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SUITABILITY OF A STUDY OF THE LIFE OF SAINT PAUL  
FOR THE CHRISTIAN EDUCATION OF JUNIORS

by

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A Thesis

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## INTRODUCTION

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## INTRODUCTION

### A. The Statement of the Problem

In the field of Christian Education much attention has been given recently to the study of the child. Formerly there was little consideration of the adaptability of Biblical materials to the child's interests and needs. Religious instruction was largely material-centered. But with the new emphasis on the importance of experience-centered curricula there has been an attempt to discover the most suitable materials for meeting the life situations of the child. Therefore, in Christian education there is the problem of the selection of Biblical materials according to the needs of specific age groups.

One who knows growing boys and girls has said that "there is a natural inclination for all sorts of 'spontaneous' expression, and that opportunity for it is taken if not given".<sup>1</sup> The writer might well have been thinking specifically of the junior age group for if the junior child is not directed, he will choose activities which are interesting to him and yet which may have no constructive value. The result is a program of wasted

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1. Niebuhr, Hulda: Ventures in Dramatics, p.x

energy on the part of both the leader and the child. It is a real challenge in Christian education to enlist the junior child in spontaneous activities which are interesting to him and which at the same time are purposeful. Might not this challenge be related to the matter of the selection of suitable Biblical materials?

The problem of this thesis will relate to the suitability of Biblical materials for the junior child. The term "junior child" will refer to the child of nine, ten, or eleven years of age. Since the life of Paul is commonly used in a study with juniors, the Biblical materials relating to Paul's life, including parts of his letters, will be examined in order to discover if they are adaptable to the needs and interests of the junior child.

#### B. The Plan of Procedure

The suitability of any unit of study is determined by the needs of the age group for which it is intended. Therefore, it will be the first problem to study the nature and interests of the junior child which will in turn be a basis for determining his needs. This study will be made from two angles: first, to determine the educational needs of the junior child, and second, to determine his religious needs. An evaluation of the objectives stated by the International Council of Religious Education should be made in order to determine



how they anticipate the discovered needs of the junior child. These needs and objectives can then be an adequate basis for judging the suitability of a study of the life of Paul for the Christian education of the junior child. Having determined the suitability of a study of the life of Paul, there can be projected certain approaches to the study which will take into account the nature and needs of the junior child. Materials may then be suggested for the enrichment of the planned study.

#### C. The Sources of Data

The materials used in the development of this thesis are of two sources, those relating to the psychology of the junior child and principles of Christian education, and those relating to the life of Paul. The latter sources will include Biblical material and units of study relating to Paul's life and, also, material which has been written about him.

CHAPTER I

A STUDY OF THE JUNIOR CHILD  
IN RELATION TO HIS EDUCATIONAL NEEDS.

CHAPTER I  
A STUDY OF THE JUNIOR CHILD  
IN RELATION TO HIS EDUCATIONAL NEEDS

A. Introduction

Some one has asked concerning the junior, "What manner of child is this?" What enters into his experience? What are his interests? What are his needs? Miss Overton claims that

"We are what our natures allow us to be..... If the teacher takes into consideration the spontaneous interests of different stages of development and exposes these interests or tendencies to the right kind of stimuli, they will secure such a natural response as will make the process of learning an easy and natural one."<sup>1</sup>

In order to determine the proper educational procedure with the junior child, it is necessary to know his nature. For the sake of convenience these tendencies which are particularly pertinent to his educational needs will be examined here. Those tendencies which are related to his religious needs will be a problem of the next chapter. The procedure of the present discussion will involve three considerations: (1) an analysis of the nature of the junior child, (2) the interests of the junior child which grow out of these natural tendencies, and (3) the educational needs as determined by the nature

. . . . .

1. Overton, G.S.: Drama in Education, pp. 73,74

and interests of the junior child.

## B. The Nature of the Junior Child

Although every child of junior age is different, there are certain tendencies common in the experience of all. A discussion of some of these experiences will be a basis for discovering certain needs which will determine an educational approach for the program of Christian education.

### 1. Imagination

The imagination is important as a means of training for it precedes creative work. It allows the child to live in the world in which books and pictures take him. All children are imaginative. To many there is no distinction between the land of make-believe and the land of reality. For juniors this distinction is becoming a little more clear than in earlier years. Dorothy Wilson claims that at the ages nine and ten, imagination is no longer boundless, that experience of life has limited it, and that the distinction between the real and the ideal worlds is becoming clearer.<sup>1</sup>

### 2. Imitation and Hero-worship

Because the junior is an imitator, he enters

. . . . .

1. Cf. Wilson, D.F.: Child Psychology and Religious Education, p. 152

sympathetically into the experiences of others.

Kirkpatrick calls it the idealistic type of imitation in which the child no longer imitates the acts of persons but rather their qualities.<sup>1</sup> According to Overton, it is deeper than mere imitation: "it is not so much concerned with the act as with the 'feel'. Not the outer act but the inner spirit is what the child desires to represent or to possess".<sup>2</sup> Weigle claims that the boy is a hero-worshiper because "he loves strength and courage, manliness and truth, not in and for themselves, but for what they actually accomplish in the person of one about whom achievement casts its glamor".<sup>3</sup>

### 3. Curiosity

Interest and attention are partly dependent upon the natural tendency to investigate the unknown. Kirkpatrick says that curiosity of itself is sufficient motive for advancing on any new field of knowledge.<sup>4</sup>

### 4. Activity

There is no age group which expresses itself in so abundant activity as the junior age. The junior has become somewhat skillful in both physical and mental

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1. Cf. Athearn, W.S.: The Church School, p. 122

2. Overton, op. cit., p. 56

3. Weigle, L.A.: The Pupil and the Teacher, p. 46

4. Cf. Forbush, W.B.: Child Study and Child Training, p. 110

activities so that his mechanical and artistic production show a real technique. At this period activity "reaches its highest point. It grows more and more purposeful.... and, if properly directed and given free expression, becomes the most potent force for training.."1

#### 5. Gregariousness

Gregariousness is prominent at the junior age. It is recognized that the junior seeks companionship. This age has been called the close of the period of

"competitive socializing when the sharp corners of individuality are to a considerable extent rubbed off or suppressed, and the individual is made to conform to the rule of social life....Only through companionship with those like himself can the child learn the mutual laws of sympathy, ridicule, rivalry.."2

#### 6. Emotions

The emotions might well be discussed in this connection. However, since they have special significance in the religious life of the child, the discussion will be included in relation to that field.

#### 7. Summary

The analysis of the junior child has revealed that he is imaginative, that he imitates, that he is a hero-worshiper, that he is curious, active, and gregarious.

. . . . .

1. Baldwin, J.L.: The Junior Worker and Work, p. 20
2. Kirkpatrick, E.A.: Individual in the Making, p. 166

### C. The Interests of the Junior Child

There are many interests which all juniors share. Forbush states that they "spring out of one's inmost nature and affect all he knows and does".<sup>1</sup>

#### 1. Reading

For the junior the world of books is wide open. Reading is one of his major interests. Through reading the tendency to imitate historic characters rather than acquaintances rises from thirty-five to eighty percent.<sup>2</sup> Juniors like story books, history, biography, books of travel, and in general books in which things happen. Thus, "it would look as though books of adventure were especially sought after, those with some magic or impossible element in them... stories of exploration, of war and fighting".<sup>3</sup> Concerning this strong interest in books Sully says,

"We cannot understand the fascination of a story for children save by remembering that for their young minds, quick to imagine and unversed in abstract reflexion, words are not dead thought-symbols, but truly alive and perhaps 'winged' as the old Greeks called them."<sup>4</sup>

The geographical and historical background which has been laid in the public school curricula for the child of the junior age, contributes to a deeper appreciation and understanding of the type of book suggested above.

. . . . .

1. Forbush: op. cit., p. 110

2. Cf. Baldwin: op. cit., p. 20

3. Whitley, M.T.: A Study of the Junior Child, p. 71

4. Sully, James: Studies of Childhood, p. 55

Furthermore, the appreciation of time has become more developed in this period than ever before so that chronological sequence has come to have more meaning.

This interest in reading is closely associated with the junior's natural characteristics of imagination and imitation. He lives in the world of the story or the biography which he is reading, and perhaps even identifies himself with its acts and emotional experiences.

## 2. Dramatics

Dramatics is related to several tendencies of the junior child. Motor activity is the great drive in dramatics; desire for approval is involved; imagination and imitation are important factors; and gregariousness is the urge which helps to lead the junior child to dramatic expression. "Because the heroic is so real to him and because of his own motor-mindedness," says Miss Powell, "the average child of this age feels himself capable of any degree of heroism."<sup>1</sup> Of all the natural characteristics which are involved in the dramatic interest, it is the play instinct which makes dramatics so interesting.

## 3. Play

It has already been stated that the junior age is a time of great activity. Play is a natural release

. . . . .

1. Powell, Marie C.: Junior Method in the Church School, p. 39



for this abounding energy. Baldwin records these remarks of persons who were watching several junior children at play:

"'Did you ever see a more serious crowd in your life?'.....

'They do act as if their very lives depended on their finding those rabbits.'

'I have often wondered why children are so almost solemn when they play and have about concluded that it is because play is the real life of a child, and all the rest is more or less artificial.'"<sup>1</sup>

Collecting is one of the chief play interests. It has been estimated that ninety percent of children collect something. Miss Powell calls it

"the age-old story of a boy's pockets. One can never foretell what objects will be considered desirable. It may be stones or shells, stamps, samples of advertised commodities, including samples of patent medicines.."2

Games at this age involve great competition in which each hopes to out-pitch or to out-run the other. The aim is speed and accuracy more than it is ease and grace.

#### 4. Exploration

The junior displays a remarkable tendency to investigate the unknown, that is, to discover the how and why and what of things. Curiosity is the basic principle in this tendency. Manipulation is one phase of exploration and is expressed in the desire to build and

. . . . .

1. Baldwin: op. cit., p. 25

2. Powell: op. cit., p. 41

experiment with pulleys and waterpower and other things that work. Girls, too, like building activities. This tendency to explore the unknown lures the junior to make interesting trips and to take long hikes. Dewey says that "liberty for the child is a chance to test all impulses and tendencies in the world of things and people in which he finds himself".<sup>1</sup> The tendency to explore is the foundation for the new practice in education of allowing a group of children to work out a problem of discovery by going to all available sources: library, museum, woods, and factory.<sup>2</sup>

#### 5. Group Activity

Many of the interests of the junior child involve group activity, such as games, drama, exploring, and the like. The "gang" or "bunch" has a powerful influence over the junior, "stronger, at times, than home or community, than parent or teacher".<sup>3</sup> The junior is not far from that early adolescent period in which

"the plays are predominantly team games, in which the individual is more or less sacrificed for the whole, in which there is obedience to a captain, in which there is cooperation among a number for a given end.."<sup>4</sup>

. . . . .

1. Dewey, John: Schools of To-morrow, p. 361
2. Edna Bonser recognizes this interest in juniors in her book, The Golden Rule City
3. Powell: op. cit., p. 38
4. Hall, G. Stanley: Youth: Its Education, Regimen, and Hygiene, pp. 83, 84

## 6. Summary

This study reveals that the interests of the junior child are reading, dramatics, play, exploration, and group activity. The entire analysis reveals a close relationship to his natural characteristics. Because something is known now of "what manner of child" the junior is, the educational needs may be determined, for his interests are a guide to quick and effective ways of learning.

### D. The Educational Needs of the Junior Child

#### 1. Directed Interests

Since the junior child has so many interests there is danger of their being allowed to develop without control. Mary Whitley realizes that collecting is a dominant interest among children and that it has great educative value if guided but is useless and wasteful if unguided. She claims, also, that the feeling of ownership may foster criminal tendencies if used as a motive but develops responsibility if trained.<sup>1</sup> With the many interests of the junior comes, also, the danger of presenting to the child so great a variety of unrelated and conflicting impressions and experiences as to make a unified program difficult. There is the danger of

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1. Cf. Whitley, Mary, in O'Shea, M.V., ed.: The Child: His Nature and Needs, p. 51

overcrowding the leisure time with so many activities that the physical and spiritual vitality of the next generation is apt to be impaired.<sup>1</sup> "It is impossible to feel calm, trustful, considerate of others way inside of oneself when one's body is rushing hectically from pillar to post."<sup>2</sup> Thus, there is a need for a program of directed interests in which all the activities will be unified.

Closely associated with the matter of directed interests is the matter of motivated activities, those which grow out of practical situations and needs. The problem of drudgery loses itself when strong motives are established. As an illustration, Forbush writes that

"Instead of 'exercises', children may write real letters;....instead of laboring over adult textbooks they may write, illustrate and bind small, childlike readers and geographies of their own."<sup>3</sup>

## 2. Supervised Reading

The child of the junior age is in his habit-forming years. Since that which he reads makes such a strong impression upon him, it is essential that he be helped to a right selection of reading. Even if the

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1. From a conversation with Mrs. Ruth Humble, Supervisor of week day religious education for the Central Committee of the Five Boroughs, New York, N. Y.
2. Powell, Marie C.: Junior Method in the Church School, p. 16
3. Forbush, W.B.: Child Study and Child Training, p. 114

"world of books is wide open", the junior does not discriminate, for he has not yet formed his ideals, nor set his standards, nor acquired a taste for any special kind of reading. Bruce Barton claims that

"There are in the world few things more awe-inspiring than the enormous power that lies hidden between the covers of books.....A ragged, soiled life of Lincoln drops into the hands of a lad whose eyes have never risen beyond the foothills that encompass his little town - and a new statesman is born..... Upon the answer that we make to boys and girls who say, 'What shall I read?', may hang the destinies of a city or state."<sup>1</sup>

### 3. Experience in Dramatics

It has already been pointed out that dramatics gives an opportunity for living over again the lives of great men and women. There are many other values to be obtained from this experience. There is in it an opportunity to make choices, to obtain comprehensive understanding of the lives and situations of other people and, therefore, to establish more sympathetic attitudes toward them. The modern dramatic method involves many useful activities - the staging, lighting, the making of scenery, and even the creation of the play itself. This, of course, necessitates going to all available sources of information in order that the manners, costumes, customs, and other details properly interpret the message of the production. A dramatic project is a valuable group

. . . . .

1. Quoted by Baldwin, J.L., in *The Junior Worker and Work*, p. 148

activity. It is widely agreed, furthermore, that the preparation for the play is far more valuable than the final production. Thus, we conclude that the junior child needs experience in dramatics.

#### 4. Experience in Play.

G. Stanley Hall claims that

"Play is motor poetry. Too early distinction between play and work should not be taught. Education perhaps should really begin with directing childish sports aright. Froebel thought it the purest and most spiritual activity of childhood, the germinal leaves of all later life."<sup>1</sup>

This attitude is basic in modern educational philosophy. It is no longer true that school-time is all work-time. Dr. Swift has expressed this attitude thus:

"A concept of education as motivated by the real and present interests of children and as realized through the doing, with adult help, of vitally interesting things is, in many modern schools, making the spirit and fascination of play the chief motivating and integrating factor in learning."<sup>2</sup>

#### 5. Individual Consideration

Each junior child is an individual person having an environment and inheritance different from every other junior child. Perhaps he appreciates poetry only because

. . . . .

1. Hall, G. Stanley: Youth: Its Education, Regimen, and Hygiene, p. 113
2. Swift, Arthur, L.: "The School and Children's Leisure", in Religious Education, Feb., 1932, p. 126

it is read and loved in the home. The educator is not interested in the child's conforming to type, for "to discern the potential qualities of different lives - that is the infinitely varied and perplexing, yet fascinating task which parents, pastors, and teachers have to meet".<sup>1</sup> Dr. Coe proclaims that "Every child is a candidate for personality".<sup>2</sup>

#### 6. Summary.

In this study it has been found that the junior child has an imagination, that he is an imitator and a hero-worshiper, that he is curious, active, and gregarious. It was further discovered that certain interests were related to these characteristics such as reading, dramatics, play, exploration, and group activities. On the basis of these characteristics and interests certain educational needs were determined. The junior needs to have opportunity for those activities which are related to his interests. His interests should be directed. His reading should be supervised. He needs dramatic and play experiences. He should be regarded as an individual. All of these factors are fundamental principles which should be valued in an educational approach.

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1. Peabody, F.G.: The Religious Education of an American Citizen, p. 169
2. Quoted by Powell, Marie, C.: Junior Method in the Church School, p. 44

CHAPTER II

A STUDY OF THE JUNIOR CHILD  
IN RELATION TO HIS RELIGIOUS NEEDS



CHAPTER II  
A STUDY OF THE JUNIOR CHILD  
IN RELATION TO HIS RELIGIOUS NEEDS

A. Introduction

The first chapter of the present thesis involved an analysis of those characteristics and interests of the junior child which determine his educational needs. This analysis established a basis for setting up standards of education through which the needs of the junior child could be met. These standards will prove valuable in planning a program of Christian education. There are some which have a definitely religious significance which were not discussed in relation to the junior's educational needs. A clear view of the religious possibilities of the junior child as are determined by his nature indicate to what extent the junior child is capable of Christian experiences. Therefore, it is the purpose of the writer to consider the characteristics and interests of the junior child from a religious point of view in order that his religious needs may be determined.

The problem is not only to determine the religious needs of the junior child but also to plan for meeting these needs in a program of Christian education. This planning involves, first of all, a set of clearly defined objectives to be realized in such a program.

Objectives have been proposed by the International Council of Religious Education which suggest desired outcomes for a program of Christian education for children. Since these objectives have been generally accepted by many denominations and by such religious educators as Paul Vieth, they will be evaluated in order to determine to what extent the needs of the junior child can be met by following them.

The problem then is twofold - (a) to determine the religious needs of the junior child and (b) to determine objectives of a program of Christian education which will meet these needs. Other aspects of the program will be considered in another chapter.

#### B. Religious Characteristics and Interests of the Junior Child

In planning a program of Christian education for the junior child it is important to know how far he is able to enter into a religious experience. It is the problem here to relate the characteristics and interests of the junior child to the field of Christian education, not only those which were discussed in chapter one, but also those which have a more definitely religious significance.

## 1. Religious Consciousness

Coe expresses the common opinion of many writers in stating that there is no question about the "naturalness of religion".<sup>1</sup> In attempting to determine to what extent a child's religious consciousness is a natural experience, Bovet has made a study of deaf and dumb children. He tells of Ballard who, before he had any lessons, began to ask how the world came into being,<sup>2</sup> and of Helen Keller who at the age of ten asked, "Who made the sky, the sea, and everything?"<sup>3</sup>

It is very easy to awaken in a child a sense of gratitude to the Heavenly Father.<sup>4</sup> Athearn claims that even if a child were left to itself, it would create a personal God.<sup>5</sup> Bovet attributes the child's conception of God as Father to the religious sentiment which the child has for its parents. His attitude is expressed by a boy who claimed that he commenced his religious life by adoring a living God in the person of his parents.<sup>6</sup>

. . . . .

1. Coe, G.A.: A Social Theory of Religious Education, p. 141
2. Cf. Bovet, Pierre: The Child's Religion, p. 61
3. Ibid., p. 64
4. Cf. Coe: op. cit., p. 143
5. Cf. Athearn: The Church School, p. 125
6. Cf. Bovet: op. cit., p. 90

Bovet quotes another as saying,

"Is religion anything other than filial piety, which, linked in the first instance to a visible mother and father, soars later towards the heavens - even to the invisible Father of the human family?"<sup>1</sup>

Coe attributes the fatherhood conception to the child's own parental instinct. "Only in and through some human godlikeness that sustains what is parental in us", he says, "does any of us know the Father."<sup>2</sup>

Thus it is obvious that the religious consciousness as described here has a significance in the religious experience of the junior child.

## 2. Religious Fellowship

The junior child prefers to be with other children rather than to be alone. Coe's social theory is dependent upon the gregarious nature of children. In fact he attributes the religious life of a child not to any religious instinct but to acquired habits of response to "the every day human relations of the child".<sup>3</sup>

There is perhaps no phase of the junior's religious life which may not be touched in group activities. Forbush states that "It is probably from the gang that most boys learn to codify their conduct."<sup>4</sup>

. . . . .

1. Quoted by Bovet: op. cit., p. 25

2. Coe: op. cit., p. 145

3. Ibid., p. 141

4. Quoted by Weigle, L.A.: The Pupil and the Teacher, p. 45

Weigle suggests that

"With this awakening of social instincts..... there comes into the child's life a new moral force..... He has entered into a new social order of his own, and its laws become his standards of right and wrong."<sup>1</sup>

Miss Whitley points out also the importance of religious fellowship as a means of developing capacity for social sharing.<sup>2</sup> The group, furthermore, demands the individual's loyalty,<sup>3</sup> and permits wholesome cooperation.<sup>4</sup> It is thus clear that the junior's interest in group activity can be closely related to religious attitudes and conduct. The value of such group activities, as games and dramatics, has already been pointed out. There must not be a failure to recognize the value of group discussions. Because the junior is "becoming more reticent about giving expression to the important under-the-surface feelings and thoughts",<sup>5</sup> there is danger in overlooking the value of group discussions in which the junior feels more free to express himself.

### 3. Religious Ideals Embodied in a Hero

The junior child has come to have a clearer distinction between the real and the ideal. He has departed from the world of the fanciful. Now he enters

. . . . .

1. Weigle: op. cit., p. 45

2. Cf. Whitley, M.T.: A Study of the Junior Child, p. 149

3. Cf. Hartshorne, Hugh: Childhood and Character, p. 97

4. Cf. Ibid., p. 106

5. The International Curriculum Guide: Book II, p. 185

the field of imagination only through real persons of adventure. To these persons he shows the greatest loyalty. King claims that "With the child the emphasis is not on the copying of ~~the~~ character, but on the attainment of certain experiences that comes through the copying or imitating".<sup>1</sup> But courage and honesty considered abstractly are not of themselves interesting or acceptable to every junior child. He needs to experience the "concrete acts of heroes who have won their admiration. It is not their qualities but their deeds that appeal to the responsive and alert minds of these children".<sup>2</sup> The junior may not love a person for his goodness but he can learn to love goodness because he honors the deeds of the person.<sup>3</sup> It is, thus, the problem of the Christian education of juniors to lead the child to recognize and admire Christian virtues as embodied in worthy deeds and to help him transfer his admiration for worthy deeds into action.

#### 4. Capacity for Conversion

The same instinct which takes the junior into the group, forces upon him the necessity of organization. If he has not learned to recognize the necessity of

. . . . .

1. Quoted by Wilson, D.F., in Child Psychology and Religious Education, p. 41
2. Hartshorne: op. cit., p. 105
3. Cf. Weigle: op. cit., p. 48

obedience to authority in the home, he learns it in the group. Even in group games he has come to want to play by rules.

The junior age is a time when there is a feeling of unrest and lack of harmony within the child. Whitley calls it a sense of guilt and sin.<sup>1</sup> Athearn claims, however, that there is no struggle but only a sense of inadequacy and incompleteness.<sup>2</sup>

These two characteristics, obedience to authority and a sense of inadequacy, seem to make a natural basis for a commitment to some higher authority in whom the sense of inadequacy can lose itself. If a junior child has grown up in a Christian environment so that he never has known himself as being other than a Christian,<sup>3</sup> he may be able to make a definite decision at this age. Starbuck and Hall have shown that there is a sharp rise in the number of conversions about the eleventh year.<sup>4</sup> Even though there are more conversions in the adolescent years, the junior age can be a time of definite preparation.

## 5. Emotions

Awe, reverence, admiration, gratitude, and love are typically religious emotions. Miss Whitley

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1. Cf. Whitley: op. cit., p. 141

2. Cf. Athearn: The Church School, p. 126

3. Cf. Coe, G.A.: A Social Theory of Religious Education, p. 145

4. Cf. Wilson: op. cit., p. 146

explains that juniors experience wonder mostly in the form of curiosity, and awe in the sense of respect before the mysterious and unknown.<sup>1</sup> There are aesthetic emotions with which the junior responds to beautiful architecture, painting and music. The emotion of sympathy with suffering is perhaps stronger in girls than in boys.<sup>2</sup> All of these emotions contribute to the religious life of the junior child.

#### 6. Summary

The analysis above has revealed that the junior child is prepared for spiritual experience. He has a religious consciousness; he can accept God as his Father; he enjoys religious fellowship; he can recognize religious virtues as they are embodied in persons whom he admires; and he has begun to feel a need for some higher power in his life.

#### C. The Religious Needs of the Junior Child

The preceding discussion has brought attention to the religious characteristics and interests of the junior child which reveal his "natural capacity for entering into the great and fundamental motives of the

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1. Cf. Whitley, M.T.: A Study of the Junior Child, p. 139
2. Cf. Ibid., p. 141



Christian religion.....and therefore a natural basis for Christian education".<sup>1</sup> The capacity for Christian experience must be related to definite needs in order to form a clear basis for determining specific objectives. These needs will be formulated here.

### 1. Religious Experience

The physical and mental make-up of juniors is not antagonistic to the purposes of Christian education except in certain anti-social tendencies which come from bad habits already formed.<sup>2</sup> Boys and girls cannot be blamed for these tendencies if society does not provide proper motives and frequent opportunities to act upon them. In the Christian education program there should be opportunity for the child to express his deeper spiritual feelings. Because the junior child has abounding energy, it is a temptation to overemphasize "experience involving physical activity and a failure to note evidences of the more elusive but very important experiences which are of a different type".<sup>3</sup> There should be opportunity, certainly, for religious expression. Whether activities are physical or mental it is important to realize that "Teaching in childhood, if only words are employed, is as good as

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1. Coe: op. cit., p. 147

2. Cf. Hartshorne, Hugh: Childhood and Character, pp. 110, 111

3. The International Curriculum Guide, Book II, p. 185

thrown away. What the child experiences, he knows".<sup>1</sup>

Furthermore, if Christian education takes advantage of the great possibilities which lie in the last years of childhood for developing the religious life, the junior should be guided into an understanding of God as Father.

## 2. Christian Group Fellowship

According to Coe's social theory, religion is not apart from life relationships which give him an opportunity to react in a religious way.<sup>2</sup> All group experiences are life relationships. They give an opportunity for practice in sharing, cooperating, and making choices.

Some of the group interests which are especially appealing to juniors have already been mentioned. Because of his interest in dramatics, there should be opportunity for dramatic expression in which the junior can relive the great experiences of Christian literature and at the same time have to regard the interests and rights of those with whom he works. Living-out a story in play is preparation for life itself. The junior's interest in play affords an opportunity in Christian education to teach

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1. Mumford, E.E.R.: The Dawn of Religion in the Mind of the Child, p. 51

2. Cf. Coe, G.A.: A Social Theory of Religious Education, p. 141

wholesome competition and cooperation to each member of the group. Miss Whitley says,

"Through the experiences shared in common, the motives, the interests felt by all, the work done together towards a common goal, is developed the capacity for being rooted and grounded in love, for that social sharing which marks the citizens of God's kingdom."<sup>1</sup>

### 3. Christian Example

It has been shown how the junior child builds up ideals or heroes to whom he shows loyalty. Athearn points out that "The church must assist in the formation of these ideals by bringing before the child the lives of God's noblemen of all ages".<sup>2</sup> In Bible history the junior child can see not only what great men have achieved, but how they acted under different circumstances and how God's approval rested on those men who used their talents and energy to benefit their fellow men.<sup>3</sup> It is therefore important that Christian education provide opportunity for juniors to know and appreciate the lives of some of the great Christians of history. Such character studies will be examples of Christian living and will serve to guide and stimulate the junior in his Christian living.

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1. Whitley: op. cit., p. 142

2. Athearn: The Church School, pp. 122, 123

3. Cf. Ibid., p. 124

#### 4. Bible Study

It was noted that one of the major interests of the junior child is in reading. Although his reading tastes have not been firmly established, he has begun to have a special interest in books of travel, exploration, biography, and poetry. Such a period in childhood is a great challenge to Christian educators when they realize the possibility of this interest leading the junior child to love the travel, exploration, biography, and poetry of Biblical literature such as will give to him an understanding of and a desire for the Christian life.

#### 5. Commitment to Christ

It has been seen that the junior age is a time when the child seeks to come under authority of some higher power and, furthermore, a time when he finds something lacking in himself. It is therefore a great opportunity and a great responsibility for the Christian church to lead the junior child into such a knowledge and love of Christ that will lead him to commit his life to Him.

#### 6. Worship Experience

The Christian education program should include worship experience in which the junior child may have an opportunity to express his love and his need before God. Emotions of awe, reverence, gratitude, and love, of which the junior is capable, will have opportunity to express themselves.

## 7. Summary

The religious characteristics of the junior child establish a natural basis for Christian education because they determine his religious needs. The discussion above revealed that the junior child needs experience in religious activities, Christian group fellowship, Christian example, Bible study, opportunity for commitment to Christ, and worship experience.

### D. Objectives for the Christian Education of the Junior Child

The religious nature of the junior child has revealed definite religious needs which must be met in a program of Christian education. Before considering what materials are suitable for the junior program, it will be well first to examine specific objectives relating to the Christian education of the junior child.

The International Council of Religious Education has set up objectives for the Christian education of children and has related these specifically to the junior child. An examination of these objectives will determine whether their fulfillment will meet the religious needs of the junior child and thus be a test for the suitability of a study of the life of Paul for juniors.

The following are the objectives:

1. "Religious education seeks to foster in juniors a consciousness of God as a reality in human experience, and a sense of personal relationship to him."<sup>1</sup>
2. "Religious education seeks to develop in juniors such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to love for him and loyalty to him and his cause, manifesting themselves in daily life and conduct."<sup>2</sup>
3. "Religious education seeks to foster in the junior a progressive and continuous development of character in harmony with the teaching and example of Jesus."<sup>3</sup>
4. "Religious education seeks to develop in the junior the ability and disposition to help make the ideal of the fatherhood of God and the brotherhood of man a reality in his own world."<sup>4</sup>
5. "Religious education seeks to develop in the junior the growing ability and disposition to participate in the organized society of Christians - the Church."<sup>5</sup>
6. "Religious education seeks to lead the junior into a Christian interpretation of the life of the universe; the ability to see in God's purpose and plan a life philosophy built on this interpretation."<sup>6</sup>
7. "Religious education seeks to effect in the junior the assimilation of the best religious experience of the race, as effective guidance to the present experience."<sup>7</sup>

. . . . .

1. The International Curriculum Guide, Book II, p. 210
2. Ibid., p. 212
3. Ibid., p. 213
4. Ibid., p. 217
5. Ibid., p. 220
6. Ibid., p. 222
7. Ibid., p. 223

The Curriculum Guide has pointed out a number of points involved in each objective which are helpful in attaining definite aims.

1. "Religious education seeks to foster in juniors a consciousness of God as a reality in human experience, and a sense of personal relationship to him."<sup>1</sup>

God reveals Himself in history, in the lives and achievements of great men and women, in religious services and fellowship, in the Bible, and in the life and teachings of Jesus. Therefore, the junior must be guided in discovering God through these various ways. Although he is limited in his ability to understand the nature of God, the junior can be guided to respond to the love shown by the Heavenly Father with attitudes of dependence, trust, gratitude, and eagerness to know and carry out His plans. The junior can be led to respond to God's love in happy worship experiences, in practicing love by serving others, and in displaying the right conduct in work and play.<sup>2</sup> Thus, the junior's need for religious experience is partially met in the fulfillment of this objective.

2. "Religious education seeks to develop in the juniors such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to love for him and loyalty to him and his cause, manifesting themselves in daily life and conduct."<sup>3</sup>

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1. The International Curriculum Guide, Book II, p. 210
2. Cf. Ibid., pp. 210, 211
3. Ibid., p. 212

To fulfill this objective the junior must be led to appreciate Jesus as the best example of the most perfectly lived life, to love Him, and to accept and follow Him. For the junior to accept Jesus he must be led to accept His principles and to apply them in daily life.<sup>1</sup> The fulfillment of this objective contributes to the junior's need for religious experience.

3. "Religious education seeks to foster in the junior a progressive and continuous development of character in harmony with the teachings and example of Jesus."<sup>2</sup>

The junior must be led to discover his failures and to feel a desire to overcome them. If there is real sorrow for sin, the junior will feel a desire to seek God's forgiveness and His power as revealed through Christ to help him do the right. This is closely related to the junior's need for opportunity to commit himself to Christ. The junior must learn to think out moral and religious situations. He should have opportunity to participate in life situations by which he may have actual experiences in Christian living. He should have opportunity to become acquainted with persons whose lives are in harmony with the teachings of Jesus. This point is closely related to the junior's hero-worship. There should also be opportunity for carrying out projects of service. The junior should desire to lead

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1. Cf. The International Curriculum Guide: pp. 212, 213

2. Ibid., p. 213



others to appreciate Jesus and His plan of living. Toward the end of the Junior period he should be able to interpret for himself and for others what it means to be a Christian.<sup>1</sup>

4. "Religious education seeks to develop in the junior the ability and disposition to help him make the ideal of the Fatherhood of God and the brotherhood of man a reality in his own world."<sup>2</sup>

The junior must learn respect for other persons. When he comes to feel a responsibility for the happiness and comfort of others, he will show it by such actions as fair play and sharing. This objective is particularly suitable to keep in mind in relation to the junior's need for Christian group fellowship. He should be able to criticize conduct with the view of improving it. By means of historical and geographical facts it is possible to enlarge the junior's conception of God as Father of all men who in turn are brothers in Him regardless of race.<sup>3</sup>

5. "Religious education seeks to develop in the junior the growing ability and disposition to participate in the organized society of Christians - the Church."<sup>4</sup>

To achieve this objective the junior child must realize that the purpose of the church is to learn more about God's will. There should be a friendly feeling among all groups and persons in the church. The junior should come to feel that he is a part of that church group in

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1. Cf. The International Curriculum Guide: pp. 213-216

2. Ibid., p. 217

3. Cf. Ibid., pp. 218, 219

4. Ibid., p. 220

order that he may want to participate in the worship and Christian fellowship and, in general, to increase the effectiveness of the church. This objective should be kept in mind also in relation to the need for Christian group fellowship.

The junior has a right to understand the symbols and traditional customs of the church. Gradually he will come to feel that because he is a member of the church he has a responsibility for the upbuilding of the kingdom of God.<sup>1</sup> This objective has an important relation to the junior's need for opportunity for commitment to Christ.

6. "Religious education seeks to lead the junior into a Christian interpretation of life and the universe; the ability to see in God's purpose and plan a life philosophy built on this interpretation."<sup>2</sup>

This objective can be met by helping the junior in answering questions regarding evil, suffering, and life in order that he may come to have faith in the love and spiritual laws of God, by developing faith that right will conquer and a determination to do right in spite of the consequences, and by helping him to accept the Christian interpretation of life after death.<sup>3</sup>

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1. Cf. The International Curriculum Guide, pp. 220-222
2. Ibid., p. 222
3. Cf. Ibid., p. 222

7. "Religious education seeks to effect in the junior the assimilation of the best religious experience of the race, as an effective guidance to the present experience."<sup>1</sup>

This objective may be fulfilled by leading the junior into an appreciation of the Bible as the religious experience of the race and as the only record of Jesus who was a member of that race and was familiar with the Hebrew writings. The junior should learn to go to the Bible for help in his problems. In this respect the objective might well be used to meet the need for Bible study. Through Bible study the junior may be led to religious materials such as stories, songs, and pictures in light of their contributions for solving problems and enriching his life. He should become acquainted with religious literature of other races, not only for its contribution to solving problems, but also in order to appreciate one step toward the realization of the brotherhood of man. The junior will need to appreciate also the work of Christ's followers today.<sup>2</sup>

It is evident that the objectives, in general, aim to build up the junior spiritually, morally, socially, and intellectually. Furthermore, they are suitable for meeting those needs of the junior child which have been discovered.

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1. The International Curriculum Guide, p. 223
2. Ibid., pp. 223, 224

### E. Summary

In this study it has been found that the junior child is capable of entering into religious experience, that group situations afford good opportunities for religious experiences, that the junior's religious ideals are most often embodied in the concrete acts of persons for whom he comes to have a great admiration, that the junior age is a likely time for religious conversions, and that the junior's emotions contribute to his religious experience. These religious characteristics and interests of the junior child have revealed the following needs which must be met in the program of Christian education: need for experience in religious activities, need for Christian group fellowship, need for examples of Christian living both in persons with whom the junior comes in contact and in heroes of history, need for Bible study, need for opportunities in which the junior may commit himself to Christ and show a loyalty to Him in all situations, and a need for opportunities for worship experiences. In order to plan a program of Christian education which would meet these needs, the objectives were examined which relate to the Christian education of juniors. It was found that those objectives which are suggested by the International Council of Religious Education were closely related to the discovered needs of the junior child and that in fulfilling those objectives, the

religious needs of the junior could be met.

Thus, knowing the religious interests and needs of the junior child, and realizing, too, that the stated objectives take care of those interests and needs, there is then an adequate basis for testing the suitability of a study of the life of Paul in the Christian education of the junior child.

### CHAPTER III

THE SIGNIFICANCE OF A STUDY OF THE LIFE OF PAUL  
FOR MEETING THE NEEDS OF THE JUNIOR CHILD

## CHAPTER III

### THE SIGNIFICANCE OF A STUDY OF THE LIFE OF PAUL FOR MEETING THE NEEDS OF THE JUNIOR CHILD

#### A. Introduction

The first two chapters of this thesis revealed the outstanding characteristics, interests, and needs of the junior child, and the possible objectives to be used in the Christian education of the junior child. It is the next problem to discover a few of the ways in which a study of the life of Paul can fulfill the stated objectives.

Christian education, as the term signifies, is related both to the field of education and to the field of religion. The junior child is a personality having only one set of tendencies. But for convenience, his educational and religious needs have been discussed separately. Therefore, the suitability of the study of the life of Paul will be considered first in relation to the junior's educational needs and then in relation to his religious needs.

#### B. The Study Related to Educational Needs

##### 1. The Need for Directed Interests

An earlier study pointed out the junior's need for directed interests. There is a danger that the junior child become involved in too many unrelated

experiences because he is active and because he has a great variety of interests. Any biographical study can be a unity in which all of the various activities and interests are considered in relation to their bearing on the life of the person concerned. In a study of the life of Paul the junior's interests can be directed in such a way as to make every part purposeful and suited to his needs and aptitudes. In this respect the study is suitable to use in the program of Christian education for juniors.

## 2. The Need for Supervised Reading

The junior child has not formed fixed tastes for reading although he has begun to show an interest in history, biography, and books of travel. The life of Paul contributes splendidly to all of these types. It is a fascinating history of early missionary endeavors which were an outgrowth of the early Christian church, it is the biography of a great Christian leader, and it is a romance of travel. However, the teacher has more to do than merely to place the materials in the hands of the junior. He must be guided to particular passages. He must learn where to go to find other materials which will throw light upon the subject he is studying. The alert teacher will recognize special fields of interest which she must use in stimulating the pupil to further study and thus open up a broader field of reading from which his tastes



can be determined.

There is, of course, the cultural value to be obtained in the knowledge of Bible literature. If the experience which the junior has had under supervision has been a happy one, there will not only be the value of the experience itself, but also the value which it has had in creating a desire for further Bible study.

Therefore, since the Biblical materials relating to the life of Paul conform to the type of reading which is appealing to juniors, it is appropriate that it be used as a study for juniors.

### 3. The Need for Dramatic Experience.

The first chapter of this thesis revealed the fact that the junior child has a real interest in and ability for dramatic production. Edland claims that

"Dramatization includes all the powers of the child, and with the choice of right subject material assists in the development of his whole growth, mental, physical, emotional, spiritual, moral and aesthetic, making of the child a complete unit."<sup>1</sup>

Dramatization secures a natural response. Its ability to utilize the child's own nature justifies the use of dramatics in the education of the junior child. The

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1. Edland, Elizabeth: Children's Dramatization, p. 6

important problem then is the choice of the right subject material.

The principle of selection may be embodied in the following points: (a) activity, (b) moral soundness, (c) content within the experience of the children who dramatize it,<sup>1</sup> and (d) unusual situations. The writer feels that the life of Paul embodies all of these principles. Furthermore, it is rich in human interest which in itself is a powerful and fascinating appeal in dramatic production.

A few of the educational values to be obtained from dramatizing the life of Paul are suggested in the following:

(1) Acting out the life of Paul makes more lasting impression than learning through seeing or hearing.<sup>2</sup>

(2) Informal dramatizing affords abundant opportunity for initiative and choice.<sup>3</sup>

(3) In representing the characters of Paul and his associates in drama there is opportunity for character building and personality development.

(4) The character of Paul can be more fully appreciated by the junior child when he is able to place

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1. Cf. Miller, E.E.: Dramatization in the Church School, p. 57

2. Cf. Edland: op. cit., p. 5

3. Cf. Miller, E.E.: The Dramatization of Bible Stories, p. 12

him in his natural setting and when he understands the customs of Paul's time.<sup>1</sup> To discover these details of Paul's life will involve the junior child in a study of customs and geography which will contribute to his general at-homeness in Biblical literature.

(5) Scripture memorizing becomes purposeful in dramatics. Passages which the child can learn so easily at the junior age may stay with him through life.

(6) Dramatizing incidents in the life of Paul can have the effect of lifting them out of the casual connections and giving them vital meaning for daily lives.<sup>2</sup>

(7) Drama has its origin in the instinct of worship<sup>3</sup> and reverence and can, therefore, be used for presenting worshipful experiences.

(8) Detailed study which dramatization necessitates is an opportunity for well learned lessons.

These values give an important place to the dramatic approach in the Christian education program. It is, therefore, significant that the life of Paul lends itself to dramatic production.

#### 4. The Need for Experience in Play

There have been earlier references to the

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1. Cf. Wood, W.C.: The Dramatic Method in Religious Education, p. 72
2. Cf. Benton, R.B.: The Bible Play Workshop, p. 16
3. Cf. Overton, J.S.: Drama in Education, p. 21

junior's interest in play activities. The Christian education program cannot make too early a distinction between play and work, but, rather, in so far as it is possible allow work to be carried on in the spirit of play. A study of the life of Paul is certainly adaptable to play activities. The making of maps and note books, costuming, constructions, field trips, and many other activities which have been mentioned may be useful, not for their own sakes but as means to an end. They can contribute in the spirit and fascination of play as motivating factors for religious experience. By careful guidance a map project relating to Paul's journeys can grow into religious experiences such as missionary activities, worship, sharing, and cooperating.

##### 5. The Need for Individual Consideration

A study of the life of Paul affords opportunity for individual consideration. Paul's life is related to such a variety of interests that every child who studies his life can find an interest of his own. There are songs, ships, games, bonfires, mobs, and court scenes. There are tentmakers, silversmiths, travelers by night, messengers carrying letters, sorcerors, and soldiers. There are women and children. There are mountains and cities and empires. The alert teacher can discover moments of excited interest and lead the child from that into further study. When he becomes an authority in his special field, he can

report to the rest of the group. The great variety of experiences in handwork, research, discussion, and worship which may grow out of a study of the life of Paul gives opportunity for the teacher to encourage special abilities. Thus, it is evident that a study of the life of Paul takes into account the individual interests and capacities of the junior child.

#### 6. Summary

Since a study of the life of Paul meets the educational needs of the junior child, as suggested above, it is a suitable study to use in the Christian education of the junior child.

#### C. The Study Related to Religious Needs

##### 1. The Need for Religious Experience

A study of the religious consciousness of the junior child revealed that he has a natural capacity for entering into religious experience. This gives to Christian education the opportunity and responsibility of furnishing the junior child with opportunity for religious experiences.

The writer suggests that the study of the life of Paul affords many opportunities for the junior child to act in a religious way. The following suggest experiences by which he may be led into religious experiences

through contact with Biblical materials:

- (1). Sharing  
Gifts Carried to the Judaeen Church  
Acts 13:44-51.  
Lydia's Hospitality Acts 16:13-15.  
Dorcas' Charity Acts 9:36
- (2). Prayer  
Preparation for the First Missionary Journey  
Acts 13:1-3.  
Sabbath Day in Philippi Acts 16:13-15.
- (3). Praise  
Prison Songs Acts 16:23-34.
- (4). Forgiveness  
Return of Onesimus Philemon
- (5). Baptism  
Saul's Baptism Acts 9:10-16.
- (6). Hatred of Sin  
Saul's Consenting Acts 7:55-60.  
Elymus' Hindering Acts 13:6-12.
- (7). Missions  
The Call of Paul and Barnabas Acts 13:1-3.  
Vision at Troas Acts 16:9,10.

In all of these incidents there is danger of the junior child's being interested in the story and missing the underlying message. The teacher has a great responsibility for leading the child to see how God is revealed in the lives and achievements of the men and women of this period. Through a better understanding of the meaning of sin the junior can come to recognize when he does wrong, to seek God's forgiveness, and to ask His help in doing right. Paul's zeal for mission work can lead the junior to an enlarged conception of the Fatherhood of God by the fact that it acknowledges that He is Father of all people

regardless of race. It is evident that through religious experiences which are possible in a study of the life of Paul there is opportunity for fulfilling the objectives for the Christian education of the junior child, particularly the first, third, and fourth objectives.<sup>1</sup>

## 2. The Need for Christian Group Fellowship

It was shown that group activities afford a splendid method of teaching because the junior likes to work within the group and because cooperative effort makes learning more effective than individual effort. The problem here is to see how group activities which are related to a study of the life of Paul meet the need for Christian group fellowship by affording opportunities to react in a religious way and how these activities prepare the junior for participation later in the larger fellowship of the Christian group.

The life of Paul gives opportunity for the group to have actual experiences in Christian living. When a map is to be prepared by the group, or a note book, there is the necessity of consideration by each individual for the rights and abilities of the others. Any such group project involves the wholehearted cooperation of each member. The explanation of the dramatic method in chapter four will show how each individual must conform to the

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1. See pages 33-39

rule of social life and have regard for the abilities and rights of others. The junior discovers that every person cannot be the leading character. There is a splendid opportunity here for the junior to learn to criticize conduct with the view of improving it.

Some of the incidents of Paul's life concern group fellowship and are, therefore, patterns for Christian fellowship in the junior group. The incident of Paul and Barnabas being sent to the Judaeian church with special offerings, related in Acts 11:27-30, can have real meaning for the junior group which is stimulated to a like project. The Antioch prayer-meeting, described in Acts 13:1-3, can easily grow into a worship service, for the junior will feel that he, too, must have God's care and guidance. It will be much easier for him to enter into prayer and discussions with those of his own age than with adults to whom he cannot so easily expose his deeper thoughts. Furthermore, selection of songs can be made according to the experience and understanding of the junior. Paul's references to games (I Cor. 9:24-27, Phil. 3:14, and II Tim. 2:5) afford a splendid carry-over for group games which, when properly directed, teach honesty, consideration, and wholeheartedness.

Thus, it is evident that a study of the life of Paul is suitable for meeting the need for Christian group fellowship and that in meeting this need there is practice



in right conduct and relationships toward other persons. The friendly feeling within the junior group, also, the worship and discussion experience can easily carry over and effect proper participation later in church fellowship. Such practice is closely related to the stated objectives.<sup>1</sup> The first, third, fourth, and fifth objectives are more specifically related to Christian group fellowship than are the others.

### 3. Need for Christian Example

Children are influenced by adults far more than is ordinarily supposed. The teacher's own example speaks louder than her words. The heroes of history are the patterns for many lives.

The need for Christian example can be met in the example of Paul. It has been found that the junior is a hero-worshiper. The person for whom he has come to have great admiration becomes his pattern of conduct. This imitation is not so much of character as of attainment of experiences. Yet there is, perhaps unconsciously, an imitation of attitudes also. Because of Paul's heroic attainments in the face of difficulties, he is a hero to the junior child. Paul would probably not at first be honored for his virtues or for his relation to Christ for Whom he lived. However, as suggested above, the junior will come

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1. See pp. 33-39

to have honor for these qualities because he honors Paul's attainments. The junior who admires Paul for returning to the cities where his life had been threatened will come to recognize that it is for a burning love for Christ and His kingdom that Paul made the sacrifice. The junior who marvels at Paul's quickness in throwing off the viper will come to realize that Paul had placed himself in God's providence and care. From Paul's life it is evident that God's providence does not always keep a person out of difficulties. But the junior will see how Paul acted as a Christian under all circumstances, standing for Christian principles in the face of grave dangers to his own life. ✓ He will come to realize that Paul could do this because of his relation to Christ.<sup>1</sup>

✓ It is thus evident that a study of the life of Paul contributes to the junior's need for Christian example. In meeting this need there is, furthermore, an important bearing on the objectives for the Christian education of the junior child. Certainly there is opportunity for experiencing a consciousness of God as revealed in the lives of others, persons whose lives are in keeping with the teachings of Jesus. In this respect there is particular fulfillment of the first and third objectives.<sup>2</sup>

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1. See Phil. 4:13
2. See pp. 33-39

#### 4. Need for the Opportunity for Commitment to Christ

An earlier discussion pointed out that the junior has learned to recognize the necessity for obedience to authority and that he, furthermore, feels in himself an inadequacy to cope with the temptations which come to him. Therefore, in Christian education the junior should be led into a fellowship with God which will prepare him to acknowledge Christ as Saviour and Friend.

The problem here is to see whether the life of Paul is a suitable study to prepare the junior for accepting Christ. ✓ The junior can see how Paul's conversion, described in Acts 9:2-8, resulted in a changed life. He can be led to realize that the same Christ who lived in Paul seeks to live in every heart today. There are certain incidents in the life of Paul which will come to have more meaning when the child is older but which may be used, nevertheless, to broaden the junior's understanding of the religious experience of conversion. The following passages suggest a few subjects which the junior is able to understand to a certain degree and which are related to the experience of becoming a Christian.

##### (1) Conversion

Saul's Conversion Acts 9:2-8.

The Jailor's Conversion Acts 16:23-34.

##### (2) Baptism

Saul's Baptism Acts 9:10-16.

(3). Holy Spirit  
Second Missionary Journey Acts 16:6,7.

The junior will find much in Paul's life which is challenging to a prospective Christian, especially those incidents which showed how he remained steadfast in spite of difficulties. The Epistles offer much to an understanding of Christ's principles. When the junior understands these and accepts them, there is the problem of his applying them in daily life, which as has already been suggested can be done in part in the experiences of the group working together. It seems justifiable, then, to say that a study of the life of Paul is suitable in many ways for preparing the junior child to accept Christ as a Saviour and to apply His principles in daily life. To prepare the child for this is also fulfillment of certain objectives of Christian education, particularly the second and third.<sup>1</sup>

5. Need for Opportunities for Worship

The junior's emotional nature is a basis for worship response. His feeling of dependence, as indicated above, is a motive for worship. Group fellowship is an easy and natural avenue for worship experience.

✓ The life of Paul stimulates worship because of the many incidents and teachings related to it which are

. . . . .

1. See pp. 33-39

worshipful. Incidents of prayer and praise have been mentioned. Those times when the Lord spoke to Paul, related in Acts 9:4-6 and 27:23,24, are useful in teaching about worship. Every lesson in the study of Paul can find its climax in worship whether it be planned and formal or worship which has found need for expression because of certain things which have grown out of the discussion of the lesson. God is able to reveal Himself not only in the life of Paul, but also in the fellowship of the junior group as it works together in all of the activities related to the study. In this respect worship fulfills the first objective for the Christian education of the junior child. It also contributes toward fulfilling the fifth objective<sup>1</sup> by preparing the junior for participating in the church service.

#### D. Summary

In this discussion it has been found that a study of the life of Paul is suitable for meeting the educational needs of the junior child. It provides opportunities for directing his interests into useful activities, for giving him reading experience which will enlarge his interest for Bible study, for useful dramatic experience, for experience in play, and for directing

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1. See pp. 33-39

individual interests. It was found, also, that the study can be used in meeting the religious needs of the junior child, for it provides opportunity for religious experience and Christian group fellowship. It teaches Christian living through the example of Paul and of Christ. It prepares the junior to commit himself to Christ. It gives opportunity for worship experience. Thus, it is evident that the life of Paul is a suitable study for meeting the educational and religious needs of the junior child.

## CHAPTER IV

### SUGGESTIONS FOR TEACHING THE LIFE OF PAUL IN THE CHRISTIAN EDUCATION OF THE JUNIOR CHILD

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### SUGGESTIONS FOR TEACHING THE LIFE OF PAUL IN THE CHRISTIAN EDUCATION OF THE JUNIOR CHILD

#### A. Introduction

The preceding chapter showed how the life of Paul could be used as a suitable study for meeting the needs of the junior child. It will be the problem of this chapter to suggest ways of enlisting the interest of junior children and ways of using materials related to the study. Suggestions may be taken according to the specific interests and needs of the group for which they are to be used.

#### B. Concerning Approaches

Mrs. Barbour writes of ten boys who were bent over their Bibles. One of them exclaimed, "Here fellows, here's something'll get 'em. '..... they stoned Paul and dragged him out of the city.'" Why were these boys so interested in their study? They had "adopted" a class of boys in Syria. Now they were writing a biography of Paul's life in the form of a journey. They planned to send this to their class in Syria and had selected Paul because he was one of the greatest men who had come from Syria. By the end of the year the boys had read a number of descriptions of the countries where Paul worked, the book of Acts, and many of Paul's letters. It was the boys'



intention to prove to their adopted class that Paul was a great Syrian in order to make it clear what sort of man a country most needs. They had found keen interest in the study because they were finding in it an answer to a difficulty they were eager to solve. It had forced their attention to the real message of the Bible.<sup>1</sup>

The leader who plans to use the study of Paul's life with juniors, is rewarded if she can arouse in the group some interesting problem such as has been described. There are many things related to the life of Paul such as bonfires, mobs, soldiers, ships, and earthquakes which are appealing to juniors and which can be used as points of approach to the study. The success of the study in a measure depends on the interest which is created in the group before there is any reference to the Biblical materials.

#### C. Concerning the Use of Materials

There are a great many available materials which may be used in a study of the life of Paul. The teacher should be careful in selecting and using these, realizing that they are not an end in themselves, but a means to an end, which is the fulfillment of the objectives for the Christian education of the junior child.

. . . . .

1. Cf. Barbour, D.D.: Making the Bible Desired, pp. 4,5

The suggestions here may be taken according to the needs of the group with which the study is made.

### 1. Pictures

Pictures make a great appeal to the junior because they show the concrete. The junior likes particularly those pictures which show action and which portray real people in real situations. There are available a great many pictures relating to the life of Paul.<sup>1</sup> Some of these have little artistic value but may be used to illustrate the costumes and life of the time in which Paul lived. Others are useful for stimulating the junior to visualize the incidents which they are studying. Still others have a value for the religious message which they contain. Pictures of ruins such as <sup>these</sup> of the Colosseum or the Acropolis at Athens have a value in stimulating the imagination and in making the incidents related to them seem very real. Steamship and tourist agencies can be consulted for pictures and information which would make an imaginary trip more interesting.

### 2. Maps

Geography and history courses in the public schools afford the child of the junior age a general background and interest for Biblical study relating to

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1. See Appendix, pp. 78-86

the early Christian world. This fact furnishes a valuable point of contact in a study of the life of Paul since the junior is thus able to place the incidents of the study in their correct setting.

It has been found that the junior likes to make things. Map studies relating to the life of Paul can be made very helpful in fixing in mind the incidents of Paul's life. One leader enlisted great enthusiasm with her group by using a large floor map made of discarded paper bags from the dry cleaners. This map was unfolded and laid out on the floor at each session. The girls made dolls with pipe stem cleaners. These represented the characters of Paul, Barnabas, Priscilla, and others. The boys made little boats, cutting the pieces from fruit crates with coping saws. At each session the characters of the story were taken from place to place as the lesson proceeded. Stand-up pictures of churches were pasted on the map at appropriate places.

It is unfortunate that many of the maps which are inserted with lesson materials relating to the life of Paul have his missionary journeys already traced. This leaves no necessity for the junior's referring to Biblical material in order to map out these journeys for himself. A map which outlines the Mediterranean countries and does not make any reference to places provides a greater incentive for investigation and gives

the junior an opportunity to use what knowledge he has concerning these countries. There is value in each junior's making his own map from a large one on the wall. A map could easily be traced from an atlas and duplicate copies made with the hectograph for each member of the group. Then, as the child proceeds in his study of Paul's life, he can indicate Paul's travel from place to place on his own map. These activities can become only "busy" activities. But if they are used to make Bible study more real and vivid, and if they can be worshipful Christian group experiences, they will be fulfilling a few of their possibilities in Christian education.

### 3. Reading Materials

Portions from the book of Acts and Paul's letters furnish the Biblical materials which were examined in relation to this thesis. It is possible to study the life of Paul by studying the book of Acts as a whole, starting from the beginning and continuing through to the end. Although such a procedure would be a very natural approach to a study of Paul's life, there is an advantage in starting with Paul's life and then referring back into earlier parts of the book, to Paul's letters, and even to the Gospels, since the junior needs to go to them for explanation and enrichment. For instance, the junior cannot appreciate fully the life and message of Paul

without understanding its relation to the ascension of Christ which is recorded in the first chapter of Acts. The Jewish customs which Paul observed and his relation to the law would take the junior into the study of the early Old Testament writings. The Psalms might be studied in connection with the midnight song service which Paul and Silas held in the Philippian jail. It is thus evident that a study of the life of Paul can easily lead into a study of other parts of the Bible.

Several units have been prepared recently on the life of Paul which are adapted for use with juniors.<sup>1</sup> In an examination of these the leader may find valuable suggestions which may be used according to the needs and interests of his group.

A great deal has been written on the life of Paul which contributes to an understanding of his message and the time in which he lived. If the leader can read some of these materials, he is better able to lead his group into a richer study.

#### D. Concerning Dramatics

##### 1. Method

Of the various types of dramatics which can be used with the junior group, story playing seems a particularly suitable approach in studies relating to

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1. See appendix, p. 88

the life of Paul. As will be shown, its value lies not so much in the achievement of the final production as in the experience of producing. The various steps in the process of story playing as suggested by Miller<sup>1</sup> may be briefly described in the following:

- (1) The story is selected which involves action, has a clearly marked succession of events, and is within the range of the children's comprehension.
- (2) The story is told by the leader in such a vivid and appealing way that the children can easily separate it into scenes.
- (3) The story is separated into scenes by the children who determine the number, location, and details of each.
- (4) The class decides what should take place in each scene. Characters are chosen to act out one of them.
- (5) The players act out the scene in the way in which they think it should be done, expressing themselves in their own words.
- (6) Group discussion led by the teacher brings forward suggestions for improvement which may be carried out by newly selected characters until each scene has been played several times and each child has had an opportunity to understand the entire story and the relationship of the various parts to the whole.
- (7) If the story is to be played before parents and friends, parts are assigned only a short time before the performance and the presentation considered with little more importance than a rehearsal.

. . . . .

1. Cf. Miller, E.E.: The Dramatization of Bible Stories, ch.II

## 2. Procedure and Values

There are many incidents in the life of Paul which are suitable for dramatization. In describing a typical dramatic procedure relating specifically to the life of Paul, the reader can recognize a few possibilities and values of this approach in the program of Christian education for juniors.

The story selected for this explanation is the account of Paul's visit to Philippi which is recorded in Acts 16:9-40. After the leader tells the story, he may lead the juniors to suggest a theme for the story. "How Paul Acted as a Christian" might be a suitable theme. It might be developed in such points as the following:

- (1) Paul obeyed the call.
- (2) Paul worshiped on the Sabbath.
- (3) Paul fought against sin.
- (4) Paul praised God when in trouble.
- (5) Paul told people what to do in order to be saved.
- (6) Paul stood up for his rights.
- (7) Paul comforted his friends.

If these points are listed on the blackboard, they will suggest possible scenes to show how Paul acted as a Christian. It is evident that time limits the number of scenes which can be portrayed in one class period. It is possible to select one or two scenes and have the rest told in prologue and epilogue. In this story the

incidents leading up to the prison scene could be told briefly by one of the children. This would give splendid practice in story telling and would necessitate the child's going to the Biblical account in order to improve his first attempt. The scene in prison at midnight presents a very dramatic situation. The lighting effects could be easily managed by the junior boys. The property could be made in a few minutes if the materials are planned for ahead of time. Rumbling off stage, a door pushed open, and the cardboard stocks suddenly collapsed would give the effect of an earthquake. There is a splendid opportunity for Bible study here. As the children realize their own words are inadequate, they go to the Biblical account to learn the exact words. Such a motive makes memorizing easy. In order to select a suitable song for Paul and Silas to sing, the juniors can be led to study certain Psalms. The scene reaches a definite climax when the jailor is converted and goes to get the rest of his family. The second and last scene presents a necessary contrast to the first - the scene of Paul and Silas in the home of Lydia where there is much rejoicing over the conversion of the jailor's family. The scene could close with a Psalm of praise in which all of the children might join as the curtains are drawn.

This dramatization might easily lead into a study of the Epistle to the Philippians. Since its



theme is closely related to Christian living, a scene might be incorporated in the dramatization suggested above. It could have its setting in Paul's prison where he is writing the letter. Or it might show Paul's friends listening to the letter as it is being read.

There are several things which the leader should keep in mind when using the story playing approach. Before planning the scenes of any story, he will need to decide on a single purpose or theme to be carried out. This will necessitate selection of materials of the story so that there will not be a jumble of ideas but parts which are all related to the single theme. If the leader is careful in using suggestions and questions, he can lead the junior children to develop the scenes very much as they are previously planned. But he will let the juniors feel that it is their own play.

One of the finest values of story playing is the opportunity it gives for group discussion. In relation to the story just described there is opportunity to talk of such things as sin, conversion, salvation, baptism, and worship. As the children talk of these impersonally in relation to the scenes which they are creating, there will be an unconscious influence over their own attitudes and conduct. The discussions can bring out not only what Paul did, but why he did it. In evaluating Paul's Christian qualities, the children

learn to know what it is to be a Christian. They come to realize that it was because Paul was filled with the Holy Spirit that he was able to dare so much. They will see, too, that Paul loved not his own life. In acting out the incidents which reveal these qualities, the junior receives practice in Christian living.

In story playing the leader will keep in mind certain objectives<sup>1</sup> which will determine his procedure. Playing the story of "How Paul Acted as a Christian" gives opportunity to lead the junior to see God revealed in the life and deeds of Paul and to express the consciousness which he feels by worship experiences. The character of Paul shows itself to be in harmony with the teaching and example of Jesus. In this respect Christ also becomes an example to junior children. Story playing is one of the many group experiences which gives opportunity for juniors to practice the right conduct in the organized society of Christians which is a part of the church. It has already been pointed out that story playing gives opportunity for study of the Bible which is an account of the best religious experience of the race.

#### F. Summary

Suggestions have been made in this chapter concerning available materials and methods of approach

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1. See pp. 33-39

relating to the study of the life of Paul. In offering these suggestions there has been an attempt to keep in mind the interests and needs of the junior child. Special attention was given to the use of pictures, maps, and source books because of the relative importance of these materials in the Christian education of juniors. Since dramatics involve so many interests of the junior child, special attention was given to the dramatic method in order to show how these interests could be used in a study of the life of Paul. A typical lesson was described in detail which was intended to be only suggestive of the many possibilities relative to the use of the dramatic method in the study of the life of Paul.

CHAPTER V  
GENERAL SUMMARY AND CONCLUSIONS

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### GENERAL SUMMARY AND CONCLUSIONS

#### A. Restatement of the Problem

At the outset of this study it was noted that in recent years much importance has been given to experience-centered curricula which attempt to meet the needs and interests of the age group for which they are intended. In Christian education there is the problem of selecting Biblical material which is experience-centered and which is suited to the junior child. In the light of this problem a specific study has been made to determine the suitability of the life of Paul for meeting the needs of the junior child.

#### B. Findings and Conclusions

Before attempting to judge the suitability of any such Biblical study, it was necessary to consider the junior child himself. This was done in chapters one and two. There was first the analysis of his nature, interests, and needs as related to the field of education, which determined certain educational approaches to the religious program. In the second chapter a similar study was related to the religious needs of the junior child. When both educational and religious needs were fully defined, there was then an adequate basis for judging the suitability

of the study of the life of Paul for meeting these needs.

The analysis showed that the needs relate in general to both group and individual experiences, especially to experiences in play, dramatics, and reading. The junior's religious nature and interests revealed his need for Christian group fellowship, Christian example, opportunities for Bible study, commitment to Christ, and worship experiences.

An evaluation was made of the objectives stated by the International Council of Religious Education. This evaluation revealed that many religious needs were anticipated in the objectives and that in their fulfillment these needs could be met. Knowing the interests and needs of the junior child, there was then an adequate basis for testing the suitability of a study of the life of Paul for the Christian education of the junior child. Each need was considered separately. Furthermore, each discussion suggested how certain objectives might be met through meeting the need.

First, it was found that a study of Paul's life could meet the need for directed interests. This could be done through certain activities which are interesting to the junior and which, at the same time, have religious value. It was then found that the study could lead the junior into such a happy experience, that it would give him a desire for further Bible study. There could also be

dramatic and play experiences which effect not only knowledge but attitudes and conduct as well.

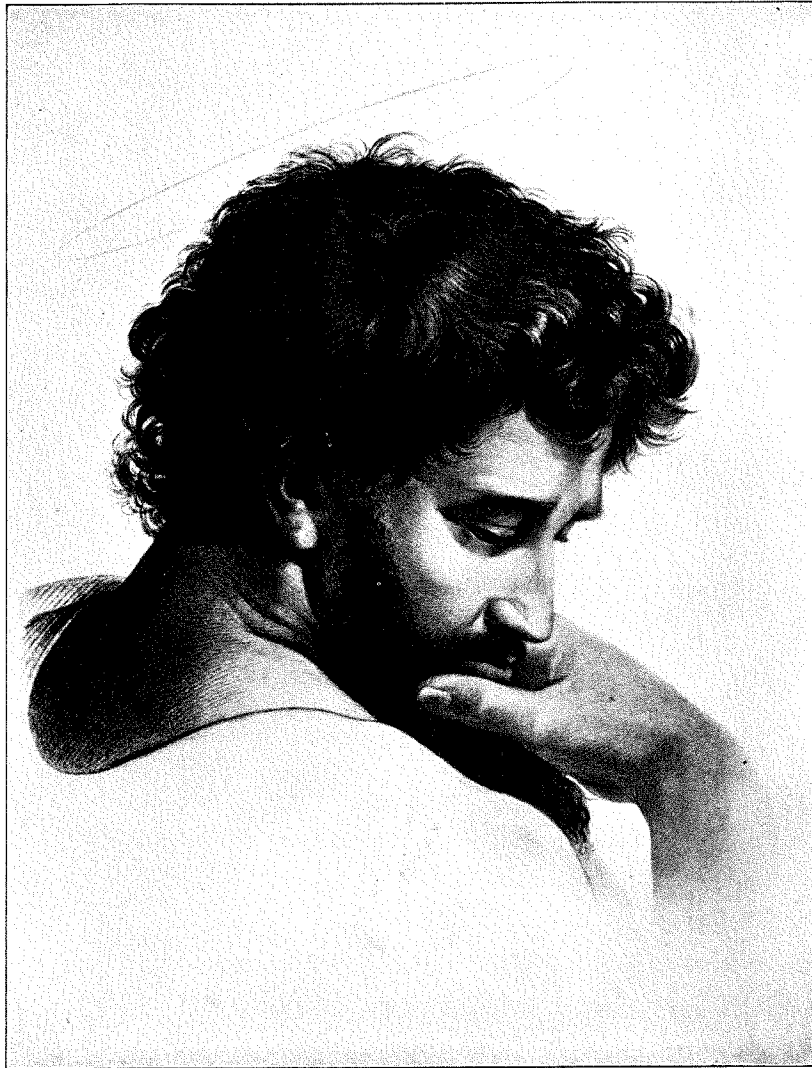
Because the account of Paul's life reveals so many incidents which contribute to an understanding of the Christian manner of living, there is in it a chance to lead the junior into many religious experiences such as worship, sharing, and prayer. The study affords opportunity for group experiences in which there can be practice in Christian living. It was discovered that the daring and adventure of Paul's life is very appealing to juniors so that he becomes a hero to them. This admiration expresses itself through the imitation. Thus, the junior finds in Paul an example of Christian living. As he comes to know and to understand his message and the cause for which he dared so much, the junior can be led into a desire to follow his example and to commit his life to Christ.

It is thus evident that a study of the life of Paul contributes toward meeting the needs of the junior and is, therefore, suitable to use in the Christian education of junior children. In light of this discovery suggestions have been made for teaching the life of Paul. These relate chiefly to approaches and materials.

## APPENDICES



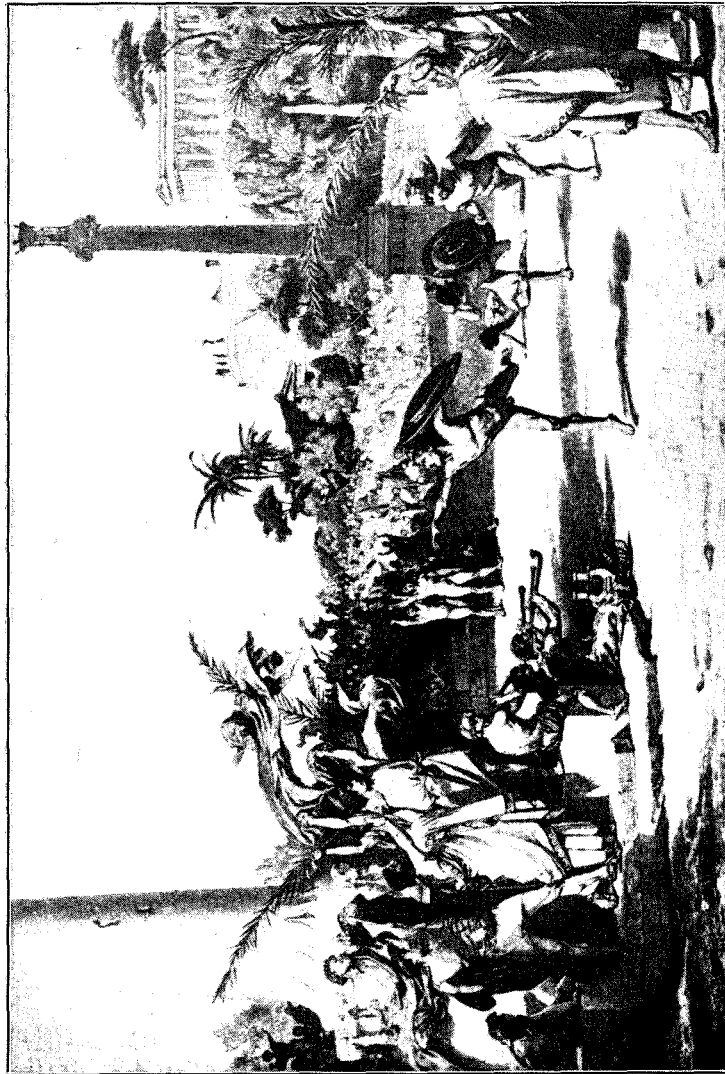
APPENDIX I  
PICTURES RELATING TO PAUL'S LIFE



BROWN'S FAMOUS PICTURES. NO. 626

ST. PAUL

FROM PAINTING BY RAPHAEL. 1483-1520



WILDE'S BIBLE PICTURES. 792.

TRAINING FOR OLYMPIC GAMES.



WILDE'S BIBLE PICTURES. 452. *Rome.*

FRA BARTOLOMMEO.

ST. PAUL.



(c) Harold Copping, 1909. All rights reserved. Printed in the U. S. A.

THE ABINGDON PRESS  
NEW YORK

### Saint Paul's Escape from Damascus

THE WESTMINSTER PRESS  
PHILADELPHIA

This picture represents one of the many escapes of Paul from the enmity of the Jews. He had been preaching in Damascus, but learning of a plot to take his life, to facilitate which the governor of the city had permitted the Jews to form a guard at the gates, Paul's friends let him out at night through a window. It was a great risk, for discovery would probably have meant the death of them all. Read Acts 9. 24 and 2 Cor. 2. 32 and 33.

"If I must needs glory, I will glory of the things which concern mine infirmities."  
—2 Cor. 11. 30.

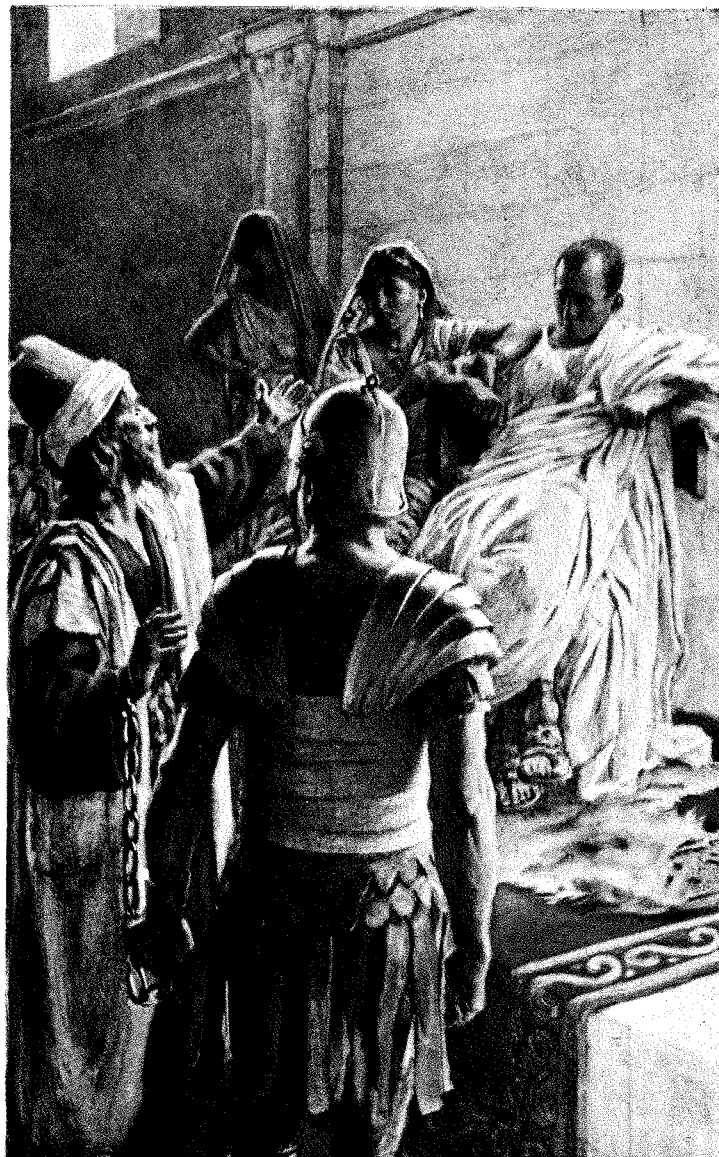
No. 55



The Union Bible Pictures.  
New Testament Series. 183.

The Charity of Dorcas.

Wm. C. T. Dobson



THE ABINGDON PRESS  
NEW YORK

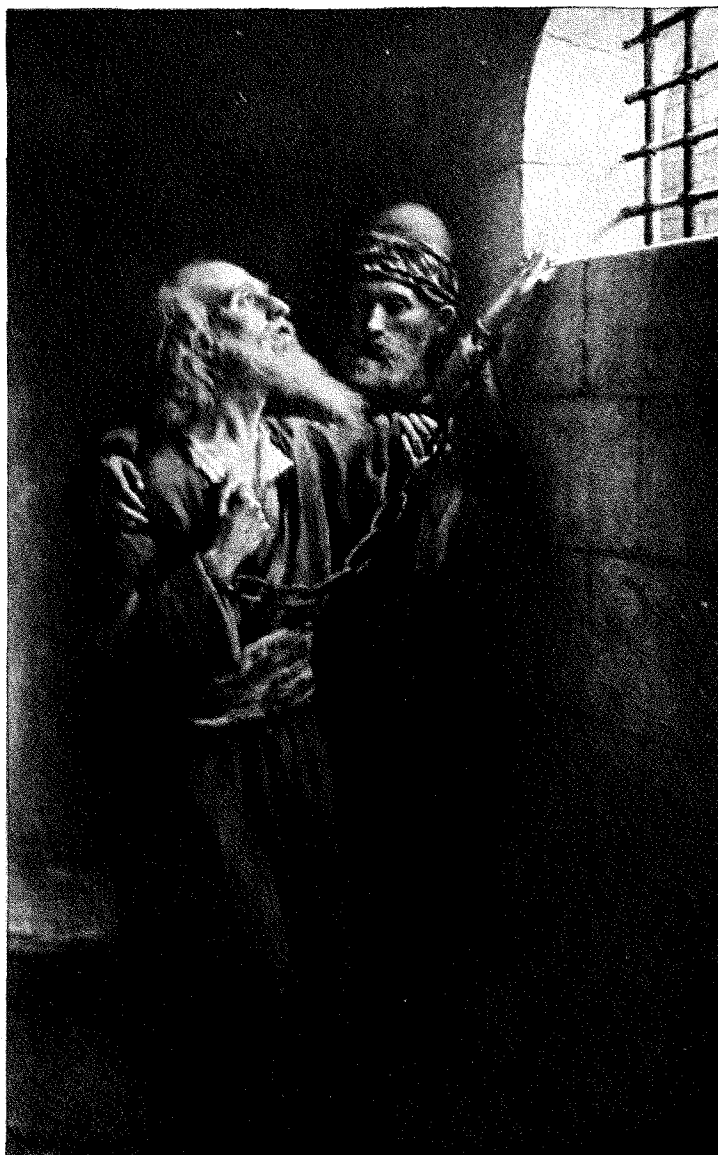
(c) Harold Copping, 1919. All rights reserved. Printed in the U. S. A.

THE WESTMINSTER PRESS  
PHILADELPHIA

### Saint Paul Before Felix

Paul was a prisoner because of the accusations of the Jewish authorities. To please his Jewish wife, Drusilla, the governor, Felix, has the celebrated prisoner brought before him. Paul is faithful to his Master and speaks plainly to Felix, who is shaken, and temporizes by saying, "Go thy way for this time; when I have a convenient season I will call for thee." But Felix himself was soon recalled to Rome in disgrace, and died in poverty. The story is to be found in Acts, Chapter 24.

No. 83



THE ABINGDON PRESS  
NEW YORK

(c) Harold Copping. 1919. All rights reserved. Printed in the U. S. A.

### Saint Paul's Last Imprisonment

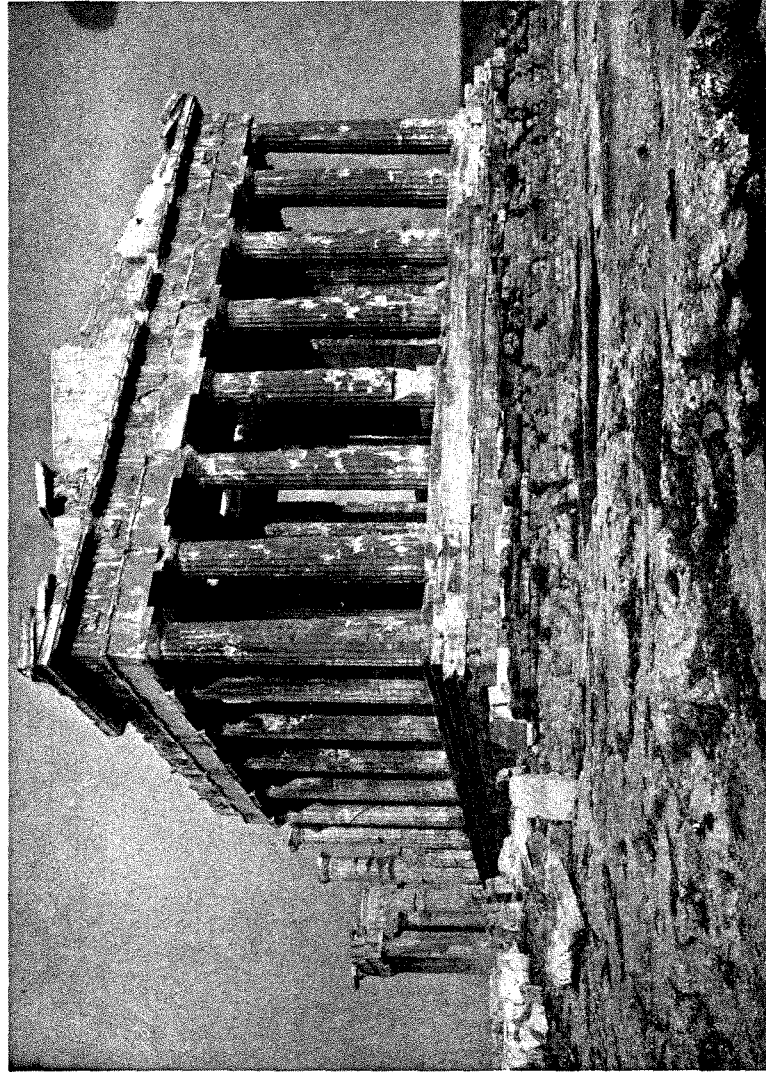
THE WESTMINSTER PRESS  
PHILADELPHIA

This picture represents the brave endurance of Saint Paul at Rome a little before his martyrdom. His comforting visitor is Saint Luke. In spite of his suffering Saint Paul wrote words of encouragement and exhortation to his friends, and especially to Timothy to whom he declared his end was approaching, and asked him to bring certain brethren for a final interview. In this letter he said,

"I have fought a good fight, . . . I have kept the faith."—2 Tim. 4.

No. 89

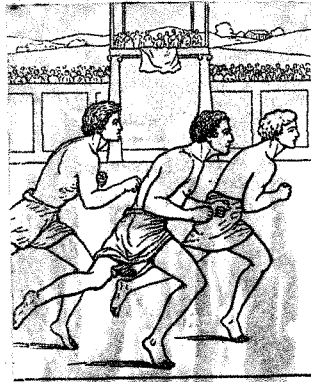




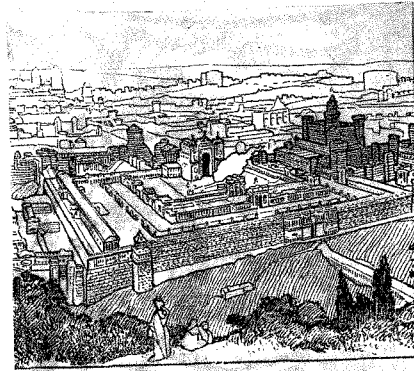
PARTHENON FROM THE NORTHWEST  
*Athena*

THE UNIVERSITY PRINTS  
BOSTON

GREEK  
447-432 B. C.



Running a Race.



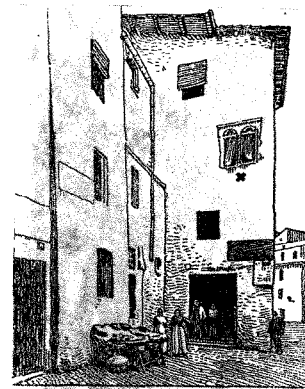
Ancient Jerusalem.



Saul's Escape.



Burning the Books of Magic.



Supposed House of Paul in Rome.

Selected from "Apostolic Church History Series"  
Bible Study Publishing Company, Boston.

## APPENDIX II

SUGGESTED READING MATERIALS FOR THE  
ENRICHMENT OF A STUDY OF THE LIFE OF PAUL  
IN THE CHRISTIAN EDUCATION OF JUNIORS

## APPENDIX II

### SUGGESTED READING MATERIALS FOR THE ENRICHMENT OF A STUDY OF THE LIFE OF PAUL IN THE CHRISTIAN EDUCATION OF JUNIORS

#### A. Materials Relating to Methods and the Junior Child

Miller, Elizabeth Erwin: The Dramatization of Bible Stories  
Powell, Marie C.: Junior Method in the Church School  
Shaver, Erwin L.: The Project Principle in Religious  
Education  
Whitley, Mary T.: A Study of the Junior Child

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Bible Dictionary  
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Acton, A.A.: O'er Land and Sea With the Apostle Paul  
Burrell, David J.: Saul of Tarsus  
Gilbert, George H.: The Student's Life of Paul  
Henry, Lyman I.: Paul, Son of Kish  
Jefferson, Charles E.: The Character of Paul

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Atkinson, Louise W.: The Story of Paul of Tarsus  
Baldwin, Josephine L.: Hero Stories, pp. 209-227  
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Part II

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