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A Survey of the Background and Development of Aldersgate Graded Curriculum and Its Use in Selected Wesleyan Churches

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A SURVEY OF THE BACKGROUND AND DEVELOPMENT
OF ALDERSGATE GRADED CURRICULUM AND ITS
USE IN SELECTED WESLEYAN CHURCHES

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Chapter 1

INTRODUCTION

Christian education was given an impetus by the Protestant Reformation by means of men such as Luther, Melanchthon, Zwingli, Calvin, and John Knox. These men established the principle that every person should be able to read the Scriptures in his own language. A believer's reading ability would reinforce his salvation and spiritual growth.

START OF THE SUNDAY SCHOOL

During the eighteenth century in England, the children of the poor were compelled to work in the mines six days a week, from sun-up to sun-set, which gave no opportunity to learn to read. A printer and publisher in Gloucester, England, Robert Raikes, in 1780 set up in his home, on Sundays, a place to teach poor children to read. Mr. Raikes employed four women as teachers to work with the children. In America the Sunday school was important in the development of Christian education.

The first Sunday school in America was held at the home of William Elliott in Virginia, in 1785. Later the school was transferred to the Burton-Grove Methodist Church in Accomack County, Virginia. The American Sunday-School Union was organized in Philadelphia in 1824 as an outgrowth of more local and limited cooperational endeavors.¹

¹J. Edward Hakes (ed.), An Introduction to Evangelical Christian Education, (Chicago, Illinois: Moody Press, 1971), p. 29.

In 1830, the American Sunday-School Union raised \$30,000.00 to send Sunday school missionaries to the Ohio and Mississippi Valleys. They went to teach the frontiersmen's children in the midwest to read. These schools were also held on Sunday.

The growth of the public school system with normal schools for the preparation of professional teachers heightened the interest of Sunday school leaders in the preparation of lay Sunday school teachers.²

John Wesley was one of the first to recognize the importance of the Sunday school.

..... In the First Discipline, in 1784, it is ordered that, "Where there are ten children whose parents are in the society, meet them at least one hour every week." In 1785 Wesley published an account of the schools, speaking of them in terms of commendation. In The American Magazine he wrote the striking words, "Perhaps God may have a deeper end thereto than men are aware of. Who knows but what some of these schools may become nurseries for Christians?" Wesley's foresight in regard to these schools had, doubtless, a good deal to do with the fact that the Methodist churches in the United States were amongst the first formally to adopt the Sunday-school as a regular part of church work.³

The two large Protestant churches in America, the Methodist and the Baptist, started the Sunday school movement within about eighteen years of one another.

Bishop Asbury in 1786 set up a Sunday school in the home of Thomas Crenshaw who lived in Hanover County, Virginia. Four years later the Methodist Conference in Charleston, South Carolina, adopted a Sunday school-organizational plan.

The Baptists' first Sunday school in the South was organized in the First Baptist Church of Baltimore in 1804.

²Ibid., p. 31.

³Henry Frederick Cope, The Evolution of the Sunday School, (New York, New York: Eaton & Mains, 1911), pp. 71-72.

What Sunday school means to some people

Billy Graham says of the Sunday school:

Sunday School has never been more important than today. Obscenity and vulgarity are now used openly on the streets, on our campuses, and in our communication media. The Sunday school can provide a bulwark against the rising tide of evil by teaching the forgiveness and grace of God, and creating an atmosphere of wholesomeness where children can learn of the things that abide.⁴

The Sunday school is important in the ideological warfare confronting the American nation, according to J. Edgar Hoover:

The Sunday school can be a potent weapon in the ideological struggle confronting mankind. It can encourage the uncommitted to take a vigorous new look at the ancient principles which alone guarantee the freedom and dignity of man, and it has within its power the capacity to ignite a spiritual renaissance which may save Western civilization.⁵

Ronald Reagan, Governor of California, spoke of the importance of the Sunday school as follows:

There is no need in our land today greater than the need to rediscover our spiritual heritage. Many nations in the past centuries have exchanged their gods for other gods, but no nation has ever exchanged its God for no god at all and lived to add further pages to its history.

Our young people cry out for a cause, a belief, in which they can invest their youthful strength and idealism. It seems to me that a good place to begin their search is in the neighborhood Sunday school.⁶

Henry Jacobsen, the senior editor of adult curriculum materials for Scripture Press Publications, would like to see the name "Sunday School" changed.

⁴Citing Billy Graham in an article, "What I Think of Sunday School", Christian Life (August, 1970), p. 51.

⁵Ibid., Citing J. Edgar Hoover.

⁶Ibid., Citing Ronald Reagan.

But changing the name is just a start. We need to restudy our whole concept of Sunday school. We must insist on teachers who are qualified by gift, calling, and training. We need to do more with audio-visual aids.⁷

Ideally this sounds great, but too often in the smaller churches there is not sufficient personnel on the Sunday school staffs to meet this qualification.

Dr. Craig W. Ellison, a professor of psychology at Westmont College, says: "A new emphasis is needed. Its basic components are (1) a stress on quality rather than quantity and (2) personal involvement by the teacher."⁸

Dr. Ellison argues a tendency to see people as only statistics.

Perhaps more than any other organizations, the church and Sunday school should be places where people sense that they are important and where their needs are met on individualized terms. Individualized attention and lessons should become the norm, rather than standard group lessons and the unvarying preaching of a single message to a congregation of individuals (though this is not to deny that there are lessons that should be presented and considered together). Christian education needs to be much more sensitive to individuals

Let me say again that focus on the group and the use of statistics and of standardized methods are not absolutely wrong. They are, however, secular influences that should be of secondary consideration in Christian education.⁹

Many people are saying that there is need for renewal and direction in Christian education. The key program in the Christian education is the Sunday school. The idea of individual Sunday school

⁷Henry Jacobsen, "Sunday School: Alive and--Well . . .," Christianity Today, XVII, Number 20 (July 6, 1973), p. 9.

⁸Craig W. Ellison, "Personalizing the Sunday School", Christianity Today, XVII, Number 20 (July 6, 1973), p. 9.

⁹Ibid., p. 10.

lessons is also shared by Mark Hatfield.

Along with an emphasis on the individual and on honesty between individuals goes the need for a more creative approach in the methods of Christian education. Flexibility and malleability are the key. Educational methods must respond to the honestly expressed needs of individuals within the learning group. A good look at much of the Sunday school material currently in use in our churches will show that we are far too hung-up on following manuals, quarterlies, and lesson plans written years ago and addressed to the "average" seventh-grader of that time. (And we ask why today's students think the Sunday school experience is irrelevant!) Even the time and place of meeting should not be placed under the restriction of custom. Nothing requires that Sunday school be held in a crowded church basement room at 9:30 Sunday morning--this may be the most distracting and least inspiring setting imaginable. The composition of groups should be subject to innovation, without losing the vital corporate feeling which can be generated in a group that meets together regularly. Joint sessions with groups from other congregations, the meeting together of several families, occasional gatherings of the entire congregation--these and many other new approaches merit experimentation.¹⁰

In view of the quotations cited, it appears that the Sunday school grew out of a concept to meet the needs of people in both America and England.

STATEMENT OF THE PROBLEM

The purpose of this study is to investigate the historical background and development of the Aldersgate Graded Curriculum, to study the provision of The Wesleyan Church Discipline relating to organization and policy of Christian education in the local church, and to examine the effectiveness of the AGC as used in selected Wesleyan churches in the Northwest District.

¹⁰Mark O. Hatfield, Conflict and Conscience (Waco, Texas: Word Books, Incorporated, 1971), pp. 141-142.

JUSTIFICATION OF THE STUDY

There appears to be a feeling among Sunday school teachers and administrators in The Wesleyan Church, and other groups which use the AGC, that this curriculum is not effectively meeting the needs of students in the local Sunday schools. A study comparable to this is currently in process by Mrs. Joan Dean, a student at Western Evangelical Seminary, to investigate the effectiveness of this curriculum in The Evangelical Methodist Church. A study such as this may aid in determining the areas where student needs are not being met. Hopefully this study may be of assistance to those responsible for writing the AGC.

LIMITATION OF THE STUDY

This study was delimited to: (1) A study of literature relating to the AGC as provided by the General Department of Christian Education of The Wesleyan Church, (2) The Discipline of The Wesleyan Church (1972), (3) administration of a questionnaire (Aldersgate Curriculum Evaluation) to selected Wesleyan churches in the Northwest District, and (4) examination of these questionnaire returns.

DEFINITIONS OF TERMS USED

ABS

Abbreviation for Aldersgate Biblical Series.

ADS

Abbreviation for Aldersgate Doctrinal Studies.

AGC

Abbreviation for Aldersgate Graded Curriculum.

APA

Abbreviation for Aldersgate Publication Association.

CE/APA

Abbreviation for 1971 merged Christian Education Commission and Aldersgate Publication Association.

CHA

Abbreviation for Christian Holiness Association.

Curriculum

A course of lessons to be studied in the Sunday School Educational programs.

Graded Curriculum

A given course of study on the student's learning level, and appropriate to the child's understanding. The Aldersgate Graded Curriculum concept is to set up a unit of study in which the child, at his own level of understanding, will explore some of the building blocks that go into making a meaningful Christian commitment that will help the student behave as a Christian in a world with Jesus Christ as Lord.

Sunday School

The basic agency for the study of the Bible on the local church level.

Sunday School Teacher

An instructor in the Sunday school department that has a given Sunday school class to teach.

PROCEDURES OF THE STUDY

The study examines the historical background and development of Aldersgate Graded Curriculum, and the effectiveness of its use in

selected Wesleyan churches in the Northwest District.

A questionnaire as developed by Mrs. Joan Dean, a student at Western Evangelical Seminary, Aldersgate Curriculum Evaluation, was utilized for purposes of the survey.

The questionnaire was administered in nine Wesleyan churches in the states of Idaho, Oregon, and Washington. There was one church in Post Falls, Idaho. The churches in Oregon were two in Salem, (Capitol Park and Northgate), and three in Portland, (Columbia View, Emmanuel and St. John). There were three churches in Washington which included Crown Hill and Westmont in Seattle, and "O" Street in Vancouver.

The Wesleyan Church supplied information relating to the Aldersgate Graded Curriculum.

Chapter 2

HISTORICAL BACKGROUND

The name of Aldersgate was made famous by a young man who was looking for God's presence in his own life. He felt his heart "strangely warmed" in a small meeting house on a street called Aldersgate in London, England. The date was May 24, 1738 when John Wesley was in a Bible study that night with Charles Wesley, his brother, whose heart also was warmed.

. . . A young man who was searching for God's presence in his own life felt his heart "strangely warmed" in a small meeting house on Aldersgate Street the evening of May 24, 1738. Aldersgate is a symbol of the order of the burning heart-the heart "strangely warmed" by the Spirit of God. The original Aldersgate event occurred in the middle of a Bible study. The young man's name was John Wesley. Bible study curriculum under the name "Aldersgate" suggests a great deal about its ultimate purpose.¹

Both John and Charles Wesley changed the country in which they lived and had a great deal of influence on American Methodism.

WHAT ALDERSGATE GRADED CURRICULUM IS

Aldersgate Graded Curriculum is a Sunday school program of study designed for nursery through senior high ages. The AGC encourages "discovery learning". This learning method is where the student discovers major concepts rather than simply memorizing facts.²

The most important point of the AGC is the curriculum's

¹Catherine Stonehouse and Howard B. Castle (eds.), AGC-Curriculum for Life-changing Learning, Preview 1973-74, p. 1.

²Ibid., p. 5.

doctrinal position, which is Wesleyan. This curriculum has been planned, prepared, and produced cooperatively by editors and educators of several holiness denominations. These holiness denominations operate what is called Aldersgate Publication Association which is a Commission of the Christian Holiness Association (CHA). The AGC has set up a graded curriculum. The planners, in choosing content and methods, have taken into account the needs and abilities of students as the basic principle in development. It differs from "uniform" lessons which provide the same Bible materials for the various age levels.³

"Graded" means that the needs of students have been taken into account in developing teaching-learning experiences. Whereas "uniform" lessons have everybody studying the same Bible material at the same time, the Aldersgate Graded Curriculum (AGC) is developed for age clusters (not for individual year groups).⁴

WHO MAKES UP ALDERSGATE PUBLICATION ASSOCIATION

The Aldersgate Publication Association is a joint project. It includes several of the holiness denominations and is a function of the CHA (Christian Holiness Association). The commission of Aldersgate Publications Association is chaired by Dr. Albert F. Harper, Church of the Nazarene. Dr. Floyd Knox of the Free Methodist Church is the Vice Chairman. Armor D. Peisker, The Wesleyan Church, is the Secretary.⁵

The original participants of APA included representatives from the following groups: The Brethren in Christ; Christian Faith,

³Ibid., p. 2.

⁴Ibid.

⁵Armor D. Peisker, Planning Structure of the Aldersgate Graded Curriculum, a position paper, (Marion, Indiana: The Wesleyan Church, n.d.), p. 1.

Inc.; The Churches of Christ in Christian Union; The Church of God (Holiness); The Church of the Nazarene; The Christian and Missionary Alliance; The Evangelical Friends; The Evangelical Methodist Church; The Free Methodist Church; The Missionary Church Association; The Pilgrim Holiness Church; and The Wesleyan Methodist Church. Since APA began its work, there have been mergers among these groups. The Missionary Church Association and the United Missionary Church merged and became The Missionary Church. The Pilgrim Holiness Church and The Wesleyan Methodist Church also merged and became the Wesleyan Church.⁶

Under Aldersgate Publication Association, The Aldersgate Biblical Series was formed in 1958. The ABS was carried through by the Light and Life Press. The Aldersgate Doctrinal Studies were proposed in 1962, but only one volume has been published by the former Wesleyan Methodist Church. Another volume is now in process and is being carried through by the Wesley Press of The Wesleyan Church. In 1963 The Beacon Hill Press published the Aldersgate Vacation Bible School Curriculum. As the former volume, it is of a joint planning program of Aldersgate Publication Association with the Church of the Nazarene publishing the curriculum.

In 1971 the APA Commission merged with the Christian Education Commission to become the CE/APA.⁷

WHO MAKES UP ALDERSGATE GRADED CURRICULUM

It was in 1963 that the Curriculum Committee was given the

⁶Ibid.

⁷A. F. Harper, What We Have Done Together, CE/APA 1957-1972, a position paper, (n.d.), p. 21.

authority to investigate the possibilities of a graded curriculum, and on the first Sunday of September, 1969, the Aldersgate Graded Curriculum was launched.⁸

The Aldersgate Graded Curriculum Project is the most thoroughly cooperative and the most extensive effort that the Aldersgate Publication Association has undertaken. The work of planning AGC has been done through the Aldersgate Curriculum Committee. The representatives of the denominations are: The Churches of Christ in Christian Union, The Church of the Nazarene, The Evangelical Friends Alliance, The Evangelical Methodist Church, The Free Methodist Church, The Missionary Church, and The Wesleyan Church. These seven participating denominations are currently serving on the interdenominational committee.

Chairman of the Curriculum Committee is Dr. Donald M. Joy, author of *Meaningful Learning in the Church*, published by Light and Life Press, Winona Lake, Indiana, 1969. Dr. Joy is a Free Methodist. The Vice-Chairman is Dr. A. F. Harper, Church of the Nazarene, and the Secretary is Armor D. Peisker of The Wesleyan Church.⁹

The Curriculum Committee has divided into four age-level subcommittees: Primary, Junior, Young Teen, and Senior Teen. Each subcommittee chairman is a denominational leader whose church publishing house has published the curriculum and has been willing to substantially underwrite the expense involved. Until recently, the subcommittee of Senior Teen was chaired by Dr. Paul L. Kindschi,

⁸Ibid., p. 20.

⁹Peisker, op. cit., p. 1-2.

Wesleyan; the Young Teen by A. F. Harper, Church of the Nazarene; Junior by Almon White, an Evangelical Friend; and Primary by Armor D. Peisker, a Wesleyan. Within the last year changes in the denominational personnel have been made. Miss Dorothy Barrett has become Chairwoman of the Junior Subcommittee representing The Evangelical Friends, and Armor Peisker serves as Chairman of the Senior Teen Committee for the Wesleyans.

The four denominations which have taken a major role in chairing the subcommittees of the AGC are: The Free Methodist Church, The Evangelical Friends, The Church of the Nazarene, and The Wesleyan Church. From time to time representatives from the Churches of Christ in Christian Union, The United Missionary Church, and The Brethren in Christ Church have served on committees.¹⁰

THE PLANNING STRUCTURE OF ALDERSGATE GRADED CURRICULUM

The Aldersgate Graded Curriculum is developed for age clusters which are different from the public school systems of individual year groups. These age clusters are:

Nursery:	Ages 2 and 3 (with separate student materials for each year)
Kindergarten:	Ages 4 and 5
Primary:	Grades 1-3 (with student books in two editions)
Junior:	Grades 4-6
Young Teen:	Grades 7-9
Senior Teen:	Grades 10-12

The groupings here are roughly paralleled to the "life cycle stages". Thus it can be seen that the curriculum in the six age levels for which the materials are prepared is contemporary. Educators, both

¹⁰Ibid., p. 3.

in secular and in religious circles, are convinced that placing students into two-year and three-year groupings provides a better learning climate, than does one-year grouping.¹¹

The curriculum committee planned jointly the general themes to be studied during the three year cycle.¹²

The subcommittees on the age level actually develop lesson outlines, quarter by quarter, session by session, upon the basic suggestions of the larger committee. Then the outlines as developed in the subcommittees are refined until approved by the executives of the curriculum committee. The outlines, finally approved by both the subcommittee and the executive group, are submitted to editors for assignment to lesson writers. The chosen lesson writers will be supplied with the outline for the unit or quarter materials for which he is to create lessons. The writer is oriented to the task by meeting with the age level subcommittee with whom he goes over the outline given him, and usually continues to work with the committee for a couple of days in developing further outlines so that the writer comes to sense the spirit and direction of the total project. If the work of the writer is unknown to the committee, the editor responsible for the age level to which he is assigned, may ask for sample lessons for review and criticism. When these are satisfactory or acceptable with some rewriting, the writer is free to proceed.¹³

The planning structure for Aldersgate Graded Curriculum is as

¹¹Stonehouse, loc. cit.

¹²See Aldersgate Graded Curriculum Cycle, Appendix A.

¹³Peisker, op. cit., pp. 3-4.

follows in Chart 1.¹⁴

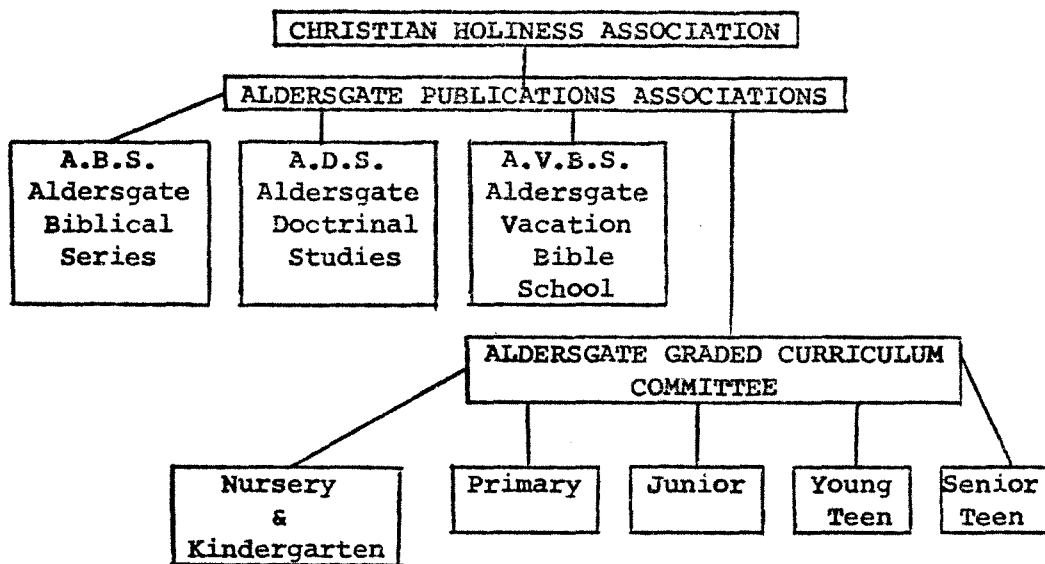


Chart 1

Planning Structure of Aldersgate Graded Curriculum

THE PRODUCTION OF ALDERSGATE GRADED CURRICULUM

The actual production of AGC is the work of three holiness denominational publishing houses: Beacon Hill, The Church of the Nazarene; Light and Life Press, The Free Methodist Church; and The Wesley Press, The Wesleyan Church. The Church of the Nazarene produces the preschool materials--Nursery and Kindergarten, which are used by a number of APA participants. Beacon Hill also provides denominational-oriented teachers and pupil books, Primary through Young Teen, based upon the AGC outlines. They produce for the same age levels, Primary through Young Teen, the teaching resource materials which have been

¹⁴Ibid., p. 4.

cooperatively planned and which are used by others in the Aldersgate Graded Curriculum Camp.¹⁵

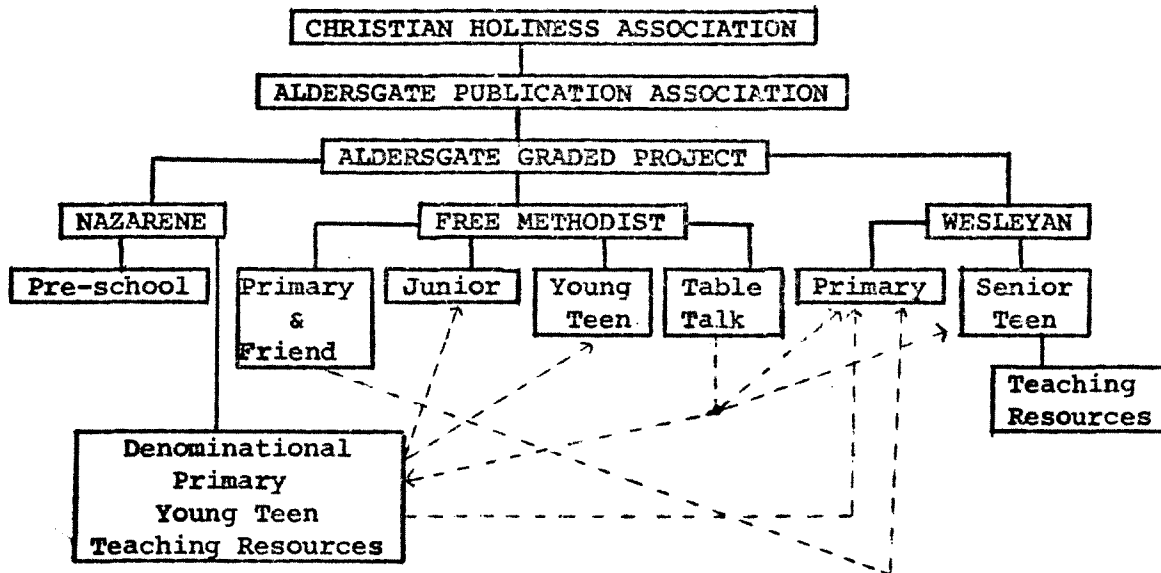


Chart 2

Production Structure of Aldersgate Graded Curriculum

Light and Life Press produces the Primary curriculum correlated take-home papers which are edited by the Wesleyan Primary Editor. The basic reasoning is due to the art resources of the Light and Life Staff which is being relied upon for this periodical. Light and Life also provides Junior and Young Teen teacher and pupil books as well as the curriculum related Table Talk, a devotional guide for families with children and youth studying Aldersgate Graded Curriculum in Sunday school. The Wesleyan Church produces the teacher and student books for Primary and Senior Teen together with a packet of teaching resources for the Senior Teen age group. All three editors are in the Midwest.

¹⁵Armor D. Peisker, Production Structure of the Aldersgate Graded Curriculum, a position paper, (Marion, Indiana: The Wesleyan Church, n.d.), p. 1.

This enables age level editors to serve as advisors to the other editors of the same level. All have responsibilities for the reviewing of the manuscripts that are produced by the other houses.¹⁶

The production structure of Aldersgate Graded Curriculum is illustrated in Chart 2¹⁷ (See p. 16).

PHILOSOPHY OF ALDERSGATE GRADED CURRICULUM

The goal of Aldersgate Graded Curriculum for the Sunday school is to see the lives of the students changed for the better. Too often it is assumed that "to know is to do". Teachers like to feel when they tell the children what the Bible says that the students will go out to practice Christian principles. Experience teaches, however, that head knowledge of the truth does not assure implementation in life. AGC, from the facts which they present, helps the student to discover and form concepts. Concepts remain long after the facts are forgotten.¹⁸

AGC has developed five basic concepts which they feel must be clear to the students: (1) they must understand the nature of God, (2) they must understand the nature of man, (3) they must understand the nature of sin, (4) they must understand the provision of salvation, and (5) they must understand the Christian's relationship to the world in which he must live.¹⁹

¹⁶Ibid.

¹⁷Peisker, Planning Structure of the AGC, p. 4.

¹⁸Armor D. Peisker, What AGC Is, a position paper, (Marion, Indiana: The Wesleyan Church, n.d.), p. 7.

¹⁹Ibid.

We shall always seek to focus our curriculum to the objectives for the General Christian Education of The Wesleyan Church briefly summarized as follows:

- we shall declare the truth of full salvation through Christ as recorded in the Holy Scriptures.
- we shall seek to guide sinful, fallen men to experience the crises of conversion, and entire sanctification, and continuous growth into the fullness of the stature of Christ and dynamic service to God and man.

In order to achieve the implications of the above stated general objectives, the guidelines for development of our curriculum shall be to:

- foster the historic and traditional teachings and positions of The Wesleyan Church through the curriculum,
- strive to provide curriculum to serve the entire church and its constituency,
- be mindful of provincial concepts while yet pursuing the course which will make our curriculum to be the greatest use to the most of our Wesleyan people,
- provide a studied, careful rationale for the curriculum approaches we use,
- seek always the finest and highest forms of application for scriptural truth in the curriculum.²⁰

²⁰O. D. Emery, Curriculum Guidelines, a position paper (Marion, Indiana: The Wesleyan Church, n.d.), p. 1

Chapter 3

ORGANIZATION OF THE WESLEYAN CHURCH AS RELATED TO CHRISTIAN EDUCATION

The Wesleyan Church has a constitutional form of government. The Constitution is the official document adopted in 1968 at the time of merger of The Wesleyan Methodist Church of America and The Pilgrim Holiness Church to form The Wesleyan Church.

The Constitution states the doctrines, principles, and basic policy of The Wesleyan Church, and is the fundamental law of the Church. It, or any of its parts, can only be amended by a two-thirds vote of the General Conference and a two-thirds vote of all members of the several district conferences present and voting, as provided for in 185. Constitutional law, therefore, as currently revised and amended, has precedence over all other laws or official actions of any of the governing bodies or offices of The Wesleyan Church, and is the law to which all other legislative and official actions of any governing bodies or officers must conform.¹

The Wesleyan Church has three branches of government as stated in the Constitution: the local church, the district conference, and the General Conference. This study is concerned with the local church which may be defined as a church that serves the people of a local area. The district conference checks the records and reports of all the local churches in that district while the General Conference checks the records and reports of the districts throughout the United States and the General Departments of the Church.

¹Adopted by the Uniting General Conference of 1968, The Discipline of The Wesleyan Church, edited by the Committee, (Marion, Indiana: The Wesleyan Publishing House, 1972), Section 92, p. 22.

LOCAL CHURCH GOVERNMENT

The local Wesleyan Church is a body of Christian believers who hold the faith set forth in the Articles of Religion of the Wesleyan Church Constitution.

The privileges and conditions of full membership in the Church are constitutional. The conditions of full membership are:

- (1) Confession of a personal experience in regeneration, and a pledge to seek diligently until sanctified wholly if that grace has not been obtained.
- (2) Christian baptism.
- (3) Acceptance of the Articles of Religion, the General Rules, the Elementary Principles, and the authority of The Discipline in matters of church government.
- (4) A covenant to support the Church, to live in fellowship with the members thereof, and to seek God's glory in all things.
- (5) The approving vote of a majority of the members of the receiving church who are present and voting, unless the church by vote shall delegate this right to the church board, provided that when objections are urged against the reception of a member, it shall require a vote of three-fourths of those present and voting to receive.²

The following are the rights of full membership:

- (1) The fellowship of the saints and the encouragement, admonition, and spiritual guidance of the ministry.
- (2) The access to the sacraments and ordinances of the Church.
- (3) The right to vote and the eligibility to hold any office for which a person in full membership is eligible, if not under discipline.
- (4) The right to trial and appeal if charged with failure to maintain the conditions of membership, with the specific provision that joining another religious body shall of itself sever membership in the Church.
- (5) A member in good standing in any Wesleyan church is entitled to membership privileges in any Wesleyan church to which he may wish to transfer his membership, subject to 146:5.³

The local church officers and committees are summarized for

²The Discipline of the Wesleyan Church, 1972, Section 146, pp. 38-39.

³Ibid., Section 147, p. 39.

reference in The Discipline.

- (1) The church shall have;
 - auditing committee (353)
 - church board (301-316)
 - church secretary (337)
 - church treasurer (345)
 - delegate to district conference (398; 439; 442-445)
 - offering teller (346:3)
 - pastor (276-294)
 - Sunday school superintendent, staff, and committee (368-375)
 - trustees (348-351)
 - vice-chairman of local church board (310)
- (2) The church may have;
 - advisory committee (318)
 - assistant treasurer (346:1)
 - associate or assistant pastor (296-299)
 - building committee (350:6)
 - children's church director, staff, and committee (363:2, 7-8)
 - Christian education board (361-363)
 - Christian Youth Crusaders director, staff, and committee (384:1-2)
 - communion committee (359)
 - custodial staff (316:16; 350:5)
 - educational secretary (386)
 - fellowship committee (363:19)
 - finance and stewardship committee (355-356)
 - financial or tithing secretary (346:2)
 - judicial committee (399; 1517)
 - lay leader (339)
 - literature secretary (388)
 - missions and evangelism secretary and committee (390; 395-396)
 - musicians and music committee (358-359)
 - nominating committee (331-332)
 - office staff (294:29; 316:16)
 - ushering committee (359)
 - vacation Bible school superintendent, staff, and committee (363:2, 7-8)
 - witness and membership committee (342-343)
- (3) The church may have the following auxiliary officers and committees:
 - Wesleyan Men officers and committees (1216-1217)
 - Wesleyan Women's Missionary Society officers and committees (1242-1243)
 - Wesleyan Youth officers and committees (1276-1279)
 - Young Missionary Workers' Band Director (1243:6)⁴

⁴Ibid., Section 321, pp. 98-99.

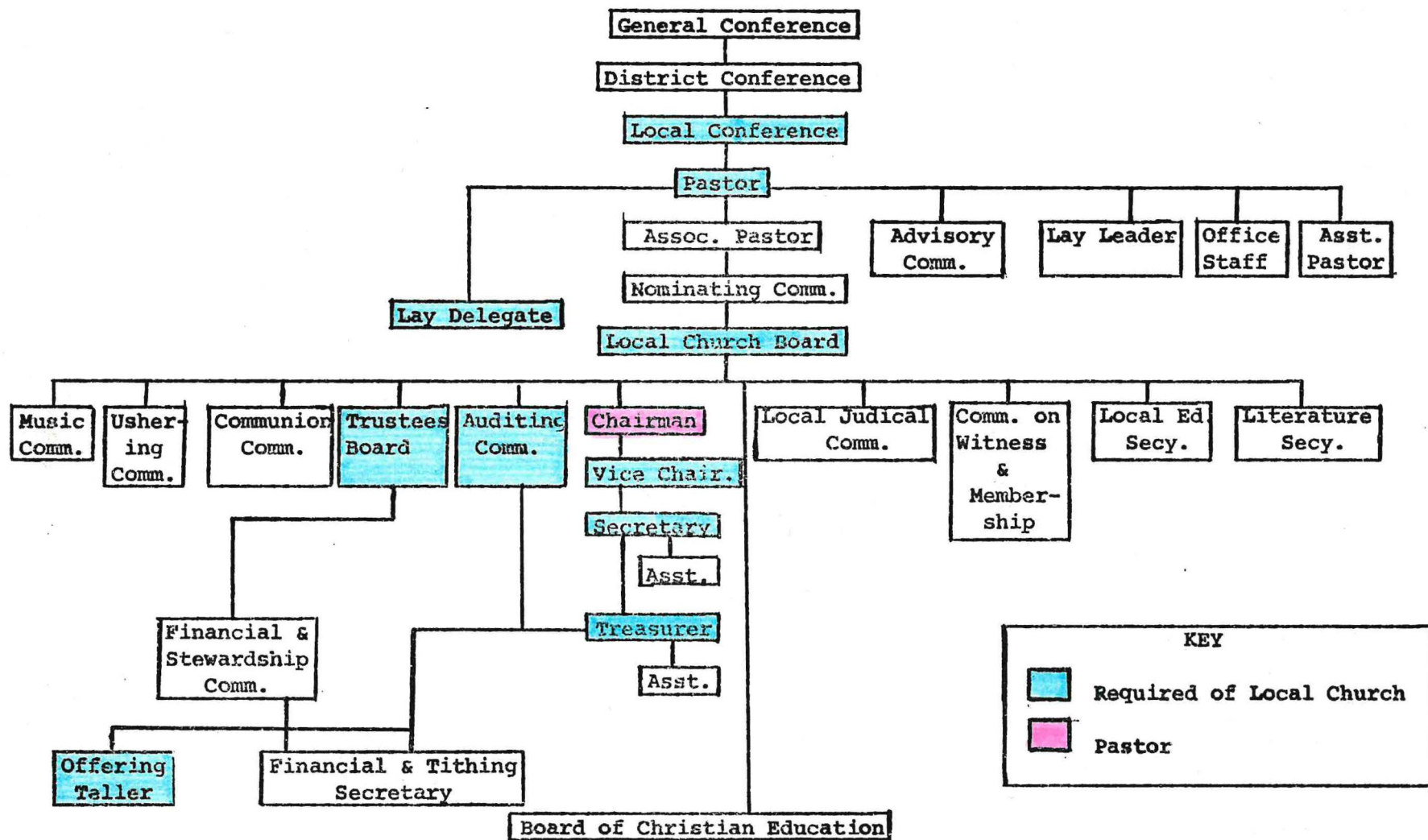


Chart 3

The Wesleyan Church Organizational Flow Chart - General Conference to Bd of Education

LOCAL BOARD OF CHRISTIAN EDUCATION

The Wesleyan Church has established policy for a board of Christian education at the local church level. The membership of the board consists of the pastor as chairman and may include the associate or assistant pastor or other employed assistants, the Sunday school superintendent, the president of Wesleyan Men, the president of Wesleyan Women's Missionary Society, the president of Wesleyan Youth, the director of Christian Youth Crusaders, the director of Y.M.W.B. (Young Missionary Workers' Band), music director, literature secretary, local educational secretary, and others as desired by the local church board.⁵

The requirements for holding office in the local church are stated in the manual as follows:

(1) They shall be full members of the local Wesleyan church electing them in those instances in which The Discipline requires it.

(2) They shall be elected annually by the local church board (316:22, 24), or as otherwise provided (of. 363:7).

(3) They shall carry out their duties as given in The Discipline and as further defined by the local church conference and local church board.

(4) They shall be under the general supervision of the pastor, shall be amenable to the local church board, and may be removed for cause or when the best interests of the church so require, by a majority vote of the local church board.

(5) Vacancies may occur by death, by cessation of membership in the Wesleyan Church, by resignation from office, or by removal (334:4), and shall be filled for the unexpired term by the local church board.⁶

The local board of Christian education elects its own secretary. If a local church does not have a local board of Christian

⁵Ibid., Section 361, p. 111.

⁶Ibid., Section 334, pp. 101-102.

education, the local church board shall serve in that capacity.⁷

Age Level Divisions

The local board of Christian education, whenever it sees the need, shall recommend that the local church board authorize and organize, for educational work in the church, as it shall choose, three age-level committees; (1) the children's committee for those through the sixth grade or twelve years of age, (2) the youth committee for the youth group starting in the seventh grade or thirteen years of age through twenty-five years of age (formerly thirty years of age), and (3) the adult committee from twenty-six years of age and older.⁸

Each committee shall be organized with a chairman and a secretary. Their duties shall be to coordinate all educational and fellowship activities conducted by the local church.⁹

Duties and Powers

The duties and powers of the local church board of Christian education shall be:

(1) To study, organize, promote, and conduct, under the leadership of the pastor, and subject to the direction of the local church board, the total program of Christian education for the local church, in keeping with the denominational objectives for Christian education (886), and the standards established by the General Board of Administration and promoted through the General Departments of Sunday Schools, Youth, and Educational Institutions.

(2) To establish, structure, and supervise, in keeping with The Discipline, and the standards adopted by the General Board of Administration, such educational agencies as are authorized by the local church board, including the Sunday school, Wesleyan Youth, Christian Youth Crusaders, Young Missionary Workers' Band, children's church, weekday church school, released time classes, Christian day school, and vacation Bible school,

⁷Ibid., Section 361, p. 111.

⁸Ibid., Section 362, p. 111.

⁹Ibid.

(3) To coordinate all educational agencies (of. 363:2), activities, and functions of the local church, setting goals, evaluating procedures, exploring new areas of need, and assigning responsibilities to the various departments and auxiliaries.

(4) To determine, in keeping with The Discipline and the standards adopted by the General Board of Administration, the curricula of the various agencies, always using curriculum materials approved by the General Board of Administration and secured from the Wesleyan Publishing House.

(5) To recommend to the local church board for the consideration of the local church conference the employment of a minister or director of Christian education, and to advise the pastor and local church board in defining his duties (of. 297-299).

(6) To enlist and train administrators and teachers for all phases of the local church's educational task, in keeping with the leadership training program adopted by the General Board of Administration.

(7) To submit nominations to the local church board for all Sunday school officers other than the superintendent, all Sunday school departmental supervisors and teachers, CYC director, children's church director, and vacation Bible school superintendent, and to elect all other officers and teachers except the officers of Wesleyan Youth and YMWB.

(8) To appoint administrative committees for each educational agency other than the Sunday school (373), WY (1277:7), or YMWB (1243:6,8; 1244:1), including in each such committee the executive officer involved and other workers or advisors as shall be deemed best (of. 384:2).

(9) To remove from office by majority vote any worker elected by the local board of Christian education when such is in the best interest of the work, and to recommend to the local church board the removal of any officer or teacher in local Christian education (361-388) elected by the local church board.

(10) To organize a training hour, providing for all age levels, selecting the necessary leaders and instructors, and assigning responsibilities to the appropriate agencies (of. 363:2-3; 889:2).

(11) To assist the pastor and the local church board in conducting classes in membership preparation (of. 294:11; 316:7; 894:5).

(12) To conduct or assign responsibility for conducting workers' conferences.

(13) To recommend to the local church board modifications or enlargement of educational facilities, and the purchase of educational equipment including audio-visuals; to allocate space for various schools and agencies, both for assemblies and classes; and to supervise the storage and use of all equipment.

(14) To promote the interests of The Wesleyan Church educational institutions in cooperation with the General Secretary of Educational Institutions, the officials of the general educational institutions within the area, and the district educational secretary.

(15) To conduct extension classes and branch Sunday schools when such are properly authorized (of. 274:15; 316:5).

(16) To minister to persons on nearby college campuses and military bases in keeping with the programs promoted by the General Department of Youth.

(17) To observe such special days as shall be designated by the General Board of Administration and promoted by the General Departments of Sunday Schools, Youth, and Educational Institutions, and as shall be designated by district agencies.

(18) To be responsible for special programs, such as Christmas and vacation Bible school, assigning responsibilities as it deems best, with all plans subject to the approval of the pastor and the local church board.

(19) To serve as a committee on fellowship, or to nominate a subcommittee on fellowship for election by the local church board.

(20) To nominate, for election by the local church board, such standing or special subcommittees as the local church board shall approve, with a member of the local board of Christian education as chairman of each.¹⁰

SUNDAY SCHOOL

The Discipline of The Wesleyan Church provides that each local church shall maintain a Sunday school as the basic agency for the study of the Bible on the local level.¹¹

Administration

The Sunday school shall be governed by the local church conference and the local church board through the local board of Christian education, under the general supervision of the pastor and the immediate administration of the superintendent and the Sunday school committee. They shall carry out their assignment in keeping with The Discipline, the Policy of the General Board of Administration for Sunday Schools, the standard adopted by the General Board and promoted through the General Department of Sunday Schools, and the programs of the General Department and of the district Sunday school committee.¹²

Sunday School Superintendent

The duties and responsibilities of a Sunday School Superintendent

¹⁰The Discipline of The Wesleyan Church, 1972, Section 363 pp. 111-114.

¹¹Ibid., Section 365, p. 114.

¹²Ibid., Section 367, pp. 114-115.

are provided for in The Discipline as follows:

The local church conference, at its annual sessions, shall elect, by ballot, from among its full members, a Sunday school superintendent (of. 331-332), to serve for one year or until his successor is elected. He shall be an ex officio member of the local church board (303). General regulations concerning this office are given in 330. The duties and powers of the Sunday school superintendent shall be:

- (1) To have executive supervision of the Sunday school, administering its affairs in keeping with the provisions of 367.
- (2) To consult with the pastor and the Sunday school committee on all major decisions.
- (3) To promote interest in and attendance at the school.
- (4) To have immediate supervision of each session of the school, seeing that each department and class has the necessary leaders and that order is maintained.
- (5) To counsel with the teachers about their work.
- (6) To conduct the assembly periods, unless such are assigned to departmental supervisors, and to maintain variety and interest in the assembly periods.
- (7) To make a full report of statistics and general information to the local church board quarterly, to the local church conference at each regular session, and to the General Department of Sunday Schools and the district Sunday school secretary as required (of. 370).¹³

Responsibilities for a Sunday school secretary, treasurer, departmental supervisors, Sunday school committee, and Sunday school teachers are also outlined in The Discipline.¹⁴

¹³Ibid., Section 367, p. 115.

¹⁴Ibid., Sections 370-374, pp. 116-117.

Chapter 4

ANALYSIS OF RESPONSES TO AGC EVALUATIVE QUESTIONNAIRES

The Aldersgate Curriculum Evaluation questionnaire was organized by Mrs. Joan Dean, a student at Western Evangelical Seminary. Mrs. Dean gave permission to use the evaluation form for this research project.

The results of the survey made through the evaluation questionnaire are contained in this chapter.

SURVEY OF QUESTIONNAIRE RESPONSES

Table 1

NAMES OF CHURCHES IN STUDY

NO.	NAME OF CHURCH	LOCATION			
		Street	City	State	Zip
1	Capitol Park	410 19th St., S.E.	Salem	Oregon	97301
2	Columbia View	8416 S. E. Morrison	Portland	Oregon	97216
3	Crown Hill	9204 11th Ave. N.W.	Seattle	Wash.	98117
4	Emmanuel	2530 S. E. 89th St.	Portland	Oregon	97266
5	Northgate	2405 Carleton Way N.E.	Salem	Oregon	97303
6	"O" Street	3600 "O" Street	Vancouver	Wash.	98663
7	Post Falls	Route 2	Post Falls	Idaho	83854
8	St. Johns	8550 N. St. Louis	Portland	Oregon	97203
9	Westwood	1616 S. W. Henderson	Seattle	Wash.	98106

Table 1, as seen on page 29, shows to which churches the questionnaires were sent and where these churches are located.

The Sunday school growth patterns of these nine churches are presented beginning in 1970 subsequent to the merger of the Wesleyan Methodist and Pilgrim Holiness Churches. Records before then are not all available nor accurate because of individual church mergers, etc.

In Table 2 are seen the growth patterns of the Sunday schools surveyed.

Table 2

SUNDAY SCHOOL GROWTH PATTERNS OVER THREE YEAR PERIOD

NO.	NAME OF CHURCH	AVERAGE ATTENDANCE						
		1970-71	1971-72			1972-73		
			Att.	Net	%	Att.	Net	%
1	Capitol Park	112	110	-	1.8	105	-	4.5
2	Columbia View	72	77	+	7	65	-	15.5
3	Crown Hill	66	63	-	4.5	57	-	9.5
4	Emmanuel	76	67	-	12	59	-	12
5	Northgate	33	38	+	15	28	-	26.3
6	"O" Street	113	100	-	11.5	100	0	0
7	Post Falls	59	47	-	20	59	+	25.5
8	St. Johns	61	64	+	4.6	62	-	3.5
9	Westwood	35	36	+	3	53	+	47

These are the approximate percentages (%) derived from the differences of the attendance from each previous year.

Not all the teachers to whom questionnaires were sent responded to the survey. There were about 81 questionnaires sent out, and

approximately 72% responded.

Table 3 shows the number of respondents by each church, and the department in which the teachers serve.

Table 3

NUMBER OF RESPONDENTS BY CHURCHES AND DEPARTMENTS

No.	CHURCH	DEPARTMENTS									Totals
		Nur.	Kin.	Pri.	Jun.	Jr.H.	Sr.H.	Col.	Y.A.	Adult	
1	Capitol Park		1	2	2	1	1		1	1	9
2	Columbia View	1	1	1	1		1			2	7
3	Crown Hill		1	2	1	1	1	1		2	9
4	Emmanuel			1	1					1	3
5	Northgate		1	1	1				1	1	5
6	"O" Street	1	1	2	2	1			1	2	10
7	Post Falls	1	1	1	1		1		1	1	7
8	St. Johns		1	1	1					1	4
9	Westwood		1		1	1		1		1	5
	TOTALS	3	8	11	11	4	4	2	4	12	59

Classification of responses to the questionnaire are seen in Table 4, page 32.

SURVEY OF DEPARTMENTAL RESPONSES

The rest of this chapter is an analysis of responses from all of the churches that were administered the Aldersgate Curriculum Evaluation Questionnaire within the Sunday school departments, covering all of the questions answered by respondents in that department. The responses have been edited with corrections in grammar and spelling.

Table 4

CLASSIFICATION OF RESPONSES

NO.	LIST OF PERSONS RESPONDING TO SPECIFIC ITEMS	NO. RESPONDENTS
1	Responded to: What Sunday school class do you teach?	59
2	Responded to: For how long?	54
3	Responded to: Do you use Aldersgate Curriculum?	59
4	Responded to: If not, what curriculum?	14
5	Responded to: Why have you chosen this other curr.?	17
6	Responded to: Have you ever taught the Aldersgate Curriculum?	24
7	Responded to: How recently?	15
8	Responded to: For how long?	15
9	Completed Rating Scale - Completely	37
10	Completed Rating Scale - Partially	22
11	Responded to: What do you like about Aldersgate?	39
12	Responded to: What do you dislike?	35
13	Suggested changes	32

Table 5

ANALYSIS OF RESPONSES--NURSERY DEPARTMENT

N = 3

No. of Respon- dents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	1 yr.	X						
1	3 yr.	X						
1	3 yr.	X				yes	now	3 yr.

The Nursery Department is the starting department with Table 5, as seen on page 32, showing the analysis of responses.

In Table 6 is the analysis of the rating scale of the Nursery Department.

Table 6

ANALYSIS OF RATING SCALE-- NURSERY DEPARTMENT

N = 3

QUESTION ITEM	poor	fair	good	super- ior	excel- lent	No com- ment
1. Teacher's Manual (helpfulness, completeness, clarity)			1		1	1
2. Pupil's Workbook		1		2		
3. Teaching Resources			1		2	
4. Visual Aids			1	1	1	
5. Use of Scripture	1			2		
6. Application to pupil's age level			1		2	
7. Relatedness to real life		1		1	1	
8. Lesson Plans			1		2	

Responses from teachers in the Nursery Department relative to use of Aldersgate Graded Curriculum are as follows:

What do you like about Aldersgate:

1. Teacher's quarterly is complete with some creative ideas.
2. The varied stories and activities are excellent for the two-year-olds' and three-year-olds' span of attention.
3. Resources lessons.

What do you dislike?

1. Every year is the repeat of the preceding year and the children remember having previously heard the stories.
2. I really don't have any dislikes for the Aldersgate Curriculum.
3. No comment.

Suggested Changes:

1. No response.
2. Perhaps, a picture or two extra in the Activity Pupil's Workbook to picture the day's story, especially stories of Jesus.
3. More use of scripture in stories.

Table 7, on page 35, presents the responses from the Kindergarten Department.

The ratings of the Aldersgate Curriculum by the kindergarten teachers are shown in Table 8 on page 36.

Responses in the Kindergarten Department relative to use of Aldersgate Curriculum are as follows:

What do you like about Aldersgate?

1. It's a real help in teaching.
2. The teaching resources - the picture accompanying the lessons.
3. Good suggestions for bulletin boards, teaching resources, and lesson plans fairly easy to follow.
4. No response.
5. No response.
6. I think it is very good as far as the completeness of a subject, and continuity of same.

7. Just about everything.

8. The pictures are very good for this age. I like the handcrafts also.

Table 7

ANALYSIS OF RESPONSES--KINDERGARTEN DEPARTMENT

N = 8								
No. of Respon- dents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	1-2 yr	X				yes		
1	9 mo.	X						
1	6 yr.	X						
1	7 mo.	X						
1	1 yr.	X						
1	4 mo.		X	Scripture Press	Meets our needs and is readily available locally.	yes	6 mo. ago	several yrs.
1	4 yr.	X						4 yrs.
1	1 yr.	X						

What do you dislike?

1. It doesn't always have visual aids and this is very important for this age.

2. The pupil's book.

3. There isn't always a Bible story to tell. Often times the Bible stories skip around instead of a progression of events (Biblical sequence needed more).

4. No response.

5. Too many big words for the children's age level.
6. For the lower level teaching at least I found it too advanced. Other teachers felt the same way.
7. Not enough attendance chart ideas and material.
8. No response.

Table 8

ANALYSIS OF RATING SCALE--KINDERGARTEN DEPARTMENT

Question Item	N = 8					
	poor	fair	good	superior	excellent	no comment
1. Teacher's manual (helpfulness, completeness, clarity)			7		1	
2. Pupil's Workbook		2	4	1	1	
3. Teaching Resources		1	5	1	1	
4. Visual Aids		2	4		2	
5. Use of Scripture		2	3	2	1	
6. Application to pupil's age level	1	2	2		2	1
7. Relatedness to real life		1	2	2	1	2
8. Lesson Plans			6	1	1	

Suggested Changes:

1. More visual aids.
2. Gear the pupil's books to their age-level. Also make the lessons correspond more to the season, and not jump around to different subjects within the quarter.
3. Follow a thorough Bible pattern. Include stories such

as Noah, Jonah, etc. . . . which are not now included. Always have a Bible story (with everyday application) and have some new Bible verses to learn. Bible story should be on take home paper.

4. I don't care for Nu-Vu pictures - I prefer flannel graph. The workbook or handwork seems a little under their level.

5. No response.

6. Make the lesson plans simpler and more attractive (handwork, etc.) for the lower grades.

7. No response.

8. The material is very good. The problem I have is peculiar to the group I have. Our church is near a low-income housing project. The children from this area are just like those in a pagan country. They have had no moral training at all. It is hard to use some of the stories about law-abiding, middle-class situations. For instance, how to teach children about "mommies" and "daddies" who come from homes where several "men" have come and gone. It is tragic that our country is becoming more "pagan" all the time. Of course, not all the children are from this area, but it is hard to teach a mixed group as this.

The next department to be analyzed is the Primary Department.

According to the answers of the primary teachers as to how long they have been teaching their classes, it seems that most are new teachers under four years with an average of one year of teaching in the Primary Department, (see Table 9 on page 38).

An analysis of the rating scale of the Primary Department is in Table 10 on page 39.

Table 9

ANALYSIS OF RESPONSES--PRIMARY DEPARTMENT

N = 12

No. of Respondents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1		X						
1		X						
1	1 yr.	X						
1	2 yrs.	X						
1	3 yrs.	X						
1	3 yrs.	X						
1	7 mo.	X						
1	6 mo.	X						
1	3 mo.		X	Gospel Light	The lessons are easy to learn & teach. The Bible learning activities are interesting-the children respond	yes	3 mo. ago	1 yr. 3 mo.
1	6 wk.		X	Gospel Light	This was being used when I took the class.	yes	6 wk. ago Adult Class	5 yr.
1	3 yrs.	X						
1	4 mo.	X						

Responses from teachers in the Primary Department relative to use of Aldersgate are as follows:

What do you like about Aldersgate?

1. I like the section in the teacher's quarterly that

lists class time schedule and all you need.

2. Clarity - detail.

3. Teaching hints in the manual; completeness of lesson plans.

Table 10

ANALYSIS OF RATING SCALE--PRIMARY DEPARTMENT

N = 12

Question Item	poor	fair	good	superior	excellent	no comment
1. Teacher's Manual (helpfulness, completeness, clarity)			6	2	3	1
2. Pupil's Workbook		2	4	1	2	3
3. Teaching Resources		3	4	1	3	1
4. Visual Aids		6	3	1	1	1
5. Use of Scripture		1	4	3	3	1
6. Application to pupil's age level			6	1	2	2
7. Relatedness to real life		3	5	1	2	1
8. Lesson Plans		2	4	1	3	2

4. No response.

5. No response.

6. I like the completeness of suggestions for activities, etc. in teacher's manual. Basically, I like the student's activities and workbook, but I think activities that would be on the order of hand-craft would be more meaningful - maybe things that would take several Sundays to finish.

7. No response.

8. No response.

9. I like the extra activities suggested for each lesson.

The children always like the extra activities.

10. I can only speak for the adult material, as I have not used the other. Adult material is very good.

11. Excellent material.

12. The completeness in planning of lessons. It gives a complete outline and a lot of ideas for a good lesson and a lot of class participation.

What do you dislike?

1. I wish it had a variety of different types of work sheets.

2. No response.

3. Nu-Vu figures don't stick to the metal board.

4. No response.

5. Would like all "Nu-Vu" pictures instead of "Story Strips".

The second time around the Teacher's Manual doesn't correspond with the old "Teaching Resources".

6. I think some of the Bible stories are very hard for children that age to understand, especially if they are not regular attenders and have no spiritual influence at home.

7. No response.

8. No response.

9. The workbook was above their age level, it was mostly for children reared in the Christian home.

10. No response.

11. Arrangement of film strip useage should be spaced a

little more evenly and classes coordinated so as not to have film strips in different classes on same Sundays.

12. Nothing.

Suggested Changes:

1. No response.
2. More Nu-Vu.
3. No response.
4. No response.
5. No response.
6. I would like to see more stories with Nu-Vu visual aids.

At this age, especially second graders, Nu-Vu is very important. If we could afford the film strips, they would be nice, but since we can't, more picture stories are important. I also would like to see more, or I should say some, illustrated modern-day stories, maybe even using Nu-Vu figures to tell stories with Biblical truth and scripture basis, but using modern-day situations.

7. No response.
8. No Response.
9. No response.
10. No response.
11. No response.
12. The curriculum is good.

This covers all the responses from the teachers in the Primary Department. The next department to be analyzed is the Junior Department.

Table 11

ANALYSIS OF RESPONSES--JUNIOR DEPARTMENT

N = 11

No. of Respon- dents	How Long Taught	Use AGC- Yes	Use AGC- NO	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	26 yr.	X				yes	now	10 yr.
1	3 mo.	X						
1	1 yr.	X				yes	now	1 yr.
1	4 mo.	X				yes	now	3 yr.
1	1/2 yr		X	Study to go along with CYC	Class wasn't get- ting anything out of the other.	yes	3 mo ago	4 yr.
1	5-6 yr.	X						
1	sever- al yrs.	X		We feel it's good				
1	substi- tute	X			I have not look- ed at other curriculum so do not know how I would compare them.	yes	2 yr ago	3 yr.
1	5 yr.	X						
1	4 yr.	X						
1	sever- al yrs.	X			Our S.S. has been using it as long as I have taught S.S.			

The responses of the junior teachers in rating Aldersgate Curriculum are seen in Table 12 on page 43.

Responses from teachers in the Junior Department relative to use of Aldersgate will follow Table 12.

Table 12

ANALYSIS OF RATING SCALE--JUNIOR DEPARTMENT

N = 11

Question Item	poor	fair	good	superior	excellent	no comment
1. Teacher's Manual (helpfulness, completeness, clarity)		2	7	1		1
2. Pupil's Workbook	1	4	4	1		
3. Teaching Resources		3	6			1
4. Visual Aids		2	5	1		1
5. Use of Scripture		4	5	1		1
6. Application to pupil's age level		5	6			
7. Relatedness to real life		4	6			
8. Lesson Plans	1	3	3			1

What do you like about Aldersgate?

1. Bible background material and good meditation for teachers is excellent. Bible comments on lesson are good, just not enough of them.

2. Teaching tips are good in that they can be applied to lessons other than the one in which they are listed. Good over-all three-year plan.

3. Lots of visual aids make learning easier. Children have a workbook.

4. Topics on "For Your Inspiration" & "Bible Background" are helpful. Juniors still like Nu-Vu as old as they are. Need variety of teaching methods from week to week. "Time Trek of Old Testament"

real helpful. The children enjoy putting on circles - excellent for review - one of the best things you have put out. Stories this quarter have been excellent - moving, exciting, with a "personal" spiritual application.

5. It's all right, but in my experience with it, they deal too much on Christian living and not enough on how to become a Christian for children.

6. They follow through on a particular line of study.

7. No response.

8. The many ideas from which to choose variety of presentations.

9. The resource packet.

10. I like the varied methods of teaching that they use, but wish they would use them more often.

11. Children seem to like it. It's attractively prepared.

What do you dislike?

1. Not enough Bible lesson time (5-10 minutes). There is far from enough material to last for a 45 minute class period. Emphasizes and devotes over half a class time for workbooks.

2. Some of the exercises in the pupil's workbook are too simple. The daily Bible readings are the only part of the workbook that I can use. The two games included in the fall quarter packet were so flimsy that they were awkward to use.

3. Parts of the teacher's quarterly that tells you to sing songs or have sketches. We don't have a piano or time for sketches, so this is useless. Should have more scripture.

4. Pupils resent having to work in workbook. The material

in the workbook is excellent, but I can't use it because the children apparently are tired of this type of thing in school.

5. Answered above.

6. I wish they wouldn't vary so much in length of time it takes to cover the material in class each week. Sometimes there isn't quite enough for 40-45 minutes, but usually there is too much time.

7. No response.

8. I was frustrated by inability to cover all the material until I realized that there was an international plan to provide many ideas. I like being able to choose the portion of material. I dislike different lessons for different classes and age groups. As a teacher substitute, I have no way to be prepared for class.

9. Inconsistency - some lessons present too much to cover, others present almost nothing. Also, frequently it appears that the writers have little knowledge of juniors.

10. It gets stuck on one method of presentation Sunday after Sunday instead of varying the method within the year.

11. I would like the material to be a consecutive study. For example, last quarter the first lesson or two were in Genesis on the creation, then it jumped to some Old Testament characters like Joseph, David, then a prophet or two. Finally the last lessons were on Christ and Thanksgiving.

Suggested Changes:

1. Eliminate all workbooks. Use more Bible teaching time. Use more dramatics, both for students and teachers, use part of class time for discussion and application with pupils in charge (teacher sitting with students with no one in charge - group therapy).

2. Relate the lessons more to real life situations.

Examples given in the booklet are often not realistic.

3. More Scripture and better coverage of the story to tell the children.

4. Object lessons included in lessons - juniors like something they can see, such as pictures of "life in Bible times" included in resource packet. Stronger points on personal application presented in material. Exclude games from resource packet - don't have time or room. Children from non-Christian backgrounds can't do them, but children from Christian homes can. I haven't been good at teaching juniors memory verses. I need suggestions for room decorations.

5. No response.

6. No response.

7. No response.

8. I can make no suggestion because of time elapsed since I worked regularly with this material. My recollections are not that good. (This is a substitute teacher).

9. Correct the items mentioned above. (Inconsistency - some lessons present too much to cover. Others present almost nothing. Also frequently it appears that the writers have little knowledge of juniors.)

10. I make the necessary changes I see that are needed as I teach.

11. I would like to see the entire quarter spent on one subject like the Life of Christ or at least something consecutive like Genesis creation, flood, Abraham, Isaac, Jacob, Joseph, etc. I am planning to use my own material next quarter!

This covers all the responses received from the churches with teachers that teach in the Junior Department. The next department that will be analyzed will be the Junior High Department.

Table 13

ANALYSIS OF RESPONSES--JUNIOR HIGH DEPARTMENT

N = 4								
No. of Respondents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	2 yr.	X				yes		
1	8 mo.	X						
1	2.5 yr.		X	Scripture Press	It's much better.	yes	to 6/73	1 yr.
1	1 yr.	X						

The responses of the Junior High teachers with their opinion of Aldersgate are shown in Table 14.

Table 14

ANALYSIS OF RATING SCALE--JUNIOR HIGH DEPARTMENT

Question Item	N = 4					
	poor	fair	good	superior	excellent	No comment
1. Teacher's Manual (helpfulness, completeness, clarity)			2		1	1
2. Pupil's Workbook		4				
3. Teaching Resources		1	2			1
4. Visual Aids	1	1	2			
5. Use of Scripture	2	1	1			
6. Application to pupil's age level	2		1	1		
7. Relatedness to real life		2	2			
8. Lesson Plans	1		2	1		

Responses from teachers in the Junior High Department relative to use of Aldersgate are as follows:

What do you like about Aldersgate?

1. The last two quarters have been easier to teach than previous quarters since they are applying more to personal living for teens than before.

2. I have not taught junior high class using other materials so can't very well compare.

3. No response.

4. Its completeness.

What do you dislike?

1. No response.

2. I feel that illustrations, visual aids, skits, lesson application is too often of a Senior or High School level instead of Junior High level and too much geared to the popular image of juniors than the ordinary.

3. Sometimes there was material, but most of the time there wasn't much. I left the lessons for a while because I didn't feel that I or the students could get anything out of them.

4. Much is too young for this age, especially visual aids - it is so "middle class".

Suggested Changes:

1. I would like to see the teacher's quarterly include the same material as is put in pupils' handbooks. Also every day illustrations comparing with the Bible application would be helpful. Most youth do not understand the Bible at all so explanations of Bible meanings in the youth workbooks would be most helpful. Also more quizzes to be completed at end of class would be very well accepted in our class. The students want to be able to learn and know the Bible well and how to apply it to their own lives. Anything more in this line will be most welcome.

2. More scripture references. Not try to cover so much material in one lesson.

3. Revamp the whole thing. Get students more involved and use the Bible more.

4. At least an occasional lesson aimed for the "poor class". It is difficult in the younger years especially, for instance, to teach that God is the Father, or of a loving family circle, when, if they have a father at all he comes home and beats them. Our Sunday school group

is about one-fourth this type and we have to change many ideas we had about teaching.

This covers all the responses received from teachers in the Junior High Department. The next department to be analyzed is the Senior High Department.

Table 15

ANALYSIS OF RESPONSES--SENIOR HIGH DEPARTMENT

N = 4								
No. of Respondents	How Long Taught	Use AGC-Yes	Use AGC-No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	9 mo.	X						
1		X						
1	3 mo.	X						
1	1 yr.		X			No		

From the responses of the senior high teachers, it appears that they have not been teaching very long. However, only four churches responded out of the nine sent questionnaires. See Table 16 on page 51 as to how the teachers rated the curriculum.

Responses from teachers in the Senior High Department relative to use of Aldersgate are as follows:

What do you like about Aldersgate?

1. Variety.
2. No response.
3. Relating Bible events and characters to "time line" making Bible character experiences tie into everyday life. Pupil participation

suggestion.

4. No response.

Table 16

ANALYSIS OF RATING SCALE--SENIOR HIGH DEPARTMENT

Question Item	N = 4					
	poor	fair	good	superior	excellent	no comment
1. Teacher's Manual (helpfulness, completeness, clarity)		1		1		2
2. Pupil's Workbook		1		1		2
3. Teaching Resources		1	1			2
4. Visual Aids				1		3
5. Use of Scripture			2		1	1
6. Application to pupil's age level		1	2			1
7. Relatedness to real life			3			1
8. Lesson Plans			3			1

What do you dislike?

1. No response.
2. It seems to be written above the average layman's head.
3. No response.
4. No response.

Suggested Changes:

1. No response.
2. No response.
3. No response.
4. We are planning some changes, but have not decided what they will be.

Table 17

ANALYSIS OF RESPONSES--COLLEGE DEPARTMENT

N = 2

No. or Respon- dents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	3 mo.		X	Direct Bible Study	To encourage direct Bible study and application of the Bible truth			
1	1 yr.		X	Basic Steps (10) to Christian Maturity	It is very good, especially series on witnessing and The Holy Spirit.	yes	4 or 5 yr ago	2 yr

Table 18

ANALYSIS OF RATING SCALE--COLLEGE DEPARTMENT

N = 2

Question Item	poor	fair	good	super- rior	excel- lent	no com- ment
1. Teacher's Manual (helpfulness, completeness, clarity)			1			1
2. Pupil's Workbook		1				1
3. Teaching Resources			1			1
4. Visual Aids		1				1
5. Use of Scripture				1		1
6. Application to pupil's age level			1			1
7. Relatedness to real life			1			1
8. Lesson Plans			1			1

Responses from teachers in the College Department relative to use of Aldersgate are as follows:

What do you like about Aldersgate?

1. No response.
2. Organized plan for lessons.

What do you dislike?

1. No response.
2. Repetition of lesson and material.

Suggested Changes:

1. No response.
2. Categorize lessons according to special topic and provide study material.

The next department to be analyzed is the Young Adult Department.

Table 19

ANALYSIS OF RESPONSE--YOUNG ADULT DEPARTMENT

N = 4

No. or Respondents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	2 yr.		X	Bible	I have students from various denominational backgrounds and I feel I should use the Bible.	no		
1	1 quarter	X				yes		
1	1 1/2 yr.	X		Biblical series	Because of its dept study of Scripture			
1	1 yr.	X						

The responses of the young adult teachers rated the curriculum as follows in Table 20.

Table 20

ANALYSIS OF RATING SCALE--YOUNG ADULT DEPARTMENT

Question Item	N = 4					
	poor	fair	good	superior	excellent	no comment
1. Teacher's Manual (helpfulness, completeness, clarity)			2	1		1
2. Pupil's Workbook	1		1		1	1
3. Teaching Resources			1			3
4. Visual Aids			1			3
5. Use of Scripture		1		1		2
6. Application to pupil's age level		1		1		2
7. Relatedness to real life		1		1		2
8. Lesson Plans			2			2

Responses from teachers in the Young Adult Department relative to use of Aldersgate are as follows:

What do you like about Aldersgate?

1. No response.
2. The New Dialogue Series is excellent. I used the whole-some interpersonal relationship and found it well adapted to life today.
3. I like the Biblical Series method of Bible study. It helps one find the facts.
4. I like the book study and subject study.

What do you dislike?

1. No response.
2. More creative teaching ideas would be helpful. They repeat some ideas too many times.
3. No response.
4. The cost of material is too high. Sometimes questions in Adult Bible Study Guide do not relate to the lesson. The color layout is poor. Very little unity between lessons. The quality of the pupil's quarterly needs to be improved. Sometimes statements are made that do not agree with our Wesleyan doctrinal position.

Suggested Changes:

1. No response.
2. No response.
3. No response.
4. I would change the lessons to relate and build one lesson on the next. I would not jump from the New Testament to the Old Testament and back again. It would be helpful in teaching if the teacher did not have to give an entire new background for each lesson or set of lessons. I would change the design of additional material which needs to be ordered for lessons from headquarters; also that all material be sent at the same time. Sometimes materials never arrive or are late in coming. My dislike is the Sunday school quarterly.

This covers the responses received from teachers in the Young Adult Department. The next department to be analyzed is the Adult Department.

Table 21 shows the analysis of responses for the Adult Department.

Table 21

ANALYSIS OF RESPONSES--ADULT DEPARTMENT

N = 11

No. of Respon- dents	How Long Taught	Use AGC- Yes	Use AGC- No	Alternate Choice	Reason	Taught AGC Before	When	How Long
1	10 yr.		X	Various topics & sometimes Bible only	A.B.S. is geared too high for people - it's college level- A.D.S. (sanctifi- cation-too frag- mented)	yes		3 qua- rters
1	6 mo.	X			I also use my own notes. I have gath- ered notes from many sources across the years.	yes	now	
1		X						
1	20 yr.		X	Direct study of New Test- ament	To encourage direct application of Bible truth and study.			
1	4 yr.		X	Direct study of Books of Bible	same as above			
1	1 yr.		X	Wesleyan Sunday School		no		
1	10 yr.	X						
1	4 yr.	X						
1	1.5 yr	I do not know		Wesleyan	It is what is given to us.	?		
1	7 yr.	X				yes	now	7 yr.
1	8 yr.		X	Bible Study Guide Wesleyan Pub. Hse.	It is good and we are supporting our own denominational publication.	yes	2 yr	1 yr.

Table 22

ANALYSIS OF RATING SCALE--ADULT DEPARTMENT

N = 11

Question Item	poor	fair	good	superior	excellent	no comment
1. Teacher's Manual (helpfulness, completeness, clarity)			3	1		6
2. Pupil's Workbook		1	2	3		5
3. Teaching Resources			3	3		5
4. Visual Aids			3	1		7
5. Use of Scripture		1	1	3	1	5
6. Application to pupil's age level			2	2	1	6
7. Relatedness to real life			4	1	1	5
8. Lesson Plans			3	3		5

Responses from teachers in the Adult Department relative to use of Aldersgate are as follows:

What do you like about Aldersgate?

1. No response.
2. The wide approach to the subject, Biblical and Christian Holiness orientation.
3. No response.
4. No response.
5. No response.
6. No response.
7. No response.
8. It is thought provoking, interesting reading and teaches

quite clearly.

9. No response.

10. I like the background, introduction, exposition, doctrine, and application the best.

11. No response.

What do you dislike?

1. No response.

2. The adult lessons are so inductively oriented that many basic questions are not discussed.

3. I do not care for size of youth and adult Sunday school papers.

4. No response.

5. No response.

6. No response.

7. No response.

8. I have not agreed with some of the writers' statements.

9. No response.

10. I dislike the outreach and suggestions to the teachers.

11. No response.

Suggested Changes

1. SIMPLY - Average academic age in most congregations is probably between 8th and 9th grade!

2. Seek to answer more questions that are life related. Use more practical life illustrations.

3. More compact.

4. No response.

5. No response.
6. No response.
7. Put the outline on same page as scripture lesson.
8. None.
9. I would like to see us divide the adult classes into three or four groups, with different emphasis in the various classes.
10. I would arrange the suggestions to the teachers in a more concise and simple way.
11. No response.

SURVEY OF TOTAL RESPONSES

A survey of the total responses of the opinions of teachers in reference to use of AGC is presented in Table 23.

Table 23
TOTAL RESPONSES TO OPINION SCALE

Question Item	N = 59					
	poor	fair	good	superior	excellent	no comment
1. Teacher's Manual (helpfulness, completeness, clarity)	0	3	29	6	7	14
2. Pupil's Workbook	2	16	15	9	5	12
3. Teaching Resources	0	9	24	5	7	14
4. Visual Aids	1	12	19	5	6	16
5. Use of Scripture	3	10	13	13	6	11
6. Application to pupil's age level	4	9	21	5	7	13
7. Relatedness to real life	0	12	23	6	6	12
8. Lesson Plans	2	5	25	9	4	14
Totals	12	76	169	58	48	106

By assigning the following values to the rating scale on total responses, a comparative analysis is arrived at in terms of each item on the rating scale: poor = 1, fair = 2; good = 3; superior = 4; excellent = 5; and no comment = -1. (It is felt that no response indicates a negative attitude toward an item in that the respondent did not feel clear about that particular item.) This analysis is presented in Table 24.

Table 24
ANALYSIS OF RATING SCALE

Item No.	Question Item	P = 1	F = 2	G = 3	S = 4	E = 5	NC = -1	Total
1.	Teacher's Manual (helpfulness, completeness, clarity)	0	6	87	24	35	-14	138
2.	Pupil's Workbook	2	32	45	36	25	-12	128
3.	Teaching Resources	0	18	72	20	35	-14	131
4.	Visual Aids	1	24	57	20	30	-16	126
5.	Use of Scripture	3	20	39	52	30	-11	133
6.	Application to pupil's age level	4	18	63	20	35	-13	127
7.	Relatedness to real life	0	24	69	24	30	-12	135
8.	Lesson Plans	2	10	75	36	20	-14	129

SUMMARY

In order to ascertain the opinion of teachers who use the Aldersgate Graded Curriculum in Wesleyan Sunday Schools concerning the effectiveness of this curriculum, a questionnaire, the Aldersgate Curriculum Evaluation, was administered to teachers in nine selected Wesleyan Sunday Schools in the Northwest District. These churches were located in the states of Oregon, Washington, and Idaho. The rationale for selecting these churches include the following: (1) it was felt that these churches are representative of Wesleyan churches in the Northwest District, (2) the writer had contacts in these

churches who were willing to administer the questionnaires, and (3) aside from the Post Falls Church, the churches were in proximity to Western Evangelical Seminary where the study was made.

A total of fifty-nine teachers responded to the survey. The departments surveyed include the following: Nursery, Kindergarten, Primary, Junior, Junior High, Senior High, College, Young Adult, and Adult. The analysis of responses include: (1) classification of responses to specific items, (2) responses on a rating scale, and (3) comments concerning the effectiveness of AGC including what is liked, what is disliked and suggestions for changes.

A survey of Sunday school growth patterns in these nine schools indicates that only two of the nine had a positive growth pattern last year. They are Post Falls of Idaho and Westwood of Washington. Westwood has had a positive growth pattern for two years with a gain of 47% last year. The Vancouver Church stayed at an average of 100 last year. All other six churches had losses last year. Listing the percentages of losses from the most to the least in comparison to all the churches, is as follows: (1) Northgate with 26.3%, (2) Columbia View with 15.5%, (3) Emmanuel with 12%, (4) Crown Hill with 9.5%, (5) Capitol Park with 4.5%, and (6) St. Johns with 3.2%.

Analysis of total responses on the rating scale suggest that teachers tend to rate the curriculum as good, with 169 responses in that category, 12 responses as poor, 76 as fair, 58 as superior, 48 as excellent, and 106 no responses (rating across eight items).

By weighting responses on the rating scale, a numerical value was arrived at in terms of each item on the eight-item scale. It was

found that teachers tended to rate the teacher's manual the highest. Next in order are: relatedness to real life, use of Scriptures, teaching resources, lesson plan, pupil's workbook, application to pupil's age level, and visual aids.

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The Sunday school reaches out to more people than any other arm of the church. In terms of this study, it is important to know and understand those aspects of the Sunday school program which relate to the use of Aldersgate Graded Curriculum. AGC is produced by several holiness denominations including The Wesleyan Church.

The purpose in this study is to compare the attitudes and opinions of Sunday school teachers in selected Wesleyan churches who may or may not use the Aldersgate Graded Curriculum.

SUMMARY

This study investigated the following: (1) the historical background and development of the Aldersgate Graded Curriculum, (2) certain aspects of Christian education relating to the organization and policy of Christian education in the local church as provided for in The Discipline of The Wesleyan Church, and (3) the attitudes and opinions of Sunday school teachers in selected Wesleyan churches who use the AGC, or who, for various reasons, do not use this curriculum.

The study was limited to nine churches in the Northwest District of The Wesleyan Church. Three of the churches are located in Portland, Oregon; two in Salem, Oregon; one in Vancouver, Washington; two in Seattle, Washington; and one in Post Falls, Idaho. The rationale for selecting these churches include the following: (1) it was

felt that these churches are representative of Wesleyan churches in the Northwest District, (2) the writer had contacts in these churches who were willing to administer the questionnaires, and (3) aside from the Post Falls Church, the churches were in proximity of Western Evangelical Seminary where the study was done.

In order to ascertain the attitudes and opinions of teachers relative to the use of AGC, a questionnaire devised by a student at Western Evangelical Seminary, Mrs. Joan Dean, Aldersgate Curriculum Evaluation, was utilized. Mrs. Dean, who had prepared this evaluation form for use in churches of The Evangelical Methodist Church, kindly gave permission to use this questionnaire for purposes of this study. In order to ascertain how many questionnaires were needed in each church, the 1973 Directory and Journal of the Northwest District of The Wesleyan Church was studied and statistics obtained as to the number of teachers in each church. A sufficient quantity of questionnaires was either sent by mail or delivered personally to the contact person in each church. Upon completion, these questionnaires were returned to the investigator. No respondent is identified by name in the study.

Aldersgate Graded Curriculum is a Sunday school program of study designed for Nursery through Senior High ages. The break-down of age clusters is different than the public school system of individual year groups. They are: Nursery, ages 2 and 3 (with separate student materials for each year); Kindergarten, ages 4 and 5; Primary, grades 1-3 (with student book in two editions); Junior, grades 4-6; Young Teen, grades 7-9; Senior Teen, grades 10-12. These age clusters are set up roughly parallel to the "life cycle stages".

The curriculum encourages "discovery learning". This learning

method is that the student discovers major concepts rather than simply memorizing facts. One of the most important factors of the AGC is that the doctrinal position of the curriculum is Wesleyan.

Several holiness denominations cooperatively work together on AGC. These denominations are; Churches of Christ in Christian Union, The Church of the Nazarene, The Evangelical Friends Alliance, The Evangelical Methodist Church, The Free Methodist Church, The Missionary Church, and The Wesleyan Church.

The planning structure for AGC is sponsored by the Christian Holiness Association who set up the Aldersgate Publication Association. APA is now the Christian Education/Aldersgate Publication Association. The two commissions merged in 1971. The CE/APA produces the Aldersgate Graded Curriculum, Aldersgate Biblical Series, Aldersgate Doctrinal Studies, and the Aldersgate Vacation Bible School curriculum.

The churches that do the publishing for AGC are; Beacon Hill Press, The Church of the Nazarene; Light and Life Press, The Free Methodist Church; and The Wesley Press, The Wesleyan Church. The Church of the Nazarene publishes the Pre-school and Denominational Primary and Young Teen Teaching Resources. The Free Methodist Church publishes the Primary and Friend, Junior, Young Teen, and Table Talk. The Wesleyan Church publishes Primary and Senior Teen, with Teaching Resources.

The AGC developed five concepts that are important to its Sunday school student; (1) They must understand the nature of God, (2) they must understand the nature of man, (3) they must understand the nature of sin, (4) they must understand the provision of salvation, and (5) they must understand the Christian's relationship to the world in which he must live.

The Discipline of The Wesleyan Church provides the policy for the organization and administration of Christian education in the local church. The Wesleyan Church Discipline was adopted by the Uniting General Conference of 1968 and published in 1972, after the Editing Committee added the 1972 General Conference changes in policy. The Aldersgate Graded Curriculum is in harmony with the policy of The Wesleyan Church.

A total of fifty-nine teachers responded to the AGC survey. The departments surveyed included the following: Nursery, Kindergarten, Primary, Junior, Young Teen, Senior Teen, College, Young Adult, and Adult. Responses included biographical information, an evaluative rating on eight aspects of the curriculum, comments favorable or unfavorable to the use of AGC, and suggestions for changes.

A numerical value was obtained on each of the eight aspects covered by the questionnaire by weighting each response as follows: poor, 1; fair, 2; good, 3; superior, 4; excellent, 5; and no comment, -1. On the basis of these numerical values a rank-order listing was obtained as follows: (1) Teacher's Manual, 138; (2) Relatedness to Real Life, 135; (3) Use of Scripture, 133; (4) Teaching Resources, 131; (5) Lesson Plans, 129; (6) Pupil's Workbook, 128; (7) Application to Pupil's Age Level, 127; and (8) Visual Aids, 126.

There were thirty-nine responses to the question, "What do you like about Aldersgate?" There were twenty teachers who did not respond to the question.

There were thirty-five responses to the question, "What do you dislike?" Twenty-four teachers did not respond to this question.

Thirty-two responses were recorded in response to "Suggested

Changes". Twenty-seven teachers did not respond to this item.

CONCLUSION

Some conclusions are forthcoming from the study which may be of interest to the writers of the AGC Curriculum.

1. Some of the suggestions were vague and non-specific.

"More Nu-Vu." "Not enough Bible lesson time (5-10 minutes). There is far from enough material to last for a 45 minute class period. Emphasizes and devotes over half the class time to workbooks." "Eliminate all workbooks." "Inconsistency--some lessons present too much to cover; others present almost nothing. Also, frequently it appears that the writers have little knowledge of juniors." "More scripture references. Not try to cover so much material in one lesson." "Revamp the whole thing. Get student more involved and use the Bible more." "It seems to be written above the average layman's head." "Simplify - the average academic age in most congregations is probably about eighth or ninth grade." It is questionable as to whether some of these suggestions are of value to the writers of the AGC. Some of the above have good ideas. They should have been more specific about the problems they were having with AGC. One teacher said that the writers of AGC have little knowledge of juniors. What does this teacher mean? There was no example on the questionnaire to indicate what was meant by the teacher. For example, is the curriculum beyond the student or is it below the learning level of the student?

2. Some suggestions might be of assistance to the writers of AGC.

"Every year is the repeat of the preceding year and the children remember the stories. This observation suggests the practicality of

placing the Nursery Curriculum in a sequence, possibly a two-year cycle.

Many of the teachers wanted more visual aids, and more use of scripture. More than one teacher wanted to see the entire quarter spent on one subject such as the life of Christ, life of Joseph, life of Abraham, life of the prophets, etc. A pastor-teacher observed, "I would change the lessons to relate and build one lesson on the next!"

3. Responses to the question, "What do you like about Aldersgate?" indicates that some teachers find this curriculum useful. "The last two quarters have been easier to teach than previous ones since they are applying more to personal living for teens." "I like the background, introduction, exposition, doctrine, and application the best." This latter was from an adult Sunday school teacher. "Teacher's quarterly is complete and has some creative ideas." "I like the section in the teacher's quarterly that lists time schedule, etc." "I like the extra activities suggested for each lesson. The children always like the extra activities." "The completeness in the planning of lessons. It gives a complete outline and a lot of ideas for a good lesson; a lot of class participation." "Bible background write-up and good meditation for teachers is excellent. Bible comments on lesson are good, just not enough of them." "I like the varied methods of teaching that they use, but wish they would use them more often." "Relating Bible events and characters to "Time Line" making Bible character experience tie into everyday life."

4. The reason for some of the "no responses from the teachers is because they are not using the Aldersgate Graded Curriculum. As a result, these teachers only responded to the first eight questions.

5. From the findings of this study, it appears that many of

the Sunday school teachers need to go through a training program. This would help the teachers to learn the best methods to use in teaching from the curriculum. It appears from the comments of some of the teachers, that they are not aware that there is usually more material given in a lesson than can be used in one class period, since the AGC writers are giving the teachers opportunities to choose the materials which best fit their particular class needs.

6. Teachers utilizing AGC materials would examine sources in order to know what materials are available. It is evident by some of the comments, that many of the teachers are not aware of all the materials AGC has to offer. In some cases finances are insufficient to obtain proper equipment and materials.

RECOMMENDATIONS

Some interesting questions are raised by the study which need to be answered. It is hoped that subsequent studies may take these questions into consideration.

1. The growth patterns of the Sunday school included in this study reflect a lack of growth over the past two years. Future studies might seek to analyze the factors underlying this lack of growth.

2. Many respondents failed to understand the items on the Aldersgate Curriculum Evaluation. Future studies utilizing such evaluative forms might find it useful to initiate a Pilot study in order to determine the comprehensibility and effectiveness of such an instrument.

3. Uniformity in responses to the questionnaire was lacking. In future studies, more efficient methods of questionnaire administration should be devised so as to obtain as complete a response as possible.

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APPENDICES

APPENDIX A

ALDERSGATE GRADED CURRICULUM CYCLE CHART

Winter 1973-74

Unit III: God Loved Us and Sent Jesus

Winter quarter begins an 18-week study on the life of Jesus. This first unit deals with the stories of Christmas. Teachers will want to help the children associate the joy and wonder of Christmas with the coming of Jesus—God's gift to us. Ideas are provided for helping the children plan to share a gift with someone.

Unit IV: The Child Jesus Grew

The children will become acquainted with Jesus as a child growing and learning just as they do. They will see Jesus, the small baby, as Simeon and Anna praise God for Him. They will learn of His trip to Egypt, His growth and learning, His trip to the Temple in Jerusalem, and His obedience to Mary and Joseph. Teachers will lead the children to want to be like the child Jesus.

Unit V: We Learn More About Jesus

In unit five the children will learn about the special work of Jesus. The story is picked up as He leaves the carpenter shop and enlists His helpers. The children will meet Jesus teaching the people, helping His fisherman friends, and helping the sick. The class will explore how they can be more like Jesus in different areas of their lives.

Spring 1974

Unit VI: Jesus, Our Friend and Saviour

Teachers and students will grow in their love for Jesus as they work toward Easter. The children will learn how Jesus helped His frightened friends and how He fed the hungry. They will be reminded again of the fact that Jesus loves children. The sessions for Palm Sunday and Easter Sunday will give the children opportunities to express their love for Jesus in song and prayer. Suggestions are offered for helping the children express their love to Jesus by doing kind and helpful things for others.

Unit VII: Learning About Our Church (including Missions: Africa)

After the extended study of the life of Jesus, the children now turn their

attention to the church and its mission. The importance of the church as a place of worship and praise is brought out through the story of worshipping God in the new Temple. The children will focus on the wonderful fact that they can feel God near to them at church. One session emphasizes the many who help them at church. The story of the widow's gift helps the children see the importance of their offerings as love gifts to God. The class will discuss the ways in which the money they bring to church is used.

The final sessions in the spring quarter comprise a missionary study. Each week there will be a contemporary missionary story, telling how children from Africa learned about Jesus. In addition to the contemporary stories, the children will be learning about missionaries in Bible times.

Summer 1974

Unit VIII: Learning from Our Bible

In this unit the children will enjoy four new stories from the Bible—"Daniel in the Lions' Den," "The Good Shepherd," "The Good Samaritan," and "The Man Who Said, 'Thank You'." They will discover that God's people trust Him in times of trouble, are kind, thoughtful of the needs of others, and ready to say thank you.

Unit IX: Growing in Love for One Another

Attention is focused on love in the family and with friends. The children will explore helpfulness and a forgiving spirit as expressions of love. They will be encouraged to ask God for His forgiveness whenever they feel their need of it.

Unit X: Growing in Love for God

As the unit begins, the children will learn that their physical growth is a part of God's plan. Attention is shifted from physical growth to growth in the child's relationship to God. From Jacob he learns that he can feel God near at all times. Jesus' teaching on prayer helps the children realize that they can talk to God at any time. The unit closes with the children responding with King David in expressing their love to the God who loves them.

ADDITIONAL TOOLS



Listen and Sing!

A set of four seven-inch 33 1/3 sing-along records. The songs included are within the understanding of kindergarten children and carry many of the concepts included in the curriculum materials.

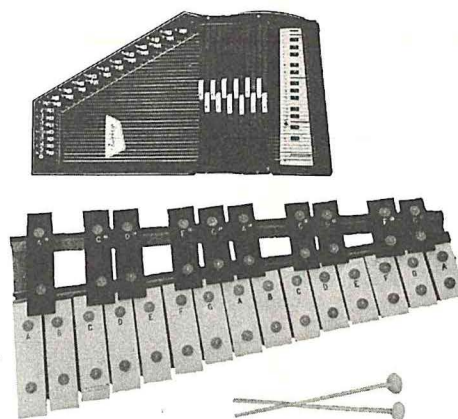


We Sing and Play

A book of songs, activity, and action poems children will understand and enjoy. It is referred to frequently in the curriculum materials.

Children's Praises

A hymnal for young children. Many songs on the *Listen and Sing* records are included in *Children's Praises*.



Autoharp

Canto Bells Set

These simple, portable musical instruments are ideal for the kindergarten department which wants to meet separately and use music but does not have a piano available.

Curriculum Cycle Chart

75

Two		Year Three			
SPRING 1974 Mar., Apr., May	SUMMER 1974 June, July, Aug.	FALL 1974 Sept., Oct., Nov.	WINTER 1974-75 Dec., Jan., Feb.	SPRING 1975 Mar., Apr., May	SUMMER 1975 June, July, Aug.
DISCIPLESHP: PERSONAL COMMITMENT	DECISION- MAKING as CHRISTIANS	THE LIVING GOD	THE LIFE of JESUS	THE ACTS of the APOSTLES	DISCIPLESHP: RELATIONSHIP to the WORLD
Life at Its Best (Topical)	The Choice is Yours (Topical) Book Study of James	Can We Trust the Bible? (Topical) The Living God (Topical)	Book Study of John	Book Study of John (cont.) Doctrines, Prob- lems, and Prac- tices of the Early Church (Acts)	Questions Answered
What It Means to Be a Christian Paul's Thank-you Letter (Philippians)	Lessons in Living	The Bible, God's Record The Living God	The Saviour for Me (Book Study of Luke)	The Saviour for Me (cont.) Christians in Action (Book of Acts)	Christians in Action (cont.) Guidelines for Today
In the Days of Kings and Prophets Seeking and Finding a Saviour	God's People Punished and Restored Making Right Choices	What Is God Like? Jesus Answers My Questions	The Life of Jesus	The Life of Jesus (cont.) The Church Grows	The Church Grows (cont.) What God Expects of Me
Living as Friends of Jesus (The Gospels) Friends of Jesus Carry on His Work (Acts)	Making Right Choices (Topical) Learning to Pray and Praise (Topical)	What God Is Like (Topical) Songs of Praise to God (Topical)	The Story of Jesus (The Gospels)	The Story of Jesus (cont.) Stories of the Early Church (Acts)	Learning and Growing as God Planned (Topical) Serving God Where You Are (Topical)
Jesus, Our Friend and Saviour Learning About Our Church (including mis- sions: Africa)	Learning from Our Bible Growing in Love for One Another Growing in Love for God		(Repeat year one.)		
			(One-year cycle repeats.)		
E TALK I guide correlated level studies		TABLE TALK family devotional guide correlated with AGC age level studies			

APPENDIX B

QUESTIONNAIRE

ALDERSGATE CURRICULUM EVALUATION

What Sunday school class do you teach? _____

For how long? _____ Do you use Aldersgate Curriculum? _____

If not, what Curriculum? _____

Why have you chosen this other curriculum? _____

Have you ever taught the Aldersgate curriculum? _____

How recently? _____ For how long? _____

Please rate your opinion of Aldersgate in each area below:

	poor	fair	good	superior	excellent
Teacher's Manuel (helpfulness, completeness, clarity)	/	/	/	/	/
Pupil's Workbook	/	/	/	/	/
Teaching Resources	/	/	/	/	/
Visual Aids	/	/	/	/	/
Use of Scripture	/	/	/	/	/
Application to pupils' age level	/	/	/	/	/
Relatedness to real life	/	/	/	/	/
Lesson Plans	/	/	/	/	/

What do you like about Aldersgate?

What do you dislike?

If you could make any changes you wanted to, what would you do?

ALDERSGATE CURRICULUM EVALUATION

What Sunday school class do you teach? _____

For how long? _____ Do you use Aldersgate Curriculum? _____

If not, what Curriculum? _____

Why have you chosen this other curriculum? _____

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Please rate your opinion of Aldersgate in each area below:

	poor	fair	good	superior	excellent
Teacher's Manuel (helpfulness, completeness, clarity)	/	/	/	/	/
Pupil's Workbook	/	/	/	/	/
Teaching Resources	/	/	/	/	/
Visual Aids	/	/	/	/	/
Use of Scripture	/	/	/	/	/
Application to pupils' age level	/	/	/	/	/
Relatedness to real life	/	/	/	/	/
Lesson Plans	/	/	/	/	/

What do you like about Aldersgate?

What do you dislike?

If you could make any changes you wanted to, what would you do?