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A Study of the Relation of Buildings and Equipment to the Teaching Process in the Children's Division

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A STUDY OF THE RELATION OF BUILDINGS AND EQUIPMENT TO THE TEACHING PROCESS IN THE CHILDREN'S DIVISION

by

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CHAPTER I

INTRODUCTION

The Sunday school has come a long way in its comparatively short history. It has come a long way both in philosophy and housing. Because it is an organism of living persons, it has grown, developed, expanded, changed. With the passing of the years, there has been growing a greater reverence for the unfolding personality of the learning person. As a consequence, the pupil has come more and more to the forefront. Less attempt is being made to impose arbitrary teaching procedures as well as the content of a fixed curriculum upon the learner. A greater effort is being made to find out what actually affects and captures the interests and changes the attitudes and the life of the person who is being exposed to religious teaching. This constant search for and emphasis upon the importance and sacredness of human personality, has led educators to ask humbly, "What sort of building, what teaching methods best serve in shaping Christian personality at each and every stage of development?"

Most congregations and many pastors build a new church only once in a lifetime. They have little opportunity to become proficient through practice at what oftentimes proves to be a baffling, pitfall-beset experience. Congregations and pastors need not learn through mistakes when they invest so heavily in their church and Christian education unit. It is hoped that this study will be of particular interest and usefulness to leaders of churches contemplating building as this attempt is made to show the correlation of good buildings and proper

equipment in the teaching process to the children's division.

A. THE PROBLEM

The purpose of this study was (1) to show the need of good buildings in the teaching process; (2) to show the need of proper equipment in the teaching process; (3) to consider Gregory's,[1] "Law of the Teaching Process," and establish the relationship between adequate buildings and fruitful teaching; and, (4) to offer recommendations based on the findings of this study.

Justification for the study. With a view to meeting the space requirements, a conference of architects, Christian education leaders and church building secretaries convened in Chicago in October of 1954. Out of this three-day conference, certain recommended standards related to the new requirements of Christian education were set forth.

These findings emphasized the importance of larger numbers of pupils per room, a closer grading of pupils to permit gearing the teaching process as closely as possible to the needs of each age group, a greater variety of learning experiences with active participation of pupils and teachers, and a consequent greater freedom of movement within the classroom.

In this setting, all activities such as Bible study, worship, memorization, music, dramatic expression and handwork for each age

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[1]John Milton Gregory, The Seven Laws of Teaching (Grand Rapids: Book Co., 1955), p. 74.

group are carried on in one room of ample area assigned to that group. The classroom procedures are to be under the direction of a leader and such assistants as are needed to give intimate guidance and encouragement to the pupils. Under this arrangement, the teacher does not dominate the learning situation, but guides it. Teaching is much less formal but is designed through a variety of purposeful activities to bring out the abilities of the individual. Likewise it seeks to create a spirit of co-operation and respect for others.

The acceptance of these new concepts calls for significant changes in planning and equipping the Christian educational facilities of the modern church. Such learning experiences as these cannot be made available in a small, cell-like classroom measuring some eight by ten feet. More space per pupil is required, a greater variety of furnishings and equipment is essential.

This study was made to enlarge upon this recent, unique trend in planning and equipping the Christian educational facilities of the modern church building. This is written largely for those churches which find their center of Christian education in the Sunday church school, or what is more commonly known as the Sunday school.

B. OBJECTIVES

The objectives of this study have been: (1) to determine what type of building will best suit the demands of the Teaching Process in the children's division. Along with determining the type of building, such other important factors in building, as location, early planning and the architectural plan will be analyzed. Then an attempt

will be made to establish an ideal location in the building for the children's division. After establishing the location, the rooms for the children's division will be discussed, observing such important details as space, floors, light, color, heating, ventilation, furnishings and storage space; (2) to determine the proper use of equipment to the teaching process. The need for suitable equipment will be set forth along with a discussion on how to select and obtain adequate equipment for learning and worshipping in the children's division. A study of selection and proper use of audio-visual equipment in the children's division will be made; (3) to determine the right choice of equipment for each age group in the children's division and to compile a list of such equipment for each age group; and, (4) to summarize and offer conclusions on the findings of this study.

C. LIMITATIONS

Gregory's[1] "Law of the Teaching Process" first appeared nearly a half century ago, but the recent trend of many educators towards rediscovering the statements of these laws and applying them to Christian education methods is very recent. In fact, so recently has this trend come that the gathering of adequate material for this thesis has been difficult and this scarcity of material has placed a limitation on this study.

Not until recently has there been a widespread turn toward teaching under the interpretation of these laws, so church school

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[1] Ibid., p. 73.

buildings are still under the departmental type plan, or the Akron plan. The writer has been unable to locate a church school building plan that has included the arrangement necessary for the teaching process and has been limited in his study to this extent.

This new field in Christian education naturally opens many more fields. Financing, actual construction, remodeling of old units to meet this new plan, and many other studies could be made along with this subject. However, this writer has chosen to limit the study to the building and equipment needed in the teaching process in the children's division.

D. DEFINITION OF TERMS

Children's Division, as referred to in this study, is the division of administration and grading of the Sunday school which includes children from birth to eleven years of age. Normal life is commonly divided into three cycles: childhood (birth to eleven years); adolescence (twelve to twenty-four years); and, adulthood (twenty-five years to the end of life).

Crib babies is the name given to infants from birth to one year of age.

Toddlers is the name given to the class of two-year olds.

Nursery is the class of children three years old.

Kindergarten is the name given to the class of children who are four and five years old. This term is used synonymously with Beginners.

Primary class is the name given to the group of children aged six to eight, or those in grades four to six in public school.

Junior class is the name given to the group of children aged nine to eleven, or those in grades four to six in public school.

Christian education unit is the building or housing used for Christian education.

Diorama is the visualizing of a Bible scene through construction of a similar model scene from paper, plaster of paris, etc.

Equipment is the term used throughout the thesis as meaning the articles or supplies necessary for teaching.

E. ORGANIZATION OF REMAINDER OF THESIS

In the second chapter, Gregory's Law of the Teaching Process is presented with some of his own comments. The great value of this law has been so often and so strongly stated as to demand no further proof. No great writer on education has failed to consider it in some form or another.[2] It is for this reason that we are using Gregory's Law as he has originally stated it.

The third chapter is devoted to organizing, planning and constructing educational units in giving the setting of the teaching process. It will be an attempt to show that the teaching process requires a type of unit rather than the building requiring a type

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[2] Ibid., p. 75.

of teaching.

Chapter four is devoted to an appraisal of the use of equipment in the teaching process. It also includes a list of equipment for each age group in the children's division.

In chapter five, an approach to each age-group is made, making suggestions to each age-group.

Chapter six includes the summary and the conclusions derived from this study.

CHAPTER II

THE TEACHING PROCESS

The Law of Teaching, according to Gregory, is to "Excite and direct the self-activities of the pupil, and as a rule tell him nothing that he can learn himself."[1]

Gregory realizes that the second clause in this law is negatively stated, but he feels that it is of sufficient importance to justify its position in the formulation of the law.

He said:

> There are cases in which it may be necessary to disregard this caution in order to save time, or in the case of a very weak or discouraged pupil, or sometimes when intense interest has been aroused and there is a keen demand for information that the teacher can give quickly and effectively, but its violation is almost always a loss which should be compensated by a definite gain.[2]

Affirmatively this caution would read: "Make your pupil a discoverer of truth--make him find out for himself."[3]

A. PHILOSOPHY OF THE LAW

It is necessary at this point to study the operations of the mind in order to get the true philosophy of the law.

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[1]John Milton Gregory, The Seven Laws of Teaching (Grand Rapids: Book Co., 1955), p. 74.

[2]Ibid., p. 75.

[3]Ibid.

Gregory acknowledges that we can learn without a teacher when he says:

> Children learn hundreds of facts before they ever see a school, sometimes with the aid of parents or others, often by their own unaided efforts. In the greater part of our acquisitions we are self-taught, and it is quite generally conceded that that knowledge is most permanent and best which is dug out by unaided research. Everything, at the outset, must be learned by the discoverer without an instructor, since no instructor knows it. If, then, we can learn without being taught, it follows that the true function of the teacher is to create the most favorable conditions for self-learning. Essentially the acquisition of knowledge must be brought about by the same methods, whether with or without a teacher.[1]

With this assumption established we might ask, "What, then, is the use of schools, and what is the necessity for a teacher?"

Gregory gives a plain answer to this pertinent question:

> Knowledge in its natural state lies scattered and confused; it is connected, to be sure, in great systems, but these connections are laws and relations unknown to the beginner, and they are to be learned by man only through ages of observation and careful study. The school selects for its curriculum what it regards as the most useful of the experiences of the race, organizes these, and offers them to the pupils along with its facilities for learning. It offers to these pupils leisure and quiet for study, and through its books and other materials of education the results of other pupil's labors, which may serve as charts of the territories to be explored, and as beaten paths through the fields of knowledge.[2]

True teaching, according to this, is that which prompts pupils to gain knowledge and not that which gives it.

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[1] Ibid., p. 76.

[2] Ibid., pp. 76-77.

One might say that he teaches best who teaches least; or that he teaches best whose pupils learn most without being taught directly.[1]

Gregory warns that "we should bear in mind that in these epigramatic statements two meanings of the word "teaching" are involved,--one, simply telling, the other creating the conditions of real learning."[2]

Gregory goes on to say that the teacher should know the subjects to be studied well enough to enable him to properly direct the efforts of the pupil, to save him from a waste of time and strength, and from needless difficulties. However, no aid of school or teacher is able to change the operations of the mind, or take from the pupil his need of knowing for himself.[3]

> The eye must do its own seeing, the ear its own hearing, and the mind its own thinking, however much may be done to furnish objects of sight, sounds for the ear, and stimuli for the intelligence. The innate capacities of the child produce the growth of body or mind.[4]

"If childhood is educated according to the measure of its powers," said Saint Augustine, "they will continually grow and increase; while if forced beyond their strength, they decrease instead of increasing."[5]

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[1] Ibid.

[2] Ibid.

[3] Ibid., pp. 77-78.

[4] Ibid.

[5] Ibid., [Gregory quotes Augustine], p. 78.

Gregory asserts:

> The sooner the teacher abandons the notion that he can make his pupils intelligent by hard work upon their passive receptivity, the sooner he will become a good teacher and obtain the art, as Socrates said, of assisting the mind to shape and put forth its own conceptions. It was to his skill in this that the great Athenian owed his power and greatness among his own contemporaries, and it was this that gave him his place as one of the foremost of the great teachers of mankind. It is the 'forcing process' in teaching which separates parrot-like and perfunctory learning from knowing. A boy, having expressed surprise at the shape of the earth when he was shown a globe, was asked: 'Did you not learn that in school?' He replied: 'Yes, I learned it, but I never knew it.'"[1]

Gregory claims that his law derives its significance from the two great aims of education: to acquire knowledge and ideals, and to develop abilities and skills. Unless the pupil knows for himself, his knowledge will be knowledge in name only. The effort required in the act of thus learning and knowing may do much to increase the capacity to learn. He likens the pupil who is taught without doing any studying for himself to one who is fed without being given any exercise: "He will lose both his appetite and his strength."[2]

Gregory believes that a stimulus is required to put the self-activities or mental powers in action. They do not set themselves at work without some motive. They also vary according to age.

> In early life external stimuli are stronger, and in riper years the internal excitants are the ones to which we respond more readily. To the

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[1] Ibid.

[2] Ibid.

> young child the objects of sense--bright colors, live animals, and things in motion--are most attractive and exciting. Later in life, the inner facts of thought and feeling are more engaging. The child's mental life has in it an excess of sensation; the mental life of the adult has more reflection.[1]

Regardless of the stimulus, the processes of comparison are mainly the same. As Gregory said:

> There is the comparison of the new with the old, the alternating analysis and synthesis of parts, wholes, classes, causes, and effects; the action of memory and imagination, the use of judgment and reason, and the effects upon thought of tastes and prejudices as they have been concerned with the previous knowledge and experience of the learner. If thinking does not take place, the teacher has applied the stimuli in vain. He perhaps will wonder that his pupils do not understand, and will very likely consider them stupid and incompetent, or at least lazy. Unfortunately the stupidity is sometimes on the other side, and it sins against this law of teaching in assuming that the teacher can make the pupil learn by dint of vigorous telling, or teaching as he calls it, whereas true teaching only brings to bear on the pupil's mind certain natural stimuli or excitants. If some of these fail, he must find others, and not rest until he attains the desired result and sees the activity of the child at work upon the lesson.[2]

Comenius, a Moravian clergyman, whose efforts to reform school practices have given him an enduring place in the history of education, said, over two hundred years ago, "Most teachers sow plants instead of seeds; instead of proceeding from the simplest principles they introduce the pupil at once into a chaos of books and miscellaneous studies."[3]

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[1] Ibid., pp. 79-80.

[2] Ibid.

[3] Johann Amos Comenius, [Gregory quotes Comenius] , p. 81.

There is quite an obvious difference between the pupil who works and the one who works only when he is compelled to work. Gregory, in likening one to a free agent and the other to a machine, enlarges on this when he says:

> The former is attracted by his work, and, prompted by his interest, he works on until he meets some overwhelming difficulty or reaches the end of his task. The latter moves only when he is urged. He sees what is shown him, he hears what he is told, advances when his teacher leads, and stops just where and when the teacher stops. The one moves by his own activities, and the other by borrowed impulse. The former is a mountain stream fed by living springs, the latter a ditch filled from a pump worked by another's hand.[1]

B. KNOWLEDGE NECESSARY TO THOUGHT

Gregory believes that the mind is limited in its action to the realm of what it has acquired in knowledge. If a person knows nothing, he is unable to think, for he has nothing to think about. The mind necessarily works upon the material in its possession when it compares, imagines, judges and reasons, and when it applies knowledge to plan, criticizes, and executes one's own thoughts. "Hence the power of any object or fact as a mental stimulus depends in each case upon the number of related objects or facts which the individual already knows."[2]

Gregory illustrates this by saying:

> A botanist will be aroused to the keenest interest by the discovery of a heretofore unknown plant, but will perhaps care little or nothing for

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[1] Ibid., pp. 81-82.

[2] Ibid.

> a new stone or a new star. The physician eagerly studies new diseases, the lawyer recent decisions, the farmer new crops, and the mechanic new machines.[1]

Thinking grows and is deepened with the increase of knowledge. Gregory illustrates this by saying:

> The infant knows little, and his interest is brief and slight; the man knows many things, and his interests are deeper, wider, and more persistent.
>
> . . . . . .
>
> The student of mathematics who has worked long and diligently in his field never finds it dry or tiresome; the wisest student of the Bible finds in its pages the greatest delight.[2]

The mind can be aroused through two chief springs of interest. They are the love of knowledge for its own sake, that is, its cultural value, and the desire for knowledge to be used as a tool in solving problems or obtaining other knowledge. In the first one is the satisfaction of the inherent curiosity which desires to know the true nature and causes of the phenomena around us. As Gregory points out, this is the intellectual appetite to which the various forms of knowledge appeal, and which makes reading and studying so attractive. They afford avenues by which the mind can be reached by the skillfull teacher.[3]

Gregory believes that the desire for mental activity varies in character and intensity. Each person has his particular field of activity. Some are more interested in nature and the sciences of observation and experiment; while others love mathematics and delight in its problems; still others prefer languages and literature, and

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[1] Ibid.

[2] Ibid., pp. 82-83.

[3] Ibid., pp. 83-84.

others history and its related subjects. These special preferences grow by being fostered. From these innate tastes have come the great masteries and achievements in arts, literature, and science. In each pupil lies the germ of these powers; it just awaits the art of the teacher to water the germs and set the spring in motion.[1]

E. W. Praetorius in his tract, "Seasons of the Soul," emphasizes this point that no two persons are alike, even in the same period of life. "God made no two persons exactly alike, and it is not to be expected, nor is it necessary or desirable, that any two should react exactly alike."[2]

Along with the respect for knowledge because of its value as a tool, Gregory goes on to mention that this includes the desire for education as a means of livelihood or as a source of better social standing; "the felt or anticipated need of some special skill or ability as an artist, lawyer, writer, or some other brain worker; as well as study for the purpose of winning rewards or avoiding punishments."[3]

He enlarges on this by inferring that this indirect desire for learning does not increase with attainment unless it ripens into the true love of knowledge. Its strength will depend upon the magnitude of the need which impels the study. Studies will leave off after completion if they are just imposed upon the student. Rewards and

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[1] Ibid.

[2] E. W. Praetorius, "Seasons of the Soul," excerpt from a tract (Dayton: Otterbein Press, n.d.)

[3] Ibid., pp. 84-85.

punishments used in school to encourage studying have this force and nothing more. There will be no further work by the student, because there was no love for the studies cultivated in the student. The spirit that pervades in schools where this system is taught and so managed is a direct witness against it. However, if the true uses of knowledge are constantly pointed out to the pupil, the time will come when a respect for knowledge will become a real love of knowledge for its own sake.[1]

C. KNOWLEDGE AND THE FEELINGS

Gregory recognizes and gives place to the fact that thought and feeling are inseparable. The discussion up to this time has taken it for granted. Gregory says:

> To think without feeling would be thinking with a total indifference to the object of thought, which would be absurd; and to feel without thinking would be almost impossible.[2]

With this established, Gregory goes on to show the moral side of all the important action of the intellect. As the objects of thought are objects of desire or dislike, they are therefore objects of choice and where there is choice there enters in the moral side. He then states:

> The love of knowledge for itself or for its uses is in reality moral, as it implies moral affections and purposes of good or evil. All motives of study have a moral character

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[1] Ibid.

[2] Ibid., p. 86.

> or connection, in their early steps; hence no education or teaching can be absolutely divorced from morals. The affections come to school with the intellect.[1]

Gregory goes one step further in saying that, "This moral consciousness finds its fuller sphere in the recognized domain of duty--the higher realm of the affections and the other moral qualities."[2] Stronger incentives to study and a clearer understanding come from these moral qualities. The teacher, if he wishes to achieve the greatest measure of success, should constantly address the moral nature and stimulate moral sentiments.[3]

Gregory attempts to prove this by saying that moral teaching was Pestalozzi's strong point, as well as all of the great teachers. A teacher should build up motives such as--love of country, love of one's fellows, aspirations for a noble and useful life, love for truth and other motives to which appeal should be made.[4]

D. THE SELF-ACTIVE MIND

In introducing us to this section, Gregory points out that, "only when the mental powers work freely and in their own way can the product be sure or permanent."[5] It is impossible to know exactly what is in any mind, or how it performs, except as that mind inade-

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Ibid., pp. 86-87.

[5] Ibid., p. 87.

quately reveals it by words or acts, or as we conceive it by reflecting upon our own conscious experiences.

> Just as the digestive organs must do their own work, masticating and digesting whatever food they receive, selecting, secreting, assimilating, and so building bone, muscle, nerve and all the various tissues and organs of the body, so, too, in the last resort, the mind must perform its function, without external aid, building, as it can, concepts, faith, purposes, and all forms of intelligence and character.[1]

Gregory emphasizes the mind's autocracy, not to belittle the work of the teacher, but only to show more clearly the law of the teaching process. The teacher's mission is that of a guide into the various fields of study.[2]

"The cautionary clause of our law which forbids giving too much help to pupils will be needless," says Gregory, "to the teacher who clearly sees his proper work."[3]

The Law of the Teacher, "The teacher must know that which he would teach," fits into the Law of the Teaching Process as well. For the teacher who does not have a full and accurate knowledge of that which he would teach cannot hope to guide the self-active efforts of the pupil. As is the case in every rule there is an exception to the rule that the pupil should be told nothing that he can discover for himself. As Gregory puts it:

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[1] Ibid., p. 88.

[2] Ibid.

[3] Ibid.

> There are some occasions when the teacher may, for a few moments, become a lecturer and, from his own more extensive experience, give his pupils broader, richer, and clearer views of the field of their work. But in such cases he must take care not to substitute mere telling for true teaching, and thus encourage passive listening where he needs to call for earnest work.[1]

Gregory gives strong emphasis to the use of questions in teaching. He holds it to be nature's method and it is, according to him, "the whole of teaching."[2] Every question though is not in the interrogative form. As he states it:

> The strongest and clearest affirmation may have all the effect of the interrogation, if the mind so receives it. An explanation may be so given as to receive new questions while it answers old ones.
>
> The explanation that settles everything and ends all questions, usually ends all thinking also. After a truth is clearly understood, or a fact or principle established, there still remain its consequences, applications, and uses. Each fact and truth thoroughly studied leads to other facts which renew the questioning and demand fresh investigation. The alert and scientific mind is one that never ceases to ask questions and seeks answers. The scientific mind is the spirit of tireless inquiry and research.[3]

Thus a child's education begins as soon as he begins to ask questions. The lecture plan cannot be fully used until the habit of raising questions has been fully developed.

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[1] Ibid., p. 89.

[2] Ibid., p. 90.

[3] Ibid.

E. RULES FOR TEACHERS

Gregory has listed fourteen practical rules for teachers which are most important and certainly bear recording in this thesis if we are to move this law from the theoretical into the practical. They are:

> (1) Adapt lessons and assignments to the ages and attainments of the pupils. Very young children will be interested more in whatever appeals to the senses, and especially in activities; the more mature will be attracted to reasoning and to reflective problems.
>
> (2) Select lessons which relate to the environment and needs of the pupils.
>
> (3) Consider carefully the subject and the lesson to be taught, and find its point of contact with the lives of your pupils.
>
> (4) Excite the pupil's interest in the lesson when it is assigned, by some question or by some statement which will awaken inquiry. Hint that something worth knowing is to be found out if the lesson is thoroughly studied, and then be sure later to ask for the truth to be discovered.
>
> (5) Place yourself frequently in the position of a pupil among your pupils, and join in the search for some fact or principle.
>
> (6) Repress your impatience which cannot wait for the pupil to explain himself, and which tends to take his words out of his mouth. He will resent it, and will feel that he could have answered had you given him time.
>
> (7) In all class exercises aim to excite constantly fresh interest and activity. Start questions for the pupils to investigate out of class. The lesson that does not culminate in fresh questions ends wrong.
>
> (8) Observe each pupil to see that his mind is not wandering so as to forbid its activities being bent to the lesson in hand.
>
> (9) Count it your chief duty to awaken the minds of your pupils, and do not rest until each child shows his mental activity by asking questions.
>
> (10) Repress the desire to tell all you know or think upon the lesson or subject; if you tell something by way of illustration or explanation, let it start a fresh question.

(11) Give the pupil time to think, after you are sure that his mind is actively at work, and encourage him to ask questions when puzzled.

(12) Do not answer too promptly the questions asked, but restate them, to give them greater force and breadth, and often answer with new questions to secure deeper thought.

(13) Teach pupils to ask What? Why? and How?--the nature, cause, and method of every fact or principle taught them; also Where? By Whom? and What of it?--the place, time, actors, and consequences of events.

(14) Recitations should not exhaust a subject, but leave additional work to stimulate the thought and the efforts of the pupils.[1]

F. VIOLATIONS AND MISTAKES

There are also violations and mistakes made in regard to every law. Many a teacher by neglecting these rules kills all interest in his class, and wonders how he did it. Gregory lists these three violations and mistakes:

(1) The chief and almost constant violation of this law of teaching is the attempt to force lessons by simply telling. 'I have told you ten times, and yet you don't know!' exclaims a teacher of this sort, who is unable to remember that knowing comes by thinking, not by being told.

(2) It is another mistake to complain of memory for not keeping what it never held. If facts or principles are to be remembered, the attention must be concentrated upon them at the time, and there must be a conscious effort to remember.

(3) A third violation of the law comes from the haste with which teachers require prompt and rapid recitations in the very words of the book; and, if a question is asked in class, to refuse the pupil's time to think. If the pupil hesitates and stops for lack of thought, or in

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[1] Ibid., pp. 91-93.

> apparent lack of memory, the fault lies in yesterday's teaching which shows its fruit today; but if it comes from the slowness of the pupil's thinking, or from the real difficulty of the subject, then time should be given for additional thought; and, if the recitation period will not permit it, let the answer hold over until the next time.[1]

Gregory goes on to charge that:

> It is to this hurried and unthinking lesson-saying that we owe the superficial and impractical character of so much of our teaching. Instead of learning thoroughly the material of our lessons, we endeavor to learn them only so as to recite them promptly. If faults of this character are prevalent in our day schools, how much more serious are they in the Sunday schools? If the lessons of the Sunday schools are to carry over into the lives of the pupils by purifying and exalting their thoughts and making them wise in the religious beliefs taught them, the instruction must not be mere telling, but must be accompanied by the better methods used in the regular schools.[2]

Gregory concludes that if this law is properly followed, the results of teaching will be far different. The classroom will be transformed into a busy laboratory. "The pupils become thinkers--discoverers."[3] Great truths will be mastered and applied to life. New fields of knowledge will be opened, and the teacher will be leading instead of driving. "Their reconnaisance becomes a conquest. Skill and power grow with their exercise. Through this process, the students find out what their minds are for, and become students of life."[4]

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[1] Ibid., pp. 93-94.

[2] Ibid., pp. 94-95.

[3] Ibid., p. 95.

[4] Ibid.

G. ADAPTATION TO THE CHILDREN'S DIVISION

The Law of the Teaching Process which was reviewed is, of course, applicable to all age groups. However, let us now apply it specifically to children aging from birth to twelve years old, or that age group which is commonly designated in Christian education as the children's division.

E. W. Praetorius[1] has made an analysis of the three cycles of normal life: childhood, adolescence, and adulthood in which he sets forth the three or four periods or stages of growth that obtain in each cycle of life. He presents characteristics and needs found in each of these periods. Then he suggests how the Sunday school may attempt to meet the needs of its pupils in each period of life and in each stage of their development.

His study devotes itself entirely to normal life, in which category most pupils are apt to be found. He does not attempt to deal with abnormal or subnormal life.

From the study, Praetorius has compiled an interesting chart entitled, "Recognizing God's Divisions." The chart proceeds upon the basis that "the needs of the pupil are basic and must determine the policy and program of a school and dictate the laws that are to govern the life of the school."[2]

The chart brings out certain observations that are vital to our

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[1]Praetorius, op. cit.

[2]Ibid., p. 3.

thinking in contributing to our philosophy in establishing the Law of the Teaching Process.

Childhood, according to Praetorius, is a period of physical, mental, and spiritual growth. It is a period of absorption, impression, subjection, imitation, receptivity, trustfulness, and sincerity. In the sensory--they love to receive; in the motor type--they love to do.

In this chart, Rev. Praetorius has a section entitled, "The Sunday School Recognizing God's Divisions," in which he suggests methods of teaching to meet the needs of the pupil. In the suggestions he made, it was noticeable how he kept in mind the fact already set forth that "children like to do."

For the Cradle Roll, the chart suggested object lesson instruction for those old enough to attend the Sunday school. The period prior to this was not covered other than giving suggestions for dealing with the parents.

For the Beginners, the chart recommended stories, pictures, objects and handwork, dramatization and worship through song, prayer, offerings and Bible verses.

Recommendations for the Primary age were stories, pictures, handwork, and dramatization. Worship in song, prayer, Bible drills, and giving were also listed as suggestions.

Hero stories, handwork and use of the Bible, memorizing Scriptures and hymns, experience and training in worship, systematic giving, and social activities are suggested for the Junior age.

H. SUMMARY

By way of summary we can say that the law of the teaching process is a law of function.

The actual work of the teacher consists of the awakening and setting in action the mind of the pupil, and the arousing of his self-activities.

Knowledge cannot be passed from one mind to another like objects from one receptacle to another, but must in every case be recognized and rethought, and relived by the pupil.

All explanation and exposition are useless except as they serve to excite and direct the pupil in his own thinking.

If the pupil himself does not think, there are no results of the teaching.

The period from birth to twelve years of age is a time of absorption, impression, subjection, invitation, receptivity, trustfulness, sincerity and a time when children love "to do."

Teaching methods should be geared so as to make full use of the desire to learn by doing.

Therefore, the building and equipment used in the teaching process are of extreme importance if the pupil is to have an adequate environment and proper facilities with which to learn.

CHAPTER THREE

SETTING OF THE TEACHING PROCESS

A. INTRODUCTION

Buildings used in church school work are too often in very unfavorable contrast when compared to the rooms provided in the public schools of the average community.[1]

In a great many cases practically the entire physical structure used by the Sunday school must be rebuilt, if the church can hope to measure up to its responsibility to the community.[2]

Buildings play a huge part in the teaching process. For without a pleasant and functional environment, the pupil will be distracted from the lesson no matter how skillful the teacher may be in promoting the teaching process.

Lois E. LeBar, in her book, Children in the Bible School, says in effect, that a person's inner spiritual condition is more important than external factors, yet physical surroundings either help or hinder spiritual teaching. The child is more keenly susceptible to external environment than is the adult.[3]

> A dark, drab Sunday school room does not teach him that God is a God of truth and beauty, a God of joy and gladness.

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[1]The Interdenominational Bureau of Architecture, Building and Equipment for Christian Education (New York: 1941), p. 6.

[2]Ibid.

[3]Lois E. LeBar, Children in the Bible School (Westwood New Jersey: Fleming H. Revell Co., 1952), p. 44.

. . . . . .

> He does not learn reverence in a confined, cluttered place, or thankfulness in an oppressive, dismal room. The little child is extremely sensitive and impressionable. He will catch the attitude toward the house of God which the teachers and the physical surroundings set for him. Therefore, every room where God's Word is taught speaks a message; it should say, 'Worship the Lord in the beauty of holiness.' 'In his temple everything saith, Glory.'[1]

Elbert M. Conover, an architectural consultant in the field of Christian education, writes:

> Environment has a great deal to do with the effectiveness of the teacher. One experienced children's worker insists that often the effect and influence of the room more powerfully affects the religious life of a child than the content of the lesson. Pleasant rooms, properly furnished, create an harmonious atmosphere which inspires both the leader and the group.[2]

B. THE NEED FOR NEW BUILDINGS

The number one problem confronting most protestant churches today is the problem of where to put the children. Each year more babies are born in this country than in any previous.[3] These vital statistics are not classified by religious affiliation, but it does not appear that protestantism is lagging behind the other groups as

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[1] Ibid.

[2] Elbert M. Conover, The Church School and Parish House Building (Chicago: International Council of Religious Education Press, 1949), p. 5.

[3] John R. Scotford, "More Room for More Children," Protestant Church Administration and Equipment, Winter 1954-55, p. 40.

far as the baby crop is concerned. This is bound to spell congestion for most Sunday schools.[1]

There have been periods of time before this when Sunday schools have been crowded. They were in this condition for a brief period after the first World War and for a longer one at the beginning of the century. The children were jammed in and it was hoped they would learn something. This same process cannot be duplicated today. During the long years of scanty attendance, the nature of our Sunday schools changed. From mass assemblies they have been transformed into graded groups of worshipping, learning children. They accomplish more than in the noisy, crowded days of old, but this requires more room and more quiet.

There are three ways in which the present situation can be met.

The first way to meet it is to make the most of the situation by improvising the existing facilities to meet the present needs. It depends upon the building as to how much adjustment needs to be made if things are to be satisfactory. Divided sessions might also be held to accomodate the crowds.

A second answer to our crowded schools is to add more space. This can be done more economically and effectively than is commonly thought.

John R. Scotford believes:

> The present need is for babies in cribs, and for two-, three-, four-, and five-year-olds. Rare is the existing church which has attractive

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[1] Ibid.

> facilities for these ages. When such quarters are provided, they are almost always used during the week for private nursery schools and kindergartens, thus rendering a much appreciated service to the community.[1]

These rooms should be of a different sort than of those we have at the present time. According to Scotford they should be light, bright rooms with relatively low ceilings and with direct access from the outside. There should be no steps to climb; these rooms should be on the ground.[2]

There is just one drawback to this proposal of adding on rooms and that is that it requires plenty of land. If more land cannot be had and the Sunday school has outgrown its present quarters, the school should seriously consider moving. This is the third way the crowded situation can be met.

C. THE CHURCH AND CHURCH SCHOOL BUILDING BOOM

Church building construction is a necessary part of this picture and it is very significant that it continues to boom.[3]

For 1954, the Commerce Department estimated 500 million dollars worth of church building. The figure, based on building permits, actually turned out to be 585 million dollars and does not include

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[1] Ibid.

[2] Ibid.

[3] See Appendix A.

the millions of dollars spent for improvements on existing buildings, nor the replacement of furnishings (such as pews, lighting, and chancel arrangements) constantly going on in churches.[1]

For 1955, the Commerce and Labor Departments predicted a volume of 675 million dollars.[2]

More than 145 million dollars was to be spend by Southern Baptist churches for building during the year 1955. Total value of all church property in the Southern Baptist Convention is now over one billion dollars. This represents an increase of 142 million dollars during the past year—the largest single increase in any one year's time. The church building debt is only 11 per cent of this total value.[3]

W. A. Harrell, secretary of the Church Architecture Department, Baptist Sunday School Board, Nashville, Tennessee, declares that:

> Judging from the number of churches requesting assistance in building programs, there is yet much building to be done. This is also indicated in the establishment of new churches, new mission churches and the expansion of existing churches.[4]

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[1]Harry Atkinson, "The Church Building Boom is only Beginning," Protestant Church Administration and Equipment, Spring 1955, p. 7.

[2]Ibid.

[3]"Church Notes," Protestant Church Administration and Equipment, Fall 1955, p. 38.

[4]Ibid., ["Church Notes" quotes W. A. Harrell].

During the first quarter of 1955, new building starts amounted to 215 million dollars--32 per cent ahead of the figure for the same period of 1954.[1]

Every denomination shares in the record. Meeting at Atlantic City, the middle-sized American Baptist Convention, for example, with six thousand churches and one million six hundred members reported a building boom in their church unequaled since pioneer days. At least half of their churches are carrying on building campaigns, and 6 million 500 thousand dollars of an 8 million dollar "Churches for New Frontiers" building aid fund already raised. Educational facilities figure largely in these or any other statistics.[2]

In the Fall of 1955, the Departments of Commerce and Labor officially predicted that new church construction would set an all-time record of 750 million dollars for 1955.[3]

July's total (a record to that date) was 66 million dollars--topping the previous high (June) by 4 million dollars, and topping July, 1954, by 14 million dollars.[4]

It is estimated that in 1965 the United States will have 70 thousand new churches and that they will cost 6 billion dollars. In

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[1]"Perspectives," Protestant Church Administration and Equipment, Summer 1955, p. 7.

[2]Ibid.

[3]"Perspectives," Protestant Church Administration and Equipment, Fall 1955, p. 40.

[4]Ibid.

addition, some twelve thousand five hundred other church buildings--mostly religious education facilities--will be constructed.[1]

To turn the clock back again to 1955, Dr. Alewyn L. Roberts, general director of Christian education for the National Council of Churches, told the Twenty-third International Sunday School Convention that Sunday schools must right now recruit twelve thousand new teachers and add four hundred thousand classes every week, just to keep pace with the population growth in the United States and Canada. Sunday school enrollment is up 122 per cent since 1906, but still only 37 per cent of the children, 24 per cent of the youth, and 14 per cent of adults are being reached.[2]

D. BUILDING FOR CHRISTIAN EDUCATION

The importance of the Sunday school is now more than ever recognized as the largest single source of church members available to a congregation. It is said that the Sunday school recruits 70 to 75 per cent of all new church members joining by profession of faith.[3]

It is quite obvious that the Christian education building is not to be an end in itself. A building is a tool, and this should not be forgotten; neither let us forget that tools are essential. As C. Harry Atkinson writes:

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[1] Ibid.

[2] Ibid., ["Perspectives" quotes Dr. Alewyn].

[3] Quotation from class lecture, Dr. Herbert W. Byrne, "Teaching Principles," Western Evangelical Seminary, October 1954.

> A church is not an impressive mausoleum; it is a workshop. If the church is not designed and equipped to be a fitting workshop, and if its members are not disposed to be workmen, then the building is show and pretense, whether arching Gothic or angular contemporary. But if the church member is committed to work, he must have a place in which to work, a sanctuary in which to find his strength, a base from which to exercise it.[1]

Americans have been conscious of their educational responsibilities for many generations. Much has been invested in providing our Sunday schools with good lesson material. But today this author is convinced that for the first time the church is giving proper interest to building for Christian education.

One only needs to look through a few churches to see that up to the present time we have had little conception of what architecture is essential for good education. It appears that the traditional church building of the past generation was erected without any thought of an educational program.[2] William H. Leach, in writing on this subject, claims that a church spending 100 thousand dollars for a new church, puts at least 80 thousand dollars into the worship facilities. He then said, "Perhaps the basement and one or two little rooms were assigned for Sunday school classes."[3]

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[1]"Perspectives," op. cit.

[2]Ibid.

[3]William H. Leach, "We are Building for Christian Education," Church Management, June 1954, vol. XXX, no. 9, p. 18.

Mr. Leach charges that during recent years in Christian education the church has not provided proper room for the different systems that have been instituted. He states that:

> During these years we saw a splurge of so-called 'graded lessons.' But there were no rooms for the grades. Then we swung to departmental lessons but, again, there was no provision made for the departments. A three-year cycle was created for lesson material. The idea was that each department would have its own assembly and individual classrooms. Not one church in three hundred provided such rooms. One Junior class might meet in the basement while another was meeting in the kitchen. There were no walls for enclosing the department. Classes were placed of necessity where there was space.[1]

However, Leach does not blame church leadership too much for this situation. For, as he said, "It is not easy to get good educational rooms in the traditional piled up church."[2]

Leach goes on to comment on this by writing:

> Architects seldom have a more frustrating task than trying to convert the old style church buildings into good educational rooms. There are church building tragedies in all of our cities. Great churches have been constructed for worship. Now faced with the desire to add educational rooms they fight that problem. This, together with the cost of building, causes them to hesitate. In some instances the only rational solution is to let the old church buildings stand but erect, in addition, new educational buildings. Many times the architect tries to have the new buildings harmonize with the old but the effort is often abortive.[3]

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[1] Ibid.

[2] Ibid.

[3] Ibid.

Leach states that churches today are recognizing that the programs of worship and education must be thought of as two separate purposes. He is brought to this conclusion because architecture for education is far removed from architecture for worship. He enlarges upon this when he writes:

> While a generation ago most of the money for church building went into the worship unit, we at Church Management have learned that among the churches building today about one-half of the money goes into the educational and social unit. Inasmuch as this type of construction costs less than that for worship, much more than half of the area of the newer buildings goes into the educational and social rooms.[1]

E. ORGANIZING TO BUILD

1. Early Planning

The matter of building a new church house is of concern to the entire membership of the church. This is especially true in building for Christian education.

> Workers in the educational program of the church will have suitable and adequate facilities for their essential work only when the whole congregation has a deep concern for Christian education.[2]

In the early planning it would be wise to show the needs in Christian education today in order that a proportionate amount will be

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[1] Ibid.

[2] Elbert M. Conover, The Church School and Parish House Building (Chicago: International Council of Religious Education, 1949), p. 5.

allocated to that unit. This is shown in the following statement by Conover:

> It is unfortunate that in many instances those who wield a strong influence in a building program are unable to view the entire enterprise with fairly proportional interest in all its parts. Some churches, for example, will spend far more for a pipe organ than they will for the church school equipment needed to make their teaching effective.[1]

Perhaps one of the most important beginning steps when planning a new building, improvements, or additions is to notice certain definite trends in Christian education. Elbert Conover, in his book, The Church School and Parish House Building, sets this forth in bold print:

> Those who plan the building should realize that the 'sit and listen while teacher talks' type of church school is a thing of the past, and that church school rooms today are places of living activity in which several kinds of learning experiences take place.[2]

2. Location

"There is no more important decision for a church to make than that concerning its permanent location."[3]

If the church is to be built in a new location, the church

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[1] Ibid., p. 7.

[2] Ibid., p. 10.

[3] William A. Harrell, Planning Better Church Buildings (Nashville: Broadman Press, 1947), p. 12.

usually purchases a lot before a building committee is appointed.[1]

The selection of a site needs careful thought and many times the desired lot is not available.

Harrell holds that population is the greatest factor in determining a site.

> It should not be on a side street or on an inside lot. The church building should be located on a corner in the center of activities and accessible to the largest number of people to be served. Do not try to avoid the noise of a busy street. The church building should be where the most people are and where the most people will pass by and where the most people will be served by it.[2]

Leach offers these five important guides in the selection of a location:

> (1) The lot should be of sufficient size to accomodate the proposed building, to give parking space for automobiles, and to have an area about the completed structure for lawn, air, and atmosphere. Many city buildingscodes now make parking space essential to a building permit.
>
> (2) It should be near the geographical center of the parish. Studies have shown that interest in the work of the local church has a definite relationship to proximity. This is especially true for the church school.
>
> (3) It should be near public transportation. Not everyone possesses an automobile. Many churches have been handicapped during the war years by being off bus and streetcar lines. This requirement may be qualified by the addition of a caution that the building be far enough from the street that the streetcar and automobile noises will not interfere with the services of worship.

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[1]William H. Leach, Protestant Church Building (New York: Abingdon-Cokesbury Press, 1953), p. 18.

> (4) When the church is built on a lot, even with or higher than the street level, a more commanding appearance is secured. Usually a lot which slants downward from the street is less effective than one which slants the other way.
>
> (5) The lot should be deep enough so that it is not necessary to build to the sidewalk. Impressiveness is gained by an expanse of lawn leading to the entrance.[1]

Because of the modern day trend toward campus-style churches, three acres is considered the minimum for a site today.[2]

3. The Building Committee

The third step should be the appointment of a building committee. The beginning steps can be carried on without such a committee, but at this stage it is time to formulate one.

The building committee should be representative of the whole church. Leach[3] gives the following rules in the selection of this important committee. The size of the congregation should determine the size of the committee. The only rights the committee has are those conferred upon it by the church. No committee should consider it has the right to confer with the architect unless that privilege is clearly set forth by the church.

The following tasks for the building committee are set forth by Leach:

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[1]Leach, op. cit., pp. 19-20.

[2]Scotford, op. cit., p. 42

[3]Leach, op. cit., pp. 20-21.

> . . . to study plans of churches, employ an architect, make contracts in the name of the church with the builders, and see that the building is properly erected. It will also have the direction of the program of public relations which publicizes the project to the local congregation and the community at large.[1]

F. THE BUILDING

1. The Architectural Plan

Circumstances are compelling us to build differently than in the past. Instead of the piled up church of yesterday with many steps to climb, frequent traffic jams, and a confusion of voices as different departments sang different songs simultaneously, the spread out church of the future is emerging, with everything on one floor, no steps, and no interference of sound between one area and another.

Leach in an article in Church Management said that the quickest method of appraising church school architecture is to examine some of the newer public school buildings.[2] He continues with this analysis:

> Most of the principles of good public schools will apply to church school building. Some features will strike you immediately. You will see that the new schools are building on an expansive land area. The buildings themselves are spread out. They are either one story or two stories in height. One story buildings will probably predominate among the newer schools. They have no basements except such excavations as may be necessary for boilers or other heating and cooling equipment. You will probably notice that the ceilings are comparatively

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[1] Ibid.

[2] William H. Leach, "Building for Christian Education," Church Management, June, 1954, vol. XXX, no. 9. p. 20.

> low and that there is much window space. If you go into the building you will find wide corridors, drinking fountains, adequate wash room and toilet facilities and good entrances and exits. These features, of course, should be transferred to the church school. [1]

Regardless of whether a church plans for departmentalization or organizing for the teaching process there are still certain overall architectural considerations in planning. Almost all writers in the field of church architecture today make mention of them.

The first is to separate the concept of the two units, worship and education. The educational rooms and facilities should be thought of apart from the worship unit. If the educational unit is to be attached to the church proper they should still be built along the lines of public school buildings. They do not need to be ornate, but they need to be serviceable.[2]

Lester E. Whiteman, Director of Associated Evangelical Architects, says:

> The new addition need not duplicate style of existing building, especially if it is of costly traditional design. A steep roof does not lend itself to inexpensive floor space. Flat roofs are less costly and usually tie in well. Money can be saved in simple construction and cutting unnecessary items as false ceilings, plaster, and the like.[3]

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[1] Ibid.

[2] Ibid.

[3] Lester E. Whiteman, "Planning Better Church Architecture," NSSA Workshop Outlines, ed. by The National Sunday School Association (Chicago: NSSA Press, 1955), p. 167.

Secondly, build on the ground floor. Whiteman asserts that basements are not desirable, nor are they cheap, and should only be used when absolutely necessary. "If used, a basement should have large windows, be cheery, colorful and dry."[1]

Basement rooms in public schools are now prohibited in some states. The states that do permit such rooms usually now have codes which require a certain degree of daylight. It is doubtful if most of the older churches would qualify in this particular situation.[2]

Leach states that "most church basements are dark and dingy affairs." "Aesthetics are against them."[3]

Leach also agrees with Whiteman when he says that basements are expensive. More detail is entailed when he writes:

> There is the problem of entrances. Most states will require five foot wide doorways leading to the ground level. There must be at least two stairways. Assume that each of these stairways takes 150 square feet from the first floor.
>
> . . . . . .
>
> In addition, the basements, to be satisfactory, must have waterproofed walls to prevent humidity, rot, mildew and summer condensation.[4]

T. Norman Mansell of Philadelphia, a well-known church architect writes:

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[1] Ibid., p. 168.

[2] Leach, op. cit., pp. 20-22.

[3] Ibid.

[4] Ibid.

> I am convinced that a first floor school, from the standpoint of efficient use, ease of egress, fewer hazards for young and old, and lighting, is to be preferred to a basement school, even if more expensive. And there is every reason to believe that a small but well-planned one-floor unit is better than a basement of a larger area, costs being the same for both. To my mind there is only one valid reason for a basement educational unit. That is inadequate lot size.[1]

2. Location of the Children's Division

The little children should be in one section of the building. The pre-school children are important to the Sunday School. Rooms assigned to small children should be on the first floor, above grade level, and preferably in a part of the building away from crowded halls and traffic congestion. Children should not be put in basement areas or in rooms with no outside window exposure.[2] Their rooms should be near an entrance easily reached by parents on their way to and from worship. An orderly procedure should be drafted with care from pre-school groups, through the primary, and junior. In a two-story building the children's division should be placed on the first floor; if there is to be but one floor, they should be located near the church entrance.[3]

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[1]T. Norman Mansell, in "Presbyterian Life," April 3, 1954, quoted in William H. Leach, "Building for Christian Education," Church Management, June, 1954, vol. XXX, no. 9, p. 22.

[2]C. Harry Atkinson, "A New Day for Christian Education," Protestant Church Administration and Equipment, Summer 1955, p. 26.

[3]Leach, op. cit.

3. Rooms for the Children's Division

Children are important. The church must be concerned with the provision made for their Christian education. The place in which these boys and girls meet is more influential in the religious life of the boys and girls than is often realized. The rooms should be conducive to Christian living. Attendance may be affected and the interest of the children may be determined by the rooms.

The church is the first place aside of his own home to which the small child ordinarily goes. For him, this is life's first problem in adjustment, and the happier it proves to be, the easier will later ones work out. From the child's point of view, the more the church is like home, the better.[1]

The physical facilities which a church provides for the children are very important.[2]

> Rooms for children should be on a child's scale so far as possible. Ceilings should be as low as the law allows. The dimensions should not be either too small or too big, for excess in either direction can be a bit frightening.[3]

Space. Space is an important factor in any consideration of the use of equipment for religious education.

In the teaching process, the trend is toward using all the space

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[1]John R. Scotford, "The Smallest Children," Protestant Church Administration and Equipment, Winter 1953-54, p. 36.

[2]Ibid.

[3]Ibid.

all the time. The practice has been to hold departmental worship services in large rooms while class rooms were unused, then shift the entire department to class rooms, leaving the worship room empty. With this system there has to be two chairs for each person and each space is used for only half of the church school time.

The trend is swinging now, especially in the children's division, toward small departments, meeting separately in self-contained rooms, used throughout the Sunday school period, with the entire program in the same room.[1]

For a more detailed study of this "2-grade system," the writer would suggest these two articles by Charles J. Betts: "Building for Religious Education," Church Management, October, 1952, vol. XXIX, no. 1, p. 76, and "Trends in Educational Facilities," Church Management, October, 1953, vol. XXX, no. 1, p. 60.

Betts[2] recommends that no children's class should include more than twenty pupils. C. Harry Atkinson[3] reports that the maximum sizes now recommended by religious education leaders for children's groups are as follows:

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[1]C. Harry Atkinson, "Equipment to Fit," International Journal of Religious Education, July-August, 1955, p. 7.

[2]Charles J. Betts, "Trends in Educational Facilities," Church Management, October, 1952, vol. XXX, no. 1, p. 60.

[3]Atkinson, op. cit.

Nursery, 12 to 15 children
Kindergarten, 15 to 20 children
Primary, 20 to 25 children
Junior, 20 to 25 children

As for the space requirements, obviously, the needs of a Sunday school of one hundred will differ from those of one thousand, but for the use of equipment such as that portrayed in the next chapter, the floor space per person needed, as reported by C. Harry Atkinson, is as follows:

> Nursery and Kindergarten: 30 to 35 sq. ft., good; 25 to 30 sq. ft., fair; under 25 sq. ft., poor. (The government standard for weekday nurseries is 40 sq. ft.
> Primary and Junior: 25 to 30 sq. ft., good; 20 to 25 sq. ft., fair; below 20 sq. ft., poor.[1]

Harrell computes space allotments on a percentage basis. He writes:

> Relative floor space should be allowed for each department according to the average numbers which may reasonably be expected to attend.
> These averages are as follows: Nursery, 4-7 per cent; Beginner, 5-6 per cent; Primary, 9-10 per cent; Junior, 13 per cent.[2]

The Interdenominational Bureau of Architecture gives the following advice in determining space requirements, "The maximum attendance of a group, with careful consideration for expected growth, should be the basic figure in estimating space requirements."[3]

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[1] Ibid.

[2] Harrell, op. cit., p. 55

[3] Building and Equipment for Christian Education, op. cit., p. 17.

Emma Jane Kramer makes the following statement on this subject:

> Floor space is a very important item. The younger the child the more space he needs. Children are active and need plenty of room in which to move about. They learn through activities and since several activities may be going on at the same time, there needs to be space enough to make this possible.
>
> The following space is recommended:
> Nursery---30-40 square feet per child.
> Kindergarten---20-30 square feet per child.
> Primary---18 square feet per child.
> Junior---18 square feet per child.[1]

"Since little children use more oxygen proportionately than adults use, they require ample space and good ventilation," writes Lois E. LeBar.[2]

> Cradle Roll and Nursery class children should have twenty to thirty square feet per child; Beginners, eighteen to twenty-five; Primaries and Juniors, fifteen to eighteen.[3]

Elbert M. Conover gies the following specifications:

> A Nursery for children under 1½ years, 250 square feet for ten children and attendant. A Nursery room for 'toddlers,' 1½-2½ years of age, about 300 square feet for 15 children and two attendants.
>
> A Nursery class room for 2½-3 years of age, 400-450 square feet for 20 children and two attendants.
>
> . . . . . .
>
> A class room for 4 year old children, 320-340 square feet for 16 children. A class room

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[1]Kramer, "Before You Build," Reprinted from Child Guidance, 1949.

[2]LeBar, op. cit., p. 46.

[3]Ibid.

for 5 year old children, 360 or more square feet for 16 to 18 pupils.[1]

Rectangular rooms are the most usable, with a ratio of three feet in length for each two feet in width or of four feet in length for each three feet in width, the long dimension on the outside wall, and with at least one wall unbroken by doors or windows.[2]

Some writers also state that it is good to have outdoor space available to each department, preferably adjacent to the department room, with windows looking out upon it. This space is relatively inexpensive in most cases and is a valuable supplement during several months, the year around in a warm climate.[3]

Floors. The natural habitat of the small child is the floor. Making sure that this is warm and clean is even more important than buying furniture.[4]

While all writers agree that the floors should be attractive and clean they do not agree as to composition or as to whether or not they should be covered with carpeting. Kramer[5] believes the floors should be hardwood, rubber tile, or something similar. She states

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[1]Conover, op. cit., p. 29.

[2]Atkinson, op. cit.

[3]Ibid.

[4]Scotford, op. cit.

[5]Kramer, op. cit.

that solid colors are to be desired, if some covering is used.

Conover has much to say about floors and mentions several compositions as being satisfactory. He considers hard wood floors attractive if they are kept in good condition. "However, there is no wood finish that will stand up under the wear of gritty shoes and classroom furniture without frequent refinishing," he states.[1] The importance of quiet and soundproofing in the selection of a floor is mentioned by him.

Linoleum is a good covering for concrete if above the ground, according to Conover.[2] Cork, rubber tile, asphaltic tile are also suitable for use over concrete.[3]

Wood is the least expensive of materials, Conover believes, but other materials are reasonably quiet, sanitary, easily cleaned, and require no expensive upkeep. He comments on these by writing:

> Linoleum, with its unlimited range of colors and its diversified inserts and borders, affords a great deal of variety. The linoleum, which is three-sixteenths of an inch in thickness, commonly called battle-ship, has long wearing qualities. Linoleum, up to the present time, is used on floors above ground. Rubber tile, a bit more expensive than linoleum, has excellent wearing qualities. Single worn units can easily be replaced; it has great resiliency and a wide range of decorative colors and designs.[4]

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[1] Conover, op. cit., p. 65.

[2] Ibid.

[3] Ibid.

[4] Ibid., p. 67.

Conover shys away from plastic floors, taking a "wait and see" attitude toward them. He says, "They appear to be durable, sanitary and have infinite color possibilities, but their durability will have to be tested further."[1]

He is high in his praise for cork tile and cork floorings, saying, they "are quiet and comfortable, have excellent insulation qualities, some acoustical value, and are less slippery than most materials."[2]

A Nazerene Manual, recommends either inlaid linoleum, or small cheerful throw rugs in cheerful colors, especially for the nursery.[3]

Lois E. LeBar prefers carpeted floors, especially for the little children, saying that it provides a "warm, homelike atmosphere," and serves to deaden noise. When carpets cannot be afforded, she suggests that washable rugs be provided for activities on the floor. "There seems little excuse for allowing small children to gather on cold, noisy concrete," writes LeBar.[4]

Walls and Ceilings. Walls and ceilings are important too. Kramer believes they should be soundproof; there should be no posts or jutting walls. Rough plaster is also undesirable for such walls

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[1] Ibid.

[2] Ibid.

[3] The Church Nursery, The Nursery Division, Department of Church Schools, Church of the Nazarene, Kansas City, n.d., p. 4.

[4] LeBar, op. cit., p. 49.

catch dirt and young children get skinned arms and legs when they rub against them.[1]

The only thing found that Conover had to say on this subject was the following:

> Ceilings to be 8 feet in height, liberal amount of clear glass in windows with small colorful 'incidentals' inserted. Decorations to be planned in conference.[2]

William H. Leach, in the following, offers this bargain in the construction of walls:

> Cost may be cut in many ways without sacrificing quality. Outside walls may be straight. Many churches are today using with satisfaction the larger building blocks for the walls, both exterior and interior. Paint is applied directly to the blocks so the cost of plastering is avoided. If the school is on one floor the savings in stair wells for basement and second story are possible.[3]

"Walls and ceilings should provide soft, mellow backgrounds for pictures, drapes, and decorations," according to LeBar.[4] She also believes that the effect of space is better given by subdued colors than by bright ones.

Atkinson, emphasizes sound resistance in wall construction also. He explains why in the following paragraph:

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[1]Kramer, op. cit.

[2]Conover, op. cit., p. 30.

[3]Leach, op. cit., p. 23.

[4]LeBar, op. cit., p. 49.

> An active church school group will not be as quiet as a passive group. Sound does not necessarily indicate disorder in church school any more than with a choir or orchestra. Active groups create sound and other groups need to be protected from it. This should be kept in mind when the basic structure of a building and the wall coverings are planned. Storage cabinets and closets along dividing walls usually help deaden sound.[1]

Light. Light is preferred by children over darkness. A four-year old has enough sense to file a noisy protest when ushered from God's sunshine into a dark basement. On the other hand, sunshiny quarters with big windows down where a child can see out of them have proved a wonderfully sound investment.[2]

Kramer recommends that windows be low enough for the children to see out and that they have clear glass.[3]

"Window space is computed as one-fourth of the floor space," writes LeBar.[4] She also recommends clear glass for younger children, and Primary and Junior classrooms. She says that large windows are desirable, and if the outlook is pleasant, low windows with window seats will allow the children to observe the natural world out-of-doors in addition to objects of nature which are brought into the room. She concludes by saying, "The windows may extend to within

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[1]Atkinson, op. cit.

[2]Scotford, op. cit., p. 36.

[3]Kramer, op. cit.

[4]LeBar, op. cit., p. 48.

six inches of the ceiling and two feet from the corners, with little space between, to avoid shadows."[1]

Let us also consider artificial lighting as not all churches are able to take full advantage of God's natural light.

One writer claims that 95 per cent of the churches need new lighting.[2] Good lighting is basic to learning, he asserts, and therefore should be the first step toward almost any church improvement, whether in the sanctuary or Christian education facilities.

This same writer favors indirect lighting. These lights from a trough around the side of a room have been tried in several cases and it has been found that such lights take the maximum of current per foot-candle of light delivered, because the light is directed against the ceiling and then reflected down.[3] Indirect lighting seems to be the trend today and is favored by the writer of this thesis.

In modernizing lighting in a classroom, certain principles should be kept in mind:

> Our eyes find it painful to look toward a light--as every night-time automobile driver knows. Any exposed source of light makes us uncomfortable. Our eyes should never meet light head on; they should rather go with the light. Headlights are a joy--to the people behind them. This principle outlaws any exposed light bulbs anywhere in a church. It questions any form of light which comes

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[1] Ibid.

[2] "New Lighting for Learning," Protestant Church Administration and Equipment, Fall 1955, p. 28.

[3] Ibid.

> directly toward the eye. Many are the headaches and great drowsiness induced by exposed lights.[1]

Today the emphasis is shifting from where the light starts to the place where it arrives, writes one author.[2] He mentions that in the past we have sought to pretty up lights by decorating them with lanterns, bowls, shades. If the light that shines out horizontally is kept dim, there is something to be said for these fixtures. However, the present tendency is for the source of light to be removed from the normal range of vision. "This is done," he states, "by either hanging it high, recessing it in the ceiling or by putting it flush against the ceiling. Light is invisible until it hits something."[3]

This same writer is high in his praise of modern lighting, when he writes:

> The great virtue of modern lamps is that they direct their rays. The old bulb scattered its light in an arc of 360-degrees horizontally and another arc of 360-degrees vertically. Its rays quite literally rode off in all directions. The new lights are aimed. By proper selection and correct adjustment they can be made to do just what is desired, and no more. You can draw a line across a church and a lighting engineer can give you day on one side of it and night on the other. We are masters of light as never before.[4]

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Ibid.

Color. The color of a room can either make it or break it for Christian education use, according to Betts. He goes on to say that it costs no more to put on blue than it does white. The color in each room should be chosen for, but not necessarily by, the group that is to occupy the room. "The color for a three-year-old," writes Betts, "will not be the same as that for a thirty-year-old."[1] The size, shape, orientation and many other factors also determine the color to be used.

According to Kramer, color schemes should be planned with regard to light and aesthetic values. The walls, ceiling, and woodwork should harmonize. Plain walls give an appearance of spaciousness. Stencils or fads in design should be avoided.[2]

Atkinson says that color should be chosen for its "effect upon emotion, its contribution to illumination, and its harmony and balance with such factors as furnishings, views from windows, and sunlight coming into the room."[3]

Walls and woodwork should be cream, pastel green, or soft yellow where there is lack of sunlight, according to a Nazerene manual.[4]

Conover has much to say about color as he says that "in Christian education we can no longer be careless of the use of so powerful

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[1]Betts, op. cit., p. 62.

[2]Kramer, op. cit.

[3]Atkinson, op. cit., p. 44.

[4]"The Church Nursery," op. cit., p. 5.

an ally as effective color schemes."[1] He adds:

> Through the wise use of color, patients in hospitals are made to feel well sooner; accidents in industrial plants are reduced; attitudes are changed; better work is done in schools; homes are made more attractive and effective.[2]

Tying this in with Christian education, he asserts that if we can decide what attitudes and feelings we wish to obtain on the part of the pupils, color engineers can suggest which colors can assist in realizing these aims.[3]

The selection of color and wall finishes is of great importance to the Sunday school teacher. The pupils comfort, attention, and conduct are affected to a great extent by the color scheme as well as the environment of the room.[4]

> A well-decorated room possesses charm; a sense of pleasurable welcome is felt; it is attractive; one wishes to return to it. It encourages attention to the work to be carried on. In a properly decorated room one is not annoyed by a too intense reflection of light, nor is he depressed by drab and unappealing colors.[5]

It is difficult to suggest exact colors to use because the test of a room satisfactorily decorated must be made in the room itself; and the names of color tones differ with the different manufacturers.

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[1] Conover, op. cit., p. 37.

[2] Ibid.

[3] Ibid.

[4] Ibid.

[5] Ibid.

Then, too, the effect of colors differs with the amount of natural light received by the room, the way the paint is applied, and the condition of the surface under the paint.[1]

Conover offers these three important suggestions in selecting color schemes.

First, employ the services and then follow the advice of a competent architect who is interested in church work. When interior decorators are employed, they should be people who understand thoroughly the purposes for which the rooms are to be used and the effect of colors upon children.[2]

Secondly, take sufficient time to consider the decoration of each room in the building. Ask the architect to furnish a color scheme painted in the actual color on cards, for each room to be decorated.[3]

Thirdly, colors should be mixed and samples laid upon the wall and ceiling in the room where they are to be used. As Conover writes:

> Amateurs in this field are likely to mistake the total effect in a large room when they see only a small sample of the color scheme.
> . . . . . .
> Sample color cards furnished by manufacturers sometimes fade and become different from the color of the actual paint.[3]

In selecting the actual colors, Conover recommends the following:

> Colors selected should be of soft or mellow tones. Strong colors should be avoided, especially red, blue, and strong yellow. Colors

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[1] Ibid.

[2] Ibid., p. 38.

[3] Ibid.

> should suggest sunshine for north rooms--warmer shades of yellow and buff for example. For rooms receiving a great deal of natural light at the time of use, more quieting, cooling colors should be used, such as apple-green, blue-green, light olive, tea or tones of gray. While pure white has a high light reflecting value, it is too cold and not comfortable.[1]

In case the walls would have a neutral shade, colors could be added in the shades, in curtains, good colored pictures, and vases for flowers.[2]

In finishing base woodwork boards, doors, window trims, and chair rails, Conover recommends that they be stained a dark oak or walnut tone and finished with a good quality dull, glossless varnish or lacquer.

> Such finish will harmonize with any suitable tones of wall or furniture and should last as long as the building without refinishing. Fingerprints and other marks seldom show on it and it may be washed or waxed indefinitely.[3]

Heating. The perfect heating system for any and all conditions does not exist.[4]

The following factors are common to almost all Christian education buildings when attempting to find a satisfactory heating system:

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Zay Smith, "Heating the Church School," Church Management, March, 1954, vol. XXX, no. 6, p. 32.

(1) Intermittent use--.
(2) Use of only part of building at some times.
(3) Need for warmed floors, especially in nursery and primary rooms.
(4) Need for quick heat.
(5) The desire for filtered, properly humidified ventilation without drafts.
(6) Restricted budget.[1]

Several types of heating and heating systems were studied by the writer of this thesis, and the system which seems to be the most practical from the standpoint of the preceding factors is that which was designed by Zay Smith, an architect from Chicago, and is called "Radicon".

Lest more space than necessary be taken in this section, the technical description of the system will not be included, but the interested reader is referred to his article in Church Management.[2] However, the following list contains the claimed advantages to "Radicon" by Mr. Smith:

(1) Permits economical frame construction (though it does not require it).
(2) Uses stock forced warm air furnace for gas, oil or coal.
(3) Eliminates most duct work.
(4) Uses inexpensive base board registers which cost and look the same as ordinary base boards.
(5) Provides warmed floors in winter.
(6) Permits air conditioned cooling in summer.
(7) Provides constant draftless ventilation with filtered air of proper humidity and temperature.
(8) Provides reasonably quick heat.
(9) Provides evenly distributed heat throughout entire room.
(10) Provides perimeter heat, i.e. at the outside walls where the heat is most needed.

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[1] Ibid.

[2] Ibid.

(11) Permits allocation of heat as desired, even to a portion of a room.
(12) Permits zone control of any part of building.
(13) Economical first cost.
(14) Simple and inexpensive maintenance.
(15) Cost of operation no greater than ordinary convection system.[1]

If this system can satisfactorily accomplish these fifteen advantages then it would meet all the required laws of properly heating the children's division in a Christian education building.

Ventilation. Most churches have given inadequate attention to ventilation.[2]

A room is not fit for children if the air is stale and musty, or damp and clammy. "Clean, moving, moist air kept at a dependable heat of 65 to 70 degrees should be considered a necessity for each church school room."[3]

Fresh air is essential, but care should be taken that no draft sweeps across the floor or over the heads of children. There should be a circulation of air to keep the room uniformly warm, especially the floor, where children play. Floor registers, heaters, and steam radiators should have screens to protect children from burns.[4]

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[1] Ibid.

[2] Atkinson, op. cit.

[3] LeBar, op. cit., p. 48.

[4] "The Church Nursery," op. cit., p. 4.

Furnishings. Rest room facilities are an imperative need that outweigh the advantages of a room on the ground floor with sunny exposure.[1]

Toilet fittings for children are ideal. Otherwise, a sturdy step up to the toilet seat and wash basin should be provided. For very small children a training chair should be available to place over the toilet seat. If the nursery room is some distance from the rest room, a toilet chair may be placed behind a screen in the room. Paper bags should be on hand for wet or soiled diapers. The parents' names can then be written on the bags and all kept in a covered container until called for.[2]

The newer public schools are placing child's toilets in a partitioned-off corner of the kindergarten and first grade rooms. This is a long overdue improvement which the churches might well adopt.[3]

There are many decorative features that can be added to the children's rooms to create a homelike, lived-in, attractive atmosphere. Drapes, pictures, rugs and flowers bring beauty and color to what might otherwise be an uninteresting place. Lois E. LeBar writes:

> Curtains or drapes present many and varied possibilities for delighting the eye and cheering the room for children. Sheer, bright curtains will help greatly in a dark room. Dirty, drab, drooping curtains will speak of neglect

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[1] Ibid.

[2] Ibid.

[3] Scotford, op. cit., p. 36.

> and indifference. Real flowers are always a delightful addition to any room. Rugs, too, will be chosen for their contribution to the atmosphere as well as for their usefulness.[1]

The size of the room and the amount of wall space will determine the number of permanent pictures. They should be chosen for the enduring message they give the children, not solely for decorative purposes. Therefore they must hang at eye level, be large enough and clear enough for the children easily to see their content.[2]

Conover says, "To the child a picture is real. It leads him into an experience. A picture cultivates an appreciation of beauty and goodness, and aids in promoting action."[3] It is recommended that every class room have at least one beautiful and inspiring picture, well displayed and lighted on a large unbroken wall space. If the pictures are grouped in a series of three, two should be subordinated in size, position, inspiration and significance. A picture should not be merely for ornamental value or to relieve a blank wall space. A spiritual message should be conveyed to the pupil. It should be a picture that can be looked at over and over again with an ever deepening message. A frame which can be opened at the back to permit changing of pictures is a desirable aid. Good storage should be provided for pictures.[4]

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[1] LeBar, op. cit., p. 51.

[2] Ibid.

[3] Conover, op. cit., p. 40.

[4] Ibid.

LeBar writes:

> If the standards used in decorating a home are kept in mind, the teacher will be preserved from the common error of cluttering the room with too many pictures. Where one worthy picture might carry a definite message, ten would give only a confused blur.[1]

Temporary pictures may represent seasonal changes and current interests, and be changed often.[2]

Storage Space. Proper provision must be made for storing materials. Many buildings must be used at less than maximum efficiency because of insufficient store rooms and closets. Many Sunday school rooms are made unsightly because they must serve as storage rooms.

It is estimated that storage space in store rooms and closets should equal one tenth the area of the rooms they serve.[3]

LeBar suggests that many unused bits of space could be utilized for cupboards by means of a little carpentry work. Cupboards might be made more serviceable if compartments were built into them.[4]

Charles J. Betts has a suitable answer to the storage problem. He suggests providing storage space in portable units instead of in closets. These units can be arranged along the window wall or in arrangements to divide classes or interest groups. The size and height

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[1]LeBar, op. cit., pp. 51-52.

[2]Ibid.

[3]Atkinson, op. cit.

[4]LeBar, op. cit.

is arranged for the age of the person using the room. The portable units make it easy to change rooms and take their equipment with them when moving becomes necessary.[1]

Another important consideration in providing space is considering the placing of storage space in a room in such a way that everyone can get in and out at the same time.

Betts, in a later article in Church Management, takes this problem into consideration. He suggests, for instance, that hook strips be placed along a wall for the children's wraps instead of a closet.

> The children come in and hang their hats and coats here in full view. They are only there for an hour, so why go to the expense of building a closet. We put a hook strip inside of the room on which they can hang their hats and coats. This should be a window wall.
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> . . . . . .
>
> Along the window wall we build a continuous counter. The height of the counter will be gauged as to the age and size of the children. The storage space can depend on whatever you want; you can have doors that open or slide, you can have open shelves, or whatever you want in space. When the children come in they can put their hats and coats in without standing in line.[2]

G. SUMMARY

In summarizing this chapter, the following observations are made:

Buildings provide the atmosphere for learning and are either detrimental or conducive to the teaching process.

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[1]Betts, op. cit., Church Management, 1952.

[2]Betts, op. cit., Church Management, October, 1953, p. 87.

The present building boom and trend toward establishing Christian educational units is showing that America is being awakened to her responsibilities in the spiritual education of her children.

Those who work in the children's division should have a voice in planning the structure for Christian education.

The selection of a location for the Christian education unit needs careful consideration.

The "spread-out" type of new public school buildings suggests a plan that would suit the needs of Christian education, if adequate space is available.

The children's division should be located on the first floor near an entrance.

Rooms for the children's division should be homelike, spacious, light, warm, colorful, ventilated, pleasantly furnished and with ample storage space. The floors should be warm, sanitary, and easily cleaned. The walls and ceiling should be soundproof, smooth, and properly decorated.[1]

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[1]See Appendixes B and C for room plans.

CHAPTER IV

THE USE OF EQUIPMENT IN THE CHILDREN'S DIVISION

A. INTRODUCTION

Great advances have been made in program and materials used in the essential ministry of Christian education. Lesson materials have become increasingly interesting and effective. There is devoted work by great numbers of loyal teachers. Their work has been seriously hampered, however, through the continued use of wholly unsuitable equipment, and inadequate training in the use of equipment.

"Children learn in many different ways, probably least of all by sitting still and listening," declares Emma Jane Kramer.[1]

Religion is learned as it is lived, and the pupil learns by doing. Sunday school teachers must plan, therefore, so that boys and girls have opportunities to think, talk, play, act, work, and worship in Christian ways. The Law of the Teaching Process is carried out successfully when such planning is made. Miss Kramer puts it well when she says:

> Children do not learn by sitting still for an hour while a teacher talks at them. They learn as they sing, play, worship, act out stories; as they make posters, murals, maps, notebooks, puppets, charts, 'movies', 'television programs'; as they talk with resource persons such as missionaries, people from other countries, the minister, and church leaders; and as they go on trips, read, enjoy pictures and plan a gift for others. Religion is made real to children as they do these

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[1] Emma Jane Kramer, "Using Equipment with Children," International Journal of Religious Education, July-August, 1955, vol. XXXI, no. 11, p. 8.

things which they understand and enjoy.[1]

Kramer continues by saying:

> Sometimes a teacher hears, 'Why do they have all those toys in the nursery and kindergarten? My child can play at home.' Play is a child's business. He works hard at it. It is through play that he learns to 'love his neighbor as himself.' He learns to take turns, to respect the rights of others, to cooperate. The alert teacher interprets religiously his play experience through conversation and in worship. Helping a child to be Christian in his play is just as important as helping his father be Christian in his business.[2]

The question is often asked concerning older children, "Why are they always making something? Why don't they learn the Bible?" The Bible is being learned in the ways of a child. He learns by doing. Bible truths come alive when a diorama is made to visualize a Bible story, or dramatize a conversation, or in making a scroll. God's laws are realized when the study of the cycle of the seed or seasons is made. "They grow in their understanding of God as Father of all as they talk with a friend from another country."[3]

B. WHY EQUIPMENT IS NEEDED

Such teaching as this requires equipment. Tables and chairs are needed, but sometimes least of all. As we have stated before, most of

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[1] Ibid.

[2] Ibid.

[3] Ibid.

the best nursery and kindergarten play equipment is used on the floor, not on tables. In Primary and Junior groups there is a tendency to fill a room with tables and chairs and then depend on table work entirely.[1]

In carrying out the rules of the teaching process, it is imperative that tables be small so that the children can move them to the walls when the floor space is needed for acting out a story, a circle conversation, worship, building a model village or a display, or for other activities.[2]

As Kramer states it, "Equipment is important because it is needed in many of the learning experiences and the experiences will be incomplete or even impossible without it."[3]

The age of the children and the unit of study being used will, of course, vary the equipment that is needed. Equipment should be chosen carefully and with the purpose of teaching in mind. The goal is not to have a large number of items in a children's room, but rather teachers should have what is needed to help boys and girls grow as Christians at their particular level of development, after they have been converted.

C. HOW TO SELECT EQUIPMENT

There are ten excellent basic principles, given by Kramer which

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[1] Ibid.

[2] Ibid.

[3] Ibid.

serve as a guide in the selection of equipment. They are:

(1) Choose equipment according to the special needs of the group for which it is intended.

(2) Select each item with a definite teaching purpose in mind, not just because it appeals to an individual or committee or because it is unusual or 'cute.'

(3) Select the amount of equipment and the particular items according to the size of the room and the number of children. Even in a small group there needs to be a good variety of equipment. Secure the items which are needed but remember that space is very important to children. The younger the child the more space he needs. Sometimes furniture and equipment should not be added; it needs to be removed. The cluttered feeling of a crowded room can be overcome by removing most of the chairs. The children can sit on the floor for conversation, singing, and worship if the floor is clean and perhaps covered by a rug.

(4) Select equipment which will encourage children to think, explore, and do for themselves.

(5) When buying play equipment for younger children, choose items which are child-size, not doll size. For example, housekeeping furniture in a kindergarten should be scaled to the size of a four or five-year-old.

(6) Secure equipment which is sturdy, safe, and can be kept clean easily.

(7) Choose equipment of good quality. It is better to buy only a few items and buy good ones than to invest in cheap ones. Economy at the expense of the development of the children is unwise.

(8) Choose each item in relation to all the other equipment in the room. Keep a balance in the types of equipment bought. For example, having too many books but not having any hollow blocks would reflect poor planning for nursery and kindergarten children. The same would be true in a junior department if big supplies of paper, paste, and pencils were bought but no good map of Palestine was available.

(9) If outdoor play space is available, make use of it. Choose some 'large muscle' equipment (slide, climbing apparatus, swing).

(10) Buy sturdy, rectangular tables with corner legs, light enough and small enough to be

> moved easily, and do not be misled by novelty and eye appeal. Keep in mind the function of a table. Sturdy, saddle-seat chairs with straight lines are advisable.[1]

D. EQUIPMENT AS AN AID TO WORSHIP

The proper relationship between equipment and Christian education comes into no sharper focus than when dealing with worship and training for worship. It is not the purpose of this writer to exalt equipment and/or buildings to a position of first importance. Equipment is an aid, a tool, a means to an end. "'Worship equipment' is an aid to worship. Its purpose is to help persons focus their attention, not on the equipment but on the reality of God and his creative and redemptive love."[2]

When worship centers are used they are not ends in themselves either. They should lead the child on in worship, thus serving as an aid.

> When Christian teachers use the term 'worship center' they do not mean that attention moves to it and stops there. Rather, a worship center is the focus toward which the architectural, artistic, and symbolic lines of a room or building, the seating arrangements, the lighting, and the ritual move. The thoughts of worshippers are directed to the symbols placed upon the worship center and beyond them to the realities they represent.[3]

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[1] Ibid., pp. 8-10.

[2] "Equipment as an Aid to Worship," International Journal of Religious Education, July-August, 1955, vol. XXXI, no. 11, p. 18.

[3] Ibid.

In the teaching process a children's chapel is not needed. Kramer believes that they are expensive and often not planned with children's needs in mind. Worship with children comes in the midst of some ongoing work--"when children are busy studying, when they are talking about God's world, when they are thinking of some Bible verse."[1] Children's worship, then, is informal and related to what is happening at the moment. "Therefore worship in the children's rooms has more meaning for the boys and girls."[2]

Worship will occur most fully and freely without any aids, such as a worship center, at all. A beautiful sunset, a hillside view of a lake, or a flower bursting with color, may be the doorway through which children step into God's presence.[3]

However, there is value also in the worship center. It serves as a place of quiet, unity, and beauty.

It is better to have no worship center at all, rather than have one made of "two orange crates hidden under billowing skirts of baby blue silk, smothered by a Bible, a globe, a triptych, candles, offering plates, a pumpkin and sprays of flowers or leaves."[4]

Some churches favor the use of a simple worship table with children rather than an altar, especially through the primary department.

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[1]Emma Jane Kramer, "Before You Build," reprinted from Child Guidance, 1949.

[2]Ibid.

[3]"Equipment as an Aid to Worship," op. cit.

[4]Ibid.

Whatever objects or symbols are used should be understandable and meaningful to the children using them. "Many children's altars and chapels have been ornamented with carvings and pictures beyond the comprehension of children."[1]

Movable worship equipment which can be taken from a room when the room is used for social and recreational purposes is a good advantage.[2]

Other churches have developed worship centers enclosed in cabinets which can be shut except when needed.[3]

Others use a plain, simple table well-made of choice wood to bear the appropriate symbols. These instruments are removed after the service and stored in a suitable place.[4]

Equipment for worship should serve to train the children.

> Training in worship should include informal, unrehearsed, spontaneous experiences of worship. Equipment for worship should include aids to that kind of experience also. This is especially true with children.[5]

There should be well-chosen pictures, properly mounted and framed. A table easel, a floor easel, or a picture rail is indispensable for the display of these pictures.[6]

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] Ibid.

The use of much equipment, no equipment, or the many compromises in between are up to the individual Sunday school.

E. OBTAINING EQUIPMENT

Churches with limited funds need not be poorly equipped. Many of them have proved this by making their own equipment. In this day when it is so popular to "do it yourself," churches can challenge their members to make the necessary equipment.[1]

Good equipment need not be expensive.[2] Most of the equipment needed for Christian education can be "homemade."[3] If a church prefers to buy its equipment, careful planning and purchase of a few items each year will make possible the accumulation of a good supply.[4]

Chairs made by manufacturers are advisable when it is possible to buy them, but good "homemade" chairs can be had with some saving in cost if the labor is donated.[5]

When space limitation is severe, pew seats serve as good substitutes for tables for many children's activities and lap boards can be

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[1]"Your Equipment is Showing," International Journal of Religious Education, July-August, 1955, vol. XXXI, no. 11, p. 20.

[2]See Appendixes F and G.

[3]"Solving the Problems of Space and Cost," International Journal of Religious Education, July-August, 1955, vol. XXXI, no. 11. p. 25.

[4]Ibid.

[5]Ibid.

used by children. "Many of the things usually done on tables can be done almost as well on pew seats, benches, on the floor, or on lap boards."[1]

Storage chests and low cabinets in some situations can be benches to sit on, or work counters.[2]

Easels are good equipment in the children's division, but children can also draw on large sheets of paper clipped to lap boards, or laid on pew seats, or even on the floor. They can also use large tablets. They can do almost as good work in this way as by using easels.[3]

Much equipment can be made from lumber salvaged from old tables, table leaves, beds, cabinets, and chests which families are ready to discard. Waste ends of lumber can be had at little or no cost from lumber companies. Pieces of two-by-fours, two-by-twos, and boards can be "squared up" and sanded smooth to serve as children's blocks and walking boards.[4]

"Imagination, iniative, a few tools, and some muscle have solved many of the 'insurmountable' problems of equipment."[5]

F. SELECTION OF AUDIO-VISUAL EQUIPMENT

More than one out of four Protestant churches in America now

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Ibid.

[5] Ibid.

own audio-visual equipment.[1]

This equipment cannot be homemade and it is expensive. Therefore, the greatest care should be taken in the choice of audio-visual equipment.

Perhaps the first piece of equipment a church should buy is a combination slide and filmstrip projector. These are made with a 300, 500, 750, or 1,000 watt lamp. A projector with a 300 or 500 watt lamp with air-cooling will meet the needs of most Sunday schools, according to Ammon.[2]

A good record player might be the second item to buy as many filmstrips now have recorded commentary. These can be used to play missionary stories and Bible interpretations, and to help teach hymns. A record player should have an input jack so it can be used with a microphone as a public address system.[3] The record player should have three speeds (78, 45, and 33-1/2 rpm) to accomodate all current types of recordings.

The next item of importance is a portable tripod screen. A 60"x60" or 70"x70" screen is recommended as basic equipment, but it is also well to have a 36"x36" screen for use in classrooms.[4]

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[1]George B. Ammon, "Teach Religion with Audio-Visuals," International Journal of Religious Education, July-August, 1955, vol. XXXI, no. 11, p. 22.

[2]Ibid.

[3]Ibid.

[4]Ibid.

Next in line of importance after the above mentioned has been purchased and as soon as the church can afford it, is a 16mm sound motion picture projector. The following advice should be considered before purchasing one of these projectors:

> These projectors are expensive precision equipment and should be purchased only after careful consideration of such factors as simplicity of threading, portability, and clarity of sound and picture.
>
> The machine should have a lamp of at least 750 watts, a microphone, and auxiliary lenses. The cost is approximately $500, plus auxiliary equipment. Most churches will use film and filmstrips in various sizes of rooms. This calls for auxiliary lenses with longer or shorter throw.[1]

An important piece of equipment is a high stand for projecting above the heads of the audience. With such a stand it is possible to seat more people in the best viewing area directly in front of the screen.[2]

A tape recorder is also a vital piece of equipment. These cost approximately two hundred dollars.[3] The tape recorder can be used in recording dramatic scenes or skits. Children's choirs can record and then hear themselves as other hear them. Educational programs and worship services can be taped.[4]

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[1] Ibid.

[2] Ibid.

[3] Ibid.

[4] Ibid.

Another highly valuable tool in Christian education, particularly in the children's division is the opaque projector. Flat pictures, maps, small objects and pages of books, hymns, can be shown on a screen by reflection.

The church will need storage space for these valuable aids. There should also be an audio-visual library where flat pictures, maps, filmstrips, slides, Bibles, resource books, etc. are housed.[1]

The selection and care of audio-visual equipment requires more than money. As Ammon states it:

> The church will need persons with diligence, patience, imagination, and ambition for study and practice. If it has this, it can teach religion creatively.[2]

G. SUMMARY

In summarizing this chapter, we could make the following observations:

Children learn by doing and their activity requires special equipment.

Tables and chairs are not especially essential in the children's division.

Equipment is needed in the learning experiences and the experiences will be incomplete without them.

The age of the children and the unit of study will determine the equipment.

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[1] Ibid.

[2] Ibid., p. 23.

Equipment is an aid, a tool and not an end in itself; this is especially true in worship equipment.

Most of the equipment needed for Christian education can be "homemade."

Audio-visual equipment should be chosen with the greatest care as it is expensive and cannot be homemade.

CHAPTER V

EQUIPMENT REQUIRED FOR EACH AGE GROUP

A. INTRODUCTION

The list of equipment given in this chapter is equipment that can and should be used in teaching according to the law of the teaching process in the children's division of the Sunday school. The equipment will be interesting to the pupil inasmuch as the teacher will have little difficulty in exciting the self-activities of the pupil. This equipment will urge the pupil to "find out for himself."

Pupils will be prompted to gain knowledge (in every group of the children's division) through the items listed on the following pages. Gregory's two great aims of education: (1) to acquire knowledge and ideals; and (2) to develop abilities and skills,[1] could both be fulfilled with the equipment listed in this chapter.

The stimulus that is required to put the self-activites or mental powers in action[2] are offered in the form of toys with bright colors, life-like toys, and motion toys for the younger children. For the Primary age, these toys are absent and equipment for art work, books, musical instruments, and tools are substituted. The Junior age group has much the same, but with other items added, such as maps, gloves, pictures, costumes and movie equipment.

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[1] Cf., p. 11.

[2] Cf., p. 12.

As the teacher wisely directs the pupil in the use of this and other equipment, all the demands of the law of the teaching process should be adequately fulfilled.

The suggestions offered in this chapter must be considered as simply suggestions for reference when preparing the building and equipment needs in individual situations.

When thinking of rooms and requirements of the program, keep the items which must be considered when designing the building, such as floorings, color schemes, and built-in equipment separate from movable items to be purchased.

Some items of equipment are considered essential, while others should be added when funds are available or after experimentation. Select each item with a definite purpose in mind--not because it just appeals to someone. Consider the place in the room in which it is to be used and the relation to other equipment.[1]

Recommendations and suggestions were given in chapter three of this thesis so not many recommendations will be offered in this chapter upon either the building or the rooms.

New ideas for equipment are being developed constantly by churches to meet their needs. The following list may be helpful as a guide in equipping new churches or completing the equipment of others.

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[1] Elbert M. Conover, "The Church School and Parish House Building (Chicago: International Council of Religious Education, 1949), p. 59.

B. SUGGESTED LIST OF EQUIPMENT

1. All Children's Groups

Clean, warm floors (no figured rug or inlaid pattern), asphalt tile over concrete and basement floors.

Coat and hat racks for teachers and children (no clothes closets).

Cabinet for teacher's supplies.

Cabinet for use by the children.

Offering containers.

Waste paper basket.

Growing plants and other nature materials.

Display table.

Pictures.

Good literature.

2. The Nursery

This group will have to be divided into three groups in suggesting equipment for them. They are: (1) Crib babies--under one year; (2) Toddlers--one to two years; and, (3) Runabouts--two-year olds.

Crib babies.

Hospital-child beds may be bought from surgical supply houses.

Port-a-crib--a portable bed which is easily moved or stored--may also be used for a play pen.

Regular attending babies should be assigned beds and have names attached to beds.

Mattresses should have waterproof coverings.

Clean sheets and an extra blanket should be provided for each bed.

Extra beds should be provided for visitors.

A cupboard for cups, bottles, and other utensils.

A closed closet for linens.

Cabinet space or open shelves for babies' personal belongings brought by mothers. Orange crates sanded smooth and shellacked or varnished make excellent shelves for this purpose. Each baby may have assigned space.[1]

Coat racks.

A rocker.

First-aid kit.

First-aid booklet (a very good one may be obtained free of charge from the Metropolitan Life Insurance Company).

Utility Tray (A rectangular cake pan makes an excellent tray for empty half-pint jars to hold cotton, gauze, applicator sticks; baby powder, soap, and oil.)

Thermometer

Sheets and rubber sheeting.

Extra diapers.

Kleenex.

Rattles.

Soft doll--baby's first doll.[2]

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[1] See Appendix F.

[2] Emma Jane Kramer, "Using Equipment with Children," International Journal of Religious Education, July-August, 1955, vol. XXXI, no. 11, p. 9.

Uniforms or fitted smocks--these may be in pastel colors, rather than white, since some children are afraid of white uniforms.

Toddlers.

Play pen (This helps a child to make the transition from crib to toddler group.)

First-aid materials.

Large rubber balls.

Rubber or cloth dolls.

Soft animals, plastic or cloth.

Hobbyhorse.

Educational toys.

Pictures (Simple magazine pictures of animals, birds, flowers--mounted singly on heavy cardboard.)

Low open shelves to hold toys.

Rack for coats and hats--low enough that children may reach--should be provided near the entrance. A wallboard about four inches wide with hooks six inches to eight inches apart is easy to install. A spring clothespin tied by a cord to the hook will hold mittens or cap. The picture of a kitty, dog, or a brightly-colored bird may be used to designate each hook. If assigned the same picture and hook each time, the child will soon remember his own. A place for wraps may be provided outside the room, if the Nursery room is small.

Books--some suitable books for two-year-olds are: My Church; My Friends; My Home; God's Outdoors; by Jessie B. Carlson; My Bible Book, by Walker; My Prayer Book, by Clemens.

Puzzles.

Push and pull toys.

Housekeeping toys.

Clay.

Large crayons and large sheets of newsprint or wrapping paper.

Low table and a few low chairs (It is not necessary that each child have a chair, since all the children will not want to sit down at one time.

Open shelves.

Resting mats (These may be small washable rugs or large bath towels.)

Runabouts.

A picture rail--twenty six inches from the floor--on which to stand pictures.

A table--twenty-four inches by thirty-six inches--twenty inches high, for work. In crowded space, a wide shelf may be hinged to the wall.

Chairs--ten inches high are desirable, but chairs and table are not absolute "musts" since small children spend much time on the floor.

Low open shelves for work materials, books, and toys.

Art materials--crayons 7/16th" in diameter.

Blocks.

Toys (Sturdy cars, trucks, and trains free from sharp corners or rough edges, as well as doll beds and buggies, must be strong enough to hold the many explorers who fancy themselves as truck drivers, engineers, or babies. A good substitute for the more expensive toys just mentioned

is a large box lined with a clean piece of blanket. As children climb in and out of the box it will become a train, truck, doll buggy, or bus.

All of the above mentioned is from The Nursery Division, Department of Church Schools, Church of the Nazarene.[1]

Emma Jane Kramer, in her article, "Using Equipment with Children," recommends most of the preceding and also adds the following for the Nursery group:

> A low table for books and nature materials.
> Another table 18"x24", height 18" (for housekeeping play).
> Radiator covers to protect children.
> A few chairs 8" high.
> Low shelves for toys.
> Picture rail on wall.
> Large blocks.
> Some medium-sized blocks (approximately brick size and double that).
> Walking boards.[1]

"A walking board may be made by nailing a plank 6' long and 8" to 10" wide to brick-sized blocks on each end, so that it is off the floor a few inches."[2]

> Dolls with clothes and covers which can be removed easily.
> Housekeeping equipment (stove, sink, iron and ironing board, refrigerator, cabinet), dishes and utensils, telephone.
> Washable, cuddly toy animals.
> Color cone and other 'assembling' toys.
> Transportation toys (wooden train, trucks, and wagons without wheels).
> Easels, brushes, paints.
> Record player and record file cabinet.

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[1]Department of Church Schools, Church of the Nazarene, Ideas and Suggestions on Equipment for the Nursery Class of Three-Year-Olds (Kansas City, Nazarene Publishing House, n.d.), p. 2.

[2]Ibid.

Rocking boat (steps when upside down).
Doll carriage.
Peg wagon (or board).
. . . . . .
A stile (set of steps).
Jungle gym.
Wagon.
Another table and chairs if there is plenty of room.[1]

In Conover's book,[2] Kramer is quoted with the following list of educational toys:

> A walking board, pounding board, climbers, a rocking horse that they can get in and rock, wooden train and wooden toys painted with vegetable colors, a few charts, a tin box for crackers, 'cuddly' toys, 'push' and 'pull' toys, a doll buggy, Taylor-Tot in which they can move around, educational balls, and blocks. A low table for use in serving nourishment.

3. The Kindergarten

Kramer suggests the following for the Kindergarten group:

Chairs 10" to 12" high (if one height is used, 10" is preferred).
Tables 10" higher than chair seats, with tops 24"x42" or 28"x48".
Low shelves for toys and supplies used by children.
Children's tea table 18"x24".
Large blocks.
Medium size blocks.
Housekeeping equipment (stove, sink, cabinet, refrigerator, iron and ironing board, dolls, bed, rocking chair, clothesline and pins).
Easels, brushes, paints.
Finger paints and paper.

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[1] Kramer, op. cit., pp. 10-11.

[2] Emma Jane Kramer, Equipment and Arrangement for Children's Groups in the Church, quoted in Elbert M. Conover, The Church School and Parish House Building (Chicago, International Council of Religious Education, n.d.), p. 60.

A wash basin or sink.
Record player and records.
Picture rail on wall.
Tack board.
Autoharp or piano.
A few pictures on the walls.
Floor toys (wooden people and animals).
Sharing box.
Nurses' caps, ties, purses, and other items for dramatic play by boys and girls.
Aprons.
Rocking boat (stairs when upside down).
Large puzzles.
Wagon.
Small xylophone or triangle.
Resting mats for longer sessions.[1]

This list covers all the items that other denominational materials had listed. However, a Southern Baptist pamphlet[2] suggested the following pictures: Suffer Little Children to Come Unto Me, Plockhorst; Sistine Madonna, Raphael; We Give Thanks, Smith; The Nativity, Mueller.

4. The Primary Department

Kramer's complete list for the Primary Department is as follows:

Chairs 11" to 14" high (if one height is used, 12" is preferred).
Tables 10" higher than chair seats, 24"x48" to 30"x54".
A few Bibles.
A book table and books.
Small table for beauty or worship center, perhaps 24"x36".
Shelves for supplies used by children.
Autoharp or piano.
Easels, brushes, and paints.

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[1]Kramer, op. cit., p. 11.

[2]Baptist Sunday School Board, Department of Church Architecture, Suggested Equipment and Furnishings for the Sunday School and Training Union Educational Program in Southern Baptist Churches (Nashville: Broadman Press, n.d.), p. 3.

Picture file cabinet.
Picture rail on wall.
Costumes and storage cabinet.
Tack boards (portable preferred).
Portable chalkboard or turnover chart (easel with large sheets of paper).
Paper, cardboard, paste, scissors, crayons, pencils, paints.
A wash basin or sink.
'Movie roll' box.
Slide-filmstrip projector and screen.
Record player and records.
Song charts.
Workbench and a few tools.
Special equipment called for by any unit of study.[1]

This complete list also covers all other denominational lists.

5. The Junior Department

Kramer's complete list for the Junior Department is as follows:

Chairs 15" to 16" high (if one height is used, 15" is preferred).
Tables 10" to 11" higher than chair seats, 30"x48" or 54".
Shelves for supplies.
A Bible for each child.
A Bible dictionary.
A concordance.
Copies of various translations of the Bible.
Autoharp or piano.
Tack boards (portable preferred).
Portable chalkboard or turnover chart.
Book table and book shelves.
Picture file and pictures.
A few pictures on the walls.
Small table, perhaps 24"x36" for worship center.
Paper, pencils, scissors, crayons, paints.
Maps.
A globe.
Costumes and storage cabinet.
'Movie roll' box.

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[1]Kramer, op. cit., pp. 11, 41.

Slide-filmstrip projector and screen.
Record player and records.
Opaque projector.
Workbench and a few tools.
A wash basin or sink.
Special equipment called for by any given unit of study.[1]

C. SUMMARY

In summarizing this chapter, we may say that the list of equipment is compiled with the demands of the law of the teaching process in mind. The equipment is geared to each age-group and should be interesting and appealing to the pupil so that the teacher can fulfill the function of directing and guiding the pupil as he "learns by doing."

The equipment needs will vary with the needs of the different schools. Some items of equipment are considered essential, while others should be added when funds are available or after experimentation. The list in this chapter is merely suggestive and the amount of equipment will vary with the size and the means of each Sunday school.

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[1] Ibid.

CHAPTER VI

SUMMARY AND CONCLUSIONS

A. SUMMARY

In summarizing this study we can say: (1) the actual work of the teacher consists of the awakening and setting in action the mind of the pupil, and the arousing of his self-activities; (2) the period of childhood is a time when children like to "find out for themselves"; (3) the building for Christian education should be built with the needs of the children's division in mind; (4) the rooms should be spacious, comfortable, homelike, light, warm, colorful, ventilated, pleasantly furnished and with ample storage space; (5) equipment is needed in the learning experiences and the experiences will be incomplete without them; (6) equipment is an aid and not an end in itself; (7) most of the equipment can be "homemade" with the exception of audio-visual equipment; (8) equipment should be added as it is needed.

B. CONCLUSIONS

1. General

Since the actual work of the teacher consists of the awakening and setting in action the mind of the pupil, and the arousing of his self-activities, therefore, the teacher is not fulfilling the actual work appointed him if he fails to awaken and set in action the mind of the pupil, and arouse his self-activities.

Inasmuch as the period of childhood is a time when children like "to do," therefore, that inherent drive should be channeled by the teacher into areas that will aid the child in the acquiring of knowledge and ideals; and to develop abilities and skills.

Since the building for Christian education should be built with the needs of the children's division in mind and with the welfare of the children's health and comfort also in mind, and with a view to the fact that a child cannot learn as much in an unpleasant environment as in a pleasant one, therefore, every possible means should be made to improve the existing facilities or seek to build anew with these basic needs in view.

Inasmuch as equipment is vital to the learning experiences and the experiences will be incomplete without them, therefore, the greatest concern should be given to the selection and acquisition of suitable equipment.

2. Specific

Since age-groups included in the children's division are the formative years of life, therefore the greatest amount of consideration should be given to the children's division in building and equipping for Christian education.

Inasmuch as most of the equipment needed in the learning experiences can be "homemade" with the exception of audio-visual equipment, therefore, no Sunday school need be ill-equipped.

Since the use of audio-visual equipment in Christian education is becoming increasingly popular, and inasmuch as the purchase of this equipment involves considerable expense, therefore, the utmost concern in the selection and care of audio-visual equipment should be made.

C. RECOMMENDED FURTHER STUDY

The coverage of this new subject is by no means complete. It was hoped that more material would be available at the time of the writing of this thesis, but publication of certain reports, articles, and books which had been anticipated was delayed. Written material should be forthcoming this year on the reports coming out of the 1954 conference of Christian educational leaders, and church building consultants which convened in Chicago.

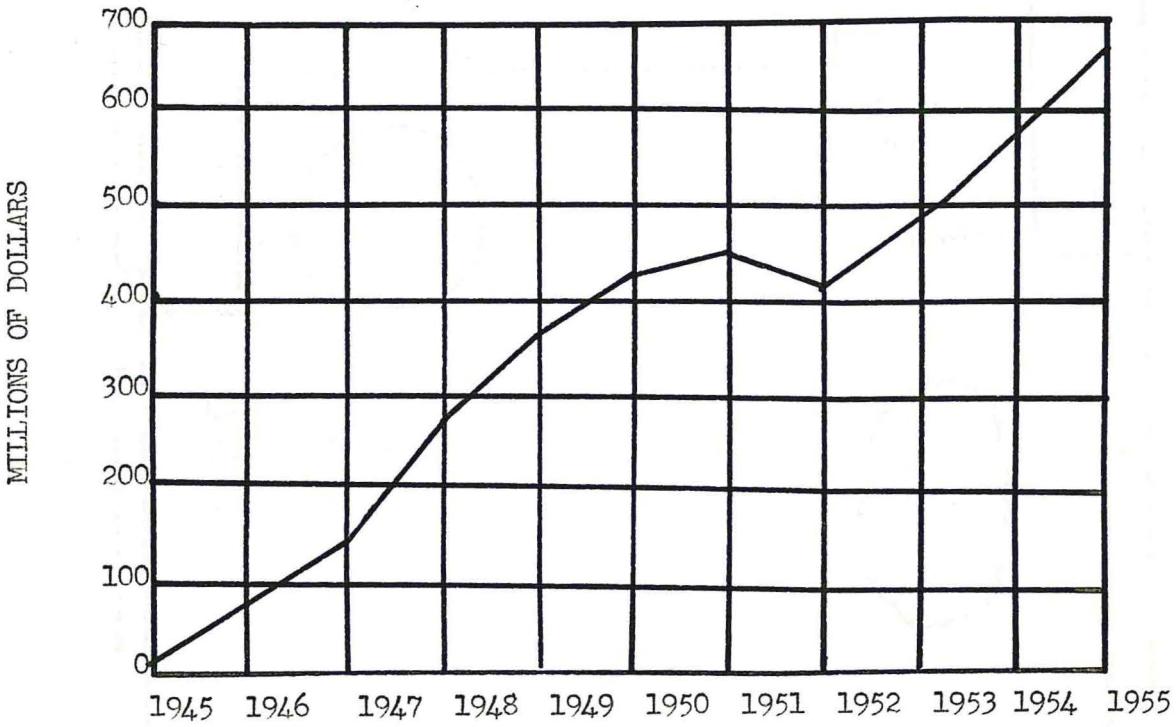
The International Journal of Religious Education seems to be aware of this latest trend in Christian education and publishes quite a number of articles concerning separate phases of the trend.

For catalogs on the latest equipment needed for this type of teaching, the writer would suggest: Schwayder Brothers, Incorporated, Detroit 29, Michigan; and Creative Playthings, Incorporated, 5 University Place, New York 3, New York.

Church Management and Protestant Church Administration and Equipment magazines also furnish good material on this subject.

APPENDIX

APPENDIX A[1]



GRAPH SHOWING THE SPECTACULAR RISE IN MILLIONS OF DOLLARS SPENT FOR CHURCH BUILDING SINCE 1945.

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[1]C. Harry Atkinson, "The Church Building Boom is Only Beginning," Protestant Church Administration and Equipment, Spring 1955, p. 7.

APPENDIX E

RECOMMENDED DEPARTMENT MATERIALS AND EQUIPMENT

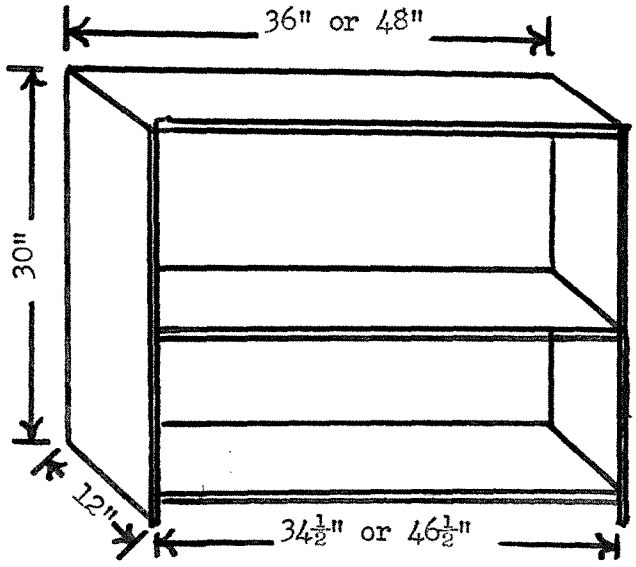
BY CHURCH OF THE NAZARENE

Department	Chairs	Tables	Other Material and Equipment
Nursery	10" seat height	10" higher than chairs 24"x36" or 30"x30"	Graded literature Bible Small, low table for Bible Books Pictures Picture rail or tack board Large crayons, paper 12"x18" Large blocks Wooden puzzles Housekeeping toys Floor toys Rug Open shelves for toys Place for supplies Place for wraps
Kinder-garten (Beginner)	10"-12" seat height	10" higher than chairs	Graded literature Bible Picture books Pictures Picture rail Paper, crayons, scissors Tack board Building blocks Housekeeping toys Floor toys Place for toys and supplies Place for wraps
Primary	12"-14" seat height	10" higher than chairs	Graded literature Large Bible for department Bible for class Picture books Pictures Picture rail or easel Paper, crayons, scissors Paste Song charts for children Songbooks for leaders

Department	Chairs	Tables	Other Material and Equipment
			World globe Place for supplies Place for wraps Bulletin board Blackboard
Junior	14"-16" seat height	10" higher than chairs	Graded literature Bible for each pupil Concordance Bible dictionary Bible picture books Bible story books Pictures Paper, pencils, crayons Paste, scissors Songbooks for pupils Maps, globe Place for supplies Place for wraps Bulletin board Blackboard

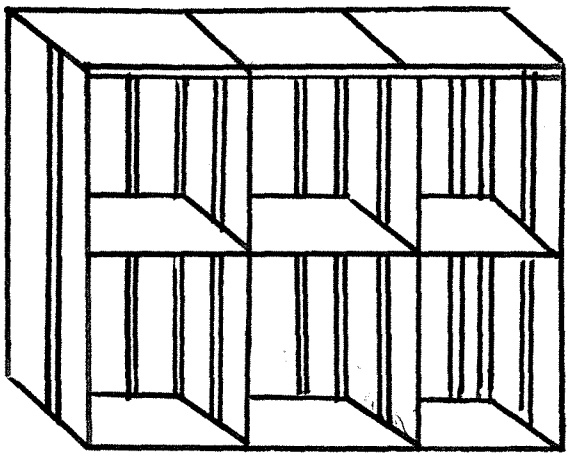
APPENDIX F

Storage Shelves for Blocks or Toys



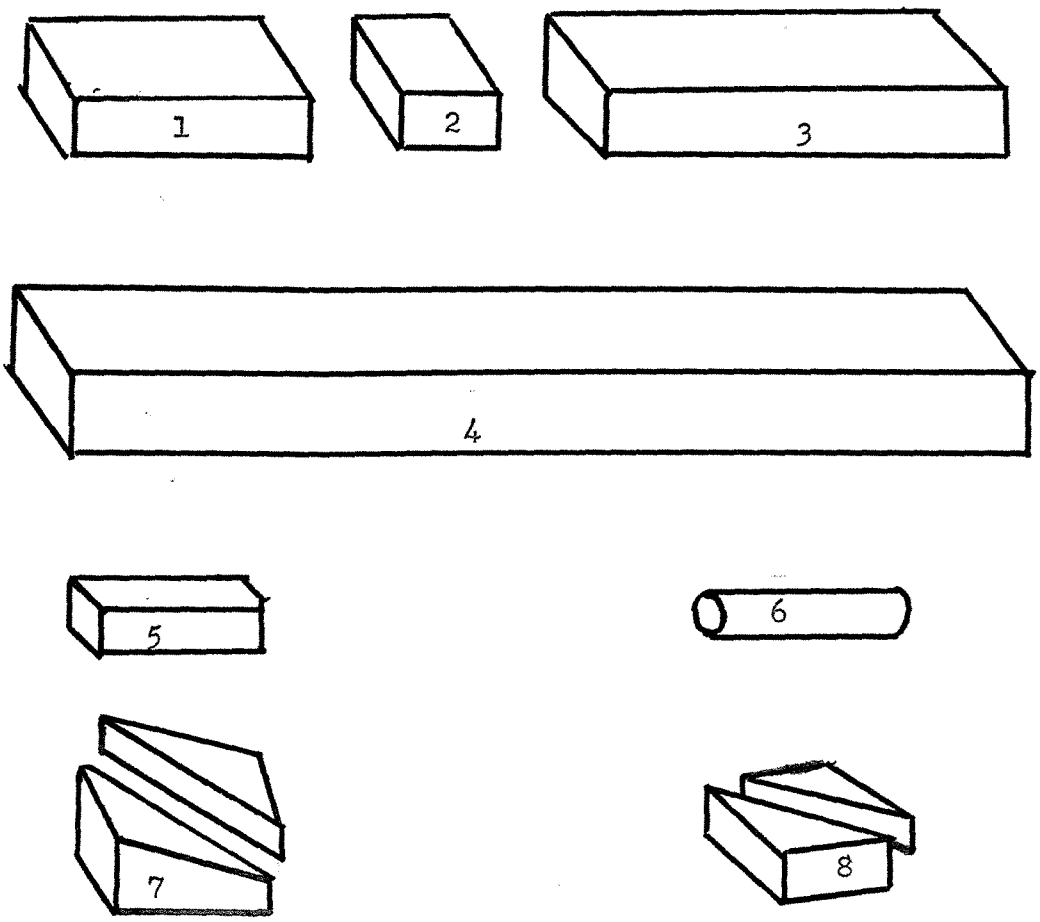
Make of 3/4" lumber - 12" wide. Use 1/4" plywood or per-board for the back. Stain in light oak. Shel lac and varnish. These may be 36" high and a third shelf added.

Orange Crate Shelves



Use 2 or 3 orange crates of uniform size. Remove nails; sand rough places; fasten together. Finish as suggested above, or enamel.

APPENDIX G



FLOOR BLOCKS

		Quantity for 15 children
1.	Unit - 1 3/8"x2 3/4"x5 1/2"	40
2.	Half-unit - 1 3/8"x2 3/4"x5 1/2"	20
3.	Double unit - 1 3/8"x2 3/4"x11"	20
4.	Quadruple unit - 1 3/8"x2 3/4"x22	10
5.	Pillar - 1 3/8"x5 1/2"	10
6.	Cylinder - 1 3/8"x5 1/2"	8
7.	Large triangle (half unit)	8
8.	Small triangle (half unit)	8

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