

5-1-1957

The Pastor as Administrator of Christian Education

Harold J. Elmer

Recommended Citation

Elmer, Harold J., "The Pastor as Administrator of Christian Education" (1957). *Western Evangelical Seminary Theses*. 121.
http://digitalcommons.georgefox.edu/wes_theses/121

This Thesis is brought to you for free and open access by the Western Evangelical Seminary at Digital Commons @ George Fox University. It has been accepted for inclusion in Western Evangelical Seminary Theses by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolf@georgefox.edu.

APPROVED BY

Major Professor: Robert D. Bennett

Co-operative Reader: Kenneth P. Wesche

Professor of Thesis Form: M. Wynkoop

THE PASTOR AS ADMINISTRATOR OF CHRISTIAN EDUCATION

by

Harold J. Elmer

A Thesis

Presented to

the Faculty of the

Western Evangelical Seminary

In Partial Fulfillment

of the Requirements for the Degree

Bachelor of Divinity

Portland 22, Oregon

May, 1957

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	2
A. Introduction	2
A Lost Generation	2
The Minister's Challenge	3
The Minister as Spiritual and Administrative Head of the Church	3
B. Statement of the Problem	4
The Ministry and the Small Church	4
The Minister and the Well Organized Church	4
The Stagnant Church	5
The Result of Untrained Leadership	5
Reactionary Movement	5
C. Facing the Problem	6
A Minister's Time and Energy	7
D. The Purpose of This Study	7
E. Basic Background of Problem	7
Colleges, Bible Schools, and Seminaries Divided on Philosophy of Christian Education	9
Theological Position of Leader in Sunday School	9
The Liberal Element in Christian Education	10
The Conservative Element in Christian Education	10
Gospel Centered Approach of Christian Education in the Total Church Program	11

CHAPTER	PAGE
F. Limitation of Study	11
G. Method of Procedure	11
H. Statement of Organization	12
II. QUALIFICATIONS OF THE ADMINISTRATOR	14
A. Introduction	14
B. Qualifications Necessary	15
Spiritual Qualifications	15
Personal Qualifications	18
C. In Training and Experience	23
Training	23
General Experience	25
Specific Experience	25
Christian Religious Education Conventions and Conferences	26
The National Sunday School Association	26
D. Summary and Conclusions	26
Summary	26
Conclusions	27
III. ADMINISTRATIVE MOTIVES AND OBJECTIVES	29
A. Introduction	29
Challenge of Christian Education for Today	29
Motive of Minister	29
Task of Religious Education Largely Minister's	29
Balance Needed in Emotional Appeal and Book Knowledge	30

CHAPTER

PAGE

B. Lack of Objectives and Results	31
All Inclusive Educational Scheme	32
C. Past Objectives	32
D. Present Statement of Objectives	33
E. Need For Objectives	33
F. Types of Objectives	35
The Objectives of Christian Education	
in Worship	35
The Objectives of Christian Education	
in the Sunday School	35
The Objectives of Christian Education	
in Leadership Training	35
The Objectives of Christian Education	
in Fellowship	36
G. The Function of Objectives in the Christian	
Education Program	36
Vision and Foresight	36
Standards for Operation	37
H. The Function of Objectives in Economy	37
I. The Function of Objectives in Industry	37
J. The Function of Objectives in Co-operation	38
K. Summary and Conclusions	38
Summary	38
Conclusions	38

CHAPTER	PAGE
IV. GATHERING AND CORRELA TING RELEVANT INFORMATION	41
A. Introduction	41
B. Use of Statistics and Records in Systematic Planning	41
The Pastor and Planning	42
C. Value of Records in Planning	45
Value of Records	45
Place and Need of Records	45
Records in Planning the Program of Christian Education	46
D. Types of Records	46
Permanent Records	46
The Office Lists	47
Other Records	47
E. How to Gain Knowledge of the Facts	47
The Minister Responsible	48
F. Applying the Facts	48
G. Summary and Conclusions	49
Summary	49
Conclusions	49
V. PROGRAM OF LEADERSHIP TRAINING	51
A. Introduction	51
A Prepared Pastor	52
A Responsible Pastor	52
B. Kinds of Knowledge Needed	53

CHAPTER	PAGE
C. Recruiting Leaders	53
General Qualities Essential to Leadership	53
D. Training Aims	59
E. A Proposed Plan for Training	59
F. Conclusion	60
VI. PROBLEMS AND PRINCIPLES OF CURRICULUM	62
A. Introduction	62
Principle of Separation of Church and State	62
The Bible Centered Approach	63
The Definition of Curriculum	64
The Necessity of a Satisfactory Curriculum	65
B. Problems	66
Limited Time Study	66
Curriculum and the Denominational Program	66
A Problem in Relating Precept to Practice	68
Organizational Hindrances	68
C. Defining the Aim of Curriculum	69
Establishing a Christian Culture	69
The Heart of the Gospel at the Heart of the Curriculum	70
A Comprehensive Book	72
The Experience Centered Approach	72
Development of Whole Personality	73
A Practical Aim of the Curriculum	73
D. The Principles of the Christian Education Curriculum	74

CHAPTER

PAGE

Curriculum Christ Centered	74
Curriculum Biblical	74
Curriculum Evangelistic	74
Curriculum Pupil Centered	74
Curriculum Unified	74
Curriculum Comprehensive	75
Curriculum Should Involve Expressional Activities	75
Curriculum Missionary	75
Curriculum Graded	75
E. Building a Satisfactory Curriculum	76
Various Meanings of the term "Program"	76
How May We Get Better Curricula?	76
F. Steps in Building the Program	77
Specific Objectives Determined	77
Present Program Evaluated	77
Suggestions Gathered and Reviewed	78
Leadership Available - Determined	78
Equipment and Finance Considered	78
Time Available Determined	78
Grouping and Grading	79
Building and Establishing the Program	79
Selection and Organization of Materials	79
Systematic Evaluation of Program	80
Elements Essential in the Christian Education Curriculum	80

CHAPTER	PAGE
The Social in the Gospel	85
G. Summary and Conclusions	86
Summary	86
Conclusions	86
VII. SUMMARY AND CONCLUSIONS	88
A. Summary	88
Lack of Concern	88
Importance of Personal Preparation	88
Churches Suffer Lack of Assistance	88
Results of Leadership Training	88
B. Conclusions	89
The Pastor as Administrator	89
The Integrated Christian Education Program	89
BIBLIOGRAPHY	91

CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

A. Introduction

We are living in one of history's most serious periods in a fast shrinking world where time and space are the essence. In time because of the great acceleration in the progress of science, in space because of a fast shrinking world that puts the nations elbows sharply one against another causing widespread disruption, confusion, diversion and aggression. Temporary expedients and the necessity to be first in the race in temporal importance has caused most Americans to forget their spiritual heritage and with new temptations and frustrations they either turn against all forms of religion to secularism and a materialistic philosophy of life, or to the various spiritual leaders of America, and in Protestant circles to the ministry for guidance.

A lost generation. For many of those who turn to the church there is a whole lifetime of religious training to catch up with for the middle aged adults of this generation came through a period in the twenties and thirties when

it was smart to "debunk" our traditions and to undermine inspiring customs and high standards of conduct. A rising emphasis on materialism caused a decline of God centered deeds and thoughts. The American home became a place of transient, furtive living and ceased to be a school of moral and spiritual education . . . and we had an outbreak of

lawlessness unparalleled in our national history.¹

To the pastors of congregations small and large falls the task of re-training a vast host of parents whose parents passed through the cynical twenties and did not learn the Bible centered principles in order to teach them to their children and even juniors and teen-agers, in our Sunday Schools. Many ministers testify to hearing the all too frequent request of young people to pray for their delinquent parents. A generation is lost in the wreckage of secularism, materialism, political and religious liberalism led by the leaders of America of a generation ago. Many of the leaders have crept back to take out of the waste baskets the time-honored precepts of evangelical faith but the parents of a lawless generation remain untrained in those precepts.

The Minister's Challenge. It remains now for the minister who is the spiritual leader of his congregation to integrate not only the total organizational life of his church but to see that the total program teaches consistently, in an evangelistic way the basic Bible truths and doctrines to all of his people, in all of their activities, in all of the age groups with an economy of energy exerted for the ultimate accomplishment.

The Minister as Spiritual and Administrative Head of the Church. This can only be done by the Pastor as administrator as

¹Edward L. R. Elson, America's Spiritual Recovery (New Jersey: Fleming H. Revell Company, 1954), p. 9.

he works alone, or with a director of Christian Education, for all of the activities and organizations of the Church should be centered around a spiritual goal, and should be educational as a means of reaching the goal. All functions of the minister are educational, whether social, doctrinal, worship, Sunday School or missions.

B. Statement of the Problem

The Minister and the Small Church. Regardless of the theories set forth by Christian Educators for today's ideal Church organization, most pastors find themselves running a "one man's show", although each and every pastor hopes to build his Church into the ideal situation. Until he does he will find himself the sole administrator of Christian Education. He might as well learn how to do it efficiently and effectively.

The Minister and the Well Organized Church. Even when his church becomes well organized and prosperous enough to hire a director of Christian Education the minister still is the dynamo, the guiding spirit, the spiritual leader of the total life of the Church. Even though in a more general way he oversees and administers the program of Christian Education, he is still administrator.

It is like the wealthy woman who went to school to learn how to cook and to keep house so that she could be the homemaker and give directions and guidance to the housekeeper and cook. She had to establish a standard of efficiency for her hired help by knowing good home management herself.

The Stagnant Church. The present problem in most large Church organizations which have stopped growing, is due to the lack of a fresh approach of Christian Education to the total life of the Church. Besides this many large Churches today got their start in a great wave of revival that was never followed up with a good Christian Education program to put into practice the Christian precepts and teachings.

The Result of Untrained Leadership. Because of the lack of this program there has been a great lack of trained leadership teaching in the Sunday School and heading the various departments of the Church. This is borne out by the report by Dr. W. Schroeder's articles in Life of February 11, 1957. Although unfair in some respects, it points out truths concerning untrained leadership.

Reactionary Movement. Also because of the problem of following intense evangelism with a training program, a reactionary movement of liberal Christian Education has swept the many Evangelical Churches away from the true gospel to a strictly social and educational program.

What has been the failure in the follow-up program of evangelism with the Christian Education? Yesterday's students in Seminaries and Bible schools were not taught Christian Education for fear it would take the place of Evangelism. "Evangelism, in its most sacred sense, is the objective and supreme end of

religious education."¹ "Evangelism, the conversion of individuals to faith in Jesus Christ, and of obedience to His will, is the final aim, and should be the ceaseless endeavor, of every Christian religious educator."²

Lack of a coordinated endeavor between Christian Education and Evangelism has resulted in the failure of Christians to live in consistence with the profession of their faith. Christians fails to be able to correlate the high ideal of the Christian conduct set before them by Evangelist and pastor to their problem of every day living. A well planned program of Christian Education in the follow-up of conversions with private counseling by the pastor and classes for various phases of Christian life would have conserved the results and lead to a fruitage in Christian living, thus many of the problems could have been avoided.

Therefore the problem is the development of a ministry to a place of capability in the realm of administration in Christian Education.

C. Facing The Problem

In facing the problem of the relation of the minister to

¹W. S. Athearn, Character Building in a Democracy, quoted Austin K. DeBlois and Donald R. Gorham, Christian Religious Education (New York: Fleming H. Revell Co., 1939), p. 191.

²Austin K. DeBlois and Donald R. Gorham, Christian Religious Education (New York: Fleming H. Revell Co., 1939), p. 191.

Christian Education today and his role as administrator it is well to look around us to see churches split up into unrelated groups whose activities do not correlate a supreme specific purpose for spiritual accomplishment, hence "wars and fightings" come among them with spiritual rivalry of one organization against another. A person cannot and should not remain traditional in his methods even though he heroically defends the bulworks of his historical conservative faith and doctrine.

A Ministers Time and Energy. Even though today's minister is busy it is well to analyze the ways in which he can expend his energies for the ultimate total progress of his church.

D. The Purpose of This Study

The purpose of this study is (1) to show why the minister is the logical and necessary Administrator of Christian Education, (2) to discuss his qualifications, (3) point out motives and objectives of Christian Education, (4) discuss gathering and correlating of relevant materials, (5) show how he can select and train able leaders, (6) to ascertain the values of training in curriculum and procedure, and finally (7) relate the results of the unified program.

E. Basic Background of Problem

In churches across America there may be found a conservative evangelical pastor coupled with the Director of Christian Education who is of a diverse philosophy of Christian Education than his

pastor. The Pastor preaches and teaches that all men are lost and need a Savior and the Christian Education director teaches that all men are inherently good but need to discover God through getting acquainted with Jesus on a human level. The insuing result is disastrous. The church aims and energies are divided and finally the congregation splits.

It is established that the minister is administrator of Christian Education; therefore in this relationship the author views briefly the two philosophies of Christian Education.

In an article appearing in the United Evangelical Action Magazine, the editor Dr. James DeForest Murch, an outstanding leader of Christian Education summarizes the "liberal" theories of William E. Channing, Theodore Parker and Horace Bushnell regarding Christian nurture as follows:

They believed that the natural state of the pupil was good; that if he were protected from harmful outside influence and given full freedom in the educational process, all the good, true, just, pure and great elements within him would be released. They believe that righteousness and truth, religion and social order are not in any sense fixed or absolute but that through the educational process changing values would be discovered, leading man ever onward and upward. They accepted the doctrine of the immanence of God and the historical Jesus and rejected the Bible as the source of infallible and ultimate truth.¹

Colleges, Bible Schools and Seminaries Divided on Philosophy

¹James DeForest Murch, "Christian Nurture", The United Evangelical Action, September 15, 1956, p. 5.

of Christian Education. When one discovers that the great "fountain heads" of training of Christian Education came from Colleges and Seminaries which nurture this system of thinking, one realizes the problem posed in the coming together of such with the large constituency of conservative and evangelistic churches and pastors in the United States. This is the reason many conservative Colleges and Seminaries are promoting Christian Education in their curriculum. This is why the evangelicals through the National Association of Evangelicals and the National Sunday School Association as well as the conservative denominations have stated or restated their theories of Christian Education. But what is that theory? Again Murch explains,

Theological Position of Leaders in Sunday Schools.

Sunday School leadership held to the conservative theological view that man is a lost and sinful creature. They believed that the supreme task of the church is to save men and to fit them to live in harmony with the will of God. They accepted the Bible as the central factor in curriculum. They recognized the limitations of the theory of gradual development as the solution of the problems of character and kept clearly in view the important place of crisis, conflict and choice in the making of Christian character. While willing to accept all the best in the fields of educational philosophy, psychology and pedagogy, evangelical Sunday School leaders were unalterably opposed to substituting them for growth in grace and in the knowledge of the Lord Jesus Christ which comes as the fruitage of a heart and life yielded to Him in obedience to the Word of God.¹

This viewpoint has come to be known as the Bible centered

¹Ibid., p. 6.

approach of Christian Education in contrast to the liberal life or experience centered approach in which experience was authority illumined by examples from the Bible. The latter is promoted by the International Council of Religious Education.

The Liberal Element in Christian Education. In 1922 the International Sunday School Association, heretofore strictly evangelical, adopted a so called "inclusive" policy of the two philosophies and when the International Council of Religious Education was formed under the National Council of Churches of Christ in America, this policy insued, feeling that they wished to represent all variations of liberalism and conservatism in the churches in Protestantism. The result is that the great leaders of Sunday Schools in America did not know what was happening and so Christian Education gradually came to represent a social, liberal view in theology.

The Conservative Element in Christian Education. Since then the organization of the National Association of Evangelicals has restated evangelical aims and principles and has given Christian Educators a channel through which to organize the National Sunday School Association with its restatement of the evangelical viewpoint with the result that the Bible has been regarded as final authority, evangelism is its aim and it recognizes that spiritual power for effective service comes as a gift of the Holy Spirit.¹

¹Ibid., p. 6.

Gospel Centered Approach of Christian Education in Total Church Program. It is the writer's opinion that especially in the case where the pastor is evangelical where the above three aims are the motive of church life, that the whole church life is centered in a gospel presentation from the pulpit. The gospel centeredness means preaching centeredness and a centralization of church life in the morning and evening services as the united evangelistic effort of pastor and congregation together.

F. Limitation of the Study

There was no attempt made in this study to produce a volume which would include every major problem associated with Christian Education in the Local Church. The work of the Sunday School was only referred to generally in relation to the overall Christian Education program.

This study was organized in a manner designed to be especially helpful to the pastor in undertaking his responsibility as administrator in Christian Education.

G. Method of Procedure.

Data for this study was derived from three sources. First, information was gleaned from best texts available on the subject. Second, personal interviews with qualified leaders in Christian Education were conducted. Third, periodicals dealing with Christian Education today were considered and finally, church Disciplines were cited for supplementary materials.

H. Statement of Organization

The second chapter of this study deals with administrative motives and objectives for the evangelical pastor in his Christian Education program of his church. The third chapter is an analysis of his qualifications and what is required in becoming an effective administrator. The fourth chapter considers records and their values. Chapter five sets forth the main principles in selecting and training able leaders and chapter six deals with a co-ordinated curriculum and program building. The summary and conclusions make up chapter seven.

CHAPTER II

QUALIFICATIONS OF THE ADMINISTRATOR

CHAPTER II

QUALIFICATIONS OF THE ADMINISTRATOR

A. Introduction

The modern minister cannot escape the demands of organization and administration if he would. He may openly confess that he has no aptitude for this work and may simply turn this entire area of opportunity to others only to awaken and find the affairs of the church in a tangled disconnected situation.

The minister needs to acquire the simple skills that underline successful practice. It is said "A good executive is one who does nothing he can get someone else to do".

The word "bishop", used interchangeably in the New Testament for ministers and pastors, connotes the function of oversight, supervision, direction. That this function should be thought of as onerous and burdensome, opposed to spirituality and prophetic preaching, is a sign of serious misunderstanding of the work to which Christ has called his under-shepherds.¹

In the above statement Dobbins brings out the fact that the minister is an overseer. He must administrate the spiritual and the practical and these two should be in good balance to have steady progress in the Christian Educational program.

Qualifications for the pastor as administrator may be no more demanding or more in number than they would be for the position of the pastor alone.

¹Gaines S. Dobbins, Building Better Churches (Nashville: Broadman Press, 1947), p. 51.

To do this necessitates physical, mental and spiritual qualifications commensurate with the demands of his high calling.

B. Qualifications Necessary

Spiritual Qualifications. First and foremost in considering the ministry a person must feel deep in his heart that God sees the qualities in him that would make him the spiritual example and leader of his people. Being sure of that necessitates a deep and vital relationship with God, a "sold out-ness" that makes material things important only when they can be used in building the Spiritual Kingdom. Boaz in his book The Essentials of an Effective Ministry, so ably points out that among all the callings, that his is the most sacred.

"Life is more than meat and the body, more than raiment." It is good to be a builder of houses, railroads, bridges, or dams, but it is much better to build character. It is good to manufacture out of raw material the finished product for the use of mankind, but it is much nobler to take boys and girls, men and women, diamonds in the rough, and polish and prepare them for their rightful places in society. It is a noble service to salvage damaged goods . . . but much nobler to save human beings damaged by sin and bring them into a true way of life.¹

A Deep and Rich Religious Experience. Of a list of five of the most important qualifications that Bishop Candler of the Southern Methodist Church, the first and most important was a "Deep and Rich Religious Experience".

¹H. A. Boaz, The Essentials of an Effective Ministry (Nashville: Parthenon Press, 1937), p. 12.

To know God, to walk with Him, to pray in faith, to enjoy His fellowship is to be a spiritually contagious person. This quality can grace any type of human personality, and many times makes up for many human deficiencies. It will help him, overcome times of weakness and insecurity when he may feel that he needs a pastor to help him. It gives him a light in his eye.

This eternal light in the eyes of the minister is best described in Bunyan's Pilgrim's Progress.

"Do you see yonder wicket-gate?"
 The man said, "no".
 . . . "Do you see yon shining light?"
 He said, "I think I do".
 Then said Evangelist, "Keep that light in thine eye, and go up directly thereto. So shalt thee see the gate, at which when thou knockest it shall be told thee what thou shalt do."¹

The "wicket-gate" will be found and he will go in and find his way in the will of God. This will of God will be made known to him in what most pastors term a "call of God" to the ministry.

A "Called of God Ministry" Essential. Some theological circles claim that the Christian is "called" into various fields of labor and he chooses one, even the ministry, as a vocation. Other circles hold to the Divine Call that God places upon one chosen for that high calling. Christ said to the Apostle Paul on the Damascus road,

"But arise and stand upon thy feet: for to this end I have appeared unto thee, to appoint

¹John Bunyan, Pilgrim's Progress, ed. by James H. Moffatt (New York: Macmillan Co., 1907), p. 14.

thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee."¹

The latter viewpoint is the correct one in the estimation of the writer, for history has proven that many very able men highly productive in some secular field have been called into an even more successful ministry. Had not they been "called" they would not have "left all to follow Christ".

To His own apostles He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain".²

There can be no mistake about the meaning of these words. They are clear and positive. There is no ambiguity. The apostles had not chosen Him, but He had chosen them.

To feel chosen of God to preach the gospel deep within the soul gives a bulwork of assurance in the time of storm. Not all ministers have felt this call, and have allowed outside influences to lead them into the gospel ministry. As Boaz points out,

occasionally a son is deliberately set aside for the ministry and is brought up with this in mind as the decision of his parents, regardless of a call from God. Godly friends sometimes insist that a certain young man enter the ministry, and thereby influence him improperly. Frequently a zealous pastor will insist that some young man in his flock is called to preach and thus persuade the youth

¹Acts 26:1, King James Version.

²John 15:16, King James Version.

to enter the ministry when in reality he is not chosen of God. It sometimes happens that in a revival of religion some young man is usually stirred emotionally and, being anxious to do what good he can, commits himself to this high and holy task without any assurance of a divine call.¹

Qualifications of the Pastor and Christian experience are not necessarily gained through the educational training he receives, but are gifts given by God in answer to prayers of faith. A complete committal to Christ and His purposes, a vital spiritual union with Christ, childlikeness of faith and obedience with an unswerving devotion to the truth are essentials of the Spiritual qualifications necessary for the pastor in the administration of Christian Education.

Personal Qualifications. Though personal qualifications are sometimes placed above a pastor's spiritual qualifications, they cannot be overlooked as unimportant, nor are spiritual alone without these practical attributes sufficient. Paul in writing to Titus sums the two in four verses of the first chapter of Titus.

"For the bishop must be blameless, as God's steward, not selfwilled, not soon angry, not greedy of filthy lucre, but given to hospitality, a lover of good, soberminded, just, holy, self-controlled; holding to the teaching, that he may be able both to exhort in the sound doctrine, and to convince the gainsayers".²

¹H. A. Boaz, The Essentials of an Effective Ministry (Nashville: Parthenon Press, 1937), p. 33.

²Titus 1:7-9, King James Version.

The self-rating chart adapted by Dobbins in The Churchbook taken from a rating scale for candidates for officers training, is adapted for this paper and includes most personal qualifications necessary in administration. The writer of this thesis has divided these qualifications into the following six divisions, and when this test is taken by the pastor it will show the various limitations or aptitudes in these six general divisions.

- | A. General Decorum | Yes | No | To Some
Extent |
|--|-----|----|-------------------|
| 1. Possesses requisite dignity of bearing. | | | |
| 2. Has the confidence and respect of his associates. | | | |
| 3. Possesses a sense of humor. | | | |
| 4. Appearance creates a distinctly favorable impression. | | | |
| 5. Personal habits are above reproach. | | | |
|
 | | | |
| B. Maturity and Emotional Stability | | | |
| 1. Accepts good suggestions from others. | | | |
| 2. Maintains superior self-command under stress. | | | |
| 3. Uses calm judgment in performance of his duties. | | | |
| 4. Inspires and maintains high degree of morale under trying conditions. | | | |

	Yes	No	To Some Extent
--	-----	----	-------------------

5. Remains level headed under pressure.
6. Takes denials of his requests with good grace.
7. Is aware of the limits of his authority.
8. Accepts adverse decisions without quibbling.

C. Work Habits

1. Physical endurance is excellent.
2. Accepts full responsibility for his own work.
3. Adapts himself easily and quickly to changes in conditions of his work.
4. Shows persistent energy on the job.
5. Finishes work he begins.
6. Carries a hard job through in spite of changes in plans.

D. Public Relations

1. Realizes the values of making needful concessions.
2. Opinions are logical and well considered.

	Yes	No	To Some Extent
--	-----	----	-------------------

3. Subordinates personal interests to demands of his office.
4. Inspires confidence in the soundness of his judgment.

E. Good Judgment

1. Seeks competent advice when conditions warrant.
2. Grasps the essentials of a situation quickly.
3. Accurate in reporting facts about a situation.
4. Can make quick firm decisions when necessary.
5. Anticipates problems that are his responsibility.
6. Is logical in presenting his ideas.
7. Gives a situation sufficient consideration before acting.

F. Administrative Ability.

1. Speaks and acts with assurance.
2. Can plan and execute work on his own initiative.

- | | Yes | No | To Some
Extent |
|--|-----|----|-------------------|
| 3. Gives clear and concise instruction to aides. | | | |
| 4. Has ability to translate knowledge into actual execution. | | | |
| 5. Exhibits exceptional ability to direct others. | | | |
| 6. Leads people to co-operate with him and with one another. | | | |

L. D. Haskew - University of Texas gives the following attributes of good administration:

1. Some one who can see horizons beyond the horizon.
2. Can play role of chairman to excellent degree.
3. An organizer.
4. An executive.
5. A police formulator.
6. Technical consultant and technician.
7. A decision maker.
8. A good leader.

These alone are not sufficient but when possessed along with those recorded in Titus 1:7-9, give hopeful promise.

C. In Training and Experience.

Training. Many factors will have a part in determining the part the minister will assume in Christian education. His attitude toward Christian education in the church is one determining factor. If he does not regard as an evangelizing force the opportunity for education in Christian living he is not likely to play a major part in improving the quality of work. If this attitude prevails while he undertakes his theological training, he is liable to find himself unprepared and unconcerned regarding the entire program of Christian education.

The leadership of the minister will depend upon the training in this field. Some ministers who lack formal training have made up that deficiency by thoughtful participation in the Christian educational program and through careful reading and disciplined study. There are opportunities for study in this field in special courses in schools of religion, in pastors schools, in summer leadership and laboratory schools, and in a growing volume of literature that is easily and inexpensively available. The minister must purpose to take seriously the task of supervisory leadership and must seek specific training for this important task, as Paul says "Giving no occasion for stumbling in anything that our ministration be not blamed".¹

The ideal preparation is of course a College and Seminary education which can be more easily obtained today than ever, with

¹I Corinthians 1:21, King James Version.

scholarships and ministerial aid funds available. While "native ability" is an endowment of God and nature, this is no substitution for the formal or informal study of the Bible and it's related subjects.

Boaz draws a vivid picture of the issue when he states,

There is no limit to be set on the efficiency of the minister who is willing to pay the price. It cannot be attained through ease and comfort. There is no excellence without great labor. If the preacher has a deep and rich religious experience and a divine call to preach, by the diligent use of common sense and hard work wonders may be accomplished, even without college training. Common sense and hard work are essential to success in all the walks of life. If one has no common sense, it matters not how hard he may strive he will not get very far. He may "muddle through" his whole life, but will not reach the highest efficiency. It matters not how bright he may be, if he will not give his best efforts, he will never attain what he ought to have attained. The most of us who fail, fail for lack of application. We do not give the best that is in us. Our tasks are performed in an indifferent way. Laziness, intellectual and physical, has blighted many bright prospects and dwarfed many brilliant hopes.

'The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.'

The desire for ease and comfort has kept many men of splendid possibilities in the paths of mere mediocrity. Diligent application to the task and the faithful performance of duty have caused the rise of many men of average ability to the places of influence and power. They were willing to pay the price for such advancement and upon the payment were rewarded for their labors. Genius is but the ability to take infinite pains

and do an enormous amount of hard work.¹

General Experience. Experience is the crucible of knowledge, hammered out each day in a way that puts our theories to the test and moulds our personalities. The more varied the experiences in other vocational and avocational fields, the greater his potential in reaching others. However, ministers are in the truest terms, in the words of our Lord's prayer for his disciples, "They are in the world yet not of the world".² Their experiences cover a diversity of fields in which they should have a working knowledge. Yet as Paul says, "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier".³ Yet how fortunate the man who knows something of book-keeping, business administration, the keeping of records, radio and television techniques, the "angles" of publication and promotion through the Press, not to mention music and dramatics. All of these fields of experience help him in the administration of Christian Education and the total program of his church.

Specific Experience. Of great value to the minister is every new experience he may have in the field of Christian Education. The

¹H. A. Boaz, The Essentials of an Effective Ministry (Nashville: Parthenon Press, 1937), pp. 64-65.

²II Corinthians 6:3, King James Version.

³Ibid, II Timothy 2:4.

running of youth camps offer practical training in applied psychology, in organizational skills, in practical curriculum, in handcraft and applying of acquired knowledge and doctrine to the various age group levels.

Daily vacation Bible schools and Released Time Programs; Youth for Christ co-operation and Bible Club work all increase the ability of the minister to correlate knowledge, skill and his evangelistic passion into an effective ministry.

Christian Religious Education Conventions and Conferences.

One aspect of experience should not be overlooked, that of travel to and among other circles of christian education endeavors, such as other church conferences on Religious education, leadership training, vacation Bible schools, and church camps. Of great help is the National Association of Evangelicals convention at which time it's commissions on Christian education; visual aids, National Sunday School associations and various commissions of interest to the minister, have sessions with discussions and talks from the leading authorities in the various fields of interest.

The National Sunday School Association. Not last in importance are the National Sunday School Association conventions that are held annually in different parts of the nation with outstanding leaders such as Henrietta Mears, and others who challenge old methods and theories with a practical, gospel centered yet scientifically geared technique to advocate.

D. Summary and Conclusions

Summary. The demands for effective organization and

administration are of such importance in the life and work of the church that they cannot be escaped. Qualifications of the minister as administrator of christian education should be spiritual, intellectual and personal as well as having his whole being imbued with the love and the power of God. The qualifications necessary to meet these demands are also of such value that the pastor as administrator must be so equipped and endowed as to be able to execute his God given responsibility.

Conclusion. The work of administration in Christian Education will suffer seriously if the demands of Christian education are left unattended by the pastor. If through neglect and carelessness the pastor stands before his church wanting in the areas of qualifications as administrator he will not be blameless. Unless he shoulders the task well prepared, the church will suffer for lack of a central personality to direct the overall program of evangelism, education, worship and fellowship.

CHAPTER III

ADMINISTRATIVE MOTIVES AND OBJECTIVES

CHAPTER III

ADMINISTRATIVE MOTIVES AND OBJECTIVES

A. Introduction

Challenge of Christian Education for Today. God calls today for ministers and teachers to convey the truth of His Word which is as vital and urgent as it was in the time He called the prophets to give forth His truths. This call of God is the motive that prompts Christians to proclaim His Word. In our present age, with thousands of Protestant churches organized, we realize that countless opportunities for teaching the gospel of our Lord and Savior, Jesus Christ are left unused. Our response to the call in this day, may determine the entire destiny of the Protestant faith. Only if devoted men and women freely volunteer will this task be accomplished, and only with adequate preparation can this Christian education be a success.

Motive of Minister. The question can be asked; what is the prompting and compelling force which drives the minister in the task of Christian Education? It must be answered; It is the Bible. He preached and taught it's truths as thos through whom the scripture came. The motive of the minister must be the proclamation of Paul of the New Testament, "Jesus Christ the power of God unto salvation to everyone that believeth". The Christian system of truth as found in the Bible needs no improvement.

Task of Religious Education Largely Minister's. The ultimate responsibility for the educational task of the church rests upon the

shoulders of the pastor. Administration, that phase of keeping an organization running smoothly, is largely in the hands of the minister. The minister is the chief administrator in the program of Christian Education in the church. He that plans the work carefully divides duties fairly and established aims and objectives properly will, with the help of God and the co-operation of able and willing workers, see a good fruitage.

The first step in leadership education is to create a situation in which those who are called to serve the Master are encouraged to give the best they have instead of being persistantly ignored or frustrated!¹

It is generally recognized that the objectives of Christian education and the objectives of the church are or should be the same.²

Balance Needed in Emotional Appeal and Book Knowledge.

Christian education is an instrument by which individuals are brought to a saving knowledge of Jesus Christ. To some, education is only instruction for the sake of imparting knowledge with little or no appeal to emotion. In contrast to education, certain feel evangelism is concerned with emotions only. The teaching of Jesus was evangelistic and all His evangelism was educational. At its best the educational method is the most productive method of the evangelization of the world.

¹Price H. Gwynn, Leadership Education in the Local Church (Philadelphia: The Westminster Press, 1952), p. 19.

²Richard Hoiland, Planning Christian Education in the Local Church (Philadelphia: the Judson Press, 1949), p. 7.

B. Lack of Objectives and Results

The church has received the obligation that rests upon them to teach. Groups as well as individuals have stood to meet their obligation in teaching. Often machinery has been set up and equipment set in motion without any clear objective or purpose in view. It is like running a machine in a factory without relationship to the product to be manufactured. Willing workers stand ready to labor only to be confused or frustrated for lack of objectives.

All attempts to carry out any part of the task of Christian education discover limitations and complications until leadership is properly assumed. Many churches have reached the period of church growth when better organization and supervision of teaching is needed. Some of the first questions asked in the undertaking of a comprehensive plan of Christian education are: What are we trying to do? What results are we seeking? What is the objective of Christian education? When men pause to define their aim, they are simply seeking to act intelligently! Dewey stresses the importance of clearly defining aims.

A man is imperfectly intelligent when he contents himself with looser guesses about the outcome than is needful, just taking a chance with his luck or when he forms plans apart from a study of actual conditions, including his own capacities. . . . To have an aim is to act with meaning, not like an automatic machine; it is to mean to do something and to perceive the meaning of things in the light of the intent.¹

¹John Dewey, Democracy and Education (New York: MacMillan Press, 1922), p. 78.

All Inclusive Educational Scheme. There must be an overall church objective large enough for the all inclusive educational scheme.

The church must decide upon forms of organization, courses of study, the training of leadership, housing and physical equipment. These decisions will be intelligent in proportion to the clearness with which the church leaders see their objectives.¹

C. Past Objectives

The road to the future is built of the stones of history, in other words we look back to see ahead. The aims of Religious Education of the past found churches and schools side by side to destroy "heathenism" and bring converts into complete obedience to Christ. Not only was the preaching of the Word central but a follow up of careful instruction and interpretation followed in schools. Closely interlinked with these two primary objectives was a third and very modern aim and that was to bring the "fullness of the Gospel" into relation with the whole man, that a completely developed and God-Conscious personality might be attained. The means toward this end were repentance for sin, faith in the atonement of Christ, and sanctification for the complete obedience of His will.

With the coming of the printing press and the Reformation, came the shift of religious teaching from a church centered authoritarian approach to the Bible centered approach. Christian education became Protestantized and each man became his own priest and authority in the interpretation of scripture.

Then came a new and virile movement in a preaching - teaching ministry with the higher nobler aim of imparting "Bible truth" so that men might be brought into a living fellowship with God.

The doctrine of Assurance with it's new technique of evangelism came into being with the Puritans, Wesleyans, the Independents, the Presbyterians and the Salvation Army. New evangelical aims penetrated old teaching objectives and evangelism and christian education joined hands.

D. Present Statement of Objectives

Present day objectives of christian education as Gorham outlines them, are to develop, (1) a God consciousness, (2) a Christ-like personality, (3) social consciousness.¹ This in the writers opinion should be accomplished depending upon the miracle or the atonement bringing about an infusion of divine life in the individual, with instruction in and interpretation of the scriptures as the authority on ethical, moral, and spiritual conduct.

E. Need For Objectives

A goal is never reached without an aim. Progress cannot be measured without a goal. As Gorham states,

If education is aimless it is useless. This is especially true with regard to Christian religious education. It may be said frankly that much of the Sunday School teaching of the past was lacking in positive and actively unifying aims. It must also be said in

¹A. D. DeBlois, and Donald R. Gorham, Christian Religious Education (New York: Fleming H. Revell Co., 1939). p. 107.

fairness that much of the scientifically governed religious education of the present is so occupied with theoretical evaluations of objectives that it has missed the fundamental significance of ideal and distinctively spiritual values as absolute ends and goals. In fact, some of our educators seem almost afraid and ashamed to use the words "spiritual", "conversion", and other words of a similar type, . . . what are the needs and "urges" that make a classification of aims so important at the present time?

The needs lie in the spheres of regulative or directional activity; of ethical and practical discipline, and of spiritual competency.

Specific aims or goals are needed in order that the processes of christian religious education may be properly planned, coordinated and systemitized. Such adjustment of studies to the ages and abilities of the pupils, the different methods to be employed at varying stages of mental growth, and the tactfulness and skill with which methods should be applied and adapted, depend immediately upon the character of the specific aims that the teacher cherishes.²

All of these aims and objectives are good but need to be brought into correlation with the aims of the minister as administrator of religious education in his church. Many authorities enumerate the aims as does Gorham but fail to point out the factors inter-relating the objectives of the minister and his functions with christian education.

¹Ibid., p. 101.

²Ibid., p. 102.

F. Types of Objectives

The Objectives of Christian Education in Worship. The principles of worship is for the minister to lead people into communion with God. This goal cannot be realized without first establishing a right relationship between God and the individual, which is evangelism and then into an understanding of God and doctrine through preaching.

In earlier years most all indoctrination came through doctrinal and exigetical preaching, and in the writers opinion this method of teaching the believers is still effective and necessary. However, it is most effective when correlated with the curricula of christian education in the rest of the church program.

The Objectives of Christian Education in the Sunday School. Preparation for worship and other activities of the church as well as instruction in biblical knowledge is the function of the Sunday School with the graded materials and age grouping of classes the minister can more specifically and practically prepare the pupil for active Christian service.

The Objectives of Christian Education in Leadership Training. The minister as administrator of christian education finds that as "general superintendent", he needs to develop leadership who can carry out the objectives of the supreme over-all goals of the church which is winning people to Christ. With this spirit of evangelism as the prime motive of christian education, the pastor will aim to employ and train only spirit-filled leaders whose

business it is to seek to instruct and lead every pupil under them into a saving knowledge of Christ.

Whether or not there is a christian education director or until the church grows enough to support one, the pastor is still the overseer and "general superintendent" who formulates and sets in motion the specific aims and objectives of the total program of the church and as their spiritual head the people have a right to look to him as their inspiration to reach those goals.

The Objectives of Christian Education in Fellowship. Of all functions of church life the minister occupies a pivotal position in the fellowship life of the church and should furnish him the opportunity to fulfill many of the teachings of conduct and precept of the educational program. Families who pray together, stay together and people who play together, work together. Fellowship of believers should have as it's goal the outreach of christian influence upon the unreached.

G. The Function of Objectives in The Christian Education Program.

Vision and Foresight. Knowing the product or end toward which one works is the most vital phase of doing it. Objectives provide vision and foresight into the process of christian education for both pupils and leaders. What planning can there be without objectives. Behind the planning there must be a goal or objective necessary for the planner. Definite results are the final result of clear objectives.

Standards for Operation. There must be standards which will serve as gauges as placed beside the efforts. An administrator can build properly only in relationship to these standards which serve as blue-prints. Direction and improvement in process can be supplied by the knowledge of what is to be produced. Objectives will determine the choice of materials and the sequence of their use. They govern procedures of activity as various sections of work are completed, and the final evaluation and further procedure will be controlled by the objectives.

H. The Function of Objectives In Economy.

Objectives avoid error and waste. They save in time and energy as well and bring them to a minimum, not only do they result in economy but they avoid harmful results of careless, aimlessness resulting oftentimes in disintegrated personalities. Properly functioning objectives avoid these losses.

I. The Function of Objectives In Industry.

Lack of motivation is a prominent factor in a program in which clearly stated objectives are lacking. Prayers are offered in vague generalities. Energy is expended and diffused in every direction. When years of labor have passed and all results seem to be lost, zest dies away and discouraged workers plod along because of necessity and loyalty to a job. When these prayers are purposeful and objective along with definite working with clearly defined purpose, industry and zeal will prevail as God honors the laborers.

J. The Function of Objectives in Co-operation

A vital growing church depends upon co-operation to grow. Organizations set at random throughout the church without common objective each working at private enterprises, some overlapping in work, going in separate directions often cancel out each others results. Objectives help maintain a proper balance in the work of Christian education in the entire church. Without the co-ordination of the entire church program of Christian education, there can be little co-operation.

K. Summary and Conclusion

Summary. The great objective of Christian education is the new person in Jesus Christ. All materials and methods of Christian education, should be such as God can use as he enters lives of individuals saving them from sin and empowering them by the Holy Spirit. These materials should point individuals to a conversion experience as God wills it. These materials and methods should lead in growth which comes to a surrenderedness to Christ, and also prepare Christians for an effective life of witnessing to this saving knowledge of Jesus Christ.

Conclusion. The objectives in a co-ordinated church wide program of Christian education is to develop a God consciousness, a Christ-like personality in a "new creature" relationship to Him as Savior, and a social consciousness in a relation of love and responsibility to our fellow man. The minister is the spiritual head

of the church and is the logical administrator in promoting these aims and objectives.

CHAPTER IV

GATHERING AND CORRELATING INFORMATION

CHAPTER IV

GATHERING AND CORRELATING RELEVANT INFORMATION

A. Introduction

Textbooks give invaluable information as to the direction a minister and the church should to in planning in Christian Education, but unless they can look upon the local needs of the present day in relation to present day trends, textbook knowledge may be of little value.

B. Use of Statistics and Records in Systematic Planning

Guesswork is the index of poor work. The facts must be known concerning administration. Are changes needed in equipment and materials? Know the facts! Is attendance declining in services of the church? Are the leaders and teachers competent? Is there a fruitage in souls won for Christ? Rough estimations, guess and casual opinions are not enough. Objectives and goals will be made blindly and without purpose. Training and improvement will be inadequate to meet the needs of a working Christian Education program of the church. The minister as administrator must demand the facts as basis for the business of Christian Education.

The administrator recognizes that the subjective is the enemy of the objective. Wishful thinking is usually misled thinking. When the subjective displaces the objective, policy and practice are determined by what is wanted, probabilities or certainties being conveniently over-looked. In business and the professions this is

the way of disaster.¹

The Pastor and Planning. The pastor as chief administrator of the program of Christian education carries the obligation of providing adequate and accurate records. The pastor may express his distaste for the technical demands placed upon him for the keeping of his own records and the responsibility for requesting careful statistics, yet, the direction of responsibility does not change. Laxness in the keeping of current records remains without excuse. The correlation of any program of Christian education will begin with information of present standards. The pastor as administrator must be able to view the entire situation with confidence through records that are correct and up to date. When the pastor is sizing up the local situation he may find that the facts on hand are inadequate or that they even lie. They may be nothing more than calculated guesswork. All the discussion thus far shows the necessity of church records, accurate, complete and up to date. These records are not to be kept by the pastor, except those to do with him personally.

A good test of evaluation for the program of Christian education in the church is found in Gains S. Dobbins book, Building Better Churches.

1. Is the total program of religious education intelligently planned and wisely correlated through:

a. Well-defined and heartily accepted

¹Gains S. Dobbins, Building Better Churches (Nashville: Broadman Press, 1947), p. 145.

- aims?
- b. spirit of teamwork in all departments?
 - c. loyalty of all departments to the church as a whole?
 - d. representation in general church council?
 - e. hearty acceptance of the pastor's full-rounded leadership?
2. Is the teaching-learning procedure made vital and effective by:
- a. interest-finders, check lists etc. for discovering real pupil needs?
 - b. including all areas of life interests and needs?
 - c. encouraging and securing wholehearted pupil participation?
 - d. personal visitation to create and maintain interest and attendance?
 - e. stimulation of lesson study and adequate program preparation?
3. Are teaching and training activities fruitfully related to preaching services by:
- a. co-operation of minister and leaders in planning sermons for definite purposes?
 - b. discussion and evaluation of sermons after they are preached?
 - c. relating sermons to S. S. lessons and B.R.U. topics?
 - d. use of forums, special occasions, discussion groups, testimony, etc.?
 - e. bringing in specialists and qualified speakers from other fields?
4. Is prayer life developed and sustained by
- a. prayer meetings that concentrate attention on prayer?

- b. genuine devotion to the prayer meetings on the part of the church's representative membership?
 - c. by cultivation of private prayer as a part of the teaching, training and preaching program?
 - d. use of a carefully devised prayer calendar?
 - e. emphasis on the actual fruitage of prayer?
5. Are programs, lessons, discussions made truly life-centered by:
- a. intimate knowledge of each individual?
 - b. visits in the homes of all pupils?
 - c. use of such knowledge in preparation of lessons and programs?
 - d. conferences concerning individual needs?
 - e. prayer with and for those who need help?
6. Are teachers and leaders given adequate help through:
- a. regular, well-taught study courses?
 - b. use of best books on their work?
 - c. supervision of classroom experiences?
 - d. conferences concerning problems?
 - e. well-planned and fruitful teachers and officers' meetings?
7. Are teachers and leaders making their procedures vital by:
- a. utilizing wisely the records?
 - b. well-planned class or department programs?
 - c. use of varied methods of teaching?
 - d. use of Bibles in classroom?
 - e. relating lesson materials to pupil's lives?

8. Are results being tested and measured adequately by:
- a. definite and fruitful Bible knowledge?
 - b. numbers won to Christ and to active church membership?
 - c. changed character and conduct?
 - d. effective Christian habits of thought and life?
 - e. amount and quality of Christian service?¹

- - - -

C. Value of Records in Planning

Records are tabulated facts that give information for judging trends, achievements and progress and are used in almost every field of endeavor. Facts reveal present conditions and proclaim the possibilities of future achievement.²

Value of Records. In the hands of intelligent users, records are more than cold facts. A carefully kept record system can serve numerous purposes. Their general purpose is to preserve types of information. They must be rendered usable to be of value. They provide a measurement of success or failure. They can stimulate response to various programs. In planning for promotion of pupils they are invaluable. In providing materials and equipment and in matters of budget they furnish guides for action.

The Place and Need of Records. No man can deny the necessity

¹Ibid., pp. 287-9.

²Emma Noland, The Six Point Record System (Nashville S. S. Convention Press, 1941), p. 12.

of records. Banks, commercial concerns, educational institutions all rely upon the facts of accurate records. In the program of Christian education they furnish information, determine direction and supply incentive. In the book, "The Six Point Record System and It's Use", Emma Noland shows the value of a six point system of records for the Sunday School work, which points out some of the values of records for securing facts.

Records in Planning the Program of Christian Education. To some, records represent life and its experiences interpreted in the light of actions. Records picture people and an account of their actions which have a vital connection with the work of the church and the carrying out of Christ's great commission given to his disciples. They are needed to give information, direction and incentive. In Christian education records picture facts concerning never dying souls as to whom they are, where they live, when they accepted Christ or what their relationship to Christ is at present.

D. Types of Records

The types of records maintained will depend upon size of program. Records which will not be used are needless records. The following is a list of types of records. Probably no Christian education program will use them all.

Permanent Records

1. Roll of members
2. A list of conversions
3. Marriages .

4. Baptisms
5. Funerals

The Office Lists -- Secretary

1. Membership
2. Family lists
3. Reserve lists
4. Non-resident members
5. Former members
6. Constituency roll

Other Records

1. Financial¹

Secretary of the Sunday School

1. Enrollment records.
2. Pupil progress records
3. Absentee records
4. Survey and prospect records
5. Reports

E. How to Gain Knowledge of the Facts

Facts can't be reliable when gained from casual observation or from hear-say. Only those facts gained from systematic, scientific means are reliable. Various of these means are the following written by Gains S. Dobbins.

¹Ibid., p. 28.

1. The Census
2. The Survey Schedule
3. The Validated Questionnaire
4. Experimental Technique
5. Case Study Technique
6. The Statistical Technique
7. The Measurement Technique
8. The Library or Historical Technique¹

The Minister - Responsible for Record-Keeping. The minister's duties in either introducing or maintaining a system of records are imperative. Records should be centralized under a head bookkeeper or in an accounting department and should furnish information about each member. Records should show work accomplished individually as well as organizationally. This is usable information. They can aid in working out a valuable program of Christian education.

F. Applying the Facts

The administrator who is able to take the facts and make them applicable for the life for improvement and enrichment is indeed useful. The minister must know the value and force of facts. Preaching and teaching based on facts take on new power. As a leader he will be accepted with higher esteem when he is acquainted with the facts. There can be no substitution for correct facts along with their proper interpretation.

¹Gaines S. Dobbins, Building Better Churches, pp. 287-289.

The church deals with emotional aspects and the minister's emotional power is a great source of strength. The subjective may tend to supplant the objective in his experiences as administrator, yet he must be able to view situations impersonally and to open his eyes wide to the facts though sometimes hard to face.

G. Summary and Conclusions

Summary. Information and material which are needed to establish a good foundation upon which to build a good Christian Education program, is available through various sources and means. This material is valuable and will aid in working out a successful program. The minister should be acquainted with the facts which will enable him to be a good administrator.

Conclusion. If the pastor will avail himself of this material and information relevant to needs as an administrator and apply it to the local situation, it will be found that his efficiency and effectiveness will increase greatly.

CHAPTER V
PROGRAM OF LEADERSHIP TRAINING

CHAPTER V

PROGRAM OF LEADERSHIP TRAINING

A. Introduction

The Christian Education program is an expanding program in increased numbers of churches in our day. Pastors and lay leaders view public school education, with their great strides in secular learning, and attempt to duplicate program and procedure without preparation, equipment, or trained teachers and leaders. Assumptions, hopes and guesses characterize our attitudes concerning outcomes in Christian Education. Earnest, spiritual and well meaning Christians trust that God will work out the desired results without man putting forth the effort necessary. God does work miracles. When men do their very best possible with God's help, God will answer with even greater fruitage. Public school educators put religious education to shame in regard to knowing of personality traits, aptitudes and interests of the pupil. Many Christian Education workers have closed their eyes to the understanding of the learning process. Knowledge of personality is limited, techniques and means of measurements are often forgotten. Teachers who are Christian are not always prepared to teach a class without further preparation. Concern and love for the child are essential, yet methods and materials that lead in the proper direction in relationship to desired results are the factors which will compliment Godly concern and love for lost individuals.

A Prepared Pastor. The leadership that the minister can give will depend upon his training in this field of Christian Education. Some men may be limited for lack of formal training yet the limitation can be made up by careful study in Christian Education program. Opportunities for continued study are offered through schools of religion, summer leadership and laboratory school and in the volume of literature available, also much can be gained as he works with his own Christian Education department.

A Responsible Pastor. Paragraph 1180 of "The Discipline" of the Evangelical United Brethren Church concerning the pastors duties in Christian Education gives support to the premise that the pastor is chief administrator of Christian Education in the local church.

The director of Christian Education of the local church shall be the minister; in case the minister cannot serve as director, a director shall be elected annually, upon Council of Administration.¹

The obligation the pastor has in the proper distribution of time, to the program of Christian Education, is indeed great. He will need to participate by extensive contacts with this program. He must know that the greater knowledge and skill in the field will increase his accomplishment for the time he spends. Thus it becomes a matter necessity for the pastor to be prepared, for how can a pastor with only limited knowledge in Christian Education

¹The Discipline of the Evangelical United Brethren Church (Dayton: The Otterbein Press, 1951) p. 276.

to that which the program requires of him.

B. Kinds of Knowledge Needed

1. Knowledge of the task -- Know origin and purpose of organization.
2. Knowledge of the people -- Should know just what information whould be obtained and what should be given.
3. Knowledge of the Word -- How to use the Word to lead a soul to Christ.

C. Recruiting Leaders

General Qualities Essential to Leadership. Leadership material can be found in a wide variety of personalities and abilities. It is the job of the minister to suit the person to the job and to find a job suitable for every trained and willing leader in his church. A variety of skills and abilities are needed.

There are qualities of leadership essential to success which must be found in one who would qualify for leadership. There are five areas of classification in considering the future leader.

As for Christian experience and character, the demands of Christ are greater than demands placed upon any other secular leader of our day. No man can become a Christian leader unless he has had a personal experience with Jesus Christ who has changed his life, and whom he now serves as Lord and Master.

Knowledge and Skill. Knowledge is essential to salvation

as well as to the leading of others into Salvation. One cannot become a Christian without a certain amount of knowledge.

Knowledge and skills go together in any competent worker. Knowledge alone is not enough. Good workmanship results when knowledge finds its correlative in specialized ability.¹

Paul's formula in II Timothy 2:16 is excellent: Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.

Skills can cover a multitude of abilities such as in music, organizational ability, in knowing how to organize, how to play and how to speak and even how to pray. Knowledge goes hand in hand with skills although some naturally endowed young people try to "bluff" their way to success on the power of personality alone. This not only is unscriptural but foolish. The skill most needed by "workmen" who need not be ashamed is that he "might rightly divide the word of Truth".

Devotion and Loyalty. Devotion and loyalty always have an object or a cause. There can be no effective Christian leadership without devotion. How devoted to Christ in this candidate for leadership? can be asked.

A man is loyal only when he has a cause to be loyal. To be truly loyal is to be so in love with the cause that the self-will is surrendered to it. The minister should know that effective leadership without a measure of genuine loyalty to Christ is impossible.

¹Gaines S. Dobbins, Building Better Churches (Nashville: Broadman Press, 1947, p. 250.

Willingness and Zeal. Leaders who give their time unwillingly are no leaders at all. There have been many willing leaders as Solomon, David and Joshua which all testify of their willingness in offering to God and doing His service who also testify that God was gracious in reward for the labors of a willing and an upright heart. Sound understanding of a task and un-tiring enthusiasm are objects that make for great leadership.

Ability to Inspire Others to Follow.

Specific Qualities.

1. high moral and Christian character
 2. knowledge of the Bible
 3. love of child
 4. skill and imagination
 5. dependability
 6. prayerfulness
 7. ability to inspire others to follow
- D. Selecting and Training Key Workers

Giving Guidance Organizationally. The many contacts the pastor will have will immediately provide ways to expand his influence as he works with organizations and their officials. Leaders will look to the pastor, because of his position, for his attitudes and policies. Educational bodies in the church need the pastor as head of the Board of Christian Education for direction and planning of their various curricula in relation to the entire

co-ordinated program of Christian Education.

Training Key Workers. The continued growth of the leadership education program will depend upon the administration. In selecting and training workers it is wise to be aware of items such as the workers outlook, their religious backgrounds and their attitudes concerning the church and its needs.

1. Select the best leaders that the budget will permit and give them plenty of time to prepare.
2. Help them to get ready by: interpreting carefully the job to be done, the aims of the school, the needs you hope to meet, and the sort of help the churches want.
3. Schedule faculty meetings in advance, during the school and after, for evaluation and future planning.
4. Send some key persons, who have capacity for creative teaching, to summer schools and conferences, with the idea of giving them wider service as they develop.
5. Plan a coaching conference for the instructors of leadership courses. Local public-school teachers and others may help them to prepare. Perhaps a field worker can be brought in to coach the faculty.¹

Private Consultation and Training Sessions. Beyond the class training the minister sometimes finds it necessary to have periodic consultations with persons taking responsibilities such as the Sunday School superintendent, treasurer, or the home visitation secretary for further training.

¹Price H. Gwynn, Leadership Education in the Local Church (Philadelphia, The Westminster Press, 1952), p. 87.

The minister will inevitably find himself entering into some form of personal counseling with members of the staff. He is the pastor of the people; he is the spiritual guide; he is the major interpreter of religion. Individual workers will be in need of various kinds of help, and the minister should stand ready to give it. The extent to which he will be willing and able to give guidance of a more technically educational nature will depend upon his willingness to devote time to it and his ability to be of help to workers in their problems of leadership. Certainly a large field of service lies open to any minister who is capable and willing to give it.¹

The resources the minister may share with the board are those arising from his own knowledge and experience, but also from the rich variety of informing material now available with reference to Christian education, such as books, magazines, pamphlets, curriculums, and program guides. The minister should constantly be alert to bring reports, observations, problems, program suggestions to the board out of his wide and varied contacts. He should of course be present at all meetings.²

This may be an informal, "on the job training" program but very productive. One learns fastest when learning in order to teach.

Training in advance those with aptitudes for leadership is important if one is to build a future for the church.

McKibben again points out,

One significant element in the strategy of the church is to place more clearly and consistently before young people the opportunity for "avocational" service to the church.

¹Frank M. McKibben, Guiding Workers in Christian Education (New York: The Abingdon-Cokesbury Press, 1953), p. 30.

²Ibid., p. 28.

Too many young people come through the years of nurture they receive from the church without considering seriously their obligation to serve others as they have been ministered to. It is true that youth in later adolescence have always constituted one of the most fertile recruiting groups for church-school workers. In a registered twenty-four persons, mostly young people, for two weeks of training with all expenses paid. "We believe", said the pastor, who came with them, "that this is one of the best investments we can make in the future leadership of our church."¹

Reserve Leadership. Gwynn suggests that "each local church should strive for a leadership at least two deep" and cites a letter from the minister of Christian Education, Fourth Presbyterian Church, Chicago, Illinois:

'We started a new classification of teachers this fall, which we call associate teachers. Associate teachers are assigned to a class that has a regular full-time teacher. They are subject to the same requirements as our regular staff in the way of attendance at departmental meetings and parent-teacher meetings, and reading books from our church library. . . They have a minimum attendance requirement of two out of four Sundays. This enables them to observe the work of a competent teacher and to correlate the theoretical knowledge which they get from our training courses, with the practical know-how of actual class sessions. The plan was started this fall, and we now have associate teachers for approximately forty percent of our classes. We hope eventually to have associates for all classes in all departments.'²

¹Ibid., p. 118.

²Price H. Gwynn, Leadership Education in the Local Church (Philadelphia: The Westminster Press, 1952), p. 75.

Smaller churches often struggle to find sufficient numbers of Christian personnel who are not already loaded with numerous other duties.

Training Aims.

- a. See that workers meetings are carried on,
 1. to arouse interest
 2. to receive reports
 3. to make departmental plans
 4. to pray for workers
 5. to provide spiritual fellowship among workers.
 6. to talk over specific problems
 7. to plan Sunday sessions
 8. to introduce special features
 9. to study to improve teaching
 10. to set objectives

A Proposed Plan for Training. Leadership for service in the local church could be among the existing Sunday School teachers, young people and lay leaders and officers of the church. This calls for careful planning and should be the responsibility of a committee of leadership education with the minister cooperating. Gwynn has outlined the pre-requisites of success as follows:

1. Thorough long-time planning.
2. Good teaching which meets the real needs of persons, both for their own enrichment and in their particular tasks.
3. Effective promotion, not only of the

project but of the larger purpose, so that there will be transfer from the school to the particular churches.

4. High morale; good fellowship and joyful participation.
5. A deep spiritual purpose and devotional tone which makes the teaching-learning experience minister to the religious life of the students.
6. Proper recognition of attainment; public awarding of course cards and fitting recognition in the local church of the workers' efforts to improve their contribution.
7. Adequate follow-up - - - many a teacher has been discouraged when the inspiration and new ideas he received in leadership enterprises found no way of expression or recognition back in his own church.
8. Opportunities for continued help to those with a newly awakened sense of need.¹

D. Conclusions

The growth and progress of a church will often depend upon its leaders and workers. The pastor's responsibility is great for Leadership Training will never solve all the problems although in many cases great strides have been made through such classes. The pastor should depend upon the guidance and power of the Holy Spirit in this all important task.

¹Ibid., p. 85.

CHAPTER VI

PROBLEMS AND PRINCIPLES OF CURRICULUM

CHAPTER VI

PROBLEMS AND PRINCIPLES OF CURRICULUM

A. Introduction

Unlike many countries of the world the United States of America provides free public education to all its youth, but along with the free education comes the principle of the separation of Church and State in pursuance of the principle of freedom of conscience so precious to those of evangelical Christian faith.

Principle of Separation of Church and State.

The declaration of the First Amendment to the Constitution left the way clear and free for the untrammelled exercise of the right of independent faith and judgement, and for the erection, without hindrance from State or national authorities, of Christian schools and colleges, and the organization of religious educational groups. The absolute separation of church and state is a policy that is completely in harmony with the democratic ideal. It implies however, the secularization of education in public schools, and in all state controlled institutions. At the same time it lays a heavy responsibility upon the Christian church to provide Christian education for its youth, if they are to enjoy the benefits of Christian training and culture, side by side with the excellent advantage of the public school system. In making this provision, the educator is hampered by no paralyzing restrictions, for arbitrary authority is allowed to interfere in the choice of the subject matter to be taught, in the method of teaching texts followed, or in the formation and exe-

cution of adequate curricula.¹

The Bible Centered Approach. To attain this goal it is the writers opinion that all Christian education should be Christ and Bible centered, unlike another school of thought who center the authority for truth in personal experience and who stress an experience centered approach using the Bible as resource material to illustrate. Although this more liberal approach has had some good points to be recognized and absorbed, the very aim and objective of Christian education would be lost if the Christ the very Son of God were not central both in a life related approach and in the study of the whole Bible.

Dr. Murch states:

It will be recalled, from our consideration of the history of religious education, how vital a factor God's Word was from the very beginning. At first, God spoke directly to the pupil. Then He deposited His revealed Word to the pupil. Then He deposited His revealed Word with patriarchs and prophets, who in turn conveyed it to the pupil. Gradually this deposit of truth was recorded in the Book of the law, then in the Old Testament canon. We now possess the full and final Bible, along with the valuable experiences of Spirit-guided men who applied God's will to life. The Bible, therefore, must have not only a central place in the curriculum of Christian education, but it must control and modify all the remainder of curriculum.²

He quotes Bishop Wm. F. Anderson as follows:

¹Austin K. DeBlois and Donald R. Gorham, Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 244.

²James DeForest Murch, Christian Education and the Local Church (Cincinnati: The Standard Publishing Company, 1943), p. 152.

'The Bible is the begetter of life; the uprotter of sin; the revealer of God; the guide of history; the fashioner of law; the friend of science; the comfort in sorrow; the foe to superstition; the textbook of ethics; the star of death's night; the light of the intellect; the enemy of oppression; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness; the escape from temptation; the forerunner of civilization; the character of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart-life; the steadier in the day of power; the embodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature; the molder of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings.¹

The Definition of Curriculum. The word "curriculum" is a term which means an educational program. The dictionary defines curriculum as a "course, specifically a fixed course of study in a university, college, or school, as, the curriculum of arts; or medical curriculum. It is the sum of lesson materials to be taught, or the sum total of those educational influences that enter into the direction and formation of Christian character in Christian Education. In viewing the definition of Christian Education curriculum as a course or race, taken from the Latin word curro, which means run, it would not be the study or the subject matter to be studied but it would be the process of living the Christian life in such a way that one may find God's reality in Christ and grow in His grace and knowledge.

¹Ibid., pp. 152-153.

A practice of the Christian education curriculum is a combination of church associated experiences and materials which together set forth a concept of Christian activity and conduct which are the fruitage of conversion and growth of Christian experience. A more practical definition is given by Heim when he states,

A curriculum is a series of activities through which a learner is guided by leaders to that desirable sorts of change take place in his living and greater abundance of life results.¹

The Necessity of a Satisfactory Curriculum. The necessity of a well planned curriculum depends upon its aims and purposes. The gospel centered evangelical churches aim at bringing the lost into a saving knowledge of Christ and therefore finds the whole church program "shot through" with the dynamic of evangelism. However, much of the curriculum of the past, though Bible centered was only aimed at the accumulation of formal knowledge about the Bible with little or no thought of methods or objectives in the presenting the material. It is important to the minister as administrator to plan the curriculum of his Christian education program to fit the aims for the spiritual growth of his people in all organizations.

The writer regards the fundamental view of the doctrinal side of Christian Education, still in application of knowledge, the methods may be "progressive" and yet be fundamental. They should be up-to-date

¹Austin K. DeBlois and Donald R. Gorham Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 248.

and modern. Gorham says and rightly so, that,

the chief question for the educator today is not, "How much accumulated learning can I build into a curriculum of Christian teaching?" but rather "How can I plan a curriculum that shall adequately prepare the pupil to realize to the full, the possibilities of his life, and to become completely competent personality?" Not the formal task but the creative experience is the determining factor in the end to construct a satisfactory present-day curriculum in all fields of educational endeavor.¹

B. Problems

The Limited Study Time. The problem of curriculum is one of finding the right courses of study for the small time allotted the Christian educator for training those under him. How can he translate into active Christian living the Bible teaching and total worship experiences of the church family in the few short hours of the week that he has them? So much should be done for people that are often reluctant to have much done for them. Needs vary as do personalities and situations thus it behooves the minister as administrator of Christian Education to study his people well, the situation and spiritual status, and the time allowed him to accomplish his purpose.

Curriculum and the Denominational Program. In many churches it can hardly be called curriculum in the sense that it constitutes a sys-

¹Austin K. DeBlois and Donald R. Gorham Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 248.

tem of studies and activities. Some denominations have been served by curriculum committees for many years. One committee will serve the Sunday School for the entire denomination with "uniform lessons", "Group Graded Series" and "Close Graded Series", and yet there is little or no understanding between these curriculum making bodies and the local church. All material is to be used by all churches. Other committees provide curriculum for young people's societies and other committees for Missionary societies. However, in recent years there has been an attempt even in graded materials to make them adaptable to the pupil.

In the past the bulk of the material for the curriculum program has been chosen and prepared in a systematic way, and then the pupil has been obliged to conform to the prepared material. In recent years, however, the needs of the pupil have been first considered, and the material has been suited to the pupil rather than the pupil to the material. The difference between these two methods is significant and profound.

Bearing in mind the principles that have just been enunciated, it is necessary that we should apply their sanctions in the selection of curriculum material.

We should ask at least three questions: First, does this material stimulate life, and does it tend to vitalize experience? Second, is the material definitely helpful in the building of individual lives toward the high purposes involved in Christian educational objectives? Third, is the material itself vital and does it incarnate the spirit of life?¹

Even though Gorham advocates the experience centered approach, these principles can be applied to the Bible centered approach.

¹Ibid., pp. 261-262.

A Problem in Relating Precepts to Practice. The aim of the curriculum should be the establishment of a norm of practical Christian living, between the status quo of ideals and conduct of people in their every day life and the doctrines and moral standard of the Church and in the interpretation of Christianity today. The problem in some very evangelical churches is that evangelistic young people will memorize the church's doctrines and rules for moral conduct, but the custom and practices prevailing among them fall far below the formal standards of the church. How to bring formal doctrines into a state of reality in the experience of the individual and creating a culture in which the fruits of the Spirit can ripen, is the aim in the setting up of the curriculum. This curriculum sets a course of study which relates the Bible and its standards to modern problems of living, thus creating a norm of Christian living.

Organizational Hindrances. The problem of correlating all functions of the church is discussed at length under administration, however, as a problem of curriculum let us consider it in the words of Dr. Murch:

The efficiency of the expressional work of the church school waits upon a proper correlation of the organized life of the church. We have, at present, no unity or cooperation among our various functions and organizations. The Sunday school operates as an independent unit. The expressional training of its pupils, in their personal, spiritual lives, depends upon prayer meetings and worship service, yet it rarely encourages its pupils to attend such services, which the church already maintains. It has be-

come an open secret that more than fifty per cent of the Sunday school goes home before the morning worship service and less than ten per cent are ever seen in the midweek prayer meeting. In some schools we behold the spectacle of a worship service being conducted in direct competition with the regular worship service of the church and expressional training groups of young people's classes running counter to the Christian Endeavor Societies. This problem will be discussed more at length in another chapter on organization, but it is introduced here to show the necessity for unified effort and unanimous cooperation in this important task. When this is accomplished it will be possible to give proper direction to expressional activity. Such direction should include the grading and co-ordinating of the more formal projects, though avoiding any tendency to set limits to expression. In fact, it should keep clear in the minds of both teacher and pupil the consciousness that religious activity is going on constantly in all life and through its hours.¹

This just upholds the principle that the minister should be administrator of the total church program of christian education.

Further statements of problems will be found under point "D" in "Building a Satisfactory Curriculum."

C. Defining the Aim of the Curriculum

Establishing a Christian Culture. Winning the whole family for Christ in each generation, in time, should give rise to a Christian Culture and as in every age, its righteousness exalteth the nation. Addison Leitch in his article entitled, The Primary Task of the Church,

¹James DeForest Murch, Christian Education and the Local Church (Cincinnati: The Standard Publishing Company, 1943), pp. 163-4

in the periodical "Christianity Today" points out,

Saved men should also have an impact on culture. Great periods of the history of the church have meant great art and architecture, great music, new laws, educational institutions, in short, a new way of life. Whether we will or not a dominant religion will create a new way of life; the question is which religion? Will it be Secularism? or materialism? or the dialectic of communism? the Christianity of the Puritans poured into American life what Van Wych Brooks was led to call 'The Flowering of New England'. The iron core of colonialism is still felt by way of the children of the covenanters, beggars, and Huguenats, and the end is not yet. How we dress, our manner of speech, the pictures we like, the television programs we allow, the places we spend our leisure and how we spend it there; all these are expressions of the reality of what is supposed to happen first and happen truly, a man's commitment to Christ. He is a "new creature" and "behold all things become new."¹

A different culture has always been the necessary corollary of essential Christianity. We should expect Christianity to make a difference in all life around us; the leaven leavens the whole loaf. We see this thing taking place on the foreign mission field; can we understand our total mission here at home?² Here Mr. Leitch sets forth the principle of the Christian norm growing out of the principle: what we do we do because of what we believe. The curriculum of Christian Education should help to make this possible.

The Heart of the Gospel at the Heart of the Curriculum. More

¹Addison Leitch, "The Primary Task of the Church", Christianity Today, January, 1957, p. 8.

²Ibid.

specifically let us consider the aim of the modern curriculum.

The curriculum of the church must be rooted in the heart of the gospel. Jesus proclaimed this news of salvation but he also explained and demonstrated its power. As witnesses of this grace we are also required and privileged by God to introduce the whole gospel to those around us. It is necessary to share this gospel in word and deed.

Proclamation and service go hand in hand.

A proper curriculum must primarily seek to acquaint the pupil with God's will. This is only one authentic source -- God's Word. It will be recalled, from our consideration of the history of religious education, how vital a factor God's word was from the very beginning. At first, God spoke directly to the pupil. Then He deposited His revealed Word with patriarchs and prophets, who in turn conveyed it to the pupil. Gradually this deposit of truth was recorded in the Book of the law, then in the Old Testament canon. Following a similar deposit of God's Word through Christ and the apostles we have the New Testament canon. We now possess the full and final revelation of God's will in what we call the Bible, along with the valuable experiences of Spirit-guided men who applied God's will to life. The Bible, therefore, must have not only a central place in the curriculum of Christian education, but it must control and modify all the remainder of curriculum.¹

Dr. Murch, in agreement with the evangelical biblical views sets forth the necessity of using the whole Bible in the curriculum.

The Composite Book. If the Bible is to be made an effective tool, we must realize that it is not one book, but sixty-six books. The first apparent division is the Old Testament and New Testament. The thirty-nine books of the Old Testament naturally fall into such divisions as Law, History,

¹Op. cit., pp. 151, 152.

Devotion and Prophecy. The twenty-seven books of the New Testament likewise consist of Biography, History, Letters to Christians and Prophecy.

A closer examination reveals different eras or dispensations of God's dealing with man. While all the revelation has a definite unity, showing the unchangeable and eternal will of God for man, definite chronological portions of it are clearly differentiated one from another. Thus we have the Patriarchal era, the Hebrew era and the Christian era. Other minor divisions may be discerned by the careful student. Since we live in the Christian era, and are definitely under the authority of Christ, our study of the Bible must be centered here. The person and teaching of Jesus Christ must guide us in our use of the whole Book.¹

A Comprehensive Book. The material in the Bible is comprehensive and easily applicable. We find in it an abundance of biographical material, historical and devotional material. It is a sourcebook for the best literature philosophy, sociology and law.

The Experience Centered Approach. In contradistinction to this view Gorham writes:

We often speak of the Bible as the revelation of the will of God. It is rather a revelation of the life of God. It reveals His living knowledge and wisdom, His supreme life energies, and the eternal life values that inhere in His nature and manifest themselves in His deeds. Above all it has revealed His infinite life in the life of His Son, our Saviour, Jesus Christ.

Professor Georgia Harkness of Elmira College has said that 'teaching of the Bible is, and probably will continue to be, the major element in religious education.'²

¹James DeForest Murch Christian Education and the Local Church (Cincinnati: The Standard Publishing Company, 1943), pp. 153-4.

²A. K. DeBlois and D. R. Gorham Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 262.

This shows the two aims of the two schools of thought in Christian education and is important in the motives employed in planning the curriculum. The Bible centered approach is proving even today to produce the fastest growing Sunday schools in America.

To Develop the Whole Personality. It is essential in the aim of the curriculum to reach each individual in its final application. No set procedure or certain course of study will affect two people alike. The biblical truth may remain absolute but how they are adapted to the individual need still remains mobile and relative. It is therefore the aim of the Christian educator, and especially the minister who is the spiritual leader of his people to seek to develop the whole of the many sided personalities in his parish.

Gorham substantiates this when he states:

The first determining aim, then, for the Christian educator, who has already come into fellowship with God, and whose motives in all of his work are Christ-governed, is to bring about in "the growing persons" under his care, a realization of God through personal experience; and further than this, to foster the relation of fellowship with Him.¹

A Practical Aim of the Curriculum. The local church needs a defining of the aim of the curriculum. This theory as suggested by the board may be modified many times in practice but it will be valuable if it is helping the church toward an organized program that

¹Ibid., pp. 110-111.

meets the need of the hour. Some principles which most church leaders agree upon and which will give guidance to the board of Christian Education are found in the following paragraph.

D. The Principles of the Christian Education Curriculum.

Curriculum experts that present available systems of curriculum, leave much to be desired. The ideal is yet to be produced. The following principles must be found in the ideal.

1. Curriculum should be Christ centered in that the highest experiences of life are those that are cultivated and controlled by the Spirit of Christ Jesus.
2. Curriculum Should be Biblical. The Bible is the chief textbook of the church.
3. The Curriculum Must be Evangelistic. In all contacts, first place must be given to the purpose of making Jesus known as friend and Savior. The pastor as administrator of the local church has a tremendous task required of him in being ever awake to the need of an Evangelistic curriculum. By the help and grace of God he can direct the church in a properly balanced, and God honoring curriculum that will bear much fruit in the harvest of souls.
4. Curriculum Should be Pupil Centered. It should aim to direct the activity of the pupil. It should seek to develop personality in its fulness; spiritual, physical, intellectual and social.
5. It Should be Unified. Instead of several curriculums pro-

viding instruction and expression, unrelated and sometimes in disagreement, one general plan should operate for the whole church. This general plan may use various materials supplied from various sources, but it will move with singleness of purpose.

6. It Should be Comprehensive. It should be comprehensive where instruction is needed, including all subjects. It should supply material necessary for special groups and organizations. It should seek to train future leadership in the service of the church and the Kingdom of God. The instruction should be consistent with the deep convictions of the church and call forth into service the workers and leaders. General areas of curriculum may be listed as follows: doctrine, Christian living, worship, missions, music and leadership training. The church needs to be responsible for a systematic study of biblical materials, and must offer training in the technique of sound biblical usage and interpretation. It should also help pupils understand how the gospel has been interpreted and applied through the centuries and in the present day, so they may build on tested Christian experience.

7. It Should Involve Expressional Activities. Not only are expressional activities involved but also impressional instruction.

8. The Curriculum Should be Missionary.

9. The Curriculum Should be Graded.

This list of principles was taken from various sources such as Chambers, Murch and Gorham. All have been changed to fit the writers interpretation.

A Realistic Attitude Necessary in Viewing Results. Christian Education has failed if the quality of Christian behavior does not improve. We learn by doing. Opportunities for Christian behavior expand as we grow.

E. Building A Satisfactory Curriculum.

Various meanings of the term "program". The program or curriculum must be build in the light of the objectives. This program must lend itself to the achievement of these objectives.

This curriculum will not have reference merely to a prescribed course of study for a group or organization within the church, nor will it include every experience which comes into the life of the church. Curriculum must include all activities which produce the kind of experiences needed to transform the life into that which God intended that life to be. These activities must all be included in curriculum or program.

How May We Get Better Curricula? Curriculum must represent the total life and interests of the church. The church will determine that which is important to its total life. The Christian Education of a given church should represent that church's culture. Yet more than this, Christian education needs to evaluate critically and improve where improvement is necessary, not merely to reflect the status quo. Thus the educational process will reflect not only the highest values but will point out new values.

With the conception that Christian education is the function of the church and not the function of separate agencies, it will make possible a curriculum process that will include the whole church. Though curriculum requires educational specialists, yet co-ordination in various fields of church life are necessary for intregation of the entire program of Christian Education. Various commissions will provide contributions in making curriculum so that their special interests may all be included in proper measure.

F. Steps in Building the Program

Specific objectives determined. This section has been dealt with in brief in Chapter III, Motives and Objectives. Not only must the various societies and organizations be viewed to determine objectives but the present needs of the individuals in every Christian education related group. A survey must cover not only the individual but the entire church, the home, the community, the nation and the whole world. Upon the discovery of specific needs the objectives will be determined.

Present Program Evaluated. The effectiveness of the present program must be discovered. If lasting spiritual results are being produced and important needs are being met in various areas of the Christian Education program. There may be no reason for change. When the ineffective areas of education are discovered, improvement is imperative. However, if a separate curriculum is followed by every organization without co-ordination of all organizations together and

each go there own way, sometimes overlapping and sometimes omitting whole areas of life; then improvement and syncranization must take place.

Suggestions Gathered and Reviewed. Each church receives material from boards and agencies of the denomination as to programs and materials available. Other suggestions for building a curriculum for Christian Education in the local church, can be obtained from denominational headquarters. These as well as local suggestions can be reviewed and discussed as to their desirability.

Leadership Available -- Determined. The success or failure of a program can often be determined by its leaders. What could be as tragic and demoralizing as to enter into a new program with well chosen and defined objectives, only to find a lack of leader to carry out the plans.

Equipment and Finances Considered. This practical element will often determine the extent to which a program can be carried. The present facilities and equipment may be only a fraction of that necessary for the proposed program. If finances are not available the planning may have to be geared to the present facilities.

Time Available Determined. A program or curriculum could be planned to such great extent that not even half could be executed for lack of time. Approximately two and a half hours per week is available for an individual in guiding them toward the objectives determined in

Christian Education. Every minute available must be guarded. This time for the entire program of Christian Education for an individual is not sufficient. The home must assume the basic program in Christian training and only as there is co-operation between church and home can a whole-life experience in Christian Education be complete. This phase of study would constitute a whole new area for further research of great value.

Grouping and Grading. Physical equipment and enrollment put limits on grouping and grading. The goal of every church should be to have the closest possible grading the facilities permit.

Building and Establishing the Program. The most essential thing in the entire program is putting the program into effect. At times caution must be kept in the presenting and the execution of the program. Sometimes trial periods are necessary for approval by leaders and directors. Presenting the curriculum may require personal consultation and instruction or the curriculum will be presented organizationally in such a manner as to gain immediate approval.

Selection and Organization of Materials. From what has been said it is evident that the curriculum includes all the subject matter of education and that organization of this material is necessary. In the church it is the task of the leadership to pick out and organize the material to be used. If life were simple it would not be necessary to organize a separate school and set up a formal curriculum. The condi-

tions in life furnish motives for learning and understanding. We must be supplied with the means of acquiring the information in order that we may meet the conditions and be able to withstand the obstacles that confront us. Instruction is woven into every experience naturally, but as children of God we must grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Therefore, we need training and guidance to run this course as a victor to gain the prize. In Christian Education as well as in the entire program of the local church it is required that this path or course be well defined in order that a clear goal be aimed at and reached.

Systematic Evaluation of Program. Sufficient time must be given to analization of the success or failure. The program may never be complete, nor will there come a time when evaluation of the program will be ended. Records must be cited, objectives must again be placed in view. The great objective must be kept in mind. Have men and women accepted Christ and have boys and girls found forgiveness of sins? Have lives been surrendered to Christ? These are tests and evaluations which must be foremost in endeavor.

Elements essential in the Christian Education Curriculum. In contemplating the elements essential to the Christian education curriculum it is of interest to notice the similarities and the dissimilarities of various authors. Those advocating the pupil, or experience centered approach of Christian education leave out evangelis as an ele-

ment and mentions service, and those advocating the Christ centered ap-
include evangelism and leave out service.

It is the writers view that evangelism is essential but is an
underlying spirit of all of the other four which all of the following
authors mention. DeBlois and Gorham, and Heim and Hoiland, list
study or instruction, worship, fellowship, and service as the four es-
sential elements of the Christian education curriculum.

Heim puts it,

undertaken in units which develop as a program
unified in itself and integrated with the total
program of the congregation.¹

Gorham says that,

The instructive worship, service and recreation
elements should alike be vibrant with the spirit of
an awakened zeal. In every school that is organ-
with such a principle the worship abounds with
praise, thanksgiving and hearty adoration, stress-
ing the attitudes of hope and joy and lofty pur-
pose. So instruction, dealing in genuine life
experiences, is direct, acute, awakening, guiding
the pupils in independent thinking, and issuing
in positive solutions and intelligent results?

The service element in such an organized curric-
ulum will follow naturally from the worship and
instruction features. It will carry the life ex-
perience into conduct, into successful project
enterprises, and into the development of altru-
istic acts of helpfulness. All such ministry is
invigorating and through its emphasis of the
value of experience attitudes tends toward the

¹Ralph D. Heim, Leading a Sunday Church School, p. 171.

²A. K. DeBlois and D. R. Gorham, Christian Religious Education,
p. 274.

formation of character.

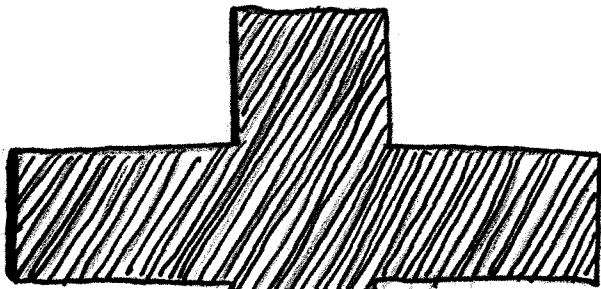
The recreative element is coming to be recognized, more and more fully, as essential in any curriculum program. It goes almost without saying that every normal recreation is healthful, enlivening and radiant with the spirit of good-fellowship.¹

Unlike these two authors, Dr. Murch has an entirely different attitude which is thoroughly evangelical. Let us compare his motive-principles with those just quoted. In his chapter on the Purpose of Christian Education he says:

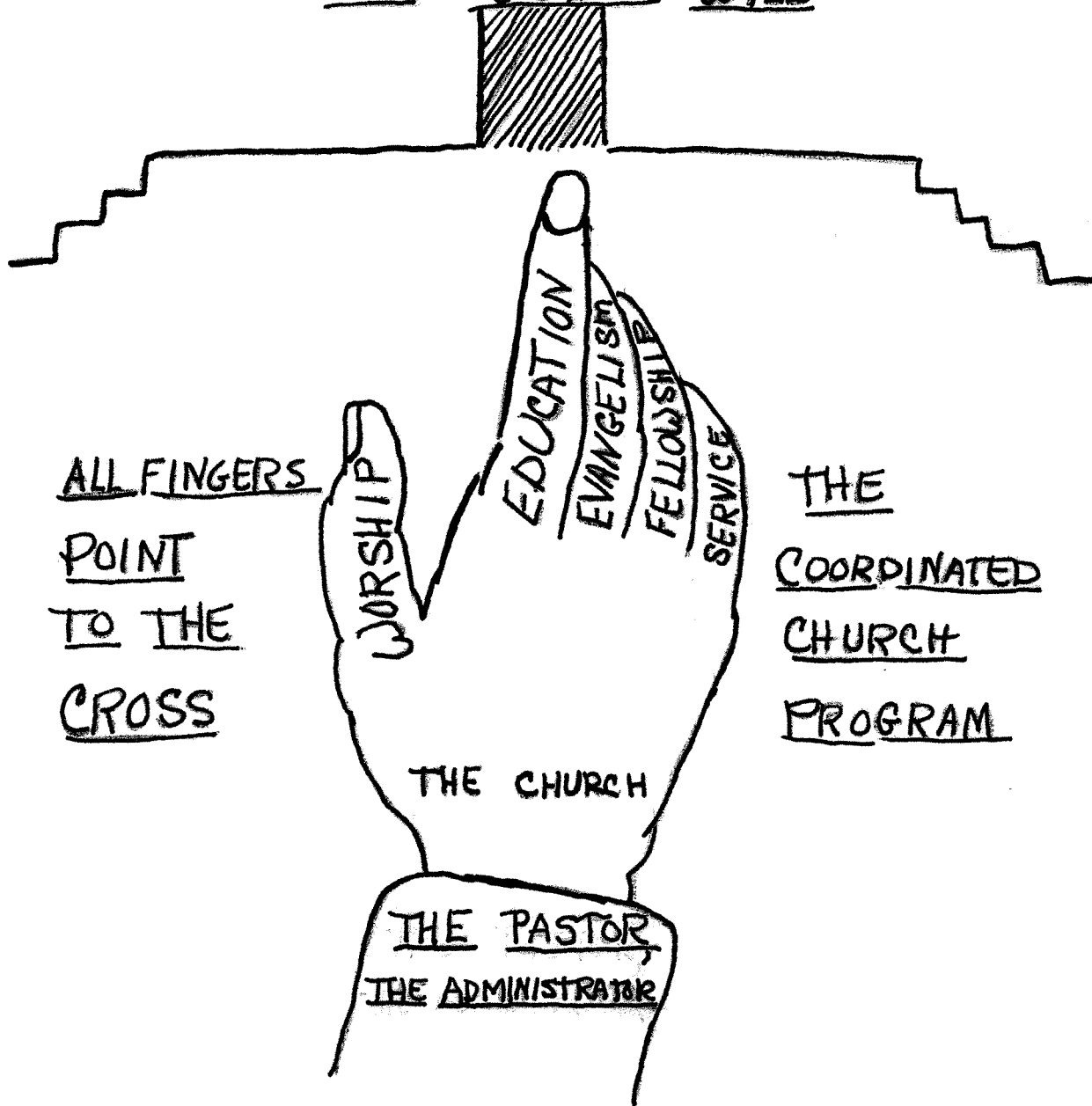
When Christ gave His "marching orders" to His church He made it clear that its purpose was to be identical with His. He said to His followers, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to do all things whatsoever I have commanded you'. This was just another way of telling them to win men and fit them to live in harmony with the divine will. Almost immediately great numbers went out to proclaim Christ's gospel. Everywhere they went they won men to Him and taught them to be like Him in life and works. The apostolic church recognized four functions as inherently essential to the accomplishment of this purpose. They are summarized in Acts 2:41, 42; 'They then that received his word were baptized: and there were added unto them in that day about three thousand souls (this was Evangelism). And they continued stedfastly in the apostles' teaching (this was Education) and fellowship (this was Fellowship), in the breaking and the prayers (this was Worship).' Each of these four - Evangelism, Education, Fellowship and Worship - is necessary and useful function of the church only as it adds in the accomplishment of the purpose which Christ appointed.

Thus it is clearly seen that the educational function of the church has for its sublime object fitting men to live in perfect harmony with

¹Ibid., p. 274.



THE MEANS BY WHICH THE CHURCH
SEEKS TO BRING MEN INTO HARMONY
WITH GOD'S WILL



The Social in The Gospel. Service is another word for the "Social Gospel" so often mistaken by zealous evangelicals as the "liberal" way, not realizing that it was a vital part of the progress of the early Protestants. It may be cited by Mary Alice Tenney in her "Blue-print for a Christian World" speaking of the early Methodists,

They had always before the Eyes the Commandment of Jesus Christ, of loving one another, so often repeated by him, and particularly the night before he suffered, making this the distinguishing Character by which all men were to know that they were his Disciples.' Therefore many acting upon this principle, reduced themselves to voluntary poverty by their gifts to the poor. The Christians had ushered in a new age by depending upon 'the Grace of Jesus' to change, first, the motives and then the conduct.'¹

This concept should be re-evaluated in evangelical circles today, for regardless of the many zealous gestures to "defend the faith" the social aspect of divine love in showing love to Christ through service to others is of utmost importance. And unless it is motivated by true Christian love the church becomes just another service club. Read I Cor. 13:3 - -

And though I give my body to be burned, and have not love, it profiteth me nothing.²

So the five "fingers" on the hand of the Church namely, evangelism, education, worship, fellowship and service are the essential in Christian education. The hand is the practical organizational side of

¹Mary Alice Tenney, Blueprint for a Christian World (Winona Lake, Indiana: Light and Life Press, 1953), p. 190.

²The Holy Bible. I Cor. 13:3.

18. ———, The True Functions of the Sunday School. Nashville: Convention Press, 1951.
19. Foster, Virgil E., How A Small Church Can Have Good Christian Education. New York: Harper and Brothers Publishers, 1956.
20. Gwynn, Price H., Leadership Education in the Local Church. Philadelphia: The Westminster Press, 1952.
21. Harner, Nevin C., The Education Work of the Church. New York: Abingdon-Cokesbury Press, 1939.
22. Heim, Ralph D., Leading A Sunday Church School. Philadelphia: The Muhlenberg Press, 1950.
23. Hoiland, Richard, Planning Christian Education in the Local Church. Philadelphia: The Judson Press, 1949.
24. Lindhorst, Frank A., The Minister Teaches Religion. New York: Abingdon Press, 1945.
25. Lotz, Phillip Henry, Orientation in Religious Education. New York: Abingdon-Cokesbury Press, 1950.
26. McCraw, Mildred C., The Extension Department. Nashville, Broadman Press, 1952.
27. McKibben, Frank M., Guiding Workers in Christian Education. New York: Abingdon Cokesbury Press, 1952.
28. Murch, James DeForest, Christian Education and the Local Church. Cincinnati: The Standard Publishing Co., 1943.
29. Noland, Emma, The Six Point Record System and Its Use. Nashville: Convention Press, 1952.
30. Stout, John Elbert, Organization and Administration of Religious Education. New York: The Abingdon Press, 1922.
31. Tenney, Mary Alice, Blueprint for a Christian World. Winona Lake, Indiana: Light and Life Press, 1953.
32. Vieth, Paul H., The Church and Christian Education. St. Louis: The Bethany Press, 1946.
33. Waldrup, Earl, Using Visual Aids in a Church. Nashville: Broadman Press, 1949.

PERIODICALS

Murch, James DeForest, The United Evangelical Action. September 15,
1956.



