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A Proposed Plan and Curriculum for Teacher-Training In the Oregon-Washington Conference of the Evangelical United Brethren Church

Robert D. Bennett

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A PROPOSED PLAN AND CURRICULUM FOR TEACHER-TRAINING
IN THE OREGON-WASHINGTON CONFERENCE OF THE
EVANGELICAL UNITED BRETHREN CHURCH

A Thesis
Presented to
the Faculty of the
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Bachelor of Divinity

by
Robert D. Bennett

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APPROVAL SHEET

This thesis has been approved by the following
faculty committee:

First reader: F. E. Muelh Approved 5/15/52

Second reader: E. Sterling Phinney Approved 5/15/52

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CHAPTER I

INTRODUCTION

Throughout its history, the work of the Sunday School has been willingly carried out by corps of godly, voluntary workers. The major portion of the educational efforts of the Church has fallen upon this agency. These volunteers have carried on their work with little training in educational principles and techniques. They have had but little more personal training in the systematic study of the Bible, the history of the Church, and its doctrines. God has honored these sincere, conscientious efforts with a measure of success which has resulted largely from native ability. In order that future efforts might be more effective and thorough, and in order that the desire of the workers for proper training might be honored, the Church must provide practical and systematic training for these to whom such a vital task has been entrusted.

I. THE PROBLEM

Statement of the problem. The purpose of this study was (1) to determine the need for an adequate teacher-training program in the Oregon-Washington Conference of the Evangelical United Brethren Church through an investigation of attendance comparisons over a nine year period, an analysis

of local Sunday School attendance during the year 1950-51 and an analysis of departmental performances during this period, an analysis of previous training records of teacher and substitute teachers, and a survey of the opinions of the pastors of the local churches concerning adequate teacher-training; (2) to make a sampling of representative literature in the field of Christian education dealing with teacher-training, including literature based on both evangelical and liberal theologies, which embodied theoretical, practical, and tried procedures and techniques; (3) to consider the problems most evident in the methods and techniques of Christian teaching, particularly noting basic elements of the learning process and the individual responsibility of the Christian teacher in realizing the desired goals of Christian teaching; (4) to formulate a proposed plan for a teacher-training program within the boundaries of the Oregon-Washington Conference of the Evangelical United Brethren Church, including suggested ways of administering the plan on the local Church and Conference levels; and (5) to formulate a curriculum which would be of use in such a teacher-training project in the designated Conference.

Justification of the study. In 1945, the Annual Conference, upon the recommendation of the Committee on Christian Education, instructed the Board of Christian Education to

carry on a research project within the churches of the Conference to determine the need for Workers' or Teacher-Training Conferences within the Conference. This project was completed in 1946. The over-whelming request for such training gave evidence of the feeling of both the teachers and pastors that such training was needed. Unfortunately, other projects were deemed more necessary at the time and a training program was not organized.

This study was made because the original survey revealed the need of a Conference-wide teacher-training program. Statistics and information gathered from this study were used as a basis for the construction of a proposed plan and curriculum for a teacher-training program.

II. DEFINITION OF TERMS USED

The Christian teacher. The Christian teacher is the individual who has been entrusted with the responsibility of teaching the vital faith and message of Christianity. In this study the activity of the Christian teacher will be studied particularly in relation to his work in the Church School or Sunday School organization of the Church.

Workers' and Teacher-Training Conference. The Workers' Conference is relative in definition and may be of various types, depending upon its purpose and personnel. In this

study, the terms, Workers' Conference and Teacher-Training Conference have been used synonymously. Precedent for this usage was found in numerous instances which were quoted.

Dr. J. A. Heck was responsible for a most comprehensive definition of the Workers' Conference:

A workers' conference is a purposeful, carefully planned meeting of the teachers and officers of the church school, in which there are presented and discussed problems and questions relating to the improvement of teaching and learning in the school. It is primarily an educational group. Its major interests are the teacher, the pupil, lesson material, methods of teaching procedure, Christian action projects, problems of supervision, school discipline, and related matters. It is appropriate for such a conference to discuss also problems of administration provided they relate to the improvement of the educational work of the church.¹

In this study additional emphasis was given to the possibilities of teacher evangelism among the pupils.

Teacher-training curriculum. The teacher-training curriculum is that body of subject matter studied in teacher-training conferences, carefully selected to deal with the particular needs and problems of the Christian teacher. It is to be understood that the Holy Bible is the basic text and final authority on all matters pertaining to Christian teacher-training curriculum.

¹ J. Arthur Heck, The Workers' Conference (Dayton, Ohio: The Evangelical United Brethren Church, 1948), p. 9.

Leadership education courses. This term has been used in reference to the particular curriculum, and courses which are contained therein, formulated by the International Council of Religious Education, a cooperative body of Protestant religious education groups. The avowed purpose of this curriculum is to satisfactorily train workers for the various responsibilities of the Church and of personal religious life.²

III. ORGANIZATION OF REMAINDER OF THE THESIS

Chapter II has been devoted to an analysis of results from the questionnaires of 1946 and 1951. A sampling or review of representative literature in the field, in the attempt to show various trends, was made in Chapter III. Chapter IV contains a foundational presentation of the problems with their possible solutions involved in the methods and techniques of Christian teaching. In Chapter V, a proposed plan for teacher training with the administrative procedures on both the Conference and local Church levels was suggested, while Chapter VI contains the proposed curriculum for such a plan. Chapter VII has been devoted to a final summary of presented materials and resultant conclusions.

² Paul H. Vieth, editor, The Church and Christian Education (St. Louis: The Bethany Press, 1947), pp. 216-223.

IV. METHODS USED

Questionnaires. The data used in establishing the status of present teacher-training programs within the local churches of the Oregon-Washington Conference of the Evangelical United Brethren Church has been gathered by means of questionnaires. The first questionnaire was prepared in 1946 and a similar one was prepared in 1951. Two purposes were emphasized in this research, (1) to discover the need for establishing a Conference-wide program of teacher training, and (2) to discover the relationship between trained teachers and successful teaching situations in the local churches. The questionnaire of 1946 was submitted to forty-eight ministers serving fifty-one charges in the Oregon-Washington Conference of the Evangelical United Brethren Church. Of the fifty-one questionnaires sent out, thirty-six were returned. In 1951, questionnaires similar in detail except for an adjustment in dating, were submitted to the fifty-eight ministers serving charges in the designated Conference. Forty-five questionnaires were returned. Thus a comparative analysis of the designated group over a period of nine years was obtained.

Research method. Representative literature of the field was studied, and the teacher-training programs of various denominational groups was examined. Similarities were found in both literature and programs, making a general

sampling procedure valid, and making possible a generalization of plan and curriculum. From this research has come the basics of a suggested plan, administration, and curriculum for the teacher-training program of the designated group.

V. DESIGNATED GROUP STUDIED

The group which was studied and for which the plan and curriculum was designed, was the Oregon-Washington Conference of the Evangelical United Brethren Church, composed of fifty-nine charges and seven additional organized congregations within the boundaries of the states of Oregon and Washington.³

VI. ASSUMPTIONS

The major assumption of this study is that the Holy Bible, Old and New Testaments, is the Word of God, written under the inspiration of the Holy Spirit, and is the final authority and guide in faith and practice for every true Christian. It is further assumed that the American Standard Version is a scholarly, authentic translation of trustworthy manuscripts of the original, inspired text of the Bible. Therefore, the American Standard Version has been used for all references to it. Biblical interpretation within this study has

³ Proceedings Sixty-Eighth Annual Session of the Oregon-Washington Conference of the Evangelical United Brethren Church (Portland, Oregon: Lyle H. Willard, 1951.) p. ii.

been in accordance with the Confession of Faith of the Evangelical United Brethren Church⁴, and based upon the general assumptions of conservative, evangelical Christian faith.

⁴ The Discipline of the Evangelical United Brethren Church (Harrisburg, Pennsylvania: The Evangelical Press, 1947), pp. 41-55, par. 1-44.

CHAPTER II

AN ANALYSIS OF QUESTIONNAIRE DATA

The results of two questionnaires furnish the statistical data upon which this chapter and study was constructed. The first questionnaire, issued in 1946,¹ furnished a statistical record of Workers' Conference needs in the Oregon-Washington Conference during the Conference years of 1942 through 1945. This questionnaire gathered data from .711 per cent of the total charges in the Conference. A second questionnaire, issued in 1951 and similar in content to the first, furnished a statistical record of the Conference for the Conference years, 1946 through 1950.² This questionnaire was successful in compiling data from .737 per cent of the total charges in the Conference. The latter questionnaire, planned as a part of this study, was subjected to a more careful analysis than the first. Thus, Workers' Conference data over a nine year period from the specified group, was made available for analysis and comparison. This data does not furnish a complete picture from all the churches of the Conference but the majority of returns were sufficient to establish definite trends,

¹ See Appendixes A and B.

² See Appendixes C and D.

and reveal certain objective needs in the Sunday Schools of the Oregon-Washington Conference.

Data from the 1946 questionnaire.³ The cumulative average Sunday School attendance report from the thirty-six reporting schools for the fiscal years, 1942-1945, revealed a net cumulative gain of 204 pupils. The greatest net gain was realized in 1944 with a gain of 195 pupils, but on the following year a loss of 12 pupils was shown. The gains and losses were attributed to war conditions and the resultant shifts in population.

The more specific analysis of the 1945 attendances, revealed that the highest attendances in a majority of schools was during the Easter season, while the lowest attendances came during the Summer Assembly and Conference periods during July and August. Of the schools reporting, only seven had over 100 pupils in average attendance. A comparison of these figures with the 1945-46 Conference Journal revealed that this was the true picture of the entire Conference.⁴ It was further discovered that at that time, only one school had an average attendance of more than 200 pupils.

³ Recorded in the 1947 minutes of the Board of Christian Education of the Oregon-Washington Conference.

⁴ Proceedings Sixty-Third Annual Session of the Oregon-Washington Conference of the Evangelical United Brethren Church (Portland, Oregon: Lyle H. Willard, 1946.), p. 116, Table II.

An opinionative cumulative rating of strong, weak and average departments and classes was attempted on the basis of increase and interest. A compilation of individual cases was made and a rating was established on the basis of a majority of the individual cases in agreement. The Beginners and Primary departments or classes were rated strong. The Junior, High School, and College Departments were rated weak. The Intermediate, Young Adult, and Adult departments were rated average. It was significant to note that of the four major departments or classes dealing with young people, three were rated weak, and one was rated average. It is during this age period that the greatest loss of youth occurs to the church. This fact is revealed by general practical experience, and is further validated by the data of the survey.

An analysis of Sunday School workers of the reporting charges was made. Of the 394 teachers and superintendents reported, 202 of them had had no specific training for their tasks. 192 workers had received some type of training. This was divided as follows: forty-two were trained in public school teaching, 111 had been trained in Leadership Education classes, and fifty-three had received some type of pertinent training in local Sunday School Workers' Conferences. In addition, 216 possible substitute teachers were reported. Of this number, fifty-one had received some type of training,

and 165 were reported as untrained but possessing some native teaching ability.

An attempt was made to discover a possible correlation between the strong, weak, and average departments of the local school, and the particular amount of training of the staff of the rated departments and classes. It was the opinion of sixty-two per cent of those reporting, that there was a possible correlation between the trained worker and the strong and average department, and the untrained worker and the weak and average department or class. It was the opinion of twenty-four per cent that there was no such correlation. Fourteen per cent were unable to formulate an opinion.

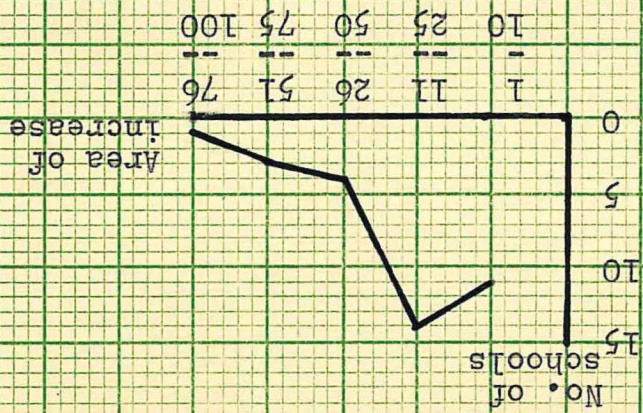
Of the thirty-six charges reporting, thirty-three reported that they did not regularly sponsor local classes in Leadership Education which would have been of value to the Sunday School staff. For the Conference years, 1944 and 1945, eight such Leadership Education classes were reported as having been held. Further, all thirty-six charges reported that they did not regularly sponsor Training Courses in Workers' Conferences which would be of aid to the Sunday School staff. No such courses were sponsored during the 1944 and 1945 Conference years, but eight reported participation in community or union classes.

In response to the question, "Does your Church and Sunday School need courses in Workers' Training on the basis

of a Conference sponsored and integrated Workers' Training Conference program?", thirty-six gave affirmative answers. Twenty-nine affirmative answers were given in response to the question, "Would the people of your Church cooperate in local Workers' Training Conferences?". Four gave conditional answers to this same question, while three had no opinion. In addition, requests were made that training be given in fields other than the Sunday School. Suggested areas of need included Youth Fellowship leadership, Personal Evangelism classes, and missionary education.

Data from the 1951 questionnaire. The cumulative average Sunday School attendance report from the forty-five reporting schools for the Conference years, 1946-1950, revealed a net cumulative gain of 913. The greatest gain of the period was in 1949 with the addition of 439 pupils. A loss was shown in 1948 of 102 pupils. Gains were attributed to improving spiritual conditions within the schools, improved staffs, new buildings and better equipment. Losses were attributed to poor and inadequate buildings and equipment, a change of constituency, lack of an adequate staff of workers, a lack of trained workers, and competition from new churches moving into the community. Figure I was used to chart the distribution of attendance increases during the five year period, while Figure II was used to chart the distribution of attendance decreases

DISTRIBUTION OF ATTENDANCE INCREASES
 (ATTENDANCE ANALYSIS - 1946-51)
 FIGURE 1



No. of
schools

10

5

0

1

11

26

51

Area of
decrease

10

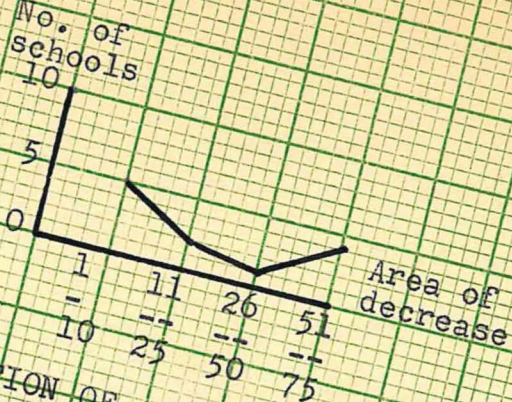
25

50

75

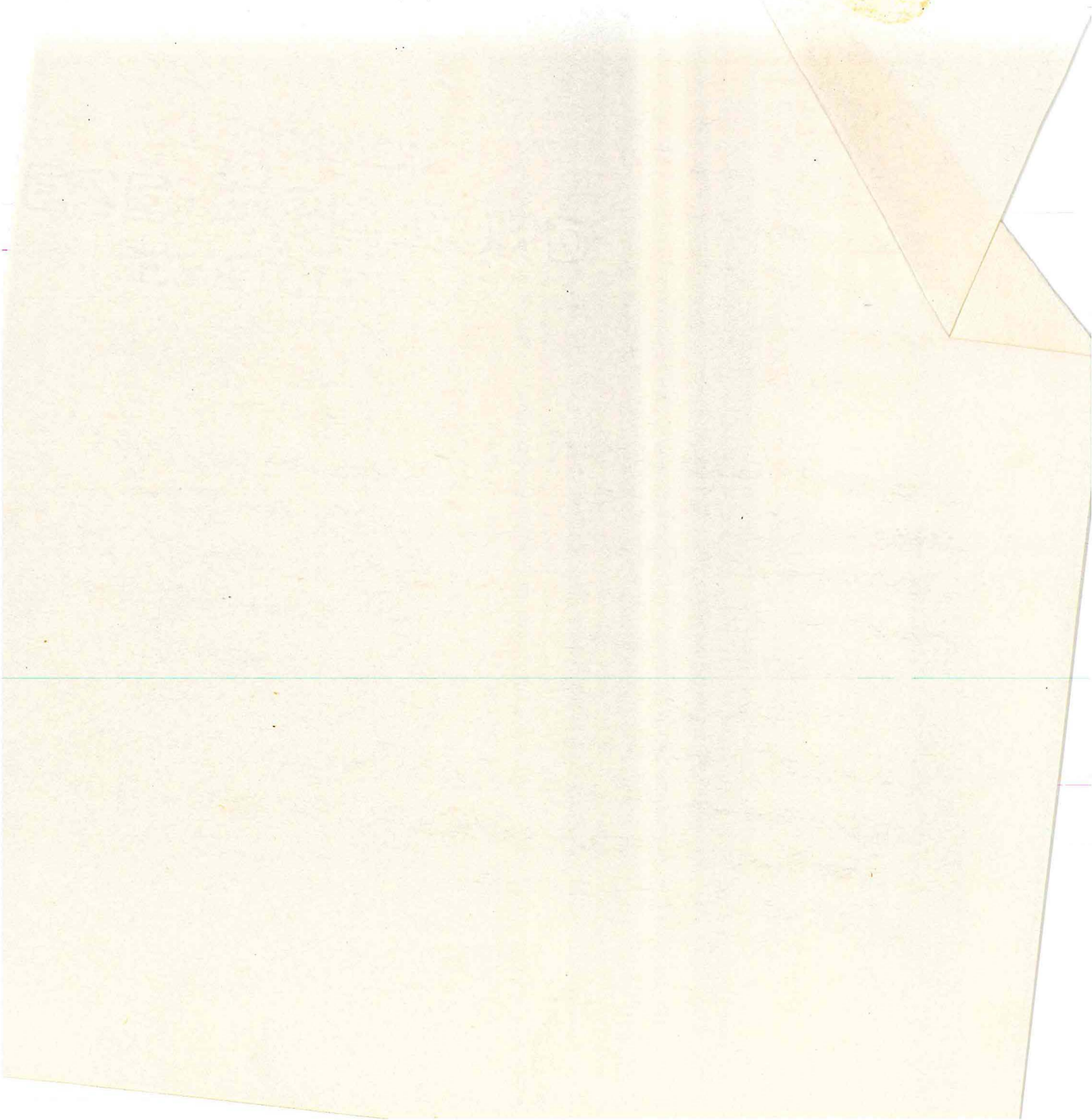
DISTRIBUTION OF ATTENDANCE DECREASES
(ATTENDANCE ANALYSIS - 1946-51)

FIGURE 2





15



during this same period.

Cumulative average attendance for the 1950 Conference year was 4421, a gain of 220 over the previous year. The distribution of cumulative areas of average attendance is charted in Figure III, while Figure IV compares the cumulative dates of highest and lowest attendance within the schools. The greatest agreement of attendance areas in the schools is between fifty and one hundred pupils, with only seven schools reporting an average attendance of over 150 pupils. The month of March registered the period of highest attendance, possibly due to the Easter season emphasis. July was shown to be the month of lowest attendance, due perhaps to vacation periods and the Summer Assembly and Conference conflicts with the local programs.

The opinionative rating of strong, weak, and average departments on the basis of increase and interest was attempted. The cumulative majority revealed that the Beginners and Young Adult departments or classes were rated as strong, the Primary, Junior, Intermediate, High School, and Adult departments or classes were rated as average, and the College department or class was rated as weak. It was noticed that the Intermediate department was a borderline case between the weak and average rating. A large number of weak departments or classes were noted among the Junior, Intermediate, High School, and College

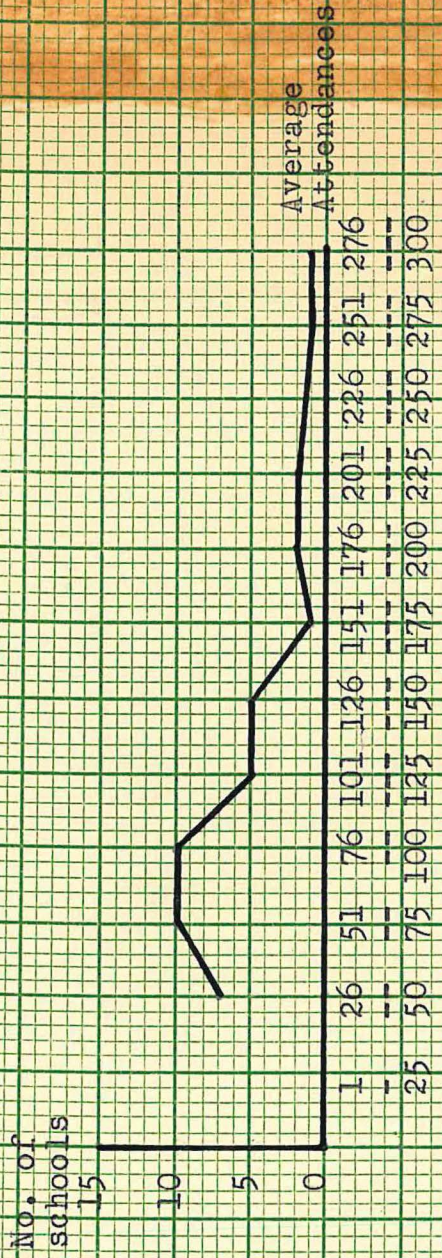
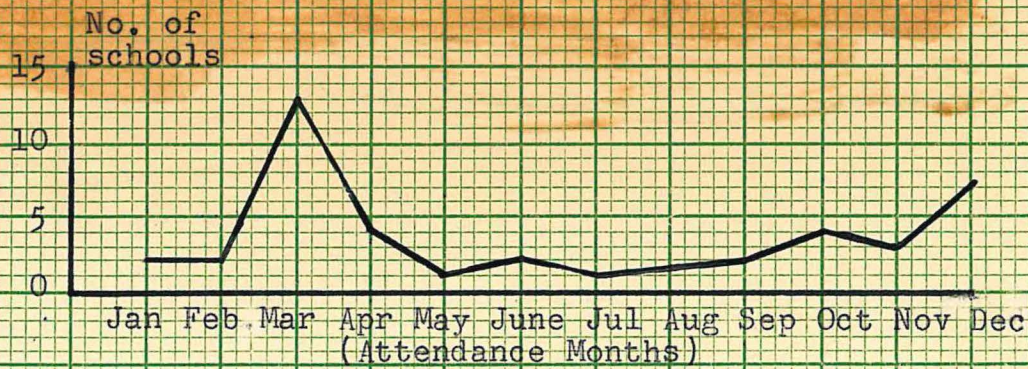


FIGURE 3
 (1950-51 ATTENDANCE ANALYSIS)
 CUMULATIVE AREAS OF AVERAGE ATTENDANCE
 BY SCHOOLS



CUMULATIVE DATES OF HIGHEST ATTENDANCE
(1950-51 ATTENDANCE ANALYSIS)



CUMULATIVE DATES OF LOWEST ATTENDANCE
(1950-51 ATTENDANCE ANALYSIS)

FIGURE 4

age groups. The results of this survey are shown on Table I.

The cumulative training survey of active teachers, superintendents and departmental superintendents included 462 teachers, eighty-three superintendents and thirty-two departmental superintendents. The amount of training among this personnel included 152 with training in public school teaching, 194 with special pertinent training in Leadership Education classes, and 180 with training in local Sunday School Workers' Conferences. In some instances it was noted that one worker had received training from several different sources, therefore, totals cannot be evaluated properly except in regard to revealed trends. One hundred and sixty-four of the personnel had had no special training for their tasks.

Eighteen schools reported one or more substitute teachers for all departments or classes. Twenty-seven schools reported a lack of substitute teachers for all departments. A total of 122 trained substitute teachers were reported as available, and 182 substitutes, untrained but with native teaching ability, were also reported.

In an attempted correlation between departmental or class strength and the amount of training of teachers by means of a cumulative opinion survey, only three definite instances of correlation were noted with one borderline case and several in close relation. However, it was noted from the individual

TABLE I

COMPARISON OF STRONG AND WEAK DEPARTMENTS
ON THE BASIS OF INCREASE AND INTEREST.
(CUMULATIVE OPINION SURVEY)
1951 QUESTIONNAIRE

<u>Departments:</u>	<u>Strong = 3</u>	<u>Weak = 1</u>	<u>Average = 2</u>	<u>Dev.</u>
Beginners	<u>25</u>	<u>2</u>	<u>19</u>	2.50
Primary	<u>20</u>	<u>3</u>	<u>21</u>	2.386
Junior	<u>14</u>	<u>11</u>	<u>20</u>	2.066
Intermediate	<u>13</u>	<u>14</u>	<u>15</u>	1.976
Youth:				
-High School	<u>15</u>	<u>13</u>	<u>17</u>	2.044
-College	<u>3</u>	<u>16</u>	<u>6</u>	1.48
Young Adult	<u>14</u>	<u>7</u>	<u>11</u>	2.218
Adult	<u>16</u>	<u>3</u>	<u>24</u>	2.30
Bible	<u>—</u>	<u>—</u>	<u>3</u>	2.00

questionnaires that the schools with trained staffs, relatively speaking, noted, in a majority of cases, a definite correlation between departmental or class strength and trained personnel. It was also noted that there were several instances of indecision in this regard.

Sixteen charges reported sponsorship of local classes in Leadership Education which would aid in teacher-training. Thirty-two such classes had been sponsored during the 1949 and 1950 Conference years. Eleven charges reported sponsorship of, or participation in teacher-training courses in special Workers' Conferences, with twenty-eight such classes reported during the 1949 and 1950 Conference years.

In response to the question, "Does your Church and Sunday School need courses in Workers' Training on the basis of a Conference sponsored and integrated Workers' Training Conference program?", thirty-eight affirmative answers, no negative answers, two undecided, and three conditional responses were made. Conditions included were also made known on a number of the questionnaires, but expressed in a different manner. They emphasized a demand for the practical nature of such courses and were expressed in this manner, "If they fit our local need", and, "If they include evangelistic training and stress a passion for souls".

Twenty-seven affirmative answers were given in response to the question, "Would the people of your church cooperate

in local Workers' Training Conference Programs?". In addition, twelve reported that they were undecided, and six gave conditional answers, which were again dependent on the practicability of plan and organization. There were no negative answers. Numerous fields of expansion of Workers' Conferences other than in the Sunday School were suggested, and various miscellaneous opinions and suggestions were made. They were not particularly pertinent to this study but were worthy of examination in regard to a demand from the local Church for aid to meet the needs for trained leadership on a practical, spiritual basis.

Comparison and conclusions. During the period of nine years covered by the questionnaires a net cumulative gain of 1117 pupils has been shown by the Sunday Schools of the Oregon-Washington Conference, included in these questionnaires. This growth is most creditable, but must be compared with the recent distribution of average attendances as shown in Figure III. The relatively small average attendances of the Sunday Schools of the Conference in the rapidly growing states of Oregon and Washington reveal the tremendous potential of attendance which could be commanded by these schools. Figure I reveals that attendance increases in the schools have been relatively small, even in the period of greatest net increase (1946-51), with the greatest area of increase in regard to the number of schools, between eleven and twenty-five pupils. Only one school had an

increase of between seventy-six and one hundred pupils. A further comparison of cumulative average attendances during the nine year period of the survey was noted on Table II.

A definite increase in the number of personnel was noted, also an increase in the number of trained personnel. However, approximately one-third of the personnel was reported as serving with no special training. The number of affirmative responses to the question of need for personnel training showed an awareness of the local Church to the need for such training. A comparison of personnel and training was noted on Table III.

A most acute need was seen in possible teacher replacements. A majority of schools reported a lack of substitute teachers. Of those serving as substitutes, approximately sixty-nine per cent were reported as untrained but with native teaching ability. From this reservoir of talent, teachers for new classes could be added.

Although there was not a definite agreement on the question of correlation between departmental or class strength and the amount of the training of the staff, the amount of correlation from the two questionnaires was sufficient to give weight to a positive statement of this correlation.

The small number of classes in pertinent Leadership Education courses and teacher-training courses was noted with

TABLE II

CUMULATIVE AVERAGE ATTENDANCES

A. 1946 Survey - 36 schools - .711 of total schools

1942-43 Average - 3156

1943-44 Average - 3177

1944-45 Average - 3372

1945-46 Average - 3360

B. 1951 Survey - 45 schools - .737 of total schools

1946-47 Average - 3508

1947-48 Average - 3864

1948-49 Average - 3762

1949-50 Average - 4201

1950-51 Average - 4421

TABLE III

CUMULATIVE TRAINING SURVEY OF ACTIVE TEACHERS,
SUPERINTENDENTS, AND DEPARTMENTAL SUPERINTENDENTS.

	1946 survey 36 schools (.711 of total)	1951 survey 45 schools (.737 of total)
Number of teachers	<u>394*</u>	<u>462</u>
Number of superintendents	—	<u>83</u>
Number of departmental superintendents	—	<u>31</u>
Number of personnel with training in public school teaching	<u>42</u>	<u>152</u>
Number of personnel with special training in Leader- ship Education classes	<u>111</u>	<u>194</u>
Number of personnel with training in local Sunday School Workers' Conferences	<u>53</u>	<u>180</u>
Number of personnel with no special training	<u>202</u>	<u>164</u>

*Figure includes both superintendents and teachers
reported.

regret. The definite correlation between those schools having training programs and those schools showing the greatest individual gains in average attendance was noticed in the perusal of the individual questionnaires of the 1946-51 period.

In contrast, the number recognizing the need of such training and requesting Conference aid in the formulation and administration of a practical program of training was most encouraging. It would seem that a definite need was revealed and a definite request was made from the local Church for aid in this field.

CHAPTER III

A REVIEW OF REPRESENTATIVE LITERATURE IN THE FIELD

The consideration of a proposed plan and curriculum for teacher-training demanded a sampling of representative literature in the field of Christian education dealing with teacher-training. Investigation was made of materials based upon both evangelical and liberal theological foundations. Contained in these were both theoretical, practical, and tried procedures and techniques.

Considerable research was expended before representative literature types were chosen. The materials were divided into those from general interdenominational, denominational, and non-denominational sources, and subdivided according to specific sources and theological positions.

Interdenominational sources. The chief interdenominational source of teacher training material is that which is provided in the Standard Leadership Curriculum of the International Council of Religious Education.¹ This had its beginnings in a three-year training course, outlined and adopted in 1916-17 by the International Sunday School Association.

¹ In process of re-organization as Division of Christian Education, National Council of the Churches of Christ in the United States of America.

The First Standard Course in Teacher Training, used previous to 1916, outlined fifty lessons for the teacher-trainee with a minimum of twenty lessons on the Bible. The course adopted in 1916-17, presupposed a basic knowledge of the Bible and other related areas of Christian knowledge, and devoted itself primarily to guiding the teaching of these materials. The Standard Leadership Curriculum was adopted in 1923, and with some modification, is the same as that which is used today. The curriculum is divided into first, second, and third series courses, with series differentiated by the amount of time required for the course and the content of the course. Series one and two are the most widely used.² Teacher-training is but one part of the Leadership Education program. Therefore, Leadership Education classes are in no sense synonymous with a teacher-training program.

The chief contributions of this source were (1) necessary curriculum components as suggested in The Standard Leadership Curriculum; (2) texts sponsored and listed by this agency to aid in the specialized work of teacher-training, such as, The Worker's Conference Manual³, and Leadership

² Paul H. Vieth, editor, The Church and Christian Education (St. Louis: The Bethany Press, 1947), p. 217.

³ Erwin L. Shaver, The Workers' Conference Manual (New York: The Abingdon Press, 1938), 110 pp.

Education in the Church⁴; (3) the listings and evaluation of audio-visual aids, available in the teacher-training area⁵; and (4) the compilation of materials released by specific co-operating denominational bodies.

Certain features were found which detracted from the usefulness of the Standard Leadership Curriculum, including a tendency "toward standardization" and, "...a distinct contribution to the growing ecumenical movement among the churches".⁶ Standardization of effort is a worthwhile goal if it does not hinder individual initiative within the denominational Christian education agencies, and if the effort is based on sound, evangelical doctrines. On the title page of Educational Bulletin Number 501, the statement was made that the Standard Leadership Curriculum was, "developed cooperatively by Protestant evangelical forces of the United States and Canada."⁷ A different meaning of the term, "evangelical", must have been intended rather than the definition which is traditionally

⁴ Forrest Lamar Knapp. Leadership Education In The Church (New York: The Abingdon Press, 1933).

⁵ Audio-Visual Resource Guide, Second edition (Chicago: The International Council of Religious Education, 1950), parts one and two.

⁶ Vieth, op. cit., p. 219

⁷ The Standard Leadership Curriculum, First Series Courses, Educational Bulletin No. 501 (Dayton, Ohio: Board of Christian Education, Evangelical United Brethren Church, 1950).

held, for a number of denominations whose major leadership would shun traditional evangelical doctrines are listed as co-operating with the International Council in the use of the Standard Leadership Curriculum. In many instances, textbooks suggested in the Curriculum, are those written by well-known authors having liberal theological persuasions. Such authors in the field of "Bible" as E. J. Goodspeed, C. S. Knopf, A. C. Knudson, and H. F. Rall, would hardly be considered as propounding evangelical faith.⁸ In addition, texts in the section, "Psychology and Method for Church Leaders",⁹ are based upon modern psychological theories, not necessarily in agreement with evangelical doctrine. Much instruction was given in the techniques of "Worship", but nothing was discovered which emphasized a true evangelism by "born again" teachers in the Sunday School. Indeed, personal Christian experience often seemed to be subjugated to techniques of Christian training and psychology, producing an unwholesome emphasis upon developmental religious experience. Therefore, "standardization" with its "ecumenical contributions" exhibited negative as well as positive values.

⁸ The Standard Leadership Curriculum, Second Series Courses, Educational Bulletin No. 502 (Dayton, Ohio: Board of Christian Education, Evangelical United Brethren Church, 1950), pp. 14-15.

⁹ Ibid., pp. 16-17.

The pre-supposition upon which the Curriculum was originally constructed, that the teacher-trainee already had a basic knowledge of the Bible and other related areas of Christian knowledge, was not supported by other teacher-training plans. Personal experience on the part of the investigator would show this to be a most basic need for every teacher in training and for substitute teacher-trainees. The Standard Leadership Curriculum includes courses in the Biblical field, but does not tend to foster a practical and intensive study of Scripture by the teacher.

Much of the text-book material in the specialized teacher-training field was written by professionals in the field of Christian education. Their manner of writing often presupposes a broad frame of reference in educational principles on the part of the trainee. In the majority of instances, this would not be true. It is therefore left to the teacher of the training class to make this difficult and "dry-as-dust" material, interesting. This is hard to accomplish. Therefore, the writers of the text-books suggested, often discourage the initiative of the trainee at the very beginning of the training class, in their attempt at professional scholarship. A great deal of the text material sampled, lacked the vital warmth of Christian concern and challenge. A slavish devotion to modern educational technique seems to be considered by some authors

as the end in itself, not the means by which the end is reached. Thus, the spiritual challenge of the teaching responsibility was often subordinated to a drilling in theoretical techniques. Much of the text material was found to be written with ideal physical equipment and teaching situations in mind instead of the average or below average equipment and situations with which the teacher usually works. A definite lack of practical, tried procedures and techniques were noted.

With the inclusion of valid text material and the co-ordination of curriculum sections into a unified and simplified curriculum the Standard Leadership Curriculum would be of definite value in the formulation of an adequate, localized teacher-training program. The possible accreditation of courses through the denominational Christian education agency would add incentive to the teacher-training cause in the local area. By this means, the program would gain both interdenominational and denominational accreditation.

Denominational sources. The first group of denominational sources considered was selected from among the thirty-nine denominations¹⁰ of the United States and Canada, listed as cooperating through the International Council of Religious Education. Five specific denominations were chosen from this

¹⁰ Ibid., p. 29.

group for a sampling of materials. As previously suggested, Leadership Education Curriculum has been standardized and planned on a cooperative basis through the International Council by cooperating denominations. This cooperative basis is a flexible one. The denomination is free to use this curricula as it wishes, even making slight modifications to it, and in some cases adding courses of specific denominational origin and value. In these instances, an interdenominational agency is closely related to denominational work.

The program of each denomination is specifically administered by the Christian education agency of the denomination. The denominations selected for this study have issued numerous manuals for study and promotion of workers' conferences and teacher-training, in addition to the texts suggested by the Standard Leadership Curriculum.¹¹ Many of these denominational releases seem to have been chosen as texts for the Curriculum.

Evangelical United Brethren materials. The denomination of which the Oregon-Washington is a part, actively promotes the use of The Standard Leadership Curriculum. In addition, the Board of Christian Education of the general church is active in the promotion of training in Church School

¹¹ Vieth, op. cit., p. 218.

Administration and Children's Work, issuing a bi-monthly Christian Education Newsletter.¹² Much additional promotional material is also released through this agency. Three outstanding contributions from this denomination were chosen in the list of representative materials, namely, two pamphlets, The Workers' Conference¹³ and The Successful Sunday School¹⁴, and a teacher-training course from the former United Brethren group, Progressive Training Course for Sunday School Workers.¹⁵

Methodist materials. The Abingdon-Cokesbury Press of the Methodist Church is one of the chief publication sources for the materials used in the Standard Curriculum. The pamphlet, The Board of Education and The Workers' Conference¹⁶ was of aid in program planning. Much of the best material from this denomination is now out of print, and was published

¹² The Christian Education Newsletter (Dayton, Ohio: The Board of Christian Education, Evangelical United Brethren Church).

¹³ J. Arthur Heck, The Workers' Conference (Dayton, Ohio: The Board of Christian Education, Evangelical United Brethren Church, 1948).

¹⁴ J. Gordon Howard, The Successful Sunday School (Dayton, Ohio: The Otterbein Press, 1943).

¹⁵ Charles W. Brewbaker, editor, Progressive Training Course for Sunday School Workers (Dayton, Ohio: The Otterbein Press, 1923).

¹⁶ Mary Elizabeth Bunch, The Board of Education & The Workers' Conference (Nashville, Tennessee: The General Board of Education, The Methodist Church, 1950).

between 1915 and 1930. A definite program of teacher-training with evangelistic emphasis was found in many of these volumes. How To Teach Religion; Principles and Methods, by George Herbert Betts,¹⁷ is an example of the excellent material which has been discarded in favor of materials, specializing in so-called modern methods.

Presbyterian materials. Throughout its history, the Presbyterian denomination has demanded a trained ministry. They have seemingly carried this standard into the Christian education work of the Church. A denominational training text, The Minister and The Teacher,¹⁸ was found to be most comprehensive in its survey on the need for adequate teacher-training. A packet of worthwhile material on Workers' Conference Programs was obtained through the Presbyterian Church in the United States. These pamphlets were found to cover every phase of the Standard Curriculum, giving additional bibliographical materials. The pamphlets on the planning of the Workers' Conference were especially helpful.¹⁹

¹⁷ George Herbert Betts, How To Teach Religion; Principles and Methods (New York: The Abingdon Press, 1919).

¹⁸ Walter Scott Athearn, The Minister and The Teacher (New York: The Century Co., 1932).

¹⁹ Workers' Conference Programs (Richmond, Va.; Department of Leadership Education, Presbyterian Church in the U. S., [n. d.]).

Congregational Christian materials. The materials from this course were found to be based upon the most liberal of theological and educational principles. The pamphlet, Inspiring Your Workers,²⁰ proclaimed the "Christian nurture principle" of liberal theology. The extreme liberal approach to Christian education is revealed by Congregationalist Raymond B. Johnson in his book, What Is Happening in Religious Education.²¹

The child who is to grow up in a civilization that no matter how loosely, still bears the name of Christian, should, of course be made to feel familiar with the background of Christianity, but that is not authority.. That is information about how people thought in the past and how they acted in response to their thinking. Nor is it a body of knowledge that in and of itself constitutes an educational first concern. It is merely an incidental means to accomplish another, a different and a higher end.

What is that end? What is the objective of religious education? Is it not to nourish the growth of certain attitudes that will be useful in living the good life?..²²

In regard to a proper curriculum and teaching purpose, Johnson makes the following quotation and then agrees with the principles presented:

²⁰ Inspiring Your Workers (Boston: Department of Leadership Education, Congregational-Christian Church. [n. d.]).

²¹ Raymond B. Johnson, What Is Happening In Religious Education (Boston: The Beacon Press, 1948).

²² Ibid., p. 50

In the year 1947, the purposes of the new series of religious education textbooks published by the Beacon Press were stated as follows in a mimeographed brochure entitled Curriculum Materials,

WE DO seek to guide children in a natural development of religious faith based primarily on their own direct experiences.

WE DO seek the emotional conditioning of children to a 'one world' or universal outlook in all inquiry.

WE DO encourage the understanding and appreciation of differing faiths and why they differ.

WE DO encourage a continual search to improve faith and life.

WE DO seek for truth as expressed by leaders of all religions.

WE DO believe that through guided experimentation we have yet to learn how to build a better world.

WE DO NOT intend to impose religious belief because 'it was said by them of old time'.

WE DO NOT seek to condition children emotionally to a love of ideals and beliefs only because these belong to 'our church'.

WE DO NOT teach a finished gospel.

WE DO NOT find the truth only in the Christian and Jewish Bibles.

WE DO NOT believe that the moral law has been finally and super-naturally revealed.²³

Such statements reveal the exact opposite of that which is a part of a genuine curriculum and purpose in Christian education.

Nazarene materials. The Church of the Nazarene is a cooperating denomination with the Standard Leadership Curriculum, but has formulated a "Christian Service Training"

²³ Ibid., pp. 53-54.

program and curriculum.²⁴ Courses in teacher-training have been given a most important place in the program. Much of the same general outline of curriculum as found in the Standard Leadership Curriculum is included in this course. Basic Bible training has been made an important part of the course with textbooks by writers of evangelical faith recommended. Evangelism and practical methods of Sunday School work take an important place in the plan. Many of the worthwhile texts of the Standard Leadership Curriculum are recommended in this Course. It proved to be one of the most worthwhile curriculums of all those investigated, and offers genuine guidance to a denominational group which desires to cooperate with the Standard Leadership Curriculum and still maintain a vital evangelical faith in all of its teachings.

The second group of denominational sources was chosen from the group of denominations who have formulated strong teacher-training programs on their own initiative.

Southern Baptist materials. In regard to the program of the Southern Baptist denomination, Vieth stated:

The Southern Baptist Convention has also maintained its own plan for leadership education. Through their

²⁴ Christian Service Training Course, General Bulletin (Kansas City, Missouri: Commission on Christian Service Training of the Church of the Nazarene, 1950).

regular leadership curriculum and through their Baptist Training Unions they have reached hundreds of thousands of their workers. The aggressive outreach of Christian education among Southern Baptists may be attributed in large part to this training program. Perhaps the most arresting aspect of the Southern Baptist program is the high degree of motivation. Large numbers of people pursue many of the courses to completion. The strong emphasis on denominational missions and upon evangelism is a factor, as is also vigorous promotion.²⁵

The Sunday School Training Course of the Southern Baptist denomination was found to be well planned, evangelical in doctrine, practical in practice, and written in such a manner as to be understandable by the average layman.²⁶ In all this, genuine educational practice has not been sacrificed. All textbooks are written by authorities within the denomination, but this does not limit their usefulness to other denominational groups. The text material is very expensive in cost in comparison with the text material of the other groups. Calvinistic doctrine was detected only in the section of doctrinal curriculum and in certain studies of New Testament Exposition. The materials on administration, teaching, and departmental specialization are excellent and merit a wide usage on an interdenominational basis.

Evangelical Lutheran materials. The Evangelical

²⁵ Vieth, op. cit., p. 220.

²⁶ The Sunday School Training Course (Nashville, Tennessee: The Sunday School Board of the Southern Baptist Convention, n. d.).

Lutheran Church of America has developed an extensive curriculum for the intensive training of teachers. The training course presupposes a basic catechetical and Biblical training on the part of the teacher, which is required prior to Confirmation. The course is constructed on the basis of eleven major themes such as Church Doctrines, Teaching, Prayer, The Sunday School, Religious Pedagogy, and Personal Evangelism, with ten studies devoted to each theme.²⁷ In addition, We Learn To Teach Workbooks²⁸ are provided for the trainees with standardized questions and examinations made a part of the training. The curriculum demands that the teacher shall be well trained in both spiritual and educational knowledge. The training of teachers is required within the denomination and a high standard of training has been produced through the course.

Nondenominational sources. These sources are non-denominational in the sense that they are not sponsored by any particular denominational group, even though they may cooperate with, and be used by both denominational and inter-denominational groups.

²⁷ Teachers' Training Course Books, Ten Studies series (Minneapolis, Minnesota: Augsburg Publishing House, n. d.).

²⁸ We Learn To Teach Workbook (Minneapolis, Minnesota: Augsburg Publishing House, 1946).

Evangelical Teacher Training Association. The Evangelical Teacher Training Association, was formerly known as the Leadership Training Association. This nondenominational program resulted from cooperative efforts between Moody Bible Institute, the Scripture Press, and the Sunday School Times. It is supported by fundamentalist groups of all denominations.²⁹ Although it was organized by groups having a Calvinistic theological background, little of this doctrine is to be found in its recommended texts. A most complete curriculum has been planned with a definite evangelical doctrinal basis. Preliminary Training Course units include training in the Old and New Testament, Child Study, Pedagogy, and Sunday School administration.³⁰ Of all the materials evaluated, the ones suggested here seemed to be unusually suited to the teacher-training program of the local church. The materials were found to be excellent in content, evangelical in doctrine, with an emphasis on practical, tried procedures and techniques which would appeal to the layman. A strong emphasis is placed on a proper understanding of educational and pupil psychology which is not found in many of the materials. A basic training in Biblical knowledge has been made the foundation of the course. Emphasis

²⁹ Vieth, loc. cit.

³⁰ "Concerned About Your Sunday School" (Chicago: Evangelical Teacher Training Association, [n. d.]).

has been placed on the study of the Bible itself, and not textbooks about the Bible, although a simple outline text has been suggested. With the addition of courses in specific denominational history and doctrine, and personal evangelism, these materials would furnish an excellent teacher-training curriculum.

Miscellaneous materials. Much aid was given by numerous materials published in a non-denominational relationship. This was true of such volumes as Orientation in Religious Education³¹, Christian Education and the Local Church,³² Christian Religious Education: Principles and Practice,³³ and, Principles of Teaching for Christian Teachers.³⁴

It was encouraging to the investigator to note that in recent years Christian education materials, based on evangelical doctrines, were beginning to make their influence felt in a

³¹ Philip Henry Lotz, editor, Orientation in Religious Education (New York: Abingdon-Cokesbury Press, 1950).

³² James DeForest Murch, Christian Education and the Local Church (Cincinnati, Ohio: The Standard Publishing Company, 1943).

³³ Austen Kennedy de Blois and Donald R. Gorham, Christian Religious Education: Principles and Practice (New York: Fleming H. Revell Company, 1939).

³⁴ C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids, Michigan: Zondervan Publishing House, 1940).

field where liberal materials once were considered to be the only scholarly works. It was discouraging to note the small amount of material which has been produced through the influence of Wesleyan-Arminian schools in comparison to that produced through the influence of nominal Calvinistic institutions.

The representative sampling of materials proved to be of great value in formulating a localized teacher-training plan on an objective basis. There was no lack of worth-while materials available.

CHAPTER IV

METHODS AND TECHNIQUES OF CHRISTIAN TEACHING

A maxim often quoted in educational courses is that the success of the teacher may be measured by the amount of learning accomplished by his pupil.

The basic implications of this thought are startling. The teaching profession in secular life is synonymous with the training, preparation, and personality required of those who successfully are a part of this profession. The teaching responsibility in Christian life can furnish us with no such picture of the norm of a Christian teacher. A great number of those responsible for Christian teaching have received little training for their job in comparison to the years of training for the secular teacher. In the work of the Church, it is even difficult to receive complete cooperation from the teaching staff when special training courses are offered. Secular education can demand trained teachers for it provides material reward; Christian teaching offers the reward of spiritual gain, which to some, thank God, is all important, but to many others, is of little interest.

The teaching equipment available to the secular educator is vastly superior to that placed in the hands of the Christian teacher. Moneys from taxes provide for the secular school, but oft-times a church is more interested in a stained

glass window, honoring a past member, than in the equipment with which the future church is trained.

From the standpoint of time, the secular teacher has an hour of teaching time for every minute allotted to the Christian teacher.

With these comparisons of features of Christian and secular education before us, the original thought should be considered again, "The success of the teacher may be measured by the amount of learning accomplished by his pupil."

It was not the purpose of this chapter to salve consciences by listing the great advantages of the secular educator over those of the Christian teacher from the standpoints of training, time, and equipment, in order to give the Christian educator an excuse to say, "If we had what they had, we could be successful, too". The well-trained teacher in the well-equipped school of secular education may be as much of a failure as the poorest Sunday School teacher who ever stood before a disinterested class in a dark, cold church basement. In addition, it must be realized that there are some teachers with little training and working with few materials, who by some strange intuitive understanding, have had success in implanting the seed of knowledge in eager minds and have continued in their responsibility until the seed has borne fruitage.

A true teacher is not made in the likeness of a fountain on the corner of a busy intersection which is there only for the purpose of bubbling merrily, vainly hoping to attract the attention of some thirsty soul to stop and drink in order that it might have evidence to prove the reason for its existence. The presentation of knowledge must command the attention of the pupil. Unless the pupil responds to this presentation and retains knowledge from it, the teacher has not been successful in his intended task, no matter how much he himself knows about the subject taught. Presentation, Apprehension, and Comprehension are not separate units in the teaching-learning process, but must be integrated with the personality of the teacher if desirable results are to be realized.

If the responsibility of teaching is vital in the secular realm as a means of preparation for material existence, how much more vital the teaching process should be in the realm of Christian education. The work of the Christian teacher goes beyond the preparation of the mind for material existence, into the realm of the soul and its nurture, a preparation for eternal existence.

Therefore a consideration of the problems most evident in the field of "The Methods and Techniques of Christian Teaching", was deemed to be of importance.

I. THE PARTS OF THE WHOLE

In the establishment of a proper concept of Christian teaching, consideration of at least five component parts are necessary. The first section of this chapter has been titled, "The Parts of the Whole" for they were each important enough to be considered separately, and yet are dependent one upon the other. Attention will be focused upon the definition of Christian teaching, the scope of the process of Christian learning, the characteristics of the Christian teacher, the need and problems of the pupil, and the Christian curriculum or that which is to be taught.

A study of Historical languages revealed that the word teach was derived from the Anglo-Saxon term, taceam, which means, "to show how to do". This definition may be adequate in the field of secular instruction for material purposes, but in addition, Christian teaching faces the problem of the relationship between God and man.

Dr. C. B. Eavey suggests that there are three indispensables in Christian teaching.

"...first, to bring about such consciousness within the learner of his personal need of Jesus Christ as Savior as will, through the power of the Holy Spirit, cause him to take a definite step in conversion; second, to lead the learner into a life of confession of Christ, providing the conditions under which he may grow 'into a perfect man, unto the measure of the stature of the fulness of Christ' (Ephesians 4:13); third, to lead him to consecration of his life to God for service. All

teaching that is truly Christian makes these three indispensable interrelated components of the process. Neither the second nor the third is possible of realization without the first, and both the second and the third are inevitable consequence of the first."¹

In Christian teaching, the use of teaching technique is focused on one particular purpose, to bring about the proper relationship, according to God-given standards, between God and man.

The description of Christian teaching may well be easier than the giving of an exacting definition. An attempt at definition would include these factors: Christian teaching is the discovery, presentation, and application of the total body of truth, gained through rational and empirical knowledge and Divine Revelation.

The Christian teacher is entrusted with Christian Truth revealed through three sources, namely, reason, experience, and that which is divinely revealed through the Word and Will of God and through the activity of the Holy Spirit. The Christian teacher is intrusted not only with truth, but with the privilege of presenting Truth to the pupil, and of leading the pupil to the discovery of new implications of Truth relative to the pupil's background. This process is aided

¹ C. B. Eavey, Principles of Christian Teaching for Christian Teachers (Grand Rapids: Zondervan Publishing House, 1940), pp. 16, 17.

by the Holy Spirit through His illuminating powers. The teacher is entrusted also with the application of Truth, discovered, and learned, in order that the pupil might more perfectly meet the Divine standards of spiritual and physical life.

The history of Christian Education will relate that when the Church neglected Christian teaching, the effects of neglect were soon felt in the loss of the former vigor of the Church. From Apostolic times, the place of Christian teaching in the Church has been commanded. A thoughtful appraisal of the meaning of true Christian teaching will show the reason for its need in the Church of the past and of the present.

Christian Learning - an inspired process. In the previous writing it was suggested that teaching is neither completed nor successful until the response which is called learning has taken place within the pupil. It was not intended this should be an examination of the various types of educational psychology, but examination should be made of the basic component parts which are concerned in the process of learning. No Christian teacher desires to spend time and effort in attempting to do that which he really does not accomplish. A Sunday School teacher may have prepared at length on a certain subject until he is able to stand before his class and pour forth knowledge in voluble profusion, but

unless learning takes place on the part of the pupils, what has been the value of the preparation and the overflow of words? It may be altogether possible that the majority of the class has a suitable learning response, but if the teacher can study the basic implications of the learning process, and by a correction of methods gain an even higher percentile of response, would not the added effort be worthwhile?

Dr. Eavey² suggests that there are five avenues through which learning takes place. Learning is the acquisition of knowledge, it is an aspect of mental development, it implies some form of adjustment, it is a modification of experience, behavior, or conduct, and in summation consists in something done to the learner. He concludes, "Far from being a process of drilling in knowledge, teaching is a matter of discovering and directing the latent powers of the learner."³

Eavey⁴ also suggests that there are three factors which condition learning. The first is original nature or that capital with which each individual begins his life; the second is the factor of environment or that medium in which the learner exists; the third is the factor of purpose, or that

² Ibid., pp. 136-42.

³ Ibid., p. 141.

⁴ Ibid., pp. 142-51.

inner power of response to impressions. He further suggests that all learning is a result of the interaction of these three factors:

"All learning takes place, then, through the interaction of these three factors--original nature, environment, and purpose. The individual, possessing an original nature within which are many urges and tendencies, comes into contact with an environment. Through the medium of a very sensitive nervous system, stimuli from this environment produce reactions. The individual responds, not in mere mechanical terms, but in terms of his own God-given powers. Every response produces change and makes easier a response to the same stimulus in the same way. This means the beginning of the formation of a habit of acting."⁵

In addition to the foundations of the learning process, the process itself and its component parts should be examined, not with the eyes of the psychologist, but rather from the view of the teacher in the classroom. Six factors of this process should receive special consideration. They are the factors of environment or setting, reception, attention and interest, participation, application of that which is learned, and rapport or sharing between the teacher and pupil.

One of these factors is distinctly the responsibility of the teacher and one is the responsibility of the pupil. The other factors are interdependent and are correlated by means of the factor of rapport or sharing. The responsibility for the factor of environment belongs to the teacher. Apart from the actual physical circumstances in which the learning

⁵ Ibid., p. 151.

process is carried on, which may add or detract from the attention factor, the teacher is responsible in "...determining the stimuli of the period as to bring about the desired spiritual responses in his pupils."⁶ It is an impossibility for the teacher to control the total environment which surrounds the pupil, but it is possible and it is the responsibility of the teacher to control and affect the environment of the teaching period. The Christian teacher is responsible for controlling the environment within the classroom in such a way that pupils of all ages become conscious that they are dealing with Holy Truth, and with values which will determine their future in eternity.

The factor which is the responsibility of the pupil is that of reception. While it is dependent upon the presentation of the teacher, reception must come from the pupil. A pupil with normal mental capacity and ability, presented with the factors of learning in proper sequence and amount, must be stimulated to the place where he responds in apprehending and comprehending the material presented. Until the factor of reception is established, true teaching is not accomplished.

The interdependence of the factors of attention and interest, participation, and application may best be illus-

⁶ Ibid., p. 152.

trated by the principle of cause and effect. In each instance the stimulus must come through the presentation of the teacher but the response to the stimulus must come from the pupil. That which is to be taught must be presented in such a manner by the teacher that the attention of the pupil is aroused and his interest held. In return the pupil must of his own volition give of his attention and interest to that which is taught. The teaching process must be so planned that the pupil will be stimulated to participate in thought and action, so that the truth presented will not be some intangible thing, but because of participation in the process of discovery and learning of truth, it becomes a very real thing in the consciousness of the pupil. The teacher makes clear the possible means of applying truth, and aids the pupil in its application, but it is left for the pupil to do the applying.

One thing is made apparent above all else, that is, the necessity for a complete cooperative effort between teacher and pupil if learning is to result. The opinion arrived at by the investigator was that the cohesive force of the entire learning process is this cooperative factor of sharing or rapport between teacher and pupil. It is evidenced in the personal confidence which the pupil has in the teacher. It may also be seen in the desire which the teacher has to instruct and help the pupil. Rapport in this instance is the

common ground upon which teacher and pupil meet.

In the realm of Christian learning, these factors all apply in the total process, but in addition, learning is an inspired process. The Christian teacher is given added purpose in his devotion to the task of teaching, because of the fact that the soul of the pupil is dependent upon this teaching for its nurture. Through the leadership of the Holy Spirit, touching the capabilities and soul of the teacher, and using a consecrated life to its fullest extent, truth may be presented with an effectiveness which would cause better-trained secular educators to marvel. The pupil also shares in this inspiration, for one of the ministries of the Holy Spirit in this age is to illumine minds and hearts to Divine Truth.⁷ When through the ministry of the Holy Spirit, mind and soul are made hungry for the truth, and when through this same ministry, mind is led to apprehend and comprehend truth, the opportunity for teaching and learning is greater than in any circumstance which the Christian teacher could imagine or wish.

Learning is a process; Christian learning is an inspired process.

⁷ I Corinthians 2:12, 13.

The Christian Teacher. The importance of the position of the teacher has been so sufficiently stressed in preceding paragraphs of this chapter, that no further time need be spent in establishing his position. The teaching role may be taken by others than the one who bears it as a singular responsibility. Within the Church, the pastor, youth leaders, and others must be included in this category as well as those who have the title of "Teacher" on the Sunday School staff. However, everyone bearing the responsibilities of a teacher has certain qualifications which must be met, if they are to be successful in their responsibilities.

In Christ's conversation with Nicodemus, the Master said, "we speak that which we know, and bear witness of that which we have seen...."⁸ It is inconceivable for a teacher, entrusted with the teaching of Divine Truth, to attempt to teach the Christian message without first having a vital personal experience of full salvation in God through Christ. To allow this is as incongruous as allowing a person who had never prepared to be a surgeon, to officiate in the operating room of a modern hospital. But, because the training of Christian personnel has been neglected by the church, and because the place of teacher is made to be a subjugated, thankless task,

⁸ John 3:11.

many churches must employ all-comers who will volunteer, or who can be coaxed into serving in the position of a teacher.

In addition to a vital personal experience in Christ, the teacher should maintain the highest personal standards of Christian conduct within his own life.

The Christian teacher must ever be a student of the Christian faith which he teaches, and when within the life of the teacher, learning becomes burdensome, then his teaching career should immediately end. The continuous study of Divine Truth, a soul burden for his pupils manifested in a dynamic personal prayer-life, and a complete dedication of himself to God and to His Will should all be vital parts of the Christian teacher's personal religious life.

In the matter of the personality of the teacher, there are certain traits which should be made manifest, and which will be enhanced by personal spiritual culture. W. E. Raffety gives a suggestive list of the elements of a good teaching personality in the form of an acrostic of the word itself:

"P--patience, peace, perseverance, personal appearance, physique, politeness, poise, posture, practicalness, promptness, punctuality, purity, purpose.
 E--earnestness, education, efficiency, endurance, energy, elasticity, enthusiasm.
 R--reliability, resourcefulness, respect, responsibility, responsiveness, reverence.
 S--sacrifice, scholarship, self-control, sense, sensibility, sensitivity, serenity, service, sincerity, spirituality, strength, surrender, sympathy.
 O--objectivity, openmindedness, optimism.
 N--neatness, nerve, nobility, knack, knowledge.

A--accuracy, action, achievement, adaptability, address, alertness, altruism, ambition, approachableness, aptness, attractiveness.
 L--leadership, liberty, little things, love, loyalty.
 I--ideas, ideals, imagination, impartiality, initiative, insight, inspiration, intelligence, interest, intuition.
 T--tact, temperance, tenderness, thought, thrift (in time), (money) and (energy), tolerance, truthfulness.
 Y--yourself at your best."⁹

It is well to emphasize a few of these characteristics. The pupil must feel that the teacher is approachable at all times, that he is a friend in whom he can confide, one who will attempt to answer problems without an attitude of rebuke. With this feeling of sharing, however, the teacher must maintain a proper dignity which challenges the respect of the pupil, without bordering on a superiority complex. The teacher must be interested in the pupil. There should be continual contacts with the pupil.

A teacher must be able to adapt himself to the age group with which he is working. Material must be presented on a level which will be both understandable and challenging to the age group being taught.

A teacher should be able to adapt himself to aptly present material, irrespective of the amount of physical

⁹ W. B. Raffety, The Smaller Sunday School Makes Good (Philadelphia: The American Sunday School Union, 1927), p. 160.

equipment with which he is given to work. Teaching materials may not be as fully adequate as the teacher would wish, but nevertheless the responsibility of effective teaching still exists. The teacher must also have spiritual perception and discernment in order to meet the individual and collective needs of his pupils. This latter quality is doubly important within the personality of the Christian teacher.

A Christian teacher should be properly trained in the techniques of Christian teaching, if he is able to do his best work. The Church should give its teachers the opportunity of training classes, conducted by teachers able to aid and instruct fellow teachers. Teacher training should not only be offered but required of the teaching staff of the local church until only trained teachers are given the opportunity of teaching. The members of the regular staff should be used in the training of substitute personnel, so that when staff vacancies occur, there will be properly trained personnel to continue an adequate teaching program without suffering losses from suddenly neglected classes.

The Christian teacher must have a proper knowledge in order to carry out his task, he must have a personality well adjusted to meet the needs of teaching, but above all else, the Christian teacher must be, "knowledge on fire"--kindled by the Holy Spirit and fed with fuel of constant devotion.

"It is easy enough to secure buildings and class rooms for our schools. The expenditure of so many dollars will bring us the equipment we require. Books and materials may be had almost for the asking. The great problem is to secure teachers-real teachers, teachers of power and devotion who are able to leave their impress on young lives. Without such teachers all the rest is but as sounding brass or a tinkling cymbal. And to be a real teacher is a very high achievement.¹⁰

The Pupil. In the field of Christian teaching, the pupil represents the proverbial X of the algebra equation. The variance of human personalities, interests, and abilities furnish almost an unknown quantity in each individual case. If human personality were standardized, it would be possible to construct a systematic, scientific program of control, whereby the subjecting of the child to certain forces would systematically produce a certain type of adult. Eugenic experimenters in the past have thought this to be the secret of a perfect race, but this X quotient has always digressed from their set plans. From human personality, psychology has been able to observe, list, and standardize certain descriptive responses and traits which are applicable to and discoverable in all human personality in varying amount. Beyond this point, the psychologist has had to rely on various theories to provide the answers to his multitude of questions

¹⁰ George Herbert Betts, How To Teach Religion: Principles and Methods (New York: The Abingdon Press, 1919), p. 13.

concerning human personality.

Christian teachers do not have to walk in such darkness. Through the revealed Word of God, certain specifics of the soul and human personality, and their resultant needs, have been made plain. First, Man needs knowledge of, and a vital relationship with God. The thought that every Christian student should be as well trained as the theological "specialist", was not intended, but it is inconsistent to think that God, who has revealed Himself to Man, would desire that Man should worship Him in ignorance of His Person, Work, and Power. God has not only revealed Himself through His Word, His Works, and His Son, but continues to illumine His revelation through the ministry of His Spirit.

In the second place, man needs to know his need of salvation. The importance of this requirement is made plain through the extent of the provision for salvation which God had made through the free gift of His Son.

Man's third need is to learn the plan and provision of God whereby it is possible for Man to avail himself fully of these plans and provisions, growing in spiritual stature, "into a perfect man, unto the measure of the stature of the fullness of Christ".¹¹

¹¹ Ephesians 4:13.

No attempt was made in this brief section to deal with the sensory equipment of the human body or the intellectual processes and capacities which make possible the successful instruction of the pupil. An attempt was made on the Christian level, to present the basic needs of the Christian pupil, irrespective of age, sex, or background. It has been suggested that the Christian teacher should be personified as "knowledge on fire." To continue the figure, the pupil may be pictured as a lamp which needs lighting, a soul who needs to discover God and the reality of His salvation. If it pleases God, the devoted teacher of Christian Truth may be the instrument used of God to transfer the fire, in order that the lamp might be lighted. Here, the basic evangelistic aspect of Christian teaching is revealed. Without this basic purpose, Christian teaching is to no avail.

Once it is lighted, the lamp cannot burn of itself; the wick needs oil. This is provided with further acquaintance with, and spiritual assimilation of God's Word.

"The Bible is very much a meaningless book to a reader until the living Spirit of God acts upon the content read through the heart, life, and lips of some person who has become acquainted with its author. The spirit of the learner must meet with the spirit of the teacher, and the Holy Spirit must impart eternal truth to the one through the other as a medium. Wonderful is the privilege of the teacher! Great is the challenge of the teaching ministry to everyone who bears the name of Christian..."¹²

¹² Eavey, op. cit., p. 39.

The Christian Curriculum. What shall we teach? In the definition of Christian Teaching, it has been suggested that the teacher has to deal with "the total body of Truth." This Truth must itself have authority and foundation, and for the Christian teacher, this can be found only in God's Word.

In Chapter III, we have observed evidence that general religious education today, in contrast with evangelical Christian education, is grasping all conceivable means with the proposed purpose of making religion applicable to life in this so-called modern, enlightened age. To this group, the Bible has become only one of a series of sources instead of the primary source. It was suggested that there are three vital reasons for this inclusion of extra-Biblical material:¹³ first, and perhaps foremost is the impact which secular education has made on the field of religious education in general. Modern secular educational theory has been substituted as final authority, and religious teaching has been subjected to the erroneous conclusion that technique of teaching is more important than the content of that which is taught. The second reason is that the demand has been for materials that are moral and religious in their scope, rather than evangelical and Christian. A logical conclusion resulting from this is

¹³ P. H. Lotz and L. W. Crawford, Studies in Religious Education (Nashville: Cokesbury Press, 1931), p. 206.

that Man has been unwilling to submit himself to the high standards of righteousness which God has set forth and which cannot be realized by human effort alone. Man has attempted by means of his own righteous and religious works to fulfill God's standards and has failed. Essentially it is the fallacy of attempting to realize the effect without being willing to consider the cause. When God's standards of righteous living could not be met without the essential of vital Christian experience, substitute standards, religious enough to quiet the conscience, were sought and applied. The third reason for the use of extra-Biblical materials in religious education is the challenge of modern scholarship regarding the authority of the Bible. God's Word must either be placed in a position of supreme authority or relegated to a place where other materials may well be of equal authority. Liberal scholars, challenging the authenticity and genuineness of the Word, have relegated the Scriptures to such a place. Scholars of this type have been in the majority in the organization of the modern curriculum of religious education.

The true Christian teacher places the Bible in the supreme place of importance. Extra-Biblical materials may be used as sources of illustration, inspiration, and guidance, but they must always be considered in a position less im-
portant than the divinely revealed Word of God. The Bible

therefore, must always be the primary source of curriculum for the Christian teacher.

II. REALIZING THE GOAL

In the preceding section, a proper concept of Christian teaching and its component parts has been considered. In this section a sampling is made of practical techniques which may be employed by the teacher in order to realize that which he desires to do. This is done to demonstrate the skill needed by and the effective use of techniques available to the Christian teacher through practical teacher training. Dealing with the problems of the Christian teacher, limits this investigation to a specialized field. Four divisions are considered under this section, first, preparation for Christian teaching; second, methods of presentation of Christian truth through Christian teaching; third, the techniques of the proper motivation of the pupil in the process of Christian teaching; fourth, the standards of the final realization of the goal of Christian teaching.

Preparation.

"Christian teaching, like all teaching, is an art that demands preparation. Ability in teaching must be gained through actual experience. Teaching is a science as well as an art. As a science, it presents a body of principles basic to the art of teaching. One can know all the facts and principles of the science and not be able to practice the art; only by teaching can one learn to teach. However,

knowledge of the principles of teaching is helpful and will make one a far better teacher, other things being equal, than he could be if he did not have this knowledge."¹⁴

The importance of the teacher in the process of Christian teaching has been previously emphasized. The Church School may be ideally equipped, excellent materials and curriculum provided, well administered by the officers, and still be a failure in its teaching purpose if the class-room teacher does not succeed in his responsibility.

The teacher must be willing to give of time and effort in proper preparation for the act of teaching. The phrase, must be willing, is most important, for experience proves that the teacher who assumes a martyr complex in regard to the giving of time and effort in preparation for the work of the classroom, either has no vision of his task and is therefore unsuited to his task, or will do slipshod work in preparation with the attempted alibi of "no time." Christian teaching must not be drudgery--it must be considered a God-given privilege.

What is the process of preparation? The first factor to be considered is the pupil in both his collective and his individual aspects. The collective aspect deals with the age

¹⁴ Eavey, op. cit., p. 17.

of the pupil; whether the class is made up of a single sex, or a representative group of both sexes; and, the background in general of the class in regard to previous Christian training, educational level, interests, and other items which the teacher may use to describe the pupil norm. These considerations enable the teacher to use a process of gradation in regard to vocabulary to be used, illustrations to be given, points of interest which may be appealed to--all these important in the actual presentation. When information concerning the class as a whole is considered, it should then be narrowed to an individual basis, particularly in regard to those who are difficult to motivate toward desired learning purposes. An illustration of this would be the problem case of the class, or the unsaved member who should be handled with true Christian diplomacy. The process of the teacher knowing the pupils is not accomplished in one class session. Here the factors of sharing or rapport and continuous contact and interest have their place. A teacher ignorant of the collective and individual needs of his pupils will be as successful in teaching as the surgeon who attempts surgery before making a proper diagnosis.

The second factor of preparation for teaching is the gaining of knowledge by the teacher of that which is to be taught. Basically the teacher must be a continuous student

of the Bible itself. The Bible must be the first source of information and the final authority to the Christian teacher. It must be carefully studied before other helps for study are used. Teacher's quarterlies and commentaries are valuable if they are used correctly, but they are not to be used as a crutch, or to conserve personal effort in studying the original source of curriculum, the Word.

The third factor of preparation is the organization of a systematic plan of presentation for each lesson. This plan should be written out as carefully as a class recitation paper, and after the teaching period, time should be taken to evaluate the presentation according to the standards of the plan. This leads to a wholesome efficiency. The teaching plan should consider as a minimum, certain points which will be suggested, but each teacher should tailor the plan to his own best usage. First, the boundaries of the lesson material must be established. Included in this section would be the consideration of lessons of the series of which the individual lesson is a part, the exact scriptural source of the lesson, the historical element or setting, time, place which distinguishes this from past or future lessons, and the particular character or characters with which the lesson is concerned. This establishes landmarks by appealing to the frame of reference of both teacher and pupil, and protects over-lapping upon material which is to be taught in the future.

The second point of the teaching plan is to establish the singular aim of the lesson at hand. What is the most important thing to be learned? Divergent aims produce diverse impressions. It is better to choose one purpose in the lesson and construct it before the mental eyes of the pupils, than to be undecided on several purposes and complete the lesson with its construction half-finished.

The third point of the teaching plan should be the actual plan of presentation of the lesson from beginning to end. The time element of the lesson period should be considered, in order that the presentation may be brought to its proper close. The exact points of presentation should be listed. Illustrative material should be included, and if visual aids are to be used, their careful timing to the material should be worked out in the plan of teaching.

The fourth point of the teaching plan should be the means whereby the teacher gains the aid of the class in developing conclusions concerning Truth presented, and the means whereby they can be applied to spiritual advantage in the pupil.

Class participation is often difficult to gain, but is necessary if the motivation of the pupil is to be realized. This participation should result in the pupil making a definite decision in regard to spiritual truths presented. It may be

produced by numerous means either during or at the conclusion of the lesson, but it must be included. The plan of presentation must include all points from introduction through conclusion, of the class session, graded to the needs of the class taught, and timed to the period allowed for teaching.

The fifth part of the teaching plan should be a careful checking and rechecking of every part of the plan in order to smooth the rough edges and correct the mistakes in technique.

This statement should be re-emphasized. The Christian teacher must first be "knowledge on fire" if he is to be used of God to teach the pupil.

Presentation. The means of the presentation of the lesson follows certain broad categories of instruction. Dr. G. H. Betts lists the following types:

1. the informational lesson; in which the immediate aim is to supply the mind with new knowledge or facts needed as a part of the equipment of thought and understanding.

2. the developmental (or inductive) lesson; in which the aim is to lead the child through his own investigation and thinking to use the information already in his possession as a basis for discovering new truth or meaning.

3. the application (or deductive) lesson; in which the aim is to make application of some general truth or lesson already known to particular problems or cases.

4. the drill lesson; in which the aim is to give readiness and skill in fundamental facts on material that should be so well known as to be practically automatic in thought or memory.

5. the appreciation lesson; in which the aim is to create a response of warmth and interest toward, or appreciation of a person, object, situation, of the material studied.

6. the review lesson; in which the aim is to gather up, relate, and fix more permanently in the mind the lessons or facts that have been studied.

7. the assignment lesson; in which help is rendered and interest inspired for study of the next lesson."¹⁵

Eavey,¹⁶ a more recent author lists the following methods which bear names rather different than the latter list, but they are noticeably similar in content. They are: the Story method, the Question and Answer method, the Lecture method, the Discussion method, the Project method, the Dramatization method, and Handwork. Dr. Eavey follows the listing of each method with a list of the advantages and disadvantages of each. It is self-evident that one method, even though it is the favorite of the teacher will not fit every class or age-group. The teaching habits of the teacher must be flexible enough to use the best method in regard to the particular teaching situation.

In conjunction with a selected method, extra-Biblical materials may be used as illustrative material for Bible truth. The child with a shorter interest span will often learn more if truth is presented with the addition of illustrative material in the form of object interest or visual aid. The illustrative material used must be only a means to reach a desired goal, and not the goal itself. Word illustration

¹⁵ Betts, op. cit., pp. 181-2.

¹⁶ Eavey, op. cit., pp. 233-99.

and certain visual aids will enhance the presentation of truth to the older pupil as well. Too often, the teacher with poor choice of illustrative material destroys the ultimate aim of the lesson.

While it is possible to list methods of presentation, all-inclusive rules of presentation should not be listed, for in dealing with individual personalities, exceptions to the rules become evident. Training in possible methods will aid the teacher to select the methods which are best suited to the individual teacher and class situation. Systematic planning and evaluation of this planning on the part of the teacher will produce acceptable methods of presentation.

The personality of the teacher is also important in presenting the lesson. Effective presentation will demand every desirable characteristic of the Christian teacher previously listed. The values of suitable preparation and presentation may be destroyed, if the teacher by means of certain objectionable personality characteristics erects a barrier between himself and the pupil.

Motivation. Included in the preparation of truth and the presentation of truth is that challenging set of stimuli which arouse a receptive response on the part of the pupil until he is motivated to respond, and by responding, to learn.

"The starting point of all learning is a sense of need. The individual puts forth effort to deal with a disturbed

state of affairs and in so doing he learns."¹⁷

Eavey¹⁸ further suggests that the nature of motivation is dependent upon the following circumstances: learning does not take place until the pupil is aroused to a feeling of need. Purposive action results only when this need is felt. If a teacher is to be successful in teaching he must understand the pupil's needs, even in some instances before the pupil, himself, will admit the need. Without a knowledge of the need of the pupil the teacher can hardly direct his mental activity along purposeful lines. When need is felt and admitted on the part of the pupil, he immediately responds with interest and attention to discover the means whereby the need may be met. Discovery is not enough. Application must also be realized. Broadly speaking this interest response is of two types, positive and negative. The positive response comes when the learner willingly acts in order to receive something that is in itself, valuable. The negative response occurs when the learner acts in order to escape unpleasant circumstances and consequences. The human response to salvation is an excellent illustration for one convert may be interested in the positive values of Christianity, while

¹⁷ Ibid., p. 185.

¹⁸ Ibid., pp. 183-204.

another may be aroused in order to escape judgment and Hell. The process of motivation may be described as activity growing out of interest based upon inner desires which are discovered when needs were realized. The educational psychologist would demand in addition to this brief explanation, consideration of human behavior patterns described in additional listings of primary desires, motives, and ideals. The study of human motivation is necessarily a complex one.

The Christian teacher must face squarely this task of pupil motivation, for this may mark the actual success or failure of his teaching. It is important that its meaning and technique be understood. Again in this instance, the Christian teacher is given Divine aid. An important part of the ministry of the Holy Spirit is to convict men, to bring them to the realization of their need of God.¹⁹ Spirit-filled teaching will produce results when it is properly presented and directed to Spirit-motivated minds.

Realization. "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you:..."²⁰

¹⁹ John 16:8.

²⁰ Matthew 28:19-20.

The Apostles of the early Church took this command of Jesus at its face value. Further account is given that every day, "they ceased not to teach and preach Jesus as the Christ."²¹

The responsibility of teaching has not lessened from that day to this. The need for evangelical, Bible-centered, Christian teaching has been emphasized the more in this day by the failure of liberalistic religious education which leads Man further from God instead of closer to Him. The Christian teacher has been given a pattern of instruction through the account of the life and success of the Master Teacher, even Jesus Christ. He not only taught Holy living, but He lived as an example of that which He taught. "He that saith he abideth in him ought himself also to walk, even as he walked."²²

When the Christian teacher is able to observe a living fruitage in response to his teaching, then his goal is realized. This is the soul-enriching wage for long hours of consistent training, preparation, teaching, and living as an example, even in the face of over-whelming difficulties, which God grants to His faithful servant, the Christian teacher. No honest servant of God is content with poor results from his service. Many sincere Christian teachers are ineffective because of a lack of training in the basic responsibilities and

²¹ Acts 5:42.

²² I John 2:6.

techniques of Christian teaching. Again, this fact should be emphasized. No amount of training in technique will overcome the problem and handicap of a spiritual deficiency in the heart of the teacher. The Christian teacher must be "knowledge on fire". On the other hand, adequate spiritual victory and foundation does not guarantee success as a teacher. Both spirituality and practical knowledge must be united.

Therefore, it would seem the following suggestions of plan and curriculum for an adequate teacher training program within the churches of the Oregon-Washington Conference of the Evangelical United Brethren Church, are based upon an established need, to which there is a possible and fruitful answer.

CHAPTER V

A PROPOSED PLAN

The consideration of a proposed plan of teacher-training involves the consideration of numerous elements, both practical and theoretical. This fact was suggested in previous chapters. If such a program was to be carried through on a Conference-wide basis, the realization of the need of such a program must be established and proved. Realization of the need by the investigator is not sufficient.

Wesley Wildermuth conducted a similar survey of the Conference in 1950 and discovered the same basic need which was established and reported in the study in Chapter II.

Wildermuth stated the following among his major conclusions:

The greatest need revealed in this study was the need of a regular teacher training program within the local church. The teachers have expressed that they feel a need of training in educational procedure. The superintendents likewise have seen the need of such a program and have felt it could help in the effectiveness of their teaching enterprise. The pastors have also indicated the need of such a program. A teacher training program must be for the whole staff of the church school, the teacher, superintendents and pastors, not just for the teachers. This can bring a unity in aim and function of the whole staff and therefore boost its efficiency.

A teacher training course would help the teacher select the method of procedure that would not defeat the ultimate objective of the church school. It would help them see some of the philosophical implication of the various teaching methods.

In the face of these great needs this survey found that very little is being done to meet the need. Only a few church schools have teacher training classes or a library with books on teaching methods and principles.

The objective of the church school has been seen to be that of seeing a continual growth in grace in the life of the people. This can only be accomplished to its fullest degree through a staff that is utterly consecrated to the Lord, thoroughly versed in the Bible, and highly trained in educational procedure.¹

Several miscellaneous opinions noted in the answers to the questionnaires would be harmful in the promotion of a teacher-training program in the Oregon-Washington Conference. Several opinions were based on the theme that teacher-training as such was not particularly beneficial, demanding rather, a full consecration of the teacher instead of training. Also, that training and methods were being used instead of praying, soul-winning, and Bible study. Such opinions seemed to reveal a basic defect in the personal Christian educational philosophies of those giving such opinions. Such thought would seem to be based on the faulty reasoning that it is impossible for a teacher to be both spiritually alive and trained. Thus, the need of training was placed on an "either/or" instead of a "both/and" basis. Such reasoning may well have resulted from previous experiences with teacher-training plans, based on an educational professionalism and containing little vital spiritual emphasis. A proper plan must not sacrifice spiritual

¹ Wesley L. Wildermuth, "A Study of the Church School Methods in the Oregon-Washington Conference of the Evangelical United Brethren Church in the Light of Modern Educational Procedure," (unpublished Bachelor of Divinity thesis, Western Evangelical Seminary, Portland, Oregon, 1951), pp. 135-37.

content and purpose in order to be more smoothly constructed according to professional educational standards. The basic passion of soul-winning and nurture within the worker must not be strangled by method. Spirituality must not be sacrificed for professionalism. A vital personal relationship to Christ is not replaced by a knowledge of educational theories. The theoretical must not overrule the practical. The successful accomplishments of teacher-training plans based on both spiritual dynamics and practical educational procedures furnish evidence of this possibility. The outstanding results accomplished by the Southern Baptist Convention and others, furnish irrefutable evidence that such plans are possible.

The overwhelming demand for teacher-training and Workers' Conferences on the part of both teachers and pastors is both wholesome and encouraging. The basic foundations for such a plan would seem to be well-grounded in the realization of the need for such a plan.

Basic considerations. An adequate teacher-training plan must be constructed on standardized procedures if proper promotion, administration, and training are to be accomplished. Such standardization must not be carried to the extent of eliminating certain elements of flexibility. The plan must be adequate to meet the needs of both the large and small churches. Certain basic standards must be maintained if adequate training

is to be accomplished and if the plan is to have any lasting value. There must be consistent administration and promotion of the plan from the Conference level through the Area level to the Local Church level. Certain standardized course requirements must be maintained in order that basic standards may be maintained in all of the training units throughout the Conference. This must be done if a valid accreditation is to be granted through the Conference for work accomplished by the trainees in the training units.

The elements of flexibility are necessary in regard to the organization of the training unit, i. e., place, situation, and frequency of training units. All training must be done according to certain standards, but the organization of the training unit should be adapted to each area and local situation. The pastors and local leaders may feel inadequate to even begin the training task. A set of hard and fast rules will only add to their discouragement. Thus both standardization of content and flexibility of method are basic considerations.

An additional basic consideration was suggested in Chapter IV.² The Sunday School, faced with a personnel problem, has been forced to literally beg for teachers. This

² Cf. ante., pp. 55-58.

has placed the School at the mercy of the teacher. "Beggars cannot be choosers". It is often difficult to gain the co-operation of such personnel in training programs, for they excuse themselves on the grounds of not asking for their jobs. An improper appeal has been used. A reverse psychology has been employed. The position of a teacher should not be synonymous with unappreciated drudgery. Rather it should be made to be one of the highest privileges and most rewarding opportunities for Christian service to be found in the whole Church. To be allowed to teach should be made an outstanding honor. Such an honor should be offered only to those of sound spirituality who are willing to study and train themselves in order to become more effective. Training for the teaching staff should not only be offered to the staff but should be required of all teaching personnel until eventually, only teachers with adequate training are given the privilege of teaching. It is reasonable to conclude that a program of teacher-training will succeed in direct proportion to the co-operation of the personnel concerned. Therefore, in many local instances, a morale problem will need to be met, and the conception of some personnel regarding their privileges and responsibilities will need to be changed. This will seldom be accomplished in a short period of time, but a beginning must be made if the problem is to ever be remedied.

The cooperation of the minister is most essential and any plan will fail where it is not promoted by the pastor. The problems which will need to be met in the local situations make the advantages of a Conference-wide plan self-evident. A plan, flexible to local organization, but instigated, promoted, and protected by the Conference will do much toward countering the objections of hesitant local groups, and will still maintain a plan with adequate standards for proper training.

The proposed plan. The plan was constructed to furnish an initial quadrennial program of teacher-training and was based upon the outline of curriculum presented in Chapter VI. Although standardized, it was intentionally made broad enough in content to make possible selective choices according to the needs of individual situations and the choosing of the participants of the training units.

The plan was based upon a minimum of two teacher-training classes per year, per training unit. These classes, studying subjects chosen from the curriculum, would be of ten sessions each, with each session at least forty-five minutes in length.

Table IV was used to show suggested plan divisions through which the plan would be promoted. The Oregon-Washington Conference was divided into six natural geographical areas. These areas were subdivided into training units. Wherever

possible, two or more churches were united in Cooperative Training Units. The advantages of this would include (1) a common growth of interest and fellowship among personnel from several churches; (2) a breaking down of disunifying factors and the promotion of a common denominational and Conference loyalty within a certain geographical area; (3) a possible division of teaching loads and the obtaining of a more adequate staff of instructors to care for the program; and (4) the added psychological impetus of a larger numerical group in training. The location of classes could be shared or rotated from Church to Church, according to the desire of the particular cooperative unit. The Individual Units were so designated because their geographical location made it impossible for them to enter into cooperative unit activities with other churches of the Conference. The special problems of the Individual Unit will be considered further in the following section.

Administration and promotion of the plan. The administration and promotion of the suggested plan of teacher-training is operative on three levels. These include the Conference level, the Area level, and in the cooperative and individual training units of the Local level. Figure V was used to chart the administrative relationships of the proposed plan.

TABLE IV

SUGGESTED TRAINING PLAN DIVISIONS,
OREGON-WASHINGTON CONFERENCE

Area	Unit Number	Churches included in cooperative units	Individual Units
SEATTLE	Se-1	First Maple Leaf North	
	Se-2		Bellingham
	Se-3		Tacoma
	Se-4		Adna-Vader
YAKIMA	Y-1	First Nob Hill Highland	
SPOKANE	Sp-1	Manito Lidgerwood	
	Sp-2	Reardan Harrington	
	Sp-3		Latah
	Sp-4		Moses Lake
	Sp-5		Soap Lake
PORTLAND	P-1	Tigard West Portland Collins View	
	P-2	Mock's Crest Willamette Blvd.	
	P-3	First Ladd	
	P-4	Lents Happy Valley Sunnyside	

TABLE IV CONTINUED

Area	Unit Number	Churches included in cooperative units	Individual Units
PORTLAND	P-5	Milwaukie Wichita Harmony	
	P-6	Oregon City Canby Liberal	
	P-7	Laurel Kinton Mt. Home Mt. Top	
	P-8		Vernonia
SALEM	S-1	First Fruitland Labish Clear Lake	
	S-2	Dayton Unionvale Lafayette	
	S-3	Monmouth Dallas Kings Valley Pedee Summit	
	S-4	Albany Corvallis Jefferson	
	S-5	Lebanon Sodaville Foster Sweet Home	
	S-6		Taft

TABLE IV CONTINUED

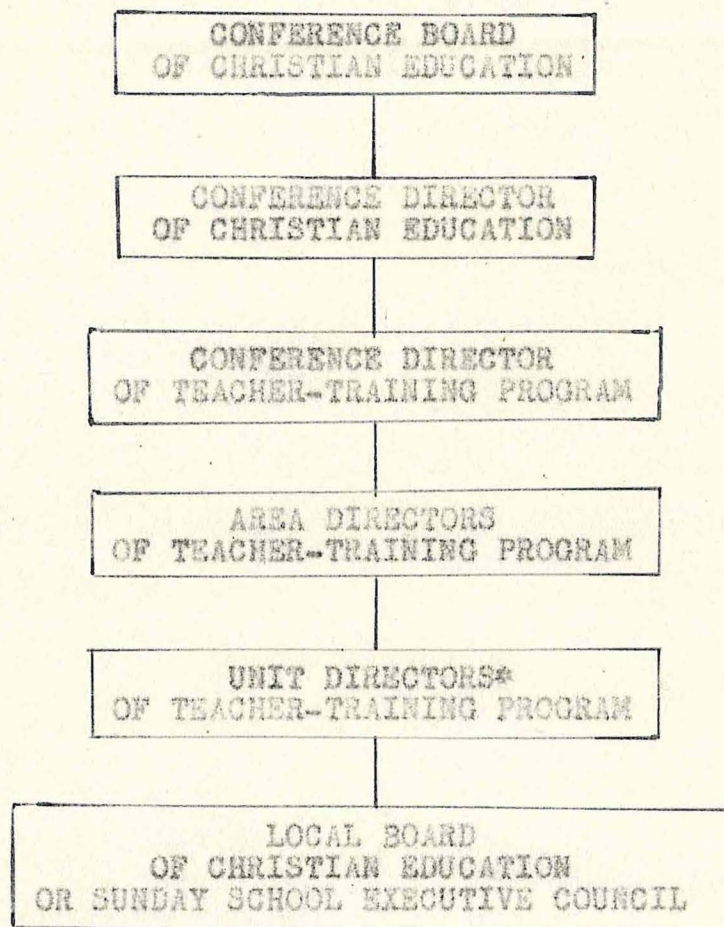
Area	Unit Number	Churches included in cooperative units	Individual Units
EUGENE	E-1	First Bailey Hill Willakenzie	
	E-2	Mapleton Swisshome Florence	
	E-3		Roseburg

On the Conference level, the administrative and promotional activities of the plan would be carried on through the Conference Board of Christian Education. The Conference Director of Christian Education would have general oversight of the plan. Because of the manifold responsibilities of this office, it was suggested that a Conference Director of Teacher-Training be appointed. This Director would be amenable to the Board of Christian Education and would work under the direction of and in close cooperation with the Conference Director of Christian Education. He would have specific oversight of the administration and promotion of the plan. An annual report and evaluation of the progress of the plan should be made to the Board of Christian Education. Further duties of the position will be observed as the plan unfolds. The specific responsibility would be Conference wide in planning, promotion, and cooperation with the Area Directors.

The Conference Board of Christian Education would be considered as the general governing body of the program. The Board would (1) appoint a minister of the Conference to a four year term as Conference Director of Teacher-Training; (2) appoint one minister, from each of the six Areas of the Conference as Area Directors of Teacher-Training for one year; (3) establish the curriculum content and course requirements for the program; (4) allow a budget item to meet the necessary

FIGURE V

ADMINISTRATIVE RELATIONSHIPS OF
PROPOSED TEACHER-TRAINING PLAN,
OREGON-WASHINGTON CONFERENCE



*Includes directors of both cooperative and individual units.

expenses of the program on the Conference level, providing funds for necessary promotional literature, printing, mailing, and a small travel allowance for the Director of Teacher-Training; (5) set up a standard of goals and awards to foster the promotion of the program throughout the Conference; (6) set standards of accreditation which will make possible accreditation of the local training units and give credit to the trainee for work successfully completed; (7) incorporate usable elements of the Curriculum into the Leadership Education programs of the Conference Summer Assemblies, making additional training opportunities possible for local personnel; (8) attempt to cut costs of training materials for the local training units by fostering cooperative purchasing of training texts and materials; and, (9) be the authority through which matters of policy and miscellaneous factors pertaining to the plan are cleared.

On the Area level, the plan would be administered by the Area Directors of Teacher Training who would (1) work in close cooperation with the Conference Directors of Christian Education and Teacher Training; (2) be responsible for the promotion and administration of the program in the churches of the specific area of which they are directors; (3) aid in the formation of the local training units, and give special aid to units with specific problems through cooperation with

the local Unit Directors; (4) plan and promote Sunday School Workers' Rallies within their specific areas at convenient periods of the year, to aid in the promotion of the areal work of the Sunday School; (5) meet with local unit leaders in a planning session to set up the areal program for the year; (6) keep accurate records of areal work and report at the close of each Conference year to the Conference Director of Teacher Training, listing the amount of training accomplished within their areas, Conference goals realized within their areas, and the names of all personnel who successfully completed course requirements and are eligible for Certificates of Credit.

On the Local level, two units have been provided in order to care for the needs of the particular geographical situations. The Cooperative Training Unit and the Individual Unit each have their own specific problems but may be administered under certain general rules. The suggested plan is: (1) The pastors of all churches in a given area shall meet in a planning session with the Area Director and the Conference Director at the beginning of the Conference year; (2) At this session, plans shall be made for the administration and promotion of the program of the Area and within the local training units; (3) The ministers of each Cooperative Training Unit shall select one of their number to serve as Unit Director of Teacher-Training for the year, and shall select

the courses from the standardized Curriculum which shall be used in their unit for the year, according to the needs of the local situation; (4) The Unit Director shall arrange the course schedule with the aid of his fellow ministers, setting the time, frequency of courses, place of meeting, and in general taking the responsibilities of a local "Dean" of the training classes; (5) The Unit Director shall arrange for an adequate staff of instructors for the courses, using fellow ministers whenever possible, and also obtaining qualified outside instructors when necessary; (6) The Unit Director shall contact and attempt to gain cooperation of the local Boards of Christian Education or Sunday School Executive Councils of the churches within the Cooperative Training Units; (7) The small costs of the Area and Local programs should be cared for by the Sunday Schools comprising the Area and Local Units, with an allowance made for the travel expense of the Area and Unit Directors; (8) The Unit Director shall make every effort to keep the program of the unit in line with the prescribed standards of training which are issued by the Conference Board of Christian Education; (9) The Unit Director shall keep sufficient records of the work of the Unit and shall report to the Area Director before the close of each Conference year, the progress of the Unit, and the names of individual trainees who have completed satisfactory minimum course requirements; (10) The minister of the church listed as an Individual Unit

shall serve as the local Unit Director, or shall ask the local Board of Christian Education or Sunday School Executive Council to appoint a qualified layman to this position; (11) In the Individual Unit, the local Board of Christian Education or the Sunday School Executive Council shall be asked to serve as the promotional agency for this plan; (12) Wherever possible, the standardized training plan and organization should be used, but in the event of special situations, the program should be planned to best meet the needs of the situation, and flexibility of plan should be allowed; (13) The training courses in the Individual Unit shall be chosen from the standardized Curriculum selected by the Conference Board of Christian Education; (14) In the event that comparable courses are taught under comparable standards in an interdenominational community training course, application should be made to the Conference Director of Teacher-Training, previous to the course for allowance of substitution of courses; (15) Substitution can be allowed only in cases of courses taught under comparable standards to the Conference course; (16) In the event of special problems in the Individual Unit a complete flexibility of plan should be allowed, (For example, Bible courses of the Curriculum could be taught in the Mid-Week Prayer Service. Administrative courses in the Curriculum could be taught as a part of the monthly meetings of the Sunday School Executive Council);

(17) In the event of special problems in the Individual Unit, the Unit Director should be given special aid by the Area Director in working out the localized problems.

In every instance, standardization of Curriculum content and training requirements should be maintained, but the Conference, Area, and Unit Directors should be allowed the use of flexible methods or organization, administration, and promotion in order that the local personnel may feel that every effort has been made to cope with the training needs of a specific situation.

Suggested training standards. Standards of training would be established by the Conference Board of Christian Education and would apply to all accredited courses offered under the Conference training plan. Suggested training standards would include: (1) Only those courses provided for in the standardized Curriculum established by the Conference Board of Christian Education could be considered as accredited courses, unless under special circumstances, substitution is permitted by permission of the Conference Director of Teacher-Training; (2) The instructors of the training courses must be qualified for their tasks on the basis of personal Christian experience, previous training in the area in which they are to serve as instructors, and practical experience in the field of

Christian teaching; (3) At least ten periods of instruction of not less than forty-five minutes each, are required for the completion of each course; (4) The instructor shall give a valid, practical examination at the close of each course; (5) Every effort shall be made on the part of the instructor, through demonstration, visual aids, etc., to make the text material a vital practical presentation which will interest the trainee; (6) Class assignments shall be made at the discretion of the instructor; (7) In order to receive credit for the course, the trainee must attend at least seven of the ten class sessions, must read the assigned textbook, and must make a passing grade (seventy per cent is considered as minimum) on a written examination; (8) All trainees should be fourteen years of age or older; (9) In the event of emergency circumstances, special arrangements may be made with the Unit Director and instructor to complete the work of the course on a correspondence basis; (10) The Unit Director shall be responsible for the maintenance of high standards throughout the program and shall consider these suggested Training Standards as minimum requirements; (11) A registration fee of fifty cents shall be charged for each registration, to aid in meeting administrative expenses, and to care for the cost of certificates. All fees received shall be carried as a special fund in the treasury of the Conference Board of Christian Education.

Sample training program plans. The frequency and length of the training sessions may be adjusted according to the desires of the specific training units. Ten two-hour sessions, held one night per week, would complete the minimum requirements in ten weeks. Bi-weekly or monthly sessions could be planned. It is well to remember that the length of time between each class session effects the possible value of the class. Two separate training periods of ten classes each, with hour long classes could be held at different periods during the year. The important thing is that the training program shall be carried on.

A sample training period program could be planned as follows: 7:30-7:45 p. m. - Devotional Period with inspirational singing, and a brief, pertinent devotional message; 7:50-8:35 p. m. - First Period Class; 8:40-9:25 p. m. - Second Period Class; 9:30 p. m. - Dismissal. If desired, the program could be varied by the addition of a basket dinner beginning at 6:30 p. m. with the training session beginning thirty minutes earlier. The meeting could be dismissed at 9:00 p. m. or a problem forum could be added for the additional thirty minutes of time.

The Unit Director and the training unit involved can best plan and adjust the training period program to meet the requirements of their own particular situation.

Suggested goals. The Goals of the training program shall be formulated by the Conference Board of Christian Education. Suggested goals are as follows: (1) A system of accreditation,³ administered by the Conference Board, whereby the successful completion of training courses of the standardized Curriculum may acknowledge by the granting of Certificates of Credit to the trainees; (2) Christian Teacher's Certificates to be awarded to the trainees who successfully complete eight courses of the standardized Curriculum with the added provision that at least one additional course of training must be completed every two years in order to keep the Certificate in force; (3) The goal of having all Sunday School personnel, either in training or completing training for the Christian Teacher's Certificate at the end of the initial quadrennial period; (4) The formation of an award system whereby Conference Sunday Schools may be given special recognition when a majority of the teaching personnel have earned their Christian Teacher's Certificates; (5) Each local Church of the Conference to be either a member of a Cooperative Training Unit or the sponsor of an Individual Training Unit; (6) Each local training unit to offer a minimum of two training

³ National accreditation if desired, might be possible through the Leadership Education program of the general Board of Christian Education of the denomination, under its special class category.

courses per year, according to the Training Standards of the plan, and selected from the standardized Curriculum, during the initial quadrennial training period; (7) A minimum of eighty per cent of the teaching personnel of the individual Sunday Schools, enrolled in training courses by the end of the second year of the quadrennium; (8) The awarding of a Certificate of Merit during the Annual Conference Session to each Church which has cooperated in or sponsored the training program and which has been successful in enrolling a minimum eighty per cent of its staff in the courses during a given year; (9) The training of a substitute teaching personnel for emergency need and for future teachers; (10) To keep a sane balance in emphasis, demanding a basic evangelistic motive as the factor of chief importance in the program.

CHAPTER VI

A PROPOSED CURRICULUM

A basic proposition of the proposed teacher-training plan was the formulation of a standardized Curriculum by the Conference Board of Christian Education.¹ One of the chief criticisms of the Standard Leadership Curriculum² was the result of its intense standardization which seemed to hinder individual initiative, and which led to an acceptance of texts not based on sound, evangelical doctrines. The Curriculum of the proposed teacher-training plan must be standardized if desired results are to be obtained on a Conference-wide basis. Elective course choices from the Curriculum and flexibility of administration of the plan should guard against a too rigid standardization. Also, all texts suggested were based on sound, evangelical doctrines. Some of the works listed under "Additional Bibliography," containing valuable information, and content, were not according to evangelical standards in every instance.

Curriculum sources. The suggested Curriculum was formulated during a period of more than two years research by the

¹ Cf. ante., p. 86.

² Cf. ante., p. 29.

investigator. Each text suggested as a part of the Curriculum was carefully examined and chosen as being superior in content and relative purpose to other materials in the particular area concerned. In addition, all works listed under the "Additional Bibliography" were examined and evaluated. Chapter III of this study was based on these examinations.

One of the finest systems of curriculum for a teacher-training program was the plan used by the former United Brethren in Christ denomination.³ Unfortunately, the work is out of print. The text would furnish an excellent curriculum basis with the addition of sections on modern Christian educational techniques and psychology. Other excellent Curriculum aids were found in the Sunday School Training Course of the Southern Baptist Convention, the Christian Service Training Program of the Church of the Nazarene, the curriculum of the non-denominational Evangelical Teacher Training Association, and the Teacher Training Plan of the Evangelical Lutheran Church of America. Valuable aids were likewise found in the Standard Leadership Curriculum and in its adaptation, particularly by the Evangelical United Brethren Church and

³ Charles W. Brewbaker, editor, Progressive Training Course for Sunday School Workers (Dayton, Ohio: The Otterbein Press, 1923).

the Presbyterian Church in the United States.

Curriculum divisions. The proposed Curriculum has been divided into four areas with a key number given to each. These are: (1) The Bible - key number 100; (2) Techniques of Teaching - key number 200; (3) Administration - key number 300; and (4) Specialized Areas - key number 400.

The section on The Bible is most basic, for the Christian teacher must be familiar with the basic text of the Christian curriculum.⁴ Courses in actual Bible study were included and were selected to deal with two general areas of Scripture, The Pentateuch, and The Gospels. These courses should not be an end in themselves, though they refer to Scriptures most generally used in Christian teaching, but should rather be a means to training the teacher in effective personal Bible study. It was further intended that the inductive method of Bible study be used in this training. Additional courses under this division are closely related to these principles, and are in themselves essentials for effective teaching, no matter what the age level of the pupil. The courses in Bible Doctrines and Evangelism are examples of this, for if effective work is to be done, the teacher must have a basic, practical frame of reference in these areas.

⁴ Cf. ante., p. 63.

The section on Techniques of Teaching is divided into areas which are self-explanatory and very basic. Many of the texts on "methods" which were examined spend much time in dealing with the psychological aspects of teaching, thus a close inter-relationship was seen between these two areas.

The section on Administration is also divided into two areas, one of which is basic in the general administration of the Sunday School and the other specialized in regard to the specific administrative problems of the Sunday School.

The final section on Specialized Areas was not intended to be a miscellaneous catch-all. Rather it was intended to include specialized areas of interest to deal with special ages and problems within the Sunday School, and to add special training which is often neglected. The Sunday School should be a basic missionary training ground, but often the teachers cannot teach Missions because they do not know Missions. Likewise, the use of Visual Aids should be a part of the training of every teacher.

The Curriculum was constructed so that it could be easily expanded according to the wisdom of the Board of Christian Education. In its present form, it was intended for use during the initial quadrennial period.

The Curriculum outlined. Table V was used for the purpose of outlining the Curriculum. Numbers in paranthesis

TABLE V

A PROPOSED STANDARDIZED CURRICULUM,
TEACHER-TRAINING PROGRAM,
OREGON-WASHINGTON CONFERENCE

A. THE BIBLE

(Key Number - 100)

101 - Bible Study:

101a - The Pentateuch.

101b - The Gospels.

Text:

(1) The Holy Bible, American Standard Version.

Additional Bibliography:

(2) Morgan, G. C., The Analyzed Bible, (Outline forms).

(3) Huffman, J. A., A Guide to the Study of the Old and New Testaments.

(4) Gray, J. M., Synthetic Bible Studies.

(5) Lee, R., The Outlined Bible.

101c - Bible Study Methods:

Text:

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

Additional Bibliography:

(7) Olson, N., Short Course to Bible Study.

102 - Bible History:

Text:

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

Additional Bibliography:

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

TABLE V CONTINUED

103 - Bible Doctrines:Text:(10) Jessop, H. E., Studies in Christian Essentials.Additional Bibliography:(11) Spreng, S. P., What Evangelicals Believe.
(Unfortunately, out of print.)(12) Allen and Miller, Our Church.104 - Evangelism:Text:(13) Williamson, G. B., The Labor of Love.Additional Bibliography:(14) Witmer, S. F., The Galilean Fisherman.

B. TECHNIQUES OF TEACHING

(Key Number - 200)

201 - Psychology of Teaching:Texts: (Chart required, choice of one additional).(15) Praetorius, E. W., Chart on Recognizing God's Divisions.(16) Leavell and Hill, Some Learning Processes.(17) Murray, A. L., Psychology For Christian Teachers.Additional Bibliography:(18) Pearlman, M., Studying the Pupil.(19) Eavey, C. B., Principles of Teaching For Christian Teachers.202 - Methods of Teaching:Text: (Choice of texts plus Chart above (15).(19) Eavey, C. B., Principles of Teaching For Christian Teachers.

TABLE V CONTINUED

- (20) Benson, C. H., The Christian Teacher.
 (21) Dobbins, G. S., The Improvement of Teaching in the Sunday School.

Additional Bibliography:

- (22) Caldwell, I. S., Teaching That Makes a Difference.
 (23) McLester, F. C., What Is Teaching?
 (24) Little, G., Understanding Our Pupils.
 (25) Carrier, B., How Shall I Learn To Teach Religion?

C. ADMINISTRATION

(Key Number - 300)

301 - The Work of the Sunday School:

Text: (choice of texts)

- (26) Benson, C. H., The Sunday School In Action.
 (27) Flake, A., The True Functions of the Sunday School.
 (28) Dobbins, G. S., The School In Which We Teach.

Additional Bibliography:

- (29) Murch, J. DeF., Christian Education and the Local Church.
 (30) Powell, R. R., Improving Your Church School.
 (31) Vieth, P. H., Improving Your Sunday School.
 (32) Howard, J. G., The Successful Sunday School.
 (33) Williams, Mrs. A. J., The Master Sunday School Guide.

302 - Officers of the Sunday School:

Text:

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

TABLE V CONTINUED

Additional Bibliography:

- (35) McKibben, F. M., Improving Religious Education Through Supervision.
 (36) Ross and McRae, The Superintendent Faces His Task.

D. SPECIALIZED AREAS

(Key Number - 400)

401 - The Child:Text:

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

Additional Bibliography:

- (38) Trent, R., Your Child and God.
 (39) Whitehouse, E. S., The Nursery Department at Work.
 (40) Shields, E. McE., Teaching Beginners.
 (41) Martin, M. G., Teaching Primary Children.
 (42) Breck, E. E., Church School Chats for Primary Teaching.
 (43) Norton, F. E., Teaching Juniors.
 (44) Hamilton, Mrs. F., Sunday School Teaching.

402 - The Youth:Texts: (use all)

- (45) McRae, G., Teaching Youth In The Church.
 (46) Desjardins, L., Teaching Intermediates.
 (47) Cober and Stricker, Teaching Seniors.

Additional Bibliography:

- (48) Harner, N. C., Youth Work In The Church.

TABLE V CONTINUED

403 - The Adult:Text:

(49) Dobbins, G. S., Adults in the Sunday School.

Additional Bibliography:

(50) Gorham, D. R., Understanding Adults.

(51) Parry, W. C., Christian Education For Adults.

404 - Christian Missions:Text:

(52) Casselman, A. V., Into All The World.

Additional Bibliography:

(53) Eller, P. H., History of Evangelical Missions.

(54) Glover, R. H., The Progress of World-Wide Missions.

405 - The Use of Visual Aids:Text:

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

Additional Bibliography:

(56) Waldrup E., Using Visual Aids in the Church.

refer to a special listing of texts in the Curriculum Bibliography.

Possible requirements. An additional suggestion of the investigator was that at least four of the courses of the Curriculum be required during the quadrennial period except in special cases.⁵ These would include: (1) A choice of either 101a - The Pentateuch or 101b - The Gospels; (2) 103 - Bible Doctrines; (3) 104 - Evangelism; and (4) 202 - Methods of Teaching.

The minimum requirements of the plan call for eight courses during the quadrennial period. Thus four additional courses would be chosen from the elective courses of the Curriculum. Such requirements would be subject to the direction of the Conference Board of Christian Education.

Visual aids. A sampling of possible visual aids was listed on Table VI. This table was included to demonstrate the possible usage of visual aids as a part of the Curriculum. It was not intended as an exhaustive survey and further reference sources for choice on the part of the instructor were listed on the chart.

⁵ Cf. ante., p. 91.

TABLE VI

A SAMPLING OF VISUAL AIDS
TO BE USED WITH STANDARDIZED CURRICULUM

Curriculum Course Reference Number	Title, Description, and Source
A. THE LEADERSHIP EDUCATION AUDIO-VISUAL KIT (Kit, projector, record player, and screen available by reservation through the Con- ference Director of Christian Education.)	
301, 302	Number 1. <u>Leads to Leadership</u> . Black and white sound filmstrip.
301	Number 2. <u>The Great Adventure</u> . Black and white sound filmstrip.
201	Number 3. <u>No Two Alike</u> . Black and white sound filmstrip.
201, 401, 402, 403	Number 4. <u>As The Twig Is Bent</u> . Black and white sound filmstrip.
201	Number 5. <u>How Persons Learn</u> . Black and white sound filmstrip.
301	Number 6. <u>Making the Most of Rooms and Equipment</u> . Color filmstrip with reading script.
202	Number 7. <u>The Teacher Prepares</u> . Black and white sound filmstrip.
202	Number 8. <u>The Teacher Teaches</u> . Black and white sound filmstrip.
202	Number 9. <u>Methods of Teaching</u> . Black and white sound filmstrip.
302	Number 10. <u>The Superintendent and His Task</u> . Black and white sound filmstrip.

TABLE VI CONTINUED

Curriculum Course Reference Number	Title, Description, and Source
B. SOUND FILMS - 16 mm.	
301	<u>Doorways to Decision.</u> Produced by Scripture Press. How to organize an effective Sunday School Visitation program. Black and white, twenty minutes in length. Available through local film suppliers. Rental: \$6.00.
104, 202	<u>Stars in Your Crown.</u> Produced by Scripture Press. The possibilities of Sunday School evangelism. Black and white, twenty minutes in length. Available through Conference Director of Visual Aids. Rental: \$6.00.
104, 301	<u>God's Acre of Diamonds.</u> Produced by Scripture Press. The possible outreach of the Sunday School is shown. Black and white, twenty minutes in length. Available through local film suppliers. Rental: \$6.00.
C. MISCELLANEOUS VISUAL AIDS	
202	<u>The Church Must Teach.</u> 2x2" color slides with manual. Produced by Dr. P. H. Vieth for United Christian Missionary Society. Recommended for training Sunday School teachers. Available through denominational publishing houses and local suppliers. Rental: \$1.50.
202	<u>The Teacher's Part.</u> Black and white film-strip. Produced by Broadman Films and Society for Visual Education for Southern Baptist Convention. General teaching on techniques and methods. Available through Broadman Films and SVE. Sale: \$3.00.

TABLE VI CONTINUED

Curriculum Course Reference Number	Title, Description, and Source
405, 202	<u>The Use of Visual Method in the Church.</u> Audio-visual, color filmstrip with two records. Produced by the Missions Council, Congregational Christian Churches. Demonstration of the possible effective use of visual method in teaching. Available through denominational publishing houses. Rental: \$2.50.

Note: Further information on possible Visual Aids may be obtained through the Conference Director of Visual Aids, and the Audio-Visual Resource Guide, Parts One and Two, published by the International Council of Religious Education.

CHAPTER VII

SUMMARY AND CONCLUSIONS

A statistical record covering nine years of the work of the Sunday Schools of the Oregon-Washington Conference of the Evangelical United Brethren Church has been gathered and presented for analysis.¹ The need for an adequate Conference-wide program of teacher-training was established. Wesley Wildermuth agreed with this conclusion as the result of a similar study.²

Representative materials, available in the field, were examined and evaluated. Adequate and effective works based on evangelical doctrines were found to be available for the establishment of a standardized and relative curriculum.³

A fundamental philosophical consideration of methods and techniques was suggested. Special emphasis was placed upon the personal spiritual responsibility and the genuine privilege of the Christian teacher, factors found to be neglected in many modern Christian Education texts.⁴

¹ Cf. ante., pp. 9-26.

² Cf. ante., pp. 76, 77.

³ Cf. ante., pp. 27-43.

⁴ Cf. ante., pp. 44-75.

The revealed needs, the available materials, and a practical consideration of methods and techniques of Christian teaching formed the basis for the construction of a plan and curriculum for a teacher-training program in the Oregon-Washington Conference. The Conference and the Local Church rightfully owe such a program to their teaching personnel as a minimum expression for past cooperation and accomplishments.

In 1932, Walter Scott Athearn appraised a similar situation with this pertinent appeal which constitutes the text of the final summation of this study:

Ever since the inauguration of the Sunday-school movement in this country, the teachers in the local church have been the substantial, God-fearing men and women who undertook the teaching service of the Church from high and holy motives. These motives were (1) love of the church, (2) love of the child, and (3) love of society.

For the most part these teachers have been men and women with less than half a modern high-school education, entirely without pedagogical training, who have never pursued a single systematic course in the Bible, or in the history of religion, or of the church and its institutions. The common sense of conscientious men and women saves them from many pedagogical pitfalls, but spiritual malpractice is sure to result from the well-intentioned service of the untrained and uninformed. These teachers enter the training service of the church conscious of their limitations; they are willing to learn. The average church does nothing to enable them to become better teachers. Without pay in money and often unappreciated, they carry on their arduous duties from week to week. It would give these heroic laymen and laywomen a new heart, and a new buoyancy, and a new hope if the churches and communities would find frequent opportunities to express their hearty appreciation in

words and to provide resources which would make possible the fullest development of the local schools in which they serve.⁵

The final objectives of the Christian teachers in the Sunday Schools of the Oregon-Washington Conference will be more adequately realized if they are given the opportunity to receive the training which they need and which has been requested.

⁵ Walter Scott Athearn, The Minister and the Teacher (New York: The Century Company, 1932), pp. 224, 225.

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APPENDIX A

RESULTS OF THE WORKERS' CONFERENCE SURVEY

BOARD OF CHRISTIAN EDUCATION,

OREGON-WASHINGTON CONFERENCE,

1946

SUNDAY SCHOOL:

I. Quadrennium Attendance Comparison:

51 questionnaires submitted.

36 questionnaires returned.

A. Cumulative Average Attendance Report-36 schools:

1942-43 Average - 3156

1943-44 Average - 3177

1944-45 Average - 3372

1945-46 Average - 3360

B. A net cumulative gain of 204 was shown during the past four years with the greatest net gain shown in 1944-45 and a loss shown in 1945-46.

C. Small gains and losses are attributed to war conditions, and shifting population conditions.

II. 1945-46 Attendance Analysis:

A. Cumulative 1945-46 average attendances were 3360, a loss of 12 from the previous year. Highest attendances were generally at the Easter time, with the lowest attendances during the Conference and Camp Sundays.

B. Only 7 schools reporting, had over 100 in average attendance. (Check of the 1945-46 Conference Journal will show that this is true for the entire Conference.)

Only 1 school has over 200 in average attendance.

- C. Cumulative rating of strong and weak departments on the basis of increase and interest: (judged on the basis of over 50% of individual cases in agreement)

Beginners	<u>Strong</u>
Primary	<u>Strong</u>
Junior	<u>Weak</u>
Intermediate	<u>Average</u>
Youth	
a. High School	<u>Weak</u>
b. College	<u>Weak</u>
Young Adult	<u>Average</u>
Adult	<u>Average</u>

III. Worker Analysis:

- A. 394 teachers and superintendents reported
- 202 teachers and superintendents reported with no training
- 192 teachers and superintendents reported with some type of training divided into the following divisions:
- 42 with special training in public school teaching
- 111 with training in Leadership Education classes
- 53 with some type training in local Sunday School Workers Conferences.
- (Note: Totals are not the same due to duplicate training of some teachers.)
- B. 216 possible substitute teachers were reported. Of this number, 51 were reported as trained, and 165 were reported as untrained but having native teaching ability.
- C. In an opinionative survey of correlation between the strongest, weakest, and average departments of the local school (reported here in II-C) and departments with teachers trained and those untrained

(reported in III-A), the following results were noted:

62% reported a possible correlation
24% reported no correlation
14% reported unable to formulate an opinion

- D. 33 churches reported that they did not sponsor local classes in Leadership Education. 8 classes were reported as being held during the last two years, (1944-46). 36 reported that they did not sponsor Training Courses in Workers' Conferences. 0 courses were sponsored during the past two years (1944-46) but 8 reported participation in community or union classes.

IV. Opinion Questionnaire:

- A. Does your church and Sunday School need courses in Workers' Training on the basis of a Conference sponsored and integrated Workers' Training Conference program?
36 answered "Yes".
- B. Would the people of your church cooperate in local Workers' Training Conferences?
29 answered "Yes".
4 answered "Conditional".
2 gave no opinion.
- C. Into what other fields would you like to see Workers' Training Conferences launch a program of training, other than in the field of the Sunday School?

Youth Fellowship leadership, Personal Evangelism classes, WMS, (missionary education).

APPENDIX B

WORKER'S CONFERENCE SURVEY BLANK

BOARD OF CHRISTIAN EDUCATION

OREGON-WASHINGTON CONFERENCE

1946

SUNDAY SCHOOL:

I. Quadrennium Attendance Comparison:

- A. 1942-43 Average _____
1943-44 Average _____
1944-45 Average _____
1945-46 Average _____
- B. On the basis of comparison, what is the total loss or gain of the Sunday School in the last four years?

- C. Any unusual reasons for loss or gain (building programs, etc.):

II. 1945-46 Attendance Analysis:

- A. 1945-46 Average _____
Highest attendance _____ Date _____
Lowest attendance _____ Date _____
- B. Mark strong and weak departments on the basis of increase and interest. (Markings: S: strong; W: weak; A: average.)
- Beginners _____
Primary _____
Junior _____

Intermediate	_____
Youth	_____
a. High School	_____
b. College	_____
Young Adult	_____
Adult	_____
_____	_____
_____	_____

III. Worker Analysis:

- A. How many of the teachers and superintendents of the following departments have had any special training in public school teaching (T), Leadership Education Classes (E) or in local Sunday School Workers Conferences (L). Please mark according to key letters.

	<u>Trained</u>	<u>Untrained</u>
Beginners	_____	_____
Primary	_____	_____
Junior	_____	_____
Intermediate	_____	_____
Youth	_____	_____
a. High School	_____	_____
b. College	_____	_____
Young Adult	_____	_____
Adult	_____	_____
_____	_____	_____
_____	_____	_____
Superintendent	_____	_____
Asst. Supt.	_____	_____
Dept. Supts.	_____	_____
_____	_____	_____
_____	_____	_____

- B. In the event of substitution for present teachers, approximately how many trained substitutes would be available to fill the positions? How many of native teaching ability though untrained?

	<u>Trained</u>	<u>Untrained</u>
Beginners	_____	_____
Primary	_____	_____

	<u>Trained</u>	<u>Untrained</u>
Junior	_____	_____
Intermediate	_____	_____
Youth	_____	_____
a. High School	_____	_____
b. College	_____	_____
Young Adult	_____	_____
Adult	_____	_____

- C. In the instance of your church, is there any correlation between the strongest, weakest, and average departments noted in II-B and departments with teachers trained and those without training as noted in III-A?

	<u>(Yes or No)</u>
Beginners	_____
Primary	_____
Junior	_____
Intermediate	_____
Youth	_____
a. High School	_____
b. College	_____
Young Adult	_____
Adult	_____

- D. Does your Church or Sunday School sponsor local classes in Leadership Education?

_____ (Yes or No)

_____ (Number of classes in last two years)

Does your Sunday School sponsor Training Courses in Worker's Conferences?

_____ (Yes or No)

_____ (Number of courses in last two years)

IV. Opinion Questionnaire: (to be filled in only by minister)

- A. Does your church and Sunday School need courses in Worker's Training on the basis of a Conference sponsored and integrated Worker's Training Conference program?
-
- B. Would the people of your church cooperate in local Worker's Training Conferences?
-
- C. Into what other fields would you like to see Worker's Training Conferences launch a program of training, other than in the field of the Sunday School?
- D. Your comments and criticisms. (Use back of sheet if needed).

APPENDIX C

RESULTS OF THE WORKERS' CONFERENCE SURVEY, OREGON-WASHINGTON CONFERENCE, 1951

SUNDAY SCHOOL:

I. Quadrennium Attendance Comparison, (plus 1950-51):

61 questionnaires submitted.

45 questionnaires returned.

A. Cumulative Average Attendance Report-45 schools:

1946-47 Average - 3508
1947-48 Average - 3864
1948-49 Average - 3762
1949-50 Average - 4201
1950-51 Average - 4421

1. A net cumulative gain of 913 was shown during the past four years with the greatest net gain shown in 1949-50, (439), and a loss shown in 1948-49, (102).
2. Gains attributed to improving spiritual conditions, improved staffs, new building and better equipment conditions. Losses attributed to poor buildings and equipment, changing constituency, staff difficulties, and competition from new denominations in the community.

B. Attendance Analysis (Five year period):

1. Number of schools showing a general increase:

a. Numerical area of increase, (by schools):
1-10: 5; 11-25: 14; 26-50: 4; 51-75:
3; 76-100: 1. Total: 33.

2. Number of schools showing a general decrease:

b. Numerical area of decrease, (by schools):
 1-10: 5; 11-25: 2; 26-50: 1; 51-75: 4.
Total: 12.

II. 1950-51 Attendance Analysis:

A. Cumulative 1950-51 average attendances were 4421, a gain of 220 over the previous year.

1. Cumulative numerical areas of average attendance (by schools):

1-25: ; 26-50: 7; 51-75: 10; 76-100: 10; 101-125: 5; 126-150: 5; 151-175: 1; 176-200: 2; 201-225: 2; 226-50: ; 251-275: 1; 276-300: 1.

2. Cumulative dates of highest attendance (by months):

January: 2; February: 2; March: 13; April: 4;
 May: 1; June: 2; July: 1; August: ; Sept-
 ember: 2; October: 4; November: 3; December: 7.

3. Cumulative dates of lowest attendance (by months):

January: 4; February: 1; March: ; April: 1;
 May: 1; June: 3; July: 18; August: 5; Sept-
 ember: 3; October: ; November: ; December: 2.*

*Not all dates were reported.

B. Condition of Sunday School departments on the basis of increase and interest (cumulative opinion survey):

<u>Department:</u>	<u>Strong</u>	<u>Weak</u>	<u>Average</u>
Beginner	<u>25</u>	<u>2</u>	<u>19</u>
Primary	<u>20</u>	<u>3</u>	<u>21</u>
Junior	<u>14</u>	<u>11</u>	<u>20</u>
Intermediate	<u>13</u>	<u>14</u>	<u>15</u>
Youth:			
High School	<u>15</u>	<u>13</u>	<u>17</u>
College	<u>3</u>	<u>16</u>	<u>6</u>

Adult	<u>16</u>	<u>3</u>	<u>24</u>
Bible	<u>—</u>	<u>—</u>	<u>3</u>

III. Worker Analysis:

A. Cumulative Training Survey of active teachers, superintendents, and departmental superintendents:

1. Personnel surveyed:

- a. Number of teachers included - 462
- b. Number of superintendents included - 83
- c. Number of departmental superintendents included - 32

2. Amount of training:

- a. Number of personnel with training in public school teaching - 152
- b. Number of personnel with special training in Leadership Education classes - 194
- c. Number of personnel with training in local Sunday School Workers' Conferences - 180
- d. Number of personnel with no special training - 164

(Note: Totals of (1) and (2) will not correspond because some personnel had received training from one or more sources.)

B. Cumulative Training Survey of substitute teachers:

- 1. Number of schools reporting one or more substitute teachers for all departments - 18
- 2. Number of schools reporting a lack of substitute teachers for all departments - 27
- 3. Number of trained substitute teachers available - 122
- 4. Number of substitutes available, untrained, but with native teaching ability - 182

- C. Correlation between departmental strength, (noted in II-C), and amount of training of teachers, (noted in III-A), a cumulative opinion survey:

<u>Department</u>	<u>Yes</u>	<u>No</u>	<u>Undecided</u>
Beginners	<u>16</u>	<u>21</u>	<u>2</u>
Primary	<u>14</u>	<u>21</u>	<u>2</u>
Junior	<u>15</u>	<u>16</u>	<u>4</u>
Intermediate	<u>17</u>	<u>15</u>	<u>1</u>
Youth:			
-High School	<u>10</u>	<u>23</u>	<u>2</u>
-College	<u>7</u>	<u>13</u>	<u>2</u>
Young Adult	<u>18</u>	<u>12</u>	<u>1</u>
Adult	<u>20</u>	<u>16</u>	<u>1</u>
Bible	<u>—</u>	<u>—</u>	<u>—</u>

D. Training Possibilities:

1. Number of schools reporting sponsorship of local classes in Leadership Education which would aid in teacher-training - 16
 - a. Number of classes sponsored in last two years, (1949-51) - 32
2. Number of schools reporting sponsorship or participation of teacher-training courses in special Workers' Conferences - 11
 - a. Number of classes sponsored in last two years, (1949-51) - 28

IV. Opinion Questionnaire (reflecting personal opinions of the pastors):

- A. Question: Does your Church and Sunday School need courses in Workers' Training on the basis of a Conference sponsored and integrated Workers' Training Conference program?

1. Answers: Yes: 38; No: —; Undecided: 2; Conditional: 3; Conditions - "If they fit our need." "If they include evangelistic training and stress a passion for souls."

B. Question: Would the people of your church cooperate in local Workers' Training Conference Programs?

1. Answers: Yes: 27; No: ; Undecided: 12; Conditional: 6; Conditions - "If convenient." "Difficult in student pastorates." "If held locally." "Depending upon accessibility."

C. Question: Into what other fields would you like to see Workers' Training Conferences launch a program of training, other than in the field of the Sunday School?

1. Answers: Youth Fellowship: 15; Personal Evangelism: 6; Visitation Evangelism: 6; Stewardship: 1; Family Relations: 1; Child Evangelism: 1; WSWS: 1; Brotherhood: 1; Administrative Council Officers: 1; Evangelism: 1; Missions: 1; Bible Study courses: 2; Youth Counselor training: 2; Adult work: 1; College Age work: 1; Adult activities: 1.

D. Miscellaneous Opinions:

1. Workers' Conferences must be put on by well trained outside workers.
2. The Sunday School has a desperate need for fully consecrated, sanctified teachers.
3. The greatest need is for a more consistent and vital contact with all the homes represented in the Sunday School.
4. "Training", "methods", and "Conferences" are being used to get students instead of "praying", "soul-winning", and "Bible study".

APPENDIX D

(SAMPLE)

WORKER'S CONFERENCE SURVEY BLANK

OREGON-WASHINGTON CONFERENCE

1951

SUNDAY SCHOOL:

I. Quadrennium Attendance Comparison:

- A. 1946-47 Average _____
1947-48 Average _____
1948-49 Average _____
1949-50 Average _____
1950-51 Average _____

- B. On the basis of comparison, what is the total loss or gain of the Sunday School in the last five years?

- C. Any unusual reasons for loss or gain (bldg. programs, etc.):

II. 1950-51 Attendance Analysis:

- A. 1950-51 Average _____

Highest Attendance _____ Date _____

Lowest Attendance _____ Date _____

- B. Mark strong and weak departments on the basis of increase and interest. (Markings: S: strong; W: weak; A: average.)

Beginners _____
 Primary _____
 Junior _____
 Intermediate _____
 Youth _____
 a. High School _____
 b. College _____
 Young Adult _____
 Adult _____

III. Worker Analysis:

- A. How many of the teachers and superintendents of the following departments have had any special training in public school teaching (T), Leadership Education Classes (E), or in Local Sunday School Workers Conferences (L). Please mark according to key letters.

	<u>Trained</u>	<u>Untrained</u>
Beginners	_____	_____
Primary	_____	_____
Junior	_____	_____
Intermediate	_____	_____
Youth	_____	_____
a. High School	_____	_____
b. College	_____	_____
Young Adult	_____	_____
Adult	_____	_____
_____	_____	_____
_____	_____	_____
Superintendent	_____	_____
Asst. Supt.	_____	_____
Dept. Supts.	_____	_____
_____	_____	_____
_____	_____	_____

- B. In the event of substitution for present teachers, approximately how many trained substitutes would be available to fill the positions? How many of real native teaching ability, though untrained?

	<u>Trained</u>	<u>Untrained</u>
Beginners	_____	_____
Primary	_____	_____
Junior	_____	_____
Intermediate	_____	_____
Youth	_____	_____
a. High School	_____	_____
b. College	_____	_____
Young Adult	_____	_____
Adult	_____	_____
_____	_____	_____
_____	_____	_____

- C. In the instance of your church, is there any correlation between the strongest, weakest, and average departments noted in II-B and departments with teachers trained and those without training as noted in III-A?

	(Yes or No)
Beginners	_____
Primary	_____
Junior	_____
Intermediate	_____
Youth	_____
a. High School	_____
b. College	_____
Young Adult	_____
Adult	_____
_____	_____
_____	_____

- D. Does your Church or Sunday School sponsor local classes in Leadership Education which would aid in teacher training?

_____ (Yes or No)

_____ (Number of classes in last two years)

- b. Does your Sunday School sponsor Training Courses in Worker's Conferences? _____ (Yes or No)

_____ (Number of courses in last two years)

IV. Opinion Questionnaire:

- A. Does your church and Sunday School need courses in Worker's Training on the basis of a Conference sponsored and integrated Worker's Training Conference program?
-
- B. Would the people of your church cooperate in local Worker's Training Conferences?
-
- C. Into what other fields would you like to see Worker's Training Conferences launch a program of training, other than in the field of the Sunday School?
- D. Your comments and criticisms will be appreciated. Use back of sheet if needed.

