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A Proposed Program of Teacher Training for Friends

Howard E. Harmon

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A PROPOSED PROGRAM OF TEACHER TRAINING
FOR FRIENDS

by

Howard E. Harmon

A Thesis
Presented to
the Faculty of the
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

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CHAPTER I

INTRODUCTION

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INTRODUCTION

One of the greatest challenges that the church faces today comes from within. When the average Christian thinks of the challenges facing the church, his mind generally thinks of the various needs connected with foreign missions, home missions, church extension, orphanages, Sunday school activities, young people's work, denominations, special social work, or evangelism. Each of these areas carries its special challenge in its own right, but there is a problem within every church that must be met if the church is to adequately carry on these numerous activities.

If a church is to be strong in its external relationships to the many denominational projects, then it must first be strong internally. This brings one to the truly great challenge at hand now. Today, as never before, there is a tremendous need for trained workers. The average local church has sadly neglected its program of training. Trained workers are needed in all phases of the church.

The local church is generally composed of members from all walks of life. There may be farmers, businessmen, professional men, laborers, journeymen, housewives, and students. In any business venture it would be unthinkable to take people from so many divergent walks of life and expect them to enter a firm; then, without training,

immediately become adapted to any given position. Yet, in the local church such people come together to worship God and strive to the best of their ability to render acceptable service without proper instruction for their tasks. It is a wonder that so much is accomplished for the Lord despite the fact that many churches are completely unorganized in any training program.

When the matter of organization is offered in any assemblage, someone usually states that too much organization will deter from the spirituality of the church. This certainly can become a reality if proper thought is not given to the matter. However, education or training should help the church to new fields of conquest. One does not have to choose either spirituality or education, but the two should be united in a church program.

The Christian education program of the local church calls for consecrated workers in boys and girls clubs, Sunday school administration jobs, daily vacation Bible school and many other places. Each worker has an important role to do as he challenges both the home and the pupil to a greater knowledge and understanding of the Bible, Christ, and of the church. This great task is not accomplished easily. It requires a deep commitment to Christ, constant spiritual growth, diligent study, and a constant reliance upon God for strength and knowledge.

A medical doctor studies for approximately eight

years after his high school training to be able to minister to the physical needs of mortal man. If a medical doctor needs that much education to meet the requirement of his profession, how much training does a teacher need who is to deal with the most important work of all, that of leading a soul to Christ?

The need of a teacher training program was ably illustrated by James DeForest Murch when he said:

Teacher training is a "must" in the program of every Sunday school. The character of teachers, their capabilities and their loyalty to the church are extremely vital. The right sort of teacher training will assure good teachers and good teaching-- studies in the whole Bible, pedagogy, Christian doctrine, evangelism, missions, church history, prayer, Sunday school organization, administration and promotion. This kind of teacher training cannot be found in one text or in a single class. It requires continuous study and the desire to grow in basic knowledge and practical know-how! ¹

The church, like any other organization, will take pride in its advancement. People will do their best work when they feel that their efforts are not wasted and that there is a sincere sense of appreciation for time and talent given to the Lord. As the training program begins to make an impression upon the hearts and lives of the congregation, they also begin to feel that their church is not an organizational misfit, but is composed of well trained specialists

¹ James DeForest Murch, Apt to Teach (Chicago: National Sunday School Association, 1957), p.8.

whose chief purpose in life is to carry on the responsibilities of the church to reach the lost for Christ.

Respect always accompanies the ability to achieve. Any church can raise the level of self-respect within its own membership by demanding greater efficiency of its officers.

Mr. Dobbins of the Southern Baptist gives the definition of efficient as follows:

The word "efficient" comes from the Latin *efficere*, to effect, and is defined as "causing effects; producing results; actively operative; characterized by energetic and useful activity." Efficiency, therefore, is the quality of producing effective results; or it is the quality of mind, or of body, producing, or capable of producing, maximum results with a given effort, or a given result with minimum effort.¹

This thesis is written with the desire to see the Sunday schools of Oregon Yearly Meeting of Friends Churches have adequately trained teachers in order that they might operate at the maximum efficiency in teaching living souls the Word of God.

The Problem

The purpose of this study is to (1) determine in what areas the present Sunday school teachers in Oregon Yearly Meeting of Friends need and want improvement; (2) formulate a proposed plan for teacher training in Oregon Yearly Meeting of Friends Church; and (3) formulate a

¹Gains S. Dobbins, The Efficient Church (Nashville, Tennessee; Sunday School Board of the Southern Baptist Convention, 1923), p. 12.

proposed curriculum which could be used in the teacher training program.

The area to be investigated in this thesis is teacher training and Sunday school administration training.

A basic course for those beginning Christian work is suggested and also an advanced course for those who have finished the basic course or who have had preliminary training elsewhere.

Justification of the Study

Christian education has come to the fore-front in the past few years in Oregon Yearly Meeting of Friends, but as yet an organized plan of teacher training has been largely overlooked.

Workers' conferences have been popular and are held annually or bi-annually in many of the churches, but the workers' conference does not meet the whole need of adequate teacher training.

The Christian Education Board of Oregon Yearly Meeting of Friends has been considering the problem of teacher training, but as yet has not suggested a program for the Friends churches to follow.

This study is being made in the conviction that an adequate teacher training program to train the workers of Sunday school is essential to the further growth of the Friends in the Northwest.

Limitations of the Study

No attempt is being made in this study to write new teacher training material, but rather to examine and evaluate existing textbooks and choose those which would best meet the need of the Friends Church.

In choosing the textbooks and courses to be offered in a teacher training program, the needs of untrained but consecrated Sunday school teachers were constantly kept in mind.

The field of Christian education as a whole is not being examined, but only the part consisting of the Sunday school. It is the hope of the author that soon a training course may be offered for all phases of the church curriculum, perhaps being added to a teacher training course after it has been accepted and found satisfactory.

Definition of Terms

Teacher training course. This term implies a course of study especially prepared for Sunday school teachers to enable them to better fulfill their teaching commitments.

Oregon Yearly Meeting of Friends Church. This is the official title of the Friends churches in Oregon, Washington, and Idaho. The churches are evangelical in doctrine and congregational in government. The Yearly Meeting is composed of sixty-two local churches working together in united action.

The Yearly Meeting has its headquarters at 1611 S.E. Avenue, Portland, Oregon.

Sunday school. This is the agency of the church program especially geared to teaching the Word of God. The time of meeting is usually before the morning church service.

Sunday school teacher. The person who teaches a given class of the Sunday school is called a Sunday school teacher. His job is not only of teaching the lesson, but also is to reach the pupils with the message so it is expressed in their everyday lives. This would mean the teacher would have to visit the home, have social contact with the pupil, and generally become acquainted with the members of his class.

C. B. Eavey defines Christian teacher in the following way:

A Christian teacher is one who, having experienced a personal relationship with God through faith in the atoning merits of Christ the Saviour, brings to others things new and old in such a way that they cannot gainsay the fact that he is speaking the things that he has seen and heard.¹

Organization of Thesis

The thesis covers the various aspects of a teacher training program for the Friends Church. First, the

¹C.B. Eavey, Principles of Teaching for Christian Teachers. (Grand Rapids: Zondervan Publishing House, 1940), p.71.

introduction of the problem and limitations of the study are considered. The second chapter deals with the importance and need of having an organized teacher training program. In the third chapter, a brief history of teacher training in the Christian church from the days of Christ until the present time is presented. A survey of some of the denominations who have emphasized the need of trained teachers in their own groups is discussed in chapter four. Through the use of a questionnaire, the present teachers in Oregon Yearly Meeting are analyzed as to their teaching qualifications, their teaching needs, and their desire of having a training program.

The fifth chapter deals with some of the basic principles of teaching which must be considered in any teaching situation. Some of the principles mentioned are: aims in teaching, methods of teaching, Sunday school curriculum, and standards in Christian education.

The sixth chapter gives a summary of teacher training curriculum material and gives the proposed basic and advanced course of study for a Friends' teacher training program. The last two chapters suggest a proposed plan of training for Friends in Oregon Yearly Meeting and include the conclusion and summary of the thesis.

CHAPTER II

WHY HAVE A TEACHER TRAINING PROGRAM ?

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In this day of advanced training in all walks of life, little argument should be needed for the necessity of having a teacher training program. If teachers are to inspire and lead others, they first of all must acquire the knowledge they are to pass on to their pupils.

Lobingier makes a statement which puts teaching in the forefront of the Christian church program. He says,

The church has no more important function than that of teaching. We need better people to carry it on; it must be done in a better way; it must be better supported by the church; we must have a clearer conception of what we are trying to do. But unless we have a teaching church there will some day be no church.¹

If Mr. Lobinger's statement is true and teaching is so vital to the future existence of the church, then teacher training is of the utmost importance and should require the utmost attention.

Many of the great leaders have spoken out encouraging churches to have well trained teachers. The following quotations are examples of a few of these statements. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."²

¹Andrew White, Improving the Sunday School (Nashville: Editorial Division of the A.M.E. Church), p.5.

²II Timothy 2:15.

"Teaching is an art; therefore the teacher should strive to master it."¹ "The greatest need of the church is a double number of trained, consecrated teachers in the Sunday school."²

The greatest need in the church today is for trained teachers who will put the whole mind into preparation, the whole soul into presentation, and the whole life into illustration.³

We need well informed Christians in every walk of life. The only way to produce them is to have a well-trained teaching staff in every Sunday school throughout the world. We need more training courses for Christian workers. To become established in the faith we must know the Word of God--rooted and grounded. The masses depend upon their teachers. I, therefore, urge you to give careful attention to the matter of teaching training.⁴

Teacher training is as imperative in Christian education as it is in secular. In churches where it has been in effect longest, the pupils are taking their places in the total church program with zeal, understanding, and scriptural ability.⁵

These few brief quotations adequately show the feelings of some of today's leaders regarding the training of teachers for Sunday school and church work. The tasks of the world are done by men and women who know what the job is and how to do it. The job of the church is a large one

¹Charles W. Brewbaker, The Sunday School in Action (Dayton: The Otterbein Press, 1921), p. 134.

²Ibid.

³D. K. Reisinger and Clate A. Risley (eds.), Apt to Teach (Wheaton: Evangelical Teacher Training Association, 1957) p.11.

⁴Ibid., p.15.

⁵Ibid., p.20.

and the Sunday school has a distinct role to play in the total church program.

Importance of the Sunday School

During the dark ages of the church, the teaching of the Word was largely neglected. The Bible was almost a closed book. The reformation once again put the Bible as the source of authority and gave the Word of God its rightful place in the church.

Robert Raikes, an Episcopal layman, is usually given credit for the start of the Sunday school movement. He became concerned when the churches of his day, about 1780, were doing nothing for the poor children in the way of educating them.

Bible study became a vital part of the church work and gradually increased in importance until today it is receiving a large emphasis in almost every denomination.

The Sunday school was conceived by laymen and directed by them with the church completely separate in the beginning days of the movement. Gradually the church became more and more interested in the Sunday school and what it could do for the church. The church stopped opposing the Sunday school and began to take an interest in this new approach in reaching the lost for Christ. Marion Lawrance says of today's Sunday schools, "The modern Sunday school as we have it now, with all of its imperfec-

tions and limitations, is recognized as the Church's greatest asset and its whitest field."¹

In his book "My Message to Sunday School Workers", Marion Lawrance mentions that seventy per cent of all conversions occur under twenty-one years of age and ninety-six per cent under twenty-five years of age. Is it any wonder that the church has become vitally interested in the Sunday school in the day in which we live? The main emphasis of the Sunday school has consistently been upon the child, but more and more today the whole family is being included in its work. Classes are held for the nursery, the child and youth, as well as for young adults and those in the latter years of their life.

The Sunday school is one of the means of providing Christian education for all society. The church that will adequately use its Sunday school can do much in advancing the cause of Christ and making certain that there is a place for the church in the future. Clarence Benson mentions that the church of tomorrow is the Sunday school of today.² Some of the interesting points on this subject by

¹Marion Lawrance, My Message to Sunday School Workers, (New York: George H. Doran Company, 1924), p. 47.

²Clarence Benson, The Sunday School in Action (Chicago: Moody Press, 1955), p. 39.

Benson are:

(1) The time is limited for religious teaching in the home; therefore, the church has a greater need for a teaching ministry than in the past.

(2) The Bible is not taught in the schools as it was some years ago.

(3) The Sunday school is the recruiting grounds for the church. It is estimated that seventy-five per cent of all church members come from the Sunday school.

(4) The hope of the nation is the Sunday school.

J. Edgar Hoover of the Federal Bureau of Investigation said, "Crime in America would be practically negligible if the young people attended Sunday School in their formative years."¹

The Sunday school is important in the life of the church, the community and the nation.

The Place of the Teacher in the Work of the Sunday School

After recognizing the importance of the Sunday school, the next logical thought is who carries the responsibility of the Sunday school? This work that is of the highest value needs its proper share of attention. The pastor in leading the whole area of church work is vital to a working Sunday school program. The superintendent of the Sunday school must be concerned purposefully, and is also vitally important to the life of the school. But without a doubt,

¹Ibid., pp. 26-43.

the most important person in the whole Sunday school staff is the teacher himself. Much has been written on the subject of the importance of teachers. The following are examples:

The key in the educational situation is the teacher. He must be able to unlock the pupil's heart and mind as well as appropriate subject matter. This skill is partly conscious and acquired, and can certainly be improved by the right kind of teacher training. Every Christian teacher should prepare himself by study, and constantly pray for his pupils as the Master Teacher prayed for us, 'Father, sanctify them through thy truth, thy Word is truth.'¹

Over one thousand Sunday School teachers were asked the question, 'What meant most to you in your Sunday school experience before you became a teacher?' Between 85 and 90 per cent replied, 'A teacher.'²

The place of the teacher in the work of the Sunday school cannot be over emphasized. What the teacher teaches is important; what he does is more important; but what he is is of the greatest importance of all.

"The effectiveness of the teaching program of the Sunday school begins with the teacher. Good lesson material, good equipment, good attendance, good organization, all are of little value unless the school has good teachers also."³

The time spent in Sunday school is divided in various ways, but always the largest amount of time the pupil spends

¹Murch, op. cit., p.62.

²Findley B. Edge, Teaching For Results (Nashville: Broadman Press, 1956), p.223.

³White, op. cit., p.21.

in the school is in the class room with the teacher. The teacher has the responsibility of reaching the child for Christ.

In this thesis the importance of the Sunday school is stressed, emphasizing the central place which the teacher has in this institution.

The Need of a Teacher Training Program

Each teacher must see personally that teaching is important. It is not just a baby sitting program, or a few wasted moments on Sunday morning, but it is a real opportunity of molding young lives for Christ. This thought is ably set forth in the following quotation.

Let us dedicate ourselves to what we really believe is the most important thing that can be done for all persons--to make them aware of Christ; to help open their eyes to the stupendous fact that God was in Christ and to accept him as their Saviour. Our prayer should be that God will help us to be aware of the importance of that task. Such an awareness is the first step in a faithful ministry of teaching.¹

When a teacher himself can see the need of a teacher training program the battle is half won towards having a vital teaching program in a church.

The following quotation is from a National Sunday School Association Workshop Outline handbook:

The Teacher Training emphasis is important to the

¹Stephen J. Kennedy, "See Teaching as Important", Design for Teaching (Chicago: National Council of the Churches of Christ, n.d.), p. 3.

progress of the local church because:

- A. Psychologists tell us that 85% of the success of the class is due to the teacher.
- B. Sunday School teachers need indoctrination in Bible, pedagogy, psychology, and church doctrine.
- C. Trained teachers build class attendance.
- D. Trained teachers are better able to answer pupil questions, doubts, and problems.
- E. Trained teachers realize the necessity of careful lesson preparation.¹

Churches that have a definite plan to enlist, train and use people in the work of the Sunday school do not have the teacher shortage that churches without a planned program of teacher training do. This fact will be clearly shown in chapter four.

Summary

The Sunday school is the most effective evangelistic arm of the church. For the Sunday school to do an adequate job it must have consecrated teachers trained for the task. Trained teachers do not just happen but they are the result of carefully planned training programs.

¹Mary E. Bennett, NSSA Sunday School Convention Workshop Outlines (Chicago: National Sunday School Association, 1956) p.57.

CHAPTER III

HISTORY OF TEACHER TRAINING IN THE CHURCH

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Teaching in the Old Testament

The emphasis of today on training the teacher did not come about over night or on the spur of the moment, but only after years of progress in secular education and church education.

The place that teaching holds in the Old Testament cannot be over estimated. God spoke to Moses saying, "I will teach you what ye shall do."¹ when He called to Moses to go and lead the children of Israel out of Egypt. Later God again spoke to Moses telling him to have the people hear His words, "that they may teach their children".² In Deuteronomy 6:7, we read, "teach them diligently". Samuel said to the people, "I will teach you the good and the right way."³ Elihu, the friend of Job, exclaimed, "Behold, God exalteth by his power: who teacheth like him?"⁴ In these scriptures and many more the prophets admonished the people to teach their children that they in turn might teach the next generation and pass on the things of God. The training the Jew received in his home and synagogue worship was to

¹Exodus 4:15 .

²Deuteronomy 4:10 .

³I Samuel 12:23.

⁴Job 36:22 .

give him the learning necessary to become a teacher of his own children.

Teaching in the New Testament

In the New Testament a far greater emphasis is placed upon teaching than in the Old Testament. To the Jewish people of Jesus time there was no title more revered than rabbi. It was the teacher who had his own garb of distinction so that all might refer to him as "rabbi". He also sat in the chief seats in the synagogue which were the places of honor.

Jesus, the Greatest Teacher Trainer

Of the ninety times that Jesus was addressed in the Gospels, sixty of them called Him "Rabbi". The rich young ruler, the disciples, and even the Pharisees called Him by this title.

Jesus says of himself, "Ye call me Teacher and Lord, and ye say well, for so I am."¹ The people who heard him on the discourse we call The Sermon on the Mount marveled, "for he taught them as one having authority, and not as the scribes."²

One of the most intensive teacher training programs of all times was done by Jesus as he taught the disciples.

¹John 13:13.

²Matthew 7:29.

He was soon to pass from sight but they were to remain and teach others. Dr. Stalker says,

He educated them with the most affectionate patience, bearing with their vulgar hopes and their clumsy misunderstanding of His meaning. Never forgetting for a moment the part they were to play in the future, He made their training His most constant work.¹

Dr. Eby says on this same subject:

It is no farfetched figure of speech to call the twelve the 'college of disciples', for such they were. Jesus was the ideal college professor who lived with, for, and finally in his students, opening their eyes to see truths never beheld before, and giving them exalted experiences which could never be forgotten.²

How effective a teacher is can be judged by looking at his pupils. Notice the outcome of the twelve which Jesus taught. Impulsive, cowardly Peter became Peter the rock; while intolerant John became the apostle of love and patience. Out of the twelve, only one disappointed the Master. Jesus sent the twelve out and then when they returned, He discussed with them their experiences, corrected any false ideas and taught them spiritual lessons.

Jesuits' Emphasis of Teaching

Little is recorded of the actual training given teachers until the time of the reformation. As a counter-

¹C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids: Zondervan Publishing House, 1940), p.25.

²Frederick Eby, Christianity and Education (Dallas: Baptist General Convention of Texas, 1915), p.28.

reformation program the Catholic Church, through the Jesuits, launched a vast educational program. Their priests were given up to eighteen years of training to qualify them to teach others. Ignatius, the leader of the movement, about 1534 a.d. laid down the course the movement was to follow throughout its history. He set down a complete system of pedagogy and covered the whole field of education from grammar to theology. "Compayre, one of the chief pedagogists of the present time, denounces it as a mere system of memorizing. Bacon says of it: 'Never has anything more perfect been invented.'"¹ To become a priest in the order, one had to pass two years noviceship, two years of classical studies, three years of philosophy, mathematics and physical sciences, five years of college training, four years of theological training, and then one year of seclusion and prayer. This totals seventeen years of training after one enters the work. It is no wonder that teachers with this extended training would accomplish much in every nation in which they worked.

Early Teacher Training Classes

According to Thompson, "The first teacher training class on record was conducted by Father Demia at Lyons in France in 1672."²

¹T.J. Campbell, "Jesuits", Encyclopaedia Americana (New York: Americana Corporation, 1937) XVI, p.39.

²Merritt M. Thompson, The History of Education (New York: Barnes & Noble, 1953), p. 136.

Abbe de la Salle was the first to start schools especially to train teachers. This was in 1685. Along with teaching the future teachers in the class room there was also practice teaching.

About one-hundred years before the above school was started, Ratich, in Holland, spent most of his time advocating the principles of pedagogy to teachers.

"Comenius, of Moravia (born 1592) spent years of his life demonstrating his theories in a model school especially for teachers."¹

Johann Comenius, a Moravian bishop, left a real imprint on education. He proposed that the pupil should be taught as an individual. Before his time either "outer factors", reading, method, and curriculum were stressed, or the "inner factors", consisting of the need of man for God and the individual developing his capacities. Comenius stressed the teaching of both the "inner and outer factors". He was a man years ahead of his time. The 18th and 19th century principles of education can be found in the teaching of this man.

Prussia, Germany, Denmark and France all had schools in their countries to train teachers between 1697 and 1789.

"Pestalozzi's teaching that all education starts with

¹H.F. Cope, The Evolution of the Sunday School (New York: Jennings and Graham, 1911), p. 154.

the nature of man and thus method must be sought and constructed, laid the basis for teacher training (1800-1825)."¹

Johann Friedrich Herbart (1776-1841), of Germany, developed a psychology that laid the foundations for modern psychophysics and experimental psychology, while his pedagogics are still used in many educational theories and practice. Apperception, that mental assimilation that takes place when we use knowledge already acquired to interpret new knowledge, was emphasized by Herbart to a great extent. In other words, Herbart taught that the new is apperceived by the old. "Herbart's seminar at Konigsberg was officially recognized in 1810."²

During most of the time mentioned in this paper so far, education and church education were almost identical. Secular education by the state alone was almost unthought of, for it was the church that was interested in training the people. But as the state began to take over the training of the masses in schools run by tax money and for all people of every faith, individual groups began to become interested in some way of teaching their own children their distinctive doctrine and belief in Scripture.

¹Thompson, op. cit., p. 137

²Ibid.

United States Teacher Training

Horace Mann. Horace Mann did much to encourage the ideal of having adequately trained teachers. He was born in Franklin, Massachusetts on May 4th, 1796 and died in the year 1859. His life was one given to public interest, especially in the field of education. After John Quincy Adams died, Horace Mann was elected to succeed him in the Senate. His first speech was one pleading for religious liberty. He started a monthly "Common-School Journal", held teacher conventions, and travelled widely in this country and abroad arousing the people to an interest in education.

In the United States, the years between 1787 and 1847 saw a complete break between secular and church education. The three things that led to this complete break were: (1) this was a new nation, (2) there was a new constitution, and (3) the differences among the religious groups themselves. Between 1844 and 1912, thirty-eight states had included in their constitutions a law forbidding any tax money to go to private schools.

Because of the lack of education for the poor children, Sunday schools were started on Sunday to teach the children who did not have access to public schools how to read, write, and understand the Bible. The church service would be from 9 a.m. to 1:00 p.m. and then Sunday school would be from

2:00 p.m. until around 6:00 p.m. In 1816, unions were formed to promote the Sunday school. About this time, religious education increased while secular education decreased in the curriculum in the Sunday school.

Within the Sunday school the demand for teacher training came not from the pupils or dissatisfied parents, but from the teachers themselves. The teacher wanted to be better prepared in the subject they were to teach. "Teachers aids" were published to meet this need. When many teachers in the same Sunday school taught the same thing, they began to meet together to talk over the lesson. This is the real beginning of teacher-training in the Sunday school. It was at this time that the Sunday school became the type of school which is known today.

"In 1837 Dr. W.E. Channing advocated 'An institution for training men to train the young.' "¹ Ten years before this time, the New York State Sunday School Union went on record favoring establishing a school for the training of Sunday school workers.

The prophet of teacher training arose around 1847. He was John H. Vincent. "He was a man who conceived the normal class and who, by his steady pleading and wise planning, did more than any other in his century to advance Sunday school standards."²

¹Cope, op. cit., p. 156.

²Tbid.

Rev. Vincent's plan was to give each teacher a broad knowledge of the facts about Biblical history, geography, literature, teaching, church history and the Sunday school.

In the Methodist Episcopal Church, of which Rev. Vincent was a pastor, in 1860 a resolution was passed which called for institutes for the training of Sunday school teachers.

In 1861 this same church established a program for an institute of training Sunday school teachers. The movement was progressing and soon all wanted one. An institute was held in Detroit and then another in Chicago. From these cities it spread to New York and Buffalo. In the latter city, a public school teacher started a monthly paper containing training lessons for teachers of the Sunday school.

Following the Civil War the churches of America had a renewed interest in the Sunday school. Numerous conventions were held on this subject. Institutions were started to produce better Sunday school teachers. Collections of Biblical objects were also common and were taken from place to place to arouse interest in the Bible.

In 1874 Dr. John H. Vincent selected Chautauqua, New York as the site to hold a Sunday school assembly. "The purpose of this Assembly was 'To hold a prolonged institute or normal class...that interest may be awakened through the Church on the subject of normal training for

Sunday school workers.¹

The meeting was of wide denominational scope and had a strong backing from many groups. The Assembly offered lectures and classes in methods and principles of Sunday school work. Out of this meeting, the "Assembly Normal Union" was formed, and out of this group came the International Sunday-School Normal Committee which later established a definite course for Sunday school lessons.

In 1889 the Illinois Sunday School Association followed the lead of Dr. Vincent and organized teacher training classes and widely promoted them. Like works were started in New York, Nova Scotia, Pennsylvania and various places. All of the groups had the same goal, that of training the teacher, but there was no organized cooperation between them. They all used various methods and ways of teaching. When the Sunday school teachers started taking their teaching serious, the church denominations began to take a real interest and many pastors organized local training classes in their churches and learned men started writing text books for these classes.

In the year 1899 the matter of having more comprehensive plans for teacher training came before the International Convention. The workers in the primary department

¹Ibid., p.159

were the leaders in this work for they already, through the leadership of Mrs. Barnes, had set up standards and ideals which demanded thorough training for primary teachers.

A department of education was organized in 1903 and the first teacher-training secretary was appointed.

The steps of progress since then have been: (1) the general stimulation of the organization of classes; (2) the standardization of the work and the requirements for elementary diplomas; (3) holding several conferences of experts and leaders at which the needs of teachers have been studied; (4) the extension of training to the ministry through the theological seminaries; (5) the better understanding of requirements of interdenominational work; and (6) training courses provided in the curricula of certain colleges.¹

Further action was taken in 1908 when the following resolutions were adopted: (1) Teacher training classes should be at least fifty lessons in length and at least twenty should be on a study of the Bible; at least seven each on a study of the pupil, teacher, and Sunday school. (2) The course covers two years and a minimum of one year is required to receive a diploma. (3) An advanced course of not less than one hundred lessons, with forty on the Bible, and at least ten each on the pupil, the teacher, and the Sunday School. Also, in the advanced course, subjects such as church history, and missions could be taken. (4) Three years must be devoted to this course.

These teacher training lessons had wide usage, for

¹Ibid., p. 162

in Pennsylvania alone, over fourteen thousand students were enrolled in the classes. In the two and a half years following 1908, one hundred and twenty-five thousand pupils were enrolled in teacher training classes. This figure was only those that cooperated with the International Sunday School Association. Approximately twenty-five thousand were in other classes. This would make a grand total of one hundred and fifty thousand pupils taking a course in teacher training in a period of only two and one half years, or sixty thousand each year.

The International Reading Circle was organized to promote systematic reading of good books by teachers. They encouraged each teacher to read at least one book each year for five years.

The Methodist, Baptists, Congregationalists, and Episcopal churches cooperated to the greatest extent in the promotion of the teacher training movement.

Between 1870 and 1900, Edward Eggleston and Henry C. Trumbull advocated that the seminaries should take an active part in the training of both pastors and Sunday school teachers. In 1905 the Presbyterian General Assembly suggested to their seminaries that they teach courses in the principles and methods of the Sunday school. The seminaries across the nation started offering courses connected with the Sunday school.

A travelling lectureship for the seminaries in New England on the subject of the Sunday school was started about 1908. Pastors became increasingly more interested in the Sunday school and what it was accomplishing in teaching both children and adults of the Bible.

Even many colleges and universities started classes of this same nature. Some of the colleges were the University of Chicago, Columbia University, Yale University, Northwestern University, Brown University, The State University of North Dakota, The State University of West Virginia, the State Universities of Iowa and Michigan, The University of Minnesota, Otterbein University, Ripon College, Washburn College, and many others. From the list just given, it can easily be seen that the interest in training the Sunday school teachers was not just a local movement, but a large scale coverage of the nation.

One of the changes that was taking place around 1911 was the new emphasis being given to the study of principles of psychology and education. Before the teacher had mainly been interested in methods and management.

The International Sunday School Association

In 1917, the International Sunday School Association discontinued the use of the two separate courses, that of a primary and advanced course, and set up one standard course consisting of 120 units. This new course covered three

years and forty weeks out of each year.

"Unfortunately, Bible content material was practically eliminated from the course of study, but an outline of curriculum values in the Bible was given special consideration."¹

The reason given for reducing the Bible content was that more Bible was being taught in the Sunday school because of the graded lessons. This was not the case, for the adults taking the training lessons had been brought up using the Uniform Lessons, which covered only about one-third of the Bible.

The units of the present Standard Leadership Course will be discussed later in the chapter, "Summary of Teacher Training Curriculum Material Today".²

Summary

In the Old and New Testaments an emphasis is placed upon education. Jesus, himself, was the greatest teacher of all time. Many have recognized the importance of training teachers until today almost every denomination has a training program for their Sunday school teachers.

¹Clarence H. Benson, The Sunday School in Action (Chicago: The Bible Institute Colportage Association, 1932), p.125.

²Cf. Post¹, pp.

CHAPTER IV

EFFECT OF TEACHER TRAINING

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THE EFFECT OF TEACHER TRAINING

The denominations mentioned in this chapter have had extensive teacher training programs and also a tremendous rate of growth over the past few years. In these Sunday schools there is a vital connection between teacher training and growth. One of the outstanding denominations in America in Sunday school growth and enthusiasm is the Southern Baptist.

Southern Baptist

As far back as 1901, the beginning of a training program can be traced in the Southern Baptist history. It was in that year that Dr. Spilman wrote the first training course book "Normal Studies I" which dealt with the general field of Sunday school management. "Normal Studies II" soon followed the publication of the first book, this one covering the books of the Bible.

The training offered Southern Baptist Sunday school workers has progressed through five different courses. In all of these courses, a total of 9,219,313 awards have been issued since the beginning of the program until May 1957. In 1957, approximately 14,500 Southern Baptist churches had training courses.¹

¹A.V. Washburn, "The Development of the Sunday School Training Program," The Sunday School Builder (December 1957), pp. 20-22.

A few more statistics might better show the almost unbelievable increase the Southern Baptist have had over the past thirty years. Thirty years ago the Sunday school enrollment was 2,683,331. In 1957 they had 6,823,713 enrolled in Sunday school, making an increase of 138,012 pupils per year.

During this same period of time the church membership increased 5,091,859 and the number of churches increased by 6,060. "While no worker would claim this record exclusively for the Sunday school, the Sunday school was a tremendous factor in producing this growth."¹

During this time that the Southern Baptist increased slightly over four million in Sunday school enrollment, other churches were barely showing any gain at all. The Northern Baptist, Disciples of Christ, United Lutheran, Methodists, Presbyterian, and Protestant Episcopal only increased 1,043,772 all together during these years. In other words, during the last thirty years, the Southern Baptist increased three million more than the other six largest denominations.

In reading these startling figures the question arises in one's mind why one denomination has grown so far beyond others. J. P. Edmunds answers this question

¹J. P. Edmunds, "Thirty Years of Sunday School Growth," The Sunday School Builder, (December 1957), p.6.

by saying,

Others have written of our Sunday school methods. However, a brief statement should be included here. That Southern Baptist have distinctive doctrines, no one will deny. It is also true that our Sunday school methods are distinctive. Our Standards, our enlargement formula, our training program, our use of the Sunday school in the total program of the church, and other 'distinctive' techniques of Sunday school administration have been the effective tools that have produced this growth.¹

The Southern Baptist have 8.4 per cent of the total church membership in America, but claim 17 per cent of the Sunday school enrollment. As has been pointed out, there are many factors why this one denomination has grown so rapidly and certainly their emphasis on trained teachers is one of these factors.

The Southern Baptist have a well organized and thorough "Standard of Excellence" guide for use in their Sunday schools. The guide deals with almost every part of the Sunday school and what is to be expected of the workers in that department. The following is an excerpt from their "Standard of Excellence" on the subject of teacher training.

- IX. Training -- Teachers of the Bible in our Sunday Schools need the best possible training. Usually they are far behind the public schools.
1. Institutes -- The school shall arrange for a teacher training class each year with at least 50% of the officers and teachers in attendance. The Christian Education Course of the Baptist General Conference is recommended for such a class. Prospective teachers

¹Ibid., p.7.

should be encouraged to attend.

- a. These classes should be placed on the church calendar and the expenses included in the church budget.
 - b. The pastor is usually most capable of conducting the class. When this is not possible, another teacher may be secured.
2. Study Classes -- There shall be a study by at least 50 per cent of the workers each year of some prescribed book on Sunday School work, as recommended by the Sunday School Board of the Baptist General Conference.¹

With the preceding directive sent out to each local church, it is not difficult to see why the Southern Baptist Sunday School work has grown so rapidly.

Personal Testimonies

D. K. Reisinger, president of Evangelical Teacher Training Association made the statement that, "Every Sunday School I know of which has had an aggressive teacher training program, has been revitalized."²

One shy, timid mother of four completed two teaching courses and was persuaded to help out in a primary class. Later she was appointed as primary superintendent and with additional training, did a fine job.³

¹Robert Walker (ed.), "Satisfied Customers Report How Teacher Training Pays Off," Christian Life (February 1957) p.62.

²Ibid.

³Ibid.

Assembly of God

The Assembly of God churches in America have grown rapidly in the last few years. In April of 1957, they had a Sunday school enrollment of 878,080. Their goal is now one million people by 1960.¹

Trained teachers have been one of the reasons why this denomination has shown such rapid growth while many other denominations have barely managed to hold their attendance or gain but a few. In the Departmental Report of the Assembly of God Churches in 1955, the following report was given:

The Workers' Training Division has had a normal and healthy growth during the last two years. A total of 102,636 Workers' Training Certificates were issued by this division from June 1, 1953 to June 1, 1955. This represents a gain of 25.2 per cent over the 81,994 certificates issued during the same period previously.²

The Assembly of God Churches started around 1900, and by 1960, or a period of only sixty years, expect to have one million in Sunday school.

The Church of the Nazarene

The Church of the Nazarene have as a slogan in their Christian Service Training handbook, "Churches that

¹Ronald G. DeBock, "A Brief History of the General Council of the Assemblies of God," (Western Evangelical Seminary class report, 1959)

²Departmental Reports and Financial Statements, (Assembly of God, 1955), p.71

train, gain. People who prepare, share."¹ The statistics show that the Church of the Nazarene has grown from its inception around 1907 to a church of almost 300,000 and a Sunday school of 600,000.²

Ken Armstrong gives some interesting graphs and draws some pertinent conclusions in his book, "Face to Face". Among the many thoughts in his book are the following:

The Sunday school, as an area of need, receives little attention except in the Trevecca zone where our membership contains so many former Baptists who have an excellent religious educational heritage.³

In the Trevecca zone 36.65 per cent of the Nazarenes had Baptist background while the average for the denomination is only 16.36 per cent. The Sunday schools in the Trevecca zone increased 126 per cent during the ten year period from 1945 - 1955. The average growth throughout the denomination was 82 per cent. These figures would seem to indicate that the influence of the Southern Baptist with their strong emphasis upon trained teachers, even helped the Church of the Nazarene to grow.

Perhaps somewhat from the influence of the Southern

¹The Christian Service Training Program, (Kansas City: Church of the Nazarene, 1955).

²Ken S. Armstrong, Face to Face (Boulder, Colorado: Johnson Publishing Company, 1958).

³Ibid.

Baptist who have joined the Church of the Nazarene and also from the realization that training is vitally important, the Nazarenes now have a very adequate and workable Service Training course. In the introduction of the Service Training Handbook of 1955 is the following statement: "Remember, the church gains when it trains. Christians who prepare will share the gospel with others."¹

In the Christian Service Training Handbook, the emphasis is very strong that every Church of the Nazarene should have a training program yearly. It contends that training will harness the enthusiasm of the Christian and direct it into useful channels of church work. With this strong emphasis upon trained workers, it can easily be seen why the Church of the Nazarene is growing.

In the growth of the Southern Baptist, Assembly of God Church, and the Church of the Nazarene, a well organized training program is one of the reasons why they have grown. The greatest importance is consecrated Christian teachers who are filled with the Holy Spirit and have a zeal and enthusiasm to serve the Lord. But, take this type of teacher and train him how to best do his job and God's work will certainly go forward as has been shown by these three denominations.

¹Kenneth S. Rice, "After the Altar, What?", The Christian Service Training Program (Kansas City: Nazarene Publishing House, 1956) p.5.

Oregon Yearly Meeting of Friends Church

Oregon Yearly Meeting of Friends Church has shown a steady growth during the 20th century, but not as rapidly as it might have. In 1899 the minutes of Oregon Yearly Meeting show that there were twelve churches with an average Sunday school attendance of 605. This small number has swelled until now there are sixty-one churches with a total of 5362 pupils in the Sunday schools of Oregon Yearly Meeting on an average Sunday.

A chart of the growth of the Friends churches in the Northwest appears in Table I of this thesis. No attempt is being made to give all of the reasons for the growth or lack of faster growth in the Yearly Meeting during the past sixty years. Some interesting facts from the chart are as follows:

(1) In the year 1928 the church attendance was slightly higher than the Sunday school attendance. This would indicate either that the Sunday schools were not attracting many boys and girls from the community or that everyone was staying for church.

(2) The average Sunday school attendance in 1899 was 50.4 while in 1958 the average size was 87.9.

According to the minutes of 1928, only eight teachers out of the whole yearly meeting took a teacher's training course. However, by 1948, an emphasis was being made upon

TABLE I
GROWTH OF THE FRIENDS CHURCH IN THE NORTHWEST¹

Year	Average Sunday School Attendance	Average Church Attendance	Number of Churches	Number of Sunday School Friends	Number In- creased
1899	605	?	12	?	
1908	653	?	13	?	48
1918	1174	?	18	1099	521
1928	1795	1800	27	1025	621
1938	2385	2075	35	1597	590
1948	3520	3109	47	1791	1135
1958	5362	4423	61	?	1842
Total Increased	4757	?	49	?	4757

¹Minutes Oregon Yearly Meeting of Friends Church 1899-1958.

training Sunday school teachers and that year 141 teachers took part in a training program.

In 1954 the Christian Education Board of the Yearly Meeting printed a "Sunday School Teacher's Covenant and Consecration Pledge". One of the thirteen items listed in the pamphlet pertains to teacher training. It reads as follows: "As a Sunday school teacher, I will attend one teacher's meeting each month, and attend one teacher training course each year, if one I have not studied is made available."¹ This same year twenty-three of the fifty-four churches offered some kind of a teacher training course.

The importance of a teacher training program was realized by the Christian Education Board and they began to encourage the local churches to plan each year to have such a course. As the Yearly Meeting did not have a teacher training course, it was suggested that the course of study prepared by Evangelical Teacher Training Association be followed. This met with some success as the minutes of 1956 show.

Teacher training classes were held in 27 meetings, compared with 16 held the year before. Two Sunday schools attained to the 3-point goal of teacher-training--a teacher training course and two books read by each teacher, one on teaching methods, and one for inspiration. ...The increased interest in teacher

¹Sunday School Teacher's Covenant and Consecration Pledge, (Board of Christian Education of Oregon Yearly Meeting of Friends Church), Tenth pledge.

training is gratifying, and we trust that the Sunday schools of the Yearly Meeting will continue to emphasize this field, which is of such great importance for the effectiveness of our Sunday school work.¹

Through the efforts of the Christian Education board the Sunday schools of the Yearly Meeting became aware of the need of having qualified, trained teachers. However, little direct leadership was given to the local churches besides recommending the use of the Evangelical Teacher Training Association material.

To discover the need and desire of a teacher training program sponsored by the Yearly Meeting, a questionnaire was sent out in January of 1959 to a sampling of the Sunday schools in Oregon Yearly Meeting of Friends.

Of the sixty-one churches in Oregon Yearly Meeting, thirty were used to discover the feeling of the Sunday school teachers and the Christian education chairmen towards a training program. Table II of this thesis was prepared from information received from the questionnaires. A sample of the questionnaire may be found in the Appendix.

One of the interesting facts to note in the questionnaire is the various amounts of time spent by the teachers in preparing their Sunday school lesson. The time spent on the primary lessons is far less than that spent on preparing to

¹Report of the Board of Christian Education, Minutes Oregon Yearly Meeting of Friends Church 1956., p.17.

TABLE II
RESULTS OF TEACHER TRAINING QUESTIONNAIRE
SENT TO TEACHERS OF OREGON
YEARLY MEETING, 1959

Age of Class	0-5 years	6-12 years	13-18 years	19-? years	Average years
Time Spent in Preparing Lesson	1 hr. 48 min.	1 hr. 58 min.	1 hr. 58 min.	3 hr. 10 min.	2 hr. 13 min.
Teachers Ten Minutes Early to Sunday School	42%	33%	39%	45%	39%
Read a Book to Help in Teaching	36%	29%	37%	40%	35%
Subscribe to Magazine	24%	24%	45%	57%	36%
Main Problem	Inadequate Equipment	Discipline and pupils Studying	Pupils Won't Study	Pupils Won't Study	Pupils Won't Study
Special Training	21%	34%	55%	62%	42%
Age of Teacher	40.2	37.7	36.2	48.2	40.6

teach the older pupils of the Sunday school. Also only twenty-one per cent of the primary teachers have had any special training.

The question could well be asked why the great difference between the primary teacher and the adult teacher in being qualified for their teaching position. Too many times it is because some individuals assume the attitude that any one can teach the children, but for the older ones they must have the best available. The Southern Baptist book on "Beginners Sunday School Work", closes by saying:

Tomorrow is in the keeping of the children who are Beginners today and their fitness for the responsibilities of tomorrow depends in no small measure upon the spirit and faithfulness of Beginner teachers today. More than their best they cannot give and less than their best they dare not give.¹

Every age of life is important, and the church cannot afford to become lackadaisical in its attitude or in the effort it expends towards those in its midst from one year old to one hundred years old.

From the information in Table II it is plain that many areas of the teacher's planning and preparation need improvement. If a Sunday school teacher is to have complete control of his class with a minimum of discipline problems,

¹Hazel N. Strickland and Mattie C. Leatherwood, Beginner Sunday School Work (Nashville: Southern Baptist Convention, 1943), p. 145.

he needs to be in his class with all last minute preparations made before the class arrives. Public teachers are required to be in their school at least thirty minutes before class begins. Of the teachers tested in the survey, only thirty-nine per cent arrived regularly ten minutes early.

Approximately one third of the teachers subscribe to any religious magazines that will help them in their teaching or have read at least one book in the past year.

Where are the teachers to receive help to become better teachers if they receive no help outside of the quarterly they use from Sunday to Sunday? The most satisfactory answer is a teacher training course, a course where a teacher who is now teaching a lesson each Sunday morning to spiritually hungry pupils may learn more of the Bible and the best methods of teaching.

A training course is not limited to those now in active teaching in the Sunday school, but also is for the purpose of training additional personnel to be used as future teachers and present substitute workers.

The goal for every Sunday school in Oregon Yearly Meeting should be to have every teacher trained and qualified for the greatest task in the world today, that of helping to mold young lives for the Master. This goal is not unattainable if the need is recognized and the proper method of satisfying the need is used.

Summary

The Southern Baptist Church, the Assembly of God Church, and the Church of the Nazarene have had tremendous growth during the past thirty years. Also, all three of these denominations have well-organized teacher training programs.

Oregon Yearly Meeting of Friends Church has had a steady growth during the twentieth century, but not nearly as rapidly as either of the three denominations mentioned in the previous paragraph.

The questionnaire sent to the teachers of Oregon Yearly Meeting revealed that there is a lack of training among the present teachers, but a unanimous desire to be better trained as a Sunday school teacher.

CHAPTER V

PRINCIPLES OF TEACHING

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PRINCIPLES OF TEACHING

Aims in Teaching

The oft quoted saying, "If one aims at nothing he is sure to hit it", could very aptly be said of Sunday school teaching. For one to start to teach a lesson without knowing the aim of the lesson is sure to result in little good. Not having a fixed aim is little worse than having as an aim one that is not adequate. The aim of teaching should not be hazy in the mind of the teacher, but clear, with all of his planning centering around the aim chosen.

Man is a co-worker with God. The Sunday school teacher needs time to pray over the lesson and his pupils' needs to decide what God would have him plan as the goal for that particular lesson and series of lessons.

Eavey gives a definition of an aim when he says, "An aim, then is the direction of activity toward a foreseen end."¹ Teaching is mainly a matter of having a fixed aim and then using proper procedure to reach that aim.

For that one who would ask again why have a fixed aim, Dr. Eavey would give us six answers:

¹C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids: Zondervan Publishing House, 1940), p.46.

(1) Gives direction. Aim gives direction to thought activity, and the processes necessary for effecting desirable changes.

(2) Makes for orderly continuity. Right aim gives continuity to the process of teaching. It enables the teacher to put various parts of the work in proper order. The existence of a well-defined aim makes for connected experience, unity of mental life, and integration of the pupil's personality.

(3) Provides a basis for measurement. Right aim is most important for rational measurement of desired progress.

(4) Gives a sound basis for selection of materials and activities.

(5) Encourages right aims in pupils. Right aim on the part of the teacher helps the pupil to make aims for himself.

(6) Keeps the teacher courageous and energetic. Right aim inspires the worker.¹

In the field of Christian Education today, there is some discussion as to what is the correct aim. Those who believe in a content centered curriculum have as their aim to teach the Bible or church dogma. The pupil centered approach has as its aim to teach the pupil. Those that have a Christ-centered approach have as their aim to fit men to live in harmony with the will of God.²

The four aims given by Dr. Eavey as the aims of Jesus are proper aims that the Christian teacher should

¹Ibid., p.47-50.

²Class notes on Robert Bennett in C.E. 808.

have in teaching a Sunday school class.

1. To reveal God's gracious and glorious plan for all who accepted Him.
2. To win them to active faith in Himself, as the Saviour of men, the promised Messiah, and the coming King.
3. To teach the Christian way of life as opposed to a dead, dry system of theology.
4. To prepare and train His followers to be His witnesses.¹

After the Christian teacher has set up some worthy goals or aims for his teaching, then he should decide upon the methods he plans to use to reach the goals. Often in the past teachers have been interested in methods before they have had any goals in mind. This is getting the cart before the horse.

Methods in Teaching

In the past some have said that there is no purpose in worrying about methods; one should just teach the Bible! As Mr. Edge points out in his book, "Teaching for Results", teachers have not really taught until their class members have begun to live out the lesson in every day life.²

Merely to be aware of truth is not enough. It must be brought down to practical living where the pupils can grasp the truth and it is not merely a vague generality.

¹Eavey, op.cit., p.55-58.

²Findley B. Edge, Teaching For Results (Nashville; Broadman Press, 1956), p.39.

The methods used in teaching the Sunday school lessons are vitally important, for they are the channels used to bring a message home to the pupil.

"Good teaching is characterized by the use of the method that is best for the attainment of the specific goal in mind. There can be no teaching without some kind of method."¹

In poor teaching as well as in good teaching, some type of method is used. The better the method, the better the teaching will be. Method, of course, is never an end in itself, but always a means to an end. Method is used to make a connection between the material and the pupil, and the degree in which the pupil receives the material depends to a large extent upon the type of method used to convey the lesson.

To know the most effective method, the teacher must know his pupils and where they need spiritual growth. He must know life and have some conception of what it means to live as a Christian in this modern world. He must also know the right materials to use to convey the lesson and how to use the materials.²

"Method" is sometimes used in a general way, and in

¹Eavey, op.cit., p.235.

²Paul H. Vieth, How to Teach in the Church School (Philadelphia: The Westminster Press, 1935), p.42.

this sense the method of life is how the learner learns the most rapidly. The pupil has an interest in life, and because of that interest learns rapidly of things connected in his connotation to it. Besides the general use of the term, method, it is commonly used in a specific way.

Methods of presenting the lesson. Mrs. Frank Hamilton sums up the various methods used in teaching in a concise way. She lists six methods:

- Recitation--the pupils recite an assigned lesson.
- Lecture--the teacher does the talking.
- Discussion--both teacher and pupil take part (better for older people).
- Question and answer--great tact is needed with this method.
- Story--this is far the best method for children.
- Object--this includes blackboard, pictures, maps and charts.¹

Audio-visual aids. Audio-visual materials and methods are a great means in teaching pupils of Christ and of the Christian way. Scientific research has established the value of audio-visual aids in public school teaching. These results have been so convincing that teaching methods in certain subjects such as social studies have been revolutionized because films have become available in that field. Studies have also shown that learning has increased and that

¹Mrs. Frank Hamilton, Sunday School Teaching (Chicago: Moody Press, 1936), p.19.

retention over long periods of time is strengthened. Teaching by audio-visual aids has benefited the teaching of the dull pupil who finds it difficult to learn through verbal types of communication. Paul H. Vieth states:

While most of these studies have been made in general education, we have every reason to suppose that audio-visual aids are just as effective in religious education.¹

Vieth also tells of an investigation made by B.F. Jackson, Jr., who investigated the value of using filmstrips and sound motion pictures in teaching the Bible. Jackson established three groups of students for this experiment. One group was given material without the use of audio-visual aids; the second had the same course with the aid of sound motion pictures; the third had the same course with the aid of filmstrips. Jackson found that the group using the filmstrip learned 24.51 per cent more, and the group using the motion picture learned 38.52 per cent more than the group taught without visual aids. The use of these aids in religious teaching becomes important because of the notoriously poor teaching methods used in the church.²

There are two types of audio-visual aids--the non-

¹Paul H. Vieth, "Audio-Visual Method and Content," Philip Henry Lotz, ed., Orientation in Religious Education (New York: Abingdon-Cokesbury Press, 1950), p.151.

²Ibid., p.151

projected and the projected. A teacher who has some imagination will find a wide range of materials and devices which will serve the same purpose as audio-visual aids.

Non-projected visual aids. Field trips are one of the most effective ways, for they permit the pupil to see the actual situations or objects which will help in a specific way.

The teacher has many opportunities in the classroom of the Sunday school to use blackboard illustrations, maps, charts, diagrams and objects. The use of printed pictures has always been effective and in some ways has advantages over slides and moving pictures. Text books that are well illustrated with related pictures and subject matter are effective. The use of action pictures in the comic books has given rise to a new field in audio-visual aids. There will have to be some study in this matter as the action pictures being portrayed in the comic would make any of a religious nature appear quite tame. The David C. Cook Company of Elgin, Illinois publishes action pictures in the form of a weekly paper which is having a real effect upon the Christian publications. At the present time there is still much debate on whether the church should use these new papers written in comic form or stay with the traditional Sunday school paper. Phonograph records are becoming increasingly effective in presenting incidents,

and stories. Music and drama are added to simple storytelling, which carries the listeners into the very setting being described.

Projected visual aids. The use of projected audio-visual aids can be accomplished by the use of an opaque projector, slide projector, and sound projector. Each method of projection has its own purpose and value. The opaque projector can be used to project illustrations from books, magazines, diagrams, drawings, photographs, or small objects. The slide projector has the advantage in that the teacher can have control and the picture can be interpreted as fully as the teacher chooses. The motion picture has certain values of its own in that it can transport persons in imagination to the actual time and place which is being shown.¹

Better education is possible through the use of audio-visual aids, but the problem of insufficient material must be faced by the one planning to use such aids. There is much material coming that will need to be evaluated by the church, but sufficient material is now available so that a limited program of some sort in audio-visual aid can be undertaken.

¹Ibid., pp.150-155.

Jesse H. Ziegler made the following comment on audio-visual aids:

Repeated reference may be found to the rapidly developing audio-visual field in education. Christian Education has profited by having these technical developments take place and by the research which has indicated the very great usefulness of audio-visual method in teaching. It is quite certain that Christian Education has by no means kept pace in its development of useful materials with the technological advances that have been made here. We know we have a tremendously powerful tool at our disposal but are only slowly learning its possible uses and providing materials for its implementation. ¹

Recreation and Play. For many years recreation and play have been left out of the church curriculum. In recent years a great deal of emphasis has been put on recreation as a part of the church's activity in developing fellowship. Recreation and play should be thought of as more than just a time of playing games for amusement. Play can become a way to achieve religious concepts by which man may live religiously. Play offers values in physical well being and if well guided, can help develop the attitude of a Christian that will last throughout his lifetime. The church could and should do in peace what organizations were doing in war. The Church, with a real missionary spirit and a service spirit can find many ways to help others and at the same time teach their young

¹Jesse H. Ziegler, "Is Religious Education Fulfilling its Function?" Religious Education 45:358 (November-December 1950).

people through a program of active projects. Some churches have collected paper, grease, or scrap to raise money for a missionary project. Others have collected food, and clothes to give to those in need. Some have sent heifers and goats to other countries to help those not as fortunate as those in this country.

Each church needs to have a recreation committee or director to coordinate the social functions of the church. The public school has made much of recreation and in many communities the matter of recreation is left up to this institution. It is the duty of the Church to make itself known in this matter and to supply an adequate program which will have the Christian emphasis which only the church can give to it.

Sunday School Curriculum

Along with the need of teacher training in Sunday school work is the need of having adequate curriculum material. During the colonial period the principal curriculum material was Biblical in one form or another. This material was selected and put in the Hornbook, the Primer, and the Speller to influence conduct in this life, and to prepare one for death. The material thus collected was considered most essential to fit the pupil for his duties as a Christian citizen. With the gradual secularization of common school curriculum, the Bible was gradually

crowded out. It was a question whether the Bible should even be read devotionally in the public schools.

From the time the American Sunday school became a school of religion, the Bible, either directly or indirectly took first place in the curriculum and has remained so to this day in all but a few instances. The Bible indirectly dominated the curriculum. The catechism for a time was given the important place, but before long the Bible was given its place of superiority in the teaching of the Sunday school. The idea was not to eliminate the catechism, but to make it take second place as a summary of scriptural teaching.

The forces that made the transition from the catechism to the Bible as the center of study in the curriculum were complex. The bitter intolerance of religious controversy and the rigidity of doctrinal claims gave way in some degree after the Revolutionary War. The spirit of democracy was gaining ground and the individual was permitted to think for himself. The influence of public education made the people less dependent upon the authority of a leader for their opinions. The Wesleyan revival in Europe and the spiritual awakening in America had given a new meaning to religion, and people were beginning to realize that Christianity is more a way of life than a framework of doctrines.¹

¹George Herbert Betts, The Curriculum of Religious Education (New York: Abingdon Press, 1924), p.99.

Betts states that in addition to the above influence the following should be added:

Added to these influences was the fact that the public school, long accustomed to the use of the catechetical method in teaching such branches as geography and arithmetic, was now discarding this method and directing its pupils to the study of comprehensive textbooks at first hand without the intervention of formal questions and answers. That is to say, the pupils were now being trained to study, acquire, and think for themselves and not merely to absorb as sponges or to memorize matter which they did not understand. Naturally, this influence, carried over in some degree to the Sunday school.¹

Brown states that the curriculum from 1784 to 1860 may be called chaotic.² Benson calls this same period of time the "Babel Period".³ This seemed to be a time of great confusion because there was no unity of teaching material or systematic plan in presenting the material. Under the catechetical method memory had been depended upon as the sole criterion of learning in the field of religion. The Bible was not taught in the modern sense of the term to be learned or committed to memory.

The memorization of Biblical materials rapidly grew to the proportion of a craze, just as in the public school. It was not unusual to have pupils memorize two hundred to

¹Ibid., p.100.

²Arlo Ayres Brown, A History of Religious Education in Recent Times (New York: Abingdon Press, 1923), p.89.

³Clarence H. Benson, The Sunday School in Action (Chicago: Moody Press, 1941), p.141.

five hundred or more verses of scripture for one week's work. Many committed whole books of the Bible to memory and some boasted of having memorized the entire Bible. In this memorization craze, there was no system, no selection of suitable passages, and no attempt to the understanding and appreciation or even the application of what was memorized. The educational values were lost sight of as the lesson hour time was taken in the repeating of verses and no lesson or discussion was involved.

Following the memorization fad, question books were prepared that dealt directly with the Biblical text and not with doctrinal problems as did the catechism. This method was thought to be advantageous in that it would greatly facilitate the work of untrained teachers who had but a little knowledge of the scriptures. Also with this system there was no question as to what method of classroom procedure to follow for the question book was all prepared waiting to be used.

With the development of a curriculum so far, we see no uniformity of method or materials among the classes of a single school. There were some progressive leaders who began to select lessons for all classes in their individual schools to follow. Each lesson had a passage of scripture, the title of the lesson, and a few questions.

While the curriculum developments were far from satisfactory, many people were at work trying to find better ways.

In 1865, Vincent, then editor of the Sunday School Teacher's Quarterly, proposed to an institute conducted by the Chicago Sunday School Union the following question, "Is it practicable to introduce a uniform system of lessons into all our schools?"¹ The sentiment at that meeting causes Vincent to immediately prepare for such a series of lessons. The first lessons received such widespread approval that continuation of the lessons was further pursued.

During the early part of the twentieth century, better methods of religious education were advocated. The public school methods of education had been greatly changed by such men as Pestalozzi, Froebel, and Herbart. Education was gradually unfolding the natural capacities within a child rather than cramming something into his mind. The International Uniform Lessons were not designed according to this new idea of education. Training centers were organized to allow Sunday school workers to study the latest approved educational principles. The Religious Education Association was organized in 1903 to propagate scientific educational ideals in the work of the church. Through the organization's annual conventions, and its journal, Religious Education, much has been done in the field of religious education.²

The need for graded material became necessary. The

¹Ibid., p. 96.

²Ibid., pp.104-105.

evolution of the graded system in the public schools and the gradual recognition of the value of separating pupils in groups for instruction impressed religious leaders and efforts were made to have a modified form of the graded principle adapted in the Sunday school.

Betts names four indirect forces responsible for grading the Sunday school curriculum:

1. The influence of the public schools with their graded course of study and regular progression of pupils from grade to grade.
2. The presence in the church and Sunday school of progressive educators and other leaders who recognized the handicap placed upon the child in his religious training by a curriculum unsuited to his needs.
3. A growing educational consciousness among the membership of the churches, causing them to be increasingly alert for improvement in educational methods and materials.
4. The competition felt by publishers and by the International Lesson Committee from the independent systems of Sunday school lessons which were springing up in protest against the ungraded course of lessons supplied by the committee.¹

Three-quarters of a century have passed since provision was made for the curriculum of the Sunday school in the form of Uniform Lessons. Preceding this almost fifty years were spent in the effort of lesson making. During this time a variety of materials had been put forward for the program of Christian Education in its many fields. At the present

¹Betts, op.cit., pp. 137-138.

time the following curriculum materials are available to the churches: (1) Uniform lessons, (2) Group graded lessons, (3) Closely graded lessons, (4) Elective courses, (5) Daily Vacation Bible School material, (6) Weekday religious education courses, (7) Christian Endeavor or youth material. To this group could be added many other curriculum materials for men's and women's groups; missionary organizations, and youth clubs.

The center of the curriculum is most important. Basically there are three general ideas of what the center of the curriculum should be. Perhaps all would agree that any curriculum should include both authoritative content and personal experience, but there would be much disagreement as to which of the two should be the center about which the other revolves.

Dr. Lebar defines the three "centers" of curriculum as follows:

In poor traditional Christian education the content of the Bible was the whole curriculum. Bible facts were diligently studied by the teacher and given to pupils, who were expected to absorb them mentally, to memorize them, and then automatically to apply them. The teaching which resulted from these facts was haphazard.

At the other extreme is the secular and religious liberal curriculum that is centered in experience. Since it is the pupil who must do the growing, who must accept the content, he is given priority in the school's activities. As the pupils' needs are met, as they are motivated to interact with content that meets their needs, they originate and reorganize relevant content and bring it to life.

Can Christians accomplish their aims in a structure

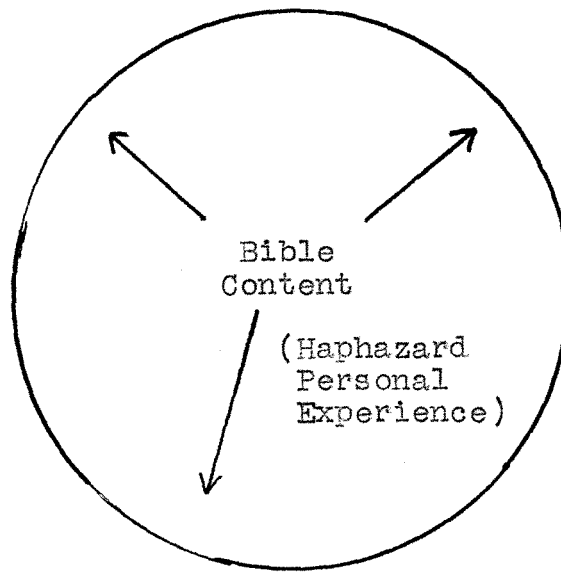
that is man centered? No, only a God-centered curriculum can be Christian. Can we put the Word of God in the center and yet have a dynamic curriculum? We can, for no other Book is comparable to God's Revelation. God means His words to be more than facts, even eternal facts. He means them to reveal Himself and His Son. He never meant us to separate the written Word from the Living Word. The Living Word is contacted only through the written record. Therefore Christians have a curriculum that is Word-centered rather than Bible-centered.¹

Dr. LeBar further illustrated these three centers of curriculum by diagrams which are reproduced in Figure I and Figure II.

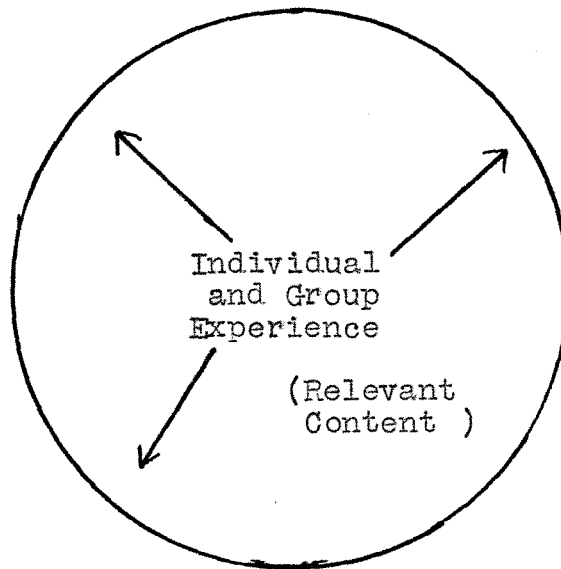
Standards in Christian Education

The public school has set up for itself standards in educational matters pertaining to teachers, buildings, curriculum, and pupil participation and attitudes. The standards of the public school are being constantly revised to attain the best results possible from each pupil. Old ideas and methods are discarded for new and better ones. The physical surroundings are adapted to the needs of the child for his comfort and pleasure. The attitude of the religious educator has been less progressive than the public school educator in the matter of physical surroundings. Most laymen and many professional religious educators become unrealistic in their expectations of the church school.

¹Lois E. LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Company, 1958), p.203-204.



POOR TRADITIONAL CURRICULUM



SECULAR AND RELIGIOUS LIBERAL CURRICULUM

FIGURE I

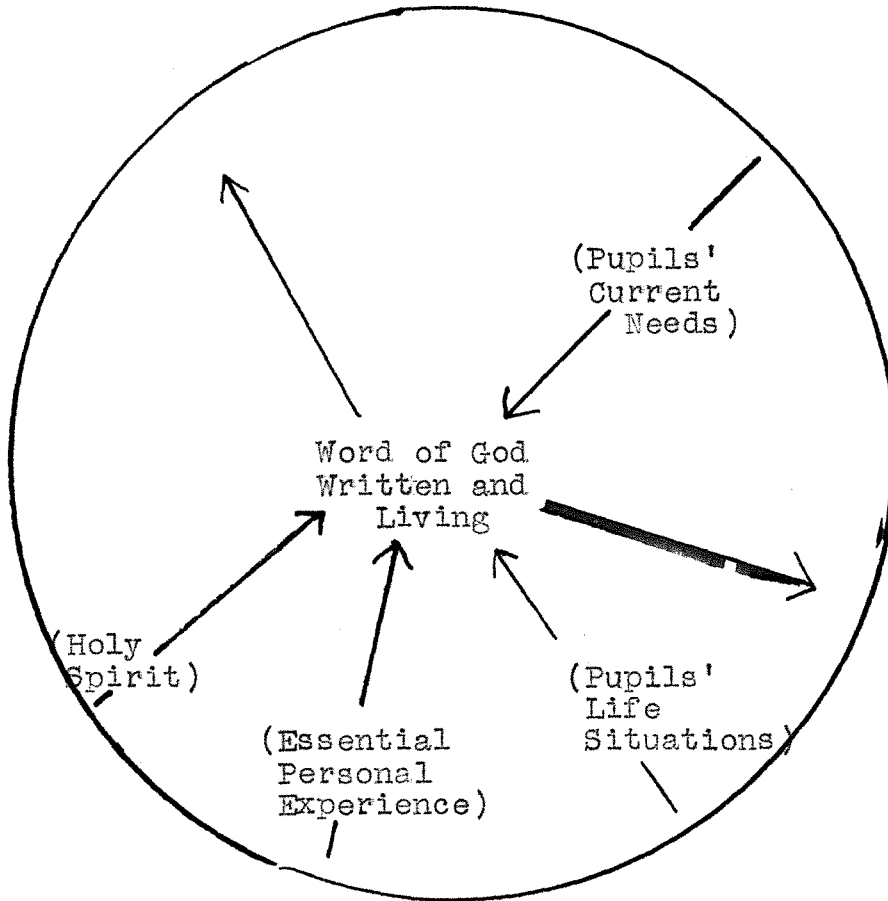


FIGURE 2
SCRIPTURAL CURRICULUM

Williams states concerning this situation:

The quality of the physical surrounding in which the teacher must work is an important item in adequate standards for religious education. It is an obvious fact that, other things being equal, the better the educational equipment the better the education...The conditions under which most religious instructors operate today are such as to bring despair to even the most competent of professional teachers: the noise of bedlam, an atmosphere of gloom, a choice between no fresh air draught, lights that are too weak, seats that are too big. The simplest equipment is frequently missing: blackboards, books, storage closets, handicraft materials, toilet facilities, recreation facilities. In view of the difficulty of teaching religion, the equipment which is furnished to the teacher of religion needs to be superb, if anything like the ends expected of sectarian education are to be achieved.¹

Elbert M. Conover, Director of the Bureau of Church Building and Architecture, National Council of Churches, made this statement:

The place where people meet for any definite purpose is important in the achievement of the purpose. Environment has much to do with the effectiveness of the work of religious education. One experienced children's worker insists that often the effect and influence of the room more powerfully affect the religious life of a child than the content of the lesson. Pleasant rooms, properly furnished, create an atmosphere which inspires and creates confidence in both the leader and the group.

In the public mind well-equipped buildings are closely associated with an efficient educational program. The church which makes adequate provision for the physical needs of its religious education department, will gain in community interest and support.²

¹J. Paul Williams, The New Education and Religion (New York: Association Press, 1945), pp.112-113.

²Elbert M. Conover, "The Importance of the Physical Environment and Equipment," Religious Education 46:48, (January-February, 1951).

The teaching staff of the public school is constantly being required to keep up with the new ideas and in many instances extra courses are taken in schools of higher learning. If the aims of religious education are to be achieved there will have to be more skill developed on the part of the religious teacher. In too many instances the religious teacher is not challenged to the importance of the task and too often teachers are appointed that have neither capacity for teaching nor religion. When a situation in a public school does not please the parent or teacher it is usually of great concern, and ways are found to solve the problem to everyone's satisfaction. Methods used in the church school are seldom questioned and people in general seem not in the least concerned.

Summary

To be effective in our Sunday school teaching many things must be taken into consideration. A thorough teacher training program will help the teacher become aware of problems and give help in finding a solution to them.

There must be an adequate aim in teaching if consistent good is going to come from the lesson time. Along with knowing the proper aim is using the method which will best help in conveying the lesson to the pupils. There are many methods of teaching the lesson and all should be considered and then the best decided upon for the particular lesson for

the individual pupils in the class.

The Sunday school curriculum material is also vitally important. Deciding which lesson the pupil is competantly able to handle and assimilate the truth for his own particular need. Bible content and personal experience are both important in an adequate curriculum but neither should be the center of the curriculum. The Living and Written Word of God should be the hub about which all else revolves.

The public school system has high standards in all educational matters pertaining to teachers, buildings, curriculum, and pupil participation and attitudes. The time has come for Christian Education to be just as vitally concerned over these important matters so that the message of Christ may best be taught to this generation.

CHAPTER VI

PROPOSED CURRICULUM

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Survey of Teacher Training Curriculum Material

A sampling of the vast supply of teacher training material produced today is evaluated to determine which of all the denominational, interdenominational, and non-denominational material would be usable to a teacher training program for the Friends Church. All of the material is judged by the same evaluation instrument. Because of the vast amount of books evaluated, only those chosen to be used are listed.

Ways of judging the text books. Under the twenty-four points of the evaluation sheet, each book is rated one of six ways. Excellent is highest, and then in order good, fair, poor, bad, or not applicable.

The cost of the text book is also noted as this is an important matter in how well the book would be accepted by an average person in a church training program.

Other items that are noted are the author, the title, the connection of the book with a denomination or special group, the subject matter of the book, the number of lessons or chapters in the book and also the usability of the particular book to a teacher training program for Friends.

Representative literature. Denominational, non-denominational and interdenominational sources were investi-

gated and evaluated by the same set of standards. Text books that can be used in courses especially adaptable to Friends are especially sought after.

Denominational Sources

Southern Baptist. The main and first group of denominational sources evaluated is that of the Southern Baptist. This training program is highly organized and planned to fit the needs of the average Baptist Church. Most of their books are written by individuals of their own denomination and are well-written by educational standards. Their text books cover almost every subject desired and are easily adapted to either the large or small church.

The books are inexpensive, yet attractively prepared. Many of the texts have a page listing audio-visual aids to help in the teaching of the course. They are well outlined with bold print emphasizing the main points. At the close of each chapter are questions which stimulate a review over the important material.

Of the twenty-six books evaluated from the Southern Baptist training course only two rank poor, six are judged fair, and the other eighteen are rated good. None of the books are excellent or bad for use in a Friends training course. The main difficulty with the use of the Baptist material for a Friends training course is the strong sec-

tarian emphasis. Despite the differences, many of the texts could well be used in a Friends training course to good advantage.

Nazarene material. The material read from this denomination is most acceptable. The Nazarene basically follow the standard Leadership Curriculum but have substituted books by their own authors or other evangelical ones for the suggested ones. They state in their "Christian Service Training" handbook that as soon as possible they are adding books by Nazarene authors to replace the text books they are now using.¹

The Church of the Nazarene has a two year and a five year cycle of training classes. An elaborate system is offered with classes in numerous subjects. The six groupings in this course are: (1) of general interest to all, regardless of position in the church, (2) specialized courses for workers with children, (3) youth courses, (4) adult courses, (5) for those responsible for developing leadership in the local church, and (6) for those with administrative responsibilities.²

Mennonite Christian Service. Mennonites from Pennsyl-

¹Your Nazarene Blue Book, 1956, (Kansas City: Nazarene Publishing House), p.9.

²The Church of the Nazarene, 6401 The Paseo, Kansas City 10, Missouri.

vania have one of the best organized teacher training programs in effect today. They have a basic course consisting of six units of study. An advanced course has an additional six units of study. Attractive pamphlets are prepared on every phase of their church life with an emphasis upon trained teachers and workers. The basic course of study consists of the following classes: (1) Methods of Bible Study, (2) Bible History Survey, (3) Doctrines of the Mennonites, (4) Missions, (5) Methods of Teaching, (6) Understanding Pupils. The advanced course of study carries the student farther on in his studies with the following subjects: (1) Bible, (2) Church, (3) Missions, (4) Music, (5) Christian living, and (6) Christian Education.¹

Evangelical Free Church of America. Of all the text book material evaluated, none in the opinion of the author, ranked as high as the three written by Marjorie Elaine Soderholm. The books are entitled Understanding the Pupil, Part I, II, and III. They are inexpensive, yet attractively produced. All three of the books are written in the same interesting style which is concise, yet complete. One of the different ideas which makes the book superior to other similar ones is the way the

¹Mennonite Christian Service Training Bulletin
(Scottsdale, Pennsylvania: Mennonite Commission for Christian Education, 1956)

author handles the conclusion of the books. To summarize the characteristics of each age group and then show to the teacher what these characteristics mean to him, she has two columns. One side is, "Because he is like this" and on the otherside of the page is, "We do this". For a teacher who has had little knowledge in psychology or pedagogy the books are excellent.¹

Evangelical United Brethren Church. On a national level they cooperate very closely with the National Council of Churches. A thorough training course is worked out for both the small church and the large with certificates, awards, and helps of all kinds furnished to the local churches.

Evangelical United Brethren Church of the Northwest. This Conference has a well-organized plan of teacher training. In the booklet prepared by Professor Robert Bennett, is a chart which clearly shows the need of a training course in this particular conference. A list of subjects offered with suitable texts is printed. In many of the classes a choice of texts is available with an additional list of collateral books.²

¹Marjorie Elaine Soderholm, Understanding the Pupil Part II (Grand Rapids: Baker Book House, 1956), p.56.

²Robert D. Bennett, Teacher Training Manual (Portland: The Evangelical United Brethren Church, 1955).

Free Methodist. This denomination has a four year program planned with a special emphasis upon correspondence study. One of the interesting features of this particular course is that they have a pamphlet, "Visual Aids for Service Training Courses". Visual aids are one of the features where most of the training courses have a great weakness.¹

The Lutheran Church. This is another denomination which has developed an extensive training program. Enrollment cards, certificates, and helps are all prepared by the church. The text books used in their courses resemble an old fashioned Sunday school quarterly, but are written for especially teacher training. Each class has a test at the conclusion of the course and also at the end of each chapter. The teacher is furnished with the test questions and answers.²

African Methodist Episcopal Church. This church commonly called the A.M.E. church has one eighty page book on teacher training. In this one short book the whole curriculum of the Sunday school is dealt with. Methods and psychology, aids to effective teaching, whom should the Sunday school teach, and material on the Sunday school are

¹Department of Service Training (Free Methodist Church of North America: McPherson, Kansas, 1957).

²Lutheran (Concordia Publishing House, St. Louis, Missouri).

all included in this short booklet. This booklet is a fine example of what too much of the church material has been like. Everything is crammed into one quick easy course that took some individual one evening, by the looks of it, to write and then we wonder why no one is interested in the course and gain so little if they do take it.¹

Interdenominational Sources

Various churches have combined their interest in the field to jointly publish text books and teacher training material.

National Council of Churches of Christ. One of the largest of these united church groups is the National Council of Churches of Christ in the United States of America. They have a well organized "Leadership Education" course. The training program is built upon the Standard Leadership Curriculum and provides courses on three levels of educational standards. The First Series Courses are designed for those individuals who are able to give very little time to a training course or else have had little or no training on the Bible and wish to have a simplified text. The Second Series Courses are made to follow the first series, the only difference being they are on a higher educational

¹African Methodist Episcopal Church (Nashville, Tennessee: African Methodist Episcopal Church).

level and take more time to complete. Of course, with the second series the pupil should grasp deeper truths and have a greater understanding of the subject. The Third Series Courses are especially prepared for the advanced student who will spend much time in study and has had preliminary studies of the basic truths.¹

Teacher training is only one part of the Leadership Education program used today which was first adopted in 1923. Referring to the Standard Course, Vieth mentions some points of interest:

In order to provide for a wide variety of needs, the custom has been followed of listing a considerable number of courses, appropriately grouped, rather than simply specifying certain required courses. Thus there are not fifty-two first series courses and one hundred and ten second series courses, all listed in the current Bulletins on Leadership Education of the International Council.²

The units of the present Standard Leadership Course, recommended by the educational boards of more than forty denominations are the following:

Required Subjects	Units
Child Study	10
Pedagogy	10
Old Testament Teaching Values	10
New Testament Teaching Values	10
Message and Program	10
Teaching Work of the Church	10
Departmental Work	30
	<u>3</u>

¹Leadership Education Handbook (New York: National Council of churches, 1956), pp.3-4.

²Ibid., p.218. ³Benson, op. cit., p.126.

The thirty units in departmental work can be from any of the following: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Young People, Adult, and Administration. This choice is wide enough to cover any department that one is interested in and yet it is narrow enough to assure the one taking the course that when he is through with it he should have an understanding of the age in which he has been working.

The above teacher training program has much to be praised about it but there are also some weak points. The following are some of the criticisms of the Standard Leadership Course mentioned by Benson: (1) There is little time given to a study of the Bible. When the Bible can be elected along with such studies as Dramatization, Pageantry, and Social and Recreational Leadership, does it not indicate to the student that all these are deemed of equal importance? (2) The complete subject of personal evangelism is neglected. Evangelism has been the heart of the Sunday school movement and yet in the curriculum material offered in this course there is not one such study included. (3) Also neglected in the Standard Course is a study of missions. If the teacher does not have missionary information, how can he inspire his pupils to be filled with enthusiasm for mission work? (4) There is a lack of sequence in the classes offered. For the small church it is impracticable if not impossible to provide classes in all of the courses offered. (5) Academic training is inadequately recognized in the course. The

same credit is given in a seminary course as that taken in a local church or by correspondence. (6) The list of text books approved by the course is too limited. Evangelical authors have not been included extensively in the text books offered.¹

Each church cooperating with the Council of Churches is free to use the text books and courses they wish and to eliminate anything objectionable to their doctrine. The Church of the Nazarene is a fine example of a denomination who has done this very acceptably.

Of the text books evaluated in this group, none were outstanding for Friends usage but many of them could be used in a limited way. If used they should be checked closely for theological points which are not evangelistic. Also some of the material leans towards humanism and ecumenicity.

Nondenominational sources

Often churches of like persuasion help support and encourage printing companies, book stores, and publishing houses. The companies are not directly sponsored by any denomination and are called nondenominational.

Evangelical Teacher Training Association. A movement was started in the Bible Institutes of America about 1930

¹Ibid., pp.127-131.

to promote a new course of teacher training material. Representatives met in Chicago and formed the International Bible Institute Council of Christian Education. Shortly after the first group met, other colleges and seminaries united with them and the name was changed to Evangelical Teacher Training Association. The studies in this course are as follows:

Course	Hours	
Bible	144	
Personal Evangelism	36	
Missions	36	
Department Specialization	48	
Bible Geography	12	
Biblical Introduction	12	
Child Study	12	
Pedagogy	12	
Sunday School Administration	12	
Electives	108	
Total	432	1

The churches of Oregon Yearly Meeting of Friends have maintained a strong association with other Evangelical groups and therefore have accepted the Evangelical Teacher Training Association materials as the course most applicable to their needs and doctrine. This Association was started with a large amount of support from Moody Bible Institute and Scripture Press. It now receives its support from fundamental groups of many denominations.²

¹Ibid., p. 126.

²Vieth, op. cit., p.220.

In the advertising material for this teacher training course the following information is found:

The Preliminary training course provides adequate training for those who want to know God's Word and how to teach it better--especially church and Sunday school workers and teachers. There are six units as follows: 1--Old Testament Law and History; 2--Old Testament Poetry and prophecy; 3--New Testament; 4--Child study; 5--Pedagogy; and 6--Sunday school work.

Manuals of more than eighty pages are available for each unit. Bible manuals include synthetic surveys, Book outlines, selected Bible readings, review questions and a personal chart. Child study, pedagogy and Sunday school work are revised, abridged editions of approved textbooks in these fields of study.¹

This material could be adapted very profitably as the basic training program for the Friends church with added courses of study to fit the particular need of the denomination.

The text books are quite attractive and inexpensive which is definitely in their favor. All of the text books rank as "good" in the evaluation chart as to their usability to Friends.

Some of the text books were written some years ago and today are a little out of date. They date back to 1935 as the time of publishing. Also, they lack in audio-visual helps or suggestions in teaching the course, and some additional illustrations would make the books easier reading.

However, these faults are minor in the over-all

¹Evangelical Teacher Training Guide (Wheaton: Evangelical Teacher Training Association, n.d.).

evaluation of the Evangelical Teacher Training Association's material and by no means disards them for use in a Friends training program.

International Child Evangelism Fellowship. J. Irvin Overholtzer, the founder and leader of International Child Evangelism Fellowship, has written text books for a teacher training course. The Bible is stressed as being the one text book which every teacher must know and understand.¹

This course of study is not as well organized as most of the others. Some of the courses are seven lessons in length while others have twenty-four lessons. The courses lack organized planning and sequence in thought. The price is most economical but because of the style of writing and lack of continuity this material is not recommended for use in a training program for Friends in the Northwest.

Teacher training today is being encouraged by almost every denomination. This movement has not come about suddenly but rather on the contrary, slowly and from one step to the other. With so much emphasis on having trained teachers it would do us well to stop and once again look at the greatest teacher of all tim, Jesus.

The Master Teacher becomes unveiled before us in

¹J. Irvin Overholtzer, Teacher's Introductory Bible Studies (Pacific Palisades: International Child Evangelism Fellowship, 1955), p.5.

his work. He is the soul of moral earnestness. He seals his teaching with his life. His whole heart is in all his work. His own behaviour shows us how devotion and sincerity may be supreme and pure. And his teaching ministry makes us see and feel and know that truth and love and immortality, which stand supreme in him, may be freely shared by us. So perfect are his ideals and examples and art. In all the teaching realm he is the Teaching Model for all time. Heaven help us, having caught some vision of his teaching skill, to walk in fellowship with his teaching ways.¹

Many of the text books evaluated in this survey could be used in a training program for the Friends Church. The chief hinderance in some of the books is their strong sectarianism which would disqualify them from being used in Friends work.

After surveying the field of teacher training material the most logical step for the Friends church to take at this time would be to use the Evangelical Teacher Training Association material, adding to the books published by this group, those that would fit Oregon Yearly Meeting's special need.

Proposed Curriculum

Curriculum sources. The curriculum suggested was formulated from studying the training programs of many denominations and taking from each that which would best fit the need of Oregon Yearly Meeting of Friends. The text suggestions have been evaluated and the best in each area

¹C.S. Beardslee, Teacher Training with the Master Teacher (Philadelphia: The Sunday School Times Company, 1903), p.174.

have been chosen as the text for the course. Also, the additional books suggested have been examined and would greatly aid the teacher in his preparation and teaching the lesson. If the suggested text is unavailable, one of those listed in the additional bibliography could be suited as the text for the course.

Curriculum divisions. The basic course offered is that produced by the Evangelical Teacher Training Association. The six subjects offered in this course are Old Testament Law and History, Old Testament Poetry and Prophecy, New Testament, Child Study, Pedagogy, and Sunday School Success.

The Advanced Course is divided into seven sections with a key number given to each. The seven areas are:
(1) The Bible-key number 100; (2) Principles of Teaching-key number 200; (3) Administration-key number 300; (4) Sunday School Department-key number 400; (5) History-key number 500; (6) Missions and Evangelism-key number 600; (7) Specialized Areas, with courses in Music, Public Speaking, the use of audio-visual aids, and Visitation-key number 700.

The first section on The Bible has courses on the life of Christ, the life of Saint Paul, Bible study methods, and Bible doctrine. These courses are vitally important to the teacher for if he does not understand the Bible, he has nothing to teach. The course, Inductive Study of Mark, is

given as an introduction to inductive study of the Bible. This course is most practical for those who have not had special training in Bible study.

The second section on Principles of Teaching has two courses, one on psychology and the other on methods. They are somewhat closely related in most books written and could easily be handled together.

The third area is that of Administration. A basic course of Work in the Sunday School is offered, plus special courses for officers in the Sunday school and the director of Christian education.

The fourth area is divided into Sunday School Departments. Special courses are offered in the Cradle roll, pre-school, primary and junior, intermediate and senior, and adult areas. The teacher of a class should know how to best help and deal with the pupils. These courses are ones that will help the teacher be more effective in his teaching.

The fifth section is that of History. Bible history, church history, and Friends history are offered as separate courses. The texts listed for Friends history are not the most adequate from an evangelical viewpoint, but Evangelical Friends history books are scarce.

Missions and Evangelism are in the sixth section. Every Sunday school teacher should have a basic knowledge of missions. If they have not had special courses in college or elsewhere, this course should be a must on their list of

courses to take. Evangelism is also vitally important, and must be put into practice if the Sunday school is to accomplish the job it is intended to do.

The last section is a specialized one for those who would like to study into music, public speaking, visitation, or the use of visual aids. Music is one of the vitally important phases of Sunday school work. If the music is well planned and suited for the age level of pupils, it can be used excellently in helping in the worship experience of the pupils. A course also is offered in song leader training to help the beginning song leader in the technique of conducting a song service.

The curriculum offered is especially prepared for Sunday school teachers and is arranged so that at any time it can easily be enlarged to a full Service Training Course, having courses for all parts of the church life.

The Proposed Curriculum

Table III presents a proposed standardized curriculum of teacher training for the churches of Oregon Yearly Meeting of Friends. It is divided into a basic and an advanced course of study.

Requirements for the student. The requirements for the basic course of study shall be as follows:

- (1) Each course covers a minimum of twelve, forty-

TABLE III

A PROPOSED STANDARDIZED CURRICULUM
 OF TEACHER TRAINING FOR THE
 CHURCHES OF OREGON
 YEARLY MEETING
 OF FRIENDS

BASIC COURSE

Recommended as the basic course for Friends is the preliminary course produced by Evangelical Teacher Training Association. This course has the titles of the text books identical with the subjects offered.

(1) Old Testament Law and History.

A complete unit of Bible survey covering the books from Genesis to Nehemiah.

(2) Old Testament Poetry and Prophecy.

A complete unit of Bible survey covering the books from Job through Malachi.

(3) New Testament.

A complete unit of Bible survey covering the whole of the New Testament.

(4) Child Study.

Characteristics and principles of learning, applicable to children and young people.

(5) Pedagogy.

The "know-how" of teaching. Emphasizes the life and ministry of the teacher; methods and principles of lesson preparation and presentation.

(6) Sunday School Success.

A unit of study showing the relationship between the church and the Sunday school.

ADVANCED COURSE

A. THE BIBLE

(Key number 100)

101 - Bible Study:

101a - Christ in the Scriptures.

Text:

(1) Scroggie, W. Graham, Christ the Key to the Scriptures.

Additional Bibliography:

(2) Stalker, James, Life of Jesus Christ.

101b - Life of Paul.

Text:

(3) Stalker, James, Life of Saint Paul.

101c - Bible Study Methods.

Text:

(4) Miller, P.H., How to Study and Use the Bible.

Additional Bibliography:

(5) Huffman and Shantz, Mastering the English Bible.

101d - Inductive Study of Mark.

Text:

(6) Tenney, Helen J., Mark's Sketchbook of Christ.

B. PRINCIPLES OF TEACHING

(Key number 200)

201 - Psychology of Teaching:

Text:

(7) Murray, A.L., Psychology for Christian Teachers.

Additional Bibliography:

- (8) Eavey, C.B., Principles of Teaching.
 (9) Haskin, Dorothy C., Successful Sunday School Teaching.

202 - Methods of Teaching:Text:

- (10) Campbell, Doak S., When do Teachers Teach?

Additional Bibliography:

- (11) Berkeley, James Percival, You Can Teach.
 (12) Little, G., Understanding Our Pupils.
 (13) McLester, F.C., Our Pupils and How they Learn.
 (14) Vieth, Paul H., How to Teach in the Church School.

C. ADMINISTRATION

(Key number 300)

301 - The Work of the Sunday School.Text:

- (15) Benson, Clarence H., The Sunday School in Action.

Additional Bibliography:

- (16) Dobbins, G.S., The School in Which we Teach.
 (17) Flake A., The True Function of the Sunday School.
 (18) Vieth, Paul H., Improving Your Sunday School.

302 - Officers of the Sunday School.Text:

- (19) Flake, A., Sunday School Officers and Their Work.

Additional Bibliography:

- (20) Benson and Rice, How to Improve your Sunday School.

303 - Director of Christian Education.Text:

- (21) Kraft, Vernon R., The Director of Christian Education.

D. SUNDAY SCHOOL DEPARTMENTS

(Key number 400)

401 - Cradel Roll.Text:

(22) VonHagen, Elizabeth W., The Cradel Roll Department of the Sunday School.

402 - Pre School.Text:

(23) Soderholm, Marjorie Elaine, Understanding The Pupil Part I.

Additional Bibliography:

(24) Benson, C.H., An Introduction to Child Study.

(25) Jones, Orabelle C., The Nursery Department of the Sunday School.

(26) Hamilton, Mrs. Frank, Sunday School Teaching.

403 - Primary and Junior.Text:

(27) Soderholm, Marjorie Elaine, Understanding the Pupil Part II.

Additional Bibliography:

(28) Pettey, Guiding the Primary Child.

(29) Flynt, Teaching Juniors.

(30) Brockway, Meme, Church Work with Juniors.

(31) Hamilton, Mrs. Frank, Sunday School Teaching.

404 - Intermediate and Senior.Text:

(32) Soderholm, Marjorie Elaine, Understanding the Pupil Part III.

Additional Bibliography:

(33) Cober and Stricker, Teaching Seniors.

(34) Lambdin, Ina S., The Art of Teaching Intermediates.

(35) Washburn, A.V., Young People in the Sunday School.

405 - The Adult.Text:

(36) Jacobsen, Henry, How to Teach Adults.

Additional Bibliography:

- (37) Dobbins, G.S., Teaching Adults in the Sunday School.
 (38) Jacobsen, Henry, The How of Effective Lesson Preperation.
 (39) Dobbins, G.S., Understanding Adults.

E. HISTORY

(Key number 500)

501 - Bible History.

Text:

(40) Burroughs, P.E., Outlines of Bible History.

Additional Bibliography:

(41) Dean, B.S., An Outline of Bible History.

502 - Church History.

Text:

(42) Langford, Norman F., Fire Upon the Earth.

Additional Bibliography:

(43) Walker, Williston, A History of the Christian Church.

503 - Friends Church History.

Text:

(44) Thomas, Allen C., A History of Friends in America.

Additional Bibliography:

(45) Mott, Edward, The Friends Church in the Light of Recent History.

(46) Brown, Howard E., Young Peoples History of the Friends Church.

F. MISSIONS AND EVANGELISM

(Key number 600)

601 - World Missions.

Text:

(47) Culley, Paul G., The Missionary Enterprise.

Additional Bibliography:

- (48) Glover, Robert Hall, The Progress of World Wide Missions.
 (49) Aberly, John, An Outline of Missions.
 (50) Lindsell, Harold, A Christian Philosophy of Missions.
 (51) Lindsell, Harold, Missionary Principles and Practices.

602 - Sunday School Evangelism.Text:

- (52) Barrett, Mrs. E.P., A Guide for Sunday School Evangelism.

Additional Bibliography:

- (53) Williamson, G.B., The Labor of Love.
 (54) Barnette, J.N., The Place of the Sunday School in Evangelism.
 (55) Barnette, J.N., The Pull of the People.

G. SPECIALIZED AREAS

(Key number 700)

701 - Music.

701a - Music in the Sunday School.

Text:

- (56) Thomas, Edith Lovell, Music in Christian Education.

701b - Song Leader Training.

Text:

- (57) Carnett, Technique of Conducting.

702 - Public Speaking.Text:

- (58) Baxter, Batsell Barrett, Speaking for the Master.

703 - The Use of Visual Aids.Text:

- (59) Waldrup, Earl, Using Visual Aids in a Church.

Additional Bibliography:

(60) Tower, Howard E., Church Use of Audio-Visuals.

(61) Rogers, and Vieth, Visual Aids in the Church.

704 - Visitation.Text:

(62) Sisemore, John T., The Ministry of Visitation.

Additional Bibliography:

(63) Dolloff, Eugene Dinsmore, The Romance of Door-bells.

five minute class periods. The class schedule is up to the discretion of the local staff.

(2) To receive credit for taking the course, each pupil must attend class at least eight of the twelve times. Make up work is in order if the instructor desires it.

(3) Each person should read the text thoroughly.

(4) The requirements outlined by the instructor of the course which may consist of special study, examinations, or related assignments must be completed.

The requirements for the advanced course are the same as for the basic course except the class periods may be for ten sessions instead of twelve. This is because many of the text books are written with ten sessions in mind.

Requirements for the Instructor:

(1) The instructor should be of high spiritual attainment; he should have the ability to present truth in a competent manner.

(2) The instructor must write to the Director of Teacher Training of the Oregon Yearly Meeting and meet the requirements set up by the Board of Christian Education for instructors.

Requirements for the advanced course. To receive the Advanced Course Certificate, the student must take at least eight of the courses offered. One course must be in each of the following areas: (1) Bible Study; (2) Prin-

principles of Teaching; (3) Sunday School Departments; and (4) Missions and Evangelism. The other four courses needed to receive the Advanced Training Certificate may be chosen from any of the seven areas.

CHAPTER VII

A PROPOSED PLAN OF TRAINING

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Each area or local church should have a training school at least once a year, but preferably twice a year. It would be well to start with the basic course of study for the first one or two years and then there-after offer elective courses plus the basic ones.

There are many possibilities of ways, times, and places to have a training course. Some of the opportunities for a teacher training course are the following:

Classes within a church.

Classes could be held on Sundays during the Sunday school hour as a means of training new teachers. Once a month the substitute teacher could teach the classes and the regular teachers could attend the teacher training class.

One of the best times for such a class is during the Christian Endeavor hour on Sunday Evening. Many times parents bring their young people to church for this time and then have nothing to occupy their time while they wait for the evening service.

Classes could be held nightly for a two week period and an entire course would be completed in that short period of time. Another schedule would be to have class for two hours in length and for only five evenings.

There is a plan for every church that will take time to analyze their situation and fit the training course into their schedule.

Classes within an area.

Area classes within the Quarterly Meetings could be very profitable for churches where there are two or more in a close radius of each other. One of the chief advantages of this plan is that teachers can be selected who have a vital knowledge of their subject and also a far wider selection of courses can be offered at one time. This plan is especially beneficial to the smaller churches in a given area that do not have the personal to draw from that the larger churches do.

A proposed plan for area meetings in Oregon Yearly Meeting of Friends Churches is shown in Table IV.

Home study plan.

Under this plan a person is allowed to study in his home at a time which fits his individual schedule. This plan also allows the individual to study the courses he feels would be beneficial to his own need. The same amount of credit is gained by this method of study as by taking the course in a regular class situation.

The home study plan is not to take the place of classes meeting regularly with a teacher. They are to

TABLE IV

PROPOSED AREA TEACHER TRAINING PROGRAM

Area	Cooperative Churches	Single Churches
Boise Valley Quarterly Meeting	Boise Melba Nampa Star Whitney	Cambridge Meadows Valley Woodland
Greenleaf Quarterly Meeting	Caldwell Greenleaf Homedale Riverside	Ontario
Inland Quarterly Meeting	East Wenatchee Entiat Quincy	Hayden Lake Spokane
Newberg Quarterly Meeting	Chehalem Center Newberg Sherwood Springbrook Tigard West Chehalem	Nehalem Netarts

PROPOSED AREA TEACHER TRAINING PROGRAM

Area	Cooperative Churches	Single Churches
Portland Quarterly Meeting	First Friends Hillsboro Lynwood Maplewood Parkrose Piedmont Second Friends	Metolius Timber
Puget Sound Quarterly Meeting	Bethany Holly Park Seattle Memorial McKinley Avenue Northeast Tacoma	Agnew Quilcene Everett
Salem Quarterly Meeting	Ashland Talent Medford Highland Avenue Marion Pringle Rosedale South Salem	Eugene Newport Sprague River

PROPOSED AREA TEACHER TRAINING PROGRAM

Area	Cooperative Churches	Single Churches
Southwest Washington		
Quarterly Meeting		
	Cherry Grove Rosemere Vancouver	
	Forest Home Oak Park	
		Rose Valley

supplement the latter to fit a particular need. More can be gained from a course by studying under an able teacher and this plan is the superior of the two.

As soon as a plan of study is agreed upon the basic plans should be made to organize and publicize the training sessions.

Yearly Meeting plan.

On a Yearly Meeting level much could be done to encourage the monthly meetings and quarterly meetings to have regular teacher training programs. Teacher training classes could be held at the yearly meeting sessions giving special instruction to the leaders so they would be better able to go back to their respective churches and lead a training class themselves.

Oregon Yearly Meeting is blessed with many summer youth and adult conferences. These times could also be used as an opportunity to give one or two series of teacher training helps.

Publicity of the Teacher Training courses.

Many times in the past the church has planned an excellent program or series of meetings and then because no one knows of the affair there is a small attendance and the church people who planned the program think it is just impossible to get folks interested in the things of the church.

If a teacher training program is worth all of the time needed in the preparation of text books, instructor's helps, and all of the other items that many individuals do to make the training course the best possible it is surely worth the best efforts possible in publicity to encourage those who need such a course to attend.

It has often been said that, "information must proceed interest," and in a teacher training program as well as Sunday school work this is true. Herbert Smith gives some good advice about advertising when he makes the following statement:

In most forms of advertising, whether in the church or outside, facts are needed more than comment about facts. This distinction is vital to good advertising. We arouse enthusiasm in others, not so much by telling them that we are enthusiastic about a certain thing, as by presenting the facts which have aroused us to the point of intense interest. These facts may reasonably have the same influence upon others. ¹

Some of the channels of advertising which the church could use for publicity are the following: newspaper articles and advertisements, radio spot announcements, banners in front of the church or elsewhere, posters in store windows and on the bulletin boards of the church, pins, post cards, brochures, banquets to start the campaign, vocal announcements in the Sunday school and church, telephone campaigns,

¹ Herbert Heebner Smith, Church and Sunday School Publicity (Philadelphia: The Westminster Press, 1922), p.24.

hand bills, personal visitation, auto bumper tags, parades, and sandwich board signs. To this list could be added many other ideas that would fit in especially in a local situation.

All of the ideas mentioned are to stimulate thought so that an adequate promotional program might accompany and proceed a teacher training course.

In a seminar class in Christian Education under the direction of Professor Bennett the following ideas on publicity were suggested. Promotion should begin approximately six months before the course is scheduled to be given. At irregular intervals from this time until the time of the course announcements should be in the church bulletins. Posters could be put on the bulletin board of the church four months before the course is held. If there is any radio stations or local newspapers where free church news is printed they could be taken advantage of.

The month just preceding the start of the course should be a busy one with pins given to all interested, a banner hung over the door of the room to be used as the assembly room for the course. The Sunday preceding the start of the course should be spent in visiting every prospective pupil and giving to them a special invitation to attend.

The first evening of the course could begin with a dinner and a challenging enthusiastic short message on

the advantages of a training program. The pastor could very well give a Sunday message on the privilege and responsibility of being a Sunday school teacher shortly before the time set for the course to begin.

A planned follow-up for those who are not out either of the first two nights of the course should also be made.

All publicity needs to be well done and not in the cheapest or fastest way possible. Companies spend millions on the art of advertising. They discover what colors are the most attractive, what terminology do people remember the easiest, and many other facets of the psychology of selling. A poor job of mimeographing sometimes is worse than doing nothing. The church does not have to feel it has to keep up with the most expensive way of advertising but what it does it should do well.

Advertising only turns the search light on what already exists. Church advertising needs to be honest and true with nothing shady about it or the community will lose its respect for the message of the church.

The Proposed Plan of Classes.

Each church should have a teacher training course in their monthly meeting at least once a year, twice or continual is preferable. The best time to meet is at the Sunday school hour with a class for prospective teachers or during

the Christian Endeavor hour just preceeding the evening service.

Once a year each area should have a combined teacher training class emphasising special classes that because of limited interest and teachers would not be given in a local situation.

Administration of the Course.

In the Yearly Meeting Board of Christian Education the director of Teacher Training would oversee the administrative part of the program. All information concerning the courses would be under the guidance of this important office. The final decision on qualified teachers to teach the course and other decisions would have to be left up to the discretion of this person. All certificates would also come through this key office. The director of Teacher training would be a member of the Board of Christian Education and directly responsible to them for all major decisions and reports.

The Director of Teacher training would work through the Quarterly Meeting Christian Education chairman and on to each local Christian Education chairman of each church in the yearly meeting. The monthly meeting and quarterly meeting Christian Education chairman would be responsible with their committees to choose the courses to be taught each year and arrange all of the particulars about the course.

Arrangements should be made with the Evangelical Teacher Training Association to use their material and yet have it all sent through the Yearly Meeting Office so that the Friends Church is the one administrating the course. A Yearly Meeting seal could be placed upon the certificate given by the Evangelical Teacher Training Association's basic course of six subjects and the Yearly Meeting could print additional certificates to be given upon completion of the advanced course.

CHAPTER VIII

SUMMARY AND CONCLUSION

CHAPTER VIII

SUMMARY AND CONCLUSION

Summary

This investigation covered the various aspects of a teacher training program. The need of training Sunday school teachers was found to be of paramount importance in the work of the church. The first step in starting a leadership training course is to convince the church of its need for such training. Through the use of a questionnaire it was shown that the vast majority of the Sunday school teachers in Oregon Yearly Meeting of Friends want an adequate training program outlined that they might better learn to fulfill their office as teachers within the Sunday school.

In the investigation of the importance of the Sunday school it was discovered that the Sunday school is considered by many as the most effective evangelistic arm of the church. For the Sunday school to do an adequate job it must have consecrated teachers trained for the task of teaching. Trained teachers do not just happen but they are the result of carefully planned training programs.

Because teaching has been stressed throughout the church age a chapter was devoted to this subject. In the Old and New Testaments an emphasis is placed upon training the young people in the ways of the Lord. Jesus was the

greatest teacher of all time. He spent most of his ministry upon earth training the twelve disciples. Many denominations have recognized the importance of training their leaders until today almost every group has a training program for their Sunday school teachers.

Because the principles of teaching are basic to a training program a chapter was devoted to examining various principles and methods. There must be an adequate aim in teaching if consistent good is going to come from the lesson time. Along with knowing the proper aim is the ability to use the method which will best help in conveying the lesson to the pupils.

In the investigation the Sunday school material was found to be vitally important. It takes a great deal of wisdom for a teacher to decide which lesson the pupil is competently able to handle and assimilate the truth for his own particular need. Bible content and personal experience are both important in an adequate curriculum but neither should be the center of the curriculum. The Living and Written Word of God should be the hub about which all else revolve.

Many training courses and text books were evaluated during the investigation before the basic and advanced training courses were proposed. To show the practicability of such a course an area training program is outlined with some suggestions on publicity and the requirements

for the pupils and instructors of the training course.

Conclusion

In the light of the facts presented the following conclusions have been drawn. In Oregon Yearly Meeting of Friends there is a great desire and need for a training program for Sunday school teachers. Courses have been offered in the suggested training program which meet the needs of the present teachers as shown in the questionnaires.

A basic course consisting of six subjects has been suggested as the most adequate program for the present time. The basic course is following the plan suggested by the Evangelical Teacher Training Association. To answer particular needs the advanced course is given. The advanced course has seven main divisions with twenty-three individual subjects offered.

A plan is outlined to adequately carry out the teacher training course. Classes could be held in the local Monthly Meeting, on a area or Quarterly Meeting basis or sponsored directly by the Yearly Meeting.

Training teachers is worth all of the time, energy, and finances that such a program requires. The Lord Jesus Christ died upon the cross of Calvary for the forgiveness of man's sin. He gave His very all to save men and establish His church on earth. This fact should help Christians prepare for their task of proclaiming the Gospel of Christ around the world. If this ministry is to be successful

both at home and abroad, then men, women, boys, and girls alike must be prepared to the best of their ability to carry on the work of the living church. The world will realize that we mean business when we get down to business. Proper preparation can only be achieved through lay leadership training in the local church.

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¹ Cf. ante. Table III, pp. 85-91.

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Complete- All of the important facets of the subject should be well covered.

Scripturally Correct- The thoughts expressed in the book should never disagree with the Scriptures.

Sectarian- The material must not have undue emphasis upon another denomination than Friends.

Understandable- The average reader should be able to read the book and know the contents.

Sequence- The thoughts and chapters should tie together and not be completely separate thoughts.

Educationally

Correct- The language, grammar, and writing used should be educationally correct.

Not confusing- The whole of the book should be easily understood.

Not repetitious- The same thought should not be unduly stressed.

Educational methods- Modern methods of teaching should be used. Variety in method is also a favorable trait.

Visual aids- The text book should give suggestions on what type of visual aids would be helpful in teaching the course.

Right Objectives- The main objectives of the book must be ones that are central and true objectives.

Suited for Average- The average high school graduate should be able to use the book without difficulty.

Variety- Variety in the way of writing, the words used, and in the methods of presentation add much to the usability of a book.

APPENDIX B

TOOL FOR EVALUATING TEACHER TRAINING MATERIAL

Foremat	1	2	3	4	5	0
Readability						
Style						
Type						
Illustrations						
Paper						
Art Work						
Attractiveness						
Content						
Introduction						
Body						
Conclusion						
Concise						
Complete						
Scripturally Correct						
Sectarian						
Understandable						
Sequence						
Educationally						
Correct						
Not confusing						
Not repetitious						
Educational Methods						
Visual aids						
Right objectives						
Suited for average						
Variety						
1-Excellent						
2-Good						
3-Fair						
4-Poor						
5-Bad						
0-Not Applicable						
				Cost		
Title of Book	_____					
Subject Matter	_____					
Connection	_____					
Usability for Friends Training Program	_____					
Author	_____					Number of lessons

APPENDIX C

RESULTS OF THE TEACHERS QUESTIONNAIRE

1. What age class do you teach? _____
2. On an average how much time do you spend on preparation of your Sunday school lesson? 2.22
3. Do you consistently arrive at Sunday school at least ten minutes early? 39%
4. Have you read a book this past year on teaching? 35%
5. Do you subscribe to any religious magazine or periodicals that help in teaching? 36%
6. Do you have monthly Sunday school meetings? _____

To this question the answers varied so much that it was difficult to arrive at a conclusive figure. Within a Sunday school, the teachers disagreed if the teachers met monthly or not. The variety of answers would suggest that most Sunday schools have monthly meetings scheduled but are haphazard in their regularity. By far the majority of teachers wanted regular teachers meetings and felt they would be helpful monthly.

7. Have you ever given your class a written test? 7%
8. What is your chief problem?

- | | |
|-----------|--|
| <u>25</u> | a. Discipline |
| <u>48</u> | b. Pupils will not study. |
| <u>15</u> | c. Need more time for lesson preparation |
| <u>26</u> | d. Inadequate equipment |
| <u>5</u> | e. Inadequate lesson material |
| <u>14</u> | f. Too many interruptions in class |
| <u>25</u> | g. List other |

Some of the problems written in by the teachers were the following: (1) Not enough actual class time 16 ; (2) Class room inadequate 7 ; (3) Class participation 6 ; (4) Irregular attendance 4 ; (5) Getting new members 3 ; (6) Too wide of age range 3 ; (7) Making lessons interesting 3 ; (8) Feel inadequate as teacher 2 ; and overheated room, average intelligence low, need a helper, emotional prejudice, tardiness of pupils, and lost enthusiasm.

9. Are you certain of your salvation? 100%
10. Are you certain of your sanctification? 81%
11. Have you had any special training for public school teaching? 57 College training? 73 Bible school training? 62

Some of the teachers have had public school teaching, college training and Bible school training and so the above figure is not of separate teachers, but is overlapping. 81 teachers in all have had some form of advanced training.

12. List your first, second and third choices of classes which interest you.
(3 points given for a first choice, 2 points for second choice, and 1 point for a third choice.)

<u>16</u>	The Pentateuch
<u>23</u>	Old Testament Institutions
<u>25</u>	Prophets
<u>90</u>	Bible study methods
<u>55</u>	Bible doctrine
<u>68</u>	Bible history and geography
<u>109</u>	Life of Jesus
<u>22</u>	Journeys of Paul
<u>53</u>	Prophecy
<u>23</u>	History of the church
<u>39</u>	History of Friends Church
<u>19</u>	Planning a Daily Vacation Bible School
<u>90</u>	Methods in teaching
<u>4</u>	Sunday School curriculum
<u>73</u>	Psychology of teaching
<u>57</u>	The child, pedagogy
<u>50</u>	The youth, pedagogy
<u>32</u>	The adult
<u>25</u>	Work of the Sunday school
<u>12</u>	Sunday school administration
<u>81</u>	Art of visitation
<u>74</u>	Use of visual aids
<u>94</u>	Evangelism in the Sunday school
<u>36</u>	Christian missions

13. Would you cooperate in a teacher training program held in your church? 171

There were only five negative answers. These five had various reasons for their reply. One lived too great a distance from the church, another because of being

elderly did not think he could make it. Of the five two had had no advanced training of any kind.

14. Would you like to have correspondent courses made available for home study? 106
15. Please check your age. Under 20 7; 20 - 30 32 ;
30 - 40 66 ; 40 - 50 39 ; 50 - 60 23 ; over
60 21 .