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A SERIES OF LESSONS ON REPRESENTATIVE  
WOMEN OF THE BIBLE AND OF THE EARLY CHURCH  
FOR THE LATER ADOLESCENT GIRL

by

VIRGINIA MARSHALL BOYD

A.B., Westminster College

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## "Women"

"Good women are God's sentinels:  
In the darkest of earth's night,  
They hold with stout hearts, silently,  
Life's outpost toward the light;  
And at God Almighty's roll call,  
'Mong the hosts that answer 'here'  
The voices of good women  
Sound strong and sweet and clear.

"Good women are brave soldiers:  
In the thickest of the fight  
They stand with stout hearts, patiently,  
Embattled for the right;  
And though no blare of trumpet  
Or roll of drum is heard,  
Good women the world over,  
Are the army of the Lord.

"Good women save the nation,  
Though they bear no sword or gun,  
Their Panoply is righteousness,  
Their will with God's is one;  
Each in her single person  
Revealing God on earth,  
Knowing that so, and only so,  
Is any life of worth.

"Don't talk of woman's weakness!  
I tell you at this hour  
The weight of this world's future,  
Depends upon their power;  
And down the track of ages,  
As time's flood-tides are told,  
The level of their height is marked  
By the place that women hold."

Anonymous

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PART I

PSYCHOLOGICAL AND PEDAGOGICAL APPROACHES  
TO THE LATER ADOLESCENT GIRL

THE CONTRIBUTION OF  
REPRESENTATIVE WOMEN OF THE BIBLE AND OF THE EARLY CHURCH  
TO THE LATER ADOLESCENT GIRL

CHAPTER I  
INTRODUCTION

A. The Purpose of the Present Study

The purpose of this study is to present various women of the Bible and of the Early Church in a series of lessons for the later adolescent girl of today. Twelve women will be chosen who might be considered representative. By representative is meant those who exhibit traits of character which are found in women of all ages, their glory being their universality. They are representative also in that they illustrate those characteristics, needs, and interests which so appeal to and attract the later adolescent girl. It is our purpose to portray them in such a way as to reveal these abiding qualities. In every age, one finds unusual virtues and abnormal vices. These lessons, however, will endeavor to present the essential qualities of the women of history so as to have them contribute to those women of today who belong to the sphere of the commonplace and yet are glorified by the very simplicity and beauty of their lives.

Later adolescent girls carry in their hearts images of women they would like to become.<sup>1</sup> These mental pictures are formed by their own

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1 Cf. Hollingworth, L. A.: The Psychology of Adolescence, p. 178

"In his (her) tentative and often very painful groping toward the formation of his (her) idea of self, the boy or girl (the later adolescent girl) seeks cues from the environment and tries to infer what kind of person she is from the way others behave toward him or her. Suggestions and models are secretly sought from among those with whom the individual comes into contact."



subconscious selection of traits of character and of deeds of life that appeal to them. These they find in the women they know and admire, whether in real life, or in story, history or biography. It is the purpose of this series of lessons to set forth ideals of life that are noble, godly, and truly worthy of imitation. In this and by means of teaching, the writer would suggest that the qualities of character endorsed by Christianity are to be admired and loved as well as practised.

#### B. The Reasons For Undertaking the Present Study

For some time the writer has been interested in several observations which were made while studying in the field of church history. The observations lead her to feel that woman has had far more influence in the development of Christ's Kingdom than has been accredited to her. She has revealed traits of heroism, marks of wisdom, and instances of affection that, in the writer's judgment, are worthy of greater recognition.

It has been observed that woman is intimately connected with the greatest events and circumstances of our religion. It was Sarah who remained faithful to her husband under very testing circumstances when she had reason to take the easier way. It was Deborah who was called to deliver her people when there was no man equal to the task. It was Mary who gave birth to the Redeemer. There were Mary and Martha who saw needs of our Savior when He was here on earth and ministered to them. There were Dorcas and Lydia who labored in Christian charity for the necessities of the poor when they had the means to live lives of ease. There were Calpurnia and Constantia, two Roman empresses, who lived as Christians amid the tremendous temptations of court life. There were Felicitas and Potamiaena who died as martyrs rather than

renounce their Savior. There was Monica who, through her constant faith and earnest prayers, was responsible for one of the church's greatest men. In the history of Christ's ancestors, the Hebrew people, the importance of woman is seen. In the history of Christ's church, she is man's co-laborer. In the Christian family, she holds up the hands of her husband and faithfully guides her sons and daughters. Because of this contribution of womanhood to the life of the Church and to all mankind, it is the purpose of this thesis so to present, in a series of lessons, the lives and characters of a limited group of these great women, that they shall become a potent influence in the life and ideals of the later adolescent girl, who, today, is on the threshold of womanhood.

Another reason for the present study appeared when a later adolescent girl was heard by the writer to say that she could not find enough material written about Bible women and women of the Early Church. She wondered that she had not studied more about these women in Sunday School and expressed a desire to study about them as soon as time permitted.

### C. The Plan of Procedure of the Present Study

The women to be presented in a series of lessons fall into two groups: certain women of the Bible and of the Early Church. Those from the Bible are as follows: Sarah, Deborah, Mary the mother of Jesus, Martha and Mary of Bethany, Lydia, Dorcas; and those from the history of the Early Church are Calpurnia, Felicitas, Potamiaena, Monica, and Constantia. To acquaint the later adolescent girl with these women, the writer shall seek to present them in such a way that their contributions will be a challenge to the girl, and will elevate her

into glorious womanhood.

The biographical approach is to be used in presenting these women to her. The purpose of this is to distinguish it from the historical, the topical, and the textual approaches. As distinct from historical study, it is the picturing of a life rather than the outline of the sweep of historical events. As distinct from the textual and the topical, it is neither the exposition of passages of Scripture nor the abstract study of truth. The aim essentially is to portray moral qualities in the concrete as embodied in personal experience, and so to present motives, struggles, and achievements as to lead to the appreciation of character. Furthermore the biographical approach was chosen because it will appeal to the feelings, and give concreteness to the problems of life. Biography portrays the human element, though by no means to the exclusion of the divine. Indeed, the emphasis in these studies will be placed upon the human responses to the inspiring operations of the Spirit of God. That this will appeal to youth can be seen from their reading interests as will<sup>1</sup> be shown hereafter in the psychology of the later adolescent.

The purpose of this study is to be accomplished by presenting the women selected in a series of twelve lessons, one woman to be presented in each lesson in such a way as to meet a definite need in the life of the later adolescent girl. It is necessary, therefore, to study the characteristics and needs of the later adolescent girl. This will be done by a study of texts on pedagogy. By means of these studies, lesson plans can be made which will accomplish the writer's purpose of having these great women contribute to present-day womanhood.

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1 See Chapter II of the present study. See also the Christian Quest Leader's Manual: Book Friends of Youth, Pamphlet II.

## CHAPTER II

### THE LATER ADOLESCENT GIRL

#### A. Introduction

In preparing a series of lessons for later adolescent girls, it is necessary that this period of development be studied. To know the physical, mental, emotional, and moral characteristics of the later adolescent girl will make it possible to plan the lessons to meet her needs. There can be no successful lesson plans made for her without an attempt to understand the girl herself, for the later adolescent girl has needs, interests, and characteristics different from girls in other stages of development. Life is a unit - body, mind, and soul, - and religious education deals with this whole.

The purpose of this chapter, therefore, is to present the characteristics of a girl between eighteen and twenty-four years of age, which study will reveal her needs and interests. Besides, this chapter will help in the further study of how to deal pedagogically with a girl in the later adolescent period. Furthermore, it will reveal whether or not representative women of the Bible and of the Early Church have any definite contribution to make to the later adolescent girl.

#### B. Definition of Adolescence as Related to the Later Adolescent Girl

In defining adolescence, it must be emphasized that no definite line of demarcation can be given as to the year when a girl crosses the threshold into womanhood, or at what year she reaches early, middle, or later adolescence. Tracy reminds us that "life cannot be reduced to

charts."<sup>1</sup> Adolescence dawns much as the day - slowly, almost imperceptibly, until at last the sun appears. It is a period of transition between childhood and maturity. It includes an awakening, together with periods of bewilderment, struggle, and adjustment.

The entire adolescent period covers the second twelve years of life. The period is divided into three parts. According to Mudge early adolescence is:

"the period of strong and vague new impulses, bewilderingly mingled with characteristics of childhood, and covers approximately the years from twelve to fourteen. Middle adolescence is the period of the development and organization of these impulses, with corresponding rapid variation from the childhood traits, extending from about fifteen to seventeen. Later adolescence, from about eighteen to adult life is the period of adjustment and harmonization of the adolescent impulses leading naturally to the relatively fixed disposition and character of the adult." 2

Various divisions of the period have been made. Weigle gives two divisions: thirteen to sixteen for early adolescence, and seventeen to twenty for later adolescence. There is a world of difference, he<sup>3</sup> thinks, in twelve and thirteen. The period is viewed in the light of the early disturbance and change, and the later adjustment. He admits, however, that the end of adolescence often comes nearer twenty-five than twenty-one. Tracy admits the possibility of using three divisions, but prefers to consider it two-fold. He uses twelve or thirteen to<sup>4</sup> twenty-four or twenty-five with the dividing line at sixteen or seventeen. Hall speaks of adolescence in one period from approximately twelve or

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1 Tracy, Frederick, The Psychology of Adolescence, p. 3.

2 Mudge, Psychology of Later Adolescence, p. 87.

3 Cf. Weigle, L. A., The Pupil and the Teacher, p. 47.

4 Cf. Tracy, F., The Psychology of Adolescence, p. 11.

thirteen, to twenty-five at the time of cessation of physical growth.<sup>1</sup>  
In this study the period between eighteen and twenty-four is dealt with.

#### C. Method of Studying the Later Adolescent Girl

An examination was made of the following eight source books:  
Brooks, F. D., The Psychology of Adolescence; Elliott, G. L., Psychology of Adolescence; Hollingworth, L. S., Psychology of Adolescence; Mudge, E. L., Psychology of Later Adolescence; Richardson, N. E., Religious Education of Adolescents; Schwab, S. L. and Veeder, B. S., The Adolescent His Conflicts and Escapes; Stewart, F. W., The Psychology of Adolescents. In this study, the outstanding characteristics of the later adolescent girl were noted and the results are recorded in the present chapter. The books were selected on the basis of recency of publication and accessibility, from the bibliography suggested by a course in "The Psychology of Adolescence" offered at the Biblical Seminary in New York.<sup>2</sup>

The following method was used in analyzing these texts. The sources were listed horizontally across the top of a data sheet while the characteristics, as they were found in the sources, were listed vertically at the left hand side of the sheet. As each source was examined, a check was placed after the characteristic and under the source in which it was found. The characteristics fell into four classifications: physical, mental, emotional, and moral. A quick survey was thus sufficient for the writer to find those characteristics most often referred to, which thus could be said to be most outstanding and important to an understanding of the later adolescent girl.

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1 Cf. Hall, G. S., Adolescence, Vol. 1, pp. 23, 26.

2 See "A Syllabus in the Religious Education of Adolescents" by Henry W. Mack, the first section of which is devoted to the characteristics of adolescents.

## D. Characteristics of the Later Adolescent Girl

### 1. Physical Characteristics of the Later Adolescent Girl

Physically the later adolescent girl has attained her full height and adult weight. She has a well developed figure and an easy physical poise. Though vigorous and exuberant, the power of endurance and of resistance to disease is not as high as in the preceding adolescent periods, yet there is a new strength and energy. The entire organism has been readjusted. Ease and grace of form and movement are noticeable. Sex organs have matured and sex differences are established.

### 2. Mental Characteristics of the Later Adolescent Girl

Concerning the mental characteristics of the later adolescent girl, Richardson says:

"Mental powers unfold rapidly during later adolescence. Imagination, memory, attention, skill, and reason respond readily to the influence of education. It is by far the most critical period in the entire mental life of the individual." <sup>1</sup>

During this period, the girl's power of thought has been greatly developed and while the attempt to arrive at conclusions is not new the power is vastly enlarged. The girl has increased her power of sustained reasoning, her interest in facts, and her efficiency in forming correct conclusions. Full mental capacity has been attained and she is reaching her maximum power of thinking and planning. There is a noticeable strengthening of the desire for knowledge, the capacity to respond to logical system, the instinct for truth, and the control of imagery. At the same time the tendencies to imitate and the disposition to be independent are developing together.

The later adolescent girl is still a dreamer with longings for

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1 Richardson, N. E., Religious Education of the Adolescent, p. 12.

action which she cannot express. She is face to face with life and its problems, and feels a sense of mystery and inability to fathom all that she sees. Mudge says that

"with proper guidance there is rapid growth in intellectual powers and because of the vigorous mental power of this period, its fresh moral insight, its tendency to enthusiastic idealism, youth should have a large part in the active determination of moral and social questions." <sup>1</sup>

### 3. Emotional Characteristics of the Later Adolescent Girl

Later adolescence is a period of deepening and enriching of the emotional life. It is a time when "feeling outruns reflection," <sup>2</sup> when extremes of emotional experience are frequent, and when the emotional life is of greater quality and larger range than ever before. "Self-assertion and self-abasement alternate with each other" <sup>3</sup> with a puzzling abruptness and rapidity. Pride and vanity are subject to easy flattery and to equally easy injury. The girl's entire being is highly sensitive. Events which may seem trivial to outsiders have deep and lasting effects. She is often a fierce radical or an extreme conservative; frequently very gay, then suddenly bitterly melancholy. While her emotions are stronger and more refined than before, she usually wants to experiment with her new feelings.

In the midst of these contradictory reactions, a philosophy of life is becoming crystallized. But this time of uncertainty is the same period in which ideals are at their zenith. According to Mudge, this means that

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1 Mudge, Psychology of Later Adolescence, p. 23.

2 Tracy, Psychology of Adolescence, p. 58.

3 Ibid., p. 58.



"young people conscious of the great problems of life and character, feeling the appeal of a call to service for humanity, feeling the urge to sacrificial helpfulness, carry each generation a little farther toward the goal of Christian righteousness than the preceding." 1

The later adolescent girl is now coming into contact with reality; and enthusiasm for ideals is very likely to meet a discouraging check. Many new problems arise for both the college person and the young woman going directly into a vocation. They find themselves in a world of competition where high ideals are not always dominant. Discouragement often follows, and a wholesome and reasonable Christian philosophy of life is necessary.

At this time, the later adolescent girl is seeking an ideal personality to whom she may surrender herself and whom she may follow as her pattern for life. She forms her life ideals and bases her judgments upon this type of character which she has chosen. 2 In conjunction with this copying of her ideal, are her yearnings, ambitions, and desires to achieve fame, do great things in the world, and be a figure of great influence. She desires these for what they bring to her, but more, that with them she may win the approval of the one whom she is following. One of her controlling instincts is this love of approbation. Consequently she tends to live up to the ideals others have for her.

There is a growing interest in the boys of her age and older. Later adolescence is often referred to as the romantic period. Mudge has the following contribution to make concerning this interest:

"In this great universal impulse of love between the sexes God has placed high potencies for the development of mankind. Here is a great spiritual energy which may be so perverted as to lead to all that is gross or debasing or which may be so guided and elevated as to contribute to all that is noble and sacred." 3

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1 Mudge, Psychology of Later Adolescence, pp. 32, 33.

2 Cf. Hollingworth, The Psychology of the Adolescent, p. 177.

3 Cf. Mudge, Psychology of Later Adolescence, p. 61.

The provision for wholesome social life is one of the greatest needs of this period.

Due to conditions beyond her control, the later adolescent girl may go to extremes in her social life. She may be aloof, self-centered, and prefer to be alone; or, she may allow herself to be completely dominated by her crowd, accepting their standards and judgments, finding great pleasure in the life of the group, and being a true companion. She is very attentive to the laws of social custom, its duties, and its privileges.

#### 4. Moral Characteristics of the Later Adolescent Girl

Later adolescence is the period of true morality, the time when conduct is regulated from within and when a definite personal responsibility for it is felt. Moral traits have been developed as truthfulness, trustworthiness, honesty, unselfishness, kindness, cheerfulness, conscientiousness, respect for authority, social adaptability and other traits such as initiative, self-confidence, cooperation, leadership, courage, physical self-control. Some inconsistencies may exist in the behavior of the girl of eighteen and the woman of twenty-five, but the normal trend is for these moral traits to become more firmly fixed as the girl grows older.

At this time in her life, religion makes a definite personal appeal.<sup>1</sup> She has a deeper realization of the meaning and content of religion, and, if her doubts can be satisfactorily answered, she is eager to make religion her own. Under favorable conditions religion has a very important place in her life, for it satisfies her groping for understanding of all experience. Her whole being is sensitive to the

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1 Cf. Brooks, Psychology of Adolescence, p. 340.

spiritual appeals of the Bible, the church, and service. Religion is a personal matter. Jesus as Savior and Friend makes a challenging appeal to the best that is in her. Her religion is one of doing as well as one of believing.<sup>1</sup>

The later adolescent has succeeded fairly well in detaching conceptions of right and duty from everything adventitious. The mind has comprehended the meaning of moral principles as distinguished from relative values, encouraging the formation of life-ideals. Judgments are made as to the absolute worth of various types of character resulting in a passionate devotion to those characters and to those persons in whom their ideals are realized.<sup>2</sup> Later adolescence is the time when girls begin to think with seriousness of their future vocation, the time when they long to do good as well as to get good. The need for expression is therefore very necessary; and it is due to the neglect of providing means of expression that the later adolescent's moral enthusiasm struggles so often with a sense of unreality, and finds it so difficult to bridge the gaps between the earlier forms of belief and the new duties of maturity.<sup>3</sup>

#### E. Summary

In this chapter, the nature of the adolescent period has been presented with a view toward understanding the whole, before studying in detail the later adolescent period. Finally the later adolescent girl - her characteristics and needs were studied to reveal the need for her

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1 Cf. Moore, Senior Methods in the Church School, p. 98.

2 Cf. Tracy, Psychology of Adolescence, p. 179.

3 Cf. Richardson, Religious Education of the Adolescent, p. 168.

wise guidance toward independent thinking. Physically, the later adolescent girl has adjusted herself to adult life after coming out of a period of great physical confusion. Later adolescence finds the physical body of the girl well-coordinated and with new strength and energy. Lest the girl become discouraged, she needs to be assured that the state of mental confusion in which she finds herself is not peculiar to her; nor is it a permanent condition: but that it is simply a stage in her growth which she must work through to an integrated physical, intellectual, emotional and moral whole, where she will find herself in harmony with God and her fellow men.

It may be observed that the period of later adolescence is to a large extent, emotional in character. In regard to self, the girl needs to develop her powers of objective appreciation and to learn to know, reverence and control herself. In regard to others, she must learn to adjust herself to her family, to school relationships, to business conditions, to situations arising in her friendships, to her social life and to her spiritual life. In the study of the moral characteristics of later adolescence, many new developments and experiences have tended to make her more socially inclined than in former periods. Because of her growing interest in the boys and because of renewed interest in the life of the group, it is concluded that provision for wholesome social life is one of the greatest needs of the later adolescent girl.

#### ADDENDUM

##### Summary Outline of the Development of Later Adolescent Girls

- I. Physical Development of the Later Adolescent Girl
  - A. Physical adjustment is completed
    1. Bodily functions and organs are mature
    2. Full height
    3. Poise, symmetry and grace

4. Control and coordination of muscles
  - B. Energy is seen in
    1. Great strength and power of endurance
    2. Loss of growth fatigue
    3. Strength practically without limit
    4. The appeal made by athletics
  - C. Health habits formed in early and middle adolescence should now be maintained and guarded, for there is danger in
    1. Overwork
    2. Misuse of physical powers because of evil practices
  - D. Helps to proper physical development
    1. Association with clean minded men and women
    2. Heart to heart talks between teacher and pupil
    3. Good discussions
    4. Good literature
  - E. Hindrances to proper physical development
    1. Lack of proper rest
    2. Use of intoxicating liquors
    3. Improper foods
    4. Tobacco
    5. Necessity to overwork (Home responsibilities)
    6. Manual labor at too early an age
    7. Lack of community or church to provide adequate recreation
    8. Social demands and interests
    9. Wrong type of companions
- II. Mental Development of the Later Adolescent Girl
- A. Later adolescence is the individual's most critical mental period, in which the ways part
    1. One leading to natural mental vigor, intensity of application, normal and continued growth, keenness of interest
    2. The other leading to premature mental deterioration and discontinued growth.
    3. Dangers of this period
      - a. Overwork
      - b. Lack of guidance
    4. The tendency to permit shame, sorrow, discouragement, etc., to become habitual mental states
  - B. The Mental characteristics of later adolescence
    1. Intense intellectual activity
    2. Reason is at its height
    3. Development in the power of thought
    4. Processes of abstract reasoning are active - ability to deal with abstract relations and generalizations
    5. Ability to memorize increased
    6. Independence of thought
    7. Critical judgment
    8. Power of sustained attention is greater
    9. Interests become more individual and specialized
      - a. Increased interest in business matters
      - b. Visual art and music are of dominant interest
      - c. More interest in literature
    10. Sometimes becomes iconoclast, because
      - a. Not satisfied with things as they are
      - b. Must find something new and modern

III. Emotional Development of the Later Adolescent Girl

- A. This relates chiefly to the aesthetic and social sides of life
- B. This controls the completion of the process of harmonizing the reactions of body and mind
- C. Although normal adolescent development is relatively regular and continuous, at this period adolescence differs emotionally from any other period of life. As the whole physical organism normally is in full vigor at this time, so is the emotional life most vivid. Strong emotions hold the highest type of adolescent in harmonious balance.
- D. Results in the following characteristics
  - 1. Emotions are controlled but still very strong
  - 2. The mating instinct normally approaches its highest activity
  - 3. Habits are becoming fixed
  - 4. Feeling of independence and a sensing of individual problems
  - 5. Regular development of social impulses, attitudes, and habits
  - 6. Altruism is strong
  - 7. Eager for communion with great personalities
  - 8. Inner conflicts
  - 9. Impatience and intolerance with other people
  - 10. Direct influence of elders is diminishing
  - 11. Ideals are tested
  - 12. Life choices - should be guided indirectly by someone
    - a. Vocation and work
    - b. Sometimes marriage
  - 13. Command of will power
- E. The dangers attending the emotional life of later adolescence
  - 1. Disillusionment: One finds a vast difference between the dreams of youth and the realities of life, in
    - a. Making a living
    - b. Going away to college
    - c. Breaking home ties
    - d. Meeting false friends
  - 2. Failure to reach complete emotional adolescence because of
    - a. Early unfortunate marriage
    - b. Added responsibilities
    - c. Mistakes and regrets
    - d. Wrong choices
    - e. Unrealized ambitions
- F. Later adolescence normally completes the process through which youth may develop a wholesome adult religion. The religion of this period has an inner warmth and intimacy. It arises in very complex feelings and emotions. It is a spiritual fellowship such as was impossible in childhood. It is marked by vital personal attitudes toward a God who is a Spirit, a Presence, a deeply intimate factor in the lives of his creatures.
- G. Results in the following characteristics
  - 1. Beliefs naturally crystallize into creeds
  - 2. Religion makes a definite personal appeal

3. Reconstruction of religion and life philosophy: the adolescent becomes conscious of the great problems of life and character
  4. Impulse for higher service
  5. Interest is aroused in those services which aid in personal character building
- IV. The Moral Development of the Later Adolescent Girl
- A. Results in moral insight - period of true morality, the time when one's conduct is regulated from within and when a definite personal responsibility for it is felt
  - B. Results in the following characteristics
    1. Truthfulness
    2. Trustworthiness
    3. Honesty
    4. Unselfishness
    5. Kindliness
    6. Cheerfulness
    7. Conscientiousness
    8. Respect for authority
    9. Social adaptability
    10. Initiative
    11. Self-confidence
    12. Cooperation
    13. Leadership
    14. Courage
    15. Physical self-conduct
  - C. Moral Principles are distinguished from Relative Values
    1. Life ideals take form
    2. Judgments are made as to absolute worth of character
  - D. Adjustment of Moral Principles is necessary because
    1. Vocations are chosen at this time
    2. The desire to do good is experienced and there must be expression for either good or evil

CHAPTER III  
EDUCATIONAL PRINCIPLES APPLICABLE TO TEACHING  
LATER ADOLESCENT GIRLS

A. Introduction

In planning a series of lessons for the later adolescent girls, a definite plan of procedure for each lesson is essential to the teacher's success in presenting the materials. The lessons on women of the Bible and of the early church will be planned with three purposes in mind: (1) to aid the teacher in discovering the girl's needs and problems, (2) to help her by studies in the lives of representative women of the Bible and of the early church to meet these needs and problems, and (3) to guide her procedure in the classroom as she presents the lesson.

The basic study of the first purpose appears in Chapter II of the present study where the characteristics of the later adolescent girl are presented and her problems recognized. The studies of representative women of the Bible and of the early church in the lesson series following contain the second purpose. In this chapter, we are concerned with the recognition of the third purpose, namely that of studying principles for classroom procedure. No one lesson plan will be used, for all the studies made from one plan would tend to make teaching mechanical and stereotyped. However, there are certain elements that should be found in every lesson plan where effective teaching and learning take place. These basic elements will be found in every lesson in the section following. They will be considered here in principle



in order that their use in the lesson plans may be understood.

### B. Principles Involved in Lesson Planning

The following elements are found in all the lesson plans and may be considered necessary pedagogical principles in effective teaching.

#### 1. Teaching Aims

The first step in planning each lesson will be to formulate aims or objectives which state what is to be accomplished for the later adolescent girl in a particular lesson. The teaching process is centered in the pupil, and the aim of each lesson, defined in the light of her needs and problems, will include the following: (1) the knowledge to be acquired by the later adolescent girl, (2) the attitudes, ideals, and interests to be appealed to and developed by the lesson, and (3) the results to be achieved in the daily life of the girl. Not all lessons will emphasize equally all three of these factors but all lessons will include them for at least the following reasons: (1) All the lessons will be planned to provide the later adolescent girl with information concerning the selected women of the Bible and of the early church; (2) All the lessons will seek to develop enthusiasm for the ideals and interests presented by these women; and (3) All the lessons will be planned to help the later adolescent girl live a fuller and richer life.

#### 2. Material Selection

The second step in lesson planning is to determine the materials by means of which the aims can be realized. This refers to the selecting of materials: Biblical references, stories, extra-Biblical stories, poems, prayers - all that content which will be of importance in accomplishing the aims of the lesson. The teacher will wish to read on the lesson outside of the materials given that she may have ample help to contribute;

that she may feel herself to have in hand the lesson instead of a limited text about it; that she may be to a larger degree independent of the material supplied; and that the members of the group may feel<sup>1</sup> she knows more about the subject than they do. This additional study is to lead to and exalt the Bible whenever possible and in no case to supplant it. Extra-Biblical material suggested in the lesson plans is introduced for further study for, as Wiles states:

"The way of life and all needful to be known to produce saving faith and good works is found in the Bible; but, while revelation is closed, God has been using the progress of the Christian Church through all these centuries for the illumination and illustration of that revelation." 2

All the materials selected must be evaluated and organized for as Charters says:

"Useless subject matter clogs the stream of life, it litters the work shops of experience, it is nauseating to the pupils, and degenerates educational practice. Among the many things that may be taught, only those should be taught which will be of importance in solving the problems and satisfying the real needs of the pupils." 3

### 3. Teaching Procedure

Involved in the third step are suggestions for the teaching of the lesson itself. Here it is the teacher's task to discover needs, realized or unrealized in the experience of the pupils. It will be necessary for the teacher to know her pupils in order to help them discover and define their own needs, and in order to help them to meet successfully those needs.

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#### a. Lesson Approach

Teaching must begin where the pupils are and find a point

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1 Cf. H. H. Horne, Leadership of Bible Study Groups, p. 26.

2 Wiles, C. P., Challenge of the Sunday School, p. 157.

3 Charters, W. W., Methods of Teaching, p. 38.

4 Cf. Betts, G. H. and Hawthorne, Method in Teaching Religion, pp. 288, 289.

of contact in their experience. The principle here is that the arrangement of subject matter must be psychological. As explained by Betts, this means that the teacher must always ask herself as to how the pupil will most easily and naturally enter upon the learning of material to be presented. How can she organize it for the recitation and arrange it so that it will most strongly appeal to the pupils' interest? How can she arrange it so that it will be most easily grasped and understood? How can she plan the lesson so that its relation to immediate life and conduct will be most clear and its application most surely made?<sup>1</sup>

In order that the following lessons may be arranged psychologically, some suggested points of contact are given here based on the physical, intellectual, moral, and emotional characteristics of the later adolescent girl. These characteristics were studied from the standpoint of psychology in Chapter II, and so our interest now is merely to form points of contact by means of these characteristics studied and the lesson materials to be presented. In following this method of procedure, the teacher recognizes the principles of the Master Teacher who always came close to the life and experience of those He would impress, always proceeding from the plane of the learner's experiences, understanding, and interests.<sup>2</sup> The following ways are suggested to the teacher of the later adolescent girl as ways to tie up her experiences with those of women of the Bible and of the early church.

(1) Through her physical characteristics

When occasion offers, such women as have personal beauty and health will interest the later adolescent girl, as for ex-

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1 Cf. Betts, G. H., How to Teach Religion, p. 52.

2 See H. H. Horne, The Master Teacher.

ample, Potamiaena. Such experiences as have to do with love between sexes, with love that deepens into marriage and into the formation of a home, awaken some of the deepest urges in the later adolescent girl. Such experiences enter into the life of Sarah. Qualities which indicate a joyous and vigorous physical life will attract the later adolescent girl; as, for example, the study of Deborah.

(2) Through her intellectual characteristics

People with intellectual standing and great mental ability will command the instant admiration of the later adolescent girl; as, for example, Lydia. In planning to meet the needs of the later adolescent girl, it is well to remember that she is interested in specific facts and intimate detail. The girl in this period of development is facing many problems. Any study which deals with her problems and which will aid in the solution of them will be helpful to her; as, for example, selected women of the Bible and of the early church.

(3) Through her moral characteristics

The later adolescent girl's desire for truth should cause the teacher to emphasize the intense struggles for truth and righteousness on the part of the characters studied; as, for example, the study of Felicitas would do. Moral questions can be introduced to the later adolescent girl and receive her earnest consideration. Lives which portray moral struggles will be enthusiastically studied by the later adolescent girl, such as is found in the lesson on Calpurnia. Any person who is the embodiment of high ideals will make a lasting impression on the later adolescent girl; as, for example, Mary, the Mother of Jesus.

(4) Through her emotional characteristics

Many later adolescent girls have fallen victims to

flattery and have suffered injury as a result. A study of Constantia would help to meet this situation. Any appeal to service for humanity will readily appeal to the later adolescent girl, and so lessons in lives of service will be eagerly studied; as, for example, the life of Dorcas. A later adolescent girl would be helped over the period of disillusionment and discouragement if she could inquire into different vocations open to her, together with a study of some women who have been successful in their vocations, though at times with much to discourage them; as, for example, Lydia, Dorcas, Martha, or Deborah. Because Jesus Christ makes such a tremendous appeal to the later adolescent girl, His Mother who must have influenced him would greatly appeal to her. Worthy examples of people who have accomplished ease and poise in social contact would be eagerly studied by the later adolescent girl; as, for example, Mary of Bethany. The later adolescent girl is in the romantic period and she is tremendously interested in love stories. She must be wisely guided so that when the time comes she may make the best contribution possible to one of the oldest and greatest institutions, namely, the home. The study of Sarah would greatly help in the accomplishment of this purpose.

Each lesson plan therefore will state briefly, for the benefit of the teacher, the characteristics and needs of the later adolescent girl, according to psychological study which may be met by the woman studied in that particular lesson.

But the point of contact must do more than take form merely in the understanding of the teacher. She must make concrete this point of contact between the girl and the woman studied. Therefore the approach to the lesson must serve to discover and define the pupil's

needs, to unify the interest of the group, and to prepare the way for what is to follow. Thus, it must be carefully planned and prepared in advance by the teacher if its complete function is to be achieved. It must be sought in some immediate interest or activity in the life of the later adolescent girl. The approach usually should be so conducted as to secure active participation on the part of the pupils. Various ways to establish concretely this point of contact will be suggested in the lesson plans following. For some lessons, discussions will be prepared, for others projects will be suggested, and so on for the immediate and the concrete are the natural and most effective starting points for thought. Concerning the art of teaching, John Dewey says:

"A large part of the art of instruction lies in making the difficulty of new problems large enough to challenge thought and small enough so that, in addition to the confusion naturally attending the moral element, there shall be luminous familiar spots from which helpful suggestions may spring." 1

b. Presentation of the Lesson Proper

When the point of contact has been well established between the girl's experience and the materials to be studied, the body of the lesson will follow. As has been stated before, there will be more than one method involved in <sup>the</sup> teaching period. Only one method, however, will be used in presenting the women, namely, the story. This is because of the value to the later adolescent girl of presenting characters and persons vividly and in action. The story form is more easily remembered than abstract material, it makes the truth more acceptable, and is interesting. It allows justice to be done to the subject by a rounded presentation. It further allows for the results

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1 Dewey, John, Democracy and Education, p. 184.

of scholarly work. The teacher will know the characters to be studied,<sup>1</sup> and the exposition of which she wishes the class to receive.

An important principle for later adolescence is to make the individual the center of interest, while the history of the times and contemporaneous actors are introduced only as a means of making the woman studied dominant. Girls of this age want to find ideals in the characters studied. In school or at work, they learn to admire the great women of their own land, but where in all history are there more dramatic, more human or more inspiring characters than those found in the stories of the women of the Bible and of the early church? "A method consists simply in such an adjustment of means to the existing conditions as is<sup>2</sup> conducive to the attainment of the aim."

#### 4. Class Participation

The fourth step in the lesson plan is to secure class expression following the presentation of the lesson. This participation should be guided by the teacher. In the following lessons, it will be guided by means of a series of questions which will be asked in terms of the aims of the lessons. Dr. Horne has given five results which the teacher's questions should accomplish, which are as follows: (1) Questions test the pupil's knowledge; (2) Questions add interest to the lesson; (3) Questions awaken the pupil's thought; (4) Questions arouse the pupil's<sup>3</sup> conscience; and (5) Questions prove the teacher's work. Having seen what questions can accomplish, the teacher's problem is to see that they do accomplish the aims desired. Betts and Hawthorne have compiled five principles of good questioning which are suggested here as an aid to the teacher in carrying out this part of the lesson: (1) Questions should

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1 Cf. Horne, H. H., Leadership of Bible Study Groups, p. 26.

2 - Burton and Matthew, Principles and Ideals for the Sunday School, p. 26.

3 Horne, H. H., Leadership of Bible Study Groups, pp. 41, 42, 43.

in the main follow the trend of the material and stress its truths and lessons; (2) Questioning should not be slavishly dependent on the printed page; (3) A series of questions upon a lesson should possess coherence and unity, each succeeding question being based on what has gone before, and the whole serving to build up in the mind of the pupil a related and unified system of knowledge and thought; (4) Questions must be clear so that they may be understood, and definite so that their exact meaning and implication may not be missed; (5) Questions should be asked conversationally - usually as if personally to each of the group, before the one addressed is designated.<sup>1</sup>

#### C. Teaching Principles and the Teacher

Both because of the principles involved in teaching, and because of the nature of the course to be studied, the teacher is a factor of supreme importance in the Christian education of the later adolescent girl. Since the teacher is to be the intermediary between the later adolescent girl and the women of the Bible and of the early church, it is necessary to discuss further her importance. In the proposed course of study, there is the later adolescent girl ready for and desiring information concerning women who are comparatively obscure. Awaiting the later adolescent girl, and ready to serve as a stimulus to her activities and to meet needs in her life, is a series of lessons planned for this purpose. The great function of the teacher, therefore, is to bring these two together: introducing the later adolescent girl to the materials of study, and so organizing and presenting them as to make them fulfill their functions. The teacher must be a guide and a challenge to study

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1 Betts and Hawthorne, Method in teaching Religion, pp. 224, 225.



so as to inspire and direct learning. Not to know how the mind of the later adolescent girl acts and thus not to know her needs; not to know the motives and incentives that will act most surely to secure the necessary application and effort on the part of the learner, is to<sup>1</sup> prove unfit to stand in the position of a teacher.

The one chosen to teach the proposed course must be able to meet certain requirements, for the success or failure of the study depends more largely upon the teacher than upon all other elements combined. The fundamental essential for a successful Sunday School class is an efficient teacher. Some essential requirements in choosing a teacher have been given by Betts and Hawthorne which are suggested here as requirements necessary for the teacher of the proposed course: (1) The teacher should herself be spiritually and dynamically religious, for which quality there is no substitute; (2) The teacher must be interested in and enthusiastic about the subject matter she teaches; (3) The teacher must be competent. "The teaching of religion deals with the dearest interests, the richest concepts, the finest emotions, and the greatest experiences known to humanity." Only persons of high grade intelligence and disciplined powers should undertake responsibility for the spiritual leadership of a group of later adolescent girls. (4) The teacher must know the nature of the mind as represented in the pupils she teaches. (5) The teacher must have technique - "Teaching is a high art, based on definite principles, and only intelligent practice<sup>2</sup> in accordance with right principles will make for true skill."

The teacher should experience in her own life the ideals she presents

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1 Cf. Betts and Hawthorne, Method in Teaching Religion, p. 243.

2 Ibid., pp. 244, 245.

to the girls. If she wishes to build beautiful and true images of the higher life, she must set the elements of her life vividly in her soul, and endeavor by all the skill at her command, by employing all methods, subject matter, and principles necessary, to help the later adolescent girl to erect right ideals.

#### D. Summary

In this chapter the principles have been discussed which are necessary for teaching a course in women of the Bible and of the early church to the later adolescent girl. The guiding principles for classroom procedure are included in a study made of the elements found in all lesson plans. Each of these elements - teaching aims, material selection, teaching procedure, and class participation - are discussed in detail as related to the proposed course. Throughout the chapter the importance of the teacher is noted, but at the close of the chapter her importance is emphasized. As the intermediary between the pupil and the subject studied, the success of the course is largely dependent not only upon her skill but also upon her character. Therefore the teacher is the important link between the lessons planned and the later adolescent girl for whom they are planned.

PART II

A SERIES OF LESSONS ON REPRESENTATIVE WOMEN  
OF THE BIBLE AND OF THE EARLY CHURCH

## LESSON I

### SARAH: A FAITHFUL WIFE

#### A. Introduction of Sarah to the Teacher

It is well to remember that the story of Abraham and Sarah belongs to a period some two thousand years before the birth of Christ, and while human nature has changed but little, there is considerable change in the manners and customs between the people of that time and the people of today.

The Scripture narrative about Sarah itself is almost filled with the grand figure of Abraham. Sarah is hardly visible in the shadow of her distinguished husband, but her presence is always felt. Abraham was something of an idealist, something of a dreamer. Sarah was more matter of fact. Abraham's was the more patient character; Sarah's the more assertive.

"There is a quality in the mind of Sarah which lies below all other qualities and which subsists when others change. It may be expressed in one word - steadfastness. The abiding secret of this woman's greatness is the fact of her own abidingness. Others are great by their brilliancy, by their talent, by their beauty. Sarah has all the qualities; but none of them has made her crown. She has the sparkle which wins love; but not on that reposes her glory. She has the mental power which sways masses; but not on that does her empire stand today. The one quality by which she lives in our memory is the steadfastness of her love for her husband. From morn to eve, in storm and in calm, in shadow and in sunshine, in the flush of youth and amid the falling

leaves of autumn, she is ever by her husband Abraham's side. Prosperity does not divorce them; adversity does not divide them; time only deepens the intensity of their union."<sup>1</sup>

B. References for the Teacher's Preparation of the Lesson

Genesis - Chapters 11-25 inclusive

The Book of Jasher

Hastings, James - Greater Men and Women of the Bible

Matheson, George - Representative Women of the Bible

C. The Aims of the Lesson

To picture the primitive mistress of the home; to reveal the self-sacrifice of an unwavering love; to show that true love and everyday faithfulness are the same yesterday, today, and forever; and to challenge the later adolescent, as the modern mistress of the home, to be faithful to her calling even as was Sarah.

D. The Psychological Point of Contact of the Lesson

Love stories are of great interest to the later adolescent girl. In the universal impulse of love between the sexes, God has placed high potencies for the development of mankind. Here is a great spiritual energy which may be so perverted as to lead to all that is gross or debasing, or which may be so guided and elevated as to contribute to all that is noble and sacred. The interest in love stories is more affected by the literary form than is commonly thought. The love story of Sarah, whose goodness is attractive and whose love is exalted, is one that would readily appeal to the later adolescent girl.

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1 Matheson, George, Representative Women of the Bible, pp. 52, 53.

### E. The Plan of Approach of the Lesson

In studying the lesson of Sarah, it is necessary to go back two thousand years before Christ. Try to picture a home at the time of Sarah and Abraham. Have the class contribute to painting a mental picture of that home. It would help if the teacher could bring pictures of those times. This study should result in an appreciation of the modern conveniences and will also give the setting of the lesson.

In thinking of Sarah as a faithful wife, it would be helpful to name some of the qualities she should have. In the discussion which follows, the girls will come to face, and perhaps to form, higher ideals than they had previously maintained.

Finally, ask them if they can name two essentials upon which all marriages should be founded. Guide their thinking until they can answer - love for God and love for each other. The following suggestions are made to the teacher, so that she may add to the discussion and impress upon the minds of the girls these two vital considerations.

The first suggestion concerns the place God had in the lives of Abraham and Sarah. Abraham was the father of the Hebrew people and founder of their religion. Since Sarah was his wife, let us think of her as the Mother of the Hebrew people. Their own people, the Chaldeans, worshipped the sun, moon, and stars, but they believed in Jehovah as the living and true God. Through them, Jehovah became the God of the Israelites, and the way was prepared for the coming of Jesus Christ, the Savior of the world. In Christ, the promise of a blessing to all men through Abraham was fulfilled. Thus Abraham and Sarah had greater religious influence than any other people who ever lived.

The second suggestion is to give to the girls a picture of what love for each other can be and what it ought to be. This picture is

painted clearly by Dr. King. "The world holds few things so wonderful as the wonder of the growth of a genuine love between two souls, deepening, broadening, intertwining all their lives, growing quite unconsciously, and in spite of full recognition of all limitations and imperfections, bringing a sense of the unity of the lives, of the necessity of one to the other. Such friendships are perhaps the best proof the world affords of love at the very heart of the universe."<sup>1</sup>

"If the wife from the first cherishes every spark of generous feeling or noble and disinterested ambition in her husband, and he, in his turn, encourages her in every womanly charity and good deed, how they will act and react on each other month after month and year after year, each growing nobler and loving more nobly, and being more worthy to be loved, till their sacred and blessed union brings them together to the very gates of heaven!"<sup>2</sup>

We are helped in our own lives by the experiences of others. The Bible is an unmatched record of men's reaching out after God. And as living God-like lives are the divinest proofs that persons can give of the spirit of God in them, God speaks to us in the God-like lives of Sarah and Abraham. As we tarry in the presence of these two great personalities with their vision of God, God comes near to us.

F. The Lesson Presented - Sarah: The Faithful Wife  
of Abraham

Living in Ur of the Chaldees is a young man named Abram - a man of high poetic instincts with the usual accompanying dreaminess. God,

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1 King, H. C., Laws of Friendship, p. 130.

2 Ibid., p. 25.

he feels, has called him to be a missionary, and although willing to go, there is one great problem to be solved. He is in love with a girl of extreme beauty named Sarah.

After many anxious days had passed, he decided to share his problem with her and so he opened his heart to her. God had been working in her heart too, and they decided to join their lives together in marriage. This beautiful girl made a great surrender for the man she loved, in giving up home and friends to go into a far country. Sarah entered upon her married life with a great sacrifice, and this same spirit was to characterize the rest of her life. It is in her steadfastness and faithfulness that she has left an abiding monument.

When the scene first opens on the married life of Abram and Sarah, they are having an experience for which their romance had not bargained - the unfriendliness and poverty of the land. They had passed from Ur into Haran and from Haran into Canaan. There had arisen a great famine, the last set of circumstances one would choose for a honeymoon. This was the time for the missionary zeal of Abram to express itself, to bestir himself for the relief of humanity. On the contrary, his only feeling seems to have been one of chafing under personal discomfort. But the Father of the faithful could not be created in a day. This must have been Sarah's first real sorrow - not the famine in the land but the famine in Abram's soul. Yet it does not break or cloud her first love. The man whom she sees is still the man of Ur, the man of her girlish dreams, the man of bold and buoyant confidence. True, he is under a cloud and the cloud distresses her, but her eye looks beyond the cloud to the normal shining of her husband's soul.

The test deepens as Abram flees from the famine into Egypt. There



had come a nervous reaction, producing timidity; and, as he nears Egypt, his terror increases and passes into cowardly selfishness. He says to Sarah that they are going into a country where his life will be endangered by her beauty, because men will envy him the possession of such a beautiful woman and might kill him to possess her. He asks her to conceal their marriage and to say she is his sister. It would be difficult to imagine a deeper sinking of a lofty soul. His request is nothing less than that Sarah should take upon herself an infinitely greater peril, in order to save him from the danger of losing his life. A more terrible strain upon a woman's love is not to be conceived; but Sarah put her trust in God and surrendered herself, thinking only of her husband's safety. Here is one of the finest specimens of tenacious married love of which there is record. Her trials were all quite unromantic until now. She had encountered commonplace famine, the eclipse of a husband's energy, and the seeming decline of a husband's care. Yet she remained undaunted in her first devotion.

By and by the cloud clears from Canaan, and Abraham and Sarah return and with them a beautiful Egyptian slave named Hagar. Years pass and prosperity dawns. Abraham's energy revives and his zeal comes back. But there throbs in Sarah's heart a pulse of pain; there is yet no child to bless their home. Her thought again is only for the one she loves. She feels that she is marring his ambitions. What use for him to build a colony when his name must die! Outwardly she is gay, but her heart is heavy. Suddenly, a thought comes to her and she tells Abraham to take Hagar for a second wife. To that union a son is born, named Ishmael. Time passes and friction arises in the home and, for the first time in this family there is record of a domestic explosion. Sarah accuses Abraham, not on the ground of infidelity, but on the ground

of standing by while her household authority is ignored by a menial. It is the earliest assertion of the rights of women, as Sarah is seen championing her position in the home. Hagar must be her instrument, not her rival. The quarrel ends in favor of Sarah. One day Hagar is missing, and does not return for some time, and then in humility.

There is another lapse of time. A son is born to Sarah and complications arise. The old rivalry returns, as Hagar compares Ishmael with Isaac. It is too much for Sarah, and she sends Hagar and her son away, forever sweeping her tent of the last taint of polygamy. She has obtained over her husband a drastic and final dominion in the sphere of the home.

Life for Sarah seems to be one continuous series of tests. At the close of her life, there is recorded another. God had asked for her only son for a sacrifice. Faithful to the end to her God, the last picture of her that is recorded is that of preparing her son to go with Abraham to be sacrificed according to God's command. Indeed, she would never see him again for she died shortly afterward and was buried in the midst of the children of Seth at Machpelah. The influence of many may be forgotten, but the sanctity of the home, and the inviolableness of the bond of marriage will come always as a living challenge from Sarah.

#### G. Suggestive Questions for Class Participation

Ask the class if they think the girls of today would stand such tests as did Sarah. If they think not, ask their reasons. Have the girls cite examples of marriages that have failed, and then study the reasons for failure. Do the same with successful marriages. How would the married life of Sarah and Abraham contribute to the discussion? For

what did Sarah marry Abraham - money? Clothes? Good times? Because he was handsome? Because he came from a good family? Do you suppose Sarah ever regretted her marriage? Give your reasons. Will we agree that everyone at times makes mistakes? How can husband and wife help each other when mistakes are made? How did Abraham help Sarah? How did Sarah help Abraham? What is the challenge that Sarah throws out to you from across the years? Has the Christian Religion a message for those contemplating marriage? Study in this connection Ephesians 5.

## LESSON II

### DEBORAH: A GREAT LEADER

#### A. Introduction of Deborah to the teacher

Behind every song there lies a singer, and behind one of the oldest noblest lyrics in the world - the "Song of Deborah" - is a woman worthy of acquaintance and study. To appreciate fully her contribution as a leader, the picture should be seen of the free, wild, primitive age in which she lived. In the fourth and fifth chapters of the book of Judges, such a picture is drawn in bold, swift strokes, and painted in colors that can never fade.

Looking on this picture, Israel is seen without a king, without any real leader, and the different tribes scattered and separated. Civilization was in its early stages. Weapons were rude, implements few, and constant fear of foreign foes often made travel impossible. In the absence of any central government, there arose a succession of dictators - "Judges," they were called - men of energy and patriotism, who raised armies of volunteers and aroused Israel to a brief resistance against tyranny. But in Deborah's day there was no man to lead. Enemies came and the country was in great distress. Then arose Deborah, with power to sing and to act. She could not only write Israel's "Marseillaise," but she could lead the armies that her songs inspired.

#### B. References for the Teacher's Preparation of the Lesson

Bible: Judges 4, 5.

Matheson, George, Representative Women of the Bible

### C. The Aims of the Lesson

To portray woman as a leader; to help the later adolescent girl to realize the value and importance of cooperation as a means of securing the common ends of a group, whether family, nation, or world; to remind the later adolescent girl that God calls women to be leaders.

### D. The Psychological Point of Contact of the Lesson

The interest in organization is very keen during later adolescence, although the young people are more highly individual in their character and behavior than in any earlier period. The loyalty of young people to the various organizations with which they are affiliated is a very distinct element in their social behavior. The whole world needs a harmony of enthusiasm, high moral ideals, clear thinking about political and economic problems, vigorous emotional responses, disciplined will, and common sense. One of the greatest needs of our day is the development among young people of a highly vigorous, practical reaction to national and economic problems. Young people, properly guided and with a wholesome encouragement for the development of their moral, religious, and economic life, carry in their open hands the hope of the future for moral progress, economic victory, and religious wholesomeness.

### E. The Plan of Approach of the Lesson

Have the class name women they know who are leaders today; then ask the following questions: Do you think it is possible for a woman to be a leader in national affairs and at the same time be deeply religious? Discuss. What possibilities for service, and what responsibilities, do you see in the positions of women as state governors,

judges, members of the government foreign service, representatives, and senators in Congress?

The following is given as a suggested contribution which the teacher might make. Many women today are engaged in noble service, - tasks that do not bear the official label of the church; yet they are helping to bring God's will to pass in the world. Some women have held executive positions with credit to their Savior. We think of Mrs. Mabel Willebrandt, assistant attorney-general of the United States. From her office in the Department of Justice in Washington, this young lawyer aided in the struggle to enforce the Eighteenth Amendment. She believes that there are great opportunities for women in the practice of law and in national affairs.

What proofs do we have from the Bible that God called women to be leaders? Let the class name as many as possible. Then tell the story of Deborah.

#### F. The Lesson Presented - The Story of Deborah: A Great Leader

Deborah is first met as a "prophetess," an instructor of the people, one who spoke to the people the words of God. She is the earliest of that band of female workers who have entered into personal contact with the souls in moral need. She was a woman of strong sympathies. She was greatly stirred by what she heard and saw of the oppressive measures of the enemy of her people. Her career, doubtless, began in her ability to give good practical advice to those who came to her under the palm trees, where sat judges of the people.

Her heart was stirred by the indignities of the enemy which were told her. Families of the Israelites, wives and children alike, were

being maltreated by a neighbor, a foreigner who had settled in the midst of them, and claimed the proprietorship of their houses. The man was Sisera, captain of the troops of Jabin, King of Canaan. Life and property were not worth a day's purchase. The Israelite was hunted like a hare, with the mere motive of malignity. It was not enough to have done no harm; it was sufficient crime for him to be seen. He dared not show himself in the cities; he could not hope to hide himself in the villages. His only chance was to shun the highways, to seek winding paths. Children were not safe. Young girls who went to draw water at the wells were assailed.

Such was the parish, the destitute parish over which Deborah was the ministering spirit. There rose up within her a sense of motherhood. She rages much because she loves much. Her whip is constructed from the living flesh of her heart. The children of Israel have a malignant disease which must be rooted out at any cost. Sisera is a foreign germ preying upon the vitals of her family. Sisera must be expelled.

The time for compromise has passed. How can there be any compromise, when one person deliberately sets out to destroy another? It is at this stage that Deborah asks the aid of a man. She does not want to go down to posterity as a fighting woman; the stroke must not be given by a woman's hand. Note her good sense! She sends for Barak, a man skilled in the practice of arms, and one who knows how to put soldiers in battle array.

Barak comes, and in the picture drawn for us they work side by side. The contrast is magnificent. The woman sits under her palm in dauntless majesty; the man awaits her orders, trembling in every limb. The woman

is hot with indignation; the man is pale with fear. The woman is strong in the hope of the Lord; the man is weak through the dread of Sisera. The woman cries, "Lead out your band and strike the oppressor down!" The man, with palpitating heart answers, "I cannot go alone; you must come with me!" The woman replies, "Will you allow a woman to get the credit of your victory?" The man in abject terror responds, "Without you, I dare not go!" Then Deborah cries, "I will go! I had meant mine to be the woman's sphere; but as the man is unfit for his own, I shall add the battlefield to my grief."

So it was. Deborah is supreme; Barak is nowhere to be found. He is nearly surprised by Sisera, and loses self-control. The Canaanite is sweeping along the banks of the Kishon. Barak is paralyzed. Who saves the situation? It is Deborah. She breaks upon him like the sound of the last trumpet. She calls upon him to arise from his deadness. She assumes in the army the command she had assumed in the nursery. She shames Barak into obedience, and the Israelites move. On the banks of the Kishon that day they fight for their mother Deborah; they fight and win. The ranks of the Canaanite are annihilated. Broken is the sword of Sisera, shattered is his shield; he flees and is ruthlessly killed by Jael.

In Judges, Chapter Five, is Deborah's Song of Triumph, showing that she is a poetess of the highest order. She is carried to the heights of patriotic fervor and ecstasy. And yet, this song is written so that what took place before and after the victory is clearly seen. Deborah is so elated with the oppressor's fall that she eulogizes his assassin. She calls Jael "the blessed among women"; she sings with



rapture the praises of a deed which many believe to have been dastardly. But this woman is not as heartless as some think her song reveals her to be. Wherein does she rejoice in the deed of Jael? It is that assassination itself has been put down. This man had been the representative of all assassins. When in her great song of triumph, she gloats over the fall of Sisera, her deepest thought is not of Sisera at all. It is of the children of her motherhood, the oppressed of Sisera. No more sublime song was ever sung by a primitive people. Her song has proved immortal, because her deed was heroic and sublime. When God would make a singer, He flings him into the open. He lets him bear the brunt of some sore struggle and weighs him down with some awful responsibility. Deborah's victory told the people that the decisive elements in any struggle are invisible, and that the chief requisite is a certain spirit in the soldier - the spirit of faith in the living God.

Through this victory, Israel learned the value of united effort. When Deborah began her work the various tribes were separated, jealous, and sometimes hostile. The plain of Esdraelon separated those in the south from those in the north, and the national spirit was dead. But when Deborah cried to all the tribes "Awake," the nation awoke. As in Mr. Kipling's story "The Ship that Found Itself," the various sections of Israel found their unity in the face of the common danger. Deborah teaches us that the race is not to the swift, nor the battle to the strong, but that faith must prevail; hope must never die; and love shall yet conquer all the world. When a nation is trusting in force, either boasting because of its weapons or despairing because of its fear, it is woman's place to remind us of starry auxiliaries in every righteous

cause, and to sing a song of confidence in the Unseen. Then will a prophet arise, man or woman, who shall make the several and often competing churches of Christendom realize their oneness of purpose, and move like a mighty army against the paganism which still envelopes three-fourths of the globe?

#### G. Suggestive Questions for Class Participation

Since we are the women of today, and God calls women to be leaders, maybe we are to be called for our own country: to positions in politics, to missionary enterprises, for science or for exploration. What kind of leaders will we make, and what qualities should we be developing in order to assume such responsibilities? Can patriotism be saved through us? How? What contributions has Deborah made to help us solve our problem?

### LESSON III

#### MARY THE MOTHER OF OUR LORD: PERFECT MOTHERHOOD

##### A. Introduction of Mary to the Teacher

At the dawn of the early church, there stands a female figure which has been the admiration of all future generations. Mediaeval art has linked her to beauty; but she shines rather by a light from the soul than by a symmetry of form or feature. She is Mary, the Mother of our Lord. The first picture of her is when she has burst into song - a song of glory. The woman is seen to soar beyond the trammels of the Jew into the bosom of the universal race. She is about to give the world a cosmopolitan Man - a Man who will rise above principalities and powers and make the kingdoms of the earth one kingdom. "From henceforth," she cries, "all generations shall call me blessed"; not Jew nor Greek alone, nor even Roman, but humanity.

Mary's parentage, and birthplace, her death and burial, are not recorded. Her youth was distinguished by the favor of God; her maturity by active piety and faithful discipleship; her age by fervent devotion and hallowed communion with the new church. Happy is the life that is rich in deeds of piety rather than in chronological detail; whose records are not those of birth and death, and dwelling place, but of holy acts and heroic fidelity.

##### B. References for the Teacher's Preparation of the Lesson

Bible: Matthew 1:16; 13:55; Mark 3:31-35; 6:3; Luke 1:26-56; 2:5,

16, 34, 35, 41-52; 8:19-21; John 2:1-12; 19:25-27; Acts  
1:14.

Matheson, George, Representative Women of the Bible.

Stowe, H. B., Woman in Sacred History.

White, Alexander, Bible Characters.

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Miller, M. S., N.T. Women and Problems of Today

#### C. The Aims of the Lesson

To emphasize the part that a mother and a home play in developing the personality of leaders; and to challenge the later adolescent girl to undertake intelligently to do her share both in making the most of her present home and in preparing for the one she will later bless.

#### D. The Psychological Point of Contact of the Lesson

The later adolescent girl is garrulous, but this means that she is confidential. No matter if the girl bores you dreadfully with her school gossip, it is essential to remember what an influence you can be, if you never shut the door but rather encourage her confidence. Many years of the later adolescent girl's life are spent in the home, and many decisions are influenced there, guided by a mother.

#### E. The Plan of Approach of the Lesson

Many of you will be mothers some day. What kind of a mother are you going to be? You may wish to add the following poem as a suggestion to the girls, and as a basis for a new ideal that may come from the study of Mary.

"Not learned save in gracious household ways;  
Not perfect, nay, but full of tender words;  
No angel, but a dearer thing, all dipped  
In angel instincts, breathing Paradise,  
Interpreter between the gods and men,  
Who looked all native to her place, and yet  
On tiptoe seemed to touch upon a sphere  
Too gross to tread, and all make minds perforce  
Swayed to her from their orbits as they moved,  
And girdled her with music. Happy he  
With such a mother. Faith in womankind  
Beats with his blood, and trust in all things high  
Comes easy to him."

Anonymous

What responsibilities will you have as mothers? The following are suggested:

The Christian religion may be taught in the home through the child's relation to his parents. He sees the incarnation of religion in their lives. The love of his mother and the strength of his father are to him as the love and strength of the heavenly Father. The mother whose life is poised in faith and growing in self-control is constantly giving her child the impulse toward a God-like spiritual growth that will profoundly influence his character through all of his life. What kind of an example are you going to be for your children? Little ones will look to you for guidance. How are you going to know how to guide them? Discuss. Add the following: The most effective way to lead a child is not to talk about it overmuch but to travel the desired path oneself. "Example is greater than precept."

How have mothers influenced the ages? Give examples of mothers and tell their contributions. Then tell the story of Mary's influence.

#### F. The Lesson Presented - Mary: Perfect Motherhood

Mary was to be the mother, the educator, and, for thirty years, the most intimate friend of the Son of God, her Son. It was from her that

the Holy Child, who was to increase in wisdom and in stature, was to learn day by day the constant and needed lessons of inexperienced infancy and childhood. Her lips were to teach Him the human language. Her lessons were to teach him to read the sacred records of the Law and the Prophets. With her He was to live in constant communion, during those silent and hidden years of His youth that preceded His mission.

There had been committed to Mary a great trust - the preservation of a gifted Son for a heavenly mission. The earliest danger that Son had to encounter came from that mission itself. He was so absorbed in the thought of it that He was in peril of losing sight of the common earth and being crushed ere His work began. The soul needs the body - the zeal of God's house is too much if it eats up the procedure of the house of Nazareth. The Heavenly Father has provided for the Divine Christ. Someone must provide for the man Jesus.

The mission falls upon His earthly parent. The duty of Mary is to balance the influence of the fire in the soul of Jesus, and to keep Him from being consumed by His zeal for God's house. His childhood! It was to shield the outer man from oblivion to the wants of the flesh, from the forgetfulness of food, from disregard of diet, from inadequate engagement to exercise, from contempt for cold, from fearlessness of fatigue.

When Jesus was twelve years old, He went to the Temple with His parents. Mary thought He was with them when it was time to return; but she had left Him behind. She turned back and found Him being taught by and teaching the learned doctors of divinity. She was afraid of the premature revealing of that which she had hidden in her heart. She was worried lest that child of tender years be burdened all at once with manhood - a King in mind, when He was a boy in body. Mary talks with Him

and gets her way. He went down with them to Nazareth and "was subject to them."

During the long years at Nazareth, she is allowed to hide in her heart the forecasts of the coming hour. The maternal plan was to surround Jesus as much as possible with the commonplace, to prevent the too early maturity of the growing boy; and it was because the maternal plan succeeded that there are the long years of apparent stagnancy. Stagnant they were not. The mother's instinct was right. It was the commonplace that secured the glorious manhood; it was the hazy dawn that made the warm day; it was the protracted development that prevented the Son of Man from being crushed in the progress of the child Jesus. The thirty years of preparation produced the three years of service.

Eighteen years after the childhood visit to Jerusalem, at the marriage feast of Cana, Son and Mother are once more seen side by side. It seems for a moment as if Mary has deserted her plan, for she appears eager to push Jesus forward. "They have no wine," she reports. But in reality, Mary was true to her policy. Her act was an effort to localize her Son, to secularize Him, to invest Him with a commonplace glory of wonder working, which hundreds had claimed before, and which utterly hid the purpose of God's kingdom. Her sole object and aim had been to keep His opening years within the physical. He was now thirty years old and His public work must begin; but let it begin in the physical. Cana is the continuation of the Mother's plan. But Jesus has outgrown the physical mode of education; He is beginning to long for the inner stream. Yet, though it is beneath the level of His Kingdom, filial affection yields once more.

But the next time is the point of resistance. A few months pass and Jesus has arrived in Capernaum. He has grown in experience ever since the feast of Cana. The full force of His mission has burst upon Him, for He has fathomed the depths of human sin. He harangues the multitude in groups; He appeals to the perishing sinners; He warns, threatens, exhorts, denounced. Such a form of address men have never heard before; they thought He was mad, and said so. The report ran from Capernaum to Nazareth that He had been afflicted with mental alienation. It reached the cottage home. It struck the dreaded knell in the mother's heart. She never doubts that the thing she feared has happened - that premature disclosure has destroyed her Son's mental balance. Her only thought is to get Him home, to have Him nursed. She rushes down to Capernaum; she brings His brothers; she brings His sisters; she brings Him everything that can attract Him. It is in vain. Jesus is not mad; but He has seen the Kingdom. He cannot go back to Nazareth. The cottage home is lost in another sight - a House with many mansions.

This was the boundary line of Mary's power over Jesus. There is always a day, and there always ought to be a day, in which a true son takes the reins from his Mother. But Mary's course was not wrong. She was commissioned to guide His early steps by moderating their pace. Christ never had any word but that of approval for His Mother. To the last hour of His life, He regarded that Mother with the tenderest consideration. His last act towards her was at the foot of the Cross, when He transferred her bond of Motherhood from Himself to His beloved disciple, "Woman, behold Thy son; Son, behold thy Mother."

All through this story is seen the picture of a woman belonging to that rare and beautiful class who approach nearest to the ideal of excellence. Hers are the powers which might, in the Providence of God, have



had a public mission; but they are all concentrated in the nobler yet secret mission of the Mother. She lived and acted in her Son, not herself. The entire absence of self-seeking and self-assertion is the crowning perfection of Mary's character. Mary never seems to have sought her son in public, except in the instance already noted, and it was from the tremulous anxiety of a mother's affection, rather than the self-assertion of a mother's pride. In short, Mary is presented as the mother, and the mother alone, seeking no other sphere. Like a true mother, she passed out of self into her Son, and the life that she lived was in Him. In this sacred self-abnegation she must forever remain, the one ideal type of perfect motherhood.

St. Ambrose sends out a challenge to us, "Let the life of the Blessed Mary be ever present to you, in which, as in a mirror, the beauty of chastity and the form of virtue shine forth." The Mother of Jesus exercises throughout the Christian commonwealth that hallowing influence which a good mother wields over the Christian family.

"Near the cross her vigil keeping,  
Stood the Mother, worn with weeping,  
Where He hung, the dying Lord;  
Through her soul, in anguish groaning,  
Bowed in sorrow, sighing, moaning,  
Passed the sharp and piercing sword.

"O the weight of her affliction!  
Hers, who won God's benediction,  
Hers, who bore God's Holy One;  
O that speechless, ceaseless yearning!  
O those dim eyes never turning  
From her wondrous, suffering Son!

"Who upon that Mother gazing,  
In her trouble so amazing,  
Born of woman, would not weep?  
Who of Christ's dear Mother thinking,  
While her Son that cup is drinking,  
Would not share her sorrow deep?

"For His people's sins chastised  
She beheld her Son despised,  
Bound and bleeding 'neath the rod;  
Saw the Lord's Anointed taken,  
Dying, desolate, forsaken,  
Heard Him yield His Soul to God.

"Near Thy Cross, O Christ, abiding,  
Grief and love my heart dividing,  
I with her would take my place;  
By Thy guardian Cross uphold me,  
In Thy dying, Christ, enfold me  
With the deathless arms of grace."

Anonymous (Latin 13th Century;  
Ascribed to Jacopone da Todi)

#### G. Suggestive Questions for Class Participation

What place did Jesus' home have in His life? What contribution did the Mother of that home make to His life? Why does Matthew, in his second chapter, refer to "the young child and His mother," rather than to "Mary and the Child," or "the Mother and the Child?" Wherein does the Roman Catholic dogma of "the immaculate conception" differ from Scriptural teaching concerning Jesus and Mary? Since the highest feminine mission in life is fine motherhood, what qualities of life belong to motherhood? Character is not made in a day; therefore what challenge comes to us today which challenge was accepted by Mary, the Ideal Mother? Why has Mother's Day become in Christendom a universal annual occasion?

#### LESSON IV

##### MARY OF BETHANY: A THOUGHTFUL HOSTESS

###### A. Introduction of Mary to the Teacher

Mary's distinction was intellectual, not mystical nor emotional. Her peculiarity was the power sympathetically to detect the deep spiritual needs of those she met; the ability, at a special moment, to put her hand intuitively and spontaneously upon the special wants of a human soul. It is the distinct gift of Mary of Bethany that, of all the early group, she is the only one who instantaneously touched the special longing in the heart of Jesus. Mary sat at His feet and read the secret of His pain. As a physician diagnoses the precise nature of a disease, she selected, from life's many situations, the condition which demanded her sympathy for Him. That is her triumph; that is her glory; that is the power by which she "being dead yet speaketh."

Our modern life emphasizes hospitality. Some think its festivities make it alien to Jesus. In truth, its gaieties may be His gateways. Without the spirit of Mary, the grandest dinners and banquets are failures. Souls that can sympathize with others because they have forgotten themselves; hearts that have crucified selfish pride; spirits that have ceased envying; are needed today. Shatter the thought of self, that there may be the fragrance that fills all the house!

###### Mary of Bethany

Her eyes are homes of silent prayer,  
No other thought her mind admits

But, he was dead, and there he sits;  
And He that brought him back is there.

The one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother's face  
And rests upon the Life indeed.

All subtle thought, all curious fears  
Borne down by gladness so complete  
She bows, she bathes the Savior's feet  
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,  
Whose loves in higher love endure;  
What souls possess themselves so pure?  
Or is there blessedness like theirs?

-- Alfred Tennyson

#### B. References for the Teacher's Preparation of the Lesson

Bible: Luke 10:39-42; John 11, 12.

Spencer, Women of Early Christianity.

Stowe, Women in Sacred History.

Rankin, The First Saints.

Robertson, Some Minor Characters in the New Testament.

#### C. The Aims of the Lesson

To help to discover that the secret longing which must be "understood" is humanly universal. Even Jesus shared it. To show further the need of gracious hostesses today.

#### D. The Psychological Point of Contact of the Lesson

There are two almost contradictory factors in the inner life of practically every later adolescent. One is the craving for intimate companionship, a longing to be understood. The other is the repugnance

to any sort of prying into her inner life. Boys and girls laugh at, and despise, the older person who makes a sentimental bid for confidences, or who seems to snoop into their personal affairs. Conversely, the shyness and sense of misunderstanding, on the part of some boys and girls, make it very necessary that the adult leader should take the initiative in bringing about a natural approach to the difficulties they long, yet hesitate, to talk about. It takes a potent mixture of affection, common sense, study, and prayer to win one's way to the inner citadel of another person's life, especially the life of a later adolescent.

#### E. The Plan of Approach of the Lesson

Have you ever watched a person who is ill at ease being introduced to a group of strangers? Have you ever noticed how he freezes up, hiding his embarrassment behind a wall of cold reserve? Illustrate the above by asking a girl to introduce another first as a thoughtless hostess would, and next as would the thoughtful hostess. Make the following contribution as opportunity affords.

Mrs. Helen Gould Shepard is the embodiment of thoughtfulness when she is entertaining groups of Japanese girls from American schools in her home at Irvington-on-the-Hudson. She is able to address each by her own unpronounceable name, having studied the guest list diligently beforehand, and makes the sincerest of inquiries into their happiness in this country, putting them all immediately at ease. Thoughtfulness fulfills the definition of a fine art in that it is primarily designed to make others happy, and in that it is unselfish as all great art is. What a warming contrast to see the approach of a really gracious person-

ality reaching out in generous giving of self in wholesome abandon!

Let us think back to the time when Jesus lived. Were there any examples of such thoughtful people? Discuss, and then tell the story of Mary.

#### F. The Lesson Presented - Mary: The Thoughtful Hostess

Jesus has been invited to the home at Bethany as a dinner Guest. Martha is busy preparing the dinner, while Mary is left to entertain the Guest. She has set herself to find out the interests of her Guest, so that she might discover things they had in common. She finds His interest does not lie in the desire for any personal distinction, but that the desire of His life is for something equally external. His heart is bent not on something dreamy but on something real: the service of man. It is this world He desired to save, not another. It is the man in the street, the man in the exchange, the man in poverty, that He wants to find and redeem. Mary wants to know these things so that she might minister to her Guest's joy at the banquet. Jesus made a strange remark about this attitude of Mary. He says that her contribution to the coming feast will be the most permanent of all. Mary has chosen that good part which shall not be taken away from her.

It is interesting to note how Mary goes about making her Guest feel at ease among the other guests. First of all, there is the selection of guests - the assortment of characters that will not clash. This requires the gift of Mary, the gift of thought reading, to study beforehand the characters of those who are to gather. Secondly, is the pairing of couples; and it is arranged before the guests assemble; for the companion by one's side is of more importance than any other guest at the

table. The main object in pairing couples is to prevent silence. The absence of sympathy between two people commonly results in silence. The thought-reading Mary, and those who possess her spiritual discernment, are alone to be trusted for the assortment of couples at dinner, in Bethany or elsewhere. The third requirement is hardest of all. It is not enough that the guests should be well-assorted; nor that they should have a companion suited to them; they must, themselves, be in a mood to do justice to their companions. Mary might have had, by nature, all her sympathy with the mind of Jesus, and yet might have been unfit to be His companion at the banquet. She might have allowed her natural mind to be distracted by a foreign influence. Instead, she shut all the doors that might let in competing thoughts. In the last analysis, it is to the individual that the banquet makes appeal. The man or woman, for the hour, must sacrifice himself or herself. There must be, for the moment, an emptying of self-thought, a surrender of self-will, a subordination of self-consciousness, a throwing open of the gates of the heart so that the impressions of another may enter. This first banquet was an expression of love and loyalty to the Master.

The next supper was an expression of gratitude. In the interval, the sisters of Bethany have been "through the valley of the shadow." Their brother Lazarus has been dead and is alive again. The sisters want to express their thanksgiving. They might have chosen a prayer-meeting; they might have selected a church service; but they chose a supper, at which Lazarus shall sit and Jesus shall be the Guest. They desired to show that the world had been given back to Lazarus, and therefore they chose for their thanksgiving a worldly medium. Now again, Mary is seen as the thought reader. She looks into the heart of the chief

Guest and sees there what nobody else sees. Everybody thinks His earthly affairs are in a state of triumph. Has He not brought back a man from within the gates of death? Has he not vindicated His claim to be the Messianic King? Jesus knew otherwise. He knew that at no time in His earthly ministry had His Messianic claim been so much in danger. He knew that the raising of Lazarus was regarded by the authorities as an act of imposture, and that the priesthood was clamoring for His death. When others at the feast were thinking of the burial and resurrection of Lazarus, He was contemplating the prospect of His own burial. All the guests thought He was exulting in the hope of immediate success. But one of the entertainers knew better - Mary!

In the hour of her joy, she read the pain of Jesus. She knew He felt Himself under the shadow of death; and she knew that, to Him, death was a shadow. She had learned that at the time of the death of Lazarus. She had gone to meet Him, fallen at His feet, crying, "Lord, if Thou hadst been here my brother had not died." When Jesus saw her weeping, He groaned in the Spirit. That is a unique revelation and it is not found in any other scene but the scene of Bethany. It was received by one human soul, and one alone, the soul of Mary. This woman was permitted to see an elsewhere unrecorded phase of Christ's experience - His sense that death ought not to be.

On the day of the feast, Mary remembered this and, by her remembrance of it, she read the thought of Jesus. She heard Him saying in His heart, "The raising from death of your brother will be a preparing for death to me"; and there came into her mind the memory of His antagonism to death. She resolves to strengthen Him by a preliminary joy, by a symbolic deed which will represent the impossibility that death should bury His



influence. She takes a box of the costliest ointment; she breaks it in fragments and pours it upon His head. It is the symbol of outward death, but of inward immortality. The box is shattered; but with the shattering the fragrance only begins. The act told Jesus He would never really leave them, and it told Him truly. It said that His fragrance would come from His shatteredness, that the perfume would spread widest where He had touched the common lot of humanity. And Jesus felt the power of the symbol. "She has wrought a good work in me," He cries, "She did it for my burial."

Here again, as at the former feast, Mary has chosen the good and abiding part; and it is the same part, the sympathetic understanding of the Guest at her side. Jesus said on this occasion, as on the former, that her contribution to the banquet was the permanent one: "Wheresoever the Gospel is preached throughout the whole world, there shall that which this woman has done be spoken of." The food will be forgotten, the jests will be forgotten, but the sympathetic understanding by a human heart will remain. To those around her, Mary seemed to be lending no voice to the entertainment. Her act was deemed impractical, a waste. To Jesus, it was the one memorial of the festive scene, the thing which did not pass away. It will ever be so. Your memory of the festive hour will be sweet or bitter, not according to the food, not according to the splendor, not according to the clothes, not according to the companionship. It will depend on the amount of self-sacrifice to the one by your side. It will rest on the presence or absence, in either sex, of the spirit of Mary of Bethany.

#### G. Suggestive Questions for Class Participation

What was the practical value of the gift that Mary made to Jesus?

How may we cultivate Mary's understanding, sympathy and human insight? Which of the gifts made by present-day Christians resemble Mary's gift? What elements in giving should be cultivated: love? loyalty? gratitude? spontaneity? sacrifice? How may we fill the House of God with fragrance that shall be our lasting memorials? Why do intangibles - Faith, Hope and Love - alone abide, when all tangible things are transient and ultimately perish? Can one deliberately choose the good part?

## LESSON V

### MARTHA: AN OVERLY EFFICIENT HOUSEKEEPER

#### A. Introduction of Martha to the Teacher

By nature, Martha was a careful, anxious, bustling person. She found pleasure in work which certainly must not be deprecated, but her activity ran to excess. She was so anxious that all things should go right in her home, that all restfulness departed and she became "cumbered with much serving." Christ's words to Martha were meant to lighten her load and give her pleasure in serving. They laid no new burden upon her, but rather sought to draw her into leisure from herself and household care, that she might in quietness and confidence sit at His feet with her sister and enjoy the blessedness of His conversation and fellowship. And do not many women in our day need a like influence to lift them from the round of everyday duty which might grow monotonous, and help them to a higher and larger realm? Let them meet with Jesus Christ; let them welcome Him to their homes as did Martha; then, though like her they may still retain their natural characteristics, yet a more divine element will come into their lives; and they shall know the Life Eternal, the "life that is life indeed."

"Nor can the vain toil cease,  
Till in the shadowy maze of Life we meet  
One Who can guide our aching wayward feet  
To find Himself, our Way, our Life, our Peace!  
In Him the long unrest is soothed and stilled;  
Our hearts are filled."

Anonymous

B. References for the Teacher's Preparation of the Lesson

Bible: Luke 10; John 11, 12.

Lundholm, A. T., Women of the Bible.

Robertson, A. T., Some Minor Characters in the New Testament

Spencer, J. A., Women of Early Christianity.

C. The Aims of the Lesson

To show that in true leadership, organizing ability and efficiency are of great but subordinate value; that the ability to profit by wise rebuke is to help oneself to be of greater service; and that daily tasks can be made either a burden or a joy, depending upon one's outlook.

D. The Psychological Point of Contact of the Lesson

Later adolescents have many inner conflicts, sometimes resulting in a high degree of stress and strain. Many of them seem to wish to do everything, and to do it at once. There is a "busyness" that loses all perspective of values and insists on completing whatever plans have been undertaken, whether or not under the circumstances something else might be better. There are varying impulses that seem to pull in opposite directions. They are sad and glad by turns, and their drifting moods are often perplexing to their friends; but normally in later adolescence they are less erratic, less ready to respond to emotion, more thoroughly self-controlled, than in any earlier period. The highest type of young people have vigorous impulses that hold them in harmonious balance.

### E. The Plan of Approach of the Lesson

Ask the girls to think for a few minutes about the things that have to be done every day. Name them. No doubt housework including washing dishes will be mentioned. Do these things get monotonous? Why or why not? A lively discussion should follow as various opinions are expressed. Can one change exterior conditions from within? In other words, can we help our situations? Offer the following contribution.

One of the most popular paintings in a certain European gallery is entitled "The Angels of the Kitchen." It shows the interior of a medieval monastery scullery, to which a novitiate has been assigned to prepare a meal. A group of visiting noblemen, accompanied by the abbot, pay him a surprise visit of inspection and are amazed to find him on his knees in prayer. In the meantime, however, his work is progressing: for a host of angels are briskly taking his place, some stirring soup in the cauldron, others grinding spices, carrying water, arranging plates, and preparing vegetables. This quaint old conception has a helpful message for all who have routine tasks to do today. Even where the outer atmosphere of one's own work cannot be altered, it may be revolutionized by one's own outlook upon it. We may maintain spiritual attitudes of soul, or send our minds on delightful pilgrimages while engaged in the daily routine which is necessary in managing a home. And by cultivating these attitudes we may surround ourselves with clouds of unseen helpers who lighten our tasks and bring joy to them. It would revolutionize the atmosphere of many a home and change the attitude of many a housewife.

How can one change her outlook on the daily routine tasks? Let us look to see how Jesus made Martha an efficient and at the same time a

happy housekeeper.

F. The Lesson Presented - Martha: An Overly Efficient

Housekeeper

The home of the Scriptures which is dear to all is that of Bethany. Here the Master found a sweet refuge from labor and persecution, and enjoyed the companionship of the two sisters, Martha and Mary, and their brother, Lazarus.

Martha was the oldest, and therefore was mistress of the home. This fine woman considered it a great honor when Jesus came to her home. She wanted to entertain Him in the best way possible and, woman-like, she thought that it could be done best by preparing appetizing meals for Him. She went to so much trouble in this, that she became anxious and lost the joy of preparation. She tried to do so much that she became irritable, and her irritability interfered with her efforts to the extent that she had no satisfaction in entertaining her illustrious Guest. She was dissatisfied, not only with Mary, but with the Master as well. She lost control of her temper, and with that lost the joy of serving. That she loved Jesus, there is no doubt; but she was more concerned about doing something for Jesus than being something to Him; and this robbed her even of the joy of serving. Her ill temper made her inconsiderate and impolite. She violated the rules of propriety by bursting in upon Jesus to interrupt His conversation and bluntly to intimate that He ought to know better than to keep her sister from giving her the help which she thought she needed. Her rebuke was directed against Mary, but her words imply that she was not altogether pleased with the Master. It was a breach of etiquette which Martha should not have committed. In serving the Lord, many disappointments may come, but

loss of temper will only take the sweetness out of life for ourselves, and will become very trying to others. A bad temper is not only a fault; it is an affliction. Energy and enthusiasm can atone only in part for it.

Martha not only lost her temper but she stooped to fault-finding. "Lord, dost thou not care that my sister hath left me to serve alone?" Nothing could indicate more clearly Martha's character than this exclamation. It shows her blunt sincerity, her conscientious matter-of-fact disposition, and her dictatorial positiveness. She is accustomed to having her own way and is positive that her way only is right. Here is the Messiah, the King of Israel, at her house and she is preparing entertainment worthy of Him, slaving herself to death for Him, and He takes no notice. Indeed, most inconsiderately, He allows her thoughtless sister to sit listening to Him, instead of joining in the preparation.

The reply of Jesus went, as His replies were wont to do, to the very root-fault of Martha's life, the fault of all such natures. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken from her." The Savior did not blame her for not restraining and governing her own nature and keeping it in due subjection to higher considerations. It was that Martha, engrossed in a thousand cares, burdened herself with a weight of perplexities of which there was no need, and found no time and had no heart to come to Him, and to speak of the one thing that endures beyond the present world. How many who call themselves Christians are weary, wasted, worn, drained of life, injured in health, fretted in temper, by a class of anxieties so purely worldly that they can never bring them to Jesus? If they did, they would meet, first and

foremost, his tender reproof. "Thou art careful and troubled about many things."

Yet something else should be said. If Martha was busy, she was busy serving the Lord. It is true that Mary took her place at Jesus' feet, and let Him serve her. It is true that in this He delighted. This was the good part that should not be taken away from her. "But is learning of Jesus, then, the one needful thing? Is activity nothing? Is service nothing? We may be sure the Lord is very far from meaning that. But if a man brings me, let us say, an apple, I do not despise it when I say, 'The one thing is the tree that bears the apples.'<sup>1</sup>"

At the death of Lazarus, one can see the change Jesus had wrought in Martha. She hears of the approach of Jesus and goes to meet him. In this scene of sorrow, Martha appears - the strong, practical woman on whom all rely in the hour of sickness, whose energy is equal to any emergency. Martha had grown more spiritual by fellowship with the Master, and as she falls at Jesus' feet, the half-complaint, which her sorrow wrings from her, is merged in the expression of her faith: "Lord, if Thou hadst been here my brother had not died; but I know that even now, whatsoever Thou wilt ask of God, God will give it to Thee." Jesus replied, "Thy brother shall rise again." This evidence of her deep spirituality might have made her as much a mystic as Mary, had she not been needed at her post by the stove. It was directly to Martha that Christ addressed the immortal words which have soothed grieving hearts ever since: "I am the resurrection and the life; He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." And it was practical, plodding, fussy Martha

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1 Numerical Bible



who replied: "Yea, Lord, I have believed that Thou art the Christ, the Son of God, even He that cometh into the world."

It seems evident that Martha was really capable of a higher type of work than that which is usually set down opposite her name. But she was doing the thing that was most needed and for which she was also best fitted. This is the real issue. Martha lived to serve, and that spirit of service atones in large measure for whatever faults she may have had. She may have failed to appreciate the divine personality and character of the Master. She may have misinterpreted the purpose of His visit to her home, but no one can deny her willingness to serve Him and her joy in having Him as her guest. Willingness to serve is beautiful, but it is acceptable only when it is given in the right spirit. To serve right, the heart must be right. It must be free from all malice and envy and bitterness. It must serve for love's sake and do all, and give all, whether others serve or not. That spirit will sanctify every endeavor and make each task sacred.

Once careful and troubled about many things, her choice divided, her aims distracted, she now shows us the power of Christian faith and hope; joyful and fearless, leavening the lump of worldly care, the mystery of living in the world yet above it, using this world, and not allowing it at all to master her:

"Though menial are her tasks,  
No menial soul she brings  
To their accomplishment;  
But joy within her sings,  
For lo! The Guest who asks  
Her ministry has taught  
How toil with meditation blent  
May be with visions fraught;  
No longer cumbered, she, but thrilled  
That His bright face has filled  
The gloom of her small dwelling place

Again with his transforming grace,  
She little dreams that on that kingly head,  
Which pensive Mary lavishly anoints,  
While Lazarus ponders how He raised him, dead,  
Will soon be pressed dark Calvary's waiting points.  
Oh, come, Lord Jesus, knock again  
And stay wherever toiling men  
And women feel their tasks a weight,  
My Father worketh even until now  
And I still work beside Thee, dawn and late,  
And share with Thee the drops upon Thy brow."

M.S.M.

#### G. Suggestive Questions for Class Participation

Some housewives are kept so busy that they think they have no time to help at the church, nor even to have a quiet season. What are we going to do about these matters? Everything that we do has to be done. Just what will we omit or let wait? How did Jesus answer our needs in the life of Martha? Is it true that social fellowship can be lost in overmuch "busyness"? How? What is the difference between oversight and insight? What is the place of the housewife in life? What must she do in order that she may make her calling count for the Glory of God?

## LESSON VI

### DORCAS: A TIRELESS VOLUNTEER WORKER

#### A. Introduction of Dorcas to the Teacher

"A gracious woman," says Solomon, "retaineth honor." And who among the daughters of men deserves this noble description more than Dorcas! She, whose heart was renewed by a divine agency; she, whose life was replete with benevolence and kindness; she, whose piety and liberality combined to aid and to secure each other; she, whose "prayers and alms came up for a memorial before God." She may die, but her example will survive, and her influence will continue. The name of the wicked shall die; but the memory of the just is a living description of all that is good. For while many, highly regarded in the neighborhood, flattered as the beauties of the day, admired for their attire, and distinguished by their accomplishments, have perished in oblivion; that which Dorcas did, wherever the Gospel is preached, shall be told as a memorial of her. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates."

#### B. References for the Teacher's Preparation of the Lesson

Bible: Acts 9:36-42.

Jay, William, Lectures on Female Scripture Characters

Lundholm, Women of the Bible

Sell, H. T., Studies of Famous Bible Women

### C. The Aims of the Lesson

To show the beauty of a noble character; to illustrate the possibilities of heroism in daily life; and to inspire a spirit of gratitude for all enrichment as a chance of enriching other lives.

### D. The Psychological Point of Contact of the Lesson

The period of later adolescence is a period in which a challenge to sacrificial service makes a strong appeal. The sacrificial spirit is keen in early and middle adolescence, and there are many examples of fine courage shown by girls and boys in their early teens. In later adolescence, however, courage is tempered by reason; decisions are more likely to be permanent; the expressions of enthusiastic service are more carefully planned, and better adapted to secure wholesome results. The altruism of later adolescence is not a vague, dreamy ideal, but a definite policy of service, which should carry each generation a little further toward the goal of Christian righteousness than the preceding. A faith that fails to find expression in works is powerless, incomplete, and in danger of being lost. A great faith and devotion must have a correspondingly large opportunity of service.

### E. The Plan of Approach of the Lesson

What lines of distinctly Christian service are open to young women today? Let the girls suggest such opportunities as those offered in hospitals and other health service, dietetics, institutional management, church secretaries, and visitors, girls' workers, directors of religious education, ordained ministry and the specialized demands of home and foreign mission fields. Contribute.

To a head nurse in Johns Hopkins Hospital, Baltimore, Maryland, Dr. Wilfred T. Grenfell of the Labrador Mission came one day with this challenge, born of his supreme faith in human nature, "If you really want to have the time of your life, come with me and run a hospital next summer for the orphans of the northland. There will not be a cent of money in it for you, and you will have to pay your own expense, like all my volunteers who come up from the colleges of America. But I'll guarantee that you will feel a love of life that you have never before experienced. It's having the time of anyone's life to be in the service of Christ." How would you have answered such a call? What excuses would you make or why would you go?

This young woman accepted, and when she, a capable young nurse, returned from helping Dr. Grenfell make the lame to walk, the blind to see, the orphans to be mothered, the lonely to be comforted, her whole reaction to the experience was, "I never knew before that life was good for anything but what one could get out of it. Now I know that the real fun lies in seeing how much one can put into life for others."

What this nurse learned was learned many years ago by some of the women of the early church. Out from the years steps one, Dorcas, who showed by her life that service for Christ is life's supreme adventure.

#### F. The Lesson Presented - Dorcas: A Tireless

##### Volunteer Worker

Little is known of the personality of Dorcas, but from the little that is known one obtains a thoroughly complete picture of a good and very beautiful life spent in the Master's service. She was a woman of sympathetic temperament, touched by the sorrows and the needs of others,

who could not look upon need without doing something to relieve it. The charities of Dorcas have a particular charm. They consisted not only in giving but also in doing. She not only gave money, and things purchased with money, but she gave of the labor of her hands. True charity has two main avenues of expression: giving and doing; gifts and labor. When Jesus had touched her heart, the world and all that was in it became new to her. She saw need as she had not seen it before; and she made it her mission in life to minister to the poor, and to clothe the naked. What Jesus thinks of that kind of service is learned from His words, which He will say to His own in the last day: "I was naked, and ye clothed me . . . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Dorcas appears to have been a woman of good social standing in Joppa, but her social position did not hinder her from rendering her services to the community in the old-fashioned form of alms and work with the needle, the simplest and most practical form of women's contribution to charity. She remained in her own home where the possibilities were very limited, but here was her "standing place" from which she would move the world. She was not without ambition to do large things, but it was an ambition to stand just where she was and do large things, and do them most effectively. Dorcas was an intensive worker. She took up a particular course in a special way and put her whole heart and all her energy into it.

Nothing is said of her faith save that she was "a certain female<sup>1</sup> disciple." It was not said of whom she was a disciple, nor was it

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μαθητρία (mathétria), feminine of μαθητής (mathetés). The word here used is not found anywhere else in the New Testament; neither is it

necessary. Jesus is the Master, the only Master of Christians, and she was one of his followers. This was her dignity and happiness, to sit at the feet of Him who is "Lord of all." But in this case, discipleship included not only the belief and profession of His doctrine, but also a conformity to His example. "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." She is, therefore, described by her personal religion. This was not only real but eminent. Such is the meaning of the expression, she "was full of good works and alms deeds which she did." She was not full of pretences, and of words, and without "the power." Her religion was substantial and practical. It was the religion of the heart and life. She abounded in obedience.

Dorcas was a woman with many friends. This is verified by the actions of the widows at her death. She was taken sick and died, for religion does not exempt us from the common experiences of life, or the ravages of mortality. Death never acts without a commission from the

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(1 continued from p. 70) found in classical Greek. The masculine form is used often enough but not the feminine. The word was not used in ancient Greek, for the idea of a female learner or disciple was unknown. So with heathenism and heathen philosophies. Women were looked down upon. Education, even in its simplest rudiments, was denied them. Women were the toys, the instruments, the slaves of men; their friends, partners and helpmates, they were not. Even Judaism, though somewhat jealous of the dignity and honor of woman, did not assign her a place by the side of man - his equal in dignity and rank. Judaism had its "Court of the Women," to which the women were turned like sheep to their fold. The genius of Judaism was separation, not communion. But the Church has room for women as well as men. Honorable women, not a few, sit at the feet of Jesus and learn of Him. He is the first Teacher to admit women to the inner circle of discipleship. He has raised woman to an equality with man and abolished the unwarrantable moral and mental distinction between the sexes. "In Christ Jesus there is neither male nor female, but a new creature." Truth and love are of no sex, and are accessible to all alike, "for there is no difference."

Giver of Life; but it often cuts down those who, in the estimation of reason, can ill be spared. There is nothing, perhaps, in the whole compass of Divine Providence more mysterious than this, that the useful should be snatched away in the midst of their days, while the unprofitable and mischievous are suffered to continue. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Peter was called. No sooner had he arrived than he was conducted into the upper chamber, where the dead body was laid. There a scene was presented that was sufficient to melt a heart much less tender than Peter's. "All the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them!" How often it is that the value of persons is not known until they are gone. This is the case, indeed, with all our mercies; the want teaches the worth. "His blessings brighten as they take their flight!" The praise of this good woman was like her alms, real and sincere. Here was no need of hired mourners. Here are no verses composed; no eulogy pronounced; but garments, some suspended and some worn, which her own hands had made; and widows, indebted to her bounty, weeping. The best proof of one's importance is to be found in the affections and benedictions of one's fellow-creatures while you live, and in their regrets and lamentations when you die. The saints on earth have one privilege above the saints in heaven. It is in the means and opportunities of doing good. "The spirits of just men made perfect" cannot forgive injuries; cannot exercise candor; cannot teach transgressors the ways of God; cannot feed the hungry, nor clothe the naked.

Dorcas, whom Paul probably never knew, inspires us because she is



the forerunner of all those unofficial volunteer "church mothers" without whose assistance the great work of Christianity could not be effectively carried on today. Dorcas finds successors, today, in many a Ladies Aid Society, service guild, hospital auxiliary, church unity group leader. No remuneration is asked by Dorcas. Indeed, the leisure of affluence and financial independence are both involved in her supplying of garments for the poor and other "alms that she did." She was the old-fashioned sort of social service worker, who maintained personal contact with the needy of her community. Dorcas was not "ordained." There was no official ecclesiastical stamp upon her service, but her life entitled her to be heir of Christ's bequest. (Matthew 25:34-46).

#### G. Suggestive Questions for Class Participation

What are "good works"? What was Dorcas' standing in life? Would it be a help or a hindrance? Discuss. Why has Dorcas been called "a woman who is always wanted"? What characteristics make people "wanted" ordinarily and in emergencies? Is our excuse of being too busy to help really sincere or are we just too indifferent? Are young people today altruistic or self-centered? Would you accept a call of life service if it should come to you? What kind of service is most needed today?

## LESSON VII

### LYDIA: A CHALLENGING BUSINESS WOMAN

#### A. Introduction of Lydia to the Teacher

Lydia was ~~the~~ forerunner of the modern business and professional woman. They, the old and new types, have the same characteristics, alert, capable, knowing what they want to do and doing it with large ability, enthusiasm, and singleness of purpose. Lydia is an example of what a gracious woman ought to be, for there is no shadow resting on the memory of this woman. She was "not slothful in business." She was "fervent in spirit." She served the Lord.

Fate sometimes takes a woman into the business world and when she adopts that course from necessity, all honor to her courage and initiative. But Scripture leaves the woman in the place where every woman should be at her best - in the home. The home, even though it is necessary to be engaged in business, should be the woman's altar, throne, world, all. What she is there, the world will be. The "new woman" finds in Lydia a herald of the woman at her best.

#### B. References for the Teacher's Preparation of the Lesson

Bible: Acts 16:14-20.

Peabody, Lives Worth Living.

Adeney, Women of the New Testament.

Sell, Studies of Famous Bible Women.

### C. The Aims of the Lesson

To set forth an example of purposeful Christian service in the life of a business woman; to inspire with the purpose to carry the spirit of religion into daily occupations and to help make Christian all the surroundings of industry.

### D. The Psychological Point of Contact of the Lesson

There is an increase in business matters in later adolescence. In this period the young girl going directly into a vocation meets a variety of new problems. She finds herself in a world of competition, where hard work is necessary and disillusionments must sometimes be met; and in a world where high ideals do not always seem dominant. Meeting thus the realities of business life she often becomes disheartened. She should be led to find in whatever she does the highest degree of satisfaction; and, deliberately, to motivate her hours of work with a high appreciation of values to be obtained by taking Christ with her in whatever vocation she may be engaged.

### E. The Plan of Approach of the Lesson

Can a girl of today pursue business and also maintain a household distinguished for its religious tone? Can you give examples? What temptations are there to leave out religion? What kind of a girl must she be to carry religion into business? Discuss. Give examples of the influence girls have had who have succeeded in doing it. Contribute the following.

Roxana Beecher distinguished herself in pursuing business and also maintaining a home distinguished for its religious tone. This

remarkable woman supplemented the meager salary of her husband, the Rev. Lyman Beecher, by teaching French, drawing, and English in a private school; yet she administered so successfully a household in which there were eight children, besides numerous relatives and visitors to the little Connecticut manse, that several of her sons became ministers of the Gospel, including the eminent Henry Ward Beecher; and her daughter Harriet was author of the book that helped stir America to one of the greatest moral reforms of history.

How many women can you name who were in business in the first century? Were they mothers and did they manage a home also? Were they successful? Give reasons.

Tell the story of Lydia - a first century woman who carried on a business career and maintained a successful home.

#### F. The Lesson Presented - Lydia: A Challenging

##### Business Woman

Lydia was a business woman. She was left a widow with children and dire necessity had forced her to adopt a business career. It must have taken a good deal of courage for Lydia to disregard the customs and conventionalities of those days and launch out on a business career. It suggests advanced thinking and independence of spirit on her part. She was a seller of purple, an industry of wide scope in that day; so she showed good business sense.

Life presents many hard aspects and business is beset with thorny difficulties. Lydia found out how undesirable the environment in ~~Philippi~~ was. There was no encouragement for religion or morality there. As Rome had lost her faith in her gods, so this city. Death was re-

garded as an eternal sleep. The policy was to live while you live, and to squeeze all the pleasure possible out of this world. Morality was a jest. It is sometimes said that contact with the world of business hardens women, and that they lose their charm as women. They are disillusioned in many ways and they show their disillusionment. It was no easy thing for a prominent woman merchant to stand out against this; but Lydia did it, for she prospered wonderfully in her business, as is attested by the fact that she was able to provide entertainment for the apostle and his company upon her conversion to the Christian faith. There is much in being true to one's principles, for they command the respect of those who have no principles of their own.

In the faith of Israel, Lydia had found a great deal, for she was a proselyte to the Hebrew faith: "One that worshipped God." She had not allowed business to crowd out her religion. But even this new religion did not give her the satisfaction and contentment for which she yearned. She observed all the ceremonies to the letter, but the daily worship and purifications and prayers did not satisfy her soul. Something within her cried out for a still clearer revelation of God.

As a result of Paul's vision, he arrived at Philippi on Sabbath. Here Lydia and her companions met these servants of God. Paul told the story of Jesus in such a simple way that the message gave to Lydia that for which her soul had longed for many years. "The Lord opened her heart so that she attended unto the things spoken of by Paul." In response to his message, her heart unfolded in love and faith and worship of the only true God, as a flower opens up to the rays of the glorious morning sun. She was baptized and a great peace filled her soul.

"Lord, what wouldst Thou have me to do?" is the first question

asked after conversion. The Lord soon revealed to Lydia what He would have her to do. She opened her home to the apostle, and he made it his headquarters while he was at Philippi. Clearly Lydia's home was one to which she was not ashamed to invite the most distinguished guests. Her only uneasiness was on the ground of her own unworthiness to receive such godly visitors as the apostolic party. "If ye have judged me to be faithful to the Lord, come into my home, and abide there," she said. There was a pressing insistence, a heartiness, about her desire to entertain them; for she "constrained" them to come not to tea only, not just to dinner, but to make her home their headquarters while in Philippi. She might have had a valid excuse for not taking these men into her house. Christianity was something new to the people among whom she lived. Entertaining these men might have prejudiced the community against her, and seriously interfered with her business. But she permitted none of these possibilities to interfere with her actions. A genuine conversion transforms life; and in Lydia it is first seen as an overwhelming gratitude, which found expression in her hospitality.

If Lydia had kept her shop open on that Sabbath, she would have missed the one great experience of her life. Two things are mentioned about this woman which shed a beautiful light on her devout Christian character. She remembered the Sabbath day to keep it holy, and together with other devout women she spent part of it in prayer. She closed up shop on the Sabbath day. She took time to worship and it gave her Jesus Christ. A lack of time is often given as the excuse but it is not a valid one. Men and women can always find time for that in which they have a real interest. But business, today, is too intensely

occupied with itself. The harsh competition of the six days of the week leaves many a woman unfit, physically and mentally, to give her attention to spiritual things on the Lord's day. Business women, together with all others, should remember that time is given us not only to provide for our physical needs, but also to make provision for the soul. If we are present in the Lord's house at the hour of worship, the voice of God may touch our soul. The Lord opened Lydia's heart so that she found her Savior and business ceased to be so complicated. She had, now, a Perfect Partner.

#### G. Suggestive Questions for Class Participation

Discuss the environment of Lydia. (Show pictures of Philippi in the first century and the customs of that time)<sup>1</sup> How did Lydia take Christ into her business? Did she neglect her home? Give reasons. What reasons have you heard advanced for the combining of the careers of home building and of business? What do you observe to be the effect upon the religious atmosphere of the home, when the wife goes to business? Who are the Lydias today? How are they a challenge? What is the difference between the Lydias and other business women?

1. These pictures can be obtained at the following address:  
Brown, George P. and Co.  
38 Lovett Street  
Beverly, Mass.

## LESSON VIII

### CALPURNIA: AN EXTRAORDINARY EMPRESS

#### A. Introduction of Calpurnia to the Teacher

"When beggars die there are no comets seen;  
The heavens themselves blaze forth the death of princes."  
-- Shakespeare in Julius Caesar.

Julius Caesar had four wives. His first, Cossutia, he married and immediately divorced to marry Cornelia with whom he lived until death called her. Thereafter, he married Pompeia. This lady became mixed-up in a scandal that linked her name with one Publius Clodius. She was probably an adulteress, but Caesar did no more than put her aside. This was a tacit acknowledgment of her guilt, although he professed to know nothing of it. Pressed for an explanation, then, of his divorce, he remarked, "Caesar's wife must be exempt, not only from crime, but from suspicion!" He found one of that character in Calpurnia, with whom he spent the remainder of his life. A prudent wife; a faithful friend; a Roman patriot; a virtuous woman; one of the finest spirits of Paganism: <sup>1</sup> such was Calpurnia.

#### B. Reference for the Teacher's Preparation of the Lesson

Serviez, J. B., The Roman Empresses

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1 Chosen deliberately and because she was a Pagan. This is not to suggest the excellence of Paganism, but to declare its poverty. Paganism gave much to Calpurnia, but she could not add virtue to faith, for she had no faith; she could not add knowledge to virtue, nor godliness to patience, for she had no knowledge of the God who makes us neither to be barren nor unfruitful in the knowledge of our Lord Jesus Christ (II Peter 1:5-8). Yet, even in her Paganism, living up to the best light that she had, Calpurnia was a noble woman.



### C. The Aims of the Lesson

To encourage Christian living among those who are more highly favored and who are in the midst of great temptation.

### D. The Psychological Point of Contact of the Lesson

A fusing of patriotism and religion is characteristic in the later adolescent girl. The ideal of the Kingdom of God realized in governmental affairs appeals to them profoundly. There is a splendid youthful courage seen in their readiness to undertake programs of social and political reform. The practical undertakings needed to create a truly Christian community and state present a challenge to which they reply "Here am I, send me."

### E. The Plan of Approach of the Lesson

Think about the relationship between the court life (the rich and powerful) and the poor and needy here in America. Do poor women have as good a chance of securing justice in the courts as rich women? Discuss. Think of the girl who sees nothing but evil around her - in her business, with her associates. Is it easy for her to live a Christlike life? Are worldliness, wealth and temporal positions temptations today? How? Contribute the following.

A young woman who was quite wealthy was forced by the depression in the country to accept a position in an office of a great warehouse. She was appalled by the vulgarities she met in everyday contact with the girls in her office - girls who had the higher positions in the concern. Their conversations relative to their own leisure hours weighed down upon her until she felt that she must surrender her position and place of responsibility for she seemed to have nothing in common with

her daily associates and certainly there wasn't one among them that wanted to live as she wanted to live. But she clung to her work and was eventually able to win her way into the affections and then into the confidence of the younger girls. The atmosphere began to change and department managers noticed an increased efficiency and more helpful spirit among the employees. The magnificence of Emily's own character began to see itself mirrored in many faces that once had been hideous with low vulgarities. Emily had conquered and was living a victorious life. All through history, the girls like Emily are the girls that are making this world better. As far back as Caesar's time even before Christ came, we have a striking example of a girl, Calpurnia, wife of Caesar, who lived victoriously amid the many temptations of court life - a shining light in the darkness of paganism.

#### F. The Lesson Presented - Calpurnia: An Extraordinary

##### Empress

Caesar found in Calpurnia every quality that could deserve his esteem. She was of an illustrious family which was divided into two branches. One of the branches was distinguished with the glorious name of Frugi, which meant "worthy people." The surname Piso was common to both branches. Calpurnia was very beautiful but her beauty was accompanied with a consummate prudence, penetrating wit, a degree of eloquence that did not yield to that of the greatest orators, and a true Roman generosity. In all degrees and vicissitudes of fortune, she preserved an evenness of temper that nothing could alter; and no matter how highly Caesar was exalted by his victories and triumphs, she never became haughty or proud. It was a rare thing to meet with

so much modesty in one so exalted as was the wife of the Emperor. It was all the more commendable in Calpurnia, because everything tended to flatter her ambition and vanity. Many a young woman's head would have been turned with one half of the experiences of Calpurnia. Her husband, who was a plain Roman Senator, became by his superior genius and prodigious courage, the master of the Romans. He gained many honors and was styled the Father of his country. Among these honors, Calpurnia was not forgotten. The Senate, so liberal toward Caesar, were none the less liberal to Calpurnia; for, besides those honors conferred upon her husband, which of course reflected back upon her, they invented particular honors for her. No sort of praises or pompous titles were omitted.

One would think this enough to corrupt the sentiments of any person; yet it made no impression on Calpurnia. Never was the least symptom of pride seen in her nor did her elevation get the better of her modesty. No difference was to be seen between Calpurnia, wife of Caesar the plain Senator, and of Caesar master of the world. Her manners were always the same, that is they were always courteous and affable. Her goodness and sweetness of temper, in the most elevated station, commanded the admiration of all.

But there came a time in her life which revealed another side of her character, the time when Caesar was killed. At this time she revealed to the world her firmness of soul. There came a day when the Senate rose against her husband. Although Caesar's government had been very moderate, yet it became insupportable to a people accustomed to liberty. They did not know what it was to be slaves, having never obeyed any laws but those which they themselves had made. Treason was hatched

in the hearts of Brutus and Cassius. Calpurnia somehow felt that something was going to happen. Her affection for her husband made her apprehensive. She dreamed that, by a solemn decree of the Senate, Caesar was to be killed. All manner of warnings came to her; and her alarms redoubled when she found her husband obstinately determined to go to the Senate. In spite of all these presages, which gave him notice of the impending mischief, and notwithstanding all the warnings he had, that his life was in the utmost danger, and that the Ides of March would be productive of some direful event, he went. Calpurnia added to her prayers and tears, the entreaties of Caesar's friends, but she did not think of a betrayal.

Caesar was betrayed by his sworn friend, Brutus, and murdered. This murder which threw all the town into confusion, filled the heart of Calpurnia with inconsolable grief. She paid to the memory of her husband that tribute of tears and affection which she owed to the merit of so great a man. Not content with that, she resolved to give public marks of her esteem for him, in making his funeral oration, which she did with an eloquence that surprised all the world.

Faithfully she stands by the side of her husband to the end. Years pass, but her character shines through them as the embodiment of prudence, self-control, patriotism, moderation and virtue in a station of life where temptations were so strong.

For the Christian, however, all of these qualities are magnified. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our

Savior Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works" (Titus 2:11-14).

G. Suggestive Questions for Class Participation

Which is harder to bear, Prosperity or Adversity? What incentives did Paganism employ to beget virtue? Are these to be found in Christianity? If so, are they to be found magnified or diminished? Is there a place for Patriotism in later adolescent life? Is there any contribution that the well-to-do can make (a) to Patriotism (b) to religion, that cannot be made by the humble poor? Is there such a thing as Christian Patriotism? If so, what should be its aims, its tokens and its sanctions?

## LESSON IX

### FELICITAS: A FEARLESS MARTYR

#### A. Introduction of Felicitas to the Teacher

The information concerning this noble woman that has come down through the centuries is exceedingly brief, but it is of such a character as to cause a feeling of regret that there could not have been more. Felicitas was a bright star shining in a dark night. She had a glorious mission to perform in her day and well did she perform it. After the lapse of nearly eighteen centuries, her influence still lingers in the few paragraphs in which her name has been embalmed. From the walks of retired and active benevolence, from the scenes of maternal love and fidelity, from the mingled horrors and triumphs of martyrdom, she speaks as really, if not as impressively, as she spoke to those who were the actual witnesses of her humble and laborious life and its bloody termination.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar,  
Who follows in His train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in His train.

The Martyr first, whose eagle eye  
Could pierce beyond the grave,  
Who saw his Master in the sky,  
And called on Him to save;  
Like Him, with pardon on his tongue  
In midst of Mortal pain,  
He prayed for them that did the wrong  
Who follows in his train?

"A glorious band, the chosen few  
On whom the Spirit came,  
Twelve valient saints, their hope they knew  
And mocked the cross and flame:  
They met the tyrant's brandished steel,  
The lion's gory mane;  
They bowed their necks the death to feel:  
Who follows in their train?

A noble army, men and  
The matron and the maid,  
Around the Savior's throne rejoice,  
In robes of light arrayed:  
They climbed the steep ascent of heaven  
Through peril, toil, and pain  
O God, to us may grace be given  
To follow in their train."

Bishop Reginald Heber

B. References for the Teacher's Preparation of the Lesson

Ayer, A Source Book for Ancient Church History

Workman, Persecution in the Early Church

Mason, The Historic Martyrs of the Primitive Church

C. The Aims of the Lesson

To show that God calls to duty and that faithfulness to His call often requires heroism and sacrifice.

D. The Psychological Point of Contact of the Lesson

In its inmost essence, life begins, continues, and ends in personal devotion to a Supreme Person. It was here that the history of Christianity began, in the call to personal discipleship. Whenever any substitute is put in the place of it, religion dies at the heart. To a girl in her later adolescence, the character and work of Christ, His sacrifice, and His claims, make their most irresistible appeal, and meet with her most whole-souled response. The passion for personality which shows itself in many ways, is seen in its highest form in one's

response to the call of Christ. His summons to service and sacrifice is often irresistible; for in Him the heroic appears in its supreme form; and, in his sacrifice, spiritual heroism finds its supreme example. The youthful heart readily catches the fire of spiritual heroism, and is ready, at any cost, to follow a spiritual hero to the world's end. Hence the Cross, where altruism culminates and love has her perfect work, comes to its fullest meaning, and makes its most powerful appeal, in the days of the later adolescent: for at this time, the negative limitations of maturity have not yet been encountered.

#### E. The Plan of Approach of the Lesson

List important decisions in ~~Biblical~~ history that have had far reaching influence. (Peter's Choice, Mark 14:66-72; The Disciples Choice, Mark 1:16-20; Daniel's Choice, Daniel 1; Esther's Choice, Esther 4.) Think of the choices that came to you through the past week. Share them with the class. In what ways did the following people follow Jesus in important decisions that they made in their lives? - David Livingstone, Florence Nightingale, Frances Willard, Wilfred Grenfell. You may wish to clarify the discussion with the following.

Have you ever stood by a lake and thrown pebbles into the water and watched the ripples widen into larger and larger circles? Or have you ever been on a great steamer or a smaller boat on a moonlight night and watched the great shining furrow that the boat leaves as it plows through the waters? This widens out and out into a great arc that seems to reach as far as you can see.



Like the shining furrow that the boat leaves behind it, a Christian choice in youth keeps widening out in its influence. In the every day choices of Christian men and women rest great possibilities for the realization of Jesus Christ's plans for the Kingdom of heaven on earth.

Not many of us are called upon today to choose between life and death but if you were asked to choose between death or renunciation of your Savior, which choice would you make? Hear how one girl made the supreme choice.

#### F. The Lesson Presented - Felicitas: A Fearless Martyr

It was in the second century, during the reign of Marcus Aurelius Antoninus, that Felicitas lived and died. She belonged to a family of great influence, possessed fine talents, and was educated in all the refinement of her day. She became a Christian and surrendered both her intellect and her heart to its quickening and regenerating influence. She became a humble and sincere follower of Jesus. As her lot was cast in the midst of deep moral darkness, she resolved that she would let her light shine. She abounded in works of faith and labors of love. She traversed the streets and lanes of Rome to enlighten ignorance, supply want, and comfort sorrow. She regarded her property, her rank, all that she possessed, as so many talents for which she had to render an account. This idea, evidently in controlling power, always was present to her thoughts and feelings. Paganism fastened upon her a withering frown, and painted before her the life and terrors of martyrdom, but there was a spirit within her which shrank not even from that.

She had a family of seven sons. She had nurtured them under the influence of Christian doctrine, and God's Holy Spirit had co-operated with her faithful efforts, in giving them all a decidedly Christian character. How remarkable is it, even at this day and in a Christian land, to find a family of seven children, especially of seven sons, all of whom give evidence of having had imparted to them the clean heart and the right spirit. How much more remarkable must such an event have been in a pagan country, where there were such numerous and varied and powerful influences concurring to produce an opposite result!

The period in which she lived was distinguished for public calamities in various parts of the Roman Empire. War, famine, pestilence, and earthquake, were doing a fearful work; and paganism, in its deep ignorance, suspected that Christianity was the guilty cause of these calamities. Felicitas quickly became a prominent object of suspicion and disgust, as she possessed an uncommonly marked Christian character, and withal had a large family who were following in her footsteps. The flood gates of persecution were open.

What a fine example is here of the moulding of an exalted Christian! This admirable and honored woman had to encounter hostile influences, the most powerful and yet the most diverse. On the one hand, there was the influence of evil example in almost every conceivable form. This was, probably, more difficult to resist, since it was associated with the claims of friendship or of domestic affection. On the other hand, there were the terrors of persecution; there were the most cruel appeals to maternal sensibility. It was in consequence of these struggles with the different forms of temptation, that Felicitas reached such a point

of Christian strength and excellence. It is by exercise that the spiritual nature, not less than the physical and the intellectual, waxes strong and vigorous. The finest specimens of Christian development are found in circumstances which have put the spirit to the sharpest tests of self-denial and endurance.

This fine woman seems to have lived very much, though by no means exclusively, for her children. She instructed them in Christian doctrine; she urged upon them Christian obligations; she warned them against devious paths; she prayed with them and taught them how to pray. With the hand of maternal gentleness and love, she led them on in the path to heaven. She trained them not merely to be Christian, but, as it proved, to be martyrs.

The day came when, under an inexorable edict that the Christians should sacrifice to the gods or die, Felicitas was cited before the tribunal of Publius, the Prefect, to answer for the crime of being a Christian. At first she was treated with the courtesy due her rank in the hope that she might be flattered into submission to the imperial mandate. But she stood firm as a rock. The prefect then made an appeal to her maternal love saying, "If thou hast no regard for thyself, at least have compassion on thy sons and persuade them to save themselves." But the noble woman, notwithstanding the mother-heart beating in her bosom in full and vigorous pulsation, still remained steadfast to her first resolve. Her firm reply was that her sons would know how to choose between everlasting life and everlasting death. In this, she was not deceived. After vain efforts to break their constancy, Publius reported the case anew to the Emperor, who ordered the trial of Felicitas and her seven sons before special judges. All were convicted and sen-

tenced to death. She cheered them on through the dark valley of death, joyful in the thought that persecution was only opening for them the gates of immortality.

What a signal triumph of Christian faith was here, both in the Mother and in her sons! It requires strong faith to renounce earthly attachments and interests for the sake of that future, unseen good, which the Gospel promises. But what must be the power of that faith in a Mother that can enable her not only to die calmly and joyfully herself, but to look peacefully on the last agonies of her beloved children, and to speak to them encouraging words until they had gotten within the gates of heaven! What faith must that have been which nerved those seven young men to submit patiently to the most terrible tortures, rather than obey an edict which required them to disobey their Lord! Here were some of faith's most splendid victories.

Let this example rebuke every Mother who would counsel her children in any circumstances to sacrifice principle, who would shield them from present danger at the expense of future evil. May Mothers always be true to their children's interests as immortal beings, encouraging them to walk in the path of duty. They may not be called to educate children for the crown on martyrdom, but they are called to educate them for the crown of life. It is theirs, in a great degree, to mould the destiny of the world.

"Heard are the voices  
Heard are the sages  
The world and the ages  
Choose well; your choice is  
Brief, and yet endless."

Goethe

G. Suggestive Questions for Class Participation

Why does the Church of Rome commemorate Felicitas on November 13, and her seven sons on July 16? Why is it that "not many high, not many mighty" are called? What does Christian Charity owe to the example of Felicitas? Christian Manhood? Christian Motherhood? Can one expect, in the 20th century, to see the invisible as Felicitas did in the second century? Does Christianity still challenge men and women to heroic deeds? Does life still call for courage? For prayer? For faith? For hope? For love? For God?

## LESSON X

### POTAMIAENA: A BEAUTIFUL GIRL

#### A. Introduction of Potamiaena to the Teacher

Potamiaena was a martyr who died for the cause of Christ. Now, martyrdom is a term employed to signify the suffering of death on account of one's adherence to the faith of the Gospel of our Lord. The word "martyr" in its primitive Greek sense means merely a "witness". Yet, from the earliest ages, martyrdom has resulted in admiration and veneration. For example, in times of persecution, martyrdom came to be thought so meritorious as to excite many to court it. By many, it came to be known by the name of "second baptism", or "baptism in blood", because of the power and efficacy it was supposed to have in saving men by the invisible baptism of the Spirit, in the absence of the eternal element of water. So, one finds in the writings of Prosper an epigram to this effect:

"Fraudati non sunt sacro baptisate Christi,  
Fons quibus ipsa sui sanguinis unda fuit;  
Et quicquid sacri fert mystica forma lavacri,  
Id totum implevit gloria martyrii," 1

Yet this is a dangerous and unchristian tendency. It is not the blood, but the cause that makes the martyr. We do not worship the martyr, but Him whom the martyr worships. "We can neither forsake Christ nor worship

.....

1 "They are not deprived of the sacred baptism of Christ who, instead of a font, are washed in their own blood; for whatever benefit accrues to any by the mystical rite of the sacred laver, is all fulfilled by the glory of martyrdom."

any other, for we worship Him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection<sup>1</sup> they have shown to their King and Master."

B. References for the Teacher's Preparation of the Lesson

Gray, Herbert, Men, Women, and God.

Workman, Persecution in the Early Church.

Milner, The Church of Christ.

Eusebius, Ecclesiastical History.

C. The Aims of the Lesson

To show the influence of one beautiful girl and to emphasize the heroism of standing by one's conviction.

D. The Psychological Point of Contact of the Lesson

A human form impresses the beholder by its beauty of outline and its grace of motion, reenforced by deeper and non-sensuous characteristics. Moral excellence, especially, enhances physical charm. "Handsome is as handsome does." Indeed, it is a testimony to the close connection between beauty and morals, that goodness and physical ugliness are seldom thought of together, if it is possible to think of them apart, as it usually is. "O worship the Lord in the beauty of holiness," declared the Psalmist (96:9), but it is equally proper to speak of His worship in the Holiness of Beauty! Later adolescence is the age when

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<sup>1</sup> At the martyrdom of Polycarp, the Jews desired the heathen judge not to permit the Christians of Smyrna to carry off his body, lest they should leave their crucified master and worship their martyred pastor instead. The words quoted were the answer of the Church of Smyrna to that calumny.

life-ideals take form, and judgments are made as to the absolute worth of this or that type of character.

#### E. The Plan of Approach of the Lesson

I read in the paper not long ago of the amount of money spent on cosmetics and I was amazed. Why do we buy cosmetics? No doubt a lively discussion will follow and the girls will give as their reasons - to become more attractive. That is your chance to lead them into thinking about why they wish to be attractive. Admit that cosmetics do help the outward appearance in many cases. Ask them to think for a moment of a really beautiful girl whom they know. Discuss what makes a beautiful girl and talk of her influence upon others. The following is suggested as a contribution for the teacher to make. It should summarize the conclusion that their discussion reaches if it is properly guided by the teacher.

"Handsome is as handsome does," an old adage but what a challenge it is to every girl who has been endowed with physical beauty! A girl who is physically beautiful has a specially difficult problem for beauty is both a very great gift and a very perplexing gift. A beautiful girl has great powers over other girls, over children in part, and very great powers over men. A beautiful girl can exploit her beauty to win through it things she does not deserve. People forgive much to a beautiful girl, and she can trade on that fact. In fact many temptations come to a beautiful girl which the majority of girls escape. But beauty can be used for God - otherwise He would not have given it. It can be turned into influence of a very wonderful kind. A beautiful girl can stir the latent idealism in men and women in wonderful ways. She can move through



the world as a source of gracious, kindly, and bracing influence.

Potamiaena was so beautiful that her beauty was known far and wide; and to all succeeding generations she set an example when she employed her great gift, for the sake of the Giver of it.

"She whose aim is her own happiness is bad;  
She whose aim is the good opinion of others is weak;  
She whose aim is the happiness of others is virtuous;  
She whose aim is God is great."

In order that this girl may receive all that is her due, let us think for a moment of the time when she lived and of the temptations she had to face. Can anyone tell what "emperor worship" was? How did it affect the Christians? Can you think of any martyrs about whom you have read? Tell of them. What did the martyrs do for us today? "The blood of the martyrs is the seed of the church" - Tertullian. Summarize the discussion with the following:

One can better understand the Roman's attitude toward the Christians, if one realizes that the religion of Rome pervaded the whole of their lives. Everything connected with the life of the home as well as civil, business, and social life, was consecrated to, or under the protection of some god. The Emperor was the embodiment of the Empire. The worship of the Emperor, which consisted in burning incense before his statue, was a declaration of allegiance to the state. To refuse this worship exposed the Christians to the charge of conspiracy or treachery against the state. The Christians therefore were suspected of lack of loyalty and treasonable designs. They were unlike their neighbors; they worshipped one God, not many gods. They hated the images which all other people worshipped and the public games which all other people enjoyed. They stood apart therefore from both the religion and the recreation of their neighbors.

In addition to this, the Christians called Christ their King; and consequently the Romans felt that the Christians were enemies and traitors to the state and that the gods would be offended. So the Christians were presented and tortured for their belief in the one true God.

Very early it became the custom to lead persons accused of being Christians to a small altar placed before an image of the Emperor. If the Christian would throw some incense on the altar fire, thereby worshipping the Emperor, he was allowed to go free; if he would not he was condemned, and either beheaded, crucified, or thrown to the beasts in the arena. The times of the Roman persecutions are full of stories of great fortitude and courage and steadfastness in the faith of Christ similar to those of the brave Felicitas and the glorious Potamiaena.

#### F. The Lesson Presented - Potamiaena: A Beautiful Girl

Potamiaena was a slave who was extremely beautiful. Her master, having desired to abuse her, and not being able to prevail, delivered her over to the prefect of Egypt, Aquila, accusing her of being a Christian and of speaking against the government. This was in the third century A.D., in the reign of Severus.

It was a time of trial, of fierce and violent persecution. It was a time that required courage of no ordinary character to maintain unspotted the purity and consistency of the Christian name. It was not such a time as that in which our lots have been cast, when the young, and the gay, and the beautiful, and the proud are all Christian in name, if not in deed. It was not such a period as this, when religion calls for no sacrifices like those which the first professors and confessors

of the faith of Christ made, gladly and earnestly. Not to be a Christian today, is a mark of disgrace to the fair and lovely daughters of our land. In the time of the Emperor Severus, to be a Christian meant grievous suffering for the truth.

Potamiaena, whose chastity and purity were noted, was told that unless she reciprocated the passion of her master, she would be given over to the lust of gladiators. She remained firm in the faith of Christ; and, unmoved by threats, was scourged, and was led to the fire and burned, together with her mother, Marcella. The heart of Basilides, a soldier who presided at her execution, was softened. He pitied her, treated her courteously, and protected her, so far as he dared, from the insolence of the mob. She acknowledged his kindness, thanked him, and promised that, after her departure, she would entreat the Lord for him. Scalding pitch was poured on her whole body which she sustained in much patience.

Her influence is seen some time after in the life of Basilides who, being required by his fellow soldiers to swear profanely on a certain occasion, refused and confessed himself to be a Christian. They disbelieved him at first, but finding him serious, they carried him before the judge, who ordered him to be put in prison. The Christians visited him, and upon being questioned as to his sudden change, he declared that Potamiaena, three days after her martyrdom, had appeared to him by night, and informed him that she had performed her promise, and that he would shortly die. After this, he suffered martyrdom. The religion of the Cross is the same now as it was then. It requires the same spirit of self-sacrifice, and the same entire devotion to the service of our Lord and Master.

"Finding, following, keeping, struggling,  
Is He sure to bless?  
Saints, apostles, prophets, martyrs  
Answer 'yes'".

G. Suggestive Questions for Class Participation

What would you do, were it needful to choose between compliance with the world or the martyr's doom? What was the secret of Potamiaena's strength? Why are you not as strong and as courageous for God's truth as she? Is not the strength which she had within her reach within yours too? Are not the same enemies with which she contended unto death your enemies too? What are you doing for Christ? What sacrifices are you making? What courage are you displaying in Christ's behalf?

LESSON XIII

CONSTANTIA: A MISDIRECTED ENTHUSIAST

A. Introduction of Constantia to the Teacher

"O Jesus I have promised  
To serve Thee to the end;  
Be Thou forever near me,  
My Master and my Friend;  
I shall not fear the battle  
If Thou art by my side,  
Nor wander from the pathway  
If Thou wilt be my Guide.

O let me feel Thee near me,  
The world is ever near;  
I see the sights that dazzle,  
The tempting sounds I hear;  
My foes are ever near me,  
Around me and within;  
But Jesus draw Thou nearer,  
And shield my soul from sin.

O let me hear Thee speaking  
In accents clear and still  
Above the storms of passion,  
The murmurs of self-will;  
O speak to re-assure me,  
To hasten or control;  
O speak, and make me listen,  
Thou Guardian of my soul.

O Jesus, Thou hast promised  
To all who follow Thee  
That where Thou art in glory  
There shall Thy servant be;  
And Jesus, I have promised  
To serve Thee to the end;  
O give me grace to follow  
My Master and my Friend."

John E. Bode

B. References for the Teacher's Preparation of the Lesson .

Serviez, J., The Roman Empresses.

Ayer, Source Book for Ancient Church History

C. The Aims of the Lesson

To show the power one person can have for her religion and to issue a warning against the heresies of today.

D. The Psychological Point of Contact of the Lesson

Religious changes are made in later adolescence with relative ease and permanency. Religion is a matter of spontaneous interest. Some personal attitude toward God and the church will be assumed. Religious beliefs and sentiments are natural and inevitable. Doubt and difficulty, in regard to religious questions and in connection with religious situations, are more common at this period. Wise leadership resulting in right concepts are essential.

E. The Plan of Approach of the Lesson

Which of the ways suggested below do you think reveals the greatest strength of character?

1. To persist in the wrong way because you hate to change.
2. To pray for help to make right choices.
3. To insist that you are right.
4. To give up and do nothing.
5. To confess you are wrong and ask to be forgiven.
6. To overcome the failure by starting again with the determination to succeed.

Make a list of mistakes that you have made recently. How were you wrong and what was the best way to retrace your steps? Share them with the group. How much do people influence choices? Give examples. Contribute the following bit of wisdom:

"Personal affection represents some of the greatest positive values and some of the greatest negative values. Here, again, we see that the road to greatest worth is also the dangerous road which brings us often into the greatest evil." -- H. N. Wieman.

How much do people influence you? Contribute the following:

How many girls are influenced by personal affection! They come to respect someone very much and they begin to think as he does. Unconsciously, they may be directed thus against the very things they love most. The story of Constantia is a very good example of such a girl. This girl did not reap the folly of her mistake; a much worse result was accomplished, for the whole church at that time suffered because of her misdirected enthusiasm, caused by her extreme admiration of one person.

#### F. The Lesson Presented - Constantia: A Misdirected

##### Enthusiast

Constantia was a princess of uncommon merit, exempt from most of the weaknesses of her sex, and added to her extraordinary beauty were greatest perfections of mind. She had a masculine courage, a large share of discretion and prudence, and solid virtue. She was distinguished by the force of her genius, a penetrating judgment in the most intricate affairs, a surprising eloquence, a firmness and a resolution that were not easily shaken. She was to be commended for her skill in healing breaches and making up differences between people. She was, however, obstinately attached to her own ideas, and could rarely be persuaded

to abandon her first opinion which was generally something extraordinary and contrary to that of other people. She was very fond of being singular even in religious matters which occasioned great inconveniences and disadvantages to the church.

Constantia was very young when the Emperor, her father, died at York, but she continued to stay with her brother Constantine. Their conversion took place soon after<sup>wards</sup> Constantine had an enemy in Maxentius and, when he marched against him, had a sure presage of the victory he obtained by the miraculous Cross that appeared to him, which resulted in his conversion. Constantia followed her brother's example. She renounced idolatry and became very zealous for the religion of Jesus Christ, whose maxims she followed with extraordinary fervor and devotion, which added a fresh lustre to all her other amiable qualities.

Having defeated Maxentius, Constantine entered Rome in triumph. Then, together with Licinius, his colleague, he set the affairs of the empire in order. For the purpose of cementing a solid peace and friendship with Licinius, he gave him in marriage his sister Constantia. Constantine, who dearly loved the princess, his sister, and had the highest opinion of her discretion and virtue, omitted nothing that could contribute to the splendor of this event. But Licinius was not worthy of so great an alliance. He was a good officer, but at the same time he was vicious beyond measure. He was of sour disposition, unjust, a great dissembler, covetous, and quite incapable of any sort of politeness. He was inveterate in his hatred of the Christians and persecuted them with a fury that was equally inhuman and ungrateful.

Constantia grieved in secret at her husband's course of life, but to no purpose; for neither her remonstrances nor entreaties, nor yet the charms of her person, which pleaded with so much eloquence, were strong



enough to produce any good effects upon him.

The cruelty of Licinius towards the Christians much offended Constantine. That pious Emperor, who was as zealous for the Church as his colleague was attached to heathen superstitions, could not with indifference see the conduct of Licinius, for this violated the most essential condition of their treaty, by which he had bound himself to permit the Christians in the East to practise their religion in perfect liberty. Constantia, who was a true Christian herself, informed her brother secretly of everything that passed at Licinius' Court that was prejudicial to the Church. It is true that when, by her remonstrances, she imagined she had inspired her husband with more human sentiments, she interceded on his behalf with her brother; and the Emperor, who was extremely fond of his sister, dissembled the reason he had to complain of Licinius, and even pardoned his revolts. But Licinius was only the more ungrateful; and secretly hatched treason against Constantine. His turbulent and unquiet temper was never at rest. He could not forbear forming parties, and intriguing with factious and seditious people. So, at last, the Emperor had him put to death.

Constantine had such affection for his sister that he gave her a power equal to his own. This was increased by the death of the Empress Helena, for whom Constantine always had the greatest regard. Constantia, who was widow of one Emperor and sister of another, succeeded to the influence that Helena had enjoyed at Court. All favors passed through her hands. Her brother's affection for her procured her the esteem and respect of the whole empire.

Eusebius, whom Constantia had made bishop of Nicomedia, cultivated with great assiduity his acquaintance with her. He was of a supple,

complaisant disposition and excelled in the art of paying court; so that nobody was better received by the Empress than this prelate. This gave him considerable influence at the Emperor's palace. As he knew so well how to put in practice everything that could contribute to his advancement, he soon insinuated himself into the good graces of Constantine, and became very powerful. Eusebius was tainted with the same doctrines as Arius, and undertook to defend him. He introduced him at Court; and took no small pains to convert the Empress Constantia to those tenets. In this, he succeeded only too well; for she swallowed with greediness the fatal poison of heresy.<sup>1</sup>

It is certain that Arianism could not possibly have met with a more powerful protectress than Constantia, so it is not to be wondered at if it spread prodigiously, and caused great disorders in the church. To put a stop to this, Constantine assembled the famous Council of Nicea, by which the errors of Arius were condemned. Eusebius was deposed, and the Emperor would have banished him if the prelate, who was extremely loth to quit the Court, had not pretended to renounce Arianism, and signed the condemnation of the heresy, against which the Council had thundered out its anathema.

The princess, Constantia, however, was persuaded that the opinions of Arius were very innocent. Being desirous to distinguish herself

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1 This heresy was called Arianism. It related to the person of Christ and spread widely in the Church from the fourth to the seventh centuries. The gist of the heresy lay in the following summary argument of Arius: "The Father is a Father; the Son is a Son; therefore the Father must have existed before the Son; therefore once the Son was not; therefore He was made, like all creatures, of a substance that had not previously existed." His intellect, logical, but neither profound nor intuitive, could not embrace the lofty doctrine of an eternal, unbeginning generation of the Son. It took its stand on the Son's subordination, and argued that the divine unity could only be upheld by renouncing the Son's eternity, and regarding Him as the First and Highest of creatures, to whom the Eternal Father had communicated divine dignity and power.

from other people, she pretended to greater knowledge in divine mysteries than the rest of her sex, and so drank deep of the poison of Arianism. Not thinking there was the least harm in it, she became the protectress of its proponents and its most zealous champion. What was still worse, she persisted in this error till her death; for, to her last moment, she continued in her endeavors to recommend to Constantine's favor and friendship the most dangerous enemies of the Church.

One of these was Arius, for whom she interceded almost with her last breath. During her sickness, Constantine visited her every day. He gave her undoubted tokens of the sincere love and affection he bore her, and of his ardent desire to do everything in his power to aid her recovery; but her disease could not be cured by all the remedies that could be thought of, so that Constantia knew she was near the end. The Empress, finding that death was approaching very fast, and seeing her brother at her bed's foot overwhelmed with sorrow, took him by the hand, saying, "My dear brother, I have received from you an infinite number of favors and kindnesses, which you have conferred upon me with so much generosity, that I cannot doubt you will grant that which I am now to ask. It is indeed the last request I shall ever trouble you with, but more valuable than all the rest. See here," said she, indicating Arius, "a man whose virtue, merit, and fidelity I am well acquainted with; he will inspire you with those exalted sentiments which he has received from the Almighty, and which he has been so good as to impart to me. I beseech you to put entire confidence in him. I will now confess to you that it has not been without the most sensible grief and concern that I have seen you so apt to be deceived by those

who have made ill use of the trust you have placed in them, and have prevailed on you to persecute, very unjustly, the most deserving of the clergy, who have, by their instigation, been driven from the church." She had great difficulty in uttering these words. The agony of death seized her, and she expired in the presence of her brother, who was inconsolable, and upon whom the words made a great impression.

Thus Constantia employed the last moments of her life in recommending to Constantine's protection Arius and his followers, who knew but too well how to take advantage of the indulgence that was procured them by Constantia's dying request. Faithful to her beliefs to the end, Constantia leaves to the world a good illustration of the influence one person can have and, when it is for the wrong thing, what disaster can be wrought. She sends a warning to the later adolescent girl, lest she, too, fall victim to the heresies of today.

#### G. Suggestive Questions for Class Participation

How far does the human equation enter into religion? Is one likely to believe error when it is professed by a person deeply admired? Consider the case of the Seattle girl who renounced Christianity to become a Hindu Princess. Do you think she was a genuine convert of Hinduism? If not, what motivated her? love? desire for money? desire for fame? Is it essential that one should have a reason for the faith that one has? Can the indulgence of a loved one be an evidence of weakness on the part of the one displaying it? Does such indulgence harm its recipient? Does it ever tend to improper compromise? How far do you think Constantia was a sincere person? Or was she a mere dissembler? Or an honest doubter? What do you consider the modern heresies? Do you think people lean

toward these because they believe them? Or because they wish to appear modern? Or because it is smart? Or because of ignorance? Discuss the Oxford Group Movement. What place has it in this discussion?

## LESSON XII

### MONICA: A PRAYING MOTHER

#### A. Introduction of Monica to the Teacher

Cicero has observed that it is the consummation of all literary injustice not to mention the instructors of distinguished men. How much more unjust not to record and honor the names of their parents, especially when the virtues of those parents were obviously the occasion of all the renown which is rendered to their offspring. Augustine owed to his mother, Monica, all the most distinguished qualities of his character. Until thirty-three years of age, she followed him in the anguish of her heart, sorrowing over her son when he was incorrigible. The prayer was upon her lips constantly, "Oh, God, convert my son."

As an insect is embalmed in transparent amber, so is the life of Monica, a humble and otherwise unknown person, preserved for the world's admiration in the fame and writing of her illustrious son. Let no Christian Mother despair, however unpromising or profligate her child, while the example of Monica, the mother of Augustine, shines in its clear radiance to teach the impressive lesson of fidelity in prayer.

#### "To My Mother"

"My mother! - manhood's anxious brow  
And sterner cares have long been mine;  
Yet turn I to thee fondly now,  
As when upon thy bosom's shrine  
My infant griefs were gently hushed to rest,  
And thy low whispered prayer my slumber blest.

I've poured o'er many a yellow page  
Of ancient wisdom, and have won,  
Perchance, a scholar's name; but sage  
Or bard have never taught thy son  
Lessons so dear, so fraught with holy truth,  
As those his mother's faith, shed o'er his youth."

George Washington Bethune

B. References for the Teacher's Preparation of the Lesson

Augustine's Confessions

Ante-Nicene Fathers

C. The Aims of the Lesson

To show the power of prayer, and to teach the lesson of faith and fidelity by which a mother won her son for Christ.

D. The Psychological Point of Contact of the Lesson

There is noticeable, in later adolescence, both seriousness and frivolity, often marked by the alternation of periods of hilarious fun and periods of serious feeling of responsibility. It is possible for the frivolity of youth, unchecked by religious and moral training, to lead into a dangerous "sowing of wild oats." There can be a wholesome development of the worth-while things in life by the faith, fidelity, and prayer of parents and leaders.

E. The Plan of Approach of the Lesson

Which of the following explains most nearly what prayer means to you:

1. A means of getting what you desire;
2. Asking God to show you what He wants you to do;
3. Thanking God for what He has done for you;

4. Asking God for forgiveness;
5. Something to do morning and evening, so that you will be protected during the day and night;
6. A part of a worship service;
7. Finding out what God thinks about your plans;
8. Planning what you will do with God's help?

In your own words, write on a slip of paper what prayer means to you. (Read aloud so that each may benefit from the other's thinking). Can you think of men and women who found prayer a real help? Give instances.

Why is it that the average Christian girl makes such poor progress in her Christian life? Discuss the place prayer has in her life. What can prayer do in your life? Contribute the following.

"Lord, what a change within us one short hour  
Spent in Thy Presence will prevail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh us with a shower;  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel, how weak! we rise, how full of power!  
Why, therefore, should we do ourselves this wrong  
Or others - that we are not always strong -  
That we are sometimes overborne with care -  
That we should ever weak or heartless be,  
Anxious or troubled - when with us is prayer  
And joy and strength and courage are with Thee?"  
-- Archbishop Trench.

Prayer is the key that unlocks all the storehouses of God's infinite grace and power. All that God is and all that God has is at the disposal of prayer. But the key must be used. Prayer can do anything that God can do. Prayer will reach down into the deepest depths of sin and take hold of men and women who seem lost and lift them up until they are fit for a place beside the Son of God. Monica,



the Mother of Augustine, knew the power of prayer - real prayer, determined prayer, protracted prayer, heart-wringing, crying to God in the power of the Holy Spirit: and, knowing that power, she prayed her son to Christ and to the service of many. Let us study together this praying mother.

F. The Lesson Presented - Monica: The Praying Mother  
of Augustine

Monica and her husband lived in Pagan where they had one son, Augustine, who was born in A.D. 353. At the age of sixteen they sent him to Carthage to study rhetoric but here he plunged into a life of dissipation. Charmed with pagan eloquence, more than with the simplicity of the Scriptures, he became a devout follower of a group called Manichaeans, and became a zealous supporter of their dogma. Returning to Tagaste, he gave instruction in rhetoric with so much applause that many congratulated his mother upon his brilliant prospects; but this holy woman never ceased to deplore the heresy of her son, his thoughtless gaiety and reckless dissipation. When he returned to Carthage and became famous in that brilliant capital, his mother followed him, and by every gentle persuasion, endeavored to detach him from his career of vice. Although he continued to walk in darkness, she despaired not, for her prayer still was, "Oh, God, convert my son."

From Carthage, Augustine went to Rome. Still the prayers of Monica followed her son, and her requests of God for him proved more effectual for his guardianship than had she herself been with him. Attracted by the fame of Ambrose of Milan, Augustine went there. Fearful because of the manifold temptations to which her son was exposed in the Roman Empire, and hopeful of little good coming to him in such an environment, Monica

saw not as yet the wise and wonderful intentions of Providence concerning the object of her love. The curiosity of the young rhetorician had now brought him into the presence of one of the most pious and eloquent fathers of the Church. A partial reform was the immediate consequence. Full of delight at the news, Monica hastened to join him at Milan. Still upon her lips was the prayer, "Oh, God, convert my son." When Augustine, overcome by doubt and harassed by remorse, was hurrying now into solitudes and now into crowds, the patient, persevering, and hopeful mother was at his side, like a guardian angel to counsel and to assist.

One day Augustine told his mother that although not yet a Christian he was not a Manichaeian. Instead of rejoicing at the partial fulfillment of what she daily prayed for, calmly and with a heart full of confidence, she told him that she believed Christ and that before she died she would see him a faithful Christian. She continued to pour forth her prayers to God to convert her son. She went to the church and listened intently to Ambrose, whom she loved "as an angel of God" because she knew that by him her son had begun to change, and she anticipated his conversion. Ambrose loved her for her deeply religious spirit and constancy at church. When he saw her, he burst forth in praise of her, congratulating Augustine that he had such a mother.

At length the desire of her heart was granted. Augustine found in the New Testament a better philosophy than any in the Hortensius of Cicero, and Monica was permitted to see her son, renouncing his infidelity and vices, baptized by Ambrose into the faith of Christ. Monica had rejoiced with the angels of God over the repentent sinner,

and now she was ready to be joined with them in heaven. She died in 387, in happy consummation of a life of faith, patience, and prayer.

To the affectionate solicitude of his mother, Monica, a Christian mother of tender, devout, and elevated spirit, Augustine was indebted for his rescue from a path of sin.

#### G. Suggestive Questions for Class Participation

If someone asked you to tell her about your study, this morning, of Monica, what would you tell her? How would you describe Monica? Would you mention her son? Why? Was Monica a woman who was easily discouraged? Justify your answer with specific instances. What place did prayer have in her life? How does her attitude toward prayer challenge you? Many mothers today worry about their children. Are they to blame for the recklessness of their children? Why? How can you help mothers as a result of your study today? Would you say that Monica had any contribution to make to all the mothers of the world? Defend your answer.

### GENERAL SUMMARY AND CONCLUSION

The purpose of the present study has been to show in a series of lesson plans how women of the Bible and of the early church - Sarah, Deborah, Mary the mother of Jesus, Mary of Bethany, Martha, Dorcas, Lydia, Constantia, Calpurnia, Potamiaena, Felicitas, and Monica - make a contribution to the later adolescent girl. Women of the Bible and of the early church were chosen because a knowledge of their lives is comparatively obscure, and therefore their contributions to the later adolescent girl have not been adequately considered.

In order that these lessons might meet definite needs in the girl's life, a study was made of the psychology of the later adolescent girl. This study was based on an analysis of texts on adolescent psychology. The needs of later adolescent girls were found to fall into four classes - physical, intellectual, moral, and emotional. These were then analyzed in order more completely to understand the girl in this period of her development. To complete this study, an outline was made classifying the later adolescent period concisely, clearly, and definitely.

To make a series of lesson plans, and to understand the later adolescent girl for whom they are planned is not enough. These two factors must be brought together: and so a study was made of the fundamental principles involved in the teaching of the women of the Bible and of the early church to the later adolescent girl. This study of principles revealed that no lesson plan could be followed exactly, lest the teaching hour be mechanical; but that every lesson plan should have certain

elements in it to guide the lesson hour. These elements were found to be: Lesson aims, material selection, teaching procedure, including the plan of approach and the presentation of the lesson, and class participation. These were studied in detail as to their use in the series presented. A special study was made of the teacher because of her supreme importance, and some essential qualifications were stated.

If any series of lessons fails in educational values, it is of little permanent worth. If it does not meet the needs of those for whom it is planned, it is a waste of energy both on the part of the teacher and of the pupil. The ultimate test of any study lies in these two problems - its educational values and its practical adaptability to life situations.

Twelve lessons were then planned on the basis of the above studies. A short introduction was given for the teacher in order that she might better acquaint herself with the woman to be studied. The aims of the lesson were stated and a plan of approach suggested. A psychological point of contact was suggested based on the specific need met by the woman studied. At the close of each lesson, suggestions were made for class participation resulting from the lesson and bringing out Scripture principles, and applying these principles to the life needs of the later adolescent girl.

The study as a whole has revealed many things, the most important being that women of the Bible and of the early church may be considered to have a genuine contribution to make to the later adolescent girl. The study, however, is but a means to an end. It is a mirror in which the later adolescent girl may see the reflections of good and bad, with

the attractiveness of the good reflected in a manner which will be a definite aid in raising ideals in her own life and with the bad reflected only as a warning.

This study aims to aid later adolescent girls and therefore is planned to come within the range of their experience. From this known experience it leads out into the Bible and to the early church with a continual linking to daily life. A study is not truly a study unless it becomes a part of one's life. Out of this study should come the desire for service and for opportunity to advance Christ's kingdom.

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