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AN INVESTIGATION OF THE YOUTH SECTION IN THE SUNDAY
MORNING BIBLE STUDY PROGRAM OF TWO PROTESTANT PARISHES

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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June 1951

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CHAPTER I

INTRODUCTION

The purpose of this study was to investigate the youth sections of the Sunday morning Bible study programs of two Protestant churches in St. Louis, Missouri, and draw general comparisons between the two. The one is Third Baptist Church, located at the corner of Grand and Washington; the other, Hope Lutheran Church, at Brannon and Neosho.

The writer's interest in this study was aroused by the need of organized Bible study for youth in his own Church, the Lutheran Church-Missouri Synod.¹ These two parishes were chosen because it was felt that the Bible study program of youth in the Third Baptist Church and the Hope Lutheran Church would offer two of the better programs in each respective denomination in the St. Louis area. It seems of value, then, to present a study of the programs of these two churches in order to note their strong and weak points on administration, teaching, curriculum materials, and beliefs for whatever use they might be in aiding organized Bible study for youth.

No effort has been made to present a detailed comparison and evaluation of the two programs, since the differences in size, constituency, methods, and specific aims would perhaps render such comparison invalid. An attempt has been made, however, to draw general comparisons on various phases of the two programs on the basis of questionnaires of both teachers and pupils, curriculum materials, and personal interviews and observation.

At the outset a brief description of the two parishes will be presented to give a general overview of the size, constituency, and program

¹cf. Oscar E. Feucht, "Confirmation-Not Terminal But Transfer Point," Parish Education, XXIX (March, 1951), 44-45.

of each.

Third Baptist Church is a large downtown Church, located on a busy street corner in St. Louis. The membership approximates 6,400 people and the enrollment of its Sunday School is nearly 2,400. The church, which was established in 1850, last year commemorated its founding with an elaborate centennial year program. Since the church is located in a downtown area, it draws its constituency from all sections of St. Louis. There is a wide diversity also in the educational and financial background of its members.

The Third Baptist Church plant includes a large auditorium seating approximately 1800 people, a small prayer chapel, and a spacious five-story educational building equipped with a cafeteria, an auditorium seating about 800 people, assembly rooms with adjoining classrooms, offices, and a gymnasium.

Dr. C. Oscar Johnson is the pastor of Third Church. There are two assistants to the pastor, in addition to an educational director, and a director of youth work. The hired staff also includes a number of others who assist in the financial, secretarial, and maintenance work. Much of the educational work is handled by a group of consecrated lay people.

Besides the Sunday morning Bible Study program which is organized for groups of all ages, Third Baptist Church carries out an ambitious leadership training program in connection with the Baptist Training Union program of the Southern Baptist Convention. Third Church is rather unique in that it belongs to both the American (formerly Northern) Baptist Convention and the Southern Baptist Convention, and thus makes use of the educational materials of both, and contributes equally to the programs

of both.

Hope Lutheran Church is located in the residential Southampton area of St. Louis. It is one of the larger Lutheran churches of St. Louis with a communicant membership of approximately 1,600 people. The enrollment of the Sunday School totals approximately 600.

The church draws its constituency mainly from the area of St. Louis in which it is located. It was organized in 1917 by Lutherans from other St. Louis congregations who resided in this area. The educational and financial background of the members of the Church is probably higher than that of the average American populace, since its constituency includes a considerable number of professional and college-trained people.

Hope Lutheran Church has two pastors, the Reverend E. L. Roschke, senior pastor, and the assistant pastor, the Reverend Paul Martens. It maintains a nine-grade (including Kindergarten) Christian day-school, staffed by seven teachers, three men and four women. This staff is also active in the Sunday School and Bible class work of the church.

In addition to the educational agencies already mentioned Hope Lutheran Church also provides a youth program of Christian education and fellowship which is connected with the International Walthor League program carried on in Lutheran Churches of the Missouri Synod, of which Hope Church is a member. A number of those enrolled in the youth sections of the Sunday morning Bible study program have had the benefit of Christian education in Hope's elementary school and Christian secondary education through the local Lutheran High School.

The Hope Lutheran Church plant includes a beautiful Romanesque style church, an auditorium, school, and gymnasium.

CHAPTER II

ADMINISTRATION

The administration of the youth section of the Sunday morning Bible study program of the two churches will be presented according to its relation to the entire program of the church, the organization and gradation of the classes, the supervision, mission emphasis, home contact, housing and equipment, and financing of the program.

Third Baptist Church

Relation to the entire program of the church

In relation to the whole program of the church there is no definite attempt to co-ordinate the emphases of the total church program of worship and education with that of the individual classes. There is, however, a definite tie-up between the entire church program and the program in the department assemblies on Sunday morning when special events receive attention through announcements. One cannot be present during the assembly period without learning of the coming events and activities of the church. Occasionally, assembly devotional and worship programs are built around a special church event that is soon coming. Sometimes these programs are more promotional than devotional. Of interest is the fact that nearly all of the members of the youth section of the Sunday morning Bible study program regularly attend the Sunday morning worship, while about only eighty per cent of the adult section attend the worship service.

In order to integrate the educational agencies of the church with the entire educational program, an elected Board of Education acts in an ad-

visory capacity to the various programs. The Sunday School superintendent forms the connecting link between this board and the Sunday morning Bible study program. The Sunday School superintendent is also elected. An important reason for maintaining a close relationship between the program of the church and the program of the Sunday School is the active role taken by all of the church leaders in the work of the Sunday School. The pastor of the church also maintains a close relationship to the Sunday School, as close as it possible in a church as large as Third, through attendance at department leader meetings, Sunday School affairs, and departmental visits on Sunday morning at which he frequently speaks in opening assemblies. Also, through communication system he can address the entire Sunday School from his office.

Organization and gradation

The organization of the youth section of the Sunday School is built around three departments: the Junior High, the Senior High, and the Young People. This study is concerned only with the Senior High (ages 15-17) and the Young People (ages 18-24) departments.

The Young People's department is divided into seven classes conducted by seven teachers. The classes are divided by age and sex, the teacher being of the same sex as the student. There are five young women's classes, and two young men's. Each class is designated by a name, such as Faith, Excelsior, Loyalty, Logos, etc. In the Young People's age group (age 18-24) there are a total of 294 members of the church. One-hundred-seventeen of these are members of the Young People's department of the Sunday School, and 177 do not hold membership. Seventy church members

attend the Sunday evening educational agency, the Baptist Training Union, while 224 do not. There are fourteen church members of this age group who are in training union, but not in Sunday School.

The Senior High department is divided also by the double criterion of age and sex into eight classes with eight teachers. Three boy classes are taught by men; five girl classes are taught by women. The division of classes and teachers into respective sexes is intended to promote freer discussion and abler attention to the needs of the classes. There are three fifteen-year-old classes (two girls' and one boys'); three sixteen-year-old classes (two girls' and one boys'); and two seventeen-year-old classes (1 girls' and 1 boys'). Like the classes in the other department, they bear distinguishing names like, Mary, Ruth, Shipmates, Builders of the Kingdom, etc. In the Senior High age group (ages 15-17) there is a total of 110 members of the church. Seventy-five of these are members of the Senior High department of the Sunday School, while thirty-five are not members. Thirty-eight are enrolled in the Baptist Training Union, leaving seventy-two who are not enrolled in the leadership training program.

Supervision

Each department has a superintendent or departmental leader and general secretary. In the administration of the departments the departmental leader is under the superintendent of the entire Sunday School. The departmental superintendent is responsible for staffing the department with qualified teachers and seeing to it that teachers are present on Sunday morning to lead the classes. He also conducts the monthly

teacher's meetings, and is responsible for the Sunday School to the department's executive council, which concerns itself with all phases of church activity in which the departmental age group participates. The teacher, in turn, is responsible to the department superintendent.

The various classes in the Young People's and Senior High departments elect officers annually. The officers consist of a president, vice-president, secretary, discipleship chairman, stewardship chairman, world friendship chairman, worship chairman, and fellowship chairman. The duties of the president, vice-president, and secretary are those which are common to officers of most organized groups. The various chairmen emphasize these aims:

DISCIPLESHIP -- Winning the last, lost, and least.

STEWARDSHIP -- Utilizing all we all have for Christ.

WORSHIP -- Developing powerful prayer and meditation experiences which will sustain us and keep us "realizing the reality of Jesus."

WORLD FRIENDSHIP -- Creating in our attitude and practice and active concern for the world, beginning in St. Louis.

FELLOWSHIP -- Engaging in wholesome social pursuits.¹

The various chairmen of one class combine with their respective chairmen of other classes and thus form committees on fellowship, stewardship, worship, world friendship, and discipleship for the department.

Mission emphasis

There are three kinds of prospects for membership which the youth departments follow up: 1) the visitor who either drops in on the Sunday

¹Lucille Carter, "O Lord Use Me." Mimeographed brochure in the possession of Third Baptist Church, St. Louis, Mo.

morning class or is brought along by one of the members, and the non-church visitor who signs a registration card during the church service; 2) the inactive church-member who belongs to the church but is not active in its educational agencies; 3) the Sunday School member who has been absent from class for a considerable length of time (delinquent). The young people generally do a very thorough job in following up the inactive church members and delinquents, but are not overly enthusiastic about evangelistic calls.

On the other hand, every Tuesday night a group from the Young People's department reports back on calls made during the week. The Senior High department usually meets on one Sunday afternoon per month in order to make calls. At times contacts with prospects are made through the telephone and the mails. There is no regular sick visitation program on the part of the members. These visits are usually handled in an unorganized way.

Home contact

In the Young People's department there is very little home contact by the Sunday School and its teachers. This is due mainly to the fact that the majority of these young people do not have their homes in St. Louis. Most of them have come to St. Louis to enroll in college or nurse's training, or have come to the city for employment. If any of those who do have their home in the city are considered to be delinquents, an effort is made to set up contact with the respective homes.

In the Senior High department the teachers try to visit the homes of the pupils once a year. Also, the department has a social "got-together"

with parents annually. In neither the Young People's department nor the Senior High department is there a record kept of the church affiliation of others in the member's family.² Nor is there any endeavor to understand and become acquainted with the family situation of the individual in either department.

Housing and equipment

Third Baptist Church is outstanding in providing housing facilities and equipment for its Sunday morning and evening educational programs. Both the Young People's department and the Senior High department have their own assembly rooms. Each assembly is well-lighted and well-decorated, equipped with an electric clock, two bulletin boards, a loud speaker which connects the department with the pastor's office, a piano, and comfortable folding chairs. In the front center of the room a raised platform with a table and a picture of Jesus is designed as the worship center. The seating capacity of the Young People's department is approximately 125; the Senior High department is approximately eighty.

The Young People's department has six classrooms which lead off from the assembly rooms. Since the department has seven classes, one class meets in the assembly room after the assembly program. The Senior High department, with eight classes, accommodates its members comfortably in eight classrooms which lead off from the assembly. These classrooms are equipped ordinarily with a table and chair for the teacher, folding chairs for pupils, blackboard, tackboard, and in some rooms, maps. The seating

²Records of parents' church affiliation are kept only in the children's division.

arrangement is ordinarily in rows, sometimes in a circle. An opening from the classroom into the assembly room similar to a home mail-box enables the secretary of the department to pick up the records of each class without interrupting or disturbing it.

The departments also have access to the visual-education equipment of the church. This includes a balopticon; film strip and slide projector; movie projector; three screens; and a library of about 1500 slides.

Financing

It is interesting to note that no collection of money is taken during the Sunday morning Bible study program in these two departments. The members are encouraged to make their contributions to the unified treasury of the church during the worship service. The church treasury then allocates an adequate amount to meet the needs of the department in the areas of Sunday morning Bible study, Sunday evening training union, and social fellowship. The budget allotment is figured on the basis of three dollars per member enrolled plus ten per cent for growth.

Hope Lutheran Church

Relation to the entire program of the church

The Sunday morning Bible study program of youth in Hope Lutheran Church is linked with educational agencies of the church through the Board of Education. There is, however, no definite attempt to unify the program of Sunday morning Bible study with the entire program of the church. The teachers of the youth classes, on the other hand, are very

active in the total educational picture of the church, and this situation helps to bring about a relation of one educational program to the other. The pastors of the church are quite close to the youth section of the Bible study program. Questions and problems relating to the program are discussed between them and the departmental leader. The senior pastor occasionally moves from classroom to classroom on Sunday morning to keep in touch with the administration of the program.

It is estimated that about one-half of the members of the church in the age group eighteen to twenty-one are enrolled in Bible class. A number of youths in this age group are away at college. A higher percentage of church members in the thirteen to seventeen age bracket are enrolled in the high school department Bible classes. All members enrolled in the Bible classes for youth are confirmed members of the church.³

Organization and gradation

The youth section in the Bible study program of Hope Lutheran Church is separated into two main divisions: the high school department (ages 13-17) and the young people's department (ages 18-21). The high school department is divided into four classes with an enrollment of ninety, and

³Upon receiving a special course of instruction (lasting usually over a period of two years) in Christian doctrine and life, an individual renews his baptismal vow, publicly testifies of his faith, and is received into communicant membership of the church. This is the rite of confirmation, and ordinarily takes place when the individual is about 13-14 years of age.

the young people's department comprises one class with an enrollment of sixteen. The classes include pupils of both sexes. The criterion for division in the high school department is the confirmation class. After a class has been confirmed it remains together and continues through the high school department of Sunday morning Bible study as a unit.⁴ Thus the new confirmation class becomes Bible class number one, and the next year Bible class number two, etc., through the four years of the department. The teacher always teaches the same age group, and the class is promoted to the next teacher.

The difference in size between the young people's department and the high school department is due partly to the fact many young people (18-21 years of age) are away from home at college. Also, a considerable number from this age group are active in teaching children's Sunday School classes. These two reasons, however, do not seem to account completely for the drop in Bible class enrollment at this age level.⁵

⁴There is a problem of integration between the children of the day school and those who do not attend day school but belong to the church and attend Sunday School. The ratio is about two-thirds parochial school children to one-third from the public school. The aim of the church is, of course, to build up its day school. But in order to better integrate the group, confirmation instruction is held during after-school hours when both non-parochial and parochial school children can be brought together in one class. An emphasis is placed on loyalty to this group, and this loyalty is designed to carry through the high school years. Hence the reason for dividing the high school department into four confirmation classes.

⁵There is also a definite gap between the young people's class and the only adult class which the church offers. The congregation is aware of this problem and will undoubtedly offer more classes to this age group when additional room is available. At present the church's housing facilities are already overtaxed.

Supervision

The Sunday School has two representatives on the Board of Education of Hope Lutheran Church. The Sunday School also has its own elected board which is practically autonomous, but technically under the Board of Education. This board consists of the superintendent and his assistant and the representatives of each department. Teachers are related closely to the supervision, since they voice their opinions in matters of method and policy. There is no organization of class officers. Formerly class officers were elected, but since the organizational setup showed little value, the practice was discontinued. The pastors of the church keep in touch with the supervision of the Sunday School through the Board of Education.

Mission emphasis

The ordinary method for acquiring new members in the youth section of the Bible study program at Hope Lutheran Church is through promotion. Each new confirmation class moves into the high school department as a unit. In addition to this, there is a rally day on the first Sunday in October for the purpose of beginning the new Sunday School year and enlarging the membership. There is no definite program through which each individual is to bring a friend, but now and then class discussions and suggestions are concerned with evangelism. It should be stated that Hope Church is located in a highly churched community, and since it operates with rather definite parish lines the mission prospects are few. There is also very little turnover of membership in the congregation.

In an effort to keep members or reclaim delinquents, telephone calls are made and postal cards sent out. Sometimes members are sent to visit those of their age group who are falling down in attendance. A source of weakness in retaining members is sometimes the lack of transferring from one class to another, especially to the young people's class. There is no definite program of visitation of class members, except through the ministrations of the pastors.

Home contact

The contact between the youth section of the Bible study program of Hope Lutheran Church and the home is not carried out by a definite program, either. But three of the five teachers in the two departments are teachers in the parochial school and thus already have an established contact with the home situations of many of the Bible class members. Another teacher has taught for twenty-seven years and is thoroughly familiar with the home background of almost all of his pupils.

It is assumed that the average parents in the church have a vague idea of the objectives and study of the youth's Bible classes. They feel that it is a good thing for their son or daughter to attend the class. There is some enlistment of home cooperation along these general lines, and occasionally home contact is established over difficult members of the class.

Housing and equipment

On the subject of housing and equipment Hope Lutheran Church is faced

with serious problems because of lack of space.⁶ For this reason an assembly room for departmental worship and devotions is impossible. However, each class does have its own room, but often these rooms are used during the week by school children, and consequently some of the seating equipment leaves something to be desired for high school students and young people, although the older students are generally seated on folding chairs.

On the other hand, the normal equipment of the school -- maps, chairs, Bibles, hymnals, blackboards, etc. -- is easily available to the Sunday morning Bible classes. The visual aid equipment of the church is also available to the two youth departments. These include a moving picture projector, two film-strip projectors, a large screen and portable screen, and an adequate library of film strips and slides.

Financing

Regular collections of money are taken through all the department of Hope Lutheran Sunday School. The collection flows into the general treasury of the Sunday School. With these funds the Sunday School is self-supporting except for housing and maintenance. The Sunday School purchases all of its literature, record books, filing cabinets, and any other equipment which is not available already through the other educational agencies of the church. In addition to this, it contributes substantial sums of money to missions and other church projects.

⁶This situation will no doubt resolve itself in the near future. At present Hope Church is conducting a \$250,000.00 building fund drive to begin the erection of a new day-school on a site located near the church. The Sunday morning class congestion will be immensely relieved when this building becomes a reality.

CHAPTER III

TEACHING

Third Baptist Church

The church in relation to the teacher

The teaching positions in the two youth departments in Third Baptist Sunday School are filled through the process of selection. When an individual is accepted into church membership at Third Church he fills out a card which also carries the information of his activities in the church to which he formerly belonged. If one of these activities was teaching, then participation and the record of the individual in his present Bible class at Third Church is learned from his teacher, and selection follows upon a good report. The qualifications sought for in a teacher are personality, the time the individual has for outside activities, and the individual's adaptability to young people. All teachers are approved by the Board of Education and, of course, must be church members in good standing. There seems to be a lack of emphasis on ability to teach and present subject material in the selection of teachers.¹

No definite training program for teachers exists at Third Church. There is an annual Christian Life Institute, not intended particularly for teacher training, but both teachers and class members are urged to attend it. The Institute emphasizes curriculum and a theme from the Bible.

¹Incidentally, in the adult classes teachers are elected by the members of the class.

There are no meetings of teachers for lesson preparation; each teacher does his own preparation from a large body of available materials. On the average, monthly teacher's meetings are held to discuss problems and objectives of the various departments. Ordinarily there is a retreat in the fall of the year designed for the inspiration and dedication of the teachers. The church houses an impressive library with a considerable number of volumes on teaching, Sunday School, missions, devotional materials, family, and psychology. A number of monthly journals on teaching are also available to teachers.

The following material in the study is based on the results of a questionnaire designed by the writer for teachers.² At Third Baptist Church it was presented to the teachers of both the Senior High and the Young People's departments. Questionnaires were filled out by thirteen of the fifteen teachers in these two departments.

The questionnaire divides itself into four areas: 1) training and experience; 2) materials used in class and preparation. 3) teaching methods; and 4) teaching program.

Training and Experience

To the question, "Have you had any special training as a teacher or a Bible class teacher?", six of the thirteen questioned answered in the negative. One of the six expressed a need for "some special training."

²See Appendix A.

Seven of the thirteen teachers questioned answered in the affirmative. Two of these had training as public school teachers and as teachers in Sunday School and Vacation Bible School. One mentioned special study class courses sponsored by the churches of the city, the Sunday School and Baptist Training union program, and assemblies for teachers. One referred to "only church lead study and teaching courses." One listed training union. Another stated: "only as a member of a Sunday School class." One did not elaborate on the affirmative answer.

In regard to length of service as a Bible class teacher, the average of twelve of the thirteen questioned is approximately four and one-half years. The highest is twenty years; the lowest, five months. The median is between one and two years.

On the question of youth work experience all of the teachers questioned stated some experience in work with youth. Examples of the type of work include teaching, Baptist Training Union, YMCA, YWCA, scouting, athletic coaching, and youth conference work. One served as housemother in a girl's dormitory for two years, and one summer as housemother in a girl's reformatory.

Materials used in class and preparation

The members of seven of the classes of the thirteen teachers questioned use the Bible in the class. One class uses it "sometimes." In five of the classes the members do not use the Bible during the class. Of these five, the teachers use their own Bible in class and read references to the students, and some hand their Bible to a student who reads aloud to the group. One of these teachers made the comment

that he found the revised translations more effective than the King James version. Of the seven teachers whose class members do use the Bible in class, the methods for using it were: 1) verifying the theme of the lesson; 2) reading the lesson from the Bible orally; 3) asking questions on Bible material; 4) in connection with flannel-graph talks on the Bible; 5) looking up Bible references; 6) giving devotional talks around related scripture verses; 7) reading favorite verses that pertain to the lesson; 8) reading the lesson from the Bible silently.

On the question of materials used in preparation for classes all of the thirteen questioned stated that they use the Bible. All of them also use helps in teaching the subject matter. These helps include: quarterlies, commentaries, Bible dictionaries, revised translations of the Bible, teacher's magazines, and current materials.

Teaching methods

All of the teachers who filled out the questionnaire encourage Bible reading in the home, but only a few seemed to have a method of doing it. Two of the teachers try to show the "ease" of reading the modern translations. One endeavors to connect the lessons from Sunday to Sunday by assigned daily Bible readings. After stating that sometimes the result of encouragement toward Bible reading is disappointing, one teacher said she has tried using a chart to show how many read the Bible. One teacher admitted not having encouraged Bible reading enough.

In order to adapt themselves to their class, four teachers mentioned that they try to attend as many of the youth activities as possible. Other expressions include: by "being one of them;" by trying "to meet

the needs of the group;" by endeavoring to learn the background, home training, and interests of the group; by being "free to talk to;" by being "interested in the way they meet problems in their everyday life and by listening to their troubles and joys;" by sharing their enthusiasm, yet remaining an adult counselor;" by talking to them "about their school and prospective business and college futures." Two teachers stated that they try to recall when they were at the age of those whom they now teach. One who teaches college men stated that he applies Gospel and Bible lessons to daily problems that bother the men of his class. He also reads "current literature and publications with analysis to obtain thereby current religious stimuli for the lesson."

All of the teachers in their method of instruction use both lecture and discussion. One teacher attempts to apply each lesson to an everyday life situation, and then the members are "always ready for discussion." Another uses incidents and current topics to tie in with the subject of the lesson for the day. One uses the following plan: "general questions leading up to theme of lesson, the Scripture part of lesson, ending up with practical applications." Five stated that they spent more time on the lecture than on the discussion. One felt that perhaps too much time was spent on lecturing, and too little on discussion.

Eleven of the thirteen teachers vary their teaching method according to the needs of the class. One stated that she "tried to," and another wrote that he has not varied methods.

All of the teachers questioned gave ways of determining the needs of their class. They include: questionnaires, conferences with pupils, conferences with parents, discussion, acquaintance with home life and work

of the class member, and personal contact with pupils. One stated that needs are determined on the basis "that they are all Christian, and need the same guidance I needed only a few years before."

The answers given to the question of methods used to challenge and interest the class varied greatly. Here is a condensed list of them:

- 1) stressing the importance of Bible study for life preparation, 2) presenting blackboard outlines, cartoons or statements; 3) getting class to build a thought series or outline on the board; 4) general use of visual aids; 5) relating stories stressing the theme of the day; 6) a lesson climax; 7) pointing out an application for the immediate present; 8) using illustrations from everyday life; 9) personal witnessing of experiences from teacher's own life; 10) "modern" presentation and application; 11) giving assignments from church library books; 12) helping class members to get an understanding of the Bible as a whole; 13) variation in presentation; 14) participation and discussion; 15) dramatic presentations; 6) free self-expression.

On the question of giving classes an assignment, the teachers were rather evenly divided between "infrequently" and "frequently." Five stated that they gave assignments frequently; five said they gave them infrequently. One mentioned that his class was never given an assignment. Two of the teachers once a month assign the teaching of the class to one of the pupils.

Teaching program

The average teaching time in the classes of the eleven teachers who answered the questionnaire is twenty-five minutes. The highest teaching time of any class is thirty minutes; the lowest, fifteen to twenty minutes. According to the questionnaire the study courses are chosen by the teacher and the Board of Education in cooperation with the departmental officers. Apparently the class has no choice in the selection of subject material.

Eight out of twelve teachers reported that their classes have Christian fellowship through class meetings and outings. Three reported that fellowship activities are encouraged on a department rather than class basis. One stated that his class did not have a program of Christian fellowship through meetings and outings. One mentioned inviting another group occasionally to the socials of her own class. Although a program of Christian fellowship is being fostered in his class, one expressed increased difficulty in maintaining the program on account of the many activities of his age group -- "college work; beginning life's work; serious boy-girl relations."

The general reaction to the question, "Does the program of your class foster Christian service?", was mixed. Two gave an outright "no" answer. Another two said that a program of Christian service is not emphasized as much "as it could be." Three teachers emphasized the point that the Sunday School cooperates with the Baptist Youth Fellowship in the area of Christian service. Two questionnaires listed class cooperation in institutional group visits and the planning of worship programs as learn-by-doing activities in the area of Christian service.

On the question of special class training in worship, stewardship, and evangelism, three teachers mentioned training in worship through the preparation and presentation of worship programs. Two stressed the point that special training in these three areas was largely a departmental project. Another two stated that class officers and leaders received this special type of training. Five teachers answered the question negatively.

On the basis of comparing each teacher's description of the program in his or her class on Sunday morning the average program would run something like this: The president of the class, or some member, or the teacher opens with prayer and a devotional thought. Then the president calls for announcements that pertain only to this particular class. Visitors are introduced, the secretary takes the record, and then the class goes into its lesson with the teacher as leader. The class is closed with a prayer. Of particular interest is the function of the class officers in the classroom situation, and the student's participation in presenting devotional thoughts and offering prayers. In some of the classes attention is called to the absentees and members are urged to visit them.

At this point, in order to complete the picture, a description of the assembly program in the two departments prior to the class program will be given. The Young People's department and the Senior High Department meet separately in their respective assembly rooms. The program begins with the informal singing of several hymns. Both the song leader and the accompanist are members of the department. A series of announcements by different members of the group follows the singing. Visitors

are given a very cordial welcome. In the Young People's department the superintendent presides over the assembly. In the Senior High department a member of the department presides. After the announcements a brief worship, devotional, or instructive program is carried out by several members of the department. The program might include a religious movie or filmstrip; a discussion of missions or stewardship or witnessing; a devotional or inspirational skit, program or talk; or a talk from one of the leaders of the church. Sometimes the programs emphasize and promote some special church event. After an ex corde prayer the classes convene in their respective rooms which lead off from the assembly hall.

Hope Lutheran Church

The church in relation to the teacher

Teachers for the two youth departments in Hope Lutheran Church are selected for the position. Qualifications sought for in a teacher, besides ability to teach and church membership in good standing, are: a consecrated person who wants to work; and someone who is in sympathy with young people. The selection of teachers is not frequent, since the teaching personnel situation in these departments is rather static.

Teachers meet every Thursday evening for lesson preparation. The length of the meeting is ordinarily about forty-five minutes -- fifteen minutes for an opening devotion and thirty minutes for discussion of the following Sunday's lesson. Formerly the Sunday school of Hope Church offered a teacher's training program on Sunday morning conducted by two of the parochial school teachers. The training program normally offered four courses per year. However, the program had to be discontinued be-

cause of the lack of space at that time. Bible institutes sponsored by the Lutheran churches of the St. Louis area are attended by many of the Sunday School teachers of Hope Church. A small Sunday School library is available to teachers, but is not used extensively. The teacher's quarterly is the only Sunday School teaching journal with which the teacher is supplied.

The following material is based upon the results of the same questionnaire for teachers that was presented at Third Baptist Church.³ It was given to the teachers of both youth departments in Hope Church. Three of the five teachers in both of these departments filled out the questionnaire.⁴

The questionnaire divides itself into four areas: 1) training and experience; 2) materials used in class and preparation; 3) teaching methods; and 4) teaching program.

Training and experience

In regard to special training for teaching or Bible class teaching, two of the three teachers reported training and experience as parochial school teachers, and one reported attendance at lectures on teaching methods. The years of teaching experience of the three men is considerable -- thirty years; twenty-seven years, and eight years. In listing experience in youth work all three teachers stated they have been active in counseling church youth programs. One has served as lecturer at youth summer camps for years.

³Ibid.

⁴One teacher was serving for an indefinite period of time as a substitute, and asked to be excused from filling out the questionnaire. The other questionnaire was not returned.

Materials used in class and preparation

The members in the classes of these three teachers employ the Bible in class in the following ways: 1) looking up cross references; 2) reading the text of the lesson; 3) using it for investigation; 4) using it for corroboration. Besides the use of the Bible in preparation for classes the teachers employ quarterlies, commentaries, study guides, and miscellaneous religious books from their own libraries.

Teaching methods

In answer to the question of a method used to encourage or lead to Bible reading in the home, one teacher mentioned the use of a daily Bible reading guide.⁵ The other two reported encouragement of Bible reading in the home, but no method.

The teachers gave the following methods of adapting themselves to the groups they instruct: 1) by discovering interests and problems of class members through discussion; 2) by learning school, home, and personal problems of the members; 3) by asking for frank discussion on any subject; 4) by going out of one's way to talk to students and their parents outside of class; 5) by engaging in social activities with class members.

In regard to the method used while instructing the class the three teachers employ both lecture and discussion. Each teacher puts more of an

⁵Feeding on the Word. Pamphlet prepared by the Lutheran Church-Missouri Synod, Board for Parish Education (St. Louis: 1950).

emphasis on discussion than on lecture. The technique employed most generally by them is that of questions and answers.

The three teachers vary their teaching methods according to the subject and needs of the class. Needs of the class are determined by: 1) interest finders; 2) surveys; 3) knowledge of school and home background; and 4) occasional personal testimony.

Methods used by the teachers to challenge and interest the class include: 1) a leading question or problem; 2) discussion of personal problems; and 3) giving the class members a voice in the selection of material. The teachers give assignments to their classes infrequently.

Teaching program

The average teaching time in the classes of the three teachers is between forty-five and fifty minutes. The material for study in one class is chosen jointly by the teacher and the class. The study courses in the classes of the other two teachers are chosen by the teachers upon reviewing suggestions of the classes and keeping in mind the needs of the members.

The youth Sunday morning Bible classes do not foster a definite program of Christian fellowship and service which would include extra-curricular activities, since this program is carried out by the Walther League, the youth program of the church. One of the teachers mentioned holding an annual class outing to foster fellowship.

In regard to special training in worship, stewardship, and evangelism, one teacher stated that some training in worship is done through the worship program prior to the lesson. One reported that class members are

given opportunity to lead in the worship program. Another stated no direct training along any of these areas.

The Sunday morning program of the classes of the three teachers is generally the same with a few variations. No assembly worship program is possible because of the lack of housing facilities. All of the meetings are opened with prayer and two of the classes include a hymn. One of the classes recites the Apostle's Creed in addition to the hymn and prayer. The offering and the roll call is then taken. One teacher makes it a point to check on absentees. Then follows the lesson. One of the teachers states that at the beginning of the lesson period there is a brief review of previous lessons, and at the end of the period an effort is made to arouse interest in the coming lesson. The class session is closed with prayer.

CHAPTER IV

CURRICULUM MATERIALS

In discussing the Bible study curriculum of the two groups a listing and description of some of their materials will be presented. In the case of the Senior High department at Third Baptist Church it was possible for the writer to procure the new permanent, undated materials used over the whole three-year course of study in that department. As for the materials used by the Young People's department at Third Baptist Church and the materials of the youth Bible study section of Hope Lutheran Church only a sampling will be presented, because of the difficulty of securing non-permanent materials that have been used more than a year previous to the time of the study. A description of the Third Baptist Senior High department materials deserves the most space, since they present a more complete, challenging, and Bible-and-life-related course of Bible study for youth.

Third Baptist Church

Senior High Department

The curriculum materials used in the Senior High department are the pupil's and teacher's quarterlies of the new Judson Keystone Graded Course for high school pupils. The American Baptist Convention in preparation for a new course of Bible study for high school youth wanted to prepare a course which would give an adequate survey of the Bible with meaning and application for personal and social living. The result was the "Bible

and Life Series."

An outline of this three-year course of study is here presented:

Course X (Age 15 years): Part 2 -- "How It All Began" (Old Testament from Genesis to Joshua; Part 2 -- "Nation Under God" (Remainder of Old Testament, except the Prophets); Part 3 -- "They Dared To Speak" (Old Testament Prophets); Part 4 -- "God in My Vocation" (Topical Selected Scriptures).

Course XI (Age 16 years): Part 1 -- "Lord and Master, Part I" (The Four Gospels); Part 2 -- "Lord and Master, Part II" (The Four Gospels); Part 3 -- "The Dawn of the Church" (The Acts); Part 4 -- "This is My Church" (Topical Selected Scriptures).

Course XII (Age 17 years): Part 1 -- "Faithfully Yours, Paul, Part I" (Six of Paul's Letters); Part 2 -- "Faithfully Yours, Paul, Part II" (The Rest of Paul's Letters); Part 3 -- "I Believe" (Topical Selected Scriptures); Part 4 -- "Through Fire and Sword" (The Rest of the New Testament).

Both the teacher's and the pupil's quarterlies are approximately five by seven inches in size and average from 96-144 pages. They are handsomely printed and bound with an attractive, smooth, and durable paper cover. There are between thirteen and fourteen chapters or lessons in each quarterly. The booklets are enlivened with illustrations, photographs, and reproductions of paintings. Maps are printed in some of the quarterlies where the material necessitates their use.

An effort was made to achieve a balance between the Biblical content and relation to life. The course endeavors to lead individuals into the Bible and urge them to use the Bible. At the head of each chapter in the

pupil's quarterlies is a section entitled, "Searching the Scriptures for the Way of Life." This section contains verses from Scripture which bear upon the subject of the lesson. The teacher's quarterly and the pupil's quarterly are designed to include everything the teacher might need in teaching the lessons. In each teacher's quarterly there is a rather complete list of teaching aids pertaining to the subject -- books, maps, filmstrips, slides, flat pictures, motion pictures, posters, etc.

Now follows a more detailed description of each course on the basis of the pupil's and teacher's quarterlies.

Course X, Part 1 -- "How It All Began." The content of this part is based on the Old Testament books from Genesis to Joshua and includes the following lesson topics: The Book Men Died For; In the Beginning -- God; Man's Revolt Against God; He Walked with God; Pioneer of Faith; Child of Promise; Live and Learn; Shepherd Boy to Foreign Prince; Leader of the Way; God's Law For All Time; Forty Years of Wandering; Dream Come True; What's Your Score (test on previous material); Real Meaning of Christmas.

Pupil's Quarterly. 128 pages. The lesson material is handled in a homiletical manner rather than the style of a commentary. At the end of each lesson are three sections giving suggestions for thinking through the lesson, applying it, and giving daily readings from the Scriptures which are related to the lesson. The sections are entitled: Think it Through; Live it Through; and Read it Through. The second last chapter presents a true-false, matching, and multiple-choice test which covers the material of the quarter. The last chapter is an alternate story for Christmas to tie in with the church's observance of the birth of Christ.

Teacher's Quarterly. 128 pages. At the beginning of each chapter is a

devotional thought to set the mood for the teacher's preparation of the lesson. The material for each lesson is divided into two parts: 1) Getting Ready to Teach; 2) Teaching the Lesson. In the first part, a commentary of the Scripture passages relating to the lesson, an analysis of pupils, and a statement of purpose is presented. In the second part, suggestions for possible approaches, use of the Bible during the week, are offered. Supplementary material includes illustrations, stories, and quotes.

Course I, Part 2 -- "Nation Under God." The content of this part is based on the remainder of the Old Testament, except the prophets, and includes the following lesson topics: Israel's Dark Age; Story of a Great Loyalty; Young Man Who Muffed His Chance; Shepherd Boy Who Became King; Solomon, Businessman -- King; The Nation is Split; The Final Collapse; A Young Man's Loyalty; Story of Esther; Home Again and a New Age; O Come, Let Us Worship; Who Are the Truly Wise?; To Sum Up; Your Life Under God.

Pupil's Quarterly. 128 pages. The lesson material of each chapter covers vast amounts of Bible material and is written in a popular, historical way. Sections at the end of each chapter include suggestions for class discussion, projects for further study, and daily Bible-reading selections. Illustrations, stories, quotes, and poems complete the chapters. The material is largely Bible content-centered. The last two chapters contain a summary lesson and an alternate lesson on "Your Life Under God."

Teacher's Quarterly. 96 pages. In the fore part of the booklet there is a discussion on the "why" of teaching, teaching tools, aims, class discipline, and how to hold class interest. Then follows directions on using the text: class discussions, assignments, time chart, map studies, and

Bible reading. Each chapter ordinarily follows this procedure: first steps in preparation, map study, Biblical backgrounds and aids, lesson outline, lesson preparation (discussion of lesson content) and notes on class activities. Illustrations, quotations, and poems fill out the material. The last two chapters consist of a review lesson and an alternate lesson on "Your Life Under God."

Course X, Part 2 -- "They Dared to Speak." The content of this part is based on the Old Testament prophets and includes the following lesson topics: What Is a Prophet?; Jehovah or Baal?; The River of Justice; Finding God Through Tragedy; Shall We Live the Good Life; How Far Does God's Rule Extend?; Swords into Flowshares; Into All the World; How Personal is Your Religion?; Individual Responsibility; What Is the Day of the Lord?; Why Do the righteous Suffer?; What is True Worship?; The Voice of God is Calling.

Pupil's Quarterly, 122 pages. The pupil's interest is challenged immediately by an introduction entitled, "Do you Dare?" (Do you dare to speak? Do you dare to work? Do you dare to believe? Do you dare to live?). The presentation of the material follows that of Course X, Part 1, with the lesson material done up in a homiletical way that attempts to include both content and application. Also, this quarterly contains the three fine sections: Think it Through; Live it Through; and Read it Through. Quotations, stories, and illustrations are added to each chapter. The quarterly also carries a folded insert of a reproduction of John Singer Sargent's mural, "The Prophets." At the end of the booklet there is a brief quiz, and six blank pages intended for the pupil's note-taking.

Teacher's Quarterly. 112 pages. The introduction is an appeal to teachers to be like the prophets of old who needed preparation, spoke for God, met people's needs, talked of judgment, and sought reform. The follows a brief introduction of the text, pointing up the use of the material contained in them. A devotional thought at the beginning of each chapter is intended to prepare the teacher to launch into the preparation. The presentation of material follows generally this procedure: the purpose of the lesson, preparation in advance, notes on Bible verses, beginning the lesson, and guiding the discussion. The material often includes projects and assignments for pupils. Lengthy quotations and outlines of prophetic books make up the resource materials at the end of each chapter.

Course X, Part 4 -- "God in My Vocation." The content of this part is based on topical selected Scriptures and includes the following lesson topics: On My Way, with God; I Start at Home; My Education Is Important; Those Pals of Mine; In the World of Business; The Wheels of Industry; Careers in Science; Working with Nature; The Fine Arts; Do I Want a Profession?; Politics and Public Service; Church Vocations; Making Good; Rising to Full Stature.

Pupil's Quarterly. 128 pages. The introduction to the quarterly is a brief exhortation toward choosing God in one's vocation. The material is selected on the basis of vocation and uses Scripture topically. The material centers upon the pupil as the starting point. At the end of each chapter there are sections on suggestions for class discussion, research, case studies, and a list of daily Bible readings. At the end of the booklet there is an interesting test on the Christian approach to

vocation, summing up the material of the booklet.

Teacher's Quarterly. 79 pages. A brief directive to teachers on the nature and purpose of the vocational course is given at the beginning. The material of each chapter is presented under these headings: Beginning the session; Following through (this section usually contains the most material); and Closing the session. There are a number of brief articles directed to the teaching situation at the beginning of some of the chapters. Illustrations, quotations, and poems are used as fillers. At the end of the booklet the answers to the test in the pupil's quarterly are given. A list of important careers makes up the final page of the booklet.

Course XI, Part 1 -- "Lord and Master" (Part I). The content of this part is based on the Four Gospels and includes the following lesson topics: Magnetic Christ; The World in 5 B. C.; Let's Look at the Record; Growing Up in Galilee; Dedication; When the Test Came; The Way He Did It; Needed: Disciples; "Our Father"; "Thy Kingdom Come"; The Higher Law; The Truth About Sin; Right-about-Face; An Adventure with God.

Pupil's Quarterly. 134 pages. The booklet is introduced with a brief, challenging article entitled, "The Magnetic Christ." The material of each chapter is content-centered and is written up in a popular, historical style. Some application is included in the body of material. At the end of each chapter there are four sections with exercises: What do you think; Test yourself; Dare to do this; and Read it through (daily Bible readings). The section on "Dare to do this" present some very challenging learn-by-doing activities for the pupils. Quotations, poems, and illustrations complete the material of each chapter. The answers to the "Test Yourself" section are given on one of the last pages. At

the end of the booklet several reproductions of paintings have been inserted.

Teacher's Quarterly. 96 pages. The author directs a challenge to the teachers, positively, by appealing to the example of Jesus, and negatively, by submitting ten rules for "killing" a Sunday School class. There is a word about the use of texts which give preeminence to the Bible in the study of the teacher. The author has used his own translation of verses from the Bible. In addition to the usual treatment of visual aids, there is a special section on the use of the pictures in the pupil's text. The writer's outline in presenting the material in each chapter is consistent throughout the booklet. This is his order of presentation: know the purpose; study the Scriptures and the pupil's book; prepare teaching aids. Then under the teaching of the lesson: beginning the class session; the heart of the lesson; questions for discussion; following through. The content material and the suggestions for discussion seems to be ably done. Throughout the booklet there are brief directives to teachers and the usual fillers. The last few pages of the scrapbook contain a suggestion for a class log and a teacher's scrapbook.

Course XI, Part 2 -- "Lord and Master" (Part II). The content of this part is based on the remaining sections of the Four Gospels and includes the following lesson topics: Present the Real Jesus; Highest Values; My Peace I Give; When You Pray; What is Man?; Use What You Have; Living at a Profit; Christianity Begins at Home; Love Thy Neighbor; He Wouldn't Turn Back; Betrayed; Darkest Hour; Living Christ; Savior of the World.

Pupil's Quarterly. 137 pages. Like its companion this quarterly is also introduced with a challenging article. The title is: "Matchless Christ." The booklet includes both content-centered and pupil-centered material. An interesting feature of each chapter is a Biblical picture under which several thought-provoking questions are directed to the pupil. Like in the companion quarterly, the excellent sections on "What do you think? Test yourself, Dare to do this, and Read it through," are presented at the end of each chapter. Illustrations, poems, and quotations fill out the material. Answers to the "Test yourself" exercises are listed in the back of the book. On the last few pages a series of Biblical pictures are presented with questions directed to the pupil.

Teacher's Quarterly. 112 pages. Each chapter begins with a brief devotional thought entitled, "Think on These Things." The author follows about the same plan in presenting the materials as in the companion teacher's quarterly with a few exceptions. Instead of the questions for discussion and the following through suggestions he has a section on assignments. A section in each chapter entitled, "Arrange a center of interest," discusses visual aids appropriate to the lesson. At the end of each chapter there are a number of resource materials.

Course XI, Part 3 -- "The Dawn of the Church." The content of this part is based on the book of Acts and includes the following lesson topics: Turn the World Upside Down; Called to Witness; The Church Receives Its Power; Who Cares? -- the Church!; Tried by Persecution; Fellowship of Believers; The Church Chooses Leaders; Person to Person;

Enter the Apostle; And Gentiles Too; A New Name and a New Site; Pushing Back the Darkness; Another Continent for Christ; Forward to Rome.

Pupil's Quarterly. 144 pages. The writer introduces the booklet with a compelling article entitled, "Turn the World Upside Down." The material is largely historical and makes frequent use of Bible references throughout. At the end of each chapter are the usual sections for thinking the lesson material through, living it through, and reading it through. Once in a while the author slips in a section on "Laugh it Through." The quarterly contains a picture in each chapter with questions directed to the pupil. In the back of the book there is a test on the Book of Acts, which supplies the Biblical background for the quarterly.

Teacher's Quarterly. 128 pages. An article on how to be a teacher takes up the first part of the quarterly. In it the writer discusses the teacher as a key to a successful school, the making of teachers, learning to teach, studying pupils, making the purpose clear, and preparation of a teaching plan. A devotional thought begins each chapter. The presentation of the material generally consists of a commentary of the Scripture section upon which the story is based; an objective; enlisting interest of class; pointing out the purpose of the lesson; making the Bible story clear; emphasizing important truths; closing on a high point; and motivating project activities. Quotations are supplied for additional material. In the rear of the booklet are teaching gems and answers to the test on Acts in the pupil's quarterly.

Course XI, Part 4 --- "This Is My Church." The content of this part is based on topical selected Scriptures and includes the following lesson topics: You Need the Church; How the Church Began; Truth That Made

Men Free; Christianity Spans the Ocean; Points Men to God; Commissioned to Teach; The Church's Supreme Business; Heals Humanity's Hurts; Preaching Is Not Enough; Winning the World; Needed: Consecrated Leaders; Needed: Workers with God; Needed: Stewards for God; Needed: All-Out Discipleship.

Pupil's Quarterly. 144 pages. The writer discusses the pupil's need of the Church on the first two pages of the quarterly. The content is arranged upon the basis of topical selections of Scripture; it is Biblical, historical and homiletical. There are also the usual suggestions to provoke thinking, Christian living, and daily Bible reading. Humorous selections are used in some chapters as fillers. Religious pictures with questions printed below are designed to stimulate the thinking of the pupils.

Teacher's Quarterly. 112 pages. The booklet begins with an attempt to point up the necessity of the interest of young people in the Church. Each chapter opens with a teacher's meditation. The material included in each chapter is: the purpose, the use of the pupil's text; pupil's needs; weekly activities; approaches; and the actual lesson. Stimulating quotations complete the chapters.

Course XII, Part 1 -- "Faithfully Yours, Paul" (Part I). The content of this part is based on six of Paul's letters and includes the following lesson topics: This Man Paul; Treasury of Old Letters; At the Starting Line; An Honest Day's Work; Getting Along with Others; Shall I Do As I Please?; To Be Continued; You and Your Money; How Free Am I?; Sin Is No Joke; Victory Through Christ; What is the Difference?; Paul stands the Test; The Greatest Thing.

Pupil's Quarterly. 128 pages. The author introduces the booklet

with an exhortation to the pupil to seek the will of God for his life. Before reading the lesson material of each chapter the pupil is asked to read the background of each lesson in the Bible. At the end of the chapters the usual challenging sections are given: Think it through; Live it through; Read it through (daily Bible readings). Included sometimes is a section on humor. Several pictures are placed throughout the booklet with pupil-directed questions underneath. A device to test the knowledge of the letters of Paul is presented in the back of the quarterly.

Teacher's Quarterly. 128 pages. The writer introduces this booklet with a plea for consecrated, dependable, studious, aggressive, cooperative teachers. He describes the purposes of the two quarterlies on the life of Paul, and lists a number of suggestions to prepare the reader's heart and mind for teaching. A devotional thought heads each chapter. In getting ready to teach the lesson, the writer suggests the following procedure for each chapter: study of the Scriptures; analysis of pupils; and statement of purpose. In teaching the lesson he suggests possible approaches, ways in which to use the Bible, truths to be emphasized, and a "carry over" into the week. Supplementary material is in the form of rather lengthy quotations. A brief prayer concludes each chapter.

Course XII, Part 2 -- "Faithfully Yours, Paul" (Part 2). The content of this part is based on the remainder of Paul's letters and includes the following lesson topics: Gospel on the March; Christ in You; It's Your Life; Life's Greatest Adventure; Christian Brothers; Christ Above All; Strength to Live By; Christ for the World; The Secret is Out; The Christian Warfare; "Dear Timothy"; Island for Christ; I Have Kept the Faith.

Pupil's Quarterly. 128 pages. The author gives a number of suggestions in the fore part of the booklet to get the most out of the course. After the usual printed Bible verses at the head of each chapter (this section is contained in all of the quarterlies), the writer directs the pupil immediately to read a chapter or more from one of Paul's letters. The material presented to the pupil is made up of both content and application. The sections -- think it through, live it through, and read it through -- at the end of each chapter are sometimes supplemented with a few bits of humor. Pictures are printed throughout the booklet with questions relating to them. At the end of the quarterly a quiz is presented to test the pupil's knowledge of the letters of Paul.

Teacher's Quarterly. 128 pages. The writer introduces the quarterly with a stimulating article calling for finer teaching. He gives a valuable check list which each teacher can fill out for himself to help him take stock of his teaching. He also emphasizes visitation of pupils. The writer utilizes the same method in presenting the material of each lesson as he did in his companion quarterly (Part I).

Course XII, Part 3 -- "I Believe." The content of this part is based on topical selected Scriptures and includes the following lesson topics: Forever on the Fence; I Do Believe; The Bible; God the Father; Jesus Christ -- Lord and Savior; What is Man?; God and I; A Christian Conscience; My Brother's Keeper; The Christian and the Social Order; Our World Mission; God Helping Me; Life Everlasting; I Take My Stand.

Pupil's Quarterly. 144 pages. The opening article urges young people of today to be convinced of Christian beliefs. The material is largely doctrinal, but it is handled in a practical, life-related, lively

way. Following each lesson is a prayer, a section on things to discuss and do, and daily Bible readings. Throughout the booklet are a number of pictures with questions underneath directed to stimulate the pupil's thinking. Once in a while one will find a few lines of humor. At the end of the booklet a subjective test is given to cover the material of the book.

Teacher's Quarterly. 112 pages. The writer in his introduction discusses the purpose of the material, its point of view and scope, its relation to other units, and procedure in handling it. The procedure in preparation includes: a devotional thought; study of the Scriptures; suggestions on understanding young people, and a statement of purpose. In teaching the lesson the writer suggests possible approaches, uses of the Bible, development, a "carry-through", and a conclusion. Quotations supplement the material. The answers to the test given in the pupil's quarterly are found at the end of the book.

The material for Course XII, Part 4, was not available for this study, since it has been published only recently and at the time of this writing had not yet been received by the Third Baptist Church. As indicated before, the content of this part is based on the remainder of the New Testament and is entitled, "Through Fire and Sword."

Young People's Department

The Young People's Department of Third Baptist Church uses the International Bible Lessons for Christian Teaching -- Uniform Series. The pupil's material used is developed and published by the American Baptist Publication Society from the copyrighted outlines of the International

Council of Religious Education.

The student's booklets are published in the form of quarterlies. The teacher's materials used by Third Baptist Church are two monthly magazines: The Teacher, published by The Sunday School Board of the Southern Baptist Convention; and the Baptist Leader, published by the American Baptist Publication Society. The teacher's monthly materials coincide with that of the student's quarterlies.

In order to give a fairly adequate picture of the curriculum of the Young People's Class, the materials reviewed here extend from July, 1950 to June, 1951. This course of study falls into four divisions. The quarterly emphases will be presented here with the lesson topics.

"Great Men and Women of the Bible." The lesson topics include: Jacob, A Man of Striking Contrasts; Moses, Who Led His People to God; Ruth, a Symbol of Family Loyalty; Samuel, the Upright Judge; David, A King Who Honored God; Elijah, A Courageous Prophet; Ezra, Interpreter of God's Word; John, A Preacher of Repentance; Mary, the Mother of Jesus; Peter, Who Became a Man of Power; John Mark, the Man Who Made Good; James, Leader in the Jerusalem Church; Paul, World Evangelist.

"Growing in Christian Living." The lesson topics included under this heading are: What is Christian Living?; Giving Ourselves to Christ; Using the Bible; Growing Through Prayer; Growing Through Reading and Meditation; Overcoming Temptation; Enriching Our Christian Friendship; Worshiping Together; The Stewardship of Money; The Stewardship of Life; The Stewardship of the Gospel; Victorious in Daily Living; The Savior is Born; A Continuing Fellowship.

"Mark -- Gospel of Action." The following lesson topics are placed

under this general heading: Jesus Begins His Ministry; The Varied Ministry of Jesus; Jesus Meets Growing Hostility; Jesus Teaches Concerning the Kingdom; Jesus Uses His Power; Jesus Meets Human Need; Jesus the Christ; Worship and Work; Wayside Ministries of Jesus; Jesus Asserts His authority; Jesus Faces Death; Through Death to Life.

"Great Epochs of the Bible." God's Wonderful Creation; Sin and Its Consequences; God's Covenant with His People; God in a Nation's Life; Possessing the Land of Promise; Israel's Great King; National Corruption and Decay; Religious Revival in a Nation's Life; God Chastens His People; Rebuilding a Devastated Homeland; The Mission of Jesus Christ; Spreading the Gospel By Witnessing; Overcoming the World.

The student quarterlies covering these topics follow a uniform pattern in presenting the lesson material. Ordinarily an introduction is printed in the inside cover. One quarterly covering this material has a map in place of the introduction. The lessons are dated. A section of Scripture is printed out at the head of each lesson with a key verse italicized immediately below. The material of the lesson is largely Bible content-centered with application drawn toward the final part. Each lesson ends with subjects for discussion. There are no suggestions for projects and no use of pictures or illustrations throughout the booklets. The material and format of the booklets seem to lack life without these aids in teaching. Home daily Bible readings are printed on the back inside cover.

The Teacher. This is the magazine published monthly by the Sunday School Board of the Southern Baptist Convention to assist Sunday School teachers of adults and young people. In each issue there appears a number

of articles on various phases of Christian doctrine and life. An editorial in each issue points up either a Christian doctrine, or a phase of the Christian life, or is designed to stimulate the conviction, life, and teaching of the teacher. One page is devoted to short reviews of books which will aid the teacher in study, worship, or suggestions for class reading. In almost every issue there is an article which treats of methods for teaching. Two articles of every month are devoted to the teaching of a specific age group: 1) young people; and 2) adults. In each month before the beginning of the next quarter a preview study of the coming quarter's material is presented.

The greater part of the magazine is given over to a discussion of the International Sunday School Lessons material. The subject of the material has already been presented in connection with the discussion of student quarterlies above. The method of handling the teacher's lesson materials is generally the same through the months of October to April, 1950.

The Biblical sections are printed out in full at the beginning of the lesson. Underneath a "golden text" is printed. Daily home Bible readings are listed next. Then comes a commentary of the Scripture sections, which takes up the bulk of space in the teacher's materials. An outline of the lesson material is followed by suggestions for application. A section on planning the lesson is divided into two parts, one for teaching the youth, another for instruction of adults. In some issues space is given to suggest illustrations for the lesson material. Consistently throughout the material there are suggestions for application, planning, discussion, and projects. Ordinarily there are two additional

pages of material designed for use in a teacher's meeting or for personal use. These sections emphasize definite aims, the relating of the lesson to life, and give suggestions to stimulate home study.

The format of the publication, while acceptable, lacks a modern, attractive quality. It contains on the average from sixty-five to seventy pages of material.

Baptist Leader. This magazine is published monthly by the American Baptist Publication Society, and presents a variety of materials for all age groups and educational branches of the local Church. The magazine contains a series of special articles designed to stimulate and aid group leaders. A large section each month is devoted to materials and suggestions for the Children's leader, Junior High leader, Young People's leader, Laymen's leader, and adult leader. A special section gives helpful suggestions for administration, worship, visual aids, and a monthly workers' conference. A column or two each month is devoted to brief book reviews. The publication is attractively supplemented with brief, helpful articles here and there, a letters column, and well-executed photography and illustrations.

About one-third of the magazine is devoted to comments on the International Bible Lessons for Christian Teaching -- Uniform Series. A Scripture reference for devotional reading is printed at the head of each lesson. The Scripture material for the lesson is printed out in full. Below this appears a key verse from Scripture. Then a commentary on the Biblical material is given. A lesson outline is presented in box form. The application is discussed in relation to three age groups -- 1) men and women; 2) young people; 3) interaediates and seniors. Questions for

discussion are listed along with the application for young people. Audio-visual aids and worship suggestions for the lessons are presented in the foregoing sections of the magazine.

The magazine is attractively printed and illustrated. The staff of the magazine is large and the articles well-written.

Hope Lutheran Church

High School Classes

The curriculum of the High School Bible classes at Hope Lutheran Church is planned either quarterly or semi-annually. The quarterly curriculum materials used by the department are sometimes stretched over a six-month period in order that a more thorough job of teaching might be done. The High School Bible Classes use printed materials -- pupil's quarterlies and teacher's quarterlies -- but do not follow the time schedule of these materials.

This department has ordinarily used the lesson series of the Concordia Bible Student, published under the auspices of the Board for Parish Education of the Lutheran Church-Missouri Synod. A companion teacher's quarterly is issued along with the student's quarterly.

In order to present an overview of the materials which this department has used during the present Sunday School year up to the time of this writing (October - April, 1950) a review of the lesson material of three quarterlies will be presented here. The material consists of studies in the book of Genesis (Part 1 and 2) and a presentation of the parables of Jesus.

The two quarterlies on Genesis present content material on all of the fifty chapters of Genesis. The material is not divided into lessons to fit into the span of a quarter-year, but is divided according to the chapters of the book of Genesis. The contents of the quarterlies, according to each chapter is as follows: Creation, Not Evolution; Our First Ancestors; How Sin and Evil Were Brought Into the World; Mankind's Progress in the Days of Adam; The Patriarchs from Adam to Noah; God Had to Destroy an Ungodly Race; The Flood that Destroyed the Ancient World; God Removed the Flood and Made the Earth Habitable; God's Covenant with Mankind After the Flood; The Origin of Ancient Nations; The Origin of Languages and of the Hebrew Race; Abraham Migrates to Canaan and Egypt; Lot Separates from Abraham; Abraham's Heroic Rescue of Lot; Abraham's Faith Strengthened by the Lord; Abraham and Hagar.

Part two: The Covenant Reaffirmed and Sealed; Abraham, the Friend of God; Lot Spared in the Destruction of Sodom; Abraham and Abimelech; Isaac, the Long-Awaited Son of Promise; The Offering of Isaac; The Death and Burial of Sarah; Isaac's Marriage; Abraham at the End of His Earthly Pilgrimage; Isaac and Abimelech; Isaac Deceived into Giving Jacob the Blessing; Jacob's Flight to Mesopotamia; Jacob's Marriage to Laban's Daughters; Jacob's Family and Prosperity; Jacob's Flight and Laban's Pursuit; Jacob's Preparations for Meeting Esau; Jacob Reconciled with Esau; Scandal and Crime in Jacob's Family; The Last Stages of Jacob's Homeward Journey; Esau's Family Record; Joseph Sold by His Brothers into Slavery; Judah and Tamar; Joseph in Potiphar's House and in Prison; Joseph Interprets Dreams of Fellow Prisoners; Joseph, Prime Minister of Egypt; How Joseph's Brothers Fared in Egypt; Benjamin Taken Along to

Egypt; Joseph Reveals Himself to His Brothers; Migration of Jacob's Family to Egypt; Joseph's concern for the Welfare of Others; Jacob's Adoption of Joseph's Sons; Jacob's Last Words to His Sons; The Closing Chapter in the Lives of the Patriarchs.

The lesson material in the quarterly is always introduced by a paragraph presenting the Biblical setting. This is followed by a commentary on the sections from Scripture. Questions for study and discussion are presented after each section of Scripture commentary. Three Biblical maps are presented at the end of the first quarterly. The strong point of the material is its doctrinal content.

The teacher's quarterlies present material for the topics for study and discussion given in the pupil's quarterlies. In this material there are illustrations, quotations, facts, and suggestions for discussion.

The third student's quarterly treats of the parables of Jesus. Eleven lessons of parables are presented plus one introductory and one review lesson. According to the table of contents the lessons are as follows: The Parables of Jesus; The Sower, The Treasure, the Pearl of Great Price; The Tares and the Dragnet; The Seed Growing, the Mustard Seed, the Leaven; The Lost Sheep, the Lost Coin, the Prodigal Son; The Pharisee and the Publican, the Two Sons; The Workers in the Vineyard, the Flowing Servant; The Rich Fool, the Unjust Steward, the Rich Man in Hell; The Unmerciful Servant, the Good Samaritan; The Wicked Husbandmen, the Marriage Feast, the Great Supper; The Talents and the Pounds; The Wise and the Foolish Builders, the Ten Virgins.

At the head of the lesson material the Biblical references are

given for the parables in the lesson. The material of the lesson presents the content of the parable and its application. The material, as in the other quarterlies above, is rich in doctrinal content, but it seems to relate the doctrine more to life than the other quarterlies do. A paragraph at the beginning of each lesson introduces the parables. Questions for study and discussion are presented at the end of each lesson. Included with each lesson is a brief memorization assignment. At the end of the first lesson the student is requested to look up Bible passages and name the parable which fits the reference. Almost every lesson in the quarterly contains a picture, illustrating one of the parables.

In the teacher's quarterly prefatory remarks on the course are placed at the beginning of the booklet. At the head of each lesson a suggested devotional service with hymn, Scripture reading, and prayer is presented. The general background of the parables is given and then follows suggestions, aids, quotations, illustrations, etc., to assist the teacher in the questions for study and discussion contained in the pupil's quarterly. A list of Christ's parables is printed in the first lesson to correspond with the references in the student's quarterly.

Young People's Class

The curriculum in the Young People's class in the Sunday morning Bible study program does not follow a printed or dated series of lessons. The subject matter is chosen jointly by class and teacher and consequently the curriculum is rather flexible.

Some of the topics which have been considered in this class are:

The Gospel of Mark; Paul's first letter to the Corinthians; fundamental doctrines of the Church; history of the Christian Church; Christian Science; evolution; secret societies; marriage; gambling. The class makes use of both printed and mimeographed materials in connection with the Bible studies centering around these topics. There is no set length of time (in number of Sundays) to which the class confines itself in a discussion of the topic. The subject is treated adequately before the class moves on to another topic.

CHAPTER V

RELIGIOUS BELIEFS OF THE TWO GROUPS CONCERNING GOD, CHRIST, CHURCH, AND BIBLE AS DRAWN FROM SUBJECTIVE-TYPE QUESTIONNAIRES

Description of the Questionnaire

A questionnaire on religious beliefs and practices was administered to the members of the youth section of the Sunday morning Bible study program at both Third Baptist Church and Hope Lutheran Church.¹ This study will employ only the results of the first part of the questionnaire, that of the material relating to religious beliefs.²

The questionnaire was designed so that each person was asked to write a paragraph on his or her beliefs about God, Christ, the Church, and the Bible. Four suggested approaches to stimulate the thinking of those who filled out the questionnaire were placed immediately below the topic. For example, on the question regarding one's beliefs about God the following approaches were suggested: Who is God? What is God like? What does God do? What does God mean to me? A blank line was placed at the bottom of each set of approaches in order to enable the respondent to put down any other approach to the topic on which he desired to write. The individual who filled out the questionnaire was also asked to check one or more guide lines on which he wished to approach the subject.

¹See Appendix B for a copy of the questionnaire.

²For a brief discussion of the material of the second part of the questionnaire see Appendix C.

The ones to whom the questionnaire was given were directed to write down their age, sex, and class at the top of the first page. They were urged not to sign their name to the questionnaire in order to insure a frank statement of their beliefs. Also, they were instructed not to bother themselves about careful wording, spelling, or punctuation.

The topics -- God, Christ, the Church, and the Bible -- were selected because it was felt that they represented four cardinal points of doctrine with which the teaching at both Third Baptist Church and Hope Lutheran Church is concerned. The system of checks was used in order to show a general trend of interest and approach to the subject.

Description of the Experimental Groups

The two groups to which the questionnaire was submitted are the members of the youth section of the Sunday morning Bible study program at Third Baptist Church and Hope Lutheran Church. The questionnaire was administered to 116 people in the Third Baptist group (ages 15-24), and sixty-nine people in the Hope Lutheran group (ages 13-21).

No effort was made to explore the other religious educational agencies which have influenced the thinking of these two groups. In the case of Third Baptist Church many of the members of the group are active in the Baptist Training Union and other educational agencies of the church. In regard to Hope Lutheran Church, many of the members of this group have received both primary and secondary education in Lutheran church schools.

The results of the questionnaire are included in this study to indicate in a general way: 1) the uniformity or lack of uniformity of beliefs within each group; 2) the beliefs most widely held by the group;

3) the emphasis or interest placed on an objective or subjective approach to the belief in question.³

Third Baptist Church

Beliefs about God

The ten most frequently expressed beliefs about God among the 116 members of the Third Baptist group who wrote on the subject were these in the order of their frequency: 1) God is creator; 2) God is good, loving, forgiving; 3) God is a helper; 4) God is a source of strength, comfort, and hope; 5) God is father; 6) God is the author of salvation; 7) God is ruler; 8) God is all-powerful; 9) God is a spirit; 10) God is the father of Christ. (Cf. Table I)

In addition to these, the following beliefs were expressed more than once and are here listed in the order of their frequency. Listed seven times: 11) God is a father who takes care of those who believe in Him; 12) God is supreme; 13) God is present everywhere; 14) God guides Christians. Listed six times: 15) God is triune; 16) God is someone to share joys and troubles with. Listed four times: 17) God is the object of one's faith; 18) God is someone to worship and pray to; 19) God is an example. Listed three times: 20) God answers prayers; 21) God is someone to talk to; 22) God is all-knowing; 23) God can be both compassionate and angry; 24) God is Savior. Listed twice: 25) God is eternal; 26) God is present with Christians; 27) God is just; 28) God is wonderful;

³In using the term "objective in regard to these beliefs, the writer means a rather formal or impersonal relation of the belief to the individual. The term "subjective" is used to denote a personal relation between the belief and the individual.

- 29) God is life itself; 30) God is sinless; 31) God is the first cause;
32) God means everlasting life; 33) God is the only hope for the world.

In addition to these there were fifty-four single expressions, making a total of eighty-eight different expressions about God from a group of 116 people. The belief which ranks first in frequency of expression was stated by thirty-five per cent of the group. The tenth-ranking belief was expressed by eight per cent of the group.

The most widely expressed belief (God is creator) suggests an objective approach toward God. The next five beliefs (God is good, loving, forgiving; God is a helper; God is a source of strength, comfort and hope; God is father; God is the author of salvation) would seem to indicate an opinion of God which is directly related to the life of the individual. The last three beliefs (God is all-powerful; God is a spirit; God is the father of Christ) might again reveal objective opinions about God.

Beliefs about Christ

The ten most frequently expressed beliefs about Christ among the 115 members of the Third Baptist group who wrote on the subject in the order of their frequency are these: 1) Christ is Savior; 2) Christ suffered and died; 3) Christ is the Son of God; 4) Christ is an example; 5) Christ is the object of one's faith; 6) Christ forgives sins; 7) Christ gives everlasting life; 8) Christ preached the Word of God; 9) Christ is the source of comfort and strength; 10) Christ was born of the Virgin Mary.

(Cf. Table II)

TABLE I

TEN RELIGIOUS BELIEFS ABOUT GOD MOST FREQUENTLY EXPRESSED

BY 116 MEMBERS OF THE THIRD BAPTIST

GROUP

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. God is creator	41	35
2. God is good, loving, forgiving	26	22
3. God is helper	17	15
4. God is a source of strength, comfort and hope	16	13
5. God is father	15	13
6. God is the author of salvation	14	12
7. God is ruler	13	11
8. God is all-powerful	13	11
9. God is a spirit	10	9
10. God is the father of Christ	9	8

Added to these are ten more beliefs expressed more than once. They are presented here in the order of their frequency. Listed three times: 11) Christ is equal with God; 12) Christ healed the sick; 13) Christ enables people to believe in God; 14) Christ rose from the dead; 15) Christ is intercessor; 16) Christ is all-powerful; 17) Christ is God and man; 18) Christ is the manifestation of God; 19) Christ is God's revelation to man; 20) Christ is one who understands problems.

There were seventy-one single expressions on Christ in addition to these, making a total of ninety-one different expressions from a group of 115 people. The belief which was most frequently expressed (Christ is Savior) was stated by fifty-nine per cent of the group. The belief which ranked tenth in frequency of expression was listed by four per cent of the group.

The most generally held belief (Christ is Savior) likely suggests a more subjective than objective approach to one's belief about God. The next two in order (Christ suffered and died; Christ is the Son of God) would perhaps indicate a more distant or objective view of Christ. The following four expressions (Christ is an example; Christ gives everlasting life) would suggest an opinion closely related to the individual's life. The ninth and tenth expression (Christ is a source of comfort and strength; Christ was born of the Virgin Mary) seem to show a subjective and objective statement respectively.

Beliefs about the Church

The eighteen most frequently expressed beliefs among 114 members of the Third Baptist group on the subject of the Church are these: 1) The Church is a place of worship; 2) The Church is a fellowship of those who

TABLE II
 TEN RELIGIOUS BELIEFS ABOUT CHRIST MOST FREQUENTLY EXPRESSED
 BY 115 MEMBERS OF THE THIRD BAPTIST GROUP

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. Christ is Savior	68	59
2. Christ suffered and died	59	51
3. Christ is the Son of God	53	46
4. Christ is an example	14	12
5. Christ is the object of one's faith	11	10
6. Christ forgives sins	10	9
7. Christ gives everlasting life	9	8
8. Christ preached the Word of God	5	4
9. Christ is a source of comfort and strength	5	4
10. Christ was born of the Virgin Mary	4	3

have faith; 3) The Church provides Christian fellowship; 4) The Church spreads the Gospel and wins others; 5) Church membership requires faith; 6) The Church is the "house of God"; 7) The Church (people) does the work of Christ; 8) The Church is a place to learn about God; 9) Membership in the Church requires baptism; 10) The Church is an organization of Christ's followers; 11) The purpose of the Church is to lead to Christ; 12) The Church is a refuge from the busy world; 13) The Church provides comfort in trouble; 14) The Church is a group of people gathered together for worship; 15) Membership in the Church requires repentance; 16) The Church is the people; 17) The Church strengthens Christians; 18) The Church is the "bride of Christ."⁴ (Of. Table III)

Thirty-nine single expressions were included on the questionnaires, thus making a total of sixty-three different expressions on the subject of the Church from a group of 114 people. The belief with the highest frequency of expression was stated by twenty-five per cent of the group, and the belief which ranked eighteenth was stated by approximately three per cent of the group. The majority of the eighteen opinions most widely held seem to suggest an objective view of the Church. Several (The Church provides fellowship; The Church is a refuge from the busy world; The Church provides comfort in trouble; The Church strengthens Christians) would most likely indicate what the Church means in the life of the individual.

⁴Eighteen instead of ten beliefs are listed on Table III, since all the beliefs ranked from numbers ten to eighteen were expressed an equal number of times. The same procedure is carried out in the other tables of this chapter where the frequency of expression of the tenth-ranking opinion does not exceed that of the eleventh.

TABLE III

NINETEEN RELIGIOUS BELIEFS ABOUT THE CHURCH MOST FREQUENTLY
EXPRESSED BY 114 MEMBERS OF THE THIRD BAPTIST GROUP

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. The Church is a place of worship	29	25
2. The Church is a fellowship of those who have faith	21	18
3. The Church provides Christian fellowship	12	10
4. The Church spreads the Gospel and wins others	10	9
5. Church membership requires faith	9	8
6. The Church is the house of God	5	4
7. The Church (people) do the work of Christ	4	3½
8. The Church is a place to learn about God.	4	3½
9. Membership in the Church requires baptism	4	3½
10. The Church is an organization of Christ's followers	3	3
11. The purpose of the Church is to lead to Christ	3	3
12. The Church is a refuge from the busy world	3	3
13. The Church provides comfort in trouble	3	3
14. The Church is a group of people gathered together for worship	3	3

TABLE III (CONTINUED)

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
15. Membership in the Church requires repentance	3	3
16. The Church is the people	3	3
17. The Church strengthens Christians.	3	3
18. The Church is the "bride of Christ"	3	3

It is interesting to note that the overall frequency of expression of the first eighteen opinions about the Church is not as high as the first ten opinions regarding Christ and God.⁵ Obviously the beliefs of the group on the subject of the Church are not as uniform, and may not be as sharply defined as they are on the other two subjects.

Beliefs about the Bible

The thirteen most generally held beliefs on the subject of the Bible among 113 members of the Third Baptist group who wrote on the subject are these in the order of their frequency of appearance: 1) The Bible is a guide for Christian living; 2) The Bible was written by men inspired by God; 3) The Bible is the Word of God; 4) The Bible answers questions and problems; 5) The main theme of the Bible is salvation; 6) The Bible presents the will and actions of God; 7) The Bible offers strength, comfort, and joy; 8) The Bible records the history of Christ; 9) The Bible is true; 10) The Bible is a comfort and help in trouble; 11) The Bible contains the rules and commandments of God; 12) The Bible is a book about God and Christ; 13) The main theme of the Bible is Christ. (Cf. Table IV)

In addition to these the next seven opinions were listed twice:

14) The Bible is a spiritual history and prophecy; 15) The Bible is all-sufficient; 16) The Bible is God's teaching; 18) The Bible was written to help man in the study of God; 19) The Bible shows the way to Christ and gives the laws to live by; 20) The Bible shows the love of God.

⁵Cf. Tables I and II with Table III.

TABLE IV

THIRTEEN RELIGIOUS BELIEFS ABOUT THE BIBLE MOST FREQUENTLY

EXPRESSED BY 113 MEMBERS OF THE THIRD BAPTIST

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. The Bible is a guide for Christian living	26	23
2. The Bible was written by men inspired by God	21	19
3. The Bible is the Word of God	19	17
4. The Bible answers questions and problems	6	5
5. The main theme of the Bible is salvation	6	5
6. The Bible presents the will and actions of God	5	4
7. The Bible offers strength, comfort, and joy	5	4
8. The Bible records the history of Christ	4	3½
9. The Bible is true	3	3
10. The Bible is a comfort and help in trouble	3	3
11. The Bible contains the rules and commandments of God	3	3
12. The Bible is a book about God and Christ	3	3
13. The main theme of the Bible is Christ.	3	3

In addition to these the twelve following beliefs are given here in the order of their frequency. Listed seven times: 11) God is all-knowing; 12) God is just. Listed six times: 13) God is the object of one's faith. Listed five times: 14) God is father; 15) God is present everywhere; 16) God protects Christians; 17) God is sinless. Listed four times: 18) God guides Christians; 19) God is the father of Christ. Listed three times: 20) God is the most important person in life. Listed twice: 21) God inspired the Bible; 22) God is eternal.

In addition to these were thirty-six expressions stated once, making a total of fifty-eight different expressions regarding God from a group of sixty-six people. The belief which ranks first in frequency of expression was stated by thirty-six per cent of the group. The tenth belief in frequency of expression was stated by nine per cent of the group.

The belief most frequently expressed by the group (God is loving, kind, forgiving) would seem to suggest a subjective approach to the doctrine of God. The second, third, and sixth ranking beliefs (God is triune; God is creator; and God is ruler) and the ninth and tenth (God is all powerful; God is a spirit) seem to point toward an objective view of God. The others in between (God is the author of salvation, helper, preserver, source of strength and comfort) would seem to express an opinion intimately connected with the individual's life.

Beliefs about Christ

The ten most frequently expressed beliefs regarding the subject of Christ among sixty-seven members of the Hope Lutheran group include:

1) Christ is Savior; 2) Christ suffered and died; 3) Christ is the Son of God; 4) Christ forgives sins; 5) Christ rose from the dead; 6) Christ is intercessor; 7) Christ gives life and salvation; 8) Christ is God and man; 9) Christ was born of the Virgin Mary; 10) Christ is the object of one's faith. (cf. Table VI)

In addition to these, the following five beliefs were stated more than once in their order of frequency. Listed four times: 11) Christ guides Christians. Listed three times: 12) Christ is one's best friend. Listed twice: 13) Christ sends preachers of His Word; 14) Christ is preparing a place in heaven for Christians; and 15) Christ is present with Christians.

Thirty-four single expressions were added to the above beliefs, making a total of forty-nine different expressions on the subject of Christ among the sixty-seven members of the group. The belief most widely expressed by the group (Christ is Savior) was stated by every member of the group, thus giving the expression of the belief a percentage of one-hundred. The tenth-ranking belief was expressed by seven and one-half per cent of the group.

The belief most widely held by the group (Christ is Savior) would point to a generally subjective approach to the topic of Christ. The second and third ranking belief (Christ suffered and died; Christ is the Son of God), the fifth (Christ rose from the dead), and eighth and

TABLE VI

TEN RELIGIOUS BELIEFS ABOUT CHRIST MOST FREQUENTLY EXPRESSED

BY 67 MEMBERS OF THE KOPE LUTHERAN GROUP

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. Christ is Savior	67	100
2. Christ suffered and died	48	72
3. Christ is the Son of God	33	49
4. Christ forgives sins	20	30
5. Christ rose from the dead	20	30
6. Christ is intercessor	11	16
7. Christ gives life and salvation	8	12
8. Christ is God and man	7	11
9. Christ was born of the Virgin Mary	5	8
10. Christ is the object of one's faith	5	8

ninth (Christ is God and man; Christ was born of the Virgin Mary) suggest a more objective approach toward God. The other beliefs (Christ forgives sin; Christ is intercessor; Christ gives life and salvation; and Christ is the object of one's faith) would seem to indicate again a subjective approach.

Beliefs about the Church

The twelve beliefs most frequently expressed in regard to the Church by sixty-seven members of the Hope Lutheran group include the following in the order of their frequency of expression: 1) The Church is a place of worship; 2) The Church preaches the Gospel; 3) The Church administers the Sacraments; 4) Membership in the Church requires Confirmation; 5) Membership in the invisible Church is based on faith; 6) The Church strengthens Christians; 7) The invisible Church is composed of all those who have faith; 8) Membership in the Church requires Baptism; 9) The Church forgives sins; 10) Church membership requires belief in the Church's teachings; 11) The visible Church enables one to receive the Sacraments; 12) The Church is a place of prayer. (Cf. Table VI)

In addition to these twelve there were fourteen expressions stated twice: 13) The Church is invisible; 14) Membership in the visible Church is based on profession of faith; 15) The Church gives opportunity for fellowship; 16) The Church does the work of Christ; 17) The Church is composed of all who have faith; 18) The Church is a group of people who hear God's Word; 19) The visible Church enables one to hear God's Word; 20) Membership in the Church is based on faith; 21) The visible Church preaches the Gospel; 22) The visible Church administers the Sacraments;

23) Membership in the Church requires activity in its work; 24) The Church is a group of people who have faith in Christ; 25) Membership in the Church requires faith; 26) Christ is the Head of the Church.

Thirty-three expressions stated once were listed in addition to those given above, making a total of fifty-nine different expressions about the Church among the sixty-seven members of the group. The belief most frequently expressed (The Church is a place of worship) was stated by twenty-eight per cent of the group. The twelfth-ranking belief was expressed by four and one-half per cent of the group.

The most frequently expressed belief (The Church is a place of worship) would seem to suggest an objective view of the Church. The majority of the expressions, while they may suggest both a subjective and objective approach, seem to point toward an objective opinion of the Church. The seventh-ranking belief (The Church strengthens Christians) likely suggests a close relation between the Church and the individual.

Beliefs about the Bible

The eleven beliefs most frequently expressed by sixty-six members of the Hope Lutheran group on the subject of the Bible are presented here in the order of their frequency of expression: 1) The Bible was written by men inspired by God; 2) The Bible is the Word of God; 3) There are two themes in the Bible -- Law and Gospel; 4) The Bible is true; 5) The Bible speaks of Christ and salvation; 6) The Bible is a source of strength and comfort; 7) The main theme of the Bible is to teach about God; 8) The Bible is a guide to Christian living; 9) The Bible enables one to communicate with God; 10) The Bible is a history; 11) The

TABLE VII

TWELVE RELIGIOUS BELIEFS ABOUT THE CHURCH MOST FREQUENTLY
EXPRESSED BY 67 MEMBERS OF THE HOPE LUTHERAN GROUP

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. The Church is a place of worship	19	28
2. The Church preaches the Gospel	16	24
3. The Church administers the Sacraments	8	11
4. Membership in the Church requires Confirmation	6	9
5. Membership in the <u>invisible</u> <u>church</u> is based on faith	5	8
6. The Church strengthens Christians	5	8
7. The <u>invisible church</u> is composed of all those who have faith	4	6
8. Membership in the Church requires Baptism	3	5
9. The Church forgives sins	3	5
10. Church membership requires belief in the Church's teachings	3	5
11. The <u>visible church</u> enables one to receive the Sacraments	3	5
12. The Church is a place of prayer	3	5

main theme of the Bible is love. (Cf. Table VIII)

In addition to these there were twenty-two expressions stated once, thus making a total of thirty different expressions about the Bible among the sixty-six members of the group. The expression which ranked first in frequency (The Bible was written by men inspired by God) was stated by sixty-seven per cent of the group. The eleventh-ranking expression was given by three per cent of the group.

The top-ranking expression (The Bible was written by men inspired by God) would seem to indicate an objective approach to the Bible along with the majority of the first eleven opinions. The other expressions - 6) The Bible is a source of strength and comfort; 8) The Bible is a guide to Christian living; 9) The Bible enables one to communicate with God; and 11) The main theme of the Bible is love - tend toward an approach to the Bible which is closely related to the life of the individual.

General Observations

On the question of uniformity or lack of uniformity in beliefs, the Third Baptist group generally shows a lack of uniformity in those beliefs concerning the Bible and the Church in comparison with its opinions about God and Christ. The Hope Lutheran group generally shows uniformity in their beliefs regarding God, Christ, and the Bible, but on the subject of the Church the expressions vary widely. This variation in expression may be due to some confusion of thought surrounding the Lutheran dogmatical

TABLE VIII

ELEVEN RELIGIOUS BELIEFS ABOUT THE BIBLE MOST FREQUENTLY

EXPRESSED BY 66 MEMBERS OF THE HOPE LUTHERAN

GROUP

BELIEF	NUMBER OF RESPONDENTS	APPROXIMATE PERCENTAGE OF GROUP
1. The Bible was written by men inspired by God	44	67
2. The Bible is the Word of God	20	30
3. There are two themes in the Bible -- Law and Gospel	17	26
4. The Bible is true	13	20
5. The Bible speaks of Christ and salvation	12	18
6. The Bible is a source of strength and comfort	8	12
7. The main theme of the Bible is to teach about God	6	9
8. The Bible is a guide to Christian living	6	9
9. The Bible enables one to communicate with God	4	6
10. The Bible is a history	2	3
11. The main theme of the Bible is love	2	3

concepts of the visible and invisible Church.⁶

A study of the theological significance of the most frequent expression of both groups would perhaps point to some interesting tendencies and relations. This study, however, is not concerned with a theological investigation of the two groups.

The two groups, taking their difference in size into consideration, seem to indicate, from the tabulated materials, about the same variety of expression on these subjects, with perhaps the Hope Lutheran group having a slight tendency toward a wider variety. However, it must be stated first, that the group at Hope Lutheran Church had a longer period of time in which to fill out the questionnaire. Secondly, while the most frequent opinions from the Hope Lutheran group were quite generally identical in wording and expression, the opinions from the Third Baptist group showed a wider variation in wording and expression which a tabulation of these opinions could not indicate.

While it is difficult to determine definitely whether or not an approach is subjective or objective, the approach of both groups in relation to the first ten to fifteen beliefs most widely held seems to be an objective one. On the first five most widely held beliefs, the Third Baptist group seems to favor a subjective approach, while the Hope Lutheran group an objective one.

Tables IX and X are presented in this chapter to show the approaches which were checked on the questionnaires by members of both groups. An examination of these will indicate that the Third Baptist group generally

⁶It is interesting to note that while some members of all other classes of the Hope Lutheran group made some reference to the visible and invisible Church, the members of Bible Class number one (high school freshmen) did not mention it. They simply used the word "Church."

rates above the Hope Lutheran group on the questions which relate the religious belief to the individual (for example, the question: "What does God mean to me?"). The Hope Lutheran group, on the other hand, rates considerably above the Third Baptist group on questions of a more factual nature (for example, the question: "What does God do?"). This may serve to indicate a difference in the teaching or learning approach of the two groups.

The written material of the questionnaires in addition to the results of the checking of approaches points toward the probability that the Third Baptist group shows more interest in relating the religious doctrine to the life of the individual. Conversely, in all probability the Hope Lutheran group shows more interest in the content of the doctrine than the Third Baptist group.

TABLE IX
 DESIRED APPROACHES TO THE SUBJECTS OF GOD, CHRIST
 CHURCH, AND BIBLE, AS INDICATED BY MEMBERS OF THE
 THIRD BAPTIST GROUP

SUBJECT	APPROACH	NUMBER OF RESPONDENTS AND GROUP	APPROXIMATE PERCENTAGE OF GROUP
God	Who is God?	48-96	50
God	What is God like?	22-96	23
God	What does God do?	17-96	18
God	What does God mean to me?	38-96	40
Christ	Who is Christ?	49-101	49
Christ	What did Christ do?	39-101	39
Christ	What does Christ do now?	10-101	10
Christ	What does Christ mean to me?	25-101	25
Church	What is the Church?	52-88	59
Church	What makes one a member of the Church?	19-88	22
Church	What does the Church do?	16-88	18
Church	What does the Church mean to me?	23-88	26
Bible	What kind of a book is the Bible?	49-98	50
Bible	Who wrote the Bible?	26-98	27
Bible	What is the main theme of the Bible?	17-98	17
Bible	What does the Bible mean to me?	24-98	24

TABLE X

DESIRED APPROACHES TO THE SUBJECTS OF GOD, CHRIST,
CHURCH, AND BIBLE, AS INDICATED BY MEMBERS OF THE
HOPE LUTHERAN GROUP

SUBJECT	APPROACH	NUMBER OF RESPONDENTS AND GROUP	APPROXIMATE PERCENTAGE OF GROUP
God	Who is God?	34-68	50
God	What is God like?	22-68	32
God	What does God do?	27-68	40
God	What does God mean to me?	24-68	35
Christ	Who is Christ?	31-67	46
Christ	What did Christ do?	40-67	60
Christ	What does Christ do now?	18-67	27
Christ	What does Christ mean to me?	14-67	20
Church	What is the Church?	34-65	52
Church	What makes one a member of the Church?	23-65	35
Church	What does the Church do?	23-65	35
Church	What does the Church mean to me?	12-65	18
Bible	What kind of a book is the Bible?	32-66	48
Bible	What is the main theme of the Bible?	18-66	27
Bible	What does the Bible mean to me?	19-66	29
Bible	Who wrote the Bible?	36-66	54

CHAPTER VI

CONCLUSION

In this chapter the writer will present some comparisons and conclusions based on the subjective-type questionnaires and curriculum materials, and on personal observation and interviews.

Administration

While there is no definite attempt to integrate the emphases of the Sunday morning Bible study program with the emphases of the total church program in both parishes, an integration of programs in both churches is accomplished through the activity of teachers, students, and church leaders. The organization and gradation of the program of the Third Baptist Church is superior to that of Hope Church especially in regard to the number and divisions of classes in the young people's age-group.

In regard to the supervision both groups indicate an adequate administration of their program. Third Baptist Church, partly because of the nature of its "downtown" location, exhibits a stronger mission emphasis than Hope Lutheran Church. Only confirmed members of Hope Church ordinarily attend its classes while Third Baptist frequently has unchurched visitors and attendants. The home contact with the Bible study program of both groups is rather small. The Third Baptist Church excels Hope Lutheran Church in providing housing and equipment for its young people engaged in Bible study. It should be stated, however, that the situation will be improved following the proposed construction of an addition to the Hope Church plant. The financing of the program is handled through

the entire unified budget system at Third Baptist Church, while the program at Hope Lutheran is supported by contributions taken during the Sunday morning Bible study program.

Teaching

The Third Baptist Church has a large turnover in its teaching staff. The teaching personnel situation in Hope Lutheran Church remains about the same from year to year. While the teachers of both groups have considerable experience in youth work, the training and experience in teaching of the Hope teachers seems to be more extensive. Third Church, however, does an admirable job of enlisting lay people for the educational work of their Church.

In regard to class preparation, the teachers of Third Baptist and Hope Lutheran both employ their Bibles and Bible helps. The teachers at Hope Church, in addition to their individual preparation, meet weekly as a group to discuss the following Sunday's lesson, while the teachers at Third Baptist Church simply prepare individually for the Sunday lesson. There is more student use of the Bible during class at Hope Church than there is at the Third Baptist Church.

Concerning teaching methods used the teachers of both churches indicate a wide variety of ways in which they adapt themselves to the group. While teachers of both groups favor both lecture and discussion in teaching their classes, the teachers of Hope Church seem to place more emphasis on discussion.

A variety of ways to determine the needs and challenge the interest of the classes were brought forward by both groups. The Third Baptist

group seems to present more variety in their teaching approach in this area, however. The Third Baptist group also seemed to favor assignments more frequently than the Hope group.

The actual teaching time of the Hope Lutheran program exceeds by one-third to one-half the teaching time of the Third Baptist Church. There is more cooperation in the choosing of subject matter between teachers and classes in Hope Lutheran than in Third Baptist. This is due partly to the fact that the Third Baptist Church follows rigidly a set course of study, while the course of study in Hope Church is more flexible.

Although both groups generally stated that Christian fellowship and service came under other agencies of the Church, the Third Baptist group showed a closer connection between these areas and the teaching program of Sunday morning. In regard to special training in worship, stewardship, and evangelism, both groups indicated little. Concerning training in worship the program of the Third Baptist Church offers much more opportunity for student leadership and planning of the worship program than does Hope Lutheran Church.

Curriculum Materials

It is difficult to draw general comparisons between the curriculum materials of both groups, since one group follows closely a curriculum series, while the other varies its curriculum materials.

From the study of those curriculum materials available, however, it must be stated that on the whole the materials of the Third Baptist Church outstrip those of the Hope Lutheran Church on the basis of comprehensiveness, attractiveness, and Bible-and-life-relatedness.

The materials of the Third Baptist Church employ numerous aids in endeavoring to make the lesson content meaningful to the individual's life. The material of Hope, while thorough, complete and rich in content, lacks vitality, challenge, and interest.

Hope Lutheran Church, however, is unique in that it attempts to encourage the students to voice their opinions on the subject of choosing courses of study.

Religious Beliefs

There is a general uniformity for the Third Baptist group on the beliefs regarding God and Christ, but a lack of uniformity on the subjects of the Church and the Bible. The Hope Lutheran group showed uniformity of beliefs on the subjects of God, Christ, and the Bible, but indicated a wide variety of opinions on the subject of the Church.

On the basis of expression of both groups there seems to be a wider variety of expression among the members of the Third Baptist group than among those of the Hope group. The Third Baptist group also tends to approach the religious subjects from a subjective point of view, while the Hope Lutheran group's approach is a more objective one. This may indicate that the Third Baptist group concerns itself more with the relation of the religious belief to the life of the individual, while the Hope Lutheran group concerns itself with an emphasis on the content of the doctrine.

These conclusions and comparisons, it must be remembered, are based chiefly on subjective materials and therefore cannot be regarded as absolute. The writer feels, however, that these general conclusions drawn from the materials treated in this study, in addition to personal

observation and interviews, present a fairly accurate picture of the Bible study program for youth in Third Baptist Church and Hope Lutheran Church of St. Louis.

Recommendations

This study was intended as an investigation of the two respective programs. Further studies which this study might suggest would be concerned with more specific areas within the framework of this one. Listed here are possible studies recommended by the writer:

1) a study in the language use of each group in both curriculum materials and instruction to point out a possible relation between the use of language (modern, up-to-date, on-the-street language or reserved, formal language) and a life-related presentation of Biblical doctrine and content:

2) a study of the theological concepts expressed by each group in relation to the theological concepts taught to determine to what degree the expressed concepts correspond to those taught:

3) on the basis of an individual class in each group a study to determine to what extent the instruction assists class members in the area of Christian living and witness:

4) on the basis of an individual class in each group a study to determine the effectiveness of all the educational agencies of the two respective churches upon the Christian beliefs and life of the class members.

Through its attempt to line up the two youth Sunday morning Bible study programs side by side in order to point up both strong and weak

points of each, the present study should prove helpful particularly to the superintendents and teachers of the respective churches. It may be useful also as a representative study to the teachers of a Bible study program in any church of Baptist or Lutheran denomination. Lastly, it might prove helpful to anyone who is active or interested in promoting organized Bible study for youth.

APPENDIX A

Questionnaire for Teachers

Have you had any special training as a teacher or a Bible class teacher?

How long have you served as a Bible class teacher?

Have you had any other experience with youth work?

Do members of your class use Bibles during the class?

What kind of methods do you employ for Bible use in the class?

Do you use the Bible in preparation for your classes?

Do you employ any helps (quarterlies, commentaries, etc) in teaching the subject matter?

Do you use a method to encourage or lead to Bible reading in the home?

How do you endeavor to adapt yourself to the group you are teaching?

What kind of method do you use while instructing the class? (Lecture, discussion, or both, etc.?)

Do you vary methods according to subject and needs of class?

Do you have any way of determining the needs of your class?

What methods do you use to challenge and interest the class?

Do you ever give the class an assignment? (Never, infrequently, frequently, regularly).

What is the average teaching time in your class?

Are the study courses chosen jointly by class and teacher?
If not, by teacher? By class? By whom?

Does the program of your class foster Christian fellowship?
(Extra-curricular activities -- meetings, class outings, etc.)

Does the program of your class foster Christian service?
(Missionary projects, evangelism, etc. learn-by-doing activities?)

Is there any special training in worship, stewardship, evangelism?

Please describe what goes on (the program) in your class on an
average Sunday morning (Opening with prayer, etc.)

APPENDIX B

QUESTIONNAIRE ON RELIGIOUS BELIEFS

AND PRACTICES

Important: please do not sign the questionnaire. Feel free to express your opinions and actions frankly.

Age _____ Sex _____ Class _____

On each of the following four religious subjects write your own opinion. Check question or questions you wish to answer under each subject. If you desire to add a question use the blank line at the bottom of each set of questions. Write just as you think; you need not be careful about writing, spelling, or punctuation.

1. Write a paragraph on WHAT YOU BELIEVE ABOUT GOD.

Check:

- a. _____ Who is God?
- b. _____ What is God like?
- c. _____ What does God do?
- d. _____ What does God mean to me?
- e. _____

2. Write a paragraph on WHAT YOU BELIEVE ABOUT CHRIST.

Check:

- a. _____ Who is Christ?
- b. _____ What did Christ do?
- c. _____ What does Christ do now?
- d. _____ What does Christ mean to me?
- e. _____

3. Write a paragraph on WHAT YOU BELIEVE ABOUT THE CHURCH

Check:

- a. _____ What is the Church?
 b. _____ What makes one a member of the Church?
 c. _____ What does the Church do?
 d. _____ What does the Church mean to me?
 e. _____
-

4. Write a paragraph on WHAT YOU BELIEVE ABOUT THE BIBLE.

Check:

- a. _____ What kind of a book is the Bible?
 b. _____ Who wrote the Bible?
 c. _____ What is the main theme of the Bible?
 d. _____ What does the Bible mean to me?
 e. _____
-

In the study of the Bible you have learned certain ways of living in relation with other individuals. On the next four items which treat of this relation, do not write how you feel you and others ought to live in these situations, but how you and they actually do live. Check the question or questions you wish to answer under each subject. If you desire to add a question use the blank line at the bottom of each set of questions.

1. Write a paragraph on YOUR EVERYDAY LIVING IN YOUR FAMILY.

Check:

- a. _____ How does your father act in his relation toward you?
 Generally fair or unfair?

- b. _____ How does your mother act in her relation toward you?
Generally fair or unfair?
- c. _____ How do your brothers and sisters act in their relation
toward you? Generally fair or unfair?
- d. _____ How do you act in your relation to your father?
Generally fair or unfair?
- e. _____ How do you act in your relation to your mother?
Generally fair or unfair?
- f. _____ How do you act in your relation to your brothers and
sisters? Generally fair or unfair?
- g. _____ Can you think of any way or ways in which you help your
family?
- h. _____ Do you like your family? Why?
- i. _____
-

2. Write a paragraph on YOUR EVERYDAY LIVING.

AT SCHOOL

Check:

- a. _____ How do your teachers act in their relation toward you?
Generally fair or unfair?
- b. _____ How do your fellow students act in their relation toward
you? Generally fair or unfair?
- c. _____ How do you act in your relation toward your teachers?
Generally fair or unfair?
- d. _____ How do you act in your relation toward your fellow stud-
ents? Generally fair or unfair?
- e. _____ Can you think of any way or ways in which you help your
school?
- f. _____ Do you like your school? Why?
- g. _____
-

Or:

ON THE JOB

Check:

- a. _____ How does your employer act in his relation toward you?
Generally fair or unfair?
- b. _____ How do your fellow workers act in their relation toward you? Generally fair or unfair?
- c. _____ How do you act in your relation toward your employer?
Generally fair or unfair?
- d. _____ How do you act in your relation toward your fellow workers? Generally fair or unfair?
- e. _____ Can you think of any way or ways in which you help people through your job or while you are on your job?
- f. _____ Do you like your job? Why?
- g. _____

3. Write a paragraph on YOUR EVERYDAY LIVING IN YOUR COMMUNITY.

Check:

- a. _____ How does your neighbor act in his relation toward you?
Generally fair or unfair?
- b. _____ How does authority (government, laws, state and city officials, police) act in its relation to you? Generally fair or unfair?
- c. _____ How do you act in your relation toward your neighbor?
Generally fair or unfair?
- d. _____ How do you act in your relation toward authority?
Generally fair or unfair?
- e. _____ Can you think of any way or ways in which you help individuals or groups of people in your community?
- f. _____ Do you like your community? Why?
- g. _____

4. Write a paragraph on YOUR EVERYDAY LIVING IN YOUR CHURCH.

Check:

- a. _____ How do your fellow church members act in their relation toward you? Generally fair or unfair?
- b. _____ How do your pastors, teachers, counselors act in their relation toward you? Generally fair or unfair?
- c. _____ How do you act in your relation toward fellow church members? Generally fair or unfair?
- d. _____ How do you act in your relation toward your pastors, teachers, counselors? Generally fair or unfair?
- e. _____ Can you think of any way or ways in which you help your Church or the people in it?
- f. _____ Do you like your Church? Why?
- g. _____ _____

APPENDIX C

THE SECOND PART OF THE QUESTIONNAIRE ON RELIGIOUS BELIEFS AND PRACTICES

The material drawn from the second part of the questionnaire on religious beliefs and practices (Cf. Appendix B) was too extensive and varied to be used in this study. Also, since many of the members of the Third Baptist group did not finish the questionnaire, because of lack of time on Sunday mornings, the results would have been out of balance with those of the Hope Lutheran group. The material gleaned from this part of the questionnaire, while not useful to this study, should prove very helpful to the teachers of these groups for group counseling.

A small part of the material will be listed here to present the ways in which the respondents reported they are helping their family, their school, people in connection with their job, their community, and their church.

Third Baptist Church

The individual is helping the family: by trying to get parents to become Christians; by honoring and respecting parents; by not being resentful after disagreements; by being helpful in the home; by asking for God's help in relation with father; by consideration of others; by being a Christian; by trying to overcome selfishness with generosity; by returning the love and consideration of other members of the family; by helping mother who is divorced; by remembering members of the family in prayers; by overlooking unfair conduct and faults of step-relations in the family.

The individual is helping the school: by trying to live a Christian life and treating everyone the same; by getting along with fellow students and treating them as equals; by trying to do what is right and not criticize; by trying to help those who are not Christian; by treating all with respect; by giving respect and consideration to teachers; by witnessing to fellow students; by trying to be pleasant and happy; by paying tuition; by being fair in all tests; by not destroying property; by trying to establish close relations between faculty and students through school organizations; by supporting the school in every way one can; by controlling one's envy of fellow students; by liking people.

The individual is helping people on the job: by being friendly and endeavoring to cooperate with people; by being fair and honest to everyone; by wanting to do something "to help in this world crisis"; by trying to witness before people; by working a full eight hours, some-time overtime; by a Christian life in everyday actions; by cheering up depressed people; by liking people; by "doing unto others as you would have them do unto you"; by helping people spiritually and physically; by being happy at work; by introducing people to church; by making friends.

The individual is helping the community: by voting in elections; by honoring the laws of the community; by trying to help those in need; by trying to keep the community a clean and healthful place in which to live; by spreading the Gospel in the community; by being considerate of others; by "taking a stand before Catholics"; by living a Christian life; by doing one's best with God's help; by working in community organizations; by trying to win friendship of neighbors and bring them

to church; by helping individuals after they have found God (sic).

The individual is helping the Church; by trying to get new members and bring old ones back; by trying to be friendly even when others are not; by accepting responsibility in the organization; by living a Christian life and having a Christian smile; by leading people to Christ; by working with fellow members; by finding opportunities to serve the Church.

Hope Lutheran Church

The individual is helping the family; by bringing gifts home to brothers; by inviting the family to church; by respecting and being loyal to the family; by pointing out the family's faults; by respecting and loving parents; by obeying parents, even if one does not always agree with them.

The individual is helping the school; by refraining from religious arguments; by taking others' problems into consideration; by bringing school friends to church; by not questioning the authority of teachers; by appreciating the fellowship of students and by making one's self appreciated; by not getting into trouble and obeying rules; by doing home work.

The individual is helping people on the job; by refraining from "backtalk"; by helping people find what they are looking for; by doing what one is supposed to do; by discussing, not arguing, religion; by listening to troubles and offering help.

The individual is helping the community; by helping neighbors; by behaving (respecting authority); by taking people to church.

The individual is helping the church by trying one's best; by respecting and trying to follow the advice of pastor, teachers, and counsellors; by cooperation in service projects by trying to return the love and consideration of "church authority."

It is interesting to note that comparatively few people from both groups chose to write on how they are "helping" in the areas of family, school, job, community, and church.

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