching of this subject. Other activities to which the study of church history lends itself are excursions to places of local ecclesiastical history, collections of articles for a church history museum, and creative writing. The study of great hymns associated with certain figures or events in the story of the church is an activity particularly acceptable with Juniors. Then, too, the planning of a worship service or program presenting the results of a unit of work based on church history is a suggestion which offers great values. These are but a few of the many possibilities which the use of activities holds for making church history a living part of the junior's experience.

Summary

In this examination of outstanding methods for work with juniors it has been found that story-telling, dramatization, and the use of purposeful activities are types of procedure especially appropriate to the age. These methods correlate with the natural interests and characteristics of the junior period and are recommended by leading writers in this field. Further, it has been seen that church history lends itself admirably to the use of each of these methods. Since they have been found to be of unquestionable value in the religious development of juniors, and since church history has been found to offer a rich field of source materials for the use of these methods, our next and final step is to examine these same materials in order to give concrete suggestions for their use with junior children.

CHAPTER IV

A STUDY OF SELECTED CHURCH HISTORY MATERIALS AS ADAPTED TO THE USE OF ACCEPTED JUNIOR METHODS

CHAPTER IV

A STUDY OF SELECTED CHURCH HISTORY MATERIALS AS ADAPTED TO THE USE OF ACCEPTED JUNIOR METHODS

Twelve men, laden with choice fruits, returned to their tents in the midst of a wilderness one night. Eagerly the people of the camp crowded about, marvelling at their burdens and plying them with excited questions. Then the men gave their report on the country which they had been commanded to survey. As the people listened, they were filled with wonder at the splendors of the promised land, but as they began to realize its greatness and the difficulties involved in possessing it, their joy changed to fear and they turned their backs on the opportunity presented to them.

It is in somewhat the same position that one stands contemplating the field of church history. Realizing the richness of the subject, and having seen something of its possibilities for illustrative material in the curricula surveyed, one yet hesitates to take possession of the treasures it offers. The immensity of its scope, and the difficulty of selecting from this great wealth of resources that which can be adapted to the child's understanding and to the enrichment of his life are problems confronted at the outset.

Although it is not the intention here to outline a junior course of study based on church history, it will be our task to examine briefly the materials of the subject, and to propose methods of adapting church history content for use with children of this age. In order to make this survey, the field of church history will be

divided roughly into periods, and the outstanding contributions and personalities of each age will be noted on a table. Brief suggestions for the use of selected portions of this material with juniors by means of the teaching methods already discussed will follow.

A. The Periods of Church History.

The division of history into definite periods is a bold undertaking, subject to criticism and conflicting views according to various authorities. Almost as many different outlines of church history are found as there are writers in the field, and historians seem to agree that any classification is subject to question.[1] On this point Dr. McGlothin says,

> "The history of Christianity is an unbroken, living, moving whole, but for convenience and thoroughness of study, it is divided chronologically and also according to subject matter. Divisions are more or less arbitrary and artificial."[2]

In agreement with this opinion is the statement of Professor Joseph:

> "No divisions exist in reality, for the order of development has been logical and psychological rather than chronological."[3]

In general, however, the historians consulted are united in developing the story of the church about three periods: the Ancient Era, from its birth or institution to the time of Gregory the Great (70-590), the Medieval Period, from Gregory until the Reformation (590-1517), and the Modern Period, from the Reformation to the present,

. . . . . .

1. Cf. Philip Schaff; History of the Christian Church, Vol. I, p. 13. Cf. H. K. Rowe: History of the Christian People, p. 11.
2. W. J. McGlothlin: Op. Cit., p. 7.
3. O. L. Joseph: The Historical Development of Christianity, p. VII.

(1517-1933).[1] When the esoteric remain in doubt and attach varying significance to trends and events within these larger periods, the novice entering the field has less hesitation in choosing those smaller divisions of his subject which appear most satisfactory for his purpose. For the sake of simplicity and continuity of movement only four groupings of post-Biblical history will be used in the following study. These may be considered as follows: in the ancient era, from its institution to Gregory the Great, the church founded and persecuted (70-311) and the church recognized and developed. (311-590); in the medieval period from Gregory until the Reformation, the church militant and triumphant (590-1073) and the church divided and reformed (1073-1648)[2]. Because the treatment of these periods will sufficiently illustrate possible methods of procedure in this field, and because the story of the church through the Reformation covers most of the material particularly suitable for juniors, this discussion will not extend beyond the medieval period. The later development of the church is concerned mainly with doctrine and theology which are inappropriate for children's needs, or with the missionary enterprise which is treated in other ways.

B. Selection of Material.

Only the most significant events and outstanding individuals

. . . . . .

1. Cf. G. P. Fisher: Op. Cit., p. 4.
   Cf. J. K. Kurtz: Church History, p. 7.
   Cf. Philip Schaff: History of the Christian Church, Vol. I, p. 15.
2. Cf. Philip Schaff: History of the Christian Church, Vol. I, p. 18.
   Cf. W. J. McGlothlin: Op. Cit., p. 7.

with their contributions to the age will be noted. The child is not concerned with specific dates, and to stress the importance of technical details is to kill his interest in the subject. It is through people, actual men and women, that history becomes alive for him. Not by memorizing names of places or events is the appeal made, but through seeing great personalities, each one as a link in the chain of the development of a great institution. All the masses of information regarding trends, policies, and chronological facts which weigh down the shelves of the history department must be regarded merely as soil out of which blossom those radiant lives which have been treasured through the centuries for the heroism of their martyrdom, the courage of their missionary enterprise, or the patience of their ministry to a community.

In the following tables, therefore, the stress will be placed upon outstanding figures in each period, with no more regard to time rotation than the relating of material to the century within which it lies. In order to illustrate possibilities inherent in this material, five outstanding names will be selected from those included in each period, and with each of these will be given suggestions for presentation of the material by means of one or more of the approved junior methods before considered. Brevity will be observed, since the purpose here is not to provide source material for use, but to illustrate principles of selection and emphasis in the study of the churches development.

C. Motivation of the Study.

"Why do we have a church?"

In this question, typical of the junior's insatiable curiosity, his searching "to know", some teachers may find an approach to the subject of church history. Thus through familiarity with and a centering of attention upon the local organization, interest may be fostered in tracing the story of the church from its beginning. With other groups who are acquainted with Paul's journeys and who have a general knowledge of the book of The Acts, the question may arise, "What happened to these Christian communities started by Paul?" These are but two of the many ways which suggest themselves as means of engaging pupil interest and stimulating pupil participation in the subject of church history. Whatever approach is used, the later development of the church should be definitely linked to the source in the person of Christ. Care should be taken to leave no gaps between the Biblical narrative and later progress, for the continuity of God's working is a point to be emphasized.

D. Survey of Periods of Church History.

1. The Ancient Era (Pentecost to Gregory the Great)

a. The Church Founded and Persecuted (70-311 A.D.)

(1) Summary of Material[1]

. . . . . .

1. Cf. Henry Cowan: Landmarks of Church History, pp. 9-35.
Cf. Williston Walker: A History of the Christian Church, pp. 53-111.
Cf. Philip Schaff: History of the Christian Church, Vol. II, p. 7-12.

TABLE VII

THE ANCIENT ERA

1. The Church Founded and Persecuted.

Century	Landmarks	Personalities
33	Pentecost	
	Apostolic Council at Jerusalem	Apostles
	Paul's journeys	
	Destruction of Jerusalem	
	Neronian persecutions	
100	Death of John	Simeon Ignatius Polycarp Justin
	Church at Alexandria	Irenaeus Hyppolytus
	Persecutions	Tertullian Blandina
	Creeds	Perpetua Felicitas
	Clergy distinguished from the laity	Clement Gregory Heracles
200	Conflict begins between church and state	Theodotus Cyprian Origen Dionysius
	School at Antioch	Sabellius
	Persecutions acute	Paul of Samosata Porphyry Eusebius Pappnutius Lucian
	Provincial church councils	Anthony
300		Cyril

Even a cursory examination of the table of this period reveals the prominence of struggle, opposition, and persecution. It was to be expected that the opposition to Jesus which resulted in His crucifixion should be extended to His followers. However, the localized persecution by the Pharasaic element within a few years was lost in general oppression instituted by the imperial government. Starting, perhaps, from Nero's attempt to hide his guilt in connection with the great fire at Rome by charging Christians with the crime, the tide of animosity rose and at times receded until before the end of the apostolic age Christianity as a religion had become criminal before the government.[1] It is important to note that, due to the very nature of Christianity, persecution was inevitable. As men and women became sincere followers of Christ, it became increasingly difficult for them to continue living after the manner of their pagan neighbors. Their attitude toward heathen customs and festivities, their manner of worship, their relation to a government resolved upon emperor worship - all of these factors tended to alienate Christians from those about, and to cause suspicion to fall upon observance of the simplest rites of their faith. It is strange that the great imperial government should have viewed with alarm the increasing number of believers, most of whom were from the lower ranks of society, dreading lest the kingdom of God preached by them should become a rival of mighty Rome. Yet ironically enough, the state furthered that very result which it feared and sought to avoid, for through purifica-

. . . . . .

1. Cf. Henry Cowan: Landmarks of Church History, p. 9.

tion by suffering the church was strengthened rather than weakened.

With the persecutions which varied in severity and duration in this period should be noted expansion and development within the church itself. The fusion of Jewish and Gentile Christians had become established soon after the close of the apostolic age, and had spread the faith beyond the limits of the Empire. During these years the simpler forms of worship and church organization gradually changed to more elaborate usages. The New Testament canon was compiled, that confession which in its present form is known as the "Apostles' Creed" grew up, and ritual for church services was evolved. Developing standards of Christian living in relation to the family, to society, and to the government are also factors to be considered in a survey of this period.

(2) Points to be Emphasized with Juniors.

With such abundant and varied material at hand, there is grave danger lest the junior be lost in a maze of new and conflicting ideas. In this period, therefore, the theme of persecution, fidelity, and Christian living might be selected for emphasis.

The very depths of moral degradation seem to have been sounded during this age, and much that is horrifying and repugnant in the extreme will be found. For this reason, care should be used in choice and modification of this material for children. Risk is involved in overstress upon the terrors of this age, the "satanic chapters, those fiendish midnight scenes in the history of the church."[1]

. . . . . .

1. Philip Schaff: History of the Christian Church, Vol. I., p. 8.

However, at this age children are not too young to realize something of the trials endured by early Christians for the profession of their faith. Juniors have passed from the extreme sensitivity of early childhood, and revel in tales of peril and hardihood. Consequently, although the light in which material is presented is of the utmost importance, the persecutions through which the church passed should by no means be ignored. Against the blackness of pagan surroundings Christianity stands out in higher relief. Thus, with suffering go devotion and triumph over physical distress, revealing in the midst of tribulation the beauty of Christian faith and living.

(3) Examples of the Use of Selected Portions of Material in this Period.

The characters of Polycarp, Justin, Clement, Origen, and Cyprian, outstanding in this period, will be found suggestive as a basis for gripping stories and dramatic scenes, with much material which may be correlated with the Bible study and life activities of the junior. No teacher would, of course, attempt to use all of this material with one group, but it may be found to be typical of the uses to which such content may be put.

(a) Justin Martyr[1]

1'. Sketch of his Life.

To Justin the church is indebted for many of the writings

. . . . . .

1. Cf. Ferdinand Piper: Lives of Leaders of Our Church Universal, p. 10
Cf. Williston Walker: Great Men of the Christian Church, p. 1.

which have survived to us from this period.

After experimenting for some years with various pagan philosophies in a search for a satisfactory religion, Justin was first drawn to Christianity by the fortitude shown by believers in facing death and persecution. According to his own account, a chance conversation with an elderly stranger as he walked along the seashore brought about his conversion. "Straightway", he says, "a fire was kindled in my soul",[1] and he became one of the staunch supporters of the faith, conspicuous for his bold defenses of Christianity.

Early in the reign of Marcus Aurelius he was arrested, and the report of his trial with six fellow-believers throws light on the conditions of that day. After a vain attempt to shield his friends from like danger, Justin was urged by a sympathetic prefect to conform to the law by offering a pinch of incense in sacrifice to the gods. This he and all the other Christians refused to do, saying, "Do what ye will, for we are Christians, and do not sacrifice to idols."[2] Sentence of death was immediately passed, and by his martyrdom Justin completed his testimony to the faith of which he was an outstanding exponent.

2'. Suggestions for the Use of this Material.

In this brief sketch of the life of Justin, conflict, suspense, emotion, and climax are elements which immediately suggest its

. . . . . .

1. Williston Walker: Great Men of the Christian Church, p. 10.
2. Williston Walker: Ibid., p. 19.

adaptability to the story method. Built around the theme of fidelity to one's faith, the story might be very effective in a worship service, deepening the junior's sense of loyalty to God.

The dramatic element is a strong characteristic in the story of Justin. Juniors might enjoy working the material into a play, looking up references for enriching background material to lend colour to its presentation. Acting upon this suggestion juniors might divide the story into three scenes: first, the conversion of Justin; second, his work as an apologist; third, his trial and testimony, using as a climax the resolve of the Christians, "Do what ye will, for we are Christians, and do not sacrifice to idols."

Parallelism is strong between the story of Justin and his friends who refused to offer incense to pagan gods, and the record of four princes of Judah who declined to bow before the golden image of Nebuchadnezzar. There are possibilities, therefore, for correlated Bible study. In addition, juniors might be interested in writing a Junior Code. Paralleling the resolve of the Christians, the juniors' poster might read, "Do what you will, for we are Christians and cannot ---", filling in those things to which they feel they as Christians could not loyally consent.

Other groups might agree on making an original class book, "Heroes of Our Church", in which they would include the story of Justin.

(b) Polycarp[1]

1'. Sketch of his Life.

. . . . . .

1. Cf. Ferdinand Piper: Op. Cit., p. 14.
Cf. F. W. Farrar: Lives of the Fathers: Vol. I., p. 55.
Cf. Henry Cowan: Op. Cit., p. 16.

As a pupil of the beloved disciple, the only pupil of whose relationship with John we have authenticated record, Polycarp deserves recognition; as a man of prayer and a faithful minister he merits the highest appreciation. Ordained by the apostles as guardian of the church at Smyrna, his influence spread throughout the Christian world by means of his many letters to individuals as well as to churches. Something of the gentle patience of his disposition is seen in his pilgrimage to Rome in the year 158. Although past middle age the long journey was undertaken by him to settle a controversy with the western bishop regarding the time and manner of observing Easter. Although neither side was able to change the other's position in the argument, Polycarp was able by this incident to give the church an example of harmony in spite of conflicting points of view. For the first time the western and eastern churches met together, conscious of differences of belief and modes of worship, but united in sympathy.

After his return to Smyrna persecution of Christians became more acute, due to popular belief that earthquake disasters were the result of their impiety. This attitude was stimulated by Jewish merchants whose trade was affected by loss in temple offerings and sacrifices.

Persuaded by his followers to flee the city, Polycarp was later arrested in his rural retreat, and by his composure moved even the officials to sorrow. During the trial he replied to the governor's pitying invitation to recant, and be set at liberty,with the memorable words, "Eighty and six years have I served Christ, and He never wronged

me; how can I now speak evil of my King and Saviour?"[1] An ancient tradition to the effect that flames refused to touch his body and that he was therefore killed by the sword testifies to the indelible impression which his martyrdom produced upon the church of that period.

2'. Suggestions for Use of this Material.

For use with juniors the outline given above would require elaboration. That it has inherent possibilities for a most thrilling story is obvious from the sketch. Polycarp's life could, for example, be told from the point of view of one of his followers, or of a pagan onlooker. Dramatic possibilities also lie within the outline of Polycarp's life. His early life as a disciple of John might provide the basis for a simple dramatization with imaginary conversations related perhaps to the epistles of John. The visit to Rome, and his conference with the bishops of that city might stimulate the interest of other groups. Perhaps the best choice would be a dramatization of Polycarp's last days in Smyrna. If this subject were chosen, the first scene might depict the anger of the merchants at the loss in their temple receipts due to a decrease in idolatry; the second scene, Polycarp's arrest in his hiding place, due to the confession of a fellow-Christian; and the last scene, the conference between pagan judge and Christian, the mysterious voice from heaven, and Polycarp's last testimony.

The class might be interested in comparing Polycarp's exper-

. . . . . .

1. Henry Cowan: Op. Cit., p. 16.

ience with the Smyrna merchants, with that of Paul and the silversmiths at Ephesus.[1] Also John's letter in the Revelation to the church at Smyrna[2] might be read in connection with the persecution. In relation to the discussion between eastern and western churches regarding the observance of Easter, juniors might make a study of forms of church worship in the early days of the church. As a result of their investigation and as a climax to their study of Polycarp, the group might prepare a worship service.

(c) Clement[3]

1'. Sketch of his Life.

Tradition gives to St. Mark the distinction of founding the catechetical school of Alexandria, which grew to be one of the greatest forces in shaping the development of Christianity. Toward the close of the second century the position as head of the school fell to Clement. Little is known of his family or of his manner of conversion, but from his writings it is inferred that he came from a wealthy pagan family, had the finest educational advantages, and during wide travels had come into contact with Christian teachers in several countries.

Besides carrying on his teaching work in the school, he wrote extensively during these years. Clement's greatest works form a kind of trilogy: the first book of the series being intended for the unconverted, to show the superiority of Christianity, the second,

. . . . . .

1. Acts 19:23-41.
2. Revelation 2:8-11
3. Cf. F. W. Farrar: Lives of the Fathers, Vol. II, p. 261.
   Cf. Henry Cowan: Op. Cit., p. 27.

called the Tutor, written for new-born Christians; and the last for the benefit of advanced Christian believers. The Tutor, his second volume, is somewhat unique since it deals in detail, which indicates lack of humor on the part of the writer, with the standards of Christian behavior and manners. Incidentally, the Tutor presents a picture of Alexandrian life and customs which has an interest for us today far above the original purpose of the writer.

Because of his dangerous position as head of the school, Clement left Alexandria during the persecution of 202 and little is known of his subsequent life. In contrast with the fanatical zeal of Christians at this time to earn the martyr's crown, the flight of Clement reveals a prudence and sane view of the obligations of Christian life. The greatness of his contribution to the church lies in his emphasis upon the creative, the teaching, and the redemptive work of the Logos, and in his stress upon Christian perfection.

2' Suggestions for the Use of this Material.

The story of Clement is somewhat lacking in those characteristics of excitement, swift action, and emotion which appeal to juniors, and therefore does not lend itself so well to story telling or dramatization. However, in contrast to Polycarp, and other martyrs of this age, Clement is a good example of a man who was not afraid of death, and yet who abandoned his post in time of danger, leaving the school in charge of Origen, an eighteen-year-old lad. Enriched by references to current customs and ideas in Alexandria the story might be prepared in a way to interest juniors in "religious education schools" of that day.

The class might make a study of everyday customs of living in Clement's day, drawing a contrast between pagan homes and Christian homes. Clement's "guide books" for Christian living, might stimulate the group to making original books of guidance for life today including rules of courtesy, thoughtfulness of others, and like suggestions. The oldest Christian hymn in existence was first written by Clement, in an appendix to the Tutor, and has always been called by his name. With this fact in mind, children might make a special study of Dr. Dexter's translation of this hymn, "Shepherd of Tender Youth", and use the song in a worship service with a brief story about its writer.

(d) Origen[1].

1'. Sketch of his Life.

Considered by many to be the outstanding man of the first three centuries, and one of the most remarkable figures in all history, Origen is an example of the value of Christian home training. During childhood he memorized a great part of the Bible and, it is said, perplexed his father, who was a rhetorician, by the depth of his scriptural questions. Several years after the martyrdom of his father, Origen was appointed head of the catechetical school at Alexandria when he was yet only eighteen. Continuing his studies, that he might be thoroughly familiar with various philosophies, he attracted numerous pagan students to the school. One of these, whom he converted,

. . . . . .

1. Cf. Henry Cowan: Op. Cit., p. 27.
   Cf. Ferdinand Piper: Op. Cit., p. 22.

became a loyal helper, providing a library, seven stenographers, and copyists beside, that Origen might not be hampered in his literary work.

Throughout his service at the school, Origen distinguished himself by his asceticism and Christian character. Unfortunately, the saintliness of his life and his fame as a scholar among both Christians and pagans incited the jealous bishop of Alexandria to charge him with heresy. Robbed of his position and excommunicated, Origen preserved the humility which was characteristic of him, saying of his enemies, "We must pity them, rather than hate them, pray for them, rather than curse them, for we are made for blessing and not for cursing."[1]

In Palestine Origen opened another seminary which soon surpassed in popularity the one in Alexandria. Driven from place to place by persecution, he was later invited by a former pupil, who had become bishop of Alexandria, to return to his earliest charge. Weakened by tortures of persecution he died soon after as much a martyr to foes within the church as to foes without.

2'. Suggestions for the Use of this Material.

Considerable material is to be found regarding the early life of Origen. His encouraging messages to his father who was suffering imprisonment for the faith, his own insane desire for martyrdom, so great that his mother was forced to extreme measures to keep him from giving himself up to the officials, are details of interest. The

. . . . . .

1. Philip Schaff: History of the Christian Church, Vol. II, p. 789.

story might be composed of two sections: the first part built around his early life in a home in which persecution was a daily expectation, and describing his early training under his father and under Clement, the head of the catechetical school; the second part of the story built around his later experiences, depicting his work in the school, his relation to students, his literary work, his attitude under false accusation of heresy, and closing with his magnanimity in returning to the position from which he had been deposed.

The work of Origen might be made more vivid to juniors by working out a series of tableaux, showing the story of his life with special reference to his boyhood, since that will probably seem more interesting to the children. In connection with their Bible study, juniors might decide to select those parts of the scriptures which he undoubtedly learned as a boy, since he is said to have been thoroughly familiar with the Bible. Another possibility for Bible study is found in the similarity between Origen's words concerning his enemies and those of Jesus in the Sermon on the Mount[1] and on the cross.[2]

(e) Cyprian.

1'. Sketch of his Life.

A wealthy pagan in middle life, a man of position and influence - such was Cyprian before his conversion. First as a critic he studied Christianity, interested in a religion which furnished such amazing power to people enduring persecution; then as a seeker he

. . . . . .

1. Matthew 5:44.
2. Luke 23:34.

found the source of that power which he had observed in lives of Christian men and accepted it in his own life. Giving away his wealth he lived in humble quarters for two years, until the death of the bishop moved the Christian community to urge that Cyprian, although only a deacon,should accept the vacant office.

Shortly afterwards a great plague swept over the country and the pagans, in terror, felt it to be punishment from the gods. A sacrifice to the gods was ordered to avert the danger. Because of the refusal of Christians to conform to this worship, severe persecution was instigated, and for fourteen years Cyprian was forced to direct the work of the church while in hiding. Soon after the close of persecution a deadly plague swept over the land. In the panic of the hour the difference between paganism and Christianity stood revealed. While pagans left their dead in the streets, Cyprian gathered his flock together, and quietly that church which a year before had been under sentence of death by heathendom set about a relief project. Working night and day they cared for those who a year ago had been crying, "The Christians to the lions."

Another persecution later arose in which Cyprian met his death, giving as a final message to the sorrowing church, "Not death, deathlessness; no dread, only gladness."[1]

2'. Possible Uses of this Material.

The suspense element is strong in Cyprian's life, and sev-

. . . . . .

1. H. F. B. Mackay: Saints and Leaders, p. 20.

eral themes suggest themselves for use in bringing out his character. Stories about his life might be told to bring out the effect of Christian lives in winning other people, the idea of unselfishness, the spirit of forgiveness, the attitude of Christians to pagan neighbors - all of these thoughts are so evidently embodied in his life that they need not be pointed out to juniors if the story is adequately told.

If children desire to dramatize his life, pantomime would be a very effective method to use. That part of his life which illustrates the Christian project of relief in time of national disaster might be selected for the pantomime. If the children decide to improvise dialogue, they might center on the discussion among the Christians when the plague is at its height. "Shall we help these pagans? We might get the disease ourselves. Only last year they were crying, 'Away with the Christians - to the lions!'"

This dramatization could very well be made the basis for a discussion on Christian motives with the question, "What was it in the lives of Cyprian and his church which led them to act as they did?", as a starting point. Another discussion could be centered about the study of the seventy-third psalm which was often used by early Christians in morning worship. Such a question as this could be suggested: What is there in this psalm that would lead them to choose it for the beginning of each day, as they met together, not knowing whether or not that very day they might be led to death for their faith?

A different type of activity would be the writing of a news-

paper as it might have been done in the days of Cyprian. The juniors might be interested in editing such a paper, telling in graphic style the extent of the plague and the suspicion that Christians were the cause of it, foretelling the coming games and the death of the Christians, later describing the Christian relief expedition. Two sections of the paper might be published, one from the pagan faction of the city and one from the Christians, with editorials in each.

In closing the study of a period, one of the best ways of leaving a definite impression in the minds of the children is to allow them to plan a worship service using materials which they have gathered in their study. The hymn "Faith of Our Fathers" might be used as the theme of a program of worship to climax the study of this era of persecution. Correlated with the hymn, children might review briefly the stories of a few of the early martyrs, using in addition scriptural passages which they consider to be appropriate as well as any suitable pictures available.

b. The Church Recognized and Developed (311-590 A.D.)

(1) Summary of Material

Table VIII (See next page for table outlining this period.)

Having passed triumphantly through the most stringent persecution paganism could invent, we see Christianity in this period becoming first a lawful religion under the Edict of Toleration, then the popular religion under the Christian Emperor Constantine, and finally the national religion with Constantinople as the capitol of a Christian

TABLE VIII

THE ANCIENT ERA

2. The Church Recognized and Developed.

Century	Landmarks	Personalities
300	Edict of Toleration	Constantine
		Cyril
	Council of Nicea	Athanasius
	Spread of monasticism	Arius
	Creeds and councils	Basil
	Decline of Western Empire	Ambrose of Milan
400		Gregory of Nyassa
	Sack of Rome	
		John Chrysostom
	Development of papacy	
		Nestorius
	Councils	Augustine
		Benedict of Nursia
		St. Patrick
	Supremacy of church in Roman world	
500		
	Rise of monastic orders	
		Columbanus
		Benedict
	Missions	

empire. As groups varying in their doctrinal beliefs were brought together in the final establishment of Christianity throughout the empire, it became increasingly necessary, to prevent discord arising from theological controversies, for agreement on certain fundamental principles of the faith. Accordingly, in the year 325, to bring about unity within, Constantine called a general council at Nicea, stressing even above arrival at truth, the necessity of church union. "Discord in the church I regard as more grievous than external warfare; delay not, therefore, to dissolve all controversies by the laws of peace"[1], said the emperor, in opening the council. The Nicean Creed adopted here served as an effective instrument, in succeeding years, to preserve the doctrine of the divinity of Christ and to exclude heresy from the church.

With the entrance of large numbers into the church for diplomatic rather than spiritual reasons, and with a growing emphasis upon confessions and forms of worship, instead of upon victorious Christian living as in earlier days, monasticism spread widely. In its beginning the hermitage offered a means of life on a higher spiritual plane than that of the great masses who had become Christians for the sake of political or economic advantages. In later times, however, the growth of brotherhoods of monks drew many to the monasteries for refuge, as a means of escape from dangers without, or for more selfish reasons. Thus, due to the laxity in the church as a whole when uniformity of religion became required, asceticism began its rise and in place of the practical faith of early days, came the rigidity of monkish discipline.

Encouraged by Constantine's determination to erect a Christian city at Constantinople and stimulated by the consequent interest in building, the church began to foster beauty in religious architecture. Music, painting, poetry, and forms of worship in the church were also developed during this period.

. . . . . .

1. Henry Cowan: Op. Cit., p. 38.

(2) Points to be Emphasized with Juniors.

Testing by persecution in the first period led to a stress upon the fidelity of the early Christians; in the centuries immediately following, testing by forces within the church led to a stress upon correct knowledge and form in the matter of religion. Although the Christological controversies which prevailed in this period seem to have little meaning for children yet there is much in this age which may be of value to them. The junior is governed largely by an appeal to his reason; he desires exact information and facts. Often he may perplex teachers and parents by his naive questions about God. Because of this characteristic, the fact that early Christians were also perplexed about the nature of Christ and decided to call a council of all Christendom to agree on their beliefs is of interest to him.

Juniors may also be led to see how the church was affected by the entrance of large numbers of people who were either ignorant or insincere religiously. Because of the consequent loss of vitality within the church earnest Christians were drawn to seek God outside in monasteries. Knowledge of God, and sincerity in worshipping God may therefore become the major emphases in studying this period.

(3) Examples of the Use of Selected Portions of Material in this Period.

The five characters which have been selected as representative of this age are Constantine, Athanasius, Jerome, Patrick and Benedict. Other names mentioned in the table might be used to supplement this material.

(a) Constantine[1].

1'. Sketch of his Life.

Although the distinction "first Christian emperor" appears to be misapplied to Constantine in view of the inconsistencies of his life, the phrase may be accepted if used as a whole. As a Christian man Constantine falls below the mark; as a Christian emperor, measured by his acts rather than by his personal character, he is a great figure in the history of the church.

One of the best known facts of his career is that of his conversion. With his troops drawn up prepared for battle on the following day against his pagan rival, Constantine saw in a vision a flaming cross in the sky, with the words, "By this sign, conquer." The figure of Christ appeared also to him, commanding him to use the cross as a standard in the coming battle. Victory over Maxentius was to Constantine the final vindication of Christianity, and as emperor he became the zealous defender of that faith. In 313, by the Edict of Toleration he not only declared religious liberty throughout the empire, but gave particular favor to Christianity. That his wholesale methods of evangelization, illustrated by the baptism in one year of twelve thousand people in the city of Rome alone, each one rewarded by the emperor with a white garment and twenty pieces of gold, were not conducive to a vital type of religion is easily recognized. Although political in his objectives, his establishment of Christianity

. . . . . .

1. Cf. Henry Cowan: Op. Cit., p. 32.
   Cf. Philip Schaff: History of the Christian Church, Vol. III, p. 15.

as the imperial faith nevertheless marked expansive growth in the church. Summarizing the effects of his reign Stanley says,

> "So passed away the first Christian Emperor, the first Defender of the Faith, the first Imperial patron of the Papal see, and of the whole Eastern Church, the first founder of the Holy Places, Pagan and Christian, orthodox and heretical, liberal and fanatical, not to be imitated or admired, but much to be remembered and deeply to be studied."[1]

2'. Suggestions for the Use of this Material.

In preparing the story of Constantine for use with children the point to be stressed is the manner of his conversion and its effect upon the church at large. In regard to the character of the man himself, there is much to be found of inconsistency, and little to be imitated or admired by the junior. The story has a ready appeal, however, from the point of view of the changes brought about throughout the entire world, by the changes brought into the life of one prominent man.

The life of Helena, mother of Constantine, is interesting in itself, and particularly for the light it throws upon the part of women in the development of the church. Juniors might be interested in a study of her work of furthering Constantine's reforms and of her journeys to the Holy Land. "The Pilgrimage of a Queen", suggests ideas for tableaux, or shadow pictures, to dramatize Helena's visits to Jerusalem, and her work in preserving and marking places of religious significance.

With the general recognition of Christianity as the popular

. . . . . .

1. Stanley, quoted by Philip Schaff in History of the Christian Church, Vol. III, p. 37.

religion and the sanction of the emperor, Christian art and architecture began to rise. Pictures are available which illustrate the growing interest in this field. Juniors might become interested in tracing the symbolism which arose in this period in that of churches of our country today. The significance of color, design, and ornament in church buildings is a subject of interest which adds to an appreciation of the junior's own church. Visits should be made, if possible, to neighboring churches to observe points of similarity and contrast. A class book might be started in which church pictures could be mounted and later developments in church art noted.

(b) Athanasius[1].

1'. Sketch of his Life.

"Athanasius against the world!" In this phrase is summarized the life-long struggle of one man against monks, bishops, and emperors to uphold the divinity of Christ.

From boyhood Athanasius was marked out for an ecclesiastical career. It is said that the bishop of Alexandria, seeing a group of boys imitating church ceremonies in their play, called them over for a reprimand. Finding, however, that all the forms of baptism had been carefully observed, he confirmed the rite as official, and chose their young leader, Athanasius, to be reared in his own house.

It was at the great council of Nicea that Athanasius first attained prominence as the champion of orthodoxy. Although he attended

. . . .

1. Cf. Ferdinand Piper: Op. Cit., p. 62.
   Cf. H. F. B. Mackay: Saints and Leaders, p. 153.
   Cf. F. W. Farrar: Lives of the Fathers, Vol. I, p. 331.

only as a young deacon accompanying his aged friend, the Bishop of Alexandria, he was able by his convincing logic and earnestness to refute the heretical arguments of Arius, the leader of the opposition. Due to the persevering eloquence of this young spokesman the Nicean Creed was adopted. In consequence, Athanasius became the hero of the hour but at the same time he incurred the hatred of the Arians which followed him throughout life.

Succeeding Alexander as bishop of the Alexandrian Church he was permitted to work without interruption for three years, and during these years his theological writings multiplied. However, the defeated Arians were not long silent. Accusing Athanasius of using magic to cause the death of a monk, they went about exhibiting a dead hand, the hand of the murdered Arsenius. Finally, the charge was dramatically refuted by the bishop himself. Before an assembled council, Athanasius demanded, "How many of you knew Arsenius?" When many of the company had responded, the bishop led before them a muffled figure. Unveiling Arsenius, he bade him show forth both hands. "You see," Athanasius remarked, "he has two hands. Where is the third which I cut off? God has created men with two hands only."

Five times, however, Athanasius suffered banishment because of persistent opposition. Something of the indomitable character of the man in facing continual persecution is shown in one instance of his facing arrest. While soldiers gathered about the church, battering at the great doors, Athanasius within calmly assumed his usual place and ordered the deacon to read the one hundred thirty-sixth psalm as the people responded, "For His mercy endureth forever." Dur-

ing the service the soldiers entered and in the ensuing confusion many people were killed. Athanasius, however, refused to make his escape until all of the congregation were out of the building. At last, when the soldiers had almost reached their bishop, the monks in desperation, seized him in their arms and carried him to safety.

In banishment and exile, whether wandering among the desert hermitages of Egypt, or in mountain retreats, Athanasius continued his literary work. Finally reinstated in his episcopacy, he closed his work with ten years of faithful service, fighting with courage and stedfastness against all the forces of heresy.

2' Suggestions for the Use of this Material.

The life of Athanasius furnishes abundant material for story incidents, if properly selected and elaborated. The meeting of a church council to decide a point of Christological difference would seem a subject as foreign to the interests of juniors as any which could be selected. As an example of the possibilities inherent in material which at first seems barren, the story, "The Emperor Enters"[1], by a teacher of junior children,is included here. It has been used successfully many times and has been found especially helpful in worship services.

THE EMPEROR ENTERS

"It was time for the Emperor to enter! Everyone was silent, still waiting for him to come, for he was the great Emperor

. . . . . .

1. Unpublished story by Nettie DuBose Junkin, student at The Biblical Seminary in New York, 1933.

Constantine, ruler of the whole world. At his command a nation could be destroyed by armies and men's lives could be taken. At his command one lived or died. And the Emperor was about to enter the room.

"It was a long room, a church room in the palace of the Emperor himself. At one end was a throne of gold which shone in the candlelight. At the other end a heavy door stood open. The eyes of the three hundred men, who sat on the benches and chairs down the long sides of the room, were fixed upon that door and they were silent and expectant, waiting for the Emperor of all the world.

"Each one had come here to the city of Nicea because the Emperor had commanded him to come. Young men and old men with flowing white beards were here; wise men and ignorant men; Bishops and Presbyters of the Church of Christ. Some of them had suffered much pain and had faced death bravely for Christ during a recent persecution.

"There was Paphnutis who dragged his lame leg as he walked and who had only one eye. They had put out his eye and made him lame but he would not give up following Jesus. There was Paul, a Bishop from Mesopotamia, whose hands were so burned that they were all twisted and bent. He had not denied Christ even though they had burned him with red hot irons. There was James of Nisibis who wore rough clothes of camels hair and who lived to pray and help others in the deserts of Egypt. And there was an old man with the sweetest of faces, a shepherd like David, who now taught people of God and His Son Jesus. There were yellow-haired men from the north of Europe and black-haired men from Africa, -- all waiting! They had come hurrying over mountains and plains, over rivers and deserts, traveling by carriages, mules, donkeys, and on their own tired feet. The Emperor had commanded it!

"For there was a great question to be decided today. Arius, a long, lean man, with black hair and thin face, had said that Jesus was not the Son of God and the same as God Himself. The Christians all over the world were disturbed. 'If Jesus is not the Son of God', they said, 'surely we have been believing lies.' 'But Jesus is the Son of God,' said these men who had faced death for their loved Lord Jesus. And so the Emperor had called them to come together and with Athanasius their leader to tell the world the truth about Jesus and God and to settle the question for all of us, even today. That is why they were now waiting for the Emperor to come.

"Tramp - tramp - tramp - There came the sound of soldiers outside the door.

"'The Emperor comes! The Emperor comes!' the waiting men said, as they all rose to their feet to honor the Emperor of the world.

"Suddenly, flaming torches lit up the doorway and there in the bright light stood the tall figure of the Emperor. His shoulders were broad and his body was strong, for he was a great general and fighter as well as ruler. His purple silk robe blazed with gold embroidery, pearls and precious stones. His crown shone with many colors as the light twinkled on the gems. He seemed so glorious and shining that they could hardly breathe. He was the Emperor!

"But the great Emperor bowed his head as he stood there for as he looked he saw a copy of the Bible open upon a chair, and he saw all these men who had served God so bravely. Suddenly he felt that God was truly in this place, and before God even the great Emperor Constantine could only bow his head in reverence and worship. He knew that God is 'King of Kings and Lord of Lords.'

"The Emperor walked down the room very slowly, and as he took his seat upon his throne he realized that even he, Emperor of the world, was only a servant of God and of Jesus Christ Who is King of the hearts of men."

Dramatic possibilities are numerous in the life of Athanasius. His boyhood, his appearance at Nicea, his refutation of the murder charge, his attitude in facing arrest - all of these hold possibilities for elaboration as scenes in a dramatic biography of his life. Some groups might decide to "play" the council at Nicea, impersonating various characters represented there.

Possible activities would be the learning of the Apostles' Creed, making a comparison between it and the Nicean Creed. A special study might be made of the hymn, "Holy, Holy, Holy". Although it may already be familiar to juniors, the tune name, "Nicea" will have a new meaning for them as they realize the significance of the conception of the Trinity which is embodied in this hymn. The illustration of the old Indian may assist juniors to understand more clearly the diffi-

cult idea involved in the Trinitarian doctrine.

> "We go down to the river in the winter and find it covered with snow. We dig through the snow and come to ice. We chop away the ice and find water. Snow is water; ice is water; water is water; all three are one."[1]

(c) St. Jerome[2].

1' Sketch of his Life.

Every child has heard of the brave man who dared to draw a thorn from the wounded foot of a lion, but few people connect the old legend with the figure of St. Jerome. Because of Jerome's eager, vibrant personality, however, the lion has become his most frequent symbol in religious art, although numerous other symbols testify to the familiarity of artists with the many sides of his character. In some paintings the saint wears the coarse garment of a hermit to represent his experience in the desert of Chalchis. The red cardinal's hat which some artists have bestowed upon him points to his life as advisor to the pope after his return from the hermitage. In addition to pursuing the literary work at Rome to which the pope had assigned him, Jerome became known throughout the entire city for his violent denunciations of current morals. By women of high rank he was held in great esteem and among them he made many converts. Driven from Rome at last because of his fearless attacks on prevailing customs, Jerome with a group of followers undertook a pilgrimage through Babylon

. . . . . .

1. Elizabeth Colson: Hymn Stories, p. 58.
2. Cf. H. F. B. Mackay: Op. Cit., p. 25.
   Cf. Ferdinand Piper: Op. Cit., p. 93.
   Cf. Philip Schaff: History of the Christian Church, Vol. III, p. 205.

and Egypt to Bethlehem, where a religious community was founded. Here the bulk of his literary work was produced, which led to his representation by some artists as a scholar carrying a Bible.

Since Bethlehem, the place of Jesus' birth was named by the saint as the place dearest on earth to him, Correggio's painting shows Jerome standing by the manger of the Christ-Child reading the prophecy of Isaiah concerning the Messiah. From hermitage to cardinal's seat, and thence to a Bethlehem monastery seems a long way to travel in one life-time, but the pictures are true and by the variety of their presentation, depict something of the scope of his work, and the fervency of the restless nature of the saint Jerome.

2' Suggestions for the Use of this Material.

Because the figure of St. Jerome is so prominent in religious art, the study of his life might very easily be centered about picture study. The story might be told, then, in three sections, the first describing his early hermit life, the second his work at Rome, and the last, his closing years at Bethlehem, each section of the story being illustrated in picture.

To add variety, juniors might enjoy working out a series of "living pictures", or tableaux which would present his life. In basing their interpretation either upon the pictures previously studied or in planning original groupings and costumes, the children through this activity could bring out the character of the man, and the value of his contribution. Motivated by the story of his translation of the Vulgate, the first Latin Bible, the class might decide on a poster or

chart illustrating Jerome's work in translating.

(d) St. Patrick[1].

1'. Sketch of his Life.

It is unfortunate that myth should have obscured so interesting a life as that of Patrick. About his name is associated so much of tradition that to sift fact from superstititon is a difficult task.

Reared in a Christian Scotch family, carefully trained by his father for the clergy, at the age of sixteen he was captured by pirates, who frequently raided the coast. By them he was sold to an Irish chief and for six years he lived as a herdsman. In extremity his mind turned back to the truths which he had been taught, but which he had never before learned in his heart, and of this experience Patrick writes,

> "I was sixteen years old, and knew not the true God, but in a strange land the Lord opened the blind eyes of my unbelief, so that I thought, though at a late hour, of my sins, and turned with my whole heart to the Lord my God."[2]

At last Patrick was able to make his escape and returned home, but was again captured by sea-rovers and carried to Gaul. From here he also escaped and managed to return to Scotland, determined to spend his life in sharing his faith with others. While he was preparing for his ministry, a vision appeared to him, confirming his determination to return to Ireland, the land of his captivity, to preach.

From this time the events of his life are so intermingled with

. . . . . .

1. Cf. Ferdinand Piper: Op. Cit., p. 114.
   Cf. Williston Walker: Great Men of the Christian Church, p. 85.
2. Ferdinand Piper: Op. Cit., p. 114.

legend that authentication is difficult, but it is certain that his work as a missionary was attended by amazing results. Besides winning numerous individual followers to Christianity, he aided in the organizing and unifying of Christianity, and sought to bring Ireland within the bounds of papal guardianship and control.

2' Suggestions for the Use of this Material.

Pirates and sailing vessels, coast-rovers and an Irish castle - the life of Patrick is filled with romantic details for stories. Because so much of fiction is associated with Patrick an effort should be made to tell the story realistically, by bringing out only those facts which are known to be true, and by adding only those supplementary details which are true to the times in which he lived.

Because of the color and adventurous elements involved, juniors might be interested in developing a "true play" of St. Patrick. When the number of scenes and characters have been determined, it might be suggested that they make a puppet show of the story, rather than a real dramatization because of the difficulties involved in preparing suitable properties and scenery.

The story of St. Patrick is similar in some respects to the parable of the prodigal son. Both were far from home, herdsmen in strange countries when their hearts turned back to the God of their fathers. The class might be led into making notebooks, in which they could write both stories, following the true story of St. Patrick with a collection of myths, legends, or St. Patrick's day customs. A small map of Ireland, and illustrations would add variety and interest to the record.

(e) St. Benedict[1].

1'. Sketch of his Life.

A fourteen-year-old boy, weary of his companions, seeking an escape from the sin by which he felt his life to be surrounded, found a home in a lonely grotto not far from Rome. For three years he existed in the cave, more as an animal than as a man, nourished by the kindness of a monk who denied himself food that he might share with the young hermit. By his ascetic life and constant prayer Benedict won his victory over sin, and at last among the neighboring villagers, there spread tidings of the young saint. Others came to learn of him the secret of a holy life. Under his guardianship first one monastery arose and then another, until twelve were to be found in the vicinity. By this time the jealousy of neighboring monks had been aroused and Benedict was forced to retire to a wilder and more inaccessible district in the Neapolitan province. By a combination of preaching and miracles he converted the pagan inhabitants and built upon the old foundations of a temple to Apollo the famous cloister of Monte Cassino.

Although the monastic life was by no means unknown before the days of Benedict, to the prevailing customs he added discipline and organization. The Benedictine rule of stedfastness, obedience, and reformation marked a new day in monasticism; it was the starting point of the later cloister schools and their invaluable contribution

. . . . . .

1. Cf. Henry Cowan: Op. Cit., p. 56.
   Cf. Philip Schaff: History of the Christian Church, Vol, III, p. 217.

to literature and learning.

2'. Suggestions for the Use of this Material.

Juniors may be unsympathetic to Benedict's story until they realize something of the prevailing ideas of his age. To Christians of this period the world and all associated with it was evil; the only escape from sin was to withdraw as far as possible from the world. With this thought in mind, the life purpose of Benedict to found a system whereby men could live together, helping each other on the way to a holy life, seems a noble one.

Since the story of Benedict is important not so much for his own life, but for his influence upon the monastic system, a dramatization might be based upon the later development of his Benedictine Rule. "A Day in a Monastery" might be the title of a play showing the work of monks, their care of needy travellers, their devotion to night vigils, their teaching work, and literary activities. If pictures or copies of manuscripts illuminated by monks in the early centuries could be procured, interest would be stimulated greatly. Pictures of Fra Lippo, and of Fra Angelico might also be used to illustrate the contribution of monks to the church. In contrast to the useful life of Benedict and others of his type, mention might be made of the eastern pillar saints, and their conception of the holy life. The reading of selected parts of St. Simon Stylates, by Tennyson, would arouse the interest of children.

In order to make permanent in the minds of children an impression of the major contributions of this period, a worship program

might be arranged by them in which they use materials covered in the study. The Apostles' Creed, and the hymn, "Holy, Holy, Holy", would be suggestive of the churches stand in matters of belief and forms of worship; Bible reading with a mention of the Vulgate translation by Jerome, and the use of pictures by Fra Lippo or Fra Angelico would emphasize sincerity of effort in serving God.

2. The Medieval Era (Gregory the Great to the Reformation).

a. The Church Militant and Triumphant (590-1073)

(1) Summary of Material[1]. (See next page for table outlining this period.)

With the beginning of the pontificate of Gregory I, monastic enthusiasm was not only intensified but given a new form of expression. Besides encouraging monastic orders by securing freedom for them from ecclesiastical as well as secular vows, Gregory fostered missionary zeal. Throughout the barbarious tribes of Germany and Switzerland, in the Netherlands, in Britain and in Scotland monks went about establishing monasteries and building cloisters. Though they were earnest in their zeal, their evangelistic endeavors were too extensive in scope to be thorough in method; and though they accomplished what Schaff terms a "national infant baptism", superstition and shallowness pervaded most of their teaching.

In addition to extending its field, the church during this period strengthened its temporal hold greatly. The beginning of conflict between papacy and state is seen, with the coronation of Charle-

. . . . . .

1. Cf. Henry Cowan: Op. Cit., p. 62ff.
Cf. Philip Schaff: History of the Christian Church, Vol. IV, p. 17ff.

TABLE IX

THE MEDIEVAL ERA

1. The Church Militant and Triumphant

Century	Landmarks	Personalities
600	Rise of papacy	Gregory I
	Mohammedanism	Bede
		Wilfred of York
	Missions to Germany and Switzerland	Hilda
700		
	Mohammedanism stopped at Tours	Columba
		Willebrand
	Temporal sovereignty of papacy	Boniface
		Alcuin
800	Coronation of Charlemagne	Charlemagne
		Cyril
	Missionary movements	Methodosius
900	Beginning of conflict between pope and emperor	Alfred Odo of Clugny
	[illegible]	
		Berenger
	Institution of penances	
1000	Papal supremacy at Canossa	

magne in 800. In the tenth century the Holy Roman Empire was established.

This age has been characterized as an age of darkness as well as an age of faith, because of the superstitious beliefs which prevailed. Belief in purgatory and in relics, the use of images, the veneration of saints, and the doctrine of transubstantiation crept in; pilgrimages and penance were in vogue. It was a period of child-like credulity, of blind faith, contributing to hymnology and to the development of church worship, but lacking in vital, practical Christian living. During these years of the rise of the papacy may be seen creeping in those vital changes which distinguish the apostolic years with their simplicity from the Dark Ages with their formality and superstition.

(2) Points to be Emphasized with Children.

The keynote of this age is missionary expansion. Throughout all Europe monks and friars went carrying the gospel message to uncivilized areas, planting monasteries, chapels and schools among pagan tribes. The subject is a challenging one for juniors, involving, as it does, so much of heroism, of dangers met, and of obstacles overcome. The contribution of Christian rulers and the part they played in the spread of Christianity should be noted as well. In contrast to the aggressive faith of the missionary monks, children should be led to see as well the stagnation which prevailed in so many of the monasteries and the superstition which was rife, due to emphasis upon form rather than upon vitality of faith.

(3) Examples of the Use of Selected Portions of Material in this Period.

The names of Gregory, Hilda, Boniface, Charlemagne, and Alfred have been chosen from this period as illustrative of the spirit of their age. Others might well be added, but the study of these five characters will serve to indicate general trends and landmarks in this period.

(a) Gregory[1].

1'. Sketch of his Life.

A monk enthroned in the papacy - it had never happened thus before. Unanimously, however, people, senate, and clergy over-ruled his own reluctance, and demanded that Gregory, the Benedictine monk, be chosen in the line of temporal successors to St. Peter.

Carefully reared in a senatorial family, Gregory, in the years preceding this, had renounced the world, had changed his palace home into a convent, and had become the strictest of ascetics. In devotion to this monastic life, however, he had not been blind to the needs of the surrounding world. His enthusiasm kindled by a chance meeting with Anglican slaves in the Roman market-place, Gregory had determined to become a missionary to England. Recalled from this enterprise, however, by the pope, his zeal for the work had not waned.

After rising to the papacy he was able to fulfill his early ambition by sending a delegation of monks to Christianize England. Under his patronage, monastic orders multiplied, for by his own example as well as by his official sanction the ascetic life was honored. During his pontificate the power of the papacy was greatly strengthened, for although humble regarding his personal rights, Gregory was jealous for the rights of the church and of his position. In the church today, however, Gregory is remembered more for his hymns and his service in collecting chants and liturgies for church worship than for his administrative reforms.

. . . . . .

1. Cf. Henry Cowan: Op. Cit., pp. 63 ff.
   Cf. Philip Schaff: Vol. IV, pp. 212 ff.

2'. Suggestions for the Use of this Material.

Because of its bearing upon the rise of the papacy, Gregory's long pontificate provides interesting material to the historian, but it is a five-minute colloquy in a Roman market place, while he was still a humble monk which gives the basis for a fascinating junior story. The incident might well be dramatized by children as the first scene in a play illustrating the evangelization of England. Since the missionary note is strong throughout this entire period, Bible material, possibly the Great Commission[1], should be used to lead the class to see the necessity and purpose of missionary work.

If any children are particularly interested in geography, they could make maps or charts illustrating in color the extent of Christianity at the beginning of this period under Gregory, as a basis for contrast with future developments.

(b) Hilda[2].

1'. Sketch of her Life.

From distant Rome had come missionaries of the cross, led by the monk Paulinus, to preach the gospel to Britain. Thereupon, Edwin, king of Northumbria, summoned his counselors and sages to decide between paganism and the new religion. Beside the priests and wise men were gathered all the nobility of the land, and with them, among the women, stood Hilda, the little grandniece of the king. All

. . . . . .

1. Cf. Matthew 28:19.
2. Cf. C. H. Spencer: Saints and Ladies, pp. 84 ff.
   Cf. Ferdinand Piper: Op. Cit., p. 122.
   Cf. H. K. Rowe: Op. Cit., p. 51.

the great assembly was silent when the missionaries had given their message, and then Edwin called upon the people to give their judgment of the new religion. The eldest and chief of his own priests arose:

> "The present life of man, O king, seems to me, in comparison with that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."[1]

With this opinion the other counselors agreed, as if by divine inspiration, and before the great company were baptized the king and little Hilda. Christianity had gained a foothold in England. When Hilda grew to womanhood, a pagan chieftain sought her in marriage and was not refused. With her to a pagan court she took her chaplain, the missionary Paulinus, and by their constant effort a new country was turned from idolatry to Christ. A monastery at Whitby was founded, and Hilda became the abbess there for the houses of both men and women. By clergy as well as nobility she was honored and reverenced and "before long she was considered the mother of her country, and all who addressed her gave her the name of mother."[2]

2'. Suggestions for Use of this Material.

The romantic element, combined with the adventurous, in the

. . . . . .

1. H. K. Rowe: Op. Cit.,pp. 51ff.
2. C. H. Spencer: Op. Cit., p. 85.

life of Hilda makes it particularly suitable for adaptation as a story for junior girls. Possibly the most effective method for the use of this material, however, is dramatization. The arrival of the missionaries, the great council scene, the romance of Hilda, and her life in a pagan court present thrilling possibilities to juniors for a play. Since Hilda's reforms,with the aid of Paulinus, in an idolatrous court are somewhat suggestive of the story of Esther and Mordecai at the Persian palace[1], this Biblical material might well be correlated and similarities noted. A further possible activity would be an investigation of the part played by women in the medieval church.

(c) Boniface[2].

1'. Sketch of his Life.

For more than eight years Boniface had been laboring among the pagans of Germany. Fired by the desire to evangelize that country whence his own ancestors had come, he had received the papal blessing at Rome and set out as a missionary to Hesse. On the banks of the Ohm he founded a monastery. Everywhere he had gone preaching, but his work seemed to be a failure. So superstitious were the people, so bound to their worship of the Thunder-God, Thor, that they were deaf to the message of Boniface. An especial object of reverent awe to the Germans was the ancient oak at Geismar, the national trysting place, the center of their worship. Knowing their veneration for this place,

. . . . . .

1. Cf. Esther 2-10.
2. Cf. Ferdinand Piper: Op. Cit., pp. 169 ff.
   Cf. Henry Cowan: Op. Cit., pp. 76 ff.

Boniface took a daring step. Before thousands of spectators, who watched expectantly to see him struck down by the anger of Thor, Boniface attacked the sacred tree with his axe. When several blows had been struck, a tremendous crash shook the earth, and the great oak, perhaps struck by lightening, lay in pieces on the ground. It was the vindication of Christianity; the new religion had proved stronger than the old. From the wood of the sacred oak a church was reared; throughout the country monasteries and chapels were built; Germany had become Christian.

The closing years of Boniface' life were spent in civilizing, organizing, and evangelizing. Closing his life time service, which is interspersed with dramatic incidents, with his martyr's death, Boniface is worthy of his title, The Apostle of Germany.

2'. Suggestions for Use of this Material.

"The First Christmas Tree" by Henry Van Dyke is a most beautiful elaboration of the spectacular incident of Boniface at the sacred oak. With judicious cutting, if necessary, this story could be most effectively used with juniors. A striking parallel is at once noticeable between the contest of religions at Geismar and a similar testing on Mount Carmel more than fifteen hundred years earlier.[1] The story of Elijah could therefore be used with excellent results in connection with the work of Boniface.

Although the dramatic note is strong throughout this material, a children's presentation is likely to seem to them weak and ineffec-

. . . . . .

1. Cf. I Kings 18.

tive because of the power of the story and the difficulty of reproducing its atmosphere. To satisfy the desire for expression, therefore, the children might write the story of the contest in rhythmic prose, afterwards selecting appropriate music to be played during the chanting of the story. Such a program might be closed with the music of a stately Latin hymn.

(d) Charlemagne[1].

1'. Sketch of his Life.

> "Now on that most holy day of the Lord's birth, while the king was at Mass, upon rising after prayer before the tomb of the blessed Apostle Peter, Pope Leo, with the consent of all the bishops and priests and of the chief men of the Franks and likewise of the Romans, set a golden crown upon his head, while the Roman people shouted aloud 'To Charles Augustus, crowned by God the great and peace-giving Emperor of the Romans, life and victory!' After hymns of praise had been sung by the people, he received the adoration of the Pope, after the apostolic manner of the ancient Emperors, since this also was done by the will of God."[2]

In this record, a Frankish writer has described one of the most important events of history, particularly significant to the church because it marked the beginning of the "Holy Roman Empire". Charlemagne has been described as the "Moses of the middle ages",[3] leading his people through the desert of barbarism, and also giving them a code of political, civil and ecclesiastical law. As emperor he was incessantly active, conducting fifty-three military campaigns and work-

. . . . . .

1. Cf. Henry Cowan: Op. Cit., pp. 6 ff.
   Cf. Philip Schaff: History of the Christian Church, Vol. IV, pp 236 ff.
   Cf. Hugh Watt: Representative Churchmen of Twenty Centuries, pp. 113ff.
2. Cf. Hugh Watt: Op. Cit., p. 113.
3. Cf. Philip Schaff: History of the Christian Church, Vol. IV, p. 238.

ing constantly to enlarge and strengthen his empire. It is his religious zeal, however, that is of particular interest. Although his character was filled with defects and inconsistencies, he was an enthusiastic Christian, whose missionary fervor is to be commended, although his methods may be deplored. "Baptism or death" was his ultimatum to a conquered people. Although an early biographer writes of his success,

> "Thus they were brought to accept the terms of the king, in accordance with which they abandoned their demon worship, renounced their national religious customs, embraced the Christian faith, received the divine sacraments, and were united with the Franks, forming one people,"[1]

it is evident that conversion on such a basis was not conducive to a deep spirituality.

Expansion of the church was not the only consideration of Charlemagne, for he designated himself as its "Protector and Corrector." Considering education of the clergy to be essential, he made rules for the training and examination of candidates, established in his own palace a school of higher learning, and summoned to his court scholars from all over the world. Although his empire soon crumbled after his death, Charlemagne laid a foundation for enduring education and culture.

2'. Suggestions for Use of this Material.

As a great national hero, the life of Charlemagne has been so interwoven with legend that to extricate facts is somewhat difficult. After the true story has been told, however, - and the materials offer great story-telling possibilities - the children might be in-

. . . . . .

1. Hugh Watt: Op. Cit., p. 116.

terested in making a collection of ballads and legends to be included in a class book. Shadow pictures or pantomime could be used to bring out the picturesque events in Charlemagne's life, particularly the coronation scene. The maps suggested in connection with the study of Gregory could be completed to show the extension of Christianity under Charlemagne. A discussion of the king's methods in evangelizing pagans might follow.

(e) Alfred[1].

1'. Sketch of his Life.

It was a long pilgrimage for a six-year-old boy to make. Only a short time ago his mother had died, and his father, pitying the lonely child, took Alfred with him on a journey to Rome. There the great pope blessed and anointed the boy, and adopted him as a child. Small though he was at the time, Alfred never forgot his experiences at Rome.

England was in a difficult situation when, at the age of twenty-three, Alfred came to the throne. Danish forces were constantly invading the land, churches and towns were being burned, and their inhabitants were destitute. Even worse than the trouble from without were the confusion and discord among the English themselves. Some were willing to give up the struggle and submit tamely to their conquerors; others were making futile attempts to defend their homes.

. . . . . .

1. Cf. Ferdinand Piper: Op. Cit., pp. 141 ff.
   Cf. C. F. Wimberly: Beacon Lights of Faith, pp. 30 ff.

Rallying a few brave hearts about him, Alfred, a king with neither throne nor palace, fought against the barbaric hordes, until at last he was able to free the country from invasion, and to unite all the parts of the land into one kingdom.

It was then that the king remembered his early visit to Rome, determined to restore Christianity to his country once more, and to build for a future church. To supply the religious need, and to refresh the spiritual aridity of his clergy, he sent ambassadors to Rome to secure the aid of the pope. The pope replied by sending men of culture and piety, worthy to become bishops. Before long a school was established, and Alfred himself took up the task of learning to read and write. Soon, as a translator and author, the king was furnishing texts for a nation avid for education. He compiled a book of law, and in its preface included the Ten Commandments, excerpts from the Laws of Moses, and the fifteenth chapter of the Acts. All of his acts were characterized by a devoutness and religious fervor which has made Christianity his priceless gift to England.

2'. Suggestions for Use of this Material.

To stimulate junior interest in the life of Alfred, a story-telling period could be used reviewing some of the wealth of legend connected with his name. As a contrast to the life of Charlemagne, the story of Alfred also holds great possibilities. Juniors might be interested in listing the similarities and differences of these two national heroes, the purpose of each, whether primarily religious or political, and the lasting contribution of each to the church. A question for discussion might be, "What influence did the character

and life of each king have upon the permanence of his contribution to the nation?"

To make the life of Alfred more real, juniors might prepare tableaux illustrating scenes in his life. Interest might further be stimulated by reading the Ten Commandments, parts of the Mosaic law, and the fifteenth chapter of the Acts, in order to determine why Alfred should have included this material in the front of his law book.

Since the major contribution of this period of church history is the missionary emphasis, the worship service which might close its study would naturally stress the development of this movement. Using as a theme for their service Jesus' final commission to His disciples, together with their own favorite missionary hymns, juniors could present in story or dramatic form, a scene from the life of each of the heroes studied in this period who furthered the work of the church. Upon a large map of the world one child might trace before the presentation of each character, the general area covered by his work.

b. The Church Divided and Reformed (1073-1648)

(1) Summary of Material[1].

. . . . . .

1. Cf. Henry Cowan: Op. Cit., pp. 101 ff.
   Cf. Philip Schaff: History of the Christian Church, Vol. V, pp. 3 ff.
   Cf. H. K. Rowe: Op. Cit., pp. 188 ff.

TABLE X

THE MEDIEVAL ERA

2. The Church Divided and Reformed

Century	Landmarks	Personalities
	Bloom of papacy	Gregory VII
	Monasticism	Anselm
1100	Crusades	Godfrey of Bouillon
	Mysticism	Peter Lombard Walter the Penniless
1200	Hymnology	Barbarossa Bernard of Clairvaux
	Ceremonialism	
1300		St. Francis Boraventura
	Missions	Thomas Aquinas Roger Bacon Dominic
	English Bible	Raimon Lull Wyclif Catherine of Sienna
1400		John Huss Jerome
	Printing	Gutenberg Thomas à Kempis
1500	Reformation	Zwingli Luther Savonarola John Knox
	Bible circulation	Calvin
1600		Tyndale
	Peace of Westphalia	Teresa

Beginning with the pontificate of Hildebrand, the high water mark of papal supremacy was reached during this period. Temporal sovereignty was forced to acknowledge defeat when its emperor, in the humble garb of a pilgrim, knelt to receive absolution and pardon from the pope at Canossa. For three centuries the papacy reigned supreme over both church and state, while all Europe became Christian in name at least, while crusades were launched against the Mohammedan foes, while universities for religious learning were founded, while mendicant orders rose to bridge the gap between the laity and the clergy and to demonstrate the possibility of spiritual living outside the church, and while religious art and music reached heights as yet unseen.

Early in the fourteenth century began the decay of papal supremacy. Corruption, superstition, and ignorance might prevail in the church for a time, but, with an increase of learning, intelligence, and knowledge among the laity, revolt was unavoidable. The "Babylonish Captivity", which was followed by the papal schism in 1378, was the first landmark of the decline. Led by John Wyclif, "the morning star of the Reformation", an active revolt commenced, first against abuses practiced in the name of the church, and later against the erroneous claims of the papacy. Throughout the next century, signs of the coming storm which broke in 1517 are clearly to be seen. On the 31st of October, in that year, Luther nailed his ninety-five theses to the wooden door of the church at Wittenberg and that movement began which was consummated in the final separation of Protestant and Catholic churches.

(2) Points to be Emphasized with Children.

To lay a sound basis for the study of the Reformation and all that it has meant in the experience of the church children, at the beginning of this study, should be led to see the depth of superstition and intolerance into which the church had fallen. The contrast between the vigorous apostolic church and the decadent church of the middle ages with its evils of the indulgence system should be pointed out. Finally, through the study of Luther and other spiritually-minded men, children should be led to realize the truth of personal responsibility, the meaning of salvation by faith and the part the church of today has in spreading the Kingdom.

(3) Examples of the Use of Selected Portions.

In a period so rich in great personalities it is particularly difficult to make a choice of characters to be studied. According to the needs and interests of the individual group, different selections could very well be made, but for illustration of method the lives of Bernard, Francis, Wyclif, Luther, and Teresa will be considered.

(a) Bernard[1].

1'. Sketch of his Life.

Like Samuel, Bernard had been dedicated as a child by his mother to the service of God. As he reached manhood, however, the desire to become either a knight or a courtier lured him away from his

. . . . . .

1. Cf. Hugh Watt: Representative Churchmen of Twenty Centuries, pp.147ff.
Cf. R. S. Storrs: Bernard of Clairvaux.

earlier training. But one day as he stopped by a roadside chapel on the way to a military camp, a sudden vision of his mother came over him and turned his thoughts back to a religious life. Characteristically, Bernard at once selected the strictest monastery in the country and applied for admission.

Two years later he was chosen to lead twelve other monks in founding a new monastery in a desolate, robber-infested country called the Valley of Wormwood. Starvation, cold, and privation of every sort assailed the brothers especially during the first winter when they were forced to subsist on a diet of beechnuts and water, but the spirit and devotion of their leader changed the Valley of Wormwood to Clairvaux, "the bright valley".

As reports of his saintliness, his devotion, and his sound wisdom were spread abroad, people flocked to him for advice on every kind of problem. Miracles of healing were attributed to his power, for a strange mixture of mysticism and practicality in his nature made it inevitable that the kindly monk, who loved nothing better than the quiet routine of Clairvaux, should be drawn into settling the affairs of all Christendom.

Bernard's last signal entrance into the world of affairs was in the launching of the second crusade in 1146. With remarkable consistency, Louis the Seventh had resolved to do penance for burning a thousand people in a church, by killing countless thousands of infidels. To launch the crusade he summoned the brilliant orator of Clairvaux. So enthusiastic had Bernard been in describing the joys of the monastic life that mothers hid their sons lest they hear his convincing words

and be persuaded to become monks. Now in a campaign for crusaders his might was terrible. Earnestly he called for volunteers, promising them the bliss of heaven if they would but enlist in the sacred cause, and threatening the pains of hell to those who refused. In this magnificent fanatic it is difficult to recognize the saintly abbottwho wrote: "Jesus thou Joy of Loving Hearts" and "Jesus, the very thought of thee, with sweetness fills my breast." The failure of the crusade was a bitter disappointment to Bernard, but it permitted him to return again to the quiet of Clairvaux, where he wrote those sermons and hymns for which he is honored by the church today.

2'. Suggestions for Use of this Material.

Since many children have already heard of the Bernardine monks, of their service to mountain travellers, of heroic rescues made by them and their famous dogs, the life of the founder of the order makes a ready appeal. Bernard has been called by some the "fellow-citizen of the angels", by others, the "model monk of the Middle Ages", the "oracle of Europe", the "watch-dog of the church." Each of these characterizations suggests a different angle from which his story may be told, depending upon the leader's purpose and the needs of the group.

Although the picturesque moments of his career may readily suggest dramatization as a way of making his personality real to juniors, it is perhaps through hymn-study that the finest approach could be made. Whereas the two hymns mentioned in the sketch of Bernard's life are not outstanding in their suitability for juniors, they may make a very definite contribution to the children if understandingly taught.

In connection with the study of the crusades the children might learn the "Crusader's Hymn", "Fairest Lord Jesus". The story of the Children's Crusade could be told, bringing out the uselessness of such sacrifice, but stressing their crusading spirit, and the value of such a spirit in the world today. Since hymnology is an important contribution of this era, the group could make hymn books of their own, including hymns of historical significance, with pictures, appropriate Scripture passages, and other illustrative material. Discussion of the purpose and value of song in worship might follow.

(b) St. Francis[1].

1'. Sketch of his Life.

"Restore the fallen house of God."

Clearly and with authority the words rang in the ears of Francis. It was the command of God; he had no alternative but to obey. But it would require a great deal of money to rebuild the ruined chapel near his home. Since selling his horse was not sufficient, Francis took from his father's store articles to sell and offered the money to rebuild the chapel. Thoroughly enraged, his father formally disinherited the lad before the bishop. Undismayed by this, Francis went forth declaring that now his only father was the Father in Heaven. Working with his own hands, as well as begging for money, Francis began the rebuilding of fallen chapels about Assisi.

. . . . . .

1. Cf. H. B. Washburn: Men of Conviction, pp. 134 ff.
   Cf. Hugh Watt: Op. Cit., pp. 159 ff.
   Cf. Williston Walker: Op. Cit., pp. 157 ff.

About two years later he received a second call to service. The command of Jesus to His disciples as he sent them out became a personal command to Francis. Simply clad, and in poverty, but with singing and joyousness of heart, he went forth, accompanied by those who joined with him to preach of the Kingdom of Heaven.

The movement grew rapidly. The rigidity of the church system and the corruption of many of the clergy left an open field to laymen for personal evangelization. All over the Empire went the Little Brothers, Francis preaching before the Sultan of Egypt himself. At the close of his life, seeing with disappointment the changes which inevitably crept into the order as it expanded, Francis withdrew more and more from the world, spending his days in prayer and singing. Tradition has it that because of his rapt contemplation of Christ, the reproduction of Jesus' wounds appeared in his body, and he deservedly became known as one of the greatest of the saints of the church.

2'. Suggestions for the Use of this Material.

The story of St. Francis might well be correlated with Jesus' commission to the disciples[1], since it was this which inspired Francis with his idea of mendicant friars. Using this Biblical material as a theme, juniors might work out a simple play, missionary in purpose, showing the scope of the work of Franciscans, and something of their contribution to the world. A series of living pictures in the life of St. Francis could also be worked out to add variety.

. . . . . .

1. Cf. Matthew 10.

The "Canticle to the Sun" by St. Francis, which is often found among junior worship materials should certainly be related to this study. With this, might be read his "Sermon to the Birds", with an emphasis upon the saint's love of wild things, and his sense of kinship with them, so that birds and small animals came readily to him.

To culminate their study of St. Francis, the class might decide to go on a "Franciscan tour" of their own, using the hymns and worship materials found in the study of both Bernard and Francis, as well as dramatization to build a program of music and stories which they could give in some nearby hospital or institution.

(c) Wyclif[1].

1'. Sketch of his Life.

> "Christian living - nay, that is for monks; Christian doctrine - such knowledge is for scholars. The Blessed Virgin is our protector, and the holy mass saves from the flames of hell. We only take heed to offend not the priest that he may grant us space to lie in the churchyard at death, and may pray for our souls that they rest not in purgatory. What else can religion offer?"

In words somewhat like these, an English peasant of the fourteenth century might have responded if asked about his religion, and it was to free the common people from such ignorance that John Wyclif gave his life. That the peasant folk needed preachers who could explain Christianity to them in simple language, free from the jargon

. . . . . .

1. Cf. Williston Walker: Great Men of the Christian Church, pp. 197ff.
   Cf. C. F. Wimberly: Beacon Lights of Faith, p. 33.
   Cf. H. K. Rowe: Landmarks in Christian History, pp. 81 ff.

of the priesthood, was the firm conviction of Wyclif. Gathering about him a number of "poor priests" he carefully trained them in the work of preaching the gospel - in churches if they were permitted, otherwise, in markets, in fields, or in village streets, wherever people would come to hear them.

Something more urgent than preaching was needed, Wyclif soon discovered, however. The Latin Vulgate was understood only by the clergy and the common people had no way of hearing the Bible in their own language. Wyclif determined to undertake the task of translating the Scriptures. Having been trained at Oxford and recognized as one of the greatest scholars of his day, he was capable of making the translation, and when he had completed the work his version was found to be both idiomatic and forceful.

In the meantime, his "poor preachers" were meeting with too much success. Plague had ravaged the country; in consequence, the economic situation was desperate and unemployment was wide-spread; there was, in fact, a depression. In their discontent people were only too willing to listen to preaching, but they remembered only half the message. With approbation they heard the clergy denounced for pride and selfish arrogance; they neglected, however, to give heed to the "law of Christ" as Wyclif preached it - the law of "humility, love, and poverty." When, therefore, the great Peasant Revolt swept the country and many of the nobility and clergy were killed, Wyclif was accused of inciting the people to insurrection. Discredited and condemned by the church at large, he died just before obeying a summons to Rome which would probably have resulted in his martyrdom. "Sacrilege"

was the term then applied to his great work of translating the Bible, but in the minds of the church today, John Wyclif is remembered as the "Morning-star of the Reformation", the man who first gave us the Word of God in the English language.

2'. Suggestions for the Use of this Material.

The life of John Wyclif is better adapted for use as reference material in connection with the coming of the English Bible than for story-telling as such. A unit of study on the history of the Bible, including the efforts of the church to prevent its use by common people, the various men who were instrumental in providing for its free circulation, and the work of Bible societies and the Gideon Association today might be launched at this time. Fascinating stories of people who risked their lives to give the Bible to us may be found.

In this connection a general survey could be made of the Book itself, covering such items as the number of books contained in it, the names of the books in order, and the various types of material found in them. These facts might be recorded on posters or perhaps in small booklets, using appropriate pictures wherever they are available. Biblical material relating to the use of the Scriptures might be added.

If possible, a trip should be made to a museum or to some private collection, that the children may see the various types of Bibles, the beautifully illuminated work of the monks, the jewelled covers of some editions, the hand-copied works, and the chained Bibles which were fastened to the pulpit lest any but the clergy should read

them. The class should also be encouraged to bring their own Bibles to school to gain familiarity in using them. Another related project might be the providing of Bibles, purchased with a special fund, for some institution or mission church where they are needed.

(d) Luther[1].

1'. Sketch of his Life.

A theological professor from Wittenberg was at Rome, visiting with deep reverence the memorials found there of hallowed scenes in the memory of the church. Yet even as he toiled dutifully on his knees up the Holy Stairs which tradition claimed Jesus' feet had climbed, the thought came to him, "The just shall live by faith". Throughout his stay at Rome he was increasingly impressed by the hollowness of a religion which preached salvation by means of works.

Six years later, Martin Luther nailed to the old wooden door of the Wittenberg church ninety-five theses setting forth the crystallization of the thoughts which had first come to him on the Holy Stairs - that pardon for sin cannot be bought from temporal authorities, and that only by faith in Christ can one be saved from the penalty of guilt.

It was a revolutionary thought to the world. The pope sent out a decree threatening Luther with excommunication unless he recanted within sixty days. The church waited for Luther's response, and saw the sky at Wittenberg lighted by a great bonfire, as Martin Luther

. . . . . .

1. Cf. Williston Walker: Op. Cit., pp. 215 ff.
   Cf. Ferdinand Piper: Op. Cit., pp. 265 ff.
   Cf. W. B. Forbush: Fox's Book of Martyrs, pp. 159 ff.

publicly burned the papal bull and with it a copy of Canon Law.

Ordered by the royal council at Worms to repent of his crime, Luther replied,

> "Unless I am commanded by scripture and reason, I cannot, dare not retract anything. Here I take my stand; I can do no otherwise: so help me God."[1]

The remainder of his life was spent in a valiant effort to purify the church of evils which had crept in through the indulgence system. Believing that the Bible in the hands of the common people would be the greatest instrument in accomplishing this purpose, Luther made a careful translation into popular German. Out of his fight for his convictions came the Reformation, the birth of the Protestant church.

2'. Suggestions for the Use of this Material.

Several different approaches might be used for presenting the life of Luther. As a writer of some of the greatest hymns of the church he is outstanding. As the one who was responsible, more than any other, for giving the Bible to Germany, his story might be linked with that of Wyclif, who preceded him. His life also presents thrilling possibilities for leading juniors to see the difference between hollow form and ceremony in worship, and a vital type of religion. Discussion of the verse, "The just shall live by faith," which started Luther on his reforming work, might lead juniors into the matter of the part "works" have in Christian life. In order to prevent

. . . . . .

1. W. B. Forbush: Fox's Book of Martyrs, p. 164.

their receiving an erroneous impression of the value of church ceremonies, the different sacraments and ordinances of the Protestant church should be explained.

Luther's hymns would probably be included in the hymn books made by the children, especially his "Cradle Song" and "A Mighty Fortress." Since the latter hymn was suggested by the forty-sixth Psalm, which was a particular source of strength to Luther, a study of this psalm might also be made.

(e) Teresa[1].

1'. Sketch of her Life.

A group of Spanish nuns were toiling along the rough highway to Burgos. Captivated by the vivacious charm of their leader, they were unconscious of the hardships of their pilgrimage until they reached a river, swirling over its banks in overflow. Dismayed, the nuns were about to retreat.

"Now then, my daughters, I will cross first; if I am drowned, you must on no account attempt it!" [2]

And with her characteristic laugh, Teresa, now a paralytic at sixty-seven, plunged into the waves and reached the other shore in safety.

The incident is typical of the woman. As a child, water - the sea, rivers, brooks, lakes, or wayside springs - had an irresistable

. . . . . .

1. Cf. F. W. Boreham: A Casket of Cameos, pp. 140 ff.
   Cf. P. A. Whyte: Thirteen Appreciations, pp. 11 ff.
   Cf. Saint Teresa: The Way of Perfection
2. F. W. Boreham: Op. Cit., p. 141.

fascination for her; as a beautiful girl, of noble family in the most romantic period of Spain, the thought of water took on a new significance for her. In a diary Teresa writes:

> "How often do I meditate on the living water of which our Lord spoke to the woman of Samaria! That story has a great attraction for me; and, indeed, so it had when I was a little child, though I did not understand it then as I do now. I had in my room a picture representing Jesus at the well. Underneath it was the inscription: 'Lord, give me this water.' I used to kneel down before the picture and pray much to our Lord that I, too, might drink of the wonderful water of which He was speaking."[1]

The prayer was granted, and as the woman of Samaria returned to tell the city of the living water which she had found, so Teresa began her ministry. Without losing any of the sparkling gaity that was hers, she dedicated herself to the gigantic work of purifying and expanding the Religious Houses of Spain. Under Luther's influence, reforming agencies were already under way in Germany and Switzerland but Spain was yet untouched. Journeying among the cloisters of her country, seeing ignorance, deceit, hypocrisy, and malice throughout the monastic system, she labored to effect reforms, not by revolutionary measures but by her example of penance and intercessory prayer.

Yet although her great purpose was to encourage the saintly life, Teresa did not ban merriment from her convents. Instead, she introduced the flute, cymbals, drum, and tambourine, encouraging her nuns to sing and worship with musical instruments.

By all the world she is known as Saint Teresa, by her own signature in her vast correspondence she is Teresa, the Sinner, and in

. . . . . .

1. F. W. Boreham: Op. Cit., p. 142.

this contrast the greatness of her spirit is revealed.

2'. Suggestions for Use of this Material.

As a story for girls, the life of Teresa could be adapted with much success. The buoyancy of her personality, which convent walls and toilsome journeys could not quench, makes her a figure to be admired and loved. Girls would be especially interested in the description of her youthful frivolity in a Spanish home as she tells the story in her autobiography.

With the life of Teresa, the story of Jesus at the well of Samaria[1] would, of course, be associated. Pictures of this incident, especially by Spanish painters would be of interest to the class in imagining which particular painting it was which hung in Teresa's room. Since she is preeminently recognized as a woman of prayer the class might read some of her prayers in "The Way of Perfection" and select one for use in class worship.

Having traced the story of the church progress through suffering and obscurity, through expansion and power, thence to formalism and superstition, whence it emerged at last in the new strength of the Reformation, the group will be prepared to join in a worship service using the theme of reverent loyalty. The hymn, "Faith of Our Fathers", might again be used as the center of worship, each verse being dramatized by a scene, or illustrated by a living picture from the history of the church. Scriptural passages chosen by the children to supplement each verse, as well as the Apostles' Creed, which the group might have learned in connection with their study of Athanasius, could also be used.

. . . . . .

1. John 4.

Summary

Throughout this chapter, the purpose, as stated, has been to illustrate methods of adapting church history content to the use of juniors. Because of its scope and complexity, the field of church history was divided into sections and from each period were chosen for study examples of outstanding church leaders by whose lives the church has been enriched. Since obviously it is impossible with so great a store of material to touch upon many of the characteristics of each age, the suggestion was made that in each period some one dominating theme be selected for emphasis and that all of the materials be related to that theme. In order to heighten this emphasis and to crystallize the results of the study of each period, brief suggestions for a worship service, centered about the same dominating theme, were included, to be used as a climax to each section of the work.

Although dramatization has been mentioned frequently among methods suggested for the use of materials, it is understood that no teacher would attempt to use this method with every character studied. Choice of activities must be governed largely by the nature of the group, by amount of time available, and by preceding activities. That juniors may grasp the idea of continuity in the development of the church, plans should be made near the beginning of the study for a final presentation of their work. By this means every lesson or activity would be considered as part of a unit; every play or tableau would be prepared in relation to its place in the finished

program. In some groups a pageant might be the form chosen for the final summarizing or climaxing session. Beginning with Paul, and closing with Luther or some other of the reformers, characters and scenes showing the progress of Christianity might be presented. Other groups might prefer to review their work by making a "movie" of church history. Pictures illustrating different phases of the church's development could be pasted into a long strip to make a "film", a news "reel" being added during the study of each of the four periods. As these scenes appear on the miniature screen in the final presentation, juniors might interpret them by means of hymns, scripture reading, or brief reviews of the stories. These are but two of the many possibilities for providing unity to the study. Another rather obvious one is the construction of a class book of church heroes.

Whatever unifying center of interest be chosen, whether it be class book, moving picture, pageant, or play, great care must be used to prevent these heroes of the church, interesting and stimulating as they are in themselves, from becoming isolated figures to the junior, with no relation to their period. To see clearly the course of a river one must stand above and look down upon it; to see the wonder of God's work in the midst of His people, one must be in a position to face the entire sweep of history and trace the growth of the church from generation to generation.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

Has church history any contribution to make to the development of the junior? If so, what use is being made of the opportunities presented in this field? What methods are best followed to attain results? These questions, raised in the introduction to this study, have been answered in the preceding chapters.

By a two-fold examination of church history content and of the junior himself it was found that the materials are closely related to the junior's natural interests in activity, in fact, in heroism and adventure. Also, the subject presents very definite possibilities for his development since through study of the historical growth of the church the child gains a deeper appreciation of it as an institution; he comprehends more clearly the implications of membership in this body, and the meaning of the forms connected with church worship; he realizes something of the gradual accomplishment of the divine purpose as it is worked out through human agencies; and finally, through his deepened faith and through seeing Christianity reflected in the lives of towering personalities he is inspired to daily living of a higher type.

An examination of present-day junior curricula for church history references, however, brought the conviction that very inadequate use is being made of this subject in the field of religious education today. Although facts and characters related to the progress of Christianity appear frequently for illustrative purposes, it was found that little attempt is being made to link these materials to the progress of the church.

A survey of approved teaching methods revealed further that those most suited to the junior age lend themselves readily to the study of church history. Within ecclesiastical records, apparently sterile and devoid of interest, abundant material for powerful stories awaits the story-teller's art. The lives of characters as thrilling as any contemporary heroes fairly cry out for dramatization. Endless possibilities for engrossing activities connected with church history provide opportunity for junior self-expression. Thus story-telling, dramatization, and the use of activities, methods outstandingly approved for junior work, were found to be the keys by which this treasure house of source materials may be unlocked.

In the light of these facts, portions of church history content were selected, and illustrative suggestions offered for the use of these materials by means of approved junior methods.

In conclusion, then, church history may be compared to a rare volume, each chapter filled with splendid possibilities for the junior's enrichment, but with pages yet uncut. It may be suggested therefore that teachers of religion avail themselves of the privilege of opening this book to juniors,

> "beseeching all . . . that shall see and read in this said book and work that they take the good and honest acts in their remembrance, and to follow the same. Wherein they shall find many joyous and pleasant stories and noble and renowned acts of humanity, gentleness, and chivalries."[1]

. . . . . .

1. Caxton: Preface to Le Morte D'Arthur by Mallory.

BIBLIOGRAPHY

BIBLIOGRAPHY

Church History

Boreham, Frank W., A Casket of Cameos; Abingdon Press, New York, 1924.

Cowan, Henry, Landmarks of Church History; Fleming H. Revell Company, New York, no date.

Farrar, Frederic W., Lives of the Fathers; Macmillan Company, New York, 1889.

Fisher, George Park, History of the Christian Church; Scribner, New York, 1904.

Flick, Alexander Clarence, The Rise of the Medieval Church; G. P. Putnam's Sons, New York, 1909.

Forbush, William B., Fox's Book of Martyrs; John C. Winston Company, Philadelphia, 1926.

Gieseler, Johann Karl Ludwig, A Compendium of Church History; T. and T. Clark, Edinburgh, 1853 - 1859.

Green, Samuel Gossel, A Handbook of Church History; The Religious Tract Society, 1904.

Joseph, O. L., The Historical Development of Christianity; Scribner, New York, 1925.

Mackay, Henry F. B., Saints and Leaders; Morehouse Publishing Company, Milwaukee, 1928.

McGlothlin, W. J., A Guide to the Study of Church History; George H. Doran Company, New York, 1914.

Nagler, Arthur Wilfred, The Church in History; Abingdon Press, New York, 1929.

Neander, Augustus, General History of the Christian Religion and the Church; Crocker and Brewster, London, 1872.

Piper, Ferdinand, Lives of Leaders of Our Church Universal; United Presbyterian Board of Publication, Pittsburgh, 1879.

Roberts, Alexander, and James Donaldson, The Ante-Nicene Fathers; Scribner, New York, 1903.

Rowe, Henry K., History of the Christian People; Macmillan Company, New York, 1931

Saint Teresa, The Way of Perfection; J. M. Dent and Company, 1901.

Schaff, Philip, History of the Christian Church; Scribner, New York, 1903.

Schaff, Philip, Nicene and Post-Nicene Fathers; Scribner, New York, 1902.

Spencer, Clarrissa Hale, Saints and Leaders; The Womans Press, New York, 1925.

Storrs, Richard Salter, Bernard of Clairvaux; Scribner, New York, 1892.

Walker, Williston, A History of the Christian Church; Scribner, New York, 1918.

Washburn, H. B., Men of Conviction; Scribner, New York, 1931.

Watt, Hugh, Representative Churchmen of Twenty Centuries; George H. Doran Company, New York, 1927.

Whyte, Alexander, Thirteen Appreciations; Oliphont, Anderson, and Ferrier, Edinburgh and London, no date.

Wimberly, C. F., Beacon Lights of Faith; Revell Company, New York, 1929.

Religious Education

Acheson, Edna Lucile, Construction of Junior Church School Curricula; Bureau of Publications, Teachers' College, Columbia University, 1929.

Betts, George Herbert, The Curriculum of Religious Education; Abingdon Press, New York, 1924.

Betts, George Herbert, and Marion O. Hawthorne, Method in Teaching Religion; Abingdon Press, New York, 1925.

Brockway, Meme, Church Work With Juniors; The Judson Press, Philadelphia, 1923.

Bryant, Sara Cone, How To Tell Stories To Children; Houghton Mifflin Company, Boston, 1905.

Carrier, Blanche, How Shall I Learn To Teach Religion? ; Harper Company, New York, 1930.

Cather, Katherine Dunlap, Story Telling for Teachers of Beginners and Primary Children; Caxton Press, New York, 1921

Chave, E. J., The Junior; Life-Situations of Children Nine to Eleven Years of Age; University of Chicago Press, Chicago, 1925.

Danielson, Frances W., and Jeanette Perkins, Teaching Without Textbooks; The Pilgrim Press, Boston, 1930.

Deseo, Lydia G., and H. M. Phipps, Looking at Life Through Drama; Abingdon Press, New York, 1931.

Dewey, John, Democracy and Education; Macmillan Company, New York, 1920.

Earhart, Lida B., Types of Teaching; Houghton Mifflin Company, New York, 1915.

Eggleston, Margaret W., The Use of the Story in Religious Education; George H. Doran Company, New York, 1920.

Esenwein, V. Berg, and Marietta Stockard, Children's Stories and How To Tell Them; The Home Correspondence School; Springfield, 1919.

Ferris, Anita B., Following the Dramatic Instinct; The Board of Foreign Missions and the Women's Board of Foreign Missions - Presbyterian Church, Copyright by Missionary Education Movement, New York, 1922.

Hartman, Gertrude, and Ann Shumaker, (editors), Creative Expression; Progressive Education Association, Day Company, New York, 1932.

Horine, John W., Inspirational Prose Quotations; Cokesbury Press, Nashville, 1932.

Horne, Herman Hurrell, Story Telling, Questioning, and Studying; Macmillan Company, New York, 1916.

International Council of Religious Education, A Description of Curricular Materials.

Koontz, I. M., Junior Department Organization and Administration; Otterbein Press, Dayton, 1922.

Littlefield, Milton S., Handwork in the Sunday School; New York, Sunday School Commission, New York, 1908.

Lotz, Philip Henry, Current Weekday Religious Education; Abingdon Press, New York, 1925.

Lyman, Edna, Story Telling; A. C. McClurg and Company, Chicago, 1923.

May, William J., Bible Stories and How To Tell Them; Cokesbury Press, Nashville, 1930.

Mearns, Hughes, Creative Power; Doubleday, Doran and Company, Garden City, 1929.

Miller, Elizabeth Erwin, The Dramatization of Bible Stories; The University of Chicago Press, Chicago, 1918.

Miller, Elizabeth Erwin, Dramatization in the Church School; The University of Chicago Press, Chicago, 1923.

Powell, Marie Cole, Junior Method in the Church School; Abingdon Press, New York, 1931.

Price, J. M. et al, Introduction to Religious Education; Macmillan Company, New York, 1932.

St. John, Edward Porter, Stories and Story-Telling in Moral and Religious Education; The Pilgrim Press, Boston, 1910.

Vieth, Paul H., Teaching for Christian Living; Bethany Press, St. Louis, 1929.

Welty, Ivan R., Sir Gregory's Lamp; Abingdon Press, New York, 1929.

Whitely, Mary T., A Study of the Junior Child; The Westminster Press, Philadelphia, 1923.

Wood, W. Carlton, The Dramatic Method in Religious Education; The Abingdon Press, New York, 1931.

Church School Curricula

Abingdon Series

Frayser, Nannie L., Followers of the Marked Trail; Abingdon Press, New York, 1921.

Hanson, Helen P., Travel Book for Juniors; Abingdon Press, New York, 1923.

Hutton, Jean G., Our Wonderful World; Abingdon Press, New York, 1927.

Lambertson, Floyd W., Rules of the Game; Abingdon Press, New York, 1920.

Moody, Mildred O., Tales of Golden Deeds; Abingdon Press, New York, 1923.

Whitley, Mary Theodora, Boys and Girls in Other Lands; Abingdon Press, New York, 1924.

Beacon Series

Cobb, Cora,Stanwood, God's Wonder World; Beacon Press, Boston, 1918.

Sunderland, Jabez T., The Bible and the Bible Country; Beacon Press, Boston, 1928.

Vail, Albert R., and Emily M., Heroic Lives; Beacon Press, Boston, 1927.

Christian Nurture Series

God's Great Family; National Council of Protestant Episcopal Church, Morehouse Publishing Company, Milwaukee, 1925.

Church Worship and Membership; National Council of Protestant Episcopal Church, Morehouse Publishing Company, Milwaukee, 1924.

The Christian Seasons; National Council of Protestant Episcopal Church, Morehouse Publishing Company, Milwaukee, 1924.

International Series

Baldwin, Josephine L., Hero Stories and Being Heroic; Graded Press, New York, 1928.

Hawthorne, Marion O., At Work in God's World; Graded Press, New York, 1928.

Jones, Mary Alice, Jesus and His Helpers; Graded Press, New York, 1928.

Westminster Series

Trout, Ethel Wendell, Jesus the Light of the World; Westminster Press, Philadelphia, 1924.

Trout, Ethel Wendell, Stories of the Beginnings; Westminster Press, Philadelphia, 1923.

Trout, Ethel Wendell, The Rise and Fall of the Hebrew Nation; Westminster Press, Philadelphia, 1924.