

# PALESTINE as divided among the Twelve Tribes

SCALE OF MILES  
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- Boundary Towns
- Interior Towns
- ⊙ Cities of Refuge



# TEACHING THE TEACHER

*A First Book in Teacher Training*

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## Section I

The Development of the Church in  
Old Testament Times

By James Oscar Boyd, Ph. D., D.D.

## Section II

The Life of Christ and the Development  
of the Church in Apostolic Times and  
in Post Apostolic Times

By John Gresham Machen, D.D.

## Section III

An Introduction to the Study  
of the Mind

By Walter Scott Athearn

## Section IV

The Church as a Teaching  
Institution

By Harold McA. Robinson, D.D.

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## Introduction

A recent book intimates that there are three kinds of Sunday-school teachers. Some are so poor that they must be forgiven by those who had the disadvantage of having Christianity interpreted through their words and spirit. Some are so colorless, so neutral, so neither poor nor rich, that they are forgotten by those who in years of youth had no Christian impression made upon them by their responsible teachers. Some are so good and wise that they are forever remembered with that honor which is partly love and partly reverence. Such teachers of Christianity have an imperishable memory.

It is to help those who aspire to play their part in fulfilling the Great Commission, and thereby to achieve that imperishable memory, that this teacher-training textbook has been prepared.

The book specializes on the history of God's redeeming grace. It reviews Old Testament history, disclosing the stream of God's redeeming purposes flowing down through the older times. It reviews New Testament history, disclosing the broadening and deepening of that purpose for us men and for mankind in our Lord and Saviour Jesus Christ and his Church. It reviews the history of that Church in the world. It introduces the student to the study of the human spirit, made in the likeness of God. It discusses the organization of the Church in order to carry out the Great Commission, particularly among the children and youth whose minds and hearts and consciences God has designed for that spiritual development which we call religious education.

The book goes from the press with the hope, that, under God, it may help many to be never-to-be-forgotten teachers of the grace of God in Jesus Christ, and to leave an imperishable memorial of themselves in the lives of others, brought to a personal and living faith in Jesus Christ and to the dedication of trained and obedient lives to his service among men.

HAROLD MCA. ROBINSON.

**SECTION IV**

**The Church as a Teaching Institution**

**By Harold McA. Robinson, D.D.**

## LESSON I

### How Can the Church Accomplish Its Mission?

**The Spiritual Mission of the Church.** The Church was established by our Lord for a purpose. It will flourish in proportion as it understands that purpose clearly, and devotes all its energies to its accomplishment. It will live at a poor dying rate, and even Christians will sometimes wonder whether the Church is not a failure, when the Church and the Christians in it have only a vague idea, or a wrong idea, of what the mission of the Church is, and when the Church spends its energies trying to do what is not its real business. It is of the utmost importance, then, that we have a very clear idea of the mission of the Church.

No one can read the Bible with an open mind and not be convinced that the mission of the Church is spiritual. It has to do with the souls of men in their relationship to God and to one another, that is, with the relationship of our spirits with God, who is Spirit, and with other people, who are spirits like ourselves. The mission of the Church is to cultivate the spiritual or the religious life. The mission of the Church is not merely, as some say, social. The Church does not try merely to improve living conditions or the relationship of men to one another in the family, the community, the nation, or the world. It is not true to say that the purpose of the Church is to make better citizens, not even better citizens in a democracy. The Church has a much nobler and more far-reaching mission than that. It is to bring men into communion with the living and true God through Jesus Christ, and to train them in the Christian way of life. Christians will be better citizens, they will be better citizens in a democracy, because they are first of all citizens of heaven, who seek to put into practice in all the relationships of life what they pray for when they say, "Thy will be done on earth, as it is in heaven." First things should come first. The roots come before the fruits. The mission of the Church is spiritual, and that spiritual mission is to bring men into communion with God, through Jesus Christ, that they may know God, love God, and do the will of God in the world.

**How Can the Church Accomplish Its Spiritual Mission?** The



means will have to be adapted to the end. The means will have to be spiritual. First of all, the Church will need to have spiritual power. That can come only from God. The Church, just as the individual Christian in the Church, is utterly dependent upon God. It was the loving power of God, his grace in Jesus Christ, that established the Church and brings men into it. The Church that is not in constant communion with God, that is not a praying Church, cannot accomplish its spiritual mission. Only life can communicate life. Without that living power of God, Christians can do nothing. A Church without the living power of God in it can do nothing.

But, granted that the Church has the living power of God in it, how is the Church to use that living power of God to accomplish its spiritual mission? By education. Education is the method of the Church in accomplishing its spiritual mission. The Church has been given what is called "The Great Commission," which came from the lips of our Lord, and is found in Matt. 28 : 19, 20: "Go ye therefore, and teach all nations." (A. V.) Teaching all nations is the mission of the Church. And, because that is the spiritual mission of the Church, our Lord has promised if the Church will keep to its work, "Lo, I am with you always, even unto the end of the world." That is, if the Church will teach, the living presence of Jesus will be with it.

Let us take a glance at the Early Church. What was its method? Read Acts 2 : 42. It was after the Day of Pentecost when the Church was established. What was the Church doing? "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." The Early Church was not to be diverted from its mission. It was steadfast. It continued in the doctrine or teaching of the apostles, whom Jesus had specially trained to teach, and in the expression of that teaching in fellowship with one another, and in worship by the observance of the Lord's Supper, "breaking of bread," and in prayers. By this method the Early Church grew. In this method it had its buoyant life.

This is the method of education. Religious education has two elements: worship and teaching, preaching being a specialized form of teaching. Teaching has two elements: instruction and expression. Nothing is ever really taught until it is put into practice. The Church can accomplish its spiritual mission, then, only by the method of education, which includes evangelism. To this method of education the continual power of God is promised and pledged.

### **To Whom Must the Church Apply Its Method of Education?**

The Great Commission commands the Church to teach all nations. It is the mission of the Church to educate everyone everywhere in Christian truth and life. This universal obligation to every man, woman, and child, everywhere, must always be kept in view. The Church must always be what we ordinarily call a foreign-missionary Church. But even as a foreign-missionary Church, we ought to ask whether God has not provided some special opportunity for education.

It is said of Jesus that he discovered the child. You will search in vain the great literature of the ancients for any such feeling for the children as Jesus showed. He set a little child "in the midst." His command to Peter, who was the leader among those whom he specially trained to teach, was, "Feed my lambs." That was not just sentimentality on the part of Jesus. It was because he recognized the helplessness, the teachableness of little children. The living and true God has ordained that we must all pass through a period of childhood and youth when we are to be educated. Professor Athearn says, in "The Church School": "The bee and the fly have no babyhood. . . . They cannot be educated because they have no period of plasticity. . . . The human infant has about twenty-four years of plasticity . . . and for this reason the human being is capable of the greatest training and development." Mr. Squires, in "The Week Day Church School," says: "Seven times as many conversions take place at the age of sixteen as at the age of twenty-six. Does this mean that the adult is seven times as hard to win for the Church as the youth of sixteen?" It surely means that God intended the youth to be taught. It surely means that the Church has a God-given mission to the children and youth. It surely means that the Church that does not largely spend its energies on the religious education of children and youth sins against the explicit command of Jesus and the explicit plan of God.

**What Is the Mission of the Individual Church?** If the mission of the whole visible Church of Jesus Christ is preëminently to bring children and youth everywhere into a living and personal faith in God, through Jesus Christ, and into the dedication of trained and obedient wills to his service, this is the mission of every single church in the whole world, and the individual church that neglects the rising generation, forbidding the children to come to Christ, incurs his displeasure, Mark 10 : 13, 14, and will surely die. Is your home church clearly conscious of its mission? Does it know why it exists?

### Questions for Review and Discussion

1. Define the distinctive mission of the Church as against those who say that it is to make better citizens for a democracy.
2. What are the sources of spiritual power for the accomplishment of the Church's mission? Write down an analysis of the ways in which your home church cultivates spiritual power.
3. Define religious education.
4. What is the relationship of preaching to teaching?
5. Give three reasons to prove that the supreme mission of the Church is the religious education of children and youth.
6. Is the main concern of your home church the religious education of the children and youth? Prove your answer.

## LESSON II

### The Individual Church Organized to Accomplish Its Mission

**Why Organize a Church to Accomplish Its Mission?** Everything that accomplishes a purpose is organized for the accomplishment of that purpose. An automobile is organized for transportation. Its parts are so devised and so related to one another that they work together to accomplish the purpose of the automobile. Every living thing is an organism, has an organization designed to accomplish its purpose. A grain of corn is organized for a purpose. A man's body is organized for a purpose. I Cor. 12 : 14-26. Men cannot do anything together unless they organize. The accomplishment of their purpose will depend on the efficiency of their organization. The Church is an organism, a living thing with an organization designed to accomplish a purpose. If it is not organized to accomplish its true purpose, or if it is poorly organized, or if any member of it does not play his part, the Church will so far fail to accomplish its purpose. The main purpose of your home church is religious education, as we have described it. Therefore your church must be organized to accomplish its purpose.

**How Is Your Church Organized to Accomplish Its Mission?** There are two answers to this question. First, your home church is organized from families. The theory of the Church held by all

Christians who believe in the baptism of infant children, and in particular the theory of the Presbyterian and Reformed Churches is that the Church is composed of "believers with their children," that is, of families. Our religion is a family religion. Jesus' idea of the Christian Church was the idea of the family expanded. In the thinking of Paul, the Church was not so much made up of individuals as of families. The first responsibility for the religious education of children and youth, then, rests upon their fathers and mothers. (Read Deut. 6 : 6-9 for an outline of the responsibility of the family for the religious education of its own children.) The first duty of the Christian Church, then, is to inculcate family religion, to teach the nature of Christian marriage and the Christian home, to inspire and assist fathers and mothers to bring up their own children, as they pledge themselves to do when the children are baptized, "in the nurture and admonition of the Lord."

Second, every Presbyterian church begins its organization by electing elders and a pastor. They constitute a session, of which the pastor is the moderator. (Other Protestant Churches in a similar way choose governing boards.) This session is not only the beginning of the church's organization to accomplish its purpose, but is empowered by the church to direct the further organization of the church so that it may fulfill its mission. A session has very many duties which may seem only indirectly related to its main purpose, but, if what we have said is true, a session has no duty that compares in importance with its duty to organize the church so that the children and youth may be educated by worship, instruction, and expression in Christian truth and Christian life. The General Assembly of the Presbyterian Church in 1864 resolved "that it belongs emphatically to the Pastor and Elders of each congregation to direct and supervise the whole work of the spiritual training of the young, and that it is an important part of the functions of their office, both to encourage parents to fidelity in bringing up their children in the nurture and admonition of the Lord, and, also, to secure the coöperation of all the competent members of the Church, in the religious education of all the children and youth to whom they can gain access." Similar action has frequently been taken by subsequent General Assemblies.

**How Has Your Church Session Organized Your Church for Religious Education?** This is a question of fact. It does not ask how might your church be more efficiently organized for religious

education, but how is it organized? In answering the question of fact, there are three things to be kept in mind: First, the session may select from its own membership a special Committee on Religious Education to which it may delegate the duties mentioned at the close of the preceding paragraph; or, the session may organize a church council of religious education, composed of those who are specially qualified to have the oversight of religious education in the church. Bulletin No. 2, which outlines plans for a session, or a committee of a session, or a church council for Presbyterian churches, may be secured from the Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia. Other denominations have similar literature which may be secured from denominational headquarters. Second, you must keep in mind the fact that religious education has two elements: worship and teaching. Worship is the very life of religion. It is the means of our keeping in direct, spiritual communion with God, through Jesus Christ. Again, teaching has two elements: instruction, impression with the truth; and expression, or the putting of the truth into practice. The Church ought to provide both for the instruction of the children and youth in Christian truth, and for their training in Christian life and service. The very fact that children and youth can be educated, that their needs and capacities grow and change with growth, makes it necessary that the worship, the instruction, and the expression provided for them shall be adapted to their developing needs and capacities. These needs and capacities have been carefully studied, and the children and youth classified into age groups, each with its own special characteristics. A chart of this classification is printed in connection with Lesson V. Consult it in making the analysis asked for in the next paragraph.

Now, with these things in mind, and particularly the last two, analyze the way in which your church is organized to provide worship, instruction, and expressional activities for the age groups of children and youth for whom it is responsible. What services are held; what organizations are maintained to accomplish this supreme purpose of the Church; and or what age groups? Begin by listing the services and the organizations of the church, and define the contribution which each makes to the accomplishment of this purpose. Is this service for worship, or for instruction, or for expression? What is the purpose of this organization? When you have completed the analysis, you will be ready to answer the questions at the end of the chapter.

### Questions for Review and Discussion

1. What is the relationship of the Christian family to the Christian Church?
2. In what ways does your home church promote religious education in the family? What new ways can you suggest?
3. What are the duties of a church session?
4. Write down the ways in which the pastor of a church is related to the carrying out of the Church's program of religious education. What would be the advantages of having a full-time director of religious education in your church?
5. Make a list of the services and organizations in your home church contributing to the program of religious education, indicating for what age group or groups the service or organization is intended, and what it is intended to promote (worship, instruction, expression) for that age group or groups.
6. What age groups are inadequately provided for? In what respects is the provision inadequate?

### Supplementary Reading

Bulletin No. 2, "The Church Council of Religious Education" (Presbyterian Board of Publication and Sabbath School Work, single copies free).

Chart, "Agencies of Religious Education in Individual Churches" (Presbyterian Board of Publication and Sabbath School Work, single copies free).

Bulletin No. 3, "Religious Education in the Family—for Younger Children" (Presbyterian Board of Publication and Sabbath School Work, single copies free).

Bulletin No. 6, "Religious Education in the Family—for Older Children" (Presbyterian Board of Publication and Sabbath School Work, single copies free).

Athearn, Walter S., "The Church School."

Cope, Henry F., "The Modern Sunday School and Its Present Day Task."

"The Sunday School at Work."

## LESSON III

**The History of the Sunday School**

**The Beginning of the Modern Sunday School.** When you made the analysis of the provision your church is making for the religious education of its children and youth, after listing the preaching services and the prayer meeting, no doubt you put down the Sunday school. The Sunday school, as we know it in America, is a modern development. This does not mean that the Church did not always have provision in some way for such religious education. With the development of the synagogue, during and after the period of the Exile, came the synagogue school, organized for the same purpose as our Sunday school. According to one authority, there were four hundred and sixty synagogue schools in Jerusalem twenty centuries ago. The Early Church had its catechetical schools and other schools for religious education. Indeed, all through the history of the Church two things seem to go together: adequate provision for the religious instruction and training of the young and a flourishing life in the Church; a neglect of the children and youth and a sad lapse and decline in the power and influence of the Church. But Robert Raikes of Gloucester, England, is commonly recognized as the father of the modern Sunday-school movement. This does not mean that there were no schools on Sunday for religious education in England and America before 1780 when Robert Raikes organized his first "ragged school"; but it means that the modern Sunday-school movement, as such, dates from him. There was no system of public education in England at the time. Robert Raikes was impressed with the miserable condition of the children of the working classes, who were both ignorant and vicious. He gathered them into a school on Sundays where he employed four women to instruct them "in reading and the Church catechism." This first "Sunday school" originated outside the Church, and was very slowly adopted by the Church in England. Indeed, it never was adopted by the Church in England in the same sense in which it became the school of the Church in America.

**The Sunday School in America.** In the early days in America, there slowly came to be recognized a principle of religious liberty. The Church and the State were separated, and their separation came to be regarded as necessary to the preservation of a democracy in which

no man should be under the dictation of the State in matters of religion. Because the State supported schools, and Christianity could not be taught in them, there was no established Church in America, as in England, and the State schools could not teach the established religion. The Church in America became entirely responsible for the teaching of Christianity. Therefore, it was natural for the Church to adopt the Sunday school as its separate school of religious education. As the Church's school of religious education, the Sunday school in America has had a remarkable development (which will be briefly traced from one point of view in the next section) and has played a noble part in the moral, social, and religious life of America.

**Developments in the American Sunday School.** For an interesting account of the evolution of the Sunday school in America, the student is referred to Dr. Cope's "The Evolution of the Sunday School." This section will deal with a phase of that development which will suggest the rest. In any school, the curriculum, the course of lessons, is the medium of communication between the teacher and the student. The evolution of the Sunday school in America can most clearly be seen in the development of the lesson materials.

In Robert Raikes's "ragged schools" the children were given the elements of a general education, reading, writing, and arithmetic, together with instruction in the Church catechism. It may be remarked in passing that Robert Raikes and the Sunday-school movement exerted a profound influence in initiating and fostering the system of public education in England, and in particular the American system of public schools. The wide difference between the curriculum and the curriculum of the modern Sunday school is apparent. The stages in the development in America are marked by Dr. Cope as follows: 1. **Random memorization.** Passages from the Scriptures and the catechism were selected by the teachers at random and memorized. 2. **Assigned lessons.** Passages or stories for lessons were selected with regard to content and continuity and were assigned for study. 3. **Connected lessons.** The principal facts of the Bible were gathered into a series of lessons covering a period of years. There were many series of connected lessons in use up to and after the period of the Civil War. Individual publishing houses and denominations issued lesson materials on this general plan without regard to one another. 4. **Uniform lessons.** The National Sunday School Convention in 1872 appointed a Lesson Committee to work out a series of lessons for a seven-year



period, which were recommended for the use of all the schools of the country. For many years this Uniform Lesson system, one lesson for the whole school and for all the schools, was very generally in use in the Sunday schools throughout the world, and it is still very widely used. 5. **Graded lessons.** The great defect of the Uniform Lesson system lies in the fact, as Dr. Cope says, that "it was impossible to select lessons which met equally well the needs of children of five, youths of fifteen, and men of twenty-five." To remedy this defect, the Graded Lesson systems were devised. The developing religious needs of the children and youth determined the character of the lesson. Two views were advocated. The one held that the Sunday school should be graded on the public-school system and a lesson series provided for each year, adapted to the special religious needs of the child or youth in that year of his growth. This view issued in the **Closely Graded Lesson Series**, the outlines for which were prepared by the International Lesson Committee, as were the outlines for the Uniform Lessons. Another view held that the religious development of children and youth can best be graded by age groups rather than by single years, and that it would be better in a school which is in session only an hour a week to have one lesson for each age group, adapted to the religious needs of that age group. This view issued in the **Departmental or Group Graded Lesson Series**, for which the International Lesson Committee is now preparing outlines.

An analysis of this process reveals the fact that the principle which has produced Sunday-school advance in America is the principle that the lesson materials, and of course the whole organization of the Sunday school, must be determined by the developing religious needs and capacities of the child. The organization of the modern Sunday school is discussed in Lessons IV and V. Lesson V is particularly devoted to the departmental organization by which the various age groups are organized into departments in which the program is specially adapted to their needs.

### Questions for Review and Discussion

1. In what sense was Robert Raikes the father of the modern Sunday-school movement?
2. What is distinctive about the relationship of the Church to the Sunday school in America?
3. Why should there be graded lessons in Sunday school?

4. Write down the stages in the development of the Sunday-school curriculum, discussing each.

5. Estimate the progressiveness of your own Sunday school from the nature of the lesson materials used.

### Supplementary Reading

Cope, Henry F., "The Evolution of the Sunday School."

Athearn, Walter S., "The Church School."

## LESSON IV

### Sunday School Organization—The Officers and the Teachers

**The Purpose of the Sunday School.** The Sunday school is organized for a distinct purpose. It is organized for the sake of the child and his spiritual development. We have found that religious education has two elements: worship and teaching; and that teaching has two elements: instruction and expression. The organization of the Sunday school is determined in every particular by the end sought. The officers and the teachers of the Sunday school are just such officers and teachers as shall enable the school to provide worship, instruction, and expression for the members of the school. The following paragraphs will discuss the staff which is necessary for a school without regard to departmental organization. The officers of a department have the same duties in general as the officers of the whole school, except that in a departmentally organized school the superintendent of a department works under the direction of the superintendent of the school, and the secretary and treasurer are related to the respective officers of the whole school. The larger school will add assistants of various kinds. This discussion is designed to give some idea of the function of the officers and teachers in terms of the threefold purpose of the Sunday school: worship, instruction, and expression for the children and youth. The supplementary reading should be consulted for details.

**The General Direction of the Sunday School.** The general direction of the Sunday school is in the hands of the superintendent, who should have one or more associate superintendents to share his responsibilities. He is responsible, under the pastor and the session of the church, or the church council of religious education, for the whole life of the school. He should first of all be a man of genuine Christian

experience and true love for children. He should have an educational vision and the personality to make that vision effective in the lives of the children and youth. His duties as director of worship will be discussed in the next paragraph. Associated with him on the executive side of Sunday-school management is the secretary, who should keep the records of the school in such a way that they will be useful in making plans for the increased usefulness of the school.

The superintendent should also associate with himself in the general direction of the school all the teachers and officers, both of the whole school and of its departments. They should meet regularly at least once a month in a workers' conference to plan for the educational improvement of the school.

**The Worship Program.** The opening exercises of the Sunday school constitute its worship program. No part of the school program is more important, for worship is the very life of religion. The responsibility for this worship program falls upon the superintendent, and associated with him are the organist and the chorister. It is needless to say that wherever possible each department should have its own worship program adapted to the needs of the respective groups. The worship program should be planned with the utmost care, in order that the pupils may participate in the worship of the living and true God, through Jesus Christ. The superintendent, with the teachers, is responsible for the conditions of worship: quiet and a reverent attitude. The elements of the program should be: First, the Scripture reading. A responsive reading at the beginning of the service secures attention and unifies the department or the school by participation in a common act of worship. Second, the hymns. These should be worthy in words and music of the religion which the Sunday school represents, and either of such character that they are immediately understood by the members of the school or else they should be carefully explained in the expressional program which will be later discussed. The sympathetic coöperation of the organist and chorister are essential here. Third, the prayers. Nothing, of course, is more vital to Christian worship than praying, and nothing is more vital to the success of the worship program than that the prayers should voice the deepest needs and desires of the pupils and lead them into deeper needs and desires appropriate to their stages of development. The prayers should express the aspiration of the whole school, and should naturally draw the whole school into communion with God, through Jesus Christ.

**The Instruction Program.** The instruction program is in the hands of the teacher. With suitable lesson materials provided and the best possible conditions for instruction secured, the teacher is entirely responsible for the effectiveness of the instruction. There are three prime qualifications for the Sunday-school teacher: First, he should know what to teach. It is, of course, impossible to communicate Christian truth unless you know it. The teacher should not only have a good general knowledge of the Bible, but he should carefully prepare every lesson. The pupils will instinctively compare the Sunday-school teacher's mastery of his subject with the day-school teacher's certainty of knowledge, and the comparison must not be to the disadvantage of religion. Second, he should know how to teach. A religious educator said that he had gone with great expectation to attend the classes of a very distinguished scholar, a widely known authority on his subject, but that he had come away sorely disappointed—the distinguished scholar did not know how to communicate knowledge. The Sunday-school teacher must know how to teach Christian truth. Third, he must be a living example of the truth he teaches. Christian truth is of such a nature that it can be truly taught only by those who have experienced its power. It is idle to attempt to teach, with whatever technical mastery of the subject and whatever pedagogical skill, that which the spirit of the life denies. The life will destroy what the tongue professes to create.

**The Expressional Program.** In a properly maintained Sunday school, the treasurer is the executive officer of part of the expressional program. Giving is a most important expression of the Christian life. The expenses of the Sunday school should be paid out of the regular church budget, and the offerings taken in the Sunday school should be given to missionary causes, the school treasurer receiving the funds and paying them over to the church treasurer, designating the objects for which they were given; or a duplex envelope may be used, one side for benevolences and the other for church support, the expenses of the school being paid out of the church funds, but not limited to the amount given by the school for church support. This is a most important part of the expressional work of the school. The other expressional activities of the Sunday school such as the programs of organized classes will be referred to in Lesson VIII, for they raise an important question in correlation.

### Questions for Review and Discussion

1. Why should there be officers and teachers in a Sunday school?
2. Discuss the relative value of a Sunday-school worship program in which pupils of all ages participate and a graded program for each department.
3. Draw up a worship program for your Sunday school next Sunday, or for a department of it, and indicate clearly what contribution to worship each item makes.
4. Name the three qualifications for a successful Sunday-school teacher. Which qualification is most commonly lacking? How may the deficiency be remedied?
5. List the expressional work done in your Sunday school. How is the expressional program related to the instruction program? How ought it to be related?

### Supplementary Reading

Athearn, Walter S., "The Church School."

Athearn, Walter S., "The Organization and Administration of the Church School."

Cope, Henry F., "The Modern Sunday School and Its Present Day Task."

"The Sunday School at Work."

Lawrance, Marion, "How to Conduct a Sunday School."

## LESSON V

### The Sunday School—Departmental Organization

**The General Principle Applied.** The religious needs and capacities of children change and develop. Careful study of the physical, mental, and spiritual characteristics of childhood and youth has resulted in a grouping by ages according to these changing and developing needs and capacities in order that the religious education provided for the child or the youth may be properly adapted. In each period of life the worship, instruction, and expression ought to be such as to fit the child. The departmental organization of the Sunday school follows the age groups which have been found to have similar needs and capacities. The standard grouping is as follows:

	DEPARTMENT	AGES
Children's Division	CRADLE ROLL	Birth to 3
	BEGINNERS	4, 5
	PRIMARY	6, 7, 8
	JUNIOR	9, 10, 11
Young People's Division	INTERMEDIATE	12, 13, 14
	SENIOR	15, 16, 17
	YOUNG PEOPLE'S	18 to 23
Adult Division	ADULT	24 up
	HOME	

Only the briefest description of the organization of each department can be attempted here. Students are directed to the supplementary reading recommended at the end of the lesson for a discussion of the physical, mental, and spiritual characteristics of each age group, and the curriculum materials and methods of education adapted to each group.

**The Cradle-Roll Department.** (Birth to three years.) From the

moment of birth, physical and mental habits are forming which will determine character. During these fateful years, the child is entirely at the mercy of the family into which it is born. It is the high privilege of the Cradle-Roll superintendent and her helpers to form the connecting link between the family with the child and the church, to inspire and assist the parents in providing Christian nurture in the home, and to introduce the child, when he becomes old enough, to the Beginners Department.

**The Beginners Department.** (Four and five years.) The purpose of this department, let it be recalled, is to provide worship, instruction, and expression adapted to the needs of children of these years. The superintendent is responsible for the whole educational program of the department, especially the worship program, with the assistance of the pianist and music leaders, and for the supervision of the teachers. The secretary has the usual duties. There should be a teacher or helper for each group of six or eight. The rooms—an assembly room which may be shared with the Primary Department, if necessary, and separate classrooms—should be the very best in the church. The equipment should include piano, kindergarten tables and chairs, sand tables, blackboards, carefully selected pictures for the walls and for coloring and pasting, et cetera.

**The Primary Department.** (Six, seven, and eight years.) The duties of the superintendent are similar to the duties of the superintendent of the Beginners Department, as are those of the music leader and the secretary. The teachers should have small classes, of not more than six or eight, in separate classrooms. Most of the expressional work will have to be done in the classes. Good rooms should be equipped with piano, kindergarten tables and chairs, teacher's desk, sand trays, blackboards, pictures, models, et cetera.

**The Junior Department.** (Nine, ten, and eleven years.) The duties of the superintendent, music leaders, and secretary are similar to those outlined above. Classes should not exceed fifteen. Care should be taken to have an assembly room in which an atmosphere of worship is created by the color scheme, furnishings, and pictures. A classroom equipped with combination chairs and desks, blackboards, and maps should be provided for each class.

**The Intermediate Department.** (Twelve, thirteen, and fourteen years.) The duties of the superintendent, music leaders, and secretary are similar to those outlined above. The boys' classes in this

department are often taught by men and the girls' classes by women. The classes should be organized for expressional work, which should be carefully correlated with the expressional work done in Intermediate societies after the plan suggested in Lesson VIII, and the officers of the organized classes should be recognized as part of the departmental organization. There should be a department assembly room, with separate classrooms. The equipment should consist of pictures, blackboard space, bookcases for reference books, a cabinet for supplies, tables for class use, work tables for map drawing and handwork, maps, charts, models, et cetera.

**The Senior Department.** (Fifteen, sixteen, and seventeen years.) The duties of the superintendent, secretary, and officers of organized classes are similar to those outlined above, the expressional work done by the organized classes being carefully correlated with the work done in the Senior societies or clubs, as outlined in Lesson VIII. The department should have an assembly room, separate classrooms, a library of reference books, blackboard, maps, pictures, and a stereopticon.

**The Young People's Department.** (Eighteen to twenty-three years.) Officers, program, and equipment should be similar to that of the Senior Department.

**The Adult Department.** (Including all persons in the school over twenty-three years of age.) The purpose of the Adult Department is to provide instruction for the adult workers of the church, and it should offer elective courses which meet a variety of needs. A particular responsibility of the Adult Department is the provision of instruction designed for parents in the religious education of their children. The officers of the department may be such as the type of the organization requires.

**The Home Department.** The function of the Home Department is to provide supervision for those who are not able to attend the regular sessions of the Sunday school, but who can be induced to undertake courses of instruction at home. The officers are a general superintendent and visitors. The work of the department is most important in maintaining a contact between the Sunday school and the families of the church. Careful coöperation between the Home-Department visitors and the Cradle-Roll superintendent and her assistants can do much to promote religious education in the family.

**The Teacher-Training Department.** The success of the Sunday



school depends ultimately upon the teachers. Teachers must be trained to teach Christianity as well as to teach any other subject. The Teacher-Training Department should be an integral part of the school and its work. It should be recruited from members of the Senior Department who are about fifteen or sixteen years of age. They should be chosen after a conference of the pastor, the superintendent, the teachers of the Young People's Division, and the pupils themselves. The names of those selected should be submitted to the session as candidates to be trained for leadership. If a beginning is made with one class, another class should be started each succeeding year, so that after a period of three years a class will be graduated every year. The officers are the superintendent, who may be one of the teachers in the department, and who shall be responsible for the leadership training in the church, and the teachers. At least three teachers will be necessary in a fully developed department. The department should have at least forty-five minutes' uninterrupted time for a class period, in a separate classroom. It will also need a blackboard, a table, a reference library, and so on. Special recognition should be made on promotion day, when new students are promoted into the department, certificates publicly awarded at the close of the first year, a seal at the end of the second year, and a diploma at the completion of the third year's work.

### Questions for Review and Discussion

1. Outline a program for the superintendent of the Cradle Roll, including a plan of coöperation with the superintendent of the Home Department to promote family worship and religious education in the family.
2. Discuss the best size for classes in each of the departments from the Beginners to the Adult.
3. Make a list of pictures suitable for hanging on the walls of the Junior assembly room.
4. List the organized classes in your Sunday school. Collect and analyze their programs.
5. What is the difference between a teacher-training class and a Teacher-Training Department? Give reasons why a department is better.
6. How far is your Sunday school departmentally organized? Discuss the reasons for more complete departmental organization and the apparent objections to it.

### Supplementary Reading

"The Sunday School at Work."

Athearn, Walter S., "The Church School."

Cope, Henry F., "The Modern Sunday School and Its Present Day Task."

The Westminster Graded Guidebook Series:

Sudlow, E. W., "The Cradle Roll Department."

Oglevee, L. M., "The Beginners Department."

Curtiss, P. A., "The Primary Department."

Baldwin, M. J., "The Juniors: How to Teach and Train Them."

Foster, E. C., "The Intermediate Department."

Foster, E. C., "Problems of the Intermediate and Senior Teachers."

Foster, E. C., "The Senior Boy."

Blick, I. S., "The Adult Department."

Karnell, M. K. L., "The Home Department."

"The Teacher Training Department" and other leaflet literature, including lists of teacher-training courses. (Presbyterian Board of Publication and Sabbath School Work, free.)

## LESSON VI

### The Daily Vacation Bible School

**The Sunday School Cannot Do It All.** The Sunday school has had a noble history, and it has a glorious future, but the Sunday school can never be equal to the task of providing adequate religious education, not even when supplemented by the various societies, clubs, and guilds now maintained by the Church for expressional work. The Sunday school meets but one hour a week. An hour is not enough and can never be enough for an adequate program of religious education. One hour a week is not enough in itself, and interest cannot sufficiently be carried over from one week to another. The Church must supplement the work of the Sunday school, or better yet, the Church must organize a Church school in which the Sunday-school hour will have its place. This ideal toward which we are working is more fully discussed in Lesson VIII. The question raised and in a measure answered in this chapter and the next is "How can the Church secure more hours for religious education?" with which, of course, is vitally connected the question, "How can the Church secure better

religious education for the children and youth in the hours available?" Roman Catholics offer on an average of 200 hours of religious education every year to their children and youth. Jews offer on an average 335 hours a year. Protestant churches offer on an average, at the least favorable estimate 26 hours—the lesson period in the Sunday school 52 times a year; but the average attendance in Protestant Sunday schools is sixty per cent, which brings the estimate down to 16 hours. On the most favorable estimate, they offer 104 hours a year—an hour a week in the Sunday school and another hour in some society, club, or guild doing expressional work.

**The Origin and Purpose of the Daily Vacation Bible School.** Doctor Athearn, in his "Religious Education and American Democracy," carefully analyzes the various experiments which have been made in the direction of a system of religious education, correlated with the public-school system and correlated within itself. The historical material in this chapter is largely summarized from his book.

The first vacation school in this country was organized in Boston, in 1866, under the auspices of the First Baptist Church. Philanthropic organizations and city boards of education recognized the value of these schools for the children of the crowded and polyglot sections of our great cities and rapidly organized and financed them. Industrial work and handwork and physical culture figured largely in the curriculum.

In 1901, Rev. Robert G. Boville organized vacation Bible schools in five Baptist churches in New York City. Under his leadership, these schools multiplied and the National Daily Vacation Bible School Association was organized to promote them. They are Church vacation schools rather than vacation Bible schools. The various denominational Boards responsible for religious education are now officially represented on the Board of Directors of this Association.

Reverend Howard R. Vaughn of Urbana, Illinois, originated a type of vacation religious school which was so successful that the American Institute of Religious Education was organized to promote it. The curriculum includes Biblical history and literature, Biblical geography, Church history, hymnology, Christian teachings, home and foreign missions. These schools are really schools of religion.

The leading Protestant denominations have adopted the daily vacation Bible school into their programs of religious education, and the movement is spreading with great rapidity.

**The Advantages of the Daily Vacation Bible School.** The daily vacation Bible school has the following advantages:

1. It gives more hours of religious education, and it has the great educational advantage of giving those hours on successive days.

2. It makes friends for the Church, and opens the way to secure new recruits for the Sunday school and the Church.

3. It enlists in the service of the Church trained workers not otherwise interested.

4. It arouses the whole Church to its responsibility and opportunity in its supreme mission to the children and youth.

**History Repeating Itself.** In a way the history of the Sunday school is repeating itself in the daily vacation Bible school. Both schools originated outside the Church. Both schools began as philanthropic rather than as distinctively religious agencies. Both schools were adopted by the Church in America. The daily vacation Bible school is now undergoing the same process of adaptation into the normal program of every church as has made the Sunday school such a powerful agency in religious education. Much remains to be done in making the daily vacation Bible school a solid school of religious education, particularly in the development of a system of handwork which will have distinctive values for religious education.

### **The Presbyterian Daily Vacation Bible School Program**

Preparatory Period—30 minutes.

Teachers present and rooms arranged.

Teachers' prayer service.

Children march in.

Attendance taken.

Devotional Period—10 minutes.

Hymn.

Prayer.

Scripture.

Kindergarten dismissed (if present).

Hymn.

Memory Period—15 minutes.

Learning selected Bible passages and prayers.

Music Period—15 minutes.

Learning hymns and songs.

Rest Period—5 minutes.

Calisthenics and motion drills.

Bible Period—35 minutes.

Teaching and dramatizing Bible stories.

Craft Period—55 minutes.

Craft work as specified in manual or handwork in connection with Bible stories.

Closing Period—15 minutes.

Habit or missionary talk.

Announcements.

Flag salutes.

Dismissal.

Curriculum materials for carrying through every element of this program, in a graded school, have been provided and may be secured from the Presbyterian Board of Publication and Sabbath School Work. Other denominations make somewhat similar provision.

### **A Presbyterian Standard Daily Vacation Bible School**

1. A school definitely under the auspices of the Church or Presbyterian Committee. A school conducted jointly with other denominations, but with a Presbyterian Church having joint control of program, conduct, and leaders, and meeting our Presbyterian standards, shall be considered a standard school.

2. Conducted for a minimum of twenty-four days in five weeks and at least twenty standard program teaching days, two and one-half hours each, exclusive of enrollment, commencement, and outing days.

3. A standard program day shall consist of not less than two and one-half hours, including devotional period, music instruction period, Bible memory period, Bible story or lesson, manual work.

4. A standard school shall give a definite course of Bible lessons. (We recommend the courses outlined by the Curriculum Committee of the National Conference and published through the Presbyterian Board of Publication and Sabbath School Work. If other courses are chosen they must be approved by the Curriculum Committee of the Presbyterian National Conference of the D. V. B. S.)

5. The standard school shall use a standard form of enrollment card to include name, address, age, father's nationality (race by language of mother), parents' Church, day school and Sunday school attended.

6. The standard school shall forward a standard final report blank compiled from enrollment card data.

### Questions for Review and Discussion

1. Give several reasons why the Sunday school is not an adequate school for the religious education of the rising generation.
2. Trace the similarities in the history of the Sunday school and the daily vacation Bible school.
3. What is a standard daily vacation Bible school?
4. Give reasons why a church should maintain a daily vacation Bible school.
5. If your church did not have a daily vacation Bible school last summer, list the reasons, and draw up a plan for overcoming the obstacles next summer.
6. If your church did have a daily vacation Bible school last summer, work out a plan for "follow up."

### Supplementary Reading

Athearn, Walter S., "Religious Education and American Democracy."  
Stafford, Hazel S., "The Vacation Religious Day School."  
"Handbook of the Daily Vacation Bible School." (Presbyterian Board of Publication and Sabbath School Work.)

## LESSON VII

### Week Day Religious Instruction

**The Situation Which Created the Need.** It is necessary to the peace and happiness of the State, to its very existence, indeed, that its citizens receive a religious education. That public morality upon which the State rests receives its motivation and its sanction in religion. But a democratic State in which there is complete religious liberty cannot itself teach religion. It can emphasize in its public-school systems the general moral and religious values, but it cannot teach any specific religion, much less evangelical Christianity. In a democracy like ours, therefore, the responsibility for teaching religion, and, specifically, evangelical Christianity, falls upon the religious sects, and, from our point of view, specifically on the evangelical Christian Churches. So far in America, the Church has been depending upon the Sunday school which is in session only one hour a week, and upon various societies, clubs, guilds, and bands, which afford some opportunity for expressional work but are very loosely connected with the

Sunday school. The Church must not only have more hours for religious education but must also have those hours devoted to a systematic curriculum in which worship, instruction, and expression are adequately provided.

The daily vacation Bible school, with all its advantages, does not meet the need. It has two obvious disadvantages: First, it does not reach, and it does not appear that it can be made to reach, youth above the Intermediate age. Second, it is in session for only five weeks during the vacation period.

Every church certainly ought to supplement the Sunday school with a pastor's communicant class, meeting the pastor, during the public-school year, for instruction definitely preparatory to Church membership. But such a class does not solve the problem. It meets for too short a time. It deals with only a selected group. However, the Church, in whatever way more hours for religious education is secured, must insist that the educational tie between the pastor and his young people should not be broken but that it should rather be strengthened. Place must be found for the pastor to do actual teaching at some period, preferably with the Intermediates and Seniors, in any system of week-day schools. For it is evident that the Church must erect some system of week-day classes or schools which shall be in session during the public-school year.

**Three Ways of Meeting the Need.** Three ways of meeting the need for more hours of religious education have their advocates:

First, there are those who insist that the Bible should be taught in the public schools. By this they ordinarily mean that a worship service consisting of Bible-reading and prayer should be introduced into the public-school curriculum. The objections to this plan are twofold: First, it is not adequate. We cannot be satisfied with a brief worship service conducted in the public school by teachers who may or may not have a vital interest in religion. Second, evangelical Christians will not be satisfied to have their children participate in such a worship service unless it is conducted in an atmosphere of evangelical Christianity, and upon this they cannot insist in the public schools of a democracy.

Second, there are a few advocates of a parochial-school system for the Protestant churches, schools in which each Protestant denomination shall gather its children for their whole education, everything being taught from the point of view of Christianity. There is much to be

said for this view. But it is impracticable. It would cost more money than the Protestant Church is at present willing to invest in its greatest opportunity. It would ultimately destroy our democracy by segregating the rising generation into religious groups during their education, and so depriving them of that common education which is necessary if they are to share together in the responsibilities of citizenship.

Third, the most satisfactory solution seems to be for the Church to set up week-day classes or schools for religious education during the public-school year, ultimately securing from the State time for religious education out of the time allotted for public instruction, and credit for the work done in the church school upon condition that it reaches the educational standards laid down by the State. This is the solution which is being worked out with success by many churches and communities as analyzed in the following paragraph;

**Three Types of Week-Day Church Schools.** There are three kinds of experiments in week-day religious instruction now being tried by the Church:

First, **the individual church type.** The individual church sets up its own week-day class or school. Schools of this type are described in Bulletin No. 4, which may be secured from the Presbyterian Board of Publication and Sabbath School Work. Reference should also be made to the other literature listed at the end of the lesson.

Second, **the denominational community type.** In communities where two or more churches are carrying on week-day religious instruction, they usually coöperate with each other in securing time concessions from the public-school authorities, recruiting pupils, and similar undertakings. A very successful experiment of this kind is under way at Batavia, Illinois. Of the seven hundred and twenty-five pupils in the elementary grades of the public schools only eight per cent are not enrolled in the church schools. This type of school is also fully explained in Bulletin No. 4, and in the supplementary reading indicated at the close of this lesson.

Third, **the interdenominational community type.** In this type of school the coöperating denominations delegate the control of week-day religious education to a community board, council, or committee of religious education. The course of study is the same for all the schools. The Gary, Indiana, community schools, in which eight denominations coöperate, are the best-known examples of this type.



Full information about the Gary week-day schools and other community schools is given in the Gary Bulletin, which may be secured from the Presbyterian Board, and in the supplemental reading. This type of school is, of course, controlled by the churches in a community which voluntarily associate themselves for the purpose, and not by the democratic community as such.

### Questions for Review and Discussion

1. Why cannot a democratic State teach Christianity?
2. What contribution can the public schools in a democracy make to religious education?
3. What is the place of the pastor's communicant class in the Church's program of religious education? Why must the direct educational contact between the pastor of a church and its children and youth be maintained?
4. State and criticize three views of the way in which the Church can secure week-day religious instruction.
5. What is the law in your state concerning: (1) Reading the Bible in the public schools; (2) allowance of time from the public-school periods for religious instruction in the churches; (3) credit in the public-school system for work done in the week-day church school or classes?
6. What week-day schools or classes of the three types outlined in the lesson are there in your state?
7. Draw up a plan for a week-day school, meeting one hour a week in your church.

### Supplementary Reading

Bulletin No. 4, "Two Types of Week-Day Church Schools." (Presbyterian Board of Publication and Sabbath School Work, free.)

"The Gary Plan of Church Schools." (Presbyterian Board of Publication and Sabbath School Work, free.)

Leaflet, "Bible Study and the Public Schools." (Presbyterian Board of Publication and Sabbath School Work, free.)

Squires, Walter A., "The Week-Day Church School."

Cope, Henry F., "The Week-Day Church School."

## LESSON VIII

**A Correlated System of Religious Education**

**The General Principles.** We are now in a position to complete a constructive study, that is, a study which ought to result in improvement of the way in which your home church meets its greatest responsibility. There are some principles which we must review. First, in a democracy, religious education is the inalienable function of the Church. It is not, and cannot be, the function of the democratic community as such, nor of the State. Second, the Church must have an adequate system of religious education. The Church must have a system of religious education which compares favorably in educational standards and efficiency with the secular system of the State since the educational responsibility of the Church is much greater than the responsibility of the democratic State. Third, this system of religious education must provide for worship, instruction, and expression. All the elements which enter into a well-founded religious education must be properly represented in the curriculum and properly related to each other. This means, among other things, that enough time must be given for religious education. Fourth, this correlated system of religious education must be made available for all the Church's children and youth and for all to whom the Church can gain access. It is not right that some of the rising generation should have certain educational advantages in the Sunday school, for instance, and others of them other educational advantages, in the young people's societies, for example, and others have none at all, while few have anything approaching a well-rounded development in Christian truth and service.

**The Practical Ideal.** What is the practical, concrete ideal toward which we can bend our energies, in this generation, with some hope of success? We have reviewed the educational agencies at present at work in the Church, with the very important exception of the expressional organizations, such as the Junior, Intermediate, and Senior Christian Endeavor societies, the missionary bands and guilds, and the like. Can they all be correlated into a practical system which may be attained by almost any church, taking one step at a time? The practical, concrete ideal toward which we ought to work is the church school, having at least three sessions a week: one on a week day, under time concessions from the public schools and carrying the burden of instruction; and

two on Sunday, one at the Sunday-school hour, preferably in the morning, carrying the emphasis on worship and the culture of personal Christian experience, with a second session, either following the Sunday-school hour, or at some other convenient time, with full opportunity for expressional training. In the vacation period, the more fully developed daily vacation Bible school would carry on the work of the week-day hour. It goes without saying that such a church school should be carefully graded, and that the members of the school should be required to attend the three sessions of their respective departments. It also goes without saying that there should be one correlated curriculum for the church school, and a unitary supervision and control such as is suggested in Lesson II.

**The First Step in Correlation.** The first step in correlation is to be taken in relation to the expressional program briefly referred to in Lesson IV. Let us repeat that the expression of truth in life is as essential to education as its impression upon the mind. Expression is as important as instruction.

At present the expressional program is divided between two agencies which are usually very loosely related to each other, each of which works pretty much in its own way without reference to what is being done by the other, and each of which reaches its own constituency.

The Sunday school is one of these agencies. Being the Church's separate school of religious education, it was inevitable that it should have been called upon to crowd in at least part, if not all, of the expressional work, both in its Sunday hour and through the activities of organized classes. The explanation of the hymns and Scriptures used in the worship program, training in prayer, handwork of various kinds, missionary activities in connection with missionary instruction, and the like, have all been crowded into the Sunday-school hour. This expressional work has been supplemented by the through-the-week activities of the organized classes, whose activities, including the fellowship program, are fully explained in literature available from denominational headquarters. It is evident that the Sunday school, in one hour, cannot carry the worship, the instruction, and the expressional program. It overloads one hour to the point of educational confusion.

The other agencies carrying expressional work are specially organized for the purpose, some of them with missionary activities as their main objective. There are many sorts of bands, guilds, clubs, and societies maintained by the Church which have as their purpose training in the

expression of the Christian life, with Christian leadership in view. Conspicuous among these are the graded Christian Endeavor societies, the Junior, Intermediate, and Senior, and the societies organized for exclusively missionary education which have played a conspicuous part in the religious education of the children and youth. But they are too often unrelated to the rest of the Church's educational program because of interdenominational affiliations, or because of responsibility to various Boards of the Church, or because of insufficient supervision in the life of the individual church. They reach only a part of their real constituency. They do only a partial work with the constituency they do reach. They are not fitted into a comprehensive system. The church school furnishes the solution of this expressional problem.

**How to Take the First Step.** The first step in correlation, as we have seen, is to relate the organizations in the individual church carrying the worship and instruction programs to those carrying the expressional and fellowship programs. The church school with its three sessions is the practical ideal to be reached. The first step toward that ideal is to be taken by studying the problem in your own church, as suggested in Lesson II and as further indicated in the questions at the end of this lesson. Then, for instance, the Junior Christian Endeavor society may be related to the work of the Junior Department in the Sunday school so that you will have two sessions of the same group, one for worship and instruction, and one for expressional work, but with a correlated program. Similar steps may be taken in the other departments, correlating not only the expressional elements in the Sunday-school class work but also the activities of the organized classes, with the work of the expressional organization, e. g., the Intermediate and Senior Christian Endeavor societies. A Bulletin describing successful experiments in such correlation may be secured from the Presbyterian Board of Publication and Sabbath School Work.

Where a week-day class or school is already in operation, the problem is somewhat different, and really more simple. Other problems in correlation will be raised by your study of the situation in your own church, and you are invited to correspond with your denominational headquarters in seeking a solution.

### Questions for Review and Discussion

1. Summarize the general principles which underlie a Church system of religious education.

2. Outline the practical ideal toward which your church should work.
3. Review the analysis you made in connection with Lesson II, and draw a plan for reorganizing the existing agencies in your church in the direction of the practical ideal.
4. What is the first step in the direction of the church school suggested by your analysis? Can you take it?
5. What part could a church council of religious education play in bringing your church nearer to the practical ideal?
6. Go over the analysis referred to in Question 3 to discover how much missionary education is given in your church's program; how much stewardship education. What improvement may be made?

#### **Supplementary Reading**

Bulletin No. 7, "Correlating the Young People's Work of the Church," (Presbyterian Board of Publication and Sabbath School Work, single copies free.)

Athearn, Walter S., "Religious Education and American Democracy."