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## An Investigation of Intermediate Sunday School Literature in the Light of Evangelical Purposes

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AN INVESTIGATION OF INTERMEDIATE  
SUNDAY SCHOOL LITERATURE IN THE  
LIGHT OF EVANGELICAL PURPOSES

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A Thesis  
Presented to  
The Faculty of the  
Western Evangelical Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity

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by  
Merton Howard Peterson

April 1962'



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CHAPTER I  
INTRODUCTION

## CHAPTER I

### INTRODUCTION

Sunday Schools of the Christian Church have been largely responsible for the ongoing of Christendom. The provisions for Christian Education have had to rise to meet the level of the cultural advancement. Publishers of Christian literature have been challenged to re-examine their tasks and objectives in Christian Education. Improved communications and the great store of knowledge now available for the human mind have called for new approaches in teaching Scripture lessons. The application of spiritual standards to every-day life determines the successfulness of the Sunday School.

#### I. THE PROBLEM

Statement of the problem. The purpose of this study was: (1) to review selective Evangelical Sunday School literature for intermediates in the light of its lesson aims, (2) to establish a criteria for evaluating the literature, and (3) to evaluate the literature reviewed against a criteria of intermediate characteristics and the objectives of Christian Education; then to present a proposed basic standard for intermediate Sunday School literature.



Importance of the study. According to statistics, the evangelistic results among the young people between the ages of twelve years and fourteen years show the greatest number of persons accepting Jesus Christ as their personal Savior. Yet alarming, and almost unbelievable, is the accompanying statistical report that the High School Department of the Church, or from the ages fourteen years to eighteen years, is the age level where the greatest number of persons drop out of Sunday School and away from all other Church activities. Something, or some things are largely responsible for finding these two extremes of spiritual vitality back-to-back. Could it possibly be that the literature of Evangelical Sunday Schools fails to relate the values of the Christian faith to the present day environment of the Intermediate? The "starchy" Sunday School hero types who walk through Sunday School lessons without ever being thrown into the arena of day-to-day life often do not influence the Intermediate. Moral distinctions are to be made by the Intermediate, and spiritual confidence needs to accompany him in these decisions. The question that would summarize this study is: Does the present Evangelical Sunday School literature relate Christian experience, personal faith and every-day life for the Intermediate in such a way that personal convictions can result which are indelible enough to give him definite direction in his years of later adolescence?

## II. DEFINITION OF TERMS

### Evangelical

In An Encyclopedia of Religion, edited by Vergilius Ferm, evangelical was defined: "It is currently used for those expressions of Christianity which stress the need for atonement for sin and the rebirth of the individual."<sup>1</sup> Evangelical refers to the basic belief in the authority of the Bible as the Divine revelation of God to man. Upon this premise Ephesians 2:8,9 confirms the evangelical view: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."<sup>2</sup>

## III. ORGANIZATION OF THE THESIS

Four selected Sunday School literatures for Intermediates were used in the study. The publishing institutions that contributed were The Nazarene Publishing House, The Otterbein Press, the Scripture Press Foundation, and the Light and Life Press. Chapter II was a review of all Intermediate Sunday School lessons prepared by the four presses

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<sup>1</sup>Vergilius Ferm, An Encyclopedia of Religion (New York: The Philosophical Library, 1945), p. 261.

<sup>2</sup>Ephesians 2:8,9.



for the year 1961. Attention was given to use of Scripture, the aim, the body of content, the personal application, and the spiritual objective of each lesson.

A criteria for the evaluation of the lessons was made up of the characteristics of the Intermediate and the Objectives of Christian education. Chapter III dealt with the growth and development of the Intermediate. Chapter IV dealt with the task of Christian education and its purpose, aim, and specific objectives. A chart was used for recording the results of the evaluation which were noted in Chapter V. The chart was divided for the purpose of checking the aim, applications, characteristics appealed to, and the specific objectives of the lessons.

Chapter VI was used to propose a basic standard for use in preparing Sunday School literature for Intermediates. The final summary and the conclusions were given in Chapter VII.

#### IV. RECOMMENDATIONS FOR FURTHER STUDY

Further study in the following areas would be profitable in relation to this present study:

(1) An understanding of the relationship of the Church, the school, and the home in the developmental program of the Intermediate, would be one study recommended.

(2) An integrated program of worship, stewardship, recreation and fellowship for the Intermediate in view of the total church program would be another recommended study.

(3) The possibilities of an Intermediate mid-week fellowship to broaden one's perspective for reaching this age, and for providing opportunities for these young people to grow in their personal experience suggest an additional area of study.

## CHAPTER II

### EXAMINATION OF EVANGELICAL SUNDAY SCHOOL LITERATURE



## CHAPTER II

### EXAMINATION OF EVANGELICAL SUNDAY SCHOOL LITERATURE

#### I. INTRODUCTION

The stock answers of yester-year no longer satisfy the inquiring minds of today. Intermediate young people of the Sunday School need to have their individual Christian faith related to the complex challenges of a complex society. Carl F. H. Henry said in the November 23, 1961, edition of Christianity Today:

New converts . . . Unable to answer their opponents because unequipped with knowledge of Scripture and its relevance . . . may subvert the very faith they have embraced and defect from Christianity as an inane or indefensible cause . . . It is the sacred, awesome business of the church school so to establish its people in the facts and significance of God's Word that they can both defend the truth and also refute error.<sup>1</sup>

Bishop E. W. Praetorius, in his booklet, Seasons of the Soul has said: " . . . when boys and girls are just about to cross . . . into that unparalleled period of life called adolescence, they make their greatest outreach after God."<sup>2</sup>

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<sup>1</sup>Carl F. H. Henry, "What's Ahead For Church School?," Christianity Today, V (August 28, 1961), P. 33.

<sup>2</sup>E. W. Praetorius, Seasons of the Soul. (Dayton, Ohio: The Evangelical Press, 1958). P. 8.

Donald M. Joy, Executive Editor of Light and Life Press, has completed a drop-out study of the tenth-grade population in the Sunday School. His study was done through the Free Methodist Church, yet reveals a very important matter for all evangelical churches to consider.

The . . . church loses 38 per cent of its tenth-grade population before they become eleventh-graders. An additional loss of six per cent occurs during the junior year. This means that 44 per cent of our sophomore population is lost before they become seniors.<sup>3</sup>

The need indicated was for a re-emphasis upon the teaching of the "facts and significance" of the Scriptures.<sup>4</sup> Whether basic Scriptural truth was being applied to day-by-day life was the reason for investigating intermediate Sunday School literature.

## II. REVIEW OF THE LITERATURE

Sunday School lessons for the year, 1961, from four publishers of literature, evangelical by reputation, were reviewed and evaluated. The four literatures chosen were selected in the light of their possible use to the writer in his own church work. Lessons from the Nazarene Publishing House, The Otterbein Press, the Scripture Press Foundation, and the Light and Life Press were used. The Church

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<sup>3</sup>Personal correspondence from Donald M. Joy, Winona Lake, Indiana, to Merton H. Peterson, January 17, 1962.

<sup>4</sup>Henry, loc. cit.



of the Nazarene, the Evangelical United Brethren Church, a non-denominational press, and the Free Methodist Church respectively, were represented. Special attention was given to the use of Scripture, the aim, the general body of content, the personal application, the characteristics appealed to, and the spiritual objectives of each written lesson.

The review was organized with an introduction to each literature followed by a review of the individual aims and lessons. The aims were taken from the teacher's quarterlies. The page number for each aim referred to the teacher's quarterly. The page numbers and quotes used in the lesson reviews were taken from the pupil's quarterlies.

#### The Nazarene Publishing House

The Nazarene Publishing House is the publishing house for the Church of the Nazarene and its Sunday School. In connection with their Sunday School literature for the Intermediates they have prepared a supplementary booklet entitled Junior High 12-13-14-year-olds.<sup>1</sup> Using the booklet as an introduction the reader becomes acquainted with their comprehensive program of junior high lessons.

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<sup>1</sup>Junior High 12-13-14-year-olds prepared by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, 41, Missouri, 1961.

Introduction to the literature. In the Junior High 12-13-14-year-olds the characteristics of the age group were discussed. Some people refer to this age group as early adolescence. In the Sunday School they are usually called intermediates or junior highs. The main concern of the early teens is growing up.

Because we are in between the period of childhood and adulthood, most adults appear to forget that we are people. But we in-betweens are as much people as we were when we were children and as we will be when we become adults. We are people to whom fun is important. It isn't hard for us to find the sunny side of almost any situation.

As hard as it may be to believe this, we don't mind working--especially when we understand the purpose for our work. In fact, we are so eager to be considered responsible people that when we are sold on the worth of the job we don't spare the energy (p. 3).

They are interested in spiritual things as well as many other matters. Their questions show that they are concerned with how they came to be and what the destiny of life will be. "His understanding of his place in society must be based on God's laws of life as revealed in the Bible if he fills the place God has for him to occupy in this world" (p. 4).

Three additional statements have been taken from the Junior High 12-13-14-year-olds booklet.

The expression of our confidence will be a strong factor in making him want to become a Christian and live a victorious Christian life.



The teen-ager longs to be treated as an adult. Knowing this, we will give him as much responsibility as he can carry.

Opportunity for leadership whenever possible will be our aim (p. 5).

The next division of the booklet dealt with what was to be taught. The Nazarene Publishing House had put together "a three-year cycle of junior high lessons" for the purpose of emphasizing these eight areas of Christian truth.

(1) Understanding the Bible: To motivate junior highs to increase their knowledge of the Bible, that it may be a Lamp to their feet and a Light to their paths. Units: The Story the Bible Tells, Making the Bible My Own, and How God Gave Us Our Bible.

(2) Doctrine: To show the necessity for knowing Christian doctrines, that junior highs may make these fundamental truths an anchor for their faith. Units: Why We Need to be Sanctified, The Future Life, Learning About God, This I Believe, and God, the Creator.

(3) New Testament: To increase familiarity with the contents of the New Testament, that junior highs may better understand the meaning of God's new covenant with us. Units: Luke's Story of Jesus, Paul and His Friends, Men and Women Who Stood with God, and the Easter Lesson.

(4) Salvation: To lead junior highs to seek forgiveness of sins, consecrate themselves wholly to God's will, and enter into the experience of entire sanctification. Units: Luke's Story of Jesus, Let's Meet Jesus, and Discovering the Christian Way.

(5) Missionary: To increase appreciation for the missionary work of our church. Unit: The Missionary Work of Our Church.

(6) The Church: To lead junior highs to see the Church as God's agency to make His truths known and to provide a place of Christian fellowship, growth, and worship. Units: My Place in the Church, My Church--the Church of the Nazarene, and How the Church Began and Grew.



(7) The Christian Life: To make plain the joy of Christian living and give instruction about how to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Units: Enemies in Friends' Clothes, We Draw Near to God, Growing in Christian Living, We Are Stewards, and Teach Us to Pray.

(8) Old Testament: To increase knowledge of Old Testament content, to the end that junior highs may better understand God's plan for their lives. Units: Men and Women who Stood with God, Story of the Hebrew People, Great Stories of the Old Testament, and the Ten Commandments.

The units of lessons have been divided into the three-year cycle in the following order. Each Sunday School year begins in October and ends in September. The present cycle will conclude in September, 1962. The cycle began in October, 1959, with the unit, "The Story the Bible Tells" (8). The second unit was, "Making the Bible My Own" (5). The numbers in brackets indicate the number of lessons in the unit. Thirteen lessons in the first two units covered the sessions of the first quarter, or through December, 1959. From January, 1960, to the latter part of April, 1960, the two units on "Luke's Story of Jesus" (13) and (3) provided a full quarter's lessons and three additional. The third quarter was completed through June, 1960, with the units, "Why We Need to be Sanctified" (5), and "My Place in the Church" (5). In the quarter from July, 1960, to September, 1960, the units were: "Paul and His Friends" (6), "Enemies in Friends' Clothes" (4), and "The Future Life" (3).

The second year of the cycle began in October, 1960, with the unit, "Men and Women Who Stood with God" (8). Following the first unit was "Learning About God" (5). Beginning the year 1961 and the second quarter was the unit, "Let's Meet Jesus" (8). The additional lessons from the unit, "My Church - the Church of the Nazarene" (5) carried through March, 1961. The first unit of the third quarter was, "We Draw Near to God" (3). The next unit was long enough to provide lessons for May and June of 1961. "Story of the Hebrew People" (10). The final quarter was made up of the units, "Growing in Christian Living" (8), and "How God Gave Us Our Bibles" (5).

The third year of the cycle started with the unit, "How the Church Began and Grew" (9). December, 1961, concluded the quarter using the lessons from the unit, "This I Believe" (4). The first unit in January, 1962, was "The Missionary Work of Our Church" (4). The second unit, "Discovering the Christian Way" (9) completed the quarter's program. April, 1962, contained the "Easter Lesson" (1) and additional lessons from, "Great Stories of the Old Testament" (8). The last unit of the third quarter dealt with the subject, "We are Stewards" (4). The final quarter of the year and the cycle had lessons on "God, the Creator" (4), "The Ten Commandments" (5), and "Teach Us to Pray" (4).



In addition to the lessons the Junior High Pupil quarterly is written for junior highs, designed to:

Give them an appreciation of the subject matter to be considered in the class session.

Increase their understanding of the Bible background for each lesson.

Prepare them to participate when the class meets.

To encourage the habit of daily Bible reading. (p. 9).

Lesson review. The lessons from the year 1961 intersect the three-year cycle at about the mid-point. From the outline previously presented, the first unit begins with, "My Church - The Church of the Nazarene" of the second quarter in the second year of the cycle. The calendar year's lessons conclude with the unit, "This I Believe."

In the unit, "My Church - The Church of the Nazarene," there were five lessons.

People Who Believe in Holiness (I Thessalonians 4:3a, 7; John 17:15-17; I John 1:7). Pp. 3-7.

A Denomination Was Made (Isaiah 60:1-5). Pp. 8-12.

The Church's Organization (Titus 1:1-5, 3:15). Pp. 13-16.

The Denomination Grew (Acts 1:8; Romans 15:13; II Corinthians 7:1; I Peter 1:15-16). Pp. 17-21.

The Church of the Nazarene - 1961 (Matthew 28:18-20; Acts 8:1, 4). Pp. 22-25.

Each quarter's lessons have been written up in the

Junior High Pupil quarterly.<sup>2</sup> The quarter's lessons on the church have been introduced with an illustration which caused the pupil to ask, "What does my church believe?"

Lesson 1, Aim: To lead junior highs to realize that holiness associations were organized by people who believed the truth of the doctrine of entire sanctification and had a passion to make it known to others (p. 12 Junior High Teacher).<sup>3</sup>

In the first lesson, "People Who Believe in Holiness," the pupils began with the familiar idea that God gave the church to people to oppose evil. It was also placed in the world "to tell us how to live at peace with God" (p. 3). Brief mention was made of "the beginning - the Day of Pentecost," the history of the United States, and John Wesley's preaching about "holiness." The I Thessalonians reference showed that holiness "was the solution to uncleanness in individuals." The cause of "our" problems was because people were not at peace with God. John 17 spoke of the Lord's prayer, that God would "sanctify" through the word of truth. The lesson writer quoted I John 1:7, showing that "the blood of Jesus Christ cleanseth us from all sin." These three Scriptures were the basis for the Church of the Nazarene's emphasis

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<sup>2</sup>Junior High Pupil, prepared by the Nazarene Publishing House, (Kansas City, Missouri: Nazarene Publishing House, 1961)

<sup>3</sup>Junior High Teacher Guide's Compass, prepared by the Nazarene Publishing House, (Kansas City, Missouri: Nazarene Publishing House, 1961).



that "Christians should be sanctified" (p. 4).

Lesson 2, Aim: To make clear to junior highs the way in which God worked to bring about a union of the holiness groups and to stress the reasons for forming a new denomination (p. 17).

The last two-thirds of the first lesson and the entire second lesson dealt with the history of the Church of the Nazarene. The struggle of holiness was identified with the struggle of the Church to overcome opposition. Lesson two, "A Denomination Was Made," was climaxed by the use of Isaiah 60:1-5, "Arise, shine; for thy light is come, the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." (p. 9).

Lesson 3, Aim: To give junior highs a clear idea of the organization and areas of operation of a district of the Church of the Nazarene, and to lead them to see what they, individually and as a group, may do to strengthen the work of their district (p. 21).

History of the Church of the Nazarene continued to be the theme of the third lesson, "The Church's Organization." Growing pains and district work of the church were the general areas of interest. Titus was identified as the first district superintendent of the Christian church. The Scripture of the lesson referred to Titus' appointment to the office. How the districts are organized and operated in the Church of the Nazarene was explained. Emphasis was put on "your" church organization and functions. (p. 16).

Lesson 4, Aim: To make clear the necessity for the enlargement of our general and district church organization as congregations increase in size and in number (p. 26).

"The Denomination Grew," the fourth lesson in the series gave the history of publishing houses, publications, church headquarters, the General Church departments and superintendents, and the colleges and seminary. The four references to Acts, Romans, II Corinthians, and I Peter were examples of "entire sanctification." The church's mission was to teach such truths (p. 20).

Lesson 5, Aim: To lead our pupils to a deepened appreciation for the Church of the Nazarene through helping them discover the world-wide scope of its work, and to inspire each to be diligent in doing his share in helping God carry out the purpose He has for our denomination (p. 30).

Lesson number five, "The Church of the Nazarene--1961," completed the history of the Church. The command of Jesus found in Acts 8:1, 4 was carried out by the early Christian church. "The same spirit that caused those early Christians to tell everyone they could about Jesus Christ was in the hearts of the early Nazarenes" (p. 23). The missionary vision of the church has continued to grow both overseas and at home. "If you are a member of a local Church of the Nazarene, you are a part of this constantly growing organization to tell others about holiness of heart and life" (p. 24).



Unit II, entitled, "Let's Meet Jesus," began with the lesson, "Thrill of a Lifetime." (John 1:19-49) Pp. 27-31.

The other lessons were:

"Meeting Christ at the Crossroads" (John 4:7-42). Pp. 32-36.

"Ye Must Be Born Again" (John 3:2-21). Pp. 37-40.

"Zacchaeus Meets the Master" (Luke 19:1-10). Pp. 41-44.

"Jesus and the Rich Young Ruler" (Matthew 19:13-24). Pp. 45-48.

"Jesus, a Boy, and a Lunch" (John 6:5-15). Pp. 49-53.

"Jesus, and the Roman Governor" (John 18:33-38; Luke 23:8-16). Pp. 55-58.

"Friend of the Family" (Luke 10:40-42; John 11:14-12:3). Pp. 59-63.

Lesson 1, Aim: To make plain to our pupils the joy which Philip and Andrew must have felt when they accepted Jesus as their Messiah, and to inspire them to feel that the biggest thrill of their lives is when they ask for forgiveness of sin and claim Jesus as their Saviour and Guide. (p. 35).

In lesson one the writer began, "Jesus is coming! Let's meet Him" (p. 27). Pupils were first introduced to John the Baptist, "a rugged-looking man in rough, country clothes" (p. 28). Then Jesus came to John to be baptized. Andrew met Jesus and then found Simon. Simon came to Jesus. Philip met Jesus and he went and found Nathanael. He, too, came to Jesus. They followed Christ and He changed their lives. Is Jesus the one you are looking for?

Lesson 2, Aim: To lead junior highs to discover that the woman at the well of Sychar faced her real problem--sin--when she met Jesus, then became an eager messenger of her deliverance after she believed what He told her (p. 39).

"Meeting Christ at the Crossroads," the Samaritan woman met Jesus. "Jesus is the Man Universal. To the Orient, He is Oriental; to the dark continents, He is black, etc.. He is the Christ of every man's crossroads wherever those roads meet."

Had Christ come twenty years sooner and met her at the well when she was a teen-ager, He would just as quickly have offered her the water of salvation. She would have been saved from a life of sin to a life of usefulness (p. 36).

Lesson 3, Aim: To make plain that the experience of the new birth changes our lives; we become "new creatures," willing and able to be disciples of Jesus, our Saviour (p. 43).

"Ye Must Be Born Again" Nicodemus was the man of the lesson who met Jesus. This man came to Jesus and before he could extend proper greeting he was told, "Ye must be born again." To be born again "is the miracle of new birth." It was more than good resolutions. There was a spiritual birth. People find it hard to understand the complete "how" of it--but "the results can be seen in our lives (p. 40).

Lesson 4, Aim: To make plain that repentance for sin includes a willing-ness to right the wrongs we have committed toward others insofar as it is in our power to do it (p. 48).

"Zacchaeus Meets the Master," introduced another individual who met Jesus. Zacchaeus' tax collecting was



compared to the work of "racketeers." Jesus called him, and went to his house. "Here is a little man made into a big man by his meeting the Master" (p. 44). For one to be a Christian he must be ready to straighten up the past.

Lesson 5, Aim: To lead junior highs to see clearly it is through giving all one possesses or hopes to possess into the hands of the Master that we find real happiness in this life, and an eternal life with God (p. 52).

The first lesson in March was, "Jesus and the Rich Young Ruler." The young man was told to go and sell all that he had and give it to the poor. "How much better do you think we would have done if one of us had been in the rich young ruler's place?" (p. 48). Riches cost too much. The Lord desired that the man give his all. Not every one who faced God's plans accepted them, and they went away disappointed.

Lesson 6, Aim: To show what great things God can do with whatever ability or offering is given unreservedly to Him (p. 57).

The sixth lesson of the unit, "Jesus, a Boy, and a Lunch," was about still another person who met Jesus. The Lord asked special help from His followers. He wanted them to share in His ministry to people. "When we give our best, provided it is our best, it is broken and blessed and multiplied" by the Lord. Christ did not expect a ten-talent achievement from a two-talent person. He expected a ten-talent person not to be satisfied with a two-talent

accomplishment (p. 53).

Lesson 7, Aim: To convince our pupils that they, like Pilate, must decide, "What shall I do then with Jesus which is called Christ?" (p. 61).

"Jesus, and the Roman Governor," was the title of the next lesson. Here was another person who met Jesus. This man did not want to meet Him. Sooner or later everyone must face Him. The question was, "What shall I do then with Jesus which is called Christ?" Pilate lacked the courage to do what was right. However, his sin was "no greater than that of those today who seek to evade their responsibility to accept Jesus" (p. 58).

Lesson 8, Aim: To lead our pupils to realize that friendship with Jesus is a priceless privilege; that the basis of this friendship is an experience of salvation, and that it becomes deeper and more meaningful with each day's companionship with Him (p. 66).

Jesus was the "Friend of the Family." The lesson was about Mary, Martha, and Lazarus. Pupils "need to be aware, too, that accepting Jesus means we make Him our constant Companion." This family had adopted Jesus into their family. "He was the Brother to them as well as Savior" (p. 59).

The second quarter's lessons were taken from the units, "Jesus, the Victor," and "The Story of the Hebrew People." The titles, Scriptures, and pages for the first unit's lessons were:



"Our Lord is Risen" (Luke 24:36-48). Pp. 3-6.

"Believing Is More Than Seeing" (John 20:25-31).  
Pp. 7-10.

"The Joy Must Be Shared" (Matthew 28:16-20; Mark 16:20; Acts 1:12; 5:42). Pp. 11-14.

Lesson 1, Aim: To help the pupils reach a new appreciation of the story and meaning of Easter (p. 13 Junior High Teacher).

The "Our Lord is Risen," lesson was that Jesus was "alive, walking about, and talking." Those who saw Him had news for those who sorrowed. Jesus "was victorious over death, hell, and the grave." If Jesus' resurrection was real, so was everything He had said. If Jesus' resurrection was not real our Christian faith would be powerless. "'His power can make you what you ought to be' if you will but trust Him" (p. 6).

Lesson 2, Aim: To help junior highs see that it is our firm faith in Jesus' constant presence with us which makes it possible for us to maintain a victorious Christian experience (p. 18).

"Believing Is More Than Seeing," was a lesson about "doubting" Thomas. He wasn't easily convinced, but he was willing to be shown. "Without a positive faith in the risen Christ, Thomas would be no good as a witness." Thomas had to rid himself of doubt before he could worship Jesus. Each person will have to get rid of any doubt about Jesus before he can feel His presence. Believing was more than seeing.

"It is also more than lip service. Believing God is best shown by a consistent Christian life" (p. 10).

Lesson 3, Aim: To help junior highs realize that, if they wish to maintain the joy which the consciousness of Jesus' presence with them brings, they must share it with others (p. 22).

"The Joy Must Be Shared" lesson concluded the unit. Jesus had told His disciples to wait in Jerusalem for the Holy Spirit to come upon them. "This experience was to give them power for witnessing." Not everyone can become a foreign missionary, but "our church is calling for young people who will go." Everyone "in your local community may go on weekly visitations, which is your way of carrying out Jesus' command to be 'witnesses . . . in Jerusalem'" (p. 13).

The second unit of the April to June quarterly was "The Story of the Hebrew People." Most of the Old Testament was the story of these people. They were called by different names, the children of Israel, Jews, or God's chosen people. The ten lessons of the unit began with the story of Abram.

"The Beginning of the Story" (Genesis 11:31-32; 12:1-3,7; 13:14-16; 22:16-18; 28:13-15). Pp. 16-20.

"Egyptian Interlude" (Genesis 47:6; 49:10; Exodus 3:6, 9-10; 5:2; 12:33, 37-38; 14:13). Pp. 21-25.

"Possessing the Land" (Joshua 1:5-7; 24:14-15,24; Exodus 19:4-6; Judges 2:18-20; 8:22-23). Pp. 26-30.

"The United Tribes of Israel" (I Samuel 9:20-21; 13:13-14; 15:22; 16:1-2,7,12-13; 18:7; 28:16-17,19). Pp. 31-35.



"The Golden Age of David" (II Samuel 5:12, 18-19; 6:15, 17-18; I Chronicles 11:9; Genesis 17:8; I Kings 2:2-3). Pp. 36-40.

"Building Operations in Israel" (I Kings 3:6-7, 9, 11-14; 8:4-6, 10-11; 11:4, 11-12; 12:4, 14, 16). Pp. 41-45.

"Danger Signals in North" (I Kings 17:1; 18:1, 18-19, 21-24, 36-37; II Kings 17:7-9, 18; Amos 1:2; 2:6; Hosea 14:1-2). Pp. 46-50.

"Journey to Destruction" (II Kings 19:32-34; 23:25; Jeremiah 23:5-6; 36:2-3, 7). Pp. 51-54.

"Life in Babylon" (Daniel 3:25, 29; Jeremiah 29:4-5, 7-9; Psalm 137:1-6; Ezekiel 3:17; 5:5-6, 8; 36:36; 34:23-24). Pp. 55-59.

"Rising from Ruins" (Ezra 1:3-4; 5:17; 6:12; 10:10-12; Nehemiah 1:3; 2:17; 4:14; Isaiah 52:4-7, 9-10). Pp. 60-64.

Lesson 1, Aim: To make junior highs aware it was because of his obedience and faith in God that Abraham was given the privilege of filling a critical place in God's plan for the world (p. 30).

"The Beginning of the Story," lesson covered the period from Abram to Jacob. God had promised to show Abram the way to a promised land, and He was good to him. Likewise God was good to Isaac and to Jacob. These men had learned to depend on God.

Lesson 2, Aim: To make plain how God worked out His plans for His people in spite of seemingly impossible hindrances (p. 34).

The "Egyptian Interlude," told the story of Joseph, and how he was directed by God into Egypt. "Trusting in God, it didn't take Joseph long to gain favor with the Pharaoh" (p. 22). Included in the lesson was the account of the Exodus

under Moses' leadership. The incident at the Red Sea concluded the story.

Lesson 3, Aim: To make plain how God helped the Israelites when they followed His directions; to show how they were overcome by their difficulties when they failed to obey God (p. 39).

"Possessing the Land," introduced Joshua. He "had learned to trust God in all difficulties whether for food supply or for strength to conquer an enemy" (p. 26). Caleb and Joshua said that it would be easy to take Canaan if the people trusted in God. Joshua reminded the people that "it was God who had put their enemies to flight" (p. 29). He also warned them against turning their backs on God. The people forgot their promise and fell subject to enemies and unrest. Leaders like Deborah and Gideon were brought into the last part of the lesson.

Lesson 4, Aim: To show the importance of being certain our choices for personal living and in civic affairs meet God's approval (p. 42).

"The United Tribes of Israel." Israel wanted a king, and Samuel, the priest finally consented with God's permission. Saul was chosen, but he disobeyed God, and Samuel had to find someone to replace him. David, who killed Goliath the giant was chosen. Saul's life ended with defeat and dishonor.

Lesson 5, Aim: To show the continual work of God with His people and how the king's determined effort to follow the Lord brought God's blessing to the nation (p. 46).



"The Golden Age of David," told about David's popularity, and favor with God. He builded a great kingdom and a new palace, but, he was not allowed to build a temple for God. That task was promised to David's heir to the throne, his son Solomon.

Lesson 6, Aim: To show the result in the lives of individuals and nations when God's standards are rejected and false gods are worshiped and followed (p. 50).

"Building Operations in Israel," seemed to be a good title for the lesson, and for Solomon's accomplishments. He was responsible for the building of the temple, and many cities. When God offered Solomon the privilege to ask of Him a gift Solomon said, "Give therefore thy servant an understanding heart to judge the people" (p. 42). He married foreign women and allowed foreign idols in his land. This displeased God and the people. Division among the people broke out and dissatisfaction reigned. "The great empire that King David had left to his son Solomon had crumbled" (p. 45).

Lesson 7, Aim: To show how God's prophets faced harm and persecution in order to give to their people the messages God had given them (p. 54).

"Danger Signals in North," was a lesson concerning the prophecies given to the unloyal people of Israel. Elijah, God's prophet faced King Ahab of Israel. "Ahab and all his people had faith in the power of the god Baal. God was practically forgotten" (p. 47). The prophets Amos and Hosea

warned Judah. They "knew that unless they changed their ways the nation was destined to become a slave of other nations" (p. 49). "God was always ready to forgive His people if they would turn to Him" (p. 50).

Lesson 8, Aim: To make plain that despair and destruction come eventually to the person or the nation which refuses to go God's way (p. 58).

The "Journey to Destruction" lesson contained the prophecies of the prophet Isaiah--"a man with a message for his people"--"You must depend on God, rather than other countries," was what he preached (p. 51). Jeremiah was the other prophet in the lesson. He told the people about someone to come: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS: . . ." (p. 54).

Lesson 9, Aim: To make plain the reasons for Judah's captivity and to understand the lessons learned as its results (p. 63).

"Life in Babylon," presented the prophet Daniel and his three friends who escaped the furnace of King Nebuchadnezzar. They had taken a stand for their God. Shadrach, Meshach, and Abed-nego, "refused to bend their knees" to the king's idol, choosing rather to "let their case rest with God" (p. 56). Ezekiel's words from God were summarized in the lesson: "God had not turned His back on His people. They could still reach Him" (p. 57). The prophet also spoke of One who would bring real peace to men.



Lesson 10, Aim: To give junior highs a better understanding of how God works to carry out His purpose; through captivity God carried out His designs for the Hebrew people (p. 67).

"Rising from Ruins," was the last lesson of the unit and quarter. It seemed that the ruler who followed Nebuchadnezzar was friendly to the Hebrews. He "gave permission for all exiled people to return to their homes" (p. 60). Zerubabel led the people back to restore their land. "They believed that if they put God first He would deliver them from their enemies" (p. 61). Ezra and Nehemiah returned also to establish worship and to rebuild the walls of Jerusalem. The lesson ended with Messianic prophecy from Isaiah.

The third quarter's units were "Adventures in Christian Living," and "How God Gave Us Our Bible." Again there was a thirteen lesson quarter. The first unit on "Adventures in Christian Living" had eight lessons. Jesus was the world's "greatest Adventurer . . . . To follow Jesus means adventure for us" (p. 2).

Every day brings new adventures; included are adventures in "Making Right Choices" (I Corinthians 13:11; II Corinthians 5:17; I Timothy 4:12-16; Matthew 6:19-21). Pp. 3-7.

The person who adventures in Christian living must "Learn How to Say No" (Psalm 56:3-4; Daniel 3:16-18; I Thessalonians 5:21-22; I Peter 3:12-17). Pp. 8-12.

Here's real adventure for you--accepting God's challenge to "Master Your Moods" (Proverbs 16:32; I Peter 5: 5-10). Pp. 13-17.

Advancement in Christian Living soon leads to a discovery of "God's Pattern for Personality" (Matthew 23:11-12; 7:1-5; I Corinthians 3:16-17; 6:19-20; Philipppians 4:8-9; Galatians 5:22-23). Pp. 18-21.

For a sure guide to adventure every day set a time for "Bible Reading and Prayer" (Psalms 19:7-11; Philipppians 4:6; I Peter 2:2-3; Matthew 6:9-13). Pp. 22-26.

The adventurer in Christian living soon finds that his progress depends on "Learning to Trust God" (Hebrews 12:1-2; 10:35-39; Romans 8:38; Isaiah 26:3-4; Psalms 37:5). Pp. 27-30.

Adventuring in Christian living isn't all solo; included are "Adventures through the Church" (Ecclesiastes 9:10; Exodus 35:25, 39; 36:5; II Timothy 1:6-9; Galatians 5:13). Pp. 31-35.

Opportunity for greater adventures in Christian living will result from "Adventuring in Responsibility" (Galatians 6:10; Mark 13:34-36). Pp. 36-39.

Lesson 1, Aim: To alert junior highs to the adventures that are to be had in Christian living, and to show that the ability to say no to wrong and yes to right is basic to adventuring that results in spiritual progress (p. 9 Junior High Teacher ).

"Making Right Choices," pointed up that "The person who lives wholly obedient to God will not fail to come face to face with situations that call for spiritual daring and courage" (p. 4). There were two statements given which summarized the importance of right choices:

You must . . . know first of all that you are a Christian, that your sins are forgiven and you are doing your best to follow Christ . . . You have reached an age that requires you to do some thinking and deciding for yourself (p. 5).

The first help for making progress "is the Bible."



Lesson 2, Aim: To give junior highs opportunity to learn how to say "no" to wrong and "yes" to right, fearlessly and without apology (p. 13).

"Learn How to Say No." "One of the first lessons that a young Christian must learn is how to say no in the right way and at the right time" (p. 8). A Christian "is" a part of God's family. "Tell yourself frequently that you have something fine to live up to when you measure up to God's standards and you're glad for it" (p. 10).

Lesson 3, Aim: To bring junior highs to an awareness of the necessity of mastering their moods and emotions instead of being mastered by them, and leading them to see how to appropriate God's help in achieving the mastery (p. 18).

The "Master Your Moods" lesson suggested, "know yourself." A person, if he desired to control himself would bring himself into harmony with the leadership of the Holy Spirit. Developing a good sense of humor will help a Christian to know happiness more easily. "Decide right now what desirable emotion you need to cultivate . . . and . . . ask God every morning to help you to be master of your own spirit" (p. 17).

Lesson 4, Aim: To make junior highs aware of the personality traits--"fruits"--it is possible for them to develop after they accept God's will and allow His Spirit to indwell them (p. 23).

"God's Pattern for Personality," was a lesson begun with a formula for a Christian personality. Christian personality will become stronger when consideration for others

has been practiced. "Can you think of some opportunities you have had . . . to show consideration?"

Lesson 5, Aim: To inspire junior highs to see that daily prayer and Bible reading are adventures with God whereby they gain the help they need for progress in Christian living (p. 28).

"Bible Reading and Prayer." The lesson was illustrated by suggesting the excitement of finding gold nuggets. Reading the Bible as a practical guide to life is as rewarding and exciting as "digging in California" for gold nuggets. "There is great reward." Prayers "change your attitude towards yourself . . . your enemies . . . your problems." (p. 23). "Whatever degree of success or failure you have in your Christian life is due to your private devotional life" (p. 26).

Lesson 6, Aim: To help junior highs develop in trust in God that they may become stalwarts of faith--persons through whom God can work to carry out His plans (p. 33).

The "Learning to Trust God," lesson taught that God "has" a plan for everyone, and He would help each to find His plan. "Commit thy way unto the Lord" was a way of saying consecration. "Nothing can come into your life that will defeat you . . . if you keep faith in God (p. 30).

Lesson 7, Aim: To help junior highs see how Church-directed activity helps them make progress in Christian living, and how they help in promoting the cause of Christ when they give time and effort in service through the church (p. 38).



"Adventures Through the Church." The local church "offers" many opportunities for service. To become more effective in service a person must respond when asked to do small things as quickly and efficiently as to greater responsibilities. "Young people who are half-hearted about their religion are the ones that have the greatest difficulty in adventuring in Christian living" (p. 34).

Lesson 8, Aim: To help junior highs relate the ability of carrying through when given responsibility to the important business of making spiritual progress (p. 42).

"Adventuring in Responsibility," was a lesson calling young people to beware of the temptation of trying to shift "responsibility to someone else's shoulders when we feel we ought to do one thing but want to do another" (p. 36). "No matter what it is, if it is something we ought to do, God expects us to carry through" (p. 38). The measure of a person's adult success usually depended upon his ability as a young person to take responsibility.

The other unit of the quarterly for July, August, and September was entitled, "How God Gave Us Our Bibles." The five lessons were presented with Scriptural references.

"God's Word in Writing" (Genesis 12:1; Exodus 34:1-2, 27-28; Deuteronomy 3:19, 24-26). Pp. 41-45.

"The Writing Continues" (II Samuel 1:17-18; Isaiah 8:16; Jeremiah 36:1-4). Pp. 46-50.

"More Writing Needed" (Luke 1:1-4; John 20:30-31; Acts 1:1-2). Pp. 50-54.

"So All May Read" (Acts 2:7-11; 8:26-31). Pp. 55-59.

"The Work Continues" (II Timothy 3:16-17; Hebrews 4:12). Pp. 6-64.

Lesson 1, Aim: To learn the story of the beginning of God's Word in writing and what the first part of His written Word is (p. 48).

"God's Word in Writing," opened into an everyday experience of four boys who visited a Bible literature professor to get some Sunday School questions answered. The boys were told that the Bible was the most important Book ever printed. "Without the Bible we would have no way of knowing that there is forgiveness for our sins, cleansing of our hearts, or hope of heaven" (p. 42).

Lesson 2, Aim: To guide junior highs in learning how the writing of Old Testament books was continued and how the Old Testament canon was settled (p. 52).

"The Writing Continues," lesson started with Moses, the first writer of the Bible Books. The professor explained that these were not the only books written. He went on to tell the boys: "The writings that were saved were written by men inspired by the Holy Spirit . . . they alone were intended originally to be a part of God's Word" (p. 47). These men wrote according to their ability and training. "A Jewish council met in A. D. 90 . . . and . . . named the books of the Old Testament which we have" today (p. 50).



Lesson 3, Aim: To describe briefly the writing of New Testament books and to show that the Old Testament is incomplete without the New (p. 57).

"More Writing Needed," referred to the need of the New Testament writings. God had promised a Savior all through the Old Testament. "The New Testament is the record that these things came to pass just as God had promised" (p. 51). In A. D. 397 the Council of Carthage "officially settled the matter about which books belonged in the New Testament"(p. 54).

Lesson 4, Aim: To show it is God's plan to make His Word available to people of different languages through translations from the original languages in which it is written (p. 61).

"So All May Read" dealt with the translation of the Scriptures. The professor of Bible literature explained to his four visitors how the Bible got from its original Hebrew and Greek to English. The process of taking God's Word to more people did not stop. "The Holy Spirit has put this same concern on the hearts of Christians" today (p. 56).

Lesson 5, Aim: To show how the Holy Spirit has led and guided men to continue devotedly the slow, tedious work of translating the Bible into an increasing number of languages (p. 66).

"The Work Continues," was the last lesson in the quarterly. The basic reason for translation of the Bible was given again. "It is God's Word of hope and salvation to us and to everyone in the world" (p. 60). The professor concluded his sessions with the boys by emphasizing the work being

done by the American Bible Society and other literature organizations.

The October, November, and December quarterly had two unit series. "How the Church Began and Grew" had ten lessons, while the unit "This I Believe" had four. 1961 had fifty-three Sundays instead of the regular fifty-two. The Book of Acts has been used as the setting for the unit "How the Church Began and Grew."

"God's Time for the Church" (Matthew 28:19-20; John 14:26; Acts 1:4,8; 2:17-18, 32-33, 38-39,41). Pp. 3-6.

"A Glorious Beginning" (Acts 3:9-10; 4:4,7-12; 5:14, 16, 29, 42). Pp. 7-11.

"Opposition Breaks Loose" (Acts 7:60; 8:3; 9:3-6). Pp. 12-16.

"The Church Reaches Out" (Acts 8:4-8, 14-15, 36-38; 9:35, 42; 10:5-6, 28-29, 34). Pp. 17-21.

"The Church in Antioch" (Acts 11:19-21, 25-26, 28-30). Pp. 22-25.

"The Church Goes Abroad" (Acts 13:2-3, 42-44; 14:21-23, 27). Pp. 26-30.

"The Church Turns Westward" (Acts 16:9, 25-26, 37; 17:4, 11, 22-23). Pp. 31-34.

"The Church Meets Paganism" (Acts 19:18-20, 24-28). Pp. 35-38.

"The Church in Rome" (Acts 23:11; 28:16, 23-24, 30-31; Romans 1:16; Philippians 4:22; II Timothy 4:21). Pp. 39-42.

"Into All the World" (Matthew 5:10-12; Romans 15:24-25, 28; II Corinthians 11:26-27; I Peter 5:13). Pp. 43-46.



Lesson 1, Aim: To help junior highs realize why it was necessary for God to send the Holy Spirit before He could establish His Church in the world, and why we need the Holy Spirit in our lives to carry on the work of His Church today (p. 11, Junior High Teacher).

"God's Time for the Church." The message for the world was that "The Son of God triumphed over the forces of evil" (p. 3). The Lord had risen giving salvation to all who would accept Him. God revealed His plan when Jesus said to His disciples, "Go ye." First, the Lord told them to receive the power of the Holy Spirit. "The Holy Spirit is our Power to make God's news of salvation known to our relatives and friends" (p. 6).

Lesson 2, Aim: To impress junior highs with what happens when we witness for Christ joyfully, positively, and courageously (p. 16).

"A Glorious Beginning," described the day of Pentecost and the birth of the church. Peter and John were ordered not to preach about Jesus, but God led them on to preach. "The Holy Spirit in the lives of the believers helped them to work together in a holy fellowship" (p. 9). "What could your class do to help your church grow? What could you do that you are not doing?" (p. 11).

Lesson 3, Aim: To make plain how the Holy Spirit caused the persecutions of the Early Church to be a help, not a hindrance, to the spread of the gospel (p. 21).

The "Opposition Breaks Loose," lesson told the story of Stephen, how he had the Holy Spirit, the Lord used him, and he was the first martyr. "The final test of one's faith

in Christ was whether or not he believed in the Resurrection" (p. 13). This was Stephen's message. Saul of Tarsus had a remarkable experience on his way to Damascus. "It was God's Spirit who worked upon the intelligent, capable young persecutor whose zeal and courage were needed for the church" (p. 15). Imagine what his friends said.

Lesson 4, Aim: To make plain that the Early Church was reaching into regions beyond Jerusalem in accordance with Jesus' commission to the disciples to "be witnesses unto me . . . unto the uttermost part of the earth" (p. 26).

"The Church Reaches Out," lesson gave the persecution of the Christians, as the reason for church expansion. Spirit-filled Christians left Jerusalem because they were in danger. Everywhere they went though, they witnessed of Christ. Philip's experience with the Samaritans, and Peter's experience with the Gentiles were taken up in the lesson. The Samaritans were outcasts and the Gentiles were heathen, yet the Spirit of God led these two disciples to them with the gospel message. "Do you frequently ask the Holy Spirit to direct you to someone who needs your testimony?" (p. 19).

Lesson 5, Aim: To review the account of the first church to be established in gentile territory, and to make clear how eagerly gentiles listened to and accepted the gospel when it was preached to them (p. 31).

"The Church In Antioch," was a lesson on the beginning of missionary work. "And the disciples were called Christians first in Antioch" (p. 24). These people were trying to be



like Christ, and "Christian" identified them with Him. The spirit of the Christians of the Early Church was one of sharing. It gave them unity in living and working together.

"It was love put into action" (p. 25).

Lesson 6, Aim: To make plain one of the reasons for the rapid growth of the Early Church; it is obedience to the promptings of the Holy Spirit, as when Barnabas and Saul were chosen missionaries to the gentiles and obeyed with no hesitation (p. 36).

"The Church Goes Abroad." Saul, Barnabas, and John Mark went out from Antioch as the first missionaries. John Mark turned back, but the others went on. One day Paul and Barnabas were worshipping, the next day Paul was stoned.

"If we were more enthusiastic about the work of our church would it, perhaps, grow at a greater rate of speed?" (p. 29).

The Early Church missionaries established many churches.

Lesson 7, Aim: To show that the Holy Spirit guided the missionaries to the places where the gospel was to be preached as well as called people to places of leadership in the Church (p. 40).

"The Church Turns Westward." This lesson explained how God led Paul into Europe with the gospel message. As a result the story continued westward to America. Those who refused to accept what Paul preached accused him of turning the world upside down.

Lesson 8, Aim: To make plain that wherever the gospel is accepted it brings about revolutionary changes in individuals, and consequently in group life (p. 45).

"The Church Meets Paganism." Paganism and Christianity "are" opposed to each other. Paul and the many missionaries who have followed him have found that many pagans listen to the "good news." Some have accepted the message of salvation from sin.

Lesson 9, Aim: To show that the Holy Spirit was still helping the Church to make progress, even though Paul was arrested and held in Roman prisons for practically the remainder of his life (p. 50).

"The Church in Rome," lesson dealt with Paul's testimony from Rome. He had finally been imprisoned by reason of Jewish complaints. While in prison he had more time for writing letters. This was "the greatest work of Paul, since thirteen of his letters are included in the twenty-seven books of the New Testament" (p. 40). The Book of Acts "is" a story bigger than the story of Paul because it "is" a story of the Holy Spirit witnessing through people who have kept the faith.

Lesson 10, Aim: To show how the Church, through the power of the Holy Spirit, overcame every obstacle it met and lives today, teaching the good news of salvation from sin throughout the world (p. 55).

"Into All the World," was the lesson which summarized the previous lessons on the Church. "The persecutions of Rome couldn't stop what God had ordered" (p. 45). "We who are Christians are His Church, and He is depending on us to carry on the work begun by the Church on the Day of Pentecost" (p. 46).



The author of unit II, "This I Believe," gave the following suggestions to students desiring to test what they should believe.

Start with the truth about God; get the truth about the Bible straight; fix in your thinking the truth about Jesus, the Savior; and believe what the Bible says about the Holy Spirit (p. 47).

"I Believe in God" (Genesis 1:1; Psalms 90:2; 104:24; Matthew 6:30-33; Romans 8:15-16; Hebrews 11:3; I Peter 1:16). Pp. 48-52.

"I Believe the Bible" (Genesis 2:7; Isaiah 40:8; Matthew 6:31, 33; 7:24-27; Mark 1:14-15; 8:34, 36; 13:31; II Timothy 3:16; II Peter 1:21). Pp. 53-56.

"I Believe in Jesus the Savior" (Isaiah 9:6-7; Jeremiah 23:5-6; Micah 5:2; Matthew 1:21; Luke 2:8-11, 29-30; John 10:30; 14:6-7; Acts 4:12). Pp. 57-60.

"I Believe in the Holy Spirit" (Psalms 23:4; John 14:16-18, 26; 16:8, 13; Romans 5:5; I Corinthians 2:12-13; II Timothy 1:7). Pp. 61-64.

Lesson 1, Aim: To lead pupils to discover and accept fundamental truths about God to the end that their faith in Him may be strengthened (p. 61).

"I Believe in God." About the same time that the books of the Bible were decided on, the Church also adopted a creed--The Apostles' Creed. What a person's life "will be" depends on what he believes. God "is" from everlasting to everlasting, He is Creator, and He is holy. "It means everything to put our trust in the holy God and to give Him first place in our lives here and now" (p. 50). God wanted to be our Father, so He created us in His likeness.

Lesson 2, Aim: To lead junior highs to accept the truths upon which we rest our faith in the Bible (p. 65).

"I Believe the Bible." "Can you tell me why you believe the Bible?" (p. 53). The Bible is the only place where man finds out that he has a living soul. It is God's Guidebook to peace and happiness. "If you are going to put the things of God first in your life," it will require an open mind and heart to His Book. The Bible cannot be destroyed.

Lesson 3, Aim: To lead pupils to see more clearly what it means to them personally that Jesus came to be our Savior (p. 69).

"I Believe in Jesus, the Savior." This lesson was for Christmas. Jesus Christ is the real reason for Christmas. He came to do for men what no one else could do. The Lord was God's way of revealing Himself to man. "Jesus was God's love for us in human form, who went the limit, to the cross, to show us how intensely God loves us and wants us for His children" (p. 60).

Lesson 4, Aim: To help pupils understand that the Holy Spirit is now at work in the world convicting of sin, purifying the hearts of believers, and guiding all who will follow His leading (p. 73).

"I Believe in the Holy Spirit." What anyone could get from the Christian religion would be worth far more than he could give up. The Holy Spirit was promised to every Christian. "When the Holy Spirit has full control of our lives, He cleanses us of those things that are unlike God;



He guides us; He gives us power to do what we could not otherwise do" (p. 63). If a person wanted the Holy Spirit he would have to provide "the feet, hands, and voice to carry out what He said" he should do (p. 64).

Summary. The use of Scripture in the lessons reviewed was free from any additional text than what was necessary. Each segment of Scripture was used with specific purpose contributing to the progress of the lessons. Background and setting for the Scripture verses were paraphrased or worded in the conversational expressions of the English language. Although additional support of the text was without Bible reference it was factual. Details were included evenly and attractively.

In the first quarter the lessons had a "you were there" emphasis for the students. The phrase "we can almost see" appeared repeatedly. The fact that the Samaritan woman was pictured as a teen-ager who grew up without the "living water" was interesting. In Zacchaeus' case, a "little" somebody became somebody bigger when he met Christ.

The second quarter lessons had word pictures of places and feelings that were expressed with familiar language. Illustrations of young people with familiar characteristics were used. This included attitudes also. In the unit on the history of the Hebrew people great strides

were taken, with many of the circumstances being mentioned only as "signs" along the roadway. It was hard to find application, even though the unit was so long.

In the third quarter lessons, there were places where the teachings pointed back to the Hebrew people unit for illustration material. Opportunity was given to the pupil to suggest outcomes for familiar circumstances. The idea of the four boys and the professor of Bible literature was a fresh approach on how God gave mankind the Bible. Generally the vocabulary was well graded to the junior high level.

The fourth quarter of lessons were on the Church and Christian beliefs. Memorization of Scripture verses was analogous with vitamins. One was needed for Spiritual strength, the other for physical strength. The lessons asked spiritual questions for the pupil that otherwise might not have been asked. Throughout, there seemed to be good appeal.

#### The Otterbein Press

Introduction to the literature. From the Otterbein Press of Dayton, Ohio, the student received the Intermediate Bible Lessons<sup>4</sup> quarterlies and the denominational quarterly

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<sup>4</sup>Curtis A. Chambers, Intermediate Bible Lessons (Dayton, Ohio: The Otterbein Press, 1961), (four quarters).



Youth Leader teacher's guide.<sup>5</sup> The Intermediate Bible Lessons were cycle graded. There were no suggested helps on understanding Intermediates. The lessons were adapted from the materials prepared by the Division of Christian Education of the National Council of Churches.<sup>6</sup>

Lesson review. The lessons reviewed were from the 1961 quarterlies. The International Cycle Graded Series began in January, 1961, with Unit III: "Our Church--A World-Wide Fellowship" (4). The number in brackets told number of lessons in the unit. Unit IV: "Jesus Who Lived Among Men" (10), furnished the remaining lessons for the first quarter, and the Easter lesson for the first class session in the second quarter. Unit V: "Prayer" (3), Unit VI: "The Home In Which I Live" (3), and Unit VII: "Let's Make It a Real Fellowship" (6) completed the lesson schedule through June. The third quarter began with Unit VIII: "Lessons In Living" (8). "Working With God" (5), was the title of Unit IX. The October, November, and December quarterly contained (14) lessons from Unit I: "The Story In The Bible."

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<sup>5</sup>Curtis A. Chambers, Youth Leader, (Dayton, Ohio: The Otterbein Press, 1961), (four quarters).

<sup>6</sup>A Guide for Curriculum in Christian Education, Prepared by the Special Committee on the Curriculum Guide Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. (Chicago: Office of Publication and Distribution, 1955), p. 144.

Unit III: "Our Church--A World-Wide Fellowship" was made up of a series of missionary lessons.

"Beginning in Jerusalem" (Acts 1:8; 2:44-47; 6:7; 8:4-5, 26-31). Pp. 1-5.

"Into All the World" (John 3:16; Matthew 28:16-20; I John 1:1-4). Pp. 6-10.

"United in Service" (Romans 12:3-13). Pp. 11-15.

"Doing Our Part" (Ephesians 3:14-21). Pp. 16-20.

Lesson 1, Aim: Our purpose shall be to point out the beginning of the church as it began in Jerusalem, from the day that Christ ascended into heaven until Pentecost, the first "broadcast" of the message of redemption. (p. 105, Youth Leader).

The "Beginning in Jerusalem" lesson began with the discouragement of the disciples. They were "down" (p. 2). The lesson centered around Acts 1:8. "It all began in Jerusalem, this change that Christians were to make' in all Judea and Samaria and to the end of the earth.'" (p. 2). "Just ordinary souls like you and I" were to receive power that united them with God. "The Spirit came, and He led them into consecrated service" (p. 5).

Lesson 2, Aim: To show the student how the church moved from Jerusalem to the world-wide institution which we have today (p. 107).

"Into All the World." Baptism was identified as the important thing in uniting the church around the world. As new Christians were found they became strong in relation to the oppositions they faced. If one learned to know God's will he had taken the first step. "All things must be



observed in relationship to God's will. This is very difficult for any of us Christians to do" (p. 9). "Jesus can help us with our work" (p. 10).

Lesson 3, Aim: To present to the student an insight into the co-operative program of the ecumenical church (p. 108).

"United in Service." As Christians we "are" brothers united in service. Therefore Christians in one part of the world should not think of themselves as "too good." "It is very easy to see the wrong in racial prejudices in the South and in South Africa. The question each must ask himself is, "What would I do if I were there?" (p. 12). How do "we" get along with brothers, sisters and classmates? "Practice hospitality" (p. 15).

Lesson 4, Aim: It is the individual in the pew or in the classroom that must be trained to carry on the work of the world-wide church (p. 109).

"Doing Our Part." With "one accord" the disciples prayed. "Prayer is the most important work of the home church. It unites us in our work and our goals" (p. 17). The success of life would be to be filled with the power to know and comprehend. The organizations of the church were named which help "the work of the kingdom . . . go forward" (p. 19). Every Christian "is" a missionary. Will you "be doing" your part?

Unit IV: "Jesus Who Lived Among Men" began with a lesson for the last Sunday in January.

"The Beginning of the Good News" (Mark 1:4-5, 14-15, 21-28). Pp. 21-25.

"Choosing Sides" (Mark 2:6-7, 18, 24; 3:13-19). Pp. 26-30.

"Who Is This?" (Mark 4:1-2, 35-41). Pp. 31-35.

"On the Road with Jesus" (Mark 6:1-3, 53-56; 7:24-26). Pp. 36-40.

"The Great Decision" (Mark 8:27-34). Pp. 41-45.

"On the Way to Jerusalem" (Mark 11:1-11). Pp. 46-50.

"The Last Week with Jesus" (Mark 12:28-37). Pp. 51-55.

"The Last Night with the Disciples" (Mark 14:17-26). Pp. 56-60.

"Jesus Goes to the Cross" (Mark 15:12-20). Pp. 61-64.

Lesson 1, Aim: To lead intermediates into a deepened experience of personal loyalty to Christ as Savior and Lord through the study of His earthly life (p. 111).

"The Beginning of the Good News," lesson was opened with a personal letter introducing and recommending John Mark to the pupil. Mark wrote the gospel of Mark and "whether you have ever done so before, during the next few weeks plan to set aside some time each week to learn what the man, Mark, has to tell us" (p. 23).

Lesson 2, Aim: Jesus offers a challenging way of life to everyone. It is important to set patterns of choice that will last through all of life (p. 112).

"Choosing Sides." After a young person has passed the seventh grade "this business of deciding" what makes a good citizen falls on his shoulders. "You must now learn to



know the difference between your best and less than your best" (p. 27). How did "you" do as a citizen on "your" grade card at school? The disciples made choices between their jobs and following Christ. A person must have a goal before he can make choices. We have "a guide book . . . our God . . . and . . . the power of prayer" (p. 30).

Lesson 3, Aim: Mark used every thing in the life of Christ that he thought would encourage his readers to adopt that way of life as their own (p. 114).

"Who Is This?" The history of Rome and its fall was used to introduce Jesus Christ into the lesson. His kingdom would be the greatest. "We have been too content to think of Jesus in terms of the tiny village, the little country, the small group of Jews" (p. 33). Christians should connect Christ with a mighty empire. To be a part of His kingdom a person must lose his life to save it. "Christ offers us salvation. He offers us freedom from the mistakes of the past and a consuming purpose for the present and the future" (p. 35).

Lesson 4, Aim: Regardless of the condition of the road, the obstacles in our path, the burden we must carry, we know that a compassionate Christ has shown us the way (p. 115).

"On the Road with Jesus." Christ went to people, and often they underestimated Him. Some people objected to Him, others feared Him, and some needed Him for healing. Many people were frightened by the presence of the Lord. There

were people who helped Jesus. "Are we doing all that we can to encourage, to help, to witness to the great power of Christ?" (p. 40).

Lesson 5, Aim: Too frequently we have suggested to junior highs that they have only to repent of their sins and believe in Jesus, when actually Christ is asking them to make Him king of their lives (p. 117).

"The Great Decision." "It takes lots of practice to live a beautiful Christian life." (p. 41). When a person becomes a Christian he may have to choose new friends. "I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord . . ." Can we like Peter declare this to be our creed?" (p. 43). "When we say, Yes, it's Christ for me; we join the forces that are leading, not pulling back (p. 44). Try to live as Christ taught.

Lesson 6, Aim: The kingdom of God needs individuals with creative imaginations, individuals who will study the way of life Jesus has shown (p. 118).

"On the Way to Jerusalem." The disciples argued. Arguing "is kid stuff." If junior highs want to grow up they must "learn to look for evidences of superiority in devotion, persistence, reliability, steadiness, sincerity, fairness" (p. 48). They will have to abide by rules. "We must depend upon God as completely as a loved child depends upon the father who provides and cares for him" (p. 49).



Lesson 7, Aim: The season for a Christian to bear fruit is at the time the fruit is needed (p. 120).

"The Last Week with Jesus." The names of well known people stand for success. The questions teenagers must answer are, What is success? How is it measured? Jesus has set a pattern for every Christian. He represented love, and love is giving rather than getting. "Jesus was more than a reformer. He was God's revelation of himself to mankind (p. 54).

Lesson 8, Aim: The meaning of the Last Supper has great meaning for Christians today (p. 121).

"The Last Night with the Disciples." If young people will admit their failures, Christ will forgive and love them. Christ was innocent of the charges made against Him at His trial. Who was on trial? It was really everybody but Jesus. "Can God depend upon us when others are seeking to destroy the kingdom?" (p. 58). Are "we" too guilty of denying Christ?

Lesson 9, Aim: Salvation is a gift. It can only be accepted with true gratitude. God made that gift to us through His Son, Jesus (p. 124).

"Jesus Goes to the Cross." The prophet, Isaiah said of Christ's sufferings, "Yet He openeth not His mouth," and "Stricken for the transgressions of my people." "The important story is what it has done to each of us. How do we react to the crucifixion of Christ?" (p. 64). "Because He loved us He gave Himself for us. Can we do less than give

ourselves for Him?" (p. 64). Sacrifice goes hand in hand with salvation.

There were three units and one Easter lesson in the April, May, and June quarterly. The Easter lesson was an extension of Unit IV: "Jesus Who Lived Among Men."

The Easter lesson, Aim: He is risen! It is proof of life eternal. (p. 109, Youth Leader).

"Go, Tell His Disciples." The third day Jesus rose from the dead. That was the beginning of Christianity. That was the message of the early church. "We too, must feel compelled to share . . . the good news of a God who loves all men, who wants all men to be free from evil bondage" even in nineteen-sixty-one (p. 5).

The first unit of the quarter was on prayer.

"Why Pray" (Daniel 6:10; Psalms 145:18). Pp. 6-10.

"How Pray" (Luke 6:12, 13; 22:31,32). Pp. 11-15.

"More Than Words" (I Thessalonians 5:17, 18; Matthew 6:7-13). Pp. 16-20.

Lesson 1, Aim: To discover what ideas intermediates have concerning the nature of prayer; to consider why it is important that intermediates pray (p. 111, Youth Leader).

"Why Pray?" Prayer is vital to the life of every Christian. The pupil was asked to answer the questions of "checklist" on prayer (p. 7). Two different kinds of prayer were introduced. "We pray, because like Jesus, we need to pray. We pray because we believe God hears and answers



prayer" (p. 10). We should be willing to accept God's answers.

Lesson 2, Aim: To examine some of Jesus' prayer habits: to guide junior highs in developing regular and meaningful prayer habits (p. 112).

"How Pray?" Different things like prayer posture, mood, and when to pray were discussed. "What you do is up to you to decide. The important thing is that you have some plan--a regular time to pray and a regular place to pray (p. 14). One should always pray before meals.

Lesson 3, Aim: To help junior highs realize that prayer is more than routine, more than words--it is living our prayers (p. 114).

"More than Words." Prayer may become mechanical. "In true praying you are searching for God rather than His gifts. God is more ready to hear your prayers than you are to pray (p. 17). Christians ought to be in the spirit of prayer at all times. The lesson was concluded with a brief exposition on the petitions of the Lord's Prayer.

To help intermediates realize and accept their responsibilities as Christians in the home the unit, "The Home in Which I Live" was included.

"Under One Roof" (Luke 2:41-50). Pp. 21-25.

"What Makes a Home?" (John 15:12-17). Pp. 26-30.

"You Are on the Team" (Colossians 3:18-21; Ephesians 6:1-4). Pp. 31-35.

Lesson 1, Aim: To bring out the nature of the home in that there are different distinct individuals with individual rights, problems, and interests (p. 116).

"Under One Roof." The whole lesson was built around an older girl and her quarrels with a younger sister and brother. Attitudes and motives have much to do with home relationships. "The family was a part of creation. When we recognize the rights of others and our own responsibilities we help to develop one of the finest parts of God's creation" (p. 25).

Lesson 2, Aim: To help junior high youth consider in the light of the Scripture passages what it is that would make for a meaningful home life for them (p. 117).

"What Makes a Home?" A long personal letter of a teen-ager was used to describe a home situation. It was not a favorable atmosphere. A long list of ingredients of a Christian home was given. Each pupil was to pick the best ingredients.

Lesson 3, Aim: You are on the team (p. 119).

"You are on the Team." Using an illustration of a well mannered junior high the lesson dealt with being "an honor to your home" (p. 34). The Scripture used said, "Children, obey your parents in the Lord, for this is right." When the Apostle said "in the Lord," he was "writing of that special relationship which he considered all Christians to have to Jesus, their Savior" (p. 34).



Unit VII, "Let's Make It a Real Fellowship" was used to help intermediates to know how to act in a group.

"Talking It Over" (Nehemiah 2:11-13, 17-20). Pp. 36-40.

"A Common Purpose and Task" (Acts 1:12-14; 2:46, 47). Pp. 41-45.

"How to Make Outsiders Insiders" (Acts 9:26-30; 12:25). Pp. 46-50.

"How to Lead and How to Follow" (I Corinthians 3:5-11). Pp. 51-55.

"You Can Always Count on Him" (Acts 12:12-17; I Corinthians 4:2; II Timothy 4:11). Pp. 56-60.

"It Takes All Kinds" (I Corinthians 12:8-11; 13:4-7). Pp. 61-65.

Lesson 1, Aim: Help them develop Christian convictions about the ways groups should work together (p. 121).

"Talking It Over." The writer asked what were some things that were done in groups. A basketball team illustrated how a team needed to work together. Nehemiah had a team. There were good teams and bad teams. "Groups do not just happen" (p. 39). "Christian fellowship and the democratic way of life are based upon the fact that people can become responsible for their actions in a group" (p. 40).

Lesson 2, Aim: No group functions well unless it has a well-defined purpose which is understood by everyone and meets the needs of the group (p. 122).

"A Common Purpose and Task." It was explained that if any group of people could find a common purpose in which they all shared it had the greatest chances to succeed.

"Christians have a common ground on which to stand. God has come to us in Jesus Christ to show us what he is like and tell us how to be good" (p. 42).

Lesson 3, Aim: To teach young people to include all who seek to love and serve Christ (p. 124).

"How to Make Outsiders Insiders." Two pictures were illustrated; an outsider and an insider. Sometimes people were made outsiders by the way others treated them. "The Christian feels uneasy when there are outsiders in the community. He will work to make it possible for everyone to have a feeling of belonging to the group (p. 49).

Lesson 4, Aim: Help them understand some of the meanings underlying good leadership techniques (p. 125).

"How to Lead and How to Follow." The characteristics of a leader and a follower were given. Each leader had to know how to follow first." The Christian church has moved forward because its people have followed the commands and leading of Jesus" (p. 51).

Lesson 5, Aim: This lesson will help the class understand the value of offering their talents to the group (p. 127).

"You Can Always Count on Him." "If groups anywhere are weak or strong, it is generally because the people in them are weak or strong" (p. 57). "Our responsibility as Christians is to see what is expected of us at this particular moment in the work of our group" (p. 60).



Lesson 6, Aim: In the church's fellowship of work, it takes all kinds of people with their varied talents to help it function (p. 128).

"It Takes All Kinds." When people work together they can harmonize like an orchestra or band. Each person should know what his talents are. Paul taught that all talents were as sounding brass without love. Love "is a feeling that makes us want the good for all people, for others, and for ourselves" (p. 65). With God man has unlimited resources for services of good will.

The unit "Lessons In Living" was first in the third quarters lesson series. It was Unit VIII. Unit IX, "Working With God" completed the quarter's work.

"A Brother Wins Out (Jacob)" (Genesis 25:27-34; 28:20-22; 35:9-11). Pp. 1-5.

"A Boy Dreams of Greatness (Joseph)" (Genesis 37:3-11). Pp. 6-10.

"Living Takes Patience (Moses)" (Exodus 3:9-12; 14:10-14). Pp. 11-15.

"Into New Hands (Joshua)" (Joshua 1:1-9, 16, 17). Pp. 16-20.

"A Man Acts with Courage (Gideon)" (Judges 6:12-18; 8:22, 23). Pp. 21-25.

"Taking Second Place (Samuel)" (I Samuel 3:1, 10; 7:15-17; 10:1; 16:11-13). Pp. 26-30.

"Popularity Has Its Problems (David)" (I Samuel 16:17, 18, 22; II Samuel 5:1-4; Psalms 51:1). Pp. 31-35.

"How to Use Power (Solomon)" (I Kings 3:5, 9, 12-14; 9:15; 11:4, 9, 11-13). Pp. 36-40.

Lesson 1, Aim: From the background of the life of Jacob, discover the importance of being honest and truthful in every day experiences (p. 109, Youth Leader).

"A Brother Wins Out (Jacob)". Rules were made for life. The writer explained the custom of the oldest son receiving the father's blessing. Jacob's name meant "schemer." He was given a new name, Israel, and it meant "the prince of God." "This is a big victory for each of us when we become man enough with God's help, to live by the rule: 'Be honest, be truthful.'" (p. 5).

Lesson 2, Aim: Help youth to follow high ideals (p. 111).

"A Boy Dreams of Greatness (Joseph)." A family tree suggested Joseph's relation to the series. His story was told in brief form. His greatness was not something that "just" happened. Only the strong say no to temptation. He gained favor by doing the little things well. "Any weakling can follow the crowd. But it takes real strength to stay close to God and do what is right" (p. 10).

Lesson 3, Aim: To help them develop a faith and understanding that will hold them steady when things go wrong for them (p. 112).

"Living Takes Patience (Moses)." It was pointed out that it takes a lot of practice to do anything well. There was a long chart of characteristics given which might describe Moses. "'Don't give up' is a good lesson in life to practice" (p. 15).



Lesson 4, Aim: Help junior highs develop that strength of character needed to accept new responsibilities in the home, church, and school (p. 114).

"Into New Hands (Joshua)." A presidential election always presented the possibility of new leadership. When God showed Moses that the younger man Joshua was to be the leader He said that Joshua was "a man in whom is the spirit." "God wants to put His Spirit in all of us. God wants to live in us" (p. 18). Joshua was a success because he sought God for help.

Lesson 5, Aim: To help your students get inspiration from the courage of Gideon so that they will grow in ability to stand up for the right even if the right is not popular (p. 115).

"A Man Acts with Courage (Gideon)." The writer told how Israel had forgotten God after Joshua died. The story of Gideon was used to show that God still would take the people back if they would get rid of their false gods. "Courage can be contagious. If you stand up for the right, you may help others to do the same" (p. 25).

Lesson 6, Aim: Help youth to feel that in their groups followers are just as important as leaders. And to follow God is most important of all. (p. 117).

"Taking Second Place (Samuel)." The lesson included short sections on Samuel, Saul, and David. "One could say that God is a little like a football coach. Sometimes he moves his players around" (p. 29).

Lesson 7, Aim: To help youth develop strength of character to put goodness above popularity and to develop

self-discipline and faith in God in order to keep steady when the shift comes from popularity to rejection (p. 118).

"Popularity Has Its Problems (David)." David's humble beginning was told. A list was given of the things that helped him to become popular. There were good things and bad. Remembrance was made to the crowd who on one day shouted "Hosanna," and five days later cried, "Crucify Him." Youth have to decide whose friendship means the most to them. "David found life was best when he was most popular with God" (p. 35).

Lesson 8, Aim: To inspire youth to put goodness before power (p. 120).

"How to Use Power (Solomon)." Probably if Solomon had graduated from a modern school he would have been chosen the "most likely to succeed." He began his reign with God. "He felt that he would not be able to succeed unless God would help him. He felt he was just a servant to do God's will" (p. 37). A short matching test of main characteristics and past lesson leaders concluded the unit.

Unit IX, "Working with God," had five lessons, enough to finish out the quarter.

"How Do People Work with God?" (Matthew 25:34-40; I Thessalonians 4:9-12). Pp. 41-45.

"When Do People Succeed?" (Acts 10:38; Romans 12:21; I Timothy 6:6-12). Pp. 46-50.

"What Can I Do Best?" (Matthew 25:20-29). Pp. 51-55.



"What About Church Vocations?" (Romans 10:14-17; Ephesians 4:11-16). Pp. 56-60.

"How Can I Prepare?" (II Timothy 1:5-7; 2:15, 20-22; 4:5). Pp. 61-65.

Lesson 1, Aim: Help junior highs realize God prefers to work with people who go about their tasks with Christian attitudes and convictions (p. 122).

"How Do People Work with God?" Was God an employer?

"You can't have God and not work. Nor can you work very long and be happy, unless you have God" (p. 43). Christians could not expect God to do for them what they could do for themselves. "God expects obedience, teachability, and trust . . . Can one be lazy, undependable and a true Christian?" (p. 45).

Lesson 2, Aim: To develop a set of Christian standards by which they can measure success (p. 123).

"When Do People Succeed?" Does success mean money, fame and travel to people? "It has been said that Jesus never traveled more than fifty miles from his home, after his parents came to Nazareth. Yet the world is richer for His life. Would you call Him a failure?" (p. 47). Are young people convinced that good is stronger than evil?

Lesson 3, Aim: To lead the junior high into a study of the areas of work in which he may find his vocation (p. 125).

"What Can I Do Best?" God has an investment in each person's life. He has given people their lives to spend and invest. Some day He will have all of mankind give an account.

"Learn all you can about all sorts of vocations" (p. 53).

It is important that a Christian choose a vocation that he can honor God in.

Lesson 4, Aim: To present the mountainous task of the Christian forces in the world today, and the need for full-time workers in the specifically church vocations (p. 126).

"What About Church Vocations?" Church vocations were defined as "full-time Christian service." In religion there are great needs for ministers, missionaries, educators, journalism writers, and religious film technicians. If people are looking for money and popularity in Christian vocations, they are looking in the wrong place. The qualifications call for a well-balanced person who can get along with others under trying circumstances. "In the long run there is more real happiness among people in this work than anywhere else" (p. 60).

Lesson 5, Aim: To help junior highs realize that they should make the most of their present opportunities to do well in school, home, church, and community in order to prepare for future Christian vocations (p. 128).

"How Can I Prepare?" When a person does not have talent, he must have training. When he does have talent, he still needs training to develop his talent. God's gift to Paul was spiritual, "but very practical--power, love and self-control" (p. 62). School for the junior high is the way he feeds, clothes, and prepares his mind and skills for future service. Preparation never ends.



The fourteen lessons for the fourth quarter were all from Unit I: "The Story In The Bible."

"God Calls a Family" (Genesis 12:1-3; 26:23-25; 46:1; Hebrews 11:8-10). Pp. 1-5.

"God Sets His People Free" (Exodus 19:1-9). Pp. 6-10.

"A New Nation Is Born" (Judges 2:11-13, 16; I Samuel 7:3, 4; 8:10-11, 14, 18-19). Pp. 11-15.

"A Nation Forgets God" (I Kings 1:28-36). Pp. 16-20.

"God Speaks Through Men" (Amos 2:6-7; Hosea 4:1-2; Isaiah 11:1-4; Micah 6:6-8). Pp. 21-26.

"Israel and Judah Go into Exile" (II Kings 17:6-8; 25:8-12; Jeremiah 32:37-38). Pp. 27-31.

"God Restores His People" (Ezra 1:1-3; 3:10-11; Nehemiah 2:17-18; 8:1-3). Pp. 32-37.

"Hope in Hardship" (Isaiah 9:2-7; Malachi 3:4). Pp. 38-42.

"Between the Old and the New" (Hebrews 11:32-38; Galatians 4:4-5). Pp. 43-47.

"God Speaks Again" (Luke 4:14-21). Pp. 48-52.

"God Works Through the Church" (Acts 2:43-47; 8:1-4). Pp. 53-57.

"He's Their God, Too" (Acts 10:30-35; 13:2-3; 16:9-10). Pp. 58-62.

"Extra! Extra! Good News" (Luke 1:46-55). Pp. 63-67.

"History Is His Story" (Acts 13:16-23, 32-33). Pp. 68-73.

Lesson 1, Aim: To show how God has worked through people and events (p. 109, Youth Leader).

"God Calls a Family." The story of Abraham was told showing the kind of man God chose. A short section and a

completion quiz covered the stories of Isaac and Jacob.

Lesson 2, Aim: To help youth to have a larger appreciation of the great leadership given by Moses (p. 111).

"God Sets His People Free." Junior highs have heard many of the Old Testament stories. They were given a two-page completion chart to tell the story of Moses' life. The writer included a review of how Israel got into Egypt. "Obedience to the Ten Commandments helped these people who had recently been slaves to become a strong free nation" (p. 10).

Lesson 3, Aim: To guide the youth in their review of this long period of time so that they get the message of the Bible that the Israelites' faith in one God was extremely important to them during all of these struggles (p. 112).

"A New Nation Is Born." The lesson told the story of how Israel took Canaan. Soon the people began to find new gods, but Joshua called them back to God. Included in the lesson were short sections on Deborah and Gideon. The last part told the stories of Samuel, Saul, and David. "David was a stronger and better king than Saul. However, as he became more powerful he too, became selfish as Samuel had warned the people" (p. 15).

Lesson 4, Aim: The nation was divided not because it had too much wealth, but because it and its leaders forgot God (p. 114).

"A Nation Forgets God." Solomon was at his best when he prayed that God would give him wisdom. But Solomon led his people away from God and the nation was divided between



Rehoboam and Jeroboam. This was the beginning of their defeat. Later kings of Judah and Israel were guilty of leading the people in sin.

Lesson 5, Aim: To help the youth see how God was revealing Himself to men through the events recorded in the Bible (p. 115).

"God Speaks Through Men." The prophets were men who still listened for the voice of God. They were the men who spoke for God to the people. There were the prophets Elijah, Amos, Hosea, Isaiah, and Micah mentioned in the lesson.

"Like Amos and Hosea, Isaiah also condemned the unjust treatment of the poor" (p. 26). Micah "spoke for justice for the poor farmers" (p. 26).

Lesson 6, Aim: To see man and God as revealed in this part of the Bible (p. 117).

"Israel and Judah Go into Exile." The lesson was told as if a young person's "dad" were explaining this part of the Bible to him. There were a few good kings, like Josiah. He was one king who called "the people back to God" (p. 28). Both nations were wicked, and a wicked nation was a weak nation. The prophet Jeremiah said to the exiles for God, "You will seek me and find me; when you seek me with all your heart" (p. 31).

Lesson 7, Aim: To guide the youth in this study in such a fashion that through the recounting of the facts they get the feeling that God truly was at work in restoring his people to Jerusalem (p. 118).

"God Restores His People." Cyrus, the ruler of Persia was responsible for allowing the captives in Babylon to return to their home land. The prophet Haggai kept telling Israel that their crops would fail because they hadn't rebuilt God's temple. Finally Nehemiah went and rebuilt the walls of Jerusalem and Ezra went to the city to rebuild the worship of the people. "When they heard the law and knew how they had broken God's law they cried" (p. 37).

Lesson 8, Aim: "Always there is a hope" (p. 119).

"Hope in Hardship." The suggestion was for the class to have a choral reading of Isaiah's Scripture. The Jews felt that if everyone lived by the law, they would be following God's will. They always had trouble doing that. "Isaiah had spoken of a special person whom God would send to bring peace and righteousness to his people" (p. 42).

Lesson 9, Aim: To discover how God was still at work among these people even during this period of trial about which so little is generally mentioned in our study in the church (p. 121).

"Between the Old and the New." The first half of the lesson was taken from I Maccabees of the Apocrypha. The lesson dealt with the inter-testamental period. An explanation of how the Sadducees and Pharisees came into Jewish history was given. The lesson ended with the hardships of Roman rule described.



Lesson 10, Aim: To help the youth fit into the unfolding picture of God's revelation, this special revelation of His nature and purpose in Jesus Christ (p. 122).

"God Speaks Again." The general story of Jesus' life and ministry were suggested by different members in a group discussion. "The stories of Jesus' birth also tell us that God was with Him from the very beginning" (p. 49). Jesus met all kinds of people. There were some who were His critics, particularly the Jews who rejected Him. "They knew for sure that God had spoken to them when He raised Jesus from the dead" (p. 52).

Lesson 11, Aim: To show how God worked through the people of the church in its very beginning (p. 124).

"God Works Through the Church." The writer emphasized Peter's sermon on Pentecost. God had sent the Holy Spirit to His disciples. Peter told the people "they must repent of their sins and be baptized in the name of Jesus Christ. When they were forgiven of their sins they would also receive the Holy Spirit" (p. 54). The influence of God's Spirit was on Stephen. Saul had not yet met Jesus. The Jews "didn't get him out of the way. God raised him from the dead!" (p. 57). After He ascended His Spirit came.

Lesson 12, Aim: The Jewish apostles have gone to share this good news with the Gentiles. In doing this the church finds its world mission (p. 125).

"He's Their God, Too." The "good old days" for the Christian church were days of action. Peter's vision of the

sheet and animals gave him reason to go to the Gentiles. "He concluded by telling them that anyone who believed in this Christ could have his sins forgiven" (p. 60). Persecution that came scattered the Christians and caused the church to grow. The end of the lesson was about Paul's missionary journeys and his experience at Rome.

Lesson 13, Aim: To present to the junior highs the message of the early church concerning what it meant for Jesus to come into the world (p. 127).

"Extra! Extra! Good News." "For Paul to be "in Christ" was to give his time and energy and best thinking to doing what he believed Christ would have him do" (p. 63). It was necessary that such a man as Paul write epistles to the many churches and people he knew. They were facing problems. His message concerned a Cross and a Crown at Christmas. "News which tells of something God has done can best be proclaimed in song" (p. 67). "In giving Jesus to the world, God has made a very important place for humble and poor people like Mary" (p. 26).

Lesson 14, Aim: To see the way in which God has been at work in history. We want to see the church as the living body of Christ still at work in the world (p. 128).

"History Is His Story." An acrostic puzzle was used to review history. Then the writer went back over Israel and church history to pick up the "tracks" people have left behind, e.g. Abraham and Moses. Jesus and His disciples left tracks. Kings and prophets have left their tracks.



Summary. The first writer of the January, February, and March lessons was a missionary, and used personal experiences as illustrations. The major selection of Scriptures was good. Instruction was given in the imperative mode. There were mission locations used that were unfamiliar with no other identification. There were familiar phrases such as ride a bike, grade cards, roller skate, multiplication tables used. Much of the teaching was in the past tense, and to the third person; they and them. When questioning what success meant one writer used the names of Dag Hammarskjold, Khrushchev, Debbie Reynolds, Dick Clark, Princess Margaret, and Jonas Salk. The aims were not always stated.

The second quarter's lessons contained a series on prayer. Good sample prayers were used to illustrate what were the best kind of prayers. The choice was left to the pupils. Familiar family experiences were used to begin some lessons on Christian living in the home. A "what's your opinion?" approach involved the pupil in the lesson study. Familiar situations were made analogous with spiritual situations. Two personal letters, one to junior highs, and the other by a junior high were used to introduce two lessons. From a long list of qualities each pupil was to make a "recipe" for a happy Christian home.

The third quarter's materials were similar in illustration to the previous lessons. Events and persons

were spoken of without mention of factual details. Ignoble, and other vocabulary were used in places of meaning and emphasis. Biblical language was referred to as a "little hard to understand" because the language used was ancient.

The fourth quarter was made up of one unit of fourteen lessons. The first few lessons were introduced as young people talking to their parents about Old Testament stories. An exercise of choral reading was used in one instance.

#### Scripture Press Foundation

Scripture Press is a non-denominational Sunday School publisher. Literature has been prepared for the entire Sunday School program of the local church, from the Cradle Roll to the Home Department.

Introduction to Literature. Young Teens<sup>7</sup> was the introductory pamphlet which gave the characteristics of these young people. It also gave some advice on how to understand them. Twenty-four characteristics were listed for the teacher's help.

Teachers were advised to expect both their patience and their courage to be tried. It was pointed out that at this particular age a great many young people accept the Savior.

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<sup>7</sup>Bernice T. Cory, Young Teens (Wheaton, Illinois: Scripture Press Foundation, n.d.).



During these difficult years, your 12-to-14 year olders are moving by fits and starts toward maturity. Fluctuating emotions and rapid physical development confuse them. Joys, fears, and hopes grip them with soul-shaking intensity.<sup>8</sup>

The young teens need the message of Christ as Savior, Friend, and ever-present Companion. The teacher can be encouraged to believe that the Holy Spirit is working in their lives.

The three-year cycle began in October, 1960, and will be completed in July, 1963. From October, 1960, to July, 1961, the lessons were outlined under the following headings:

October, '60 Outstanding Disciples:

John the Baptist, Andrew,  
Peter, John, Matthew,  
Friends at Bethany,  
Blind man, Nicodemus.

January, '61 Spotlighting Christ's Ministry.

April, '61 God's Early Church Workers.

July, '61 Paul, the Great Missionary Hero.

The second year of the cycle begins with a series of lessons.

October, '61 My Church and I:

Savior, Church, witnessing,  
Warfare, Bible, Prayer,  
Pleasures, Stewardship.

January, '62 Bible Survey:

Bible Proofs.

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<sup>8</sup>Ibid.

April, '62 More Bible Proofs:  
 Early Bible Characters:  
 Job, Noah, Abraham, Lot,  
 Isaac, Esau, Jacob, Joseph,  
 Rebekah, Rachel.

July, '62 Early Leaders of Israel:  
 Samson, Ruth, Hannah, Eli,  
 Moses, Aaron, Joshua,  
 Deborah, Gideon, Jephthah,  
 Samuel, Jonathan.

The third year of the cycle contains lessons on life,  
 living, and leaders.

October, '62 Life With a Purpose--  
 Lives of Saul, David, Solomon.

January, '63 Living for Jesus--  
 Christ's Person and Work.

April, '63 Life that Counts--  
 Leaders of Israel and Judah:  
 Rehoboam, a Disobedient.  
 Prophet, Asa, Jehoshaphat,  
 Micaiah, Elisha, Joash, Jonah,  
 Amos, Hezekiah.

July, '63 Leaders for the Lord:  
 Isaiah, Josiah, Jeremiah,  
 Ezekiel, Daniel, Esther,  
 Zerubbabel, Joshua, Haggai,  
 Ezra, Nehemiah, Malachi.

Lesson review. The Intermediate or Young Teen Pupil<sup>9</sup>  
 was the quarterly title. The lessons evaluated were again  
 taken from 1961 units. Recalling the three-year cycle,  
 January, 1961, falls in the first year of the program. The

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<sup>9</sup>Lloyd Cory, Young Teen or Intermediate Pupil (Wheaton,  
 Illinois: Scripture Press Foundation, 1961). (Four quarters).



unit was entitle "Spotlighting Christ's Ministry."

"Resisting the tempter" (Luke 4:1-13). Pp. 2-5.

"Honoring God's House" (John 2:13-22; Matthew 21:12-17). Pp. 6-8.

"Keeping God's rest day" (John 5:1-18; Matthew 12:1-8; Luke 6:6-11). Pp. 9-12.

"Examining God's perfect standard" (Matthew 5:1-13). Pp. 13-16.

"Learning my relation to Old Testament Law" (Matthew 5:17-48). Pp. 17-20.

"Belonging to God's family" (Mark 3:20-21, 31-35; 10:28-30). Pp. 21-23.

"Witnessing Christ's power" (Mark 4:35-5:43; 6:32-44). Pp. 24-26.

"Beholding Christ's glory" (Mark 8:27-9:8, 14-29). Pp. 27-30.

"Appreciating Christ and His Blessings" (Luke 9:51-62; 17:11-19). Pp. 31-33.

"Letting Christ be Judge" (John 7; 8:1-11). Pp. 34-37.

"Seeing the submissive Savior" (Luke 22; 23:1-25). Pp. 38-41.

"Thanking God for the Cross" (Luke 23:26-46). Pp. 42-44.

"Receiving or rejecting Christ" (Mark 11:1-10; Luke 19:28-44; Matthew 21:12-17). Pp. 45-48.

Lesson 1, Aim: That we shall overcome Satan's temptations by remembering and trusting God's Word (p. 3, Young Teen Teacher).<sup>10</sup>

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<sup>10</sup> Lloyd Cory, Young Teen (Intermediate) Teacher (Wheaton, Illinois: Scripture Press Foundation, 1961). (Four quarters).

"Resisting the tempter." Long before Adam ever sinned there was war between God and the devil. It has never stopped. "If you have trusted Christ as your Savior, you are on the Lord's side. He can show you how to defeat sly and clever Satan (p. 2). Jesus had the authority to call angels to deliver Him from Satan's temptations but "He used a more powerful aid, God's Word" (p. 4).

Lesson 2, Aim: That we shall respect our church, God's house (p. 8).

"Honoring God's House." Jesus entered the temple and found instead of a place of worship, a "den of thieves." What would a young teen think if he walked into Church and found the minister selling raffle tickets in the worship service? " . . . know how thou oughtest to behave thyself in the house of God", I Timothy 3:15.

Lesson 3, Aim: That we shall observe Sunday as a day of rest, worship, and service (p. 13).

"Keeping God's rest day." "People are like six-day clocks. The principle of one day of rest each week is one of the oldest in the Bible" (p. 9). After the Creation days God rested. The Jewish leaders had added their own traditional laws for the Sabbath. They were responsible for making the day a burden to their people. "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath" (Mark 2:27,28).



Lesson 4, Aim: That we shall trust the Lord to help us develop the attitudes of the Beatitudes, God's standard of righteousness (p. 18).

"Examining God's perfect standard." The Constitution of the United States has guaranteed to its citizens the right to "the pursuit of happiness." "For the perfect way to heart-happiness we must look to God. Christ Himself gave the standard . . ." (p. 13). The Beatitudes were called Be-at-titudes because they tell what young teens should be for Christ. "Godliness means to live in a godly way--according to the teachings in God's Word" (p. 16).

Lesson 5, Aim: That we shall trust Christ to work His perfect righteousness in us (p. 24).

"Learning my relation to Old Testament Law." The writer stated that there is a more important guide for building character than following the crowd. It was suggested that the Old Testament Law be compared with what Jesus said in the New Testament. Man would not know he was a sinner if he didn't have God's Law. "God's searching and trying will hurt, as He shows you how sinful your heart is, and then makes you into the kind of Christian you should be" (p. 20).

Lesson 6, Aim: That we shall make sure that we belong to God's family, and honor the Lord by showing a "family resemblance" (p. 30).

"Belonging to God's family." "You may have a specially hard time if you are a Christian and the rest of your family do not love the Lord" (p. 21). In the Bible

young teens can find many "health" rules that help Christians to grow stronger. "When you join God's family, you want others to join His family. This takes prayer and work, but it's worth it" (p. 23).

Lesson 7, Aim: That we shall be more complete in Christ letting His power operate in our lives (p. 35).

"Witnessing Christ's power." Jesus performed many miracles. "His power can work in your life, too" (p. 24). A missionary story was told showing the effects of Christian witnessing in a hard situation. "Christ has all the power, holiness, and righteousness that is in God. So if you are a trusting Christian, that makes you complete in Him" (p. 26). Jesus was God, made visible in a human body.

Lesson 8, Aim: That as Christians we shall behold Christ's glory in prayer and in His Word, increasingly reflecting that glory to others (p. 40).

"Beholding Christ's glory." In order to be like Jesus a Christian will have to talk to God and listen for His direction. "Even the homeliest Christian, fellow or girl, can radiantly reflect the glory of his Lord" (p. 27). When God wanted mankind to know His great love for them, He sent Jesus to be His Word to them.

Lesson 9, Aim: That we shall love the Lord supremely, and thank Him for all He is and does for us (p. 45).

"Appreciating Christ and His Blessings." The writer asked, "Do young people say thank you?" Christ's greatest blessing was Himself. He had never sinned, yet He bore the



terrible load of all mankind's sin. He did it, that you and others could be right with God. "If you have received Christ as your Savior, you are a holy and royal priest" (p. 33).

Lesson 10, Aim: That we shall not judge others (p. 50).

"Letting Christ be Judge." The judging of others by a man's personal standard has been a human failing since history began. "Do you have unsaved brothers or sisters who give you a hard time? Jesus understands! Trust Him! He can help you and change them" (p. 34). An illustration of a boomerang was used. Then the writer asked, "How might criticism be like a boomerang?" (p. 37).

Lesson 11, Aim: That we shall be steadfast and submissive in doing the Lord's will (p. 56).

"Seeing the submissive Savior." Most young people want to be successful. Each will need to have a strong motivation from within. The Holy Spirit was given to be a motivating force in the hearts of young teens. The Lord's Supper and the events from then to Jesus' trial were explained. Given a list of characteristics the pupil was told to "Underline those qualities which Jesus showed that you want Him to develop in your Christian character" (p. 41).

Lesson 12, Aim: That we shall show by righteous living that we are genuinely thankful that Jesus died to take away our sins (p. 62).

"Thanking God for the Cross." What was the feeling of the pupil toward the cross? "Surely you will love Him more than ever as you read how Jesus suffered for you. He died to save you from your sins and to bring you to heaven" (p. 42). Was it right for a person to live in sin if Jesus had already died for sins? "Should you then live in sin?" (p. 44).

Lesson 13, Aim: That we shall let the Lord of glory enter triumphantly into our lives, to rule as King (p. 68).

"Receiving or rejecting Christ." The story of why the Golden Gate of Jerusalem was sealed up was the introduction of the lesson. "As you recall Jesus' mighty miracles, do you think that bricks and mortar and bars could stop Him" (p. 34). "Jesus is eager to enter your heart-door. If you hear Him knock, welcome Him" (page 48).

The April, May, and June quarterly contained thirteen lessons under the general heading, "God's early church workers." The first lesson was for Easter.

"Risen Redeemer" (Matthew 27:57-28:10; John 19:38-20:18). Pp. 1-3.

"Daring Deacon" (Stephen) (Acts 6:1-8:2). Pp. 4-7.

"Eager evangelist" (Philip) (Acts 6:1-6; 8:3-40). Pp. 8-11.

"Converted centurion" (Cornelius) (Acts 10:1-11:18). Pp. 12-15.



"Miracle missionary" (Barnabas) (Acts 4:32-37; 9:26-30; 13:1-4; 14:1-18; 15:36-40). Pp. 16-19.

"Practical pastor" (James) (Acts 14:26-15:29; James). Pp. 20-23.

"Hospitable hostess" (Lydia) (Acts 16:9-40). Pp. 24-26.

"Testifying tent makers (Aquila and Priscilla) (Acts 18:1-8, 12, 13, 18-21, 24-28; 19:29; Romans 16:3-4; I Corinthians 4:12; 6:9-11; II Timothy 4:19). Pp. 27-30.

"Useful youth" (Timothy) (Acts 14:8-20; 16:1-12; I Corinthians 4:17; II Corinthians 1:19; Philippians 2:19-22; I Thessalonians 3:1-6; I Timothy 1:2-3; 4:14; II Timothy 1:1-6; 3:10-11). Pp. 31-34.

"Returned renegade" (Onesimus) (Philemon; Colossians 4:9, 17). Pp. 34-37.

"Dedicated doctor" (Luke) (Luke 1:1-4; Colossians 4:10-14; II Timothy 4:11, Philemon 24). Pp. 38-41.

"Forgiven follower" (Mark) (Acts 12:11-16, 25; 13:2-5, 13; 15:36-41; I Peter 5:13; Colossians 4:10; Philemon 24; II Timothy 4:10, 11). Pp. 42-44.

"God's early church workers (review)" (Matthew 16:24). Pp. 45-47.

Lesson 1, Aim: That we shall believe in the bodily Resurrection of the Lord Jesus and understand the relation of His Resurrection to our everyday living (p. 4, Young Teen Teacher).

"Risen Redeemer." God has said in His Word, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17). The resurrection of Jesus has made salvation and Christ-like living possible. The story was told of Jesus' burial and resurrection. Jesus had won God's favor for man by dying on the cross. "If Jesus is your Savior, He can protect you, keep you from sinning, and daily

build in you character like His" (p. 3).

Lesson 2, Aim: That we shall faithfully stand for Christ each day, whatever the cost (p. 9).

"Daring deacon." According to some reports more Christians have been martyred in China the last fifteen years than in all the rest of the church's history. Stephen was the first man to die for his belief in Christ. The organization of the early church was explained. Stephen's death was compared with Christ's. "Courage to die for Christ does not come all of a sudden. Fearlessness must grow into your character day by day as you witness faithfully for the Lord" (p. 6).

Lesson 3, Aim: That we shall yield to the Holy Spirit, letting Him produce fruit of Christian character in our lives, and make us soul-winners (p. 14).

"Eager evangelist." God gave man the most expensive gift--eternal life. The reason it was expensive was Jesus paid for it with His life. To obey Jesus completely would include telling others the way of salvation. The story of Philip and his ministry in Samaria was told. The lives of two junior high pupils were compared as to which had a better witness for Christ. "Does your life count"? (p. 11).

Lesson 4, Aim: That we shall show our gratefulness for being included in God's plan of salvation, by showing love and concern for all "outsiders." (p. 20).

"Converted centurion." Jesus died for the sins of everyone. He has depended on believers to tell his "truth"



to unsaved people of all colors, classes and ways of life. Peter had to learn this lesson. Cornelius' story of conversion was given. The angel told him that his prayers and alms could not save him from his sins. God then prepared Peter to go tell the centurion about Jesus. "God shows no favoritism. He sees the hearts of everyone" (p. 15).

Lesson 5, Aim: That we shall let the Lord Jesus Christ "stablish" or strengthen us "in every good word and work" as He did Barnabas (p. 26).

"Miracle missionary." The life of Barnabas well illustrated how the Lord will "stablish" those who trust in Him. Barnabas and Saul worked together in Antioch. They were called Jupiter and Mercury once by people who were going to worship them. They pointed them to God. "If your friends gave you a name that exactly fit you, what would it be? 'Stingy'? 'Jealous'? 'Stuck-up'?" (p. 19). Jesus can "stablish" young teens so that a good name will fit them.

Lesson 6, Aim: That we shall be doers of God's Word as well as hearers (p. 32).

"Practical pastor." Paul preached, "Believe that Christ died for your sins and that He rose again, and you shall be saved" (p. 20). James became the leader of the church at Jerusalem. At the council the members agreed with him that a person did not have to become a Jew before he could be a Christian. The pupil was given a list of tests for Christian character. "You have God's directions for you in the Bible" (p. 23).

Lesson 7, Aim: That we shall be encouraged, through Lydia's example, to be kind, considerate, zealous, prayerful, and hospitable (p. 37).

"Hospitable hostess." Philippi was the chief city and capital of Macedonia. It was the first European city where the Gospel was preached. Two different women were compared, Lydia and a demon-possessed slave girl. The pupils were asked to make a list of "those qualities that you will now ask the Lord to develop in you" (p. 26).

Lesson 8, Aim: That we shall want to witness for Christ daily, and be ready to do so when opportunities come (p. 42).

"Testifying tentmakers." The writer asked, "Are you a 'two-tone' Christian? Do you say that Christ is your Savior, but act as if you don't know Him?" (p. 27). Aquilla and Priscilla witnessed in a wicked city. They and Paul worked as tentmakers. Peter had said "sanctify" the Lord God in your life" (p. 30). Aquila and Priscilla had done this so they were able to witness to Apollos of Jesus' death and resurrection.

Lesson 9, Aim: That each pupil may live as a Christ-like example to others (p. 48).

"Useful youth." The actions of a person showed whether he used good judgement and can be trusted. "Most adults respect young people who are obedient, courteous, and helpful. They listen to their ideas and opinions" (p. 31). The pupil was introduced to Timothy. "Is being young a



hindrance in serving Christ"? (p. 33). It shouldn't be if youth will follow the advice that Timothy received.

Lesson 10, Aim: That we shall show forbearance and forgiveness to those who wrong us (p. 53).

"Returned renegade." From the story of Philemon "forgiveness" was given living meaning. Philemon was introduced to the pupil. Onesimus was his runaway slave. "As unprofitable Onesimus became profitable when he accepted Christ, so should we" (p. 37). Christians need the Lord's help to forbear and forgive.

Lesson 11, Aim: That believers will yield their talents and abilities to the Lord, and that unsaved pupils will trust the Lord as their Savior (p. 58).

"Dedicated doctor." Luke was a versatile person. The Holy Spirit was able to use him in special ways. "Jesus is here called the Son of man because, though He was the Son of God, He willingly became man so that He could be our Savior" (p. 41). Are you sure that "Jesus is your Savior? Let Him make Himself real to you" (p. 41).

Lesson 12, Aim: That we shall realize that the Lord does not forsake Christians who fail Him, but longs to restore them to fellowship and service (p. 63).

"Forgiven follower." The life of Mark showed that he at one time faltered and was again received and used by Paul. "When a Christian sins, the Lord is hurt and sorry. But He keeps on loving His child. He longs for him to turn from sin and come back to Him" (p. 42). When God forgave

one his going astray what should be his attitude toward others who stray from the Lord?

Lesson 13, Aim: Review (p. 69).

"God's early church workers (review)." The fact that Jesus was raised from the dead is the guarantee that those who believe in Him shall be raised too. "It is because Jesus finished His work, prays for His own, and has sent the Holy Spirit, that His followers in Bible days (and now, too!) could do great things" (p. 45). The lessons and memory verses were reviewed.

The "Great missionary Hero," was the heading for the third quarter's lessons.

"A right-about-face" (Acts 7:59-8:4; 9:1-31; 22:1-16, 26-28; 23:6, 16). Pp. 4-8.

"First lap of the race" (Acts 11:19-26; 13; 14). Pp. 9-14.

"Entering a new continent" (Acts 15:36-17:14). Pp. 15-20.

"Completing the second lap" (Acts 17:13-18:22). Pp. 21-25.

"A revival and a riot" (Acts 18:23-19:41). Pp. 26-30.

"Last Journey to Jerusalem" (Acts 20:1-21:17). Pp. 31-35.

"In peril at Jerusalem" (Acts 21:17-22:30). Pp. 36-40.

"Rescued from a mob" (Acts 22:30; 23). Pp. 41-45.

"Trials before two Roman judges" (Acts 24; 25:1-12). Pp. 46-51.



"Preaching to a King" (Acts 25:13-26:32). Pp. 52-56.

"Surviving storm and shipwreck" (Acts 27). Pp. 57-61.

"Arrival at the world's capital" (Acts 28; Romans 1:9-15; 15:23-32). Pp. 62-66.

"The missionary's life-race (review)" (II Corinthians 11:23-33; Philippians 3:10-14). Pp. 67-72.

Lesson 1, Aim: That as we see the great contrast in Saul's life before and after his salvation, any unsaved may decide to "about-face" toward Christ, and the saved may determine to run well for Him (p. 4, Young Teen Teacher).

"A right-about-face." Saul's background and persecution were symbols of blindness. After his experience on the Damascus road he was physically blind. Three days later he could see again. His spiritual eyes were opened too. Life is like a race. "Ask yourself: Does my life show that I am a new person in Christ Jesus" (p. 3). All young teens who run the life-race in Jesus' name receive the prize of eternal life.

Lesson 2, Aim: That we shall look to Jesus as the starter and finisher of our life-races and willingly accept His challenge to "go with the Gospel" (p. 9).

"First lap of the race." Every Christian should have a goal in his life-race. Saul kept his eye on Christ. Paul told of his first journey in his diary. "If you aren't a Christian, why not look to Jesus now? He wants to be the Starter of your life-race" (p. 7).

Lesson 3, Aim: That we shall confidently let the Holy Spirit direct our lives (p. 15).

"Entering a new continent." Paul's second missionary journey illustrated that if the Lord Jesus controls a person's life he will live an adventurous life. He will guide young teens into experiences that will test their faith, build their character, and lead them to help others. Those who run well in the life-race will receive a prize.

Lesson 4, Aim: That we shall courteously, calmly, and humbly stand up for God's truth in every circumstance of life (p. 21).

"Completing the second lap." The writer asks the pupil, "What is your attitude toward teachers and classmates who do not believe what the Bible teaches about God?" (p. 11). The truth of God's Word is nothing to be ashamed of. Paul stood in Athens before the intelligentsia and preached the Gospel over their altar to THE UNKNOWN GOD. Had the Athenians missed a God? They had missed the one living God. Seven concise statements concerning God were listed in the lesson. "Whenever you stand up for God's truth, you too, are holding forth the Word of Life" (p. 14).

Lesson 5, Aim: That we shall put away worldly habits and attitudes and live wholly for Christ (p. 26).

"A revival and a riot." A young teen only can become a true disciple as he chooses daily to live for Christ. An "on-the-fence Christian will never succeed. Paul had departed on his third missionary journey. He was



able to do many miracles and God blessed his preaching in Ephesus. In order for Paul to have won he had to throw aside the "weights," harmful habits and attitudes, that he had. "What are some 'weights' that are slowing down your life-race? Ask the Lord to help you get rid of these 'weights' today" (p. 18).

Lesson 6, Aim: That we shall live and witness for Christ in such a manner that we shall not be ashamed of our record before others (p. 31).

"Last journey to Jerusalem." Every Christian has been building a record of success or failure in your Christian life. There was a brief review of Paul's third journey. "Through the Lord's strength and power Paul had always done his best to preach and live the Gospel" (p. 19). He took no mercy on evil in his life. He fought hard to defeat bodily habits that would keep him from being a strong servant of the Lord. "What do you do when pride, jealousy, impurity, dishonesty, and other sins spring up in your heart"? (p. 22).

Lesson 7, Aim: That we shall faithfully witness to unsaved friends, even those who resent the Gospel (p. 36).

"In peril at Jerusalem." Every Christian should like to tell others that Jesus loves them and died for their salvation. It presented a problem for junior high teenagers to know what to do if people seemed to want nothing to do with Christ. What happened to Paul in Jerusalem compares to the resentment shown by some people today. Paul gave his testimony.

Lesson 8, Aim: That we shall all trust Christ to perfectly carry out the plans that He has for our lives (p. 41).

"Rescued from a mob." "Usually the better you know a person the more you trust him. This is more true of a Christian and his Lord (p. 26). Paul said that his greatest ambition was to know the Lord. Paul's life was endangered by Jewish plots. "There are many kinds of power--horse power, water power, electric power, atomic power, manpower and others. If all of these were combined they could not measure up to resurrection power." That some great power is in every believer who truly lives for God" (p. 29).

Lesson 9, Aim: That we shall make the most of opportunities for education and training, which better prepares us to serve the Lord Jesus (p. 46).

"Trials before two Roman judges." The privilege of being educated is one of the rich blessings found in the United States. Paul had been well educated, and it helped him when he presented his own defense before judges and kings. The writer told of Paul's experiences before Felix and Festus. Even though his own liberty and life were in danger, Paul was always "pressing on" to capture the prize of being like Christ. "If you, like Paul, desire to press on for Christ, and to be used by Him, what will be your attitude toward your schoolwork"? (p. 33).

Lesson 10, Aim: That we shall forget past failures and successes, and become more zealous in running our life-races (p. 52).



"Preaching to a king." Paul kept the one desire before him, to be more like Christ. The story was told of Paul before Agrippa. It was illustrated by a professional picture. "You'll slow down in reaching God's goal for you if you look back at past failures or successes. Forget them. Keep going ahead for Christ" (p. 36).

Lesson 11, Aim: That we shall let the Lord use our influence to help others and bring glory to Him (p. 57).

"Surviving storm and shipwreck." It was explained how difficult it was to remove the traces of radium. It was also pointed out how expensive radium is. "The influence you have on other people is almost impossible to get rid of. Are you influencing others for good or for evil?" (p. 37). Paul tried hard to let the Lord use his influence to lead people to know him. Paul's influence was used by the Lord when a shipwreck had frightened many men. "Remember what you do and say influences others. Do you help and encourage people?" (p. 62).

Lesson 12, Aim: That we shall determine, by God's grace, to run the race of life with eternity's values in view (p. 62).

"Arrival at the world's capital." The experiences of Paul on the island of Melita, his last lap to Rome, and while he was in Rome were discussed by the writer. It is important how young teens use each day. "Paul was faithful, and he would receive heavenly rewards. When you become old

and look back over your life, do you want to be able to say what Paul did"? (p. 42). "I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

Lesson 13, Aim: That we shall persevere in our life-races, whatever obstacles we may face (p. 67).

"The missionary's life-race (review)." The three missionary journeys plus the first and last parts of Paul's life-race were graphed out for the pupil. His handicaps and helps were listed. "Now think of the race you are running. What are some of your handicaps? What helps have you"? (p. 46).

The last quarter, from October through December, contained a full series of lessons on "My Church and I. The use of Scripture followed the lesson development. There was not a "lesson Scripture" as such, but many Scriptures were used throughout the lesson. Some of the references were given with the lessons.

"Christ, The Savior" (I John 5:11-13; I Timothy 3:16). Pp. 4-9.

"Christ, My Savior" (Revelation 3:20). Pp. 10-14.

"The Church" (Hebrews 10:19-25). Pp. 15-20.

"My Church" (John 13:34-35). Pp. 21-26.

"Taking my stand" (Ephesians 6:10-11). Pp. 27-32.

"My warfare" (Psalms 135:1-3). Pp. 33-41.

"The Bible, my sword" (Ephesians 6:17). Pp. 42-46.



"Prayer, my source of power" (Philippians 4:6-7; Colossians 4:2). Pp. 47-52.

"Witnessing for Christ" (Romans 1:16). Pp. 53-58.

"Witnessing overseas" (Romans 10:11-17). Pp. 59-62.

"My pleasures" (I John 2:15). Pp. 63-68.

"Taking inventory (review)" (Psalms 96:8-9). Pp. 69-72.

"My giving" (II Corinthians 8:1-9). Pp. 73-76.

Lesson 1, Aim: That we shall know what being saved and being lost mean, and will realize that Christ is the only Savior (p. 4, Young Teen Teacher).

"Christ, the Savior." After the comment, "everyone thinks about heaven and how to get there," the writer gave the ideas of a Mohammedan, a Hindu, a Buddhist, a Confucian scholar, and Paul. The Apostle said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Many people do not believe that they have sinned. The Bible has said, "all have sinned." "Christ had to take on Himself a human body and be tempted just as you are, yet never sin. Finally, He died in your place on the cross" (p. 3). Jesus Christ "is" the only savior. "Have you asked the Lord to save you from your sins"? (p. 4).

Lesson 2, Aim: That each pupil will trust Christ as Savior, and know that he is a Christian" (p. 10).

"Christ, My Savior." "Take a guess: How many times have you heard the Gospel?" (p. 5). A young teen does not need to wonder and hope about his salvation--he can know. "Have you honestly faced this question: Have I personally

believed the Gospel and received Christ as my own Savior from sin?" (p. 5). A person must have his sins forgiven before he can enter heaven. The Bible has explained the only way to have God's salvation.

Lesson 3, Aim: That we shall know that the true Church is the body of Christ, and appreciate each born-again believer as a member of Christ's body (p. 15).

"The Church." There were many who joined the church when they reached teen age. The church can just be a building, or it can be the people who worship together. "You cannot become a member of Christ's true Church by walking down the aisle and shaking hands with your pastor" (p. 8). Members of a church belong to Christ. They are "blood-bought." The Church was explained as being a body, and each member a necessary part. The Church was to be one building too, with Christ as its cornerstone.

Lesson 4, Aim: That we shall realize the necessity and value of belonging to a church organization that is true to God's Word (p. 21).

"My Church." God made man a sociable being. Christians should enjoy worshiping together because it has special value. Four values were given. The beginning of the early church was mentioned and then the pupil was asked to compare the members of that church with the members of today's church. From the Scriptures each student was to make a list of things he should do for his church.



Lesson 5, Aim: That we shall be encouraged to confess Christ publicly, to observe the practice of our church regarding baptism, and to partake thoughtfully and reverently of the Lord's Supper (p. 27).

"Taking my stand." It would seem strange if a young teen would tell his pastor secretly, "I've been a Christian for five years, but no one has ever found it out" (P. 15). Three ways of taking a stand were given, (1) by confessing Christ before others, (2) by partaking of the Lord's Supper, and (3) by being baptized. The Scripture about the whole armor of God was given to Christians because God knew that they would be battling against strong temptations. God's Word is a "sure plan for defeating the devil" (p. 17). God will fight for the Christian who will trust Him.

Lesson 6, Aim: That we shall be fortified for life battles by realizing the devil's true character and claiming the victory that is possible through Christ (p. 33).

"My warfare." From a missionary story the writer quoted a witness given to a witch doctor. "If you are bound by Satan, Jesus Christ is the only One who can help you" (p. 18). The witch doctor believed in Christ. Satan "is" a real person who controls those who are not Christians, and he battles against those who are. Satan and his tactics were discussed. Satan tempted Eve to doubt God's Word, His truthfulness, and His goodness. Even though he tempts every Christian he "trembles when he sees the weakest saint upon his knees . . . To conquer him, just use that sword"

(p. 20). Remembering that Jesus defeated the devil gives the Christian daily confidence.

Lesson 7, Aim: That we shall be stirred up to love the Word, read and memorize it, and determine to live out its truths (p. 42).

"The Bible, my sword." The printed page has been the most powerful weapon of Communism. The Christian has a more powerful weapon. "It is God's living Word, the Bible" (p. 22). Through the lesson young teens were urged to love, learn, and live God's Word. "How God's Word will change your life, if you will do what it tells you" (p. 24).

Lesson 8, Aim: That we shall understand what true prayer is, and be encouraged to pray often and earnestly (p. 47).

"Prayer, my source of power." God invited every believer to pray directly to Him. "Have you thought about the important reasons why you should talk to the Lord"? (p. 26). The prayers of the Publican and the Pharisee were illustrated in teen-age prayers. It was pointed out that the Bible says that the proud will be humbled and the humble "heard on high." "God sees deep into your heart. He knows whether your prayers match the things you do each day." (p. 27). A Christian soldier must keep in touch with his Commander.

Lesson 9, Aim: That we shall determine, by God's grace, to witness to the lost world by life and by lip (p. 53).

"Witnessing for Christ." The writer gave four Scriptural reasons why a young teen should witness. In



answer to: How should a Christian witness? The lesson said live it first, then preach it. A Christian never knows when his testimony may help a lost person to find Christ. "If you want to speak to someone for the Lord, ask God to give you the words to say and the courage to say them. He won't fail you" (p. 33).

Lesson 10, Aim: To see a clear picture of the whole world's need of Christ and learn practical ways in which to help the cause of missions, now and later (p. 59).

"Witnessing overseas." Without God's Word millions of people thought the world was the way to eternal life. If Christians have really loved the Lord, He will put a love in their hearts for these many lost souls. The whole world needs Christ because: (1) of what He gives, (2) of what He does, (3) of who He is, and (4) of what He commands. "Ye are My friends, if ye do whatsoever I command you" (John 15:14).

Lesson 11, Aim: That we shall set up a practical standard for differentiating between godly and worldly pleasures, realizing that life lived in full surrender to God is full of true joy (p. 63).

"My pleasures." The world with its glamour, wealth, wisdom, and progress is attractive. God did not say in His Word that He saw these things. Instead, Christ was put into the world as the good against the evil. A Christian should use his guide-book, the Bible, and listen for God's voice in it. God means "that you should not be led away

from Him by things of this world that appeal to your fleshly appetite, please your eyes, or make you proud" (p. 40).

Lesson 12, Aim: To recall the aims of this series of lessons on God's true Church so that we will check on our attainment of these aims (p. 69).

"Taking inventory--review." A Christian needs to make a check on his spiritual "supplies." His two areas of inventory are: (1) for salvation and (2) for Christian living. A chart for taking inventory was introduced and the pupil could list what he had, what he thought was available, and what he needed. "If you are not yet a believer, don't put off taking Christ another day" (p. 43).

Lesson 13, Aim: That we shall systematically and generously give to the Lord's work, remembering that God gave us the best He had (p. 73).

"My Giving." On the first Christmas night God gave the greatest Gift ever given--"Jesus Christ to be your Savior" (p. 44). The writer asked the pupil what he thought he could give God on Christmas. He suggested that God would like to receive "you." That would include "yourself" and "your" money. "When you give yourself to the Lord, you are giving God what He created and paid for--you "belong to Him" (p. 45). When a Christian gave his money to God he was acknowledging that God had given it to him. Christians' money has helped God's work in many ways.



Summary. The aims were clearly stated throughout the lesson programs. Many of the lessons appealed to the pupil for his reactions or suggestions, e.g. "think of how you would feel in this situation." Although one quarter had no definite Scripture lesson, Bible verses were used to convey the thoughts of each lesson.

The first quarter's lessons were often drawn from young teen situations in life. The pupil was asked for his conclusions to "what if" examples of life, both spiritual and material in consequence. Some lessons raised the problems facing the junior higher. Objects familiar to young people were used, such as a "boomerang," and reprints of actual pictures illustrated a part of the lesson. The sealed "Golden Gate" of Jerusalem was one picture used. Challenge to investigate the Scriptures was emphasized.

The second series of lessons included many of the previously mentioned elements of the summary. The personal applications and questions helped to direct the teaching. Factual information was detailed and defined. Where the writer expected trouble in pronunciation he put in parentheses, a pronunciation guide. A dialogue script was used between Paul and Aquila and Priscilla to expose some Scriptural teaching. "Versatile" and "intercession" were two of the vocabulary defined.

The lessons of the third quarter were connected in series with the "life-race" theme. It was begun with the high appeal for the young teen to perfect himself in spiritual training in comparison to the physical training of an Olympic champion. Paul's missionary journeys were a part of his race. One lesson taught from "a page" of Paul's diary. Basic beliefs concerning God were given in concise statements at one point. All of Paul's life was reviewed and fitted together on a chart.

The memory verses of the fourth quarter lessons were characteristic of the other verses used in previous quarters. They carried the theme of the lessons. They were given brief exposition to clarify applications. "Salvation" was explained. The fact that "Satan is the world's Public Enemy No. 1" emphasized his significance. In one lesson the pupil was invited to "take a guess." Rather than making Christian standards seem to apply and appeal to the exceptional persons they were made directed to the "normal" or "ordinary" people.

#### Light and Life Press

The Light and Life Press publishes the Free Methodist Sunday School materials.



Introduction to the literature. In a booklet, The Inside Story What We Teach<sup>1</sup> objectives were stated for each area of the Sunday School. Under immediate objectives were given the specific objects for the literature program:

To assist the individual in learning of God (Father, Son and Holy Spirit) and His will;

To relate the Word of God to human needs and life;

To press the claims of Christ for individual repentance and faith;

To lead each individual to a point of personal and total commitment to God;

To direct and inspire for effective witnessing;

To show the relationship of the individual to his life setting;

To interpret history and the world in the light of the Gospel.

The Junior High objective:

To press the claims of Christ for personal Christian commitment through studies in Christian living, choices, ethics, prayer, basic beliefs, and intensive study of choice Bible passages (p. 2).

The Junior High lesson cycle was covered over a three-year period. The present cycle started in October, 1959, and will end in September, 1962. Each quarter was made into a separate unit.

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<sup>1</sup>Donald M. Joy, The Inside Story (Winona Lake, Indiana: Light and Life Press, n.d.).

|               |      |   |
|---------------|------|---|
| October, 1959 | I    | The Spiritual Life.                           |
| January, 1960 | II   | The Sermon on the Mount.                      |
| April, 1960   | III  | What About God?                               |
| July, 1960    | IV   | Lessons from Jesus' Hymn Book.                |
| October, 1960 | V    | Christian Conduct.                            |
| January, 1961 | VI   | Chapters from Paul's Letters.                 |
| April, 1961   | VII  | What About Jesus?                             |
| July, 1961    | VIII | The Sweep of Old Testament History.           |
| October, 1961 | IX   | Service at Home and Abroad.                   |
| January, 1962 | X    | Parables of Jesus.                            |
| April, 1962   | XI   | What About the Holy Spirit?                   |
| July, 1962    | XII  | Messages From the Prophets for Today's World. |

The 1961 quarterly intersected the cycle about at the middle. From the Junior Hi Manual<sup>2</sup> and the Teaching Junior Hi<sup>3</sup> booklet the lessons have been reviewed. The teaching aim was from the teacher's quarterly. The January through March lessons were taken from Unit II, "Chapters from Paul's Letters." The evaluations were limited to questions because each lesson presented a question-answer lesson with accumulating scores.

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<sup>2</sup>Junior Hi Manual, Prepared by the curriculum staff of Light and Life Press (Winona Lake, Indiana: Light and Life Press, 1961). (four quarters).

<sup>3</sup>Teaching Junior Hi, Prepared by the curriculum staff of Light and Life Press (Winona Lake, Indiana: Light and Life Press, 1961). (four quarters).



"Advice to Earnest Christians" (Romans 12:1-21).  
Pp. 3-5.

"Respecting the Convictions of Others" (Romans 12:4-16). Pp. 6-7.

"The Best and Lasting Way" (I Corinthians 13). Pp. 8-9.

"The Last Enemy Destroyed" (I Corinthians 15:12-58).  
Pp. 10-11.

"Paul Takes An Offering" (II Corinthians 8 and 9).  
Pp. 12-13.

"Paul Defends His Gospel" (Galatians 1 and 2). Pp. 14-15.

"Prepared for Conflict" (Ephesians 6:1-24). Pp. 16-18.

"How to Live Above Circumstances" (Philippians 4).  
Pp. 18-20.

"Putting the New Life Into Practice" (Colossians 3).  
Pp. 21-23.

"Sharing in Prayer and Work" (II Thessalonians 3).  
Pp. 23-25.

"Soldierly Conduct" (II Timothy 2). Pp. 26-28.

"What Ministers Should Be Like" (Titus 1; 2:12-15).  
Pp. 28-30.

"Review Lesson" Pp. 30-32.

Lesson 1, Aim: To show that God's will for Christians is that they first present themselves completely to Him, and that their consecration be shown in their service and conduct (p. 3, Teaching Junior Hi).

"Advice to Earnest Christians." Do you like to get letters? The letters of Paul were important. That was why God preserved them. The writer instructed the pupil on a profitable way to memorize Scripture. Paul's advice to the

Romans was for junior hi Christians too. "Don't think too well of yourself! Use the gift you have. Be understanding of others" (p. 5).

Lesson 2, Aim: To show that each Christian has a place in God's plan and that we should not set one above another, nor ourselves above others, but respect the gift and ministry of our fellow Christian (p. 6).

"Respecting the Convictions of Others." Ellen tries to imitate her school friends in everything they do, even in copying homework, using worldly language and slang, and cheating on tests. "Is she living the transformed life, or is she being conformed to the world"? (p. 7). Jack feels that because he is a Christian, he should have good manners, high standards, upright morals and habits. He refuses to repeat the ungodly words he often hears from his associates, or to smoke or drink when the crowd does these things. "Is he being conformed to the world, or living the transformed life"? (p. 7).

Lesson 3, Aim: To show in practical, understandable terms the nature and durability of Christian love (p. 10).

"The Best and Lasting Way." The Scripture lessons were recorded in present-day junior hi ideas of life. "Even if I sacrifice my meals to poor people and am burnt helping to fight a forest fire, but do it, not out of love, but so people will say how kind I am, is it worth anything"? (p. 8). "Even if I 'speak like an angel' in leading young people's meeting, but strongly dislike some of the members, what am



I like"? (p. 8).

Lesson 4, Aim: To show that although death is considered an enemy, it is a conquered enemy from God's stand point. Christ's resurrection has taken the hopelessness and the sting from death. Because of it we have the knowledge of a future beyond the grave (p. 14).

"The Last Enemy Destroyed." In order for Christians to be raised in Christ's likeness, "what had to happen first?" (p. 10). The writer expected the answer, "Jesus' Resurrection". "The Christian who remembers this fact will be steadfast, unmoveable, always abounding" (p. 11). The lesson was taken from Paul's letter to the Corinthians.

Lesson 5, Aim: To show the value of freewill giving; to teach that the gift should be accompanied by the giver, who is more important to God than his gift (p. 17).

"Paul Takes an Offering." "Which do you think pleases God more: the gift or the willing spirit of the giver?" (p. 12). According to the text God gave an "unspeakable gift." "Do you think that using your tithe (God's money) for church dinners or for any other thing from which we gain pleasure is a true giving of it to God?" (p. 13). "If anyone was to ask you if you, personally, have given yourself to God, would you say yes or no"? (p. 13).

Lesson 6, Aim: To show that we can be empowered by God and know for a certainty that we have authority from Him; to emphasize Paul's teaching that salvation is through Christ and not through the Law" (p. 21).

"Paul Defends His Gospel." The lesson came from Paul's experiences at Galatia. Christians are not saved by

keeping the ten commandments. They "are saved and made just before God by faith in Christ" (p. 15). In the letter to the Galatians Paul explained the way of salvation. "Which would be easier--to keep the ten commandments perfectly or to receive Christ and follow Him . . . Have you received Christ as Savior"? (p. 15).

Lesson 7, Aim: To challenge the pupils to a recognition of the fact that the Christian walk is an aggressive way of life and that we must prepare for conflict--not meet it warmed (p. 24).

"Prepared for Conflict." From the letter to the Ephesians the pupil learns of the Christian armor. Spiritual power works through prayer. From familiar questions facing junior high pupils two questions have been used. "Your parents put limitations on your action which you feel are unfair. How can they be changed--prayer or words"? (p. 17). "You desire to be a good Christian, but you also are attracted to the 'fast' crowd at school. Should you pray or talk about it"? (p. 17).

Lesson 8, Aim: To give the pupils a basic rule for consistent Christian living under all conditions (p. 27).

"How to Live Above Circumstances." The pupil was given a picture of a house and instructed to fill in the areas mentioned in the Philippian House of Rejoicing. From a list of the most common teen-age problems the student was to choose the three toughest. Then he was asked if he thought that there was a way to overcome or at least live in



peace with them. "Each time you are tempted to complain, will you try to think of something to be thankful for, instead"? (p. 20).

Lesson 9, Aim: To give the pupils a vision of the possibilities of the risen life in Christ. To challenge them to the higher plain of living which God expects them to observe (p. 31).

"Putting the New Life Into Practice." According to Colossians the Christian is freed from immorality, excessive affection and covetousness (p. 21). Good resolutions cannot do this. "Philemon is a picture to us of Christ who forgave our sins and restored us so that we are no longer sinners but His friends" (p. 22).

Lesson 10, Aim: To show that intercessory prayer is a responsibility and a privilege, not a vague, hit-or-miss exercise; to teach the pupils the nature and seriousness of the qualities which should characterize Christian work (p. 35).

"Sharing in Prayer and Work." Paul and Silas were in Thessalonica. The Thessalonians at first were hesitant in accepting the Gospel. Later they helped in Paul's ministry. "Do you think a young person should plan to share in God's work"? (p. 24). A Christian benefits from sharing in the work. It makes him a stronger Christian. It wins others to Christ. It strengthens the church. "Do you have any unyielded sins in your own life which should be dealt with before you go any farther in trying to serve God"? (p. 25).

Lesson 11, Aim: To teach that the Christian should expect to endure hardness for Christ, and that he always can depend on God (p. 38).

"Soldierly Conduct." Paul's words to Timothy suggested a list of army procedures, Pass Your Physical, Squads Right, Maneuvers, Indoctrination, Army Ethics, and Seek the Will of the High-Ranking Officer. "According to this Scripture, does Christ know you"? (p. 28).

Lesson 12, Aim: To show the importance of the office and calling of a minister and that it demands specific requisites (p. 43).

"What Ministers Should Be Like." "In your opinion does living soberly mean we shouldn't have fun"? (p. 29). The lesson was taken from Titus. There were six requirements listed, and the pupil was to pick the three most important: "Constantly seeking to please Christ, Living the Christian life every day, not just on Sunday, and Faithfully reading the Bible, praying, and witnessing daily" were three of the selections (p. 30).

Lesson 13, Aim: To help the pupils get the feeling of these letters of Paul's and a sense of their purpose, rather than to drill on specific facts and places (p. 47).

"Review Lesson." The writer wanted to know if the pupil remembered what an "Epistle" was. Paul wrote the epistles from different places, and different people delivered them. The pupil was quizzed on these things. Points of interest were mentioned from the letters and the junior



hi student was to see if he could recognize and place each in the right epistle.

Unit III, "What About Jesus" was the general topic of the April through June quarter.

"Resurrection--The Key to everything We Believe About Christ" (John 11:25-26; 12:24-25; Galatians 2:20). Pp. 2-3.

"Jesus Came to Show Us What God is Like" (John 14:1-11). Pp. 4-5.

"Jesus Came Forgiving Men's Sins" (Matthew 9:2-7; Luke 7:36-50). Pp. 6-8.

"Jesus Came Teaching and Healing" (Matthew 4:17-25; John 6:59-69). Center.

"Christ--Savior of Mankind (Part I)" (Matthew 20:27-28; Mark 10:43-45; John 10:15, 17, 18). Pp. 8-9.

"Christ--Savior of Mankind (Part II)" (Matthew 20:28; I Corinthians 1:30; II Corinthians 5:21; Galatians 4:4-5; Colossians 2:14; I Timothy 2:6; I Peter 1:18-19). Pp. 10-12.

"Christ--My Personal Savior" (Luke 9:56; 19:10; I Timothy 1:15; Hebrews 7:25). Pp. 12-13.

"Christ, My Interceding Friend" (John 17:6-9, 15; Romans 8:34). Pp. 14-15.

"Christ, Yesterday, Today, Forever" (Psalms 90:2; John 8:58; Hebrews 7:16; 13:8; Isaiah 9:6; 40:28; 57:15; I Timothy 1:17; 6:16; Deuteronomy 33:27). Pp. 18-19.

"Our Lord--Very God and Very Man" (Luke 1:35, 37; John 1:1-2, 14, 18, 26-34; 3:2, 16-17; 14:7-12; Hebrews 1:1-3). Pp. 16-17.

"Our Lord--All Powerful" (Matthew 28:16-18; Luke 4:32; John 17:2; Acts 10:18; Romans 1:4; Colossians 2:9-10; Hebrews 4:15). Pp. 18-19.

"Our Lord--Holy, Merciful, Just" (John 8:46; 19:4; Hebrews 4:15-16; 7:25-26; I Peter 1:15-16). Pp. 20-21.

"Jesus Christ, God's Son, Savior" (Review). Pp. 22-23.

Lesson 1, Aim: To show that we must die to self-life before we know resurrection to a new life in Christ (p. 3, Teaching Junior Hi).

"Resurrection--The Key to Everything We Believe About Christ." If a Christian was unwilling to forfeit his self-life, it was doubtful if he was fully "alive unto Christ." "If Christ had merely lived as "a good man," could He have saved us"? (p. 3). The resurrection was the key to everything Christians believe about Christ. The pupil was informed of the sins of neglect. "Christ's resurrection gives us power for many things" (p. 3).

Lesson 2, Aim: To see Jesus' life as a revelation of the nature of God (p. 7).

"Jesus Came to Show Us What God is Like." Christ's humanity came through Mary; His divine nature came through the Holy Spirit. "Could He have done the work He came to do if He had not been God? Could He have died if He had not 'become flesh'?" (p. 5). "Can you testify to anything He has done for you recently"? (p. 5).

Lesson 3, Aim: To show the patience and loving kindness of God the Son (p. 11).

"Jesus Came Forgiving Men's Sins." The fact that God sent His son to redeem mankind was evidence that man could not pay the price demanded for sin. Jesus was a "prepaid



gift" to man. This was illustrated in the lesson. "Tell in your own words how we can receive forgiveness of sin." (p. 7). After all that Christ has done to forgive "should we try to forgive others when they wrong us"? (p. 7).

Lesson 4, Aim: To show how Jesus taught and why Jesus performed miracles of healing. To make these truths practical by showing that even teen-agers are teachers through example and that souls with sin need Christ's healing power (p. 14).

"Jesus Came Teaching and Healing." The parable of the 'Good Samaritan' was told using teen-agers in a common school situation. A girl got into the wrong crowd. They ruined her good reputation, and then left her to sorrow. A person who professed to be a Christian passed her by. Likewise the teen chairman of the Community Chest Drive passed by. But a Negro student saw the unhappy girl and had compassion on her. She took the girl as her personal friend. Jesus "taught personal courage, the moral equality of all men. And these are things that even as teen-agers, you can teach by your personal example" (center).

Lesson 5, Aim: To show the progressive steps in Christ's work (p. 18).

"Christ--Savior of Mankind (Part I)." A Christian must be able to forgive a brother who sins against him. If a young teen's brother deserved to be punished, it is not likely that he would take the punishment for him. Christ goes farther than just forgiving a person's sins. He died

for the sins of all the world. "Did His work for us stop with forgiving us and dying for us"? (p. 9). Eight things Christians could do to please God were listed.

Lesson 6, Aim: To clarify the meaning of this work of Christ, showing that to "redeem" is to "buy back" (p. 21).

"Christ--Savior of Mankind (Part II)." "Redeem" was explained as meaning "to free from a claim of any kind by paying a ransom or price" (p. 10). Christ paid the price that freed believers from their sins. They were redeemed. Could there be room for Christ's love and hatred in the same heart? How does a person "get rid of the hatred"? (p. 11).

Lesson 7, Aim: To show that salvation is by the vicarious death of Christ; not through our own efforts or righteousness (p. 24).

"Christ--My Personal Savior." Jesus came to save "the religious, rulers, wicked sinners, good but unsaved, humble, outcasts, proud, sick, rich, and poor" (p. 12). From a list of steps to salvation the pupil was to pick the first step. "Do you believe that Jesus is the only one who could pay the price of forgiven sin"? (p. 13). It will take more than "believing" to be saved. "Have you ever done this"? (p. 13).

Lesson 8, Aim: To explain the meaning of intercession (p. 28).

"Christ, My Interceding Friend." The writer explained that a mediator and an intercessor do almost the same thing.



Both are "go-betweens." The intercessor has one additional task. He pleads "for a cause on behalf of those he represents" (p. 14). Jesus is an intercessor. He pleads to God on behalf of Christians.

Lesson 9, Aim: To show the eternal attribute of Jesus Christ and to define the importance of this fact in terms directly related to the life of a teen-ager (p. 31).

"Christ, Yesterday, Today, Forever." The subject of Eternity was explained and discussed. Eternity is without beginning and without ending. It is a fact that Christians accept. Jesus Christ is eternal. He was there at Creation, and He will be the judge at the end of time. Jesus can be eternal because He is God.

Lesson 10, Aim: To explain the deity of Christ and its importance in our salvation (p. 35).

"Our Lord--Very God and Very Man." Christ, the Son of God, took the form of a man, yet He did not once forfeit His deity. Again the pupil was asked if Jesus had been God alone (not man) could He have died for man's sins. "If Christ had been only a man, could He have been a perfect intercessor"? (p. 17).

Lesson 11, Aim: To teach the many aspects of Christ's power and the possibility of His power in us (p. 39).

"Our Lord--All Powerful." Jesus Christ is to live in Christian's hearts. He has all power, therefore, making His power available to each Christian. "If you are not having

answers to prayer, if you cannot live above sin but have to do the things your ungodly companions do, and if you are ashamed of Christ, whose fault is it"? (p. 19).

Lesson 12, Aim: To reveal Christ's sinlessness in a sinful world and His power to keep us holy (p. 42).

"Our Lord--Holy, Merciful, Just." When Jesus came to earth He did not shut Himself off from sinners in order to keep Himself pure and holy. He went where sinners were. A Christian is to be "set apart," not from witnessing to lost souls, but unto God. Jesus laid the groundwork for Christians to become holy. "To be 'holy' or 'sanctified' means to be 'set apart for Him'" (p. 21).

Lesson 13, Aim: To review (p. 46).

"Jesus Christ, God's Son, Savior." Jesus showed the junior hi what God was like. He came to earth to forgive the sins of all the people. "Where does salvation begin--within, in our hearts, or without, in our actions? Is it wrong for us to intercede, or do we share in His work of intercession"? (p. 22).

The summer quarter of the Junior Hi Manual was Unit IV, "The Sweep of Old Testament History."

"The World of the Bible (Map Study)" (Genesis 2:1, 8-15; 11:28, 31; 12:1-5, 10; Psalms 87). Pp. 3-5.

"Generations of Long Ago" (Genesis 2:5-22; 3:17-19, 23-24; 4:3-26; 10:1-5, 32; 11:1-2; Hebrews 11:4-7). Pp. 5-8.



"Dwellers in Tents (Patriarchs)" (Genesis 12:1-3; 15:6, 18; 26:1-5, 28:1-5; 39:1-5). Pp. 8-10.

"Growing Under Hardship (Egypt)" (Exodus 1:7-14; 2:23-25; 12:29-42). Pp. 10-12.

"A Nation is Formed (Exodus)" (Exodus 12:37-42; 19:1-8, 17-20; 20:1-22; Deuteronomy 34:1, 4-6, 9-12). Pp. 12-13.

"Taking Possession of the Promised Land (Canaan)" (Joshua 1:1-9; 4:13-15; 10:40; 11:23). Pp. 14-15.

"The Testing of the Tribes (Judges)" (Judges 1:1; 2:11-22; 3:5-6, 9, 15; Hebrews 11:32). Pp. 15-19.

"A Nation Becomes Strong (United Monarchy)" (I Samuel 8:4-9, 19-22; 9:2, 15-17; II Samuel 5:3-4; I Kings 1:39-40). Pp. 19-21.

"A Nation is Divided (Divided Monarchy)" (I Kings 11:4-6, 9-11; 12:16-17; II Chronicles 10:16-17). Pp. 21-23.

"The Punishment of a Nation (Seventy Years' Exile)" (II Kings 17:5-6, 18, 24 (Israel). II Kings 24:11-20; 25:1, 7, 21-26 (Judah). Pp. 24-25.

"Rebuilding A Nation (Return)" (Ezra 1:1-4; 2:64-65; 9:8-9; Nehemiah 1:3-4; Esther 4:13-14). Pp. 26-27.

"A Nation Waits (Inter-Testamental Period)" (Isaiah 40:3-9; 55:6-7; 58:8-14; Malachi 3:1, 7-9, 16-18). Pp. 27-28.

"The Fulness of Time" (Isaiah 60:1-6; Haggai 2:7; Matthew 1:17; Luke 1:69-79). Pp. 29-31.

Lesson 1, Aim: To give a bird's-eye view of the various countries which form the background of the next twelve lessons; to teach the location of the world of the Bible in relation to the world of today; to show its important place in God's plan (p. 5, Teaching Junior Hi).

"The World of the Bible (Map Study)." The pupil was to go on a guided tour of the Bible land. His first trip was by plane from Eden to Egypt. The author explained that "almost 6000" years ago the world was created. God had made the world out of nothing. This fact "you have to believe by faith" (p. 4). By modern airplane a person sees the entire Old Testament world in five and one half hours.

Lesson 2, Aim: To show the beginnings of the nations and the names of their outstanding progenitors; the spread of the races to various countries; the tendency of man to sin under the three covenants--(The Edenic, Adamic, and Noahic)--yet God's unfailing provision (p. 8).

"Generations of Long Ago." The tour was taken over by much slower ways of travel. In the lesson the group traveled from Eden to Ararat by boat on the Euphrates. Enoch and Noah received special mention. "In those years they had no Bible, no ministers, no churches, yet a few of those early generations found it possible to please God! Are you pleasing Him today when it is so much easier to do so"? (p. 8).

Lesson 3, Aim: To locate geographically the journeyings of four patriarchs, Abraham, Isaac, Jacob, and Joseph, and to touch again upon the highlights of their experiences in each place (p. 12).

"Dwellers in Tents (Patriarchs)." A camel ride was the means of travel as the lesson followed the lives of Abraham, Isaac, Jacob, and Joseph. "Have you ever obeyed God when you didn't know before hand what the outcome would be"? (p. 10).



Lesson 4, Aim: To show the conditions under which the Hebrews lived in Egypt; to relate this life with the past (Jacob, Joseph) and with the immediate future deliverance through Moses (p. 15).

"Growing Under Hardship (Egypt)." There was a short trip taken from Goshen to the Red Sea. The writer told how Israel came into Egypt, and after four hundred years God chose Moses to lead them out of bondage. The lesson ended with the account of the death angel smiting the first-born of all Egypt.

Lesson 5, Aim: To show the formation of certain definite religious observances in Israel (The Law, the Tabernacle). God demanded holiness, Israel's failure to accept His leading and consequent wilderness wandering (p. 19).

"A Nation is Formed (Exodus)." There were two phases to the trip, from the Red Sea to Sinai, and from Sinai to Kadesh-Barnea. A multitude of people partook of the first Passover, crossed the Red Sea by land, and came to Sinai. Unbelief and murmurings followed the people to Kadesh. Spies were sent out to view the Promised Land and the enemies. The majority report was discouraging and the people did not trust God to give them the land. "No matter how much we have to gain in the future, unless we have Thee--Thy personal presence--nothing is true gain" (p. 13). The Hebrew people could not take possession of the Land.

Lesson 6, Aim: To show the extent of the conquests of Israel under Joshua's leadership, and to emphasize strongly their significance: they brought to the world of that day the knowledge of the One God--Jehovah (p. 22).

"Taking Possession of the Promised Land (Canaan)."

The tour was directed through the Promised Land. God had given Israel the Law and the Tabernacle at Sinai. The Law gave them organization, the Tabernacle gave them unity. The people saw what a good land Canaan was. They conquered the land as a witness to the power "of the One True God whom they called Jehovah" (p. 14).

Lesson 7, Aim: To show the often-repeated pattern (sin, servitude, repentance, deliverance) in the history of Israel after Joshua's leadership and before the period of the kings, during which time the people were delivered and led by judges (p. 25).

"The Testing of the Tribes (Judges)." From the ruins of Jericho, Ai, and Gibeon, they went by motor coach to Shiloh. Thirty one kings and kingdoms had to be conquered in Canaan. The period of the Judges was known as the "Dark Age." Three lessons can be learned from Israel's dealings with God: "(1) Turning from God brings terrible consequences; (2) Sin against God cannot go unpunished; and (3) It is possible to remain true to Him even amidst sinful circumstances" (p. 18).

Lesson 8, Aim: To show the reviving national life of Israel under the prophet Samuel and the three kings, Saul, David, and Solomon (p. 28).

"A Nation Becomes Strong (United Monarchy)." The cities of Shiloh, Gibeah, Hebron, Bethlehem, and Jerusalem were visited. The spiritual condition of the people was poor during the time of the Judges. This was reviewed.



After the Judges came three kings; Saul, David, and Solomon. The pupil was to identify some of the characteristics of these kings, and some things that they did.

Lesson 9, Aim: To show the events leading to the division of the nation, the nature of that division and a few of the good and bad influences of the years, including the witness of the prophets of that time (p. 31).

"A Nation is Divided (Divided Monarchy)." A bird's-eye view of Israel and Judah described this next part of the tour. These two nations continued to reject God. Not one of the thirty eight kings of Israel, the northern kingdom followed God. Some of the kings of Judah, the southern kingdom followed God. Many prophets warned them. Elijah and Isaiah were two of them. Baal was the popular god of the people.

Lesson 10, Aim: To teach clearly the reasons for Israel's punishment through exile; to show the geographic location of the exiled nation and to connect the ministry of the prophets Ezekiel, Daniel, and Jeremiah with that period in history (p. 35).

"The Punishment of a Nation (Seventy Years' Exile)."

The tour went across the Arabian Desert to Babylon. The ten tribes of Israel were taken captive by the Assyrians. The two tribes of Judah were taken captive by Babylon. From Judah's captivity the experiences of Daniel and his three friends, and Jeremiah, the prophet, were pointed out. Christians cannot compromise with God. He "still sets before us just two ways; the way of life and the way of

death" (p. 25). When Junior Hi's live for Christ He helps them and strengthens their faith.

Lesson 11, Aim: To emphasize the faithfulness of the men Ezra and Nehemiah, whose vision of God's plan remained clear in adversity: to show the work of restoration accomplished by them; to link with this period the ministry of the prophets (p. 38).

"Rebuilding a Nation (Return)." By various means of animal transportation the tour extended to Shushan. God used men who were not His People, such as Cyrus and Darius. The contributions of Ezra, Nehemiah, and Zerubbabel to the rebuilding of Jerusalem were discussed. Ezra's main concern was to direct the worship of the people to God.

Lesson 12, Aim: To show the changes in the national and religious life of the Jews during the period between Old and New Testaments; to emphasize their longing for a Deliver--the promised Messiah (p. 41).

"A Nation Waits (Inter-Testamental Period)." The tour took the pupil to the Mediterranean coast, to Haifa, Jaffa-Tel, and Aviv. The history of the beginnings of the Sadducees and the Pharisees was mentioned. Rome and Greece were becoming the powerful nations. "The Holy Land is only about 200 miles long and from fifty to 100 miles wide" (p. 28). The pupil was encouraged to color in the division areas of the Holy Land according to the twelve tribes.

Lesson 13, Aim: To show that the whole sweep of Hebrew history from Abraham's call to the coming of the Messiah was leading up to this great event--His coming--and that this was God's answer to all their need (p. 44).



"The Fullness of Time." The tour was completed as the pupil traveled by donkey to Bethlehem. The coming of the Messiah was Israel's great hope. Christ did not come to destroy the Old Testament teachings; He came to fulfill them. "Salvation is a personal thing; it is offered to each individual and must be decided upon and accepted personally" (p. 29). Israel had expected a national leader to redeem the nation from other enemies. "Nations which refuse God's ways do not have His blessing in a national sense" (p. 29).

The final quarter for 1961 was given as Unit I, "Service at Home and Abroad." There were fourteen prepared lessons in the October, November, and December Junior Hi Manual.

"What Am I to Do With My Life?" (Job 1:1; 2:1-7; 9-10; John 17:3; Colossians 3:1-3). Pp. 2-4.

"Me First, or Christ Always?" (Mark 8:34-37; Galatians 2:20; I Corinthians 6:19-20). Pp. 4-6.

"What Do We Mean By 'Christian'?" (Acts 26:28; 11:26; I Corinthians 6:19-20; Colossians 1:27; I Peter 2:9, 21). Pp. 6-7.

"Is the Christian Life Really Practical?" (I Peter 2:9, 12-15, 17; James 1:18-27). Pp. 8-9.

"Does Christ Go With Me to School?" (Psalms 139:2-5; Colossians 3:16-17). Pp. 9-11.

"What's Wrong About Dancing?" (II Peter 1:3-6; Proverbs 3:5-6; I Corinthians 6:19-20). Pp. 11-14.

"Being a Christian Employee" (Matthew 5:41; Colossians 3:17, 22-23; Philippians 2:14-15; I Timothy 4:12). Pp. 14-17.

"The Christian and His Leisure Time" (Proverbs 1:10, 15; II Thessalonians 2:15; 3:6, 13-15). Pp. 17-19.

"What Does It Take to Be a Missionary?" (Acts 1:8; I Corinthians 7:17; Hebrews 3:1-2). Pp. 19-21.

"What Can I Do Right Now In Christian Service?" (Ephesians 4:1; Colossians 3:16; II Timothy 2:15; Hebrews 4:14; 13:16; James 5:20). Pp. 22-24.

"What About My Future Vocation?" (I Corinthians 1:26-31; I Thessalonians 4:11-12; Psalms 16:8). Pp. 25-26.

"Born to Die" (John 3:14-17; 6:38-39; 12:32-33; Mark 10:33-34; Luke 9:51). Pp. 27-28.

"Do I Live What I Profess at Home and Abroad?" (Review). Pp. 29-30.

Lesson 1, Aim: To show that there is a full, abundant life in Christ; that in spite of temptation it is possible to maintain a stand for Him (p. 4, Teaching Junior Hi).

"What Am I to Do With My Life?" The writer wanted to get the pupil to look at himself and through himself see what kind of person he was. "You are to decide what kind of person you will be in relation to God" (p. 2). Each Christian has to decide whether he will emphasize material things or spiritual things in his life. "A decision for God must be personal, and God desires that decision to be made now" (p. 3).

Lesson 2, Aim: To show the contrast between the self-life with its characteristics and the life in which Christ is supreme (p. 7).

"Me First, or Christ Always?" A person may be a witness for the Lord by his very appearance. The point was illustrated using a teen-age incident. A woman had watched a young girl on a bus. Both got off at the same place,



and the woman said to the girl, "You are a Christian aren't you?" In order to be that kind of Christian a junior hi must pray and walk with God. "Is it easy to crucify the Me-First life?" (p. 5).

Lesson 3, Aim: To show that there must be a difference between the saved person and the merely "religious" or "good" person. To be a Christian is to have Christ within (p. 11).

"What do We Mean By 'Christian'?" No matter how good a person is, he is still a sinner before God if he has not confessed Jesus as Savior. "Write below the three steps you would have to take in order to be saved" (p. 7). "Have you ever told anyone how to become a Christian?" (p. 7).

Lesson 4, Aim: To show that the outworking of what God has done in us should be a visible, positive, evidence that we are changed (p. 14).

"Is the Christian Life Really Practical?" Why should young teens become Christians? There is more to a Christian's life than going to church. "By saying a thing is 'practical' we mean it is down-to-earth or useable in daily affairs" (p. 8). "God expects us to put our religion into daily use" (p. 8).

Lesson 5, Aim: To show that Christ should be as real to the Christian at school as at church; that one's profession is vain unless it is backed by a consistent life (p. 17).

"Does Christ Go With Me to School?" The pupil was asked, "Does God hear our prayers better from the school room

or from church?" (p. 9). God is with His young people in many situations; yet there are places and things that cannot be associated with Jesus name. "Is it fair to Him to desire His presence for the difficult situations but ignore Him when we do not want others to know we belong to Him?" (p. 10).

Lesson 6, Aim: To give a clear, logical, scripturally based explanation of the moral dangers inherent in modern ballroom dancing (p. 20).

"What's Wrong About Dancing?" A parable of a fairly intelligent fly was used. The fly was smart enough to miss the spider's web, but the crowd of dancing flies attracted him to the flypaper. "Everybody's doing it is the usual argument in favor of dancing" (p. 12). It offers good exercise, a good way to get acquainted, poise, grace, and rhythm, and it is fun. "So is playing 'chicken' in a souped-up hot rod. But the risk is too great to make it worth the thrill" (p. 12). "Could you bring yourself to witness of Christ to the person you were dancing with?" (p. 13). Phillips translated I Corinthians 6:19,20: "Avoid sexual looseness like the plague!" Attending a dance but not dancing is a compromise.

Lesson 7, Aim: To show the importance of conscientious service; even our secular lives should be a testimony for Christ (p. 23).

"Being a Christian Employee." The author gave five characteristics of a Christian: (1) He should go beyond his



line of duty in things people ask of him; (2) What he does should be done through prayer; (3) He should be an example, even in youth; (4) What he does should be done to please God; and (5) His conversation should have the right influence on others. The pupil was to fill in a self-rating chart, and then he was to answer the question, "If you were an employer, would you hire a person whose rating was like the one above?" (p. 15).

Lesson 8, Aim: To show that even the daily routine can be a glory to God. (p. 25).

"A Christian and His Hobbies." Hobbies can be used to honor God. The pupil was asked for his suggestions as to how hobbies could be used to honor God. The pupil was asked, "Would you be willing to try, as a project, using such a talent or hobby for God?" (p. 16).

Lesson 9, Aim: To show the importance of honoring Christ in our leisure-time activities (p. 28).

"The Christian and His Leisure Time." "How would you explain that Christianity is not a sissy religion?" (p. 17). In Paul's day the Greek stood for the Gentile, or non-Jew. "Can you think of any ways in which you might glorify Christ in the things you do on Saturday?" (p. 18).

Lesson 10, Aim: To teach that missionary work begins where we are. It requires faithfulness to our vision, steadfast purpose, patterning our lives after Christ's (p. 30).

"What Does It Take to Be a Missionary?" The lesson taught that the true missionary vision was to evangelize the world through every individual Christian. Missionary training begins now, in young peoples' daily associations. Power to be this kind of missionary "comes through the Holy Spirit" (p. 21).

Lesson 11, Aim: To show that Christian service is not necessarily for some future time, but for now; that youth can make itself respected by its present conduct; that the power for this is God-given (p. 33).

"What Can I Do Right Now in Christian Service?" Before a person can please God with service, he must prove himself faithful. The pupil was asked to write his personal testimony of the joy he had received in doing a service for God. Poor habits of spiritual living weaken a person's service. "If your habit is prayerlessness, will you try to serve Him by praying more often?" (p. 24).

Lesson 12, Aim: To impress the fact that there is definite guidance to be had from God, who is interested in our futures. Also that those futures are determined by the way we handle our present lives (p. 36).

"What About My Future Vocation?" "Do you honestly believe that God will guide you, personally" in choosing a vocation? (p. 25). "Remember this--whatever profession you finally choose, one other choice must also be made regarding it: Can I help God in this vocation? Will I endeavor to live Christ-First in it?" (p. 26).



Lesson 13, Aim: To give new challenge to the Christmas lesson by stressing the unique factor in the truths concerning Christ's birth—He came in order to die (p. 39).

"Born to Die." Jesus Christ was born to die for the sins of mankind. He made it possible for Christians to have power because He went through agony. The pupil was challenged to consecrate or re-consecrate himself to God. "When you consider the great thing Jesus did in coming into the world for the purpose of dying, does it seem like too much to put Him first in our daily living?" (p. 28).

Lesson 14, Aim: To review (p. 43).

"Do I Live What I Profess at Home and Abroad?" General questions were asked regarding the past lessons. "Do you feel you have gained. . .a deeper knowledge of Jesus? Have you been able to mention Christ's name in a conversation at least once this quarter?" (p. 29). As a personal matter the lesson closed with two more questions: "Have you accepted Christ as your Saviour? Have you testified publicly to the work He has done in your heart?" (p. 30).

Summary. The Sunday School lessons of the Light and Life Graded Series for the Junior Hi's were basically a Scriptural study. The quarterly for the pupil contained a unit of lessons that were made up of questions. The answers were found in the Scripture. A unique system of memorization of the memory verses was used. In each lesson the pupil had

opportunity to give his ideas concerning personal matters. Sometimes his opinions were sought.

In the first quarter's lessons, as well as the other quarters' lessons, the first part of the study was from the Scripture readings. Each lesson had a grading or point system for thorough study of Scriptures and honest answers. The student graded himself. Familiar teen-age life situations were used, and teen-agers' questions were asked. Each lesson had a "In Your Opinion" section. Most vocabulary was adapted very well. An army procedure was followed in the "Soldierly Conduct" lesson.

The second quarter contained a "Think Back" series of questions for lesson review. Importance was placed on being able to read and write Bible references. Knowing the books of the Bible, plus how to spell them was practiced through "quickie tests." The phrase, "Capital I" was used. Every lesson plan also included a "Thinking Ahead" section.

A "tour" furnished the connecting link for the lessons of the third quarter. Biblical dates, statistics, and facts were concise. A map study of "The World of the Bible" was also used throughout the unit. The memory verses for the boys and the girls were different. Words and phrases like "serenity", "progenitor", and "a political intrigue story" were used without explanation in the student's quarterly.



Use of the dictionary was encouraged with specific words other than those mentioned.

Teen-age questions were the titles for most of the fourth quarter lessons. A personal letter to the pupil was used. A memory verse was compared among the King James, Phillips, and Moffatt translations. A "Spider's Web" illustration was used. One lesson centered around "aptitudes." The writer directed his pupil in relating spiritual qualities to vocational plans.

### III. SUMMARY

#### Positive Qualities

There were many practices used in the general presentation of the printed lessons which were attractive. Personal experiences helped to make the materials more personal. Adventures and every-day happenings brought the settings of some Scripture lessons up to date with the pupil's understanding. Many items which the Intermediate was able to handle and to recognize made the Scriptural travels and situations seem almost contemporary. The significance of spiritual uprightness was in many lessons shown to be universal and unlimited by time and space.

The portions of Scripture which were used were well selected. They were free from excessive text which otherwise

would not have contributed to the lesson. The content of the lessons was for the most part written in a conversational manner. In the same respect some lessons were strengthened with Biblical details which were factual, adding to the interest of the material. There were instances in which actual photographs and maps were reprinted for the pupil's use. The writers used pronunciation helps in some units. They also provided definitions for the more difficult words. Christian standards were directed to the normal and ordinary people.

Bible study lessons were used with emphasis on memorizing Scripture by some writers. Personal application was used to provide the pupil with practice in handling the Scripture correctly. Questions were used that invited the student to give his opinion, his meaning, his choice, and what he had remembered. Challenge to investigate the Scriptures was emphasized.

#### Negative Qualities

There were lessons without clearly defined aims. The personal application of the Scripture lesson in some lessons was indirect. Bible history seemed to be the most difficult to present as meaningful to the present age. There were series of lessons which were imperative in mode, while others



gave more emphasis to the social influence of Christianity than to personal faith. The use of the past or future tense removed the pupil from a personal relationship. Some lessons used only the plural pronouns with little reference to the singular "you" pronoun.

CHAPTER III  
CHARACTERISTICS OF INTERMEDIATES



### CHAPTER III

#### CHARACTERISTICS OF INTERMEDIATES

##### I. INTRODUCTION

The Intermediate Sunday School literature of the Nazarene Publishing House, the Otterbein Press, the Scripture Press Foundation, and the Light and Life Press have been reviewed. In order to evaluate the summarized materials collected from the review, a criteria for evaluation had to be established. The normal psychological characteristics of Intermediates have been investigated and catalogued under process headings. The summary of the chapter has been used as one part of the criteria for evaluation. When the reviewed material has been evaluated in the light of the characteristics of Intermediates, the question concerning the suitability of the lessons will be resolved.

Trying to understand people and why they act as they do is an unending study. Complexity increases with development both in culture and in human maturity. William Shakespeare (1564-1616) contributed his analysis of the life process in the poem, "The Seven Ages of Man."

All the world's a stage,  
And all the men and women merely players,  
They have their exits and their entrances,

And one man in his time plays many parts,  
His acts being seven ages. . . .<sup>1</sup>

## II. INTERMEDIATE GROWTH AND DEVELOPMENT

The normally regarded development of early adolescence coincides with the characteristics of youth between twelve years and fourteen years of age. The term "early adolescence" has been used to denote the period of life during which the normal growing person makes the preliminary transition from childhood to adulthood. Adolescence is not identified according to a definite age, but by certain developmental characteristics. In the article, "On the Theory and Problems of Adolescence," of the Journal of Genetic Psychology, September, 1954, Abraham S. Luchins said:

. . . regardless of actual chronological age or state of biological development, an individual is adolescent to the extent that he is engaged in the process of making sexual-social adjustments, ideological adjustments, vocational adjustments, and adjustments relating to achievement of freedom from parents.<sup>2</sup>

Arthur T. Jersild, of the Teachers College of Columbia University said that adolescence

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<sup>1</sup>Clark Tibbitts (comp.), Aging in the Modern World (Ann Arbor: University of Michigan, 1957), p. 50.

<sup>2</sup>William A. Fullagar, Hal G. Lewis, and Carroll F. Cumbee, Readings for Educational Psychology (New York: Thomas Y. Crowell Company, 1956), pp. 142-143.



. . . may be viewed as beginning roughly when young people begin to show signs of puberty and continuing until most of them . . . have approximately reached their full mental growth as measured by intelligence tests.<sup>3</sup>

For understanding, the characteristics of early adolescence best describe the characteristics of Intermediates in this study. Luchins, as well as others, has suggested that the average young person at twelve years of age will begin to exhibit the characteristics associated with early adolescence.<sup>4</sup> The Intermediate is passing from the junior age to the high school age. The normal age span for the transition is from twelve years to fourteen years. In the present school system, this is the junior high school age, or grades seven, eight, and nine.

The Sunday School of the local church recognizes these young people as the Junior High Class, the Intermediate Class, or the Young Teens Class.

This is the age of in-between-ness for the Intermediate in his growth and development. He is psychologically undergoing physical, mental, emotional, social, and spiritual changes. The psychology of an individual's personality includes the study of the intertwining of all these processes.

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<sup>3</sup>Arthur T. Jersild, The Psychology of Adolescence (New York: The Macmillan Company, 1957), p. 4.

<sup>4</sup>Fullagar, Lewis, Cumbee, op. cit., p. 144.

Paul E. Johnson, in Psychology of Religion, gave the following definition of personality:

Let us employ the term personality to denote the total functioning human individual as perceived from without. This external view may begin with the physical appearances of stature, build, facial expression, gestures, speech, style of behavior, etc. All of these will be taken as symptomatic manifestations of his character, i.e., the essential inner man behind the mask of his persona.<sup>5</sup>

Many characteristics contribute to the personality, or personal make-up of the Intermediate. The writer or editor of Sunday School literature has a definite need to be familiar with the characteristics of that group. Therefore, as a basic element of criteria for the evaluation of Sunday School literature, the following processes of Intermediate growth and development were investigated.

#### Physical Characteristics

It is a study in itself to know and understand the influences of physical characteristics upon the Intermediate. However, the purpose of this research has been to note only the characteristics. Dr. Jersild notes the following physical change:

The most important single feature of adolescent development consists of the changes that take place in the young

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<sup>5</sup>Paul E. Johnson, Psychology of Religion (New York: Abingdon Press, 1957), p. 26.



person's body. Before these changes occur, the adolescent is a child. When they have taken place, the young man and the young woman are able to have children.<sup>6</sup>

The general pattern of physical growth was approached by Lee J. Cronbach of the University of Illinois under the title, "Physical Maturity As the Base of Readiness."

Children grow at different rates, some are larger than others, and some mature more rapidly. The direct consequences of these differences is seen in varying ability to learn games, to hold one's own in fights, and the like.<sup>7</sup>

Cronbach referred to this as the normal trend in development.

Some children spurt in size and strength while others seem to be marking time. . . . Peak growth for girls comes at about twelve and a half years;<sup>8</sup> for boys about eighteen months later, at age fourteen.

Although adolescents follow the same general pattern of physical development there are times when they may differ in many ways. This is a matter of great concern to them.

J. Roswell Gallagher and Herbert I. Harris of Harvard Medical School and Massachusetts Institute of Technology respectively, noted: "At this stage of their emotional

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<sup>6</sup>Arthur T. Jersild, The Psychology of Adolescence (New York: The Macmillan Company, 1957). p. 28.

<sup>7</sup>Lee J. Cronbach, Educational Psychology (New York: Harcourt, Brace and Company, 1954). p. 76.

<sup>8</sup>Ibid., p. 83.

development nothing unusual about their bodies is insignificant or amusing to them."<sup>9</sup>

With the exception of the first few years of life, the years of adolescence show the greatest physical growth. "A young person at this time averages a gain of about twelve pounds a year in weight, and his height may increase six inches in one year."<sup>10</sup> It is natural that the glands of the body grow in proportion also. The glands may be extra active and sensitive during this time. At this age boys lack control over their voices. The vocal cords are growing in length, and their voices are changing. Not every adolescent experiences the changes in his body at the same time nor with the same effects as others of his age. The transition begins, and the preadolescent senses many changes taking place. William E. Martin and Celia Burns Stendler of the University of Illinois, in their book, Child Development: The Process of Growing Up in Society, noted these traits in their study of early adolescents:

"Physical defects and deformities--warts, pimples, birthmarks . . . --which may not have been of much con-

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<sup>9</sup>J. Roswell Gallagher and Herbert I. Harris, Emotional Problems of Adolescents (New York: Oxford University Press, 1958). p. 5.

<sup>10</sup>Marjorie Elaine Soderholm, Understanding the Pupil (Grand Rapids, Michigan: Baker Book House, 1958). p. 9.



cern during later childhood assume great importance with the adolescent. . . ."<sup>11</sup>

Alberta Z. Brown, writing about The Seven Teen Years, said,

But recently you've discovered some important changes in yourself, and you don't need Aunt Mabel or 20-20 vision to spot them either. Overnight you have moved from the body that you had to one that doesn't fit for size at all. Your arms and legs need an inch or two tucked somewhere; your feet are twin boats, and those five-thumbed hands can't be trusted to hold anything breakable.<sup>12</sup>

With her description of the rapid development of the body the same writer went on to point out characteristics that appear in relation to the body: "Besides your new odd-sized parts, you perspire more freely now. Pimples pop out all over your face, and you blush a vivid scarlet, too."<sup>13</sup>

The development of the sex glands, or the arrival at puberty seemed to be definitely related to the strong desire of the Intermediate to be recognized as an individual. Frieda K. and Ralph V. Merry, in their book, The First Two Decades of Life, defined puberty as follows:

The onset of the menarche generally is taken as an index of the arrival of puberty in girls. . . . The appearance

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<sup>11</sup>William E. Martin and Celia Burns Stendler, Child Development (New York: Harcourt, Brace and Company, 1953). p. 235.

<sup>12</sup>Alberta Z. Brown, The Seven Teen Years (Saint Louis: The Bethany Press, 1954). pp. 9-10.

<sup>13</sup>Ibid.

of live sperm cells in the urine shows conclusively that the boys' procreative functions are mature. . . . Crampton suggested another criterion for determining puberty in boys. . . . the appearance and rapid growth of fine, pigmented hair in the genital area. . . . and the twist of this hair.<sup>14</sup>

Curiosity and self-consciousness accompany puberty.

During this age of non-conformity, many attitudes and responses to sex maturity will be made which either strengthen or weaken character.<sup>15</sup> The results of poor adjustments and the lack of proper sex education have been the subject of many surveys and investigations. Alfred C. Kinsey's reports have been a familiar source.<sup>16</sup> Cultural environment has in many instances lowered its social pattern over the Intermediate, and his pattern of behavior becomes that of his social class.<sup>17</sup>

Physical characteristics give one an external view of the adolescent. Though awkwardness appears as the outstanding physical trait, each young person is extremely concerned about becoming an individual personality. The outward

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<sup>14</sup>Frieda Kiefer Merry and Ralph Vickers Merry, The First Two Decades of Life (New York: Harper & Brothers, 1958). p. 138.

<sup>15</sup>S. M. Corey, "Implications for Educational Administration," 43d Yearbook of the National Society for the Study of Education (Chicago: University of Chicago Press, 1944). p. 108.

<sup>16</sup>Jersild, op. cit., pp. 238-241.

<sup>17</sup>Lester D. Crow and Alice Crow, Child Development and Adjustment (New York: The Macmillan Company, 1962), p. 381.



reactions of their inner feelings are manifested in response to their social relations. "The clearest signs that adolescence has begun are both physical and social."<sup>18</sup>

As the discussion of young teen physical characteristics moved on into other areas of development each contributing writer wanted to be sure that his readers understood the importance and influence of the physical structures upon the personalities of Intermediates. These young people are seeking to be identified as full-fledged adults, and their personal appearances, both to themselves and others, plays a very vital part in their maturity.

#### Mental Characteristics.

John E. Horrocks, in The Psychology of Adolescence, said:

Adolescence tends to be a time of intellectual expansion and development, and academic experience. The individual finds himself in the position of having to adjust to increasing academic and intellectual requirements.<sup>19</sup>

Not only does the Intermediate's physical structure approach the adult stature but his mental capacities approach their

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<sup>18</sup>William W. Wattenberg, The Adolescent Years (New York: Harcourt, Brace and Company, 1955), p. 81.

<sup>19</sup>John E. Horrocks, The Psychology of Adolescence (Boston: Houghton Mifflin Co, 1962), p. 25.

full power. Although he lacks the years of experience, "he can learn new things with speed equal to that of his parents and teachers."<sup>20</sup>

The young person's intellectual abilities have an important bearing on his appraisal of himself. He begins to understand moral concepts and values. Jersild said,

. . . there are two major trends in his moral development. First, his moral concepts become more generalized --it is better to be honest in general than just to tell the truth when his mother asks him where he has been. Second, his moral ideals and scruples become internalized, as it were, a part of him.<sup>21</sup>

The development of self ideals and his acceptance of himself in harmony with those ideals relate to his evaluation of values. The Intermediate is looking for controlling values around which he can begin to integrate his life.<sup>22</sup>

Dr. Jersild, using many references listed eight mental characteristics which have been included in the discussion of this particular developmental process.<sup>23</sup> The Intermediate has an increased ability to generalize. He is not limited to his immediate personal experience. Further evidence of this characteristic was discovered in the young

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<sup>20</sup>Ibid.    <sup>21</sup>Jersild, op. cit., p. 85.

<sup>22</sup>Horrocks, op. cit., p. 26.

<sup>23</sup>Jersild, op. cit., pp. 74-84.



teen's development. By the time he has reached the age of twelve years there is an increased ability to deal with abstractions, time, and space.<sup>24</sup> The three other characteristics were an increased capacity for intellectual communication, growth in interest and understanding of self and others, and the ability to make decisions.

Marjorie E. Soderholm, writing as a secondary source summarized the mental development of the Intermediate:

He has a keen memory; he is interested in adventure and discovery; he is capable of real thinking; he questions authority; he makes snap judgments; he has an active imagination; and he has a strong sense of humor.<sup>25</sup>

The Intermediate is capable of definite thinking. His spirit of adventure is promoted by the new knowledge he receives. New relations between objects and events are noted as his mind begins to associate the things of his memory. The ability to learn is present, but there are many things which may influence the learning process. Two characteristics stand in contrast to most adult influence, the Intermediate makes snap decisions and he questions authority. Gallagher and Harris have said:

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<sup>24</sup>Merry and Merry, op. cit., pp. 310-312.

<sup>25</sup>Soderholm, op. cit., p. 14.

The Intermediate is so aware of the need to develop himself--his own personality--that he instinctively resists any effort of yours to impose on him your will or your ways, though left alone he may imitate you.<sup>26</sup>

These young people want to be independent to the extent that they will be recognized as individuals capable of making their own decisions. Gallagher and Harris continued:

Rebellion is so common and what lies behind it so important that we must say a word . . . of this . . . behavior of young people who find this stage in the transition from utter dependence to independence so difficult. We all should remind ourselves that conformity and dependency, though less apt to disturb the peace, may in reality promise only unhappiness and ineffectiveness for the days of adulthood which lie ahead.<sup>27</sup>

The Intermediate has reached the intellectual maturity where he can find flaws in adult reasoning. "These new powers enable him, among other things, to extend his emancipation into areas involving politics, science, and religion."<sup>28</sup> The young person may use these mental powers to attack the standards that parents set and to set up his own standards.

#### Emotional Characteristics.

Intermediates are capable of expressing different emotions that extend from one extreme to the other. Just as the physical and mental processes go through change, so does

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<sup>26</sup>Gallagher and Harris, op. cit., p. 8.

<sup>27</sup>Ibid., pp. 9-10.

<sup>28</sup>Wattenberg, op. cit., p. 85.



the emotional process. It is in this area that the Intermediate needs most to find himself. Jersild concluded from one of his studies that:

Emotion is involved in everything in which the adolescent is involved. . . . Among the circumstances that are most potent in arousing emotions in the adolescent are those that collide with his pride in himself or the expectations he places upon himself, or arouse misgivings he has concerning himself.<sup>29</sup>

Robert S. Fleming, writing on "Psychosomatic Illness and Emotional Needs," in the Educational Leadership, volume IX (November, 1951), pages 119-123, quoted the work of six other men in the field when he gave the following list of emotional needs or characteristics:

The need for belonging  
 The need for love and affection  
 The need for achievement  
 The need for economic security  
 The need for freedom from fear  
 The need for freedom from guilt  
 The need for sharing  
 The need for understanding<sup>30</sup>

According to Jersild, "Compassion is the ultimate and most meaningful expression of emotional maturity."<sup>31</sup> It is through compassion that a person achieves the highest peak and the deepest reach in his search for self-fulfillment.

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<sup>29</sup>Jersild, op. cit., p. 134.

<sup>30</sup>Fullagar, Lewis, Cumbee, op. cit., p. 397.

<sup>31</sup>Jersild, op. cit., p. 201.

The Intermediate reaches what is

. . . perhaps the most important feature of growth toward emotional maturity . . . an increased capacity for concern about the feelings of others and an increased capacity for sharing emotional experiences with others.<sup>32</sup>

Although compassion and understanding of others mark the young person's emotional development, he may find that adolescence is a time of loneliness. His determination to attempt to be a personality of his own making has made it so. He tends to treat others in the same manner he has been treated. His emotions fluctuate and are usually intense. People often fail to take this into consideration and to understand it. Yet it provides an important key to understanding the Intermediate.<sup>33</sup>

Understanding is the prime requisite for both the person associating with the adolescent, and for the adolescent himself in regard to his emotions. If he can find no consolation from his elders he is ready to admit that nobody cares about him or likes him. Intermediates conceal many of their emotions, and "if we center our attention only on the emotions shown . . . we are likely to miss much and to make some radical mistakes."<sup>34</sup>

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<sup>32</sup>Ibid., p. 194.

<sup>33</sup>Ibid., p. 159.

<sup>34</sup>Ibid., p. 136.



However, Wattenberg brought out the fact that actions which had once been denied him because of his age, size, and relative weakness now become possible. His personal desires may lead him into unhealthy emotional-social situations where he steals from or hurts others. His sense of consequences must therefore be developed. His conscience must learn to function in many new areas.<sup>35</sup>

The Intermediate takes pride in meeting the obligations of family membership if the adults of the family do. Dr. Sadler said if adults were to "pursue the policy of asking for their voluntary cooperation,"<sup>36</sup> they would find Intermediates applying themselves to otherwise routine tasks with interest and personal enthusiasm. "Adolescents can be much more readily influenced by suggestion and example than by direct command and arbitrary direction."<sup>37</sup>

### Social Characteristics

The social relations within the home represent the beginning of an expanding social adjustment for the Intermediate. His first models of social behavior are his parents.

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<sup>35</sup>Wattenberg, op. cit., pp. 81-82.

<sup>36</sup>William S. Sadler, M.D., Piloting Modern Youth (New York: Funk & Wagnalls Company, 1931), p. 51.

<sup>37</sup>Ibid., p. 51.

"Throughout his life much of his existence will probably conform to what they taught him, verbally and by example."<sup>38</sup> Dr. Jersild went on to point out that the young person "will be reminded more forcibly than in earlier years of his ethnic origin, the national and religious background of his parents, the socioeconomic group to which he belongs."<sup>39</sup> John E. Horrocks emphasized that, "In any event the individual may not be considered apart from the structure of the society in which he lives including every perceived element in it."<sup>40</sup>

The Intermediate must master himself and the social and vocational skills that will help him to be a full-fledged member of society.<sup>41</sup> No longer does the twelve-to-fourteen-year-old want to be called or considered as a child. He is building a picture of himself which includes the things he can do, his weaknesses, and his own estimations of his popularity, intelligence and interest. He is not a child. He wants to be an adult--at least he wants to be treated as though he were grown up. Wattenberg, Cronbach, and Jersild have repeatedly referred to the social desire of the Intermediate to be recognized as an adult. Yet as Jersild has more precisely stated"

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<sup>38</sup>Jersild, op. cit., p. 221.      <sup>39</sup>Ibid., p. 222.

<sup>40</sup>Horrocks, op. cit., p. 28.

<sup>41</sup>Wattenberg, op. cit., p. 82.



Social life has become more complex, and in many walks of life it takes longer to prepare for adulthood. One effect for many adolescents has been to delay the age of marriage and "to lengthen the period of sexual postponement. . . ." This delay, coupled with the extended period during which the adolescent is economically dependent, has the effect of prolonging the social phase of adolescence.<sup>42</sup>

"American culture is strongly oriented to achievement, and education and occupation are the primary methods of social mobility."<sup>43</sup> The educational pattern has been a basic means used to extend the dependent age period.

The Intermediate needs to achieve independence. "The gradual evolution of his behavior from the utter dependence of infancy toward independence of adulthood" is accompanied by rebellion.<sup>44</sup> It is not necessarily an uncontrollable rebellion, but a rejection of over-protecting and domineering parents. To "continually help them is constantly to remind them that we have no confidence in their ability to take care of themselves."<sup>45</sup>

One of the most significant and yet subtle aspects of the social behavior of the adolescent is the manner in which he seeks to find some nourishment for his pride and to avoid humiliation. It is from these basic desires that many interesting loyalties of adolescents spring up. A person feeling rejected is attached to a kind friend or teacher. The young teen with the opposite attitude

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<sup>42</sup>Jersild, op. cit., p. 41.      <sup>43</sup>Ibid., p. 307.

<sup>44</sup>Gallagher and Harris, op. cit., p. 46.      <sup>45</sup>Ibid.

will seek those who will idolize or adore him. The healthy-minded adolescent may be content with those who accept him as a person and share his interests.<sup>46</sup>

Martin and Stendler concluded with the same trends in the adolescent's social behavior as those noted by Jersild.<sup>47</sup>

The Intermediate wants to belong to a group. He wants to be identified with his peers. Most often the young teen will choose his or her friends of their own sex.<sup>48</sup> Jersild, again best described the process of transfer of loyalties from the home to the peer group;

The process in a normal situation . . . is not one of complete moving away but rather one in which the loyalties and affiliations outside the home eventually<sup>49</sup> out-weigh but do not completely replace the old ties.

Jersild would say that the Intermediate is of a reformist's spirit.

Marjorie Soderholm grouped the social characteristics of early adolescence in the following divisions:

He wants to be grown up; he desires independence of adults; he wants to belong to the gang; he has a strong sense of loyalty; he is self-conscious; his social problems reflect sex development; and he is a hero-worshipper.<sup>50</sup>

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<sup>46</sup>Jersild, op. cit., p. 20.

<sup>47</sup>Martin and Stendler, op. cit. p. 234.

<sup>48</sup>Crow and Crow, op. cit., p. 283.

<sup>49</sup>Jersild, op. cit., p. 207.

<sup>50</sup>Soderholm, op. cit., pp. 20-25.



The Intermediate's strong sense of loyalty makes a marked impression upon his other social characteristics. His points of self-consciousness, his social problems, and his hero-worship all reflect back on the fact that he, for the first time, is an individual to himself, and he has set a standard for himself. Awkwardness draws both his attention and the attention of others to him. He is determined in spite of his uncomfortableness to be his own person. Under the make-up of his struggle for independence is his secret admiration for special people. These people may be teachers, athletes, or someone else whom he likes well enough to copy in his life. Different people become Intermediates' ideals. They want to become as much like their ideals as they can, and they want to be accepted.

#### Spiritual Characteristics

William W. Wattenberg of Wayne University noted that the details of religious beliefs were hard to trace down in adolescence. This was particularly true in studies among young people between the sixth grade and the twelfth grade. "Much depends on his parents' attitudes, the way he received his religious education, and the doctrines of his family's faith."<sup>51</sup> A vast majority of Intermediates, about 90 per

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<sup>51</sup>Wattenberg, op. cit. p. 470.

cent<sup>52</sup> believe in God, prayer, and life after death. According to studies reviewed by Jersild and Wattenberg,

as children move into adolescence the symbolism of their religion appears somewhat less in the form of images of certain external happenings (such as Daniel in the lions' den) and more in terms of beliefs and feelings.<sup>53</sup>

Many writers identified adolescence as the time of "awakening" when a borrowed faith becomes a personal possession.

Raymond G. Kuhlen and Martha Arnold wrote an article for the Journal of Genetic Psychology entitled "Age Differences in Religious Beliefs and Problems during Adolescence." The article was a report of materials compiled from a study of 250 young people. They found that the existing problems related to religion at the sixth grade level varied from those expressed by ninth graders, except in the percentage that did not go to church. Those who disliked church services were 33 per cent of the sixth graders, while there were 47 per cent of the ninth graders. The conflict of science and religion bothered 42 per cent of the sixth graders and 50 per cent of the ninth graders. Sixty-seven per cent of both groups failed to attend church. Regarding

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<sup>52</sup>R. G. Kuhlen and Martha Arnold, "Age Differences in Religious Beliefs and Problems During Adolescence," Journal of Genetic Psychology (New York: Harper, 1944) pp. 291-300.

<sup>53</sup>Jersild, op. cit., p. 338.



the problem of sin, 71 per cent of the sixth graders expressed an awareness and concern while only 62 per cent of the ninth graders responded in a similar manner. It was interesting to note that the study revealed that of the twelfth graders reviewed 67 per cent did not go to church, and the consciousness of sin had risen to a 72 per cent response.<sup>54</sup>

Both A. Z. Brown and W. W. Wattenberg spoke of the sense of right and wrong in the thinking of young adolescents. The suggested characteristic was a "you ought" feeling.<sup>55</sup> The oughtness of Intermediates has been closely linked with the ideals which these young people have set for themselves. Soderholm defined three spiritual characteristics of early adolescence that suggested this same relationship; "he wants a practical religion; he has many religious doubts; and he seeks an ideal."<sup>56</sup>

The young adolescent "accepts God as the basic spiritual influence on his life, and recognizes his responsibility for adhering to a moral code in his human relationships,"<sup>57</sup> was the evaluation of the young teen's spiritual attitudes

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<sup>54</sup>Kuhlen and Arnold, loc. cit.

<sup>55</sup>Brown, op. cit., p. 75.    <sup>56</sup>Soderholm, op. cit., p. 31.

<sup>57</sup>Crow and Crow, op. cit., p. 420.

given by Lester D. Crow and Alice Crow of Brooklyn College. However, as previously noted, religious doubtings and testings arise with the increased intellectual capabilities of the Intermediate. Jersild referred to studies which indicated that many young people,

rejected religious dogmas as they matured even though they attended religious school faithfully. Neither did they seem to gain steadily in intellectual understanding of the meaning of religious teachings as they grew older and continued their education.<sup>58</sup>

Dr. Sadler made the following statement concerning the problems associated with standards and ideals.

Much that the youth hears at home and at school is vague and indefinite. He hears virtue praised, education lauded, great minds of the past and present eulogized, but for his day-by-day thoughts and emotions he finds little sympathy.<sup>59</sup>

When the religious teachings which his teachers use are fitted to his personal life and experience, the developing Intermediate "acquired religious understanding. . .and he can come to accept intellectually basic religious tenets and apply them to his behavior."<sup>60</sup>

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<sup>58</sup>Jersild, op. cit., p. 339.

<sup>59</sup>Sadler, op. cit., p. 185.

<sup>60</sup>Crow and Crow, op. cit., p. 420.



### III. SUMMARY

Understanding the characteristics of the Intermediate has helped to establish criteria for the evaluation of the Sunday School literature prepared for that age. The normal growth and development of early adolescents, which generally begins some time near the twelfth year, reveals the characteristics most noted among Intermediates. In the modern school system the intermediate period between grade school and high school is known as the Junior High School, or grades seven, eight, and nine. The inter-weaving of the physical, mental, emotional, social, and spiritual characteristics make up the personality of the Intermediate. Such a study has been entitled by many authorities, "The Psychology of Adolescence." Below are listed the characteristics of the Intermediate according to the processes of development.

The characteristics of Intermediates are:

Physical:

The onset of puberty is most important.  
Different rates of growth and maturing are normal.  
The peak for girls is at about twelve and a half years.  
The peak for boys is at about fourteen years.  
The greatest growth in stature takes place.  
The glands are extra sensitive and active.  
The boys voices are changing.  
Acne and other minor deformities appear.  
Awkwardness accompanies irregular and rapid growth.  
They are energetic.

## Mental:

Intellectual expansion is noticeable.  
They begin to understand moral concepts and values.  
They develop self ideals and estimations.  
They are able to generalize.  
Their ability to deal with abstractions, time, and space increases.  
They become capable of intellectual communication.  
They show interests and understanding of (in) people.  
They are capable of real thinking and reasoning.  
They are capable of making their own decisions.  
They have keen memories and their interest in knowledge increases.  
They question authority.  
Their imaginations are active.  
They have a sense of humor.  
They begin to set up their own standards.

## Emotional:

Strong pride motivates them.  
They have a strong sense of belonging.  
They have a strong desire for being needed.  
They have a strong desire for achievement.  
They have a strong desire for economic security.  
They have a strong desire to share experiences and feelings.  
They may feel a sense of loneliness.  
They have an increased capacity for concern and compassion.  
They treat others as they are treated.  
They conceal many of their emotions.  
Their consciences are learning to function in new areas.  
They are more readily influenced by suggestion and example than by command.  
Their emotions fluctuate and are usually intense.

## Social:

They want to be recognized as full-fledged grown-ups.  
They rebel against domineering adults.  
They want to belong to their peer groups.  
They choose their own friends, and more often from their own sex.  
They have a strong sense of loyalty.  
They are self-conscious.  
They have their secret admirations or ideals.  
They want to be accepted.



## Spiritual:

Much depends on parental attitudes.  
Most believe in God, prayer, and life after death.  
Religion is expressed more in terms of beliefs and feelings than in forms.  
Faith becomes a personal possession.  
About 47 per cent dislike church services.  
About 50 per cent are bothered by the conflict of science and religion.  
About 67 per cent do not go to church.  
Most Intermediates express an awareness of a sin conflict.  
They have a sense of right and wrong; an "oughtness".  
They sense moral responsibility in human relationships.  
They have religious doubts.  
They seek a religious ideal and standard.  
They want a practical religion.

CHAPTER IV

THE TASK OF CHRISTIAN EDUCATION



## CHAPTER IV

### THE TASK OF CHRISTIAN EDUCATION

#### I. INTRODUCTION

The progress thus far of this research has been to introduce and review Sunday School literature for Intermediates. Each lesson for the year 1961 was reviewed. Four evangelical publishing firms were represented: The Nazarene Publishing House, The Otterbein Press, the Scripture Press Foundation, and the Light and Life Press. A criterion was needed to evaluate the suitability of the lessons. The thesis problem raised this question about Intermediate Sunday School lessons. The criterion was set up so that the literature could be evaluated in the light of Intermediate characteristics and in the light of the task of Christian Education. The purpose of this chapter is to review and define the task of Christian Education as it relates to Sunday School literature. The two elements of the total task given particular attention were the personal involvement of the Scripture to the life situation of the pupil, and the teaching of the specific objectives of the Christian faith.

#### II. THE PURPOSE OF CHRISTIAN EDUCATION

James D. Smart, writing on The Teaching Ministry of the Church from an examination of the basic principles of

Christian Education, explained the existence of the Church and its relation to the Scriptures with this statement:

The Church is the human instrument called into being by God's revelation of himself in his Word, a people of God living in response to him as his witness in the world, that through them God may be known ever more widely as he has been known to them.<sup>1</sup>

In connection with the revelation Christian Education is to produce witnesses. The teaching of the Scriptural doctrines of the Christian faith as intrinsic parts of personal living has been the means of perpetuating the Church. Randolph C. Miller of the Protestant Episcopal Church in The Clue to Christian Education said that:

The center of the curriculum is a twofold relationship between God-centered and experience centered. . . . In order to place God and man at the center of the Christian educational method, we must have adequate knowledge of the nature and working of both God and man, and of God's relationships to particular pupils.<sup>2</sup>

Paul H. Vieth of the Yale University edited the book, The Church and Christian Education, for the International Council of Religious Education. Christian education was defined by Vieth as "the process by which persons are confronted with and controlled by the Christian gospel."<sup>3</sup> Dr. Peter P.

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<sup>1</sup>James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, 1954), pp. 24-25.

<sup>2</sup>Randolph Crump Miller, The Clue to Christian Education (New York: Charles Scribner's Sons, 1950), p. 5.

<sup>3</sup>Paul H. Vieth, Teaching For Christian Living (Saint Louis, Missouri: The Bethany Press, 1929), p. 52.



Person expanded Vieth's definition by saying, "It is character education in the sense that it modifies human nature . . . by means of the motivating experience of thinking and living controlled by the living Son of God."<sup>4</sup>

### The Aim of Christian Education

Professor George Herbert Betts stated the general "aim" of Christian Education in three separate requirements which life itself puts upon every individual:

1. Fruitful knowledge; knowledge of religious truths that can be set at work in the daily life . . . now and in the years that lie ahead.
2. Right attitudes; the religious warmth, responsiveness, interests, ideals, loyalties, and enthusiasms which lead to action and to a true sense of what is most worth while.
3. Skill in living; the power and will to use the religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of the daily life.<sup>5</sup>

The report of the International Missionary Council at Jerusalem in 1928 defined the purpose of Christian education:

Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate

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<sup>4</sup>Peter P. Person, An Introduction To Christian Education (Grand Rapids, Michigan: Baker Book House, 1958), p. 17.

<sup>5</sup>Vieth, op. cit., p. 27.

values; to establish attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine.<sup>6</sup>

In the article, "Proposed International Standard for the Vacation Church School," the International Council of Religious Education gave the following comprehensive statement:

The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and his way of life, and membership in a Christian church; the Christian motive in the making of all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.<sup>7</sup>

From these general statements of the aim of religious education, such phrases as Christian living, Christian participation, and constructive contribution indicate the importance of fitting objectives of Christian faith to life situations of Sunday School pupils.

In an article entitled, "Advice to Evangelicals,"<sup>8</sup> in 1950, A. W. Tozer recommended four lines of action:

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<sup>6</sup>Ibid., p. 28.      <sup>7</sup>Ibid.

<sup>8</sup>Lois E. LeBar, Education That is Christian (Westwood, New Jersey: Fleming H. Revell Company, 1958), pp. 49-50.



1. Evangelicals need to produce a twentieth-century brand of Christianity that is manifestly superior to any other way of life. Only the old faith will do it. Only a realistic application of that faith to present-day life can make it effective.
2. Evangelicals should call a halt to "spiritual inbreeding" and reach out beyond traditional theology and denominational lines for new life-giving streams of thought and action. Such veins of power are available through fellowship with all those who hold to the deity of Christ and the infallibility and authority of the Holy Scriptures.
3. Evangelicals should stop imitating and begin initiating. The world will look to us for leadership when we strike off across the fields of Christian action with a fresh and vital program challenging men of intellectual discrimination and thereby the masses to new heights of vision and accomplishment.
4. Evangelicals need a new emphasis on the "interiority" of the Christian faith, giving less attention to the externals and superficialities of modern Christianity and more to the deeper life hid with Christ in God.<sup>9</sup>

Evangelicals are seeing the need for life-situation application of Scriptural truths. How does one approach such a requirement? Paul H. Vieth has defined what life-situations are, and then made the application. Dr. LeBar chose to take examples from the every-day experiences of Christ. She analyzed His approach and methods. His general procedure was to teach from the known to the unknown or spiritual. The materials He used were mustard seeds, candles, salt, grain, tares, birds, sand, coins, water, bread, vines, fig trees, people, etc. He quoted portions

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<sup>9</sup>Ibid.

of the Old Testament and spoke with authority concerning the Kingdom of God. The miracles that He performed were part of what He taught. In fact, the life Jesus lived was involved with all He tried to teach.

Vieth, in his chapter "Discovering and Using Life Situations," said that "situation" was a term used by psychologists in relation to "responses".

The situation consists of all the factors which at any moment cause one to act. The response is the resulting action. The action may be described as physical, mental, or emotional, though all these factors are present in a complete act.<sup>10</sup>

To quote Professor Edwin H. Reed of Columbia University, "A life situation is one of which the child recognizes the significance and meaning to him."<sup>11</sup> Memorizing names or even verses from the Scriptures according to this definition is not a life situation, while learning a proper Christian attitude toward cheating, segregation, sharing responsibilities, etc. is a real life situation for the young person. Dr. Vieth concluded that situations "are the stuff out of which experience is made . . . the avenue to centering education . . . however, life situations in and of themselves do not make for growth in Christian character."<sup>12</sup>

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<sup>10</sup>Vieth, op. cit., p. 67.    <sup>11</sup>Ibid., p. 69.

<sup>12</sup>Ibid., p. 73.



The significance of life situations lies in the interpretation and guidance which the teacher may give them. Jesus served as the prime example teacher.

Lois LeBar in Education That Is Christian reviewed the natural life situations which Jesus utilized. She said:

There is no need of artificial stimulation of interest when inner urges are being utilized, when the sources of material are direct and primary . . . ; experience is the best teacher provided it is the right kind of experience, provided it is skillfully guided.<sup>13</sup>

The same writer dealt at some length with the dynamic person and teaching of the Master Teacher, Jesus Christ.

As we study our pupils, He gives extraordinary discernment to understand them. And His own Holy Spirit working through the Word, through the teacher, and in the pupil makes the outer Word an inner experience.<sup>14</sup>

The Lord started His teaching where the pupil was and let the pupil's response and readiness guide His procedures. He often used questions to get His learners personally involved. Christ did not rely on just mental knowledge but used many instances where His pupils learned by doing. He made use of physical means not because He needed them but because His learners needed them. LeBar used Jesus' method of teaching with the Samaritan woman to typify His general approach to the pupil.

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<sup>13</sup>LeBar, op. cit., p. 91.      <sup>14</sup>Ibid., pp. 51-52.

He aroused curiosity and questions.  
 He aroused interest in Himself as a Person.  
 He put Himself under obligation to His pupil.  
 He gave opportunity to respond actively.<sup>15</sup>

Findley B. Edge, now at Southern Baptist Theological Seminary, said in Teaching for Results, that:

Dynamics of teaching might be defined as those factors or forces within the teaching-learning situation which cause action, reaction, or interaction. This action, reaction, or interaction may take place within the individual, between the individual and the content, between the individual and the teacher, or between the individual and the group.<sup>16</sup>

Edge has written from the point of view of the teacher in the learning situation. It must be remembered that the purpose of this research has been to determine whether the Sunday School literature prepared for the Intermediate has applied spiritual thoughts and values from the Scriptures to life situations. There is definitely possibility for personal involvement on the part of the student without the teacher. His pattern of learning and adjusting to newly acquired knowledge and experience is not mechanical or stereotyped. Depending upon the influences of external elements, his adjustments may vary with each new life situation.

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<sup>15</sup>Ibid., p. 53.

<sup>16</sup>Findley B. Edge, Teaching for Results (Nashville, Tennessee: Broadman Press, 1956), p. 51.



C. B. Eavey of Wheaton College said:

Among the most important of the conditions imposed by any situation to which the learner is adjusting are those that have meaning to him in terms of his previous experience.<sup>17</sup>

Eavey, in a later book entitled, The Art of Effective Teaching, expanded his previous statement and gave it more meaning.

A good learning experience is meaningful to the learner in the light of his past experience, the present situation and his purposes for the future. The more meaning it has to him, the better does he learn.<sup>18</sup>

Dr. Paul H. Vieth's definition of religious education served as a brief summary of the first sub-point and a transition into the next area of objectives.

Religious education seeks to interpret the experiences of growing persons in terms of their relation to God and the implication of this relationship for individual and social living. . . . Therefore, religious education should see life as a whole, give religious content and interpretation to all aspects of experience, and comprehend the whole of life with ultimate meaning and value.<sup>19</sup>

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<sup>17</sup>C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids, Michigan: Zondervan Publishing House, 1940), p. 207.

<sup>18</sup>C. B. Eavey, The Art of Effective Teaching (Grand Rapids, Michigan: Zondervan Publishing House, 1953), p. 207.

<sup>19</sup>Vieth, op. cit., pp. 19-20.

### The Specific Objectives of Christian Education

The use of the term "specific objectives" in this study was for the purpose of distinguishing the basic spiritual teachings of the Scriptures. These objectives are the foundation stones of the evangelical faith. Their origin and authority emanates from the divine revelation of the Scriptures.

It was Augustine who said of God: "Thou hast made us for Thyself and our hearts are restless until they find their rest in Thee."<sup>20</sup> Human beings are born with certain innate capacities which enable them to respond to God. Every means of Christian education can nurture these deep-seated spiritual desires. Park Hays Miller, the author of Christian Doctrine for Sunday School Teachers, has said:

Those of us who are attempting to teach others should first organize our own beliefs so that what we teach may be in harmony with the basic Christian truths which we accept. Furthermore, we should never forget the relation of Christian doctrine to every-day Christian living.<sup>21</sup>

Mr. Miller has summarized what he considers to be the fundamental Christian doctrines. His explanations have been studied with appreciation. He does not contradict, but in some instances does not say what he could have said to make

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<sup>20</sup>Park Hays Miller, Christian Doctrine for Sunday School Teachers (Boston: W. A. Wilde Company, 1947), p. 12.

<sup>21</sup>Ibid., p. 16.



all parts equally clear. His eight basic doctrines have furnished a satisfactory list for this study. The content of what has been written came from the Scriptures mentioned and an Evangelical background.

1) God. Borrowing a historic statement, God is briefly described: "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth."<sup>22</sup> God is a Trinity and is sovereign over all that He has created. Scriptures for studying about God are:

God the Creator (Genesis 1:1-31).  
 The Sovereign God (Psalm 2:1-12).  
 The Holiness of God (Isaiah 6:1-8).  
 The Love of God (Romans 8:31-39).  
 God is a Spirit (John 4:5-26).

2) Man. Man was made in the image of God, but that image has been spoiled by the presence of sin. Man was made superior to all of creation because he was endowed with personal intelligence for choosing between the right and the wrong. He chooses the wrong because an evil law holds him in bondage. Therefore, man is in desperate need of salvation from the evil law and its results. God has provided the only way of salvation as a gift through Jesus Christ. These Scriptures help to explain God's plan for man:

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<sup>22</sup>Ibid., p. 30.

Man's Fellowship with God (Psalm 23:1-6).  
 Man's Need of a New Birth (John 3:1-12).  
 Man's Need of a Savior (Romans 7:14-25).  
 The Gospel for Man (Romans 1:14-17).  
 The Destiny of Man (I John 3:1-3).

3) Jesus Christ. Jesus was a man as other men are in stature, but He was more than just a man. He was divine, being conceived by the Spirit of God and born of a virgin. As most men will agree, Jesus lived an example life in relation to others and God, but He was more than an example. He was the Savior, the Son of God. He was the creator of all things. Before the world was created, He was; He came into the world as a man; He lived the only perfect life; He died upon the cross as Savior; He arose as the victorious Redeemer; He ascended into heaven at the right hand of God, and He is coming again to claim his own and to rule. Here are some glimpses of Jesus:

Before the World was (John 1:1-15).  
 The Virgin Birth of Jesus (Luke 2:1-20).  
 The Humiliation and Exaltation of Christ (Philippians 2:5-11).  
 The Humanity of Jesus (Hebrews 4:14-16).  
 The Deity of Jesus (John 14:1-11).  
 The Cross of Christ (John 12:20-33).  
 The Resurrection of Jesus (John 20:11-18).

4) The Holy Spirit. The Holy Spirit is the third person in the Trinity, God the Father, the Son, and the Holy Spirit. He is equal in essence with the Father and Son. He quickens the consciences of men and reproves of sin, of righteousness, and of judgment. He is present at salvation, and



helps man to understand Scriptural truths. Possessing a life He gives new power for Christian life and service. He is the Spirit of Christ in the Christians' hearts. Notice some of the responsibilities of the Holy Spirit:

The Holy Spirit the Inspirer of the Scriptures  
(II Timothy 3:14-17).

The Holy Spirit man's Teacher (John 16:7-14).

The Holy Spirit and New Birth (John 3:1-8).

The Holy Spirit and Prayer (Romans 8:26, 27).

The Holy Spirit and Newness of Life (Romans 8:11-18).

5) Salvation. The Old Testament practice of sacrifices for sin and atonement as expressions of repentance were consummated when the sacrificed animal suffered for the transgressions of the sinner. Understanding that the sacrifice suffered in place of the guilty party helps a person understand the sacrifice made by Christ in the place of sinful mankind. Jesus, the Lamb of God, takes away the sin of the world. In Christ the Christian is provided spiritual power to overcome evil and to live for God's glory. A full armor of God is provided. Salvation begins when a person accepts Jesus Christ as his personal Savior. It is characterized by growth and maturity to a place of full surrender. From that point on sanctification is refined by the presence of the Holy Spirit. In the end Christ is able to present His people faultless into the presence of God.

An Example of Repentance (Luke 19:1-10).

Confession and Forgiveness (I John 1:5-10)

Salvation by Faith in Christ (Romans 5:1-11).  
 Deliverance from the Bondage of Sin (Romans 7:14-8:4).  
 New Life in Christ (Ephesians 2:1-10).

6) The Church. The Work of God has been given to the world through the Church, which is the body of believers who have accepted Him as their Savior and Lord. The Church has been organized with different forms of denominational government, but all of them which are true to Jesus Christ belong to His Church. The Church is both to preach and teach the Gospel in order that people may turn to Christ for salvation and that they may grow in faith and knowledge. The Church is to reproduce Christians. There are two sacraments given by Christ to the church, Baptism and the Lord's Supper. Baptism is to be the visible witness of a new life in Christ. The Lord's Supper is a memorial of the death of Christ as our Savior. It emphasizes man's dependence upon Him for spiritual life and power. People join the church that they may be identified as fellow members and workers in God's kingdom. Here are some interesting Scriptures concerning the church:

The Fellowship of the Disciples (Acts 1:12-14).  
 The Church in Jerusalem (Acts 2:37-47).  
 New Churches in New Places (Acts 14:19-23).  
 The Church the Body of Christ (Ephesians 4:11-16).  
 The Sacrament of the Lord's Supper (I Corinthians 11:17-34).  
 The Mission of the Church (Matthew 28:16-20).  
 Jesus' Prayer for the Unity of the Church (John 17:1-26).



7) The Future. God will one day be triumphant and will establish His own rule over all things both in heaven and on earth. All people will stand before the Lord. In that day those who have accepted the Savior and have followed His plan of life will receive the rewards for services rendered. Some will be cut off from God forever because they have always rejected Him and the light that He offered. Eternal life is not among the rewards, because it is a gift of God given to persons who have complete faith in Jesus Christ. Scripture is plain in its teaching of the last things and eternity.

The Assured Triumph of Christ (John 16:25-33).  
 An Eternal Home for Believers (John 14:1-3).  
 Life's Opportunities and Death's Rewards (Philippians 1:12-23).  
 The Parable of the Judgment (Matthew 25:31-46).  
 The Assurance of the Believer (Romans 7:24-8:11).

8) The Scriptures. The authority of the Christian religion is a divine revelation from God. This revelation is of God's relationship to man and His plan of redemption for mankind. God revealed Himself and His purposes for man and the world in the Bible. The Bible is made up of sixty-six different books which were written by many writers. Each writer was inspired by the third person of the Trinity, the Holy Spirit. He wrote in his own way and in his own style, and the Spirit of God kept him from error in content and message. The Scriptures are the final authority in matters pertaining to God and true righteousness. Every believer

can find the standards for a full Christian life in the Bible.

Here are some of the basic teachings concerning Scriptures:

- The Purpose of the Scriptures (John 5:30-40).
- Testing Truth by the Scriptures (Acts 17:1-12).
- The Inspired Scriptures (I Peter 2:1-11, I Timothy 3:16, 17).
- Jesus' Higher Standard (Matthew 5:33-48).
- The Power of the Word of God (Romans 1:8-17, Hebrews 4:4-12).
- Scripture Teachings Are to Be Lived (Matthew 7:24-27).

### III. SUMMARY

The task of Christian education takes into account the total picture of religious education. However, the task was limited to the purpose of Christian education in this study. The purpose rises out of the relationship that exists between God and man. The Church represents man, and the divine relationship of the Scriptures represents God. Adequate knowledge of the nature and working of both God and man is a requisite to a personal relationship between them. Chapter III dealt with the characteristics of the Intermediate. Chapter IV dealt with the revelation of God and its intimate introduction into the life situations of pupils. The general aim of religious education supported strongly the importance of fitting objectives of Christian faith to everyday life. The primary sources on the subject were few.

The example of the Master Teacher, Jesus Christ, was presented by Lois E. LeBar in Education That Is Christian.



The Lord taught from the known to the unknown, from the temporal to the spiritual. The dynamic ministry of the Holy Spirit makes it possible for personal involvement on the part of the student without a teacher. C. V. Eavey pointed to the meaningfulness of making spiritual reference to the pupil's past experience, his present situation, and his purposes for the future.

Man is capable of responding to the revelation of God. Therefore, the basic areas of spiritual teaching were listed as the "specific objectives" of Christian education. The eight cohesive Scriptural tenets mentioned as part of the criteria for the evaluation of Intermediate Sunday School literature were God, Man, Jesus Christ, The Holy Spirit, Salvation, The Church, The Future, and The Scriptures. These were the things primarily to be taught.

CHAPTER V  
THE EVALUATION OF THE LITERATURE



## CHAPTER V

### THE EVALUATION OF THE LITERATURE

#### I. INTRODUCTION

The thesis study has been organized for the purpose of establishing a criterion with which selected evangelical Sunday School literatures could be evaluated. The Intermediate Sunday School literature of the Nazarene Publishing House, The Otterbein Press, Scripture Press Foundation, and the Light and Life Press was reviewed in Chapter II. The criteria for evaluating the literature was set up in Chapters III and IV with the characteristics of the Intermediate and the task of Christian education. Each lesson of the four publishing firms for one year was evaluated. This totaled 211 lessons (Scripture Press Foundation, a non-denominational organization prepared only 52 lessons for 1961, while there were actually 53 Sundays.)

#### II. THE CRITERION

Appendix A has the results of the evaluation presented in graph or chart form. Below is an explanation of the form used.

The Sunday School lessons were identified according to unit and series number. From the teacher's quarterlies, the teaching aim was first considered. If there was an aim, it

was noted. Then it was determined if the aim was clear; that is, did the aim give the teaching situation a purpose? The aim should have given the general application of the Scripture and the specific objective to the pupils. The personal involvement of the pupil in the lesson from the Scriptures should have been indicated if the aim was clearly stated.

The second area of evaluation was the personal involvement or application of the written lesson. The direct application was illustrated by the use of the personal pronoun "you." In the case of the teachings or lessons on the Church, the plural pronouns "us," "we," and "our" were accepted as direct applications. The indirect application was illustrated by the use of the third person pronouns, the past tense and the future tense. The application also had to relate the Scripture teaching of the lesson personally to the pupil. In many lessons a well-directed question was used to do this.

Each of the characteristics of the Intermediate were condensed to one descriptive word. Then for each lesson the strongest characteristic appealed to was listed. The condensation of the characteristics has been included in Appendix A with the chart and the brief statements of the specific objectives.



The fourth and last area of evaluation dealt with the specific objectives of evangelical Christian education and faith. The objectives were used in the chart only in terms of the subject of each. In other words, the specific objects of the Scriptures were listed as God, Man, Jesus Christ, the Holy Spirit, Salvation, the Church, the Future, and the Scriptures. The central objective of each lesson was noted.

### III. THE EVALUATION

The "Sunday School Literature Evaluation Chart" was placed in the Appendix. That which was stated in this chapter was in summary of the contents of the Evaluation Chart.

The Nazarene Publishing House. In the Teaching Junior High quarterlies each lesson was given a clearly stated aim directed toward a spiritual objective. The specific objectives were related to the Scripture lessons involved in the teaching situations.

The applications were taken from the Junior High Pupil quarterlies. The lessons were written out for the pupil to guide him in his study. From the general summary of the review, the Scripture was inter-woven into each lesson. The points of emphasis were made with the Scripture

text. The setting and the background materials were factual and clearly stated. The "you were there" approach of Units I and II of the first quarter attributed to the direct application of the spiritual teaching to the pupil.

There were nine intermediate characteristics appealed to. The "belonging" social characteristic was noted as the appeal in four lessons. The mental characteristic, "meditative," appeared twice in the quarter's work. The appeals divided into the mental (3), the emotional (1), the social (6), and the spiritual (3). The application of the Scripture was directed to the two areas of early adolescence concern. Mentally and socially they are seeking to be identified as independent individuals. The spiritual emphasis was supported by the use of the direct approach. (11 of 13 lessons).

The specific objectives included four of the eight basic Scripture teachings. They were in this order, Holy Spirit (1), Church (4), Salvation (4), Christ (4). The teen-agers were encouraged to grow up with Christ.

The review of Hebrew History (10), was not used with a direct application of the Scripture lesson to the pupil.

The comprehensive characteristic was used three times. Over-all, the appeals were mental (6), emotional (1), social (3), and spiritual (3). Here again, the mental and social characteristics received the greatest use. The



second unit's three lessons all made a direct approach to the pupil.

"God" was the specific objective of ten lessons in the second quarter. The other three lessons dealt with spiritual importance of Christ (1), and the Holy Spirit (2). Without the use of direct application a continuous series of lessons on the sovereignty of God in past history tended to leave the pupil unrelated.

The two units of the third quarter were divided in their application approach; ten were direct and three were indirect. The lessons on how "we" got the Bible were connected with the familiar experiences of four intermediate boys, but the applications were indirect, referring to the young people in the lesson.

Each lesson was well graded to the junior high level. On the chart the general appeal was toward the "meditative" and "reasonable" characteristics. According to the divisions there were mental (7), emotional (1), social (1), and spiritual (4) appeals. The lessons were directed to the reasoning ability of the Intermediate.

The specific objectives were primarily centered with the authority of the Scripture (8). Other objectives were God (2), Salvation (1), Church (1), and Holy Spirit (1). The authority of the Bible has direct bearing upon the Christian living and this needed to have a direct application

to the pupil.

The final two units of Nazarene Sunday School lessons asked questions which intermediates would like answered. The application was direct in most instances. The series on the Nazarene Church and its organization was appealing and the direct application helped the pupil become identified with the Church. The lessons on Christian beliefs were very direct in their application of the Scriptures.

The characteristics appealed to were mental (6), emotional (3), social (2), and spiritual (3). Much of the mental appeal was on the informative level, particularly in the presentation of the church. The fact of example being stronger than command in spiritual matters had definite appeal.

Power for Christian living and witnessing separated the specific objectives of this quarter mainly in the Holy Spirit (4) and the Church (7). Other objectives were God (1), Christ (1), and Scriptures (1). Understanding that the church represented the body of Christ's followers organized through the Holy Spirit, the practical appeal of "belonging" was important in these lessons.

The Otterbein Press. The aims for the Evangelical United Brethren Sunday School lessons were taken from the Youth Leader. They were stated, but not always clearly.



The relationship of the aim and the Scripture lesson was sometimes vague. The lessons from the Intermediate Bible Lessons quarterlies were evaluated.

Units III and IV were direct with their application to the pupil's life-situation. The writer of the lessons had written from a personal missionary background which gave him a beneficial advantage.

On the chart of evaluations the characteristics appealed to were mental (4), emotional (2), social (3), and spiritual (4). The writer, although appealing strongly to the spiritual and mental characteristics, wrote in the imperative mode.

The specific objectives arrived at were the Church (3), God (2), Scripture (1), Christ (5), and Salvation (1). There were six lessons without clear aims, and one lesson without a spiritual objective. Knowing about Christ, and belonging to His Church were the main emphases.

The aims of Units V, VI, and VII were clear except in four lessons. The lessons of Unit V on prayer were well presented. The lessons of Unit VII were not given clear aims. This made it hard to select specific objectives.

Direct application involved the pupil in all but two of the lessons. A "what's your opinion" approach in the lessons contributed to easy application. Familiar family illustrations of life at home also assisted the pupil to see

himself in the lessons.

The intermediate characteristics appealed to divided up: mental (3), emotional (3), social (2), and spiritual (5). Areas of reluctance were approached with respect to the individuality of the pupil. He was left with the decisions he made; they were his own.

Here again lessons were left without specific objectives relating basic spiritual teaching to the pupil. Four lessons, two with clear aims and two without, concluded with no specific objectives. The nine objectives arrived at were Christ (2), God (3), Holy Spirit (1), Scripture (1), and Church (2). The emphasis for Christian living through spiritual power was lacking. In two lessons deity by name was mentioned twice. In two other lessons it was mentioned only once.

Three of the lesson aims were not clear in Units VIII and IX of the third quarterly evaluated. Generalization characterized the statement of many aims. Repetition was used to express the progress through Bible history.

The application of the spiritual lesson to the pupil's life was more often direct (11) than indirect (2). Events and persons were mentioned in lesson context with explanation. Biblical language was referred to as "hard to understand" because it was ancient (referring to difficulty in reading the Bible).



Unit IX appealed to the "meditative" characteristic because it was for the most part informative. The characteristics appealed to were, mental (4), emotional (2), social (4), and spiritual (3).

The place of God (10) in a person's thinking and in the history of mankind was the main objective of the total quarter's teaching. Three lessons had no specific objectives in relation to spiritual teachings.

Unit I was the last quarter's lesson program. Six of the fourteen lessons aims were not clear in relating spiritual teaching from the Scripture to the person. A family experience of young people questioning their parents about the Old Testament stories was used to connect the lessons together at first.

Every application of the Scripture lesson was indirect except for two. The stories of God at work in the Old Testament were not made personally relevant to the pupil's life-situation.

The characteristics appealed to were, mental (8), social (5), and spiritual (1). The Christmas lesson was "meditative" in its appeal, and there was direct application made.

Again the specific objective was God (8) for the quarter. Two lessons were without specific objectives, one being the Christmas lesson. Three other objectives were

listed on the chart, Christ (1), Salvation (1), and Church (2).

Scripture Press Foundation. The Young Teens quarterlies of the Scripture Press publishers were for the intermediate pupils. From the Young Teen Teacher quarterlies were taken the aims of the lessons. Each lesson of the year was given a statement of purpose--the aim. Each was clearly defined. The application of the Scripture to the life-situation of the pupil was direct in every lesson.

The characteristics appealed to in the first quarter's lessons were: mental (2), emotional (2), social (2), and spiritual (7). Appealing both to the characteristics for individuality and those of spiritual commitment strengthened the application of the Scripture lesson.

The specific objectives were Scripture (2), Church (2), Holy Spirit (3), Christ (3), and Salvation (3). The objectives represented a balanced approach to the spiritual teachings regarding a Christian's life and witness.

Unit II was made up of thirteen lessons. The factual information was detailed and understandable. Pronunciation helps were used for clarification and ease of reading. The characteristics appealed to were; mental (2), emotional (6), social (1), and spiritual (4). An appeal to the strong emotional characteristics and high standards was the major emphasis of the second quarter.



Again the specific objectives were balanced among the Scripture references to Salvation (3), Christ (1), Holy Spirit (3), God (1), Scripture (2), Church (2), and Future (1). The standards for a full Christian life were reinforced by their objectives.

A "life-race" theme connected the thirteen lessons of the third quarter. The appeal to the intermediates was made through his mental (7), emotional (2), social (2), and spiritual (2) characteristics. The main thrust of the teaching was to inform the pupil.

The statements of belief concerning God were written out for the pupil in one lesson. The specific objectives of the quarter were Christ (2), Salvation (2), Holy Spirit (7), God (1), and Church (1). Service and witnessing were accomplished only through the power of the Holy Spirit.

The evaluation of the lessons of the fourth quarter revealed that appeals were made to the following characteristics: mental (4), social (1), and spiritual (8). There was a definite appeal to the spiritual characteristics of "ordinary" people. These same people were also subject to the powers of Satan unless spiritually prepared.

The specific objectives of Unit IV were Christ (2), Salvation (2), Church (3), Scripture (3), Man (1), and Holy Spirit (2). Man was capable of surrendering to Satan's

influence, or he could receive Christ, His forgiveness, and His power to live and witness.

The Light and Life Press. From the Light and Life Press the evaluation chart included the aims from the teacher's quarterlies, Teaching Junior Hi. The lesson evaluations were made from the Junior Hi Manual quarterlies. The aim was clearly stated for each lesson. Spiritual application was made directly to the pupil's life-situation in each of the first quarter lessons. Characteristic of every lesson was the question-answer approach. Scripture content was learned and memorized as the pupil answered questions relating to the Scripture lesson. By the same method, the pupil answered his own questions on how the Scripture applied to his own life.

Unit II was the first for 1961. The characteristics appealed to were, mental (4), emotional (4), and spiritual (5). The power of suggestion and the ability to do creative thinking were the two characteristics used the most. Each lesson was put on a scoring basis, and the pupil was to score himself. Honesty in answering personal questions was to be graded also.

The specific objectives were distributed throughout the series of lessons. The ones receiving emphasis were Scripture (4), God (1), Church (2), Christ (2), Salvation



(2), and the Holy Spirit (2). They were well balanced stressing the importance of Scripture in the Christian's life.

The applications in Unit III were direct with the exception of three lessons. Much of the lesson material was for the purpose of informing the pupil, and to motivate creative thinking.

The characteristics appealed to were, mental (8), emotional (1), and spiritual (4). Each lesson included a section of questions on "thinking back" and a section on "thinking ahead." Importance was put on learning to read and write Bible references correctly.

The points of Biblical teaching necessary for Christian living were the specific objectives, Christ (6), Church (1), Salvation (2), Man (1), Future (1), and the Holy Spirit (2). The person of Jesus Christ gave meaning to every other area of spiritual life.

A tour was taken by a group of teen agers in Unit IV of the third quarter. They traveled by different means of transportation visiting all the lands of the Bible. Seven of the thirteen applications were indirect. Statistics were clearly given. The pupil was urged to use a dictionary. An exposition was given for each memory verse.

The characteristics appealed to were, mental (6), emotional (2), social (2), and spiritual (3). Adventures

with God and the necessity of loyalty to Him appealed to the ability of the pupil to think for himself. The possibility of him responding to the examples of people in the past was used to encourage him to fulfill his religious feelings of "oughtness."

The specific objectives were God (6), Scripture (2), Man (3), Salvation (1), and Christ (1). Through the pages of Bible history God was revealed, and man as well. Man needed to be saved from the power of sin and God provided for his salvation through Christ.

Teen-age questions were the titles for many of the fourth quarter lessons. The Scripture and its teaching was directly applied to the pupil in each exercise of Unit V. The characteristics noted in the evaluation chart were, mental (4), emotional (5), and spiritual (5). The pupil was directed in relating spiritual values to vocational plans. It was taught as the practical thing for a responsible person to do.

Christian living with the power of the Holy Spirit produced a faithful witness and a continual fellowship with Christ. The specific objectives for the fourth quarter were Salvation (3), Holy Spirit (8), Church (1), Scripture (1), and Christ (1).



## CHAPTER VI

### A BASIC STANDARD

#### I. THE BASIC STANDARD

It is the purpose of this chapter to set forth a basic standard for the conduct of the Christian. This standard is not a list of rules, but a principle which should govern the Christian's life. It is a principle which is based on the love of God and the love of man.

It was the purpose of the apostle Paul to give a statement of this principle. In his letter to the Romans, he says: "The law of the love of God and the love of man." This is the basic standard for the Christian's life.

## CHAPTER VI

### A BASIC STANDARD

First is the love of God. The gospel is the love of God. It is the love of God which is the basis of the Christian's life.

Second, the love of man. The love of man is the love of the neighbor. It is the love of the neighbor which is the basis of the Christian's life.

Third, the love of the world. The love of the world is the love of the world. It is the love of the world which is the basis of the Christian's life.

John 13:34. "Love one another as I have loved you." This is the basic standard for the Christian's life.

Matthew 22:37-39. "Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. These two commandments are the basis of all the law and the prophets."

Christian teaching operates at the level of life. Anything less is sub-Christian. The Christian life, fullness of life, the abundant life, embraces the whole man and has implications for the whole of life here and now as well as for eternity.<sup>2</sup>

The purpose of Christian education was to bring the person of Jesus Christ into the personal knowledge and experiences of the pupil. Paul H. Vieth, a past Superintendent of Educational Administration for The International Council of Religious Education, discussed the relationship of experience and knowledge when he said:

When a person is experiencing, he is in active relation with his environment. He is responding to situations. . . . When a person thus responds to his environment, the activity has a certain meaning for him. It leaves an effect on his mind and organism. The experience is conserved as knowledge, attitude, or habits. The person has learned. He is never again the same. What he has learned becomes a part of the self and enters as a factor into every new experience.<sup>3</sup>

The value of what can be learned from understanding the Scriptures reinforces the need for a basic standard in Sunday School literature. The material of the pupil's lesson quarterly will be his guide for studying the Scriptures, and his personal involvement with spiritual truths in his daily life. The following outline of a proposed standard for adequately prepared Sunday School lessons was put together.

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<sup>2</sup>Lois E. LeBar, Education That Is Christian (Westwood, New Jersey: Fleming H. Revell Company, 1958), pp. 14-15.

<sup>3</sup>Paul H. Vieth, Teaching for Christian Living (Saint Louis: The Bethany Press, 1929), pp. 121-122.



## II. THE STANDARD

## A PROPOSED STANDARD FOR SUNDAY SCHOOL LESSON WRITING

- I. There will be a clearly stated aim.
  - A. The aim will indicate the direction to follow.
  - B. The specific objective of the lesson will be stated.
  - C. The main characteristics of the pupil to be appealed to will be given.
- II. There will be a definite application of the Scripture to the pupil.
  - A. An exposition for correct understanding will be given.
    - 1. The setting of the Scripture lesson--who, what, where, when, and how--will be given.
    - 2. The relationship of the Scripture lesson to the rest of the Bible will be shown.
  - B. The Scripture lesson will be illustrated in some way.
    - 1. The present-day approach may be used.
      - a. Comparison, or "it was like this" may be used.
      - b. Imagination, or "we can see it" may be used.
    - 2. Personal involvement will be used to bring the Scripture lesson into life situations.
      - a. Teen-age experiences may be used.
      - b. Teen-age questions may be used.
      - c. Teen-age solutions--opinions, suggestions, and conclusions--may be asked for.
    - 3. Personal application will call for a pupil response to the Scripture lesson.
      - a. Testimonies may result.
      - b. Resolutions may be made.
      - c. Commitments may be made.
      - d. Challenges may result.

The aim ties the Scripture lesson to the pupils and situation before the teaching process begins. It indicates the direction in which the lesson is to proceed. It helps the teacher to decide many subsidiary things such as manner and mode of procedure. "To insist on clarifying our objectives in teaching religion is but to insist that we be practical."<sup>4</sup> Dr. Paul H. Vieth was speaking of the aim of the lessons rather than the specific objectives used in this study.

Evangelical Christian faith has been built upon the authority of the Scriptures. Within the Scriptures are basic tenets which become the foundation stones of a personal living and growing relationship with God. The divine Creator makes Himself known to His Creation through these specific objectives of Scriptural teaching. At the core of every lesson should be one of the specific objectives.

Each period of life has been distinguished by certain characteristics. The early adolescence or intermediate age has a set of peculiar characteristics. These young people are pliable and formative. They are receptive to spiritual guidance. The educator needs to know which characteristics to appeal to, and which to avoid. A statement of positive

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<sup>4</sup>Ibid., p. 25.



characteristics should accompany the aim in a teacher's quarterly. There are many variables in a teaching situation. Every intermediate Sunday School teacher has not been as thoroughly prepared to teach these young people as would be desirable. The list of characteristics would serve as a partial guide and as approach helps.

The second major area of the proposed standard for Sunday School lesson writing dealt with the pupil's quarterly and the actual application of the Scripture to his experiences and life. An exposition is an explanation. Prior lessons may serve to establish the setting of a present lesson. The basic outline followed by all reporters of news has been to answer for their readers the questions, Who? What? Where? When? and How? The gospel reporter should answer these questions and thus establish the relationship of the lesson to the total Bible story. This establishes factual evidence and gives validity to the report.

In order for the Scripture lesson to have a present-day approach, it must be illustrated. Either the Scripture lesson must be brought up to date or the pupil transferred into the setting of the lesson. The former method has been called a comparative approach. A situation of the Bible is placed in a modern setting with familiar people and circumstances. The other approach can be accomplished through the

imagination. The "you were there that night in the crowd" idea can be used.

Personal involvement has already begun, but when it is first thought of in the light of the Intermediate's experience, it means more than his simply taking part. The thoughts must be challenging to his mental capabilities; the vocabulary must be on his level; and the material should be so organized that it calls into action personal initiative on the part of the pupil. A good question to answer is, "Does it fit the contemporary scene?" Intelligent questions can be brought out and answered, which the Intermediates might otherwise not ask. A person is never more involved than when he has been asked to express his opinion. The characteristics of the early adolescent lend themselves to his personal suggestions, solutions, and conclusions.

A lesson has not reached its climax or really fulfilled the purpose until it has called for the pupil to make a response. It should be customary to allow for the pupil to indicate on his lesson sheet his comprehension, application, response to the spiritual message of the lesson. They may be in the form of a personal testimony, a personal resolution, a personal commitment, or a personal call or challenge. These responses represent the normal signs of spiritual growth, and this is in line with the purpose of Christian education.



The purpose of this standard has been to challenge those who have prepared and are preparing Sunday School literature to observe these basic principles. They are often voiced in theories and propositions but not so often carefully followed.

CHAPTER VII  
SUMMARY AND CONCLUSIONS



## CHAPTER VII

### SUMMARY AND CONCLUSIONS

Summary review. The four selected Evangelical Sunday School literatures reviewed were the Church of the Nazarene: the Nazarene Publishing House of Kansas City, Missouri; The Evangelical United Brethren: The Otterbein Press of Dayton, Ohio; The Scripture Press: The Scripture Press Foundation of Wheaton, Illinois; and The Light and Life: The Light and Life Press of Winona Lake, Indiana. Each of the literatures had a distinguishing characteristic, and they shared many of the same qualities. The distinguishing thing of the Nazarene material was their unit on the Nazarene church, its history and organization. The Evangelical United Brethren lessons were from the International Cycle Graded Lesson Outlines. They were handicapped by generalizations. The consistent personal spiritual inquiry of the Scripture Press lessons was their dominant feature. The approach to the Scripture and the pupil by a question-answer lesson and a grading or point system for each answer was the distinguishing characteristic of the Light and Life material.

The vocabulary used throughout the literature reviewed was generally acceptable for the intermediate age level. The presentation of factual materials was usually on a level

which would satisfy the inquisitiveness of the Intermediate. Respect was shown for the questions facing young people.

There were two areas developed for the purpose of establishing criteria for the evaluation of the literature reviewed, the characteristics of the Intermediate and the objectives of Christian education. By acquainting oneself with the general characteristics of a particular age and the basic spiritual objectives of the Scriptures, he has an understanding of who and what is to be taught. An evaluation on the basis of such criteria would reveal whether the written lesson was presenting the basic teachings of the Scripture in the light of the pupil's characteristics. In order to transfer the written Scripture lesson into the life-situation of the young teen, the appeal must be made through his characteristics.

Many traits set off the twelve to fourteen-year-old from his earlier youth and from the adult age yet to come. He is at an in-between age physically, mentally, emotionally, socially, and spiritually. With all of these processes developing at the same time and at such a rapid rate, the Intermediate's adjustments are irregular, awkward, frustrating, and amazing. He is passing from total dependence to independence. His greatest desire is to be recognized as a capable and responsible individual. These are formative



years when the Evangelical church can make a great harvest for the Kingdom of God. That is not all, however, it must teach and enlist these young people. They have a strong desire to "belong."

Teaching the Scriptures is the all-important task of Christian education. The challenges of the world and science must not replace the challenge of God's Word in the human heart. The need does not have an either-or solution. The positive proclamation of the Scripture must meet the highest qualifications of the day. This demands keen minds as well as dedicated hearts at the core of evangelical Christian education. The publishing of Sunday School literature depends on such people.

A human being is a religious being. The Scriptures reveal every spiritual need that man has, and they give the only remedy for any one and for all of these needs. Through Jesus Christ, the Son of God, men have been reconciled to God. The whole story of God as revealed through Christ cannot be taught in one lesson. There are many basic areas in Christian faith. Each area becomes a specific objective in Christian education. All Scripture lessons come under one of these following specific objectives: God, Man, Jesus Christ, the Holy Spirit, Salvation, the Church, the Future, and the Scriptures.

An evaluation chart was constructed noting the aim of the lesson, its clarity, application of the Scripture lesson to the pupil, the main characteristic appealed to, and the specific objective of each lesson. From the results obtained from the chart, an evaluation was written out.

The written evaluation of the literature became the basis for the conclusions to the thesis problem. Because of the wide variations found among the four Sunday School literatures evaluated, the summary was written in four parts. (1) The Nazarene Publishing House lessons were given definite and clearly stated aims. When this was done, the specific objectives were easily noted. The Scripture for the lesson was interwoven into each lesson. The student was not having to refer back to the first of the lesson or to a Bible with each reference. There was a strong appeal to pupil involvement, even though there were lessons without direct application. The pupil was given a sense of "you should belong to this," and the application was made at the points of qualifying for and maintaining his place through a personal relationship with God and His Church. The approaches to Bible history and Church history were supported with good factual material, but the personal applications which would have called for the pupil's personal responses were not given much emphasis. There was only 70 per cent personal or direct



application of the fifty-three lessons. The two groups of characteristics receiving the greatest use were the mental (42 per cent) and the spiritual (25 per cent). Twenty-two per cent of the lessons made appeals to social characteristics and eleven per cent to the emotional. The specific objectives were more evenly distributed. Twenty-five per cent and 23 per cent of the lessons dealt with God and the Church in that order. The combination of the Holy Spirit and the Scripture objectives was 32 per cent of the total. A survey of the criteria showed that the lessons appealed to the adolescent's desire for social and mental independence. The relationship of God to the Church and the necessity of the Scriptures and the Holy Spirit for Christian living were the two thrusts of spiritual teaching.

(2) The application of the Scriptures in the Otterbein Press lessons was 66 per cent direct and 34 per cent indirect. The mental characteristics were dominant in 36 per cent of the lessons. Of the remaining 64 per cent, the spiritual received 25 per cent, the emotional 13 per cent, and the social 26 per cent. The order of spiritual teachings was: God (43 per cent), no specific objectives (19 per cent), Christ (15 per cent), and the Church (13 per cent). The combination of the Holy Spirit, Salvation, and the Scriptures equaled 10 per cent of the total. The lessons were built around mental attitudes and the characteristics of spiritual

oughtness. Generalization resulted in lack of appeal, and unclear aims left many lessons (ten) without specific objectives. Knowledge about God and Christ, plus the importance of the Church completely over-balanced the necessary elements (Holy Spirit, Salvation, and the Scripture) for Christian living.

(3) The 100 per cent direct application of the Scripture Press Foundation lessons was very significant. Percentage-wise the appeals ended in this order: spiritual (40 per cent), mental (28 per cent), emotional (19 per cent), and social (13 per cent). Among the specific objectives two additional objectives appeared--Man (2 per cent) and the Future (2 per cent). The Holy Spirit was noted in 30 per cent of the lessons. A basis for Christian living was emphasized. Additional support was given at this point by the use of Salvation (19 per cent) and the Scripture (13 per cent) objectives. Christ and the Church received equal promotion, while specific knowledge concerning God was limited to four per cent use.

(4) The Light and Life Press literature revealed an 81 per cent direct application. Forty-one per cent of the appeals were made to mental characteristics, and 32 per cent were made to spiritual characteristics. There was also a 23 per cent emotional appeal, and a four per cent social appeal. Here again, all eight of the specific objectives



were used. They were noted in percentage, the Holy Spirit (23 per cent), Christ (19 per cent), Salvation (15 per cent), the Scriptures (13 per cent), God (13 per cent), the Church (8 per cent), and the Future (2 per cent). There was an emphasis to make the spiritual teachings practical to Intermediates. The center of all the spiritual teaching was Christ. His love is put into the human heart by the Holy Spirit. The natural man was shown in relation to a holy God.

## II. CONCLUSIONS

The results of this research have shown that the Sunday School literature prepared for Intermediates by four selected evangelical publishing firms when evaluated by the criteria of Intermediate characteristics and Scriptural objectives has need for further improvement. The compiled analysis of the four literatures has revealed the following statistics.

### Results of the Evaluation

- I. The aims were clearly stated. . . . . 91 per cent.
- II. The personal applications were direct . . 79 per cent.
- III. The appeal was to these characteristics:
  - 1. Mental . . . . . 37 per cent.
  - 2. Emotional . . . . . 20 per cent.
  - 3. Social . . . . . 15 per cent.

4. Spiritual . . . . . 29 per cent.

IV. These specific objectives were emphasized:

1. God . . . . . 21 per cent.

2. Man . . . . . 3 per cent.

3. Jesus Christ . . . . . 15 per cent.

4. Holy Spirit . . . . . 18 per cent.

5. Salvation . . . . . 12 per cent.

6. The Church . . . . . 15 per cent.

7. The Future . . . . . 1 per cent.

8. The Scriptures . . . . . 12 per cent.

9. No objectives . . . . . 1 per cent.

In the light of these results the following statements have been made.

1. In order for the teacher to know what he or she is to teach and for what purpose the lesson is given a written aim should be included with each lesson to be presented.

2. In order that each lesson may have direct application and personal involvement for the pupil, the lesson aim should include, with the specific objective, the characteristics of the Intermediate which could best be appealed to.

3. If the Sunday School were to have the pupil for one hour each Sunday, or for 52 hours a year, the personal application of every evangelical lesson would have to be direct in order to fulfill its Christian purpose.



4. All characteristics of Intermediates are influenced by emotional development; but the physical and social traits distinguish the Intermediate; and it is in the mental and spiritual areas that he is most formative and searching. Therefore, more attention should be given to his mental capabilities and to his quest for permanent moral values.

5. In the light of evangelical purposes every lesson should have a specific objective.

6. The spiritual objectives of the Holy Spirit, Salvation, and the Scriptures emphasize the "living" Christian experience and should be freely used.

7. The use of the Church objective is indicative of the fellowship and social significance of the Christian life, but it should not over-balance the objectives to personal spiritual growth.

8. The specific objective, Man, points out the sinfulness of man without God's redemption through Christ, and this should more strongly emphasize the love of God as revealed in Christ.

9. The sovereignty of God as implied in the specific objective, God, is a basic belief characteristic of the Intermediate; therefore, much of the emphasis given to that objective could be redirected toward the objectives that influence day-by-day Christian living.

10. The Intermediate is in the process of adjusting himself to his more mature life and his contemporary

situation, and although his mind is beginning to deal with the abstracts of time and space, he finds little emphasis is given, and more should be, to the eschatological future as a specific objective of his Christian faith.



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APPENDIX

## APPENDIX A

### SUNDAY SCHOOL LITERATURE EVALUATION CHART

The characteristics of Intermediates have been reduced to words of description. This was done for the sake of space in the chart. The characteristic appealed to the most in each lesson was noted in the chart. The following is a list of the characteristics minus the physical traits.

#### Mental:

|   |               |
|---|---------------|
| Intellectual expansion. . . . .                   | Intellectual  |
| Capable of moral concepts . . . . .               | Morality      |
| Capable of self ideals. . . . .                   | Idealist      |
| Able to generalize. . . . .                       | Generalizing  |
| Able to deal with abstractions. . . . .           | Comprehension |
| Capable of intellectual communication . . . . .   | Conversant    |
| Interested in understanding people. . . . .       | Understanding |
| Capable of thinking and reasoning . . . . .       | Meditative    |
| Capable of making decisions . . . . .             | Capable       |
| Keen memories and interest in knowledge . . . . . | Memory        |
| Question authority. . . . .                       | Independent   |
| Imaginations are active . . . . .                 | Imaginative   |
| Have a sense of humor . . . . .                   | Humor         |
| Setting up their own standards. . . . .           | Conscientious |

#### Emotional:

|   |               |
|---|---------------|
| Strong pride. . . . .                         | Proud         |
| Strong sense of belonging . . . . .           | Belonging     |
| Strong desire for being needed. . . . .       | Needed        |
| Strong desire for achievement . . . . .       | Achievement   |
| Strong desire for economic security . . . . . | Security      |
| Strong desire to share experiences. . . . .   | Sharing       |
| Sense of loneliness . . . . .                 | Loneliness    |
| Concern and compassion. . . . .               | Compassionate |
| Treat others as they are treated. . . . .     | Retaliating   |
| Conceal many emotions . . . . .               | Repressive    |
| Consciences functioning in new areas. . . . . | Self-control  |



Influenced by suggestion and example. . . . . Receptive  
 Emotions fluctuate and are intense. . . . . Expressive

#### Social:

Desire to be recognized as grown-ups. . . . . Aggressive  
 Rebel against domineering adults. . . . . Rebellious  
 Want to belong with peers . . . . . Belonging  
 Choose their own friends. . . . . Selective  
 Strong sense of loyalty . . . . . Loyalty  
 Self-conscious. . . . . Self-conscious  
 Secret admirations or ideals. . . . . Ideals  
 Want to be accepted . . . . . Acceptance

#### Spiritual:

Depend on parental attitudes. . . . . Influenced  
 Most believe in God, prayer, and eternity . . . Religious  
 Religion in terms of beliefs, not forms . . . Belief  
 Faith a personal possession . . . . . Commitment  
 Dislike church services (47 per cent) . . . Dislike  
 Question science and religion (50 per cent) . Confused  
 Do not go to church (67 per cent) . . . Indifferent  
 Aware of a sin conflict . . . . . Conviction  
 Sense of right and wrong, "oughtness" . . . Oughtness  
 Sense moral responsibility. . . . . Responsible  
 Have religious doubts . . . . . Doubtful  
 Seek a religious ideal. . . . . Standard  
 Want a practical religion . . . . . Practical

The specific objectives were for the purposes of teaching the Scriptures to the pupil. He was familiarized with Biblical facts and spiritual qualities. The spiritual qualities necessary for Christ-like living have been founded on the basic facts of the Bible. If the specific objective of a lesson directed the pupil toward reaching a spiritual objective, it was indicated on the chart.

1. God was eternal in His sovereignty-power, will, love, and judgments. God was a Trinity of the Father, Son, and Holy Spirit . . . . . God

2. Man was created to bear the image of God, but willful disobedience--sin--separated him from God. . . . Man

3. Jesus Christ, both human and divine came to reveal God to man, and to fulfill the law of redemption upon the Cross, thus reconciling man before God. . . Jesus Christ

4. The Holy Spirit came as the permanent witness of Christ to men of all ages, convicting them of sin, righteousness, and judgment. He was the law of righteousness which replaced the law of sin, and empowered the Christian's life . . . . . Holy Spirit

5. Salvation was provided through Christ for all men who repent of sins, seek, and find His personal forgiveness and fellowship. . . . . Salvation

6. The Church was the body of Christ's witness to the world organized and recognized by its love, unity, and service. . . . . Church

7. The future extended beyond the span of this world's history into the eternity of God. Judgments and rewards will be given, and the saved shall be separated from the unsaved forever. The reward of one is eternity with God, and the reward of the other is eternity without God in darkness and sorrow. . . . . Future

8. The inspired Scriptures reveal God and His redemptive plan for mankind. They are, therefore, the authority for spiritual decisions and for Christian living. . . . . Scriptures

The combination of the characteristics of early adolescence and the specific objectives for teaching the Scriptures represented the criterion used for evaluating the application and aim of the Sunday School lessons reviewed. The direct application was the personal pronoun "you" approach in the present tense, or in relation to the present. The indirect was the application made using the third person pronouns, he,



she, they, and them in the past or future tense. The written aim or purpose of each lesson has been noted. Whether it was clear or not depended on what was the relation of the lesson subject to the specific objective of the Scripture used. Each lesson of the 1961 quarterlies from the Church of the Nazarene, the Evangelical United Brethren, the Scripture Press, and the Light and Life Press have been evaluated. The following chart gives the results obtained.

The Nazarene Publishing House's Junior High Pupil

quarterlies.

| Sunday School Lessons |      |        | Application |          | Characteristic | Specific    |
|-----------------------|------|--------|-------------|----------|----------------|-------------|
| Unit:                 | Aim: | Clear: | Direct      | Indirect | Appealed to:   | Objectives: |
| I. 1.                 | X    | X      | X           |          | oughtness      | Holy Spirit |
| 2.                    | X    | X      | X           |          | imagination    | Church      |
| 3.                    | X    | X      | X           |          | belonging      | Church      |
| 4.                    | X    | X      | X           |          | belonging      | Church      |
| 5.                    | X    | X      | X           |          | belonging      | Church      |
| II. 1.                | X    | X      | X           |          | loyalty        | Salvation   |
| 2.                    | X    | X      |             | X        | ideal          | Christ      |
| 3.                    | X    | X      | X           |          | meditative     | Salvation   |
| 4.                    | X    | X      |             | X        | receptive      | Christ      |
| 5.                    | X    | X      | X           |          | meditative     | Salvation   |
| 6.                    | X    | X      | X           |          | commitment     | Salvation   |
| 7.                    | X    | X      | X           |          | responsible    | Christ      |
| 8.                    | X    | X      | X           |          | belonging      | Christ      |
| I. 1.                 | X    | X      | X           |          | ideal          | Christ      |
| 2.                    | X    | X      | X           |          | receptive      | Holy Spirit |
| 3.                    | X    | X      | X           |          | responsible    | Holy Spirit |
| II. 1.                | X    | X      |             | X        | imagination    | God         |
| 2.                    | X    | X      |             | X        | imagination    | God         |
| 3.                    | X    | X      |             | X        | comprehensive  | God         |
| 4.                    | X    | X      |             | X        | comprehensive  | God         |
| 5.                    | X    | X      |             | X        | idealist       | God         |
| 6.                    | X    | X      |             | X        | standards      | God         |
| 7.                    | X    | X      |             | X        | standards      | God         |
| 8.                    | X    | X      |             | X        | loyalty        | God         |
| 9.                    | X    | X      |             | X        | loyalty        | God         |
| 10.                   | X    | X      |             | X        | comprehensive  | God         |

| Sunday<br>Unit: | School<br>Aim: | Lessons<br>Clear: | Application |          | Characteristic<br>Appealed to: | Specific<br>Objectives: |
|-----------------|----------------|-------------------|-------------|----------|--------------------------------|-------------------------|
|                 |                |                   | Direct      | Indirect |                                |                         |
| I. 1.           | X              | X                 | X           |          | meditative                     | Salvation               |
| 2.              | X              | X                 | X           |          | belonging                      | Church                  |
| 3.              | X              | X                 | X           |          | practical                      | Holy Spirit             |
| 4.              | X              | X                 | X           |          | responsible                    | Scripture               |
| 5.              | X              | X                 | X           |          | memory                         | Scripture               |
| 6.              | X              | X                 | X           |          | proud                          | God                     |
| 7.              | X              | X                 | X           |          | commitment                     | Scripture               |
| 8.              | X              | X                 | X           |          | responsible                    | Scripture               |
| II. 1.          | X              | X                 | X           |          | meditative                     | Scripture               |
| 2.              | X              | X                 |             | X        | independent                    | Scripture               |
| 3.              | X              | X                 | X           |          | independent                    | Scripture               |
| 4.              | X              | X                 |             | X        | meditative                     | Scripture               |
| 5.              | X              | X                 |             | X        | meditative                     | Scripture               |
| I. 1.           | X              | X                 | X           |          | commitment                     | Holy Spirit             |
| 2.              | X              | X                 | X           |          | capable                        | Holy Spirit             |
| 3.              | X              | X                 | X           |          | commitment                     | Holy Spirit             |
| 4.              | X              | X                 | X           |          | receptive                      | Church                  |
| 5.              | X              | X                 |             | X        | receptive                      | Church                  |
| 6.              | X              | X                 | X           |          | independent                    | Church                  |
| 7.              | X              | X                 | X           |          | meditative                     | Church                  |
| 8.              | X              | X                 | X           |          | meditative                     | Church                  |
| 9.              | X              | X                 | X           |          | meditative                     | Church                  |
| 10.             | X              | X                 | X           |          | belonging                      | Church                  |
| II. 1.          | X              | X                 | X           |          | belonging                      | God                     |
| 2.              | X              | X                 | X           |          | receptive                      | Scripture               |
| 3.              | X              | X                 | X           |          | independent                    | Christ                  |
| 4.              | X              | X                 | X           |          | practical                      | Holy Spirit             |

The Otterbein Press' Intermediate Bible Lessons Quarterlies.

| Sunday<br>Unit: | School<br>Aim: | Lessons<br>Clear: | Application |          | Characteristic<br>Appealed to: | Specific<br>Objectives: |
|-----------------|----------------|-------------------|-------------|----------|--------------------------------|-------------------------|
|                 |                |                   | Direct      | Indirect |                                |                         |
| III. 1.         | X              |                   |             | X        | belonging                      | Church                  |
| 2.              | X              |                   | X           |          | receptive                      | God                     |
| 3.              | X              |                   | X           |          | belonging                      | Church                  |
| 4.              | X              | X                 | X           |          | receptive                      | Church                  |
| IV. 1.          | X              | X                 | X           |          | imagination                    |                         |
| 2.              | X              | X                 | X           |          | meditative                     | Scripture               |
| 3.              | X              | X                 | X           |          | commitment                     | Christ                  |
| 4.              | X              | X                 | X           |          | oughtness                      | Christ                  |
| 5.              | X              | X                 | X           |          | commitment                     | Christ                  |
| 6.              | X              |                   | X           |          | independent                    | God                     |
| 7.              | X              | X                 | X           |          | loyalty                        | Christ                  |
| 8.              | X              |                   |             | X        | meditative                     | Christ                  |
| 9.              | X              |                   | X           |          | commitment                     | Salvation               |
| 10.             | X              | X                 | X           |          | capable                        | Christ                  |



| Sunday School Lessons |      |        | Application |          | Characteristic | Specific    |
|-----------------------|------|--------|-------------|----------|----------------|-------------|
| Unit:                 | Aim: | Clear: | Direct      | Indirect | Appealed to:   | Objectives: |
| V. 1.                 | X    | X      | X           |          | receptive      | God         |
| 2.                    | X    | X      | X           |          | practical      | Holy Spirit |
| 3.                    | X    | X      | X           |          | practical      | God         |
| VI. 1.                | X    | X      | X           |          | belonging      | God         |
| 2.                    | X    | X      | X           |          | proud          |             |
| 3.                    | X    |        | X           |          | belonging      | Christ      |
| VII. 1.               | X    | X      |             | X        | oughtness      | Scripture   |
| 2.                    | X    |        | X           |          | independent    |             |
| 3.                    | X    |        | X           |          | capable        |             |
| 4.                    | X    | X      |             | X        | proud          | Church      |
| 5.                    | X    | X      | X           |          | capable        |             |
| 6.                    | X    |        | X           |          | oughtness      | Church      |
| VIII. 1.              | X    | X      | X           |          | standards      | God         |
| 2.                    | X    | X      | X           |          | loyalty        | God         |
| 3.                    | X    | X      |             | X        | receptive      | God         |
| 4.                    | X    |        | X           |          | receptive      | God         |
| 5.                    | X    | X      | X           |          | loyalty        | God         |
| 6.                    | X    |        | X           |          | belonging      | God         |
| 7.                    | X    | X      | X           |          | loyalty        | God         |
| 8.                    | X    | X      |             | X        | responsible    | God         |
| IX. 1.                | X    | X      | X           |          | meditative     | God         |
| 2.                    | X    |        | X           |          | meditative     |             |
| 3.                    | X    | X      | X           |          | oughtness      | God         |
| 4.                    | X    | X      | X           |          | meditative     |             |
| 5.                    | X    | X      | X           |          | meditative     |             |
| I. 1.                 | X    | X      |             | X        | imagination    | God         |
| 2.                    | X    | X      | X           |          | memory         | God         |
| 3.                    | X    | X      |             | X        | loyalty        | God         |
| 4.                    | X    | X      |             | X        | loyalty        | God         |
| 5.                    | X    |        |             | X        | rebellious     |             |
| 6.                    | X    |        |             | X        | loyalty        | God         |
| 7.                    | X    | X      |             | X        | loyalty        | God         |
| 8.                    | X    |        |             | X        | generalize     | God         |
| 9.                    | X    |        |             | X        | generalize     | God         |
| 10.                   | X    |        | X           |          | meditative     | Christ      |
| 11.                   | X    | X      |             | X        | oughtness      | Salvation   |
| 12.                   | X    | X      |             | X        | comprehensive  | Church      |
| 13.                   | X    |        |             | X        | meditative     |             |
| 14.                   | X    | X      |             | X        | memory         | Church      |

The Scripture Press Foundations Young Teens quarterlies.

| Sunday School Lessons |      |        | Application |          | Characteristic | Specific    |
|-----------------------|------|--------|-------------|----------|----------------|-------------|
| Unit:                 | Aim: | Clear: | Direct      | Indirect | Appealed to:   | Objectives: |
| I. 1.                 | X    | X      | X           |          | belonging      | Scripture   |
| 2.                    | X    | X      | X           |          | oughtness      | Church      |

| Sunday School Lessons |      |        | Application |          | Characteristic | Specific    |
|-----------------------|------|--------|-------------|----------|----------------|-------------|
| Unit:                 | Aim: | Clear: | Direct      | Indirect | Appealed to:   | Objectives: |
|                       | 3.   | X      | X           | X        | meditative     | Church      |
|                       | 4.   | X      | X           | X        | practical      | Scripture   |
|                       | 5.   | X      | X           | X        | oughtness      | Holy Spirit |
|                       | 6.   | X      | X           | X        | belonging      | Christ      |
|                       | 7.   | X      | X           | X        | receptive      | Holy Spirit |
|                       | 8.   | X      | X           | X        | responsible    | Christ      |
|                       | 9.   | X      | X           | X        | oughtness      | Salvation   |
|                       | 10.  | X      | X           | X        | receptive      | Christ      |
|                       | 11.  | X      | X           | X        | responsible    | Holy Spirit |
|                       | 12.  | X      | X           | X        | capable        | Salvation   |
|                       | 13.  | X      | X           | X        | commitment     | Salvation   |
| II.                   | 1.   | X      | X           | X        | responsible    | Salvation   |
|                       | 2.   | X      | X           | X        | commitment     | Christ      |
|                       | 3.   | X      | X           | X        | proud          | Holy Spirit |
|                       | 4.   | X      | X           | X        | capable        | God         |
|                       | 5.   | X      | X           | X        | receptive      | Holy Spirit |
|                       | 6.   | X      | X           | X        | responsible    | Scripture   |
|                       | 7.   | X      | X           | X        | receptive      | Holy Spirit |
|                       | 8.   | X      | X           | X        | receptive      | Salvation   |
|                       | 9.   | X      | X           | X        | proud          | Scripture   |
|                       | 10.  | X      | X           | X        | receptive      | Church      |
|                       | 11.  | X      | X           | X        | belonging      | Salvation   |
|                       | 12.  | X      | X           | X        | responsible    | Church      |
|                       | 13.  | X      | X           | X        | memory         | Future      |
| III.                  | 1.   | X      | X           | X        | imagination    | Christ      |
|                       | 2.   | X      | X           | X        | comprehensive  | Salvation   |
|                       | 3.   | X      | X           | X        | comprehensive  | Holy Spirit |
|                       | 4.   | X      | X           | X        | loyalty        | God         |
|                       | 5.   | X      | X           | X        | meditative     | Holy Spirit |
|                       | 6.   | X      | X           | X        | responsible    | Holy Spirit |
|                       | 7.   | X      | X           | X        | receptive      | Church      |
|                       | 8.   | X      | X           | X        | oughtness      | Holy Spirit |
|                       | 9.   | X      | X           | X        | capable        | Holy Spirit |
|                       | 10.  | X      | X           | X        | ideal          | Christ      |
|                       | 11.  | X      | X           | X        | receptive      | Holy Spirit |
|                       | 12.  | X      | X           | X        | comprehensive  | Holy Spirit |
|                       | 13.  | X      | X           | X        | memory         | Salvation   |
| IV.                   | 1.   | X      | X           | X        | meditative     | Christ      |
|                       | 2.   | X      | X           | X        | doubtful       | Salvation   |
|                       | 3.   | X      | X           | X        | belonging      | Church      |
|                       | 4.   | X      | X           | X        | responsible    | Church      |
|                       | 5.   | X      | X           | X        | responsible    | Scripture   |
|                       | 6.   | X      | X           | X        | practical      | Man         |
|                       | 7.   | X      | X           | X        | oughtness      | Scripture   |
|                       | 8.   | X      | X           | X        | meditative     | Holy Spirit |
|                       | 9.   | X      | X           | X        | capable        | Holy Spirit |



| Sunday<br>Unit: | School<br>Aim: | Lessons<br>Clear: | Application |          | Characteristic<br>Appealed to: | Specific<br>Objectives: |
|-----------------|----------------|-------------------|-------------|----------|--------------------------------|-------------------------|
|                 |                |                   | Direct      | Indirect |                                |                         |
| 10.             | X              | X                 | X           |          | oughtness                      | Church                  |
| 11.             | X              | X                 | X           |          | practical                      | Scripture               |
| 12.             | X              | X                 | X           |          | memory                         | Salvation               |
| 13.             | X              | X                 | X           |          | commitment                     | Christ                  |

The Light and Life Press' Junior Hi Manual quarterlies.

| Sunday<br>Unit: | School<br>Aim: | Lessons<br>Clear: | Application |          | Characteristic<br>Appealed to: | Specific<br>Objectives: |
|-----------------|----------------|-------------------|-------------|----------|--------------------------------|-------------------------|
|                 |                |                   | Direct      | Indirect |                                |                         |
| II. 1.          | X              | X                 | X           |          | meditative                     | Scripture               |
| 2.              | X              | X                 | X           |          | receptive                      | God                     |
| 3.              | X              | X                 | X           |          | oughtness                      | Church                  |
| 4.              | X              | X                 | X           |          | proud                          | Christ                  |
| 5.              | X              | X                 | X           |          | oughtness                      | Salvation               |
| 6.              | X              | X                 | X           |          | meditative                     | Salvation               |
| 7.              | X              | X                 | X           |          | practical                      | Scripture               |
| 8.              | X              | X                 | X           |          | responsible                    | Holy Spirit             |
| 9.              | X              | X                 | X           |          | receptive                      | Christ                  |
| 10.             | X              | X                 | X           |          | capable                        | Church                  |
| 11.             | X              | X                 | X           |          | receptive                      | Scripture               |
| 12.             | X              | X                 | X           |          | oughtness                      | Holy Spirit             |
| 13.             | X              | X                 | X           |          | memory                         | Scripture               |
| III. 1.         | X              | X                 | X           |          | meditative                     | Christ                  |
| 2.              | X              | X                 | X           |          | meditative                     | Christ                  |
| 3.              | X              | X                 | X           |          | oughtness                      | Christ                  |
| 4.              | X              | X                 | X           |          | receptive                      | Church                  |
| 5.              | X              | X                 | X           |          | meditative                     | Salvation               |
| 6.              | X              | X                 |             | X        | practical                      | Christ                  |
| 7.              | X              | X                 | X           |          | meditative                     | Man                     |
| 8.              | X              | X                 |             | X        | meditative                     | Christ                  |
| 9.              | X              | X                 |             | X        | meditative                     | Future                  |
| 10.             | X              | X                 | X           |          | meditative                     | Christ                  |
| 11.             | X              | X                 | X           |          | oughtness                      | Holy Spirit             |
| 12.             | X              | X                 | X           |          | oughtness                      | Holy Spirit             |
| 13.             | X              | X                 | X           |          | memory                         | Salvation               |
| IV. 1.          | X              | X                 | X           |          | comprehensive                  | God                     |
| 2.              | X              | X                 | X           |          | comprehensive                  | God                     |
| 3.              | X              | X                 | X           |          | meditative                     | Scripture               |
| 4.              | X              | X                 |             | X        | meditative                     | God                     |
| 5.              | X              | X                 | X           |          | receptive                      | God                     |
| 6.              | X              | X                 |             | X        | comprehensive                  | God                     |
| 7.              | X              | X                 |             | X        | receptive                      | Man                     |
| 8.              | X              | X                 |             | X        | loyalty                        | Man                     |
| 9.              | X              | X                 |             | X        | responsible                    | Man                     |
| 10.             | X              | X                 | X           |          | loyalty                        | Salvation               |
| 11.             | X              | X                 |             | X        | responsible                    | God                     |

| Sunday School Lessons | Unit: | Aim: | Clear: | Application |          | Characteristic | Specific Objectives: |
|-----------------------|-------|------|--------|-------------|----------|----------------|----------------------|
|                       |       |      |        | Direct      | Indirect | Appealed to:   |                      |
| 12.                   | X     | X    |        |             | X        | meditative     | Scripture            |
| 13.                   | X     | X    |        | X           |          | oughtness      | Christ               |
| V. 1.                 | X     | X    |        | X           |          | proud          | Salvation            |
| 2.                    | X     | X    |        | X           |          | receptive      | Holy Spirit          |
| 3.                    | X     | X    |        | X           |          | proud          | Salvation            |
| 4.                    | X     | X    |        | X           |          | practical      | Holy Spirit          |
| 5.                    | X     | X    |        | X           |          | meditative     | Holy Spirit          |
| 6.                    | X     | X    |        | X           |          | receptive      | Holy Spirit          |
| 7.                    | X     | X    |        | X           |          | oughtness      | Holy Spirit          |
| 8.                    | X     | X    |        | X           |          | practical      | Church               |
| 9.                    | X     | X    |        | X           |          | practical      | Holy Spirit          |
| 10.                   | X     | X    |        | X           |          | independent    | Holy Spirit          |
| 11.                   | X     | X    |        | X           |          | receptive      | Holy Spirit          |
| 12.                   | X     | X    |        | X           |          | independent    | Scripture            |
| 13.                   | X     | X    |        | X           |          | oughtness      | Christ               |
| 14.                   | X     | X    |        | X           |          | memory         | Salvation            |