BIBLE CLASS WORK IN THE CHURCH OF CHRIST

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INTRODUCTION

The Great Commission of the Lord Jesus Christ has challenged this writer to make a study of the teaching program of the churches of Christ. In the Commission as found in the Gospel according to Matthew the teaching responsibilities of the church are given. As Bible teaching, or education, shall be central to this study, the words of the Commission are significant when cast within the framework of educational terms. First, supreme authority is found: "All authority hath been given unto me in heaven and on earth." Then, there is divine commandment: "Go ye therefore..." This is coupled with comprehensive content: (1) general aim, "... make disciples of all nations ..."); (2) initiation, "... baptizing them into the name of the Father and of the Son and of the Holy Spirit ..."; (3) developmental, "... teaching them to observe ...", and (4) the perpetual, which brings the entire Commission down to us, "... all things whatsoever I commanded you" (i.e., "Go ye therefore, etc."). Finally, there is the sustaining promise which is equally to us: ". . . and lo, I am with you always, even unto the end of the world."
The importance and value of Christian teaching must not be given less emphasis than Jesus Himself gave it. Mark's record of the same Commission indicates that the salvation of the world would depend upon a faithful discharge of this divine injunction:

Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.\(^1\)

The apostle John records the words of Jesus as saying:

It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.\(^2\)

An inspired apostle speaks:

The word of his grace, which is able to build you up, and give you the inheritance among all them that are sanctified.\(^3\)

This inheritance, eternal salvation, depends upon one's being built up spiritually, which spiritual edification relies upon the Word of His Grace, the Bible, and this, in turn, depends upon the Bible's being taught and learned. The teaching and learning must never cease; a contact between teacher and pupil must be maintained throughout the Christian life. Thus, Christian education, or Bible teaching which phase is the particular interest of this study, holds a supremely vital position in the Christian system.

The purpose of this thesis is to study the teaching program of the churches of Christ, with emphasis upon the Bible class situation. Such particulars as types of Bible classes, the Bible class in relation to the total church organization, methods of teaching, materials in teaching, the teacher, and the how as it affects Bible

\(^1\) Mark 16:15, 16. \(^2\) John 6:45. \(^3\) Acts 20:32.
class teaching will be topics for special consideration. Whatever problems and developments in the Bible class program of the churches of Christ will be central to this study.

Since the group now generally known as the church of Christ attributes its origin to be with the New Testament church, this study will begin with that period. Background influences upon the teaching program of the New Testament church will be considered in the New Testament period, as well as the teaching program of the early church.

Since this group, the churches of Christ, is not clearly known historically again until early in the nineteenth century in America, this study shall next begin with this period of time. From the nineteenth century we shall trace the developments of the Bible class program of the churches of Christ to the present. This period of approximately one hundred fifty years shall be divided into three periods of about fifty years each: 1800-1849; 1850-1899; 1900-1950. The reasons for this division is that certain events took place near the dividing points to justify a closing and new grouping of developments and the fifty year periods give a convenient chronological division. In 1808 Thomas Campbell read the "Declaration and Address," which event marks a significant step toward the restoration of the New Testament church; in 1849 the American Christian Missionary Society was created, which was a major factor in dividing the churches of Christ; and, in 1908 the Census Bureau of the United States Government formally recognized the division which had long been in existence.
The major topics mentioned above shall be considered through these four divisions: The New Testament Period, The Early Restoration Period, The Middle Restoration, and The Contemporary Period.

In conclusion as a culmination of the study there will be in the appendix a "Bible Class Teachers' Guide" in outline. This guide will bring together the diverse ideas found in Bible class work, and give the reader a working prospectus for further development in Bible class teaching.
PART I

NEW TESTAMENT PERIOD
CHAPTER I

BASIC CONSIDERATIONS FOR BIBLE CLASS TEACHING
AMONG THE CHURCHES OF CHRIST

Jewish Precedence

As the Bible class program among the churches of Christ today
is the product of a long stream of history, it must also be observed
that the class work or teaching program of the church of Christ in the
New Testament period was largely dependent on that which had gone before.
Before the New Testament period the Jewish congregation used the class
method in giving religious instruction. Records of this Jewish "Bible"
Class teaching (mainly a study of the law and traditions) consist of
tradition, the Bible, and histories, Josephus and Philo being examples.¹

Traditions found recorded in the Talmud and Midrash, though often
extremely fanciful, help to give an air of antiquity to Bible class
teaching; and, even as tradition, it does show something of the estimation
in which the Bible school was held by Rabbis at the time of recording.²

These Rabbis tell us that Methuselah was a teacher of the Mishna;
that Shem and Eber had a "House of Instruction;" that Abraham was a

¹H. Clay Trumbull in his Lyman Beecher Lectures before Yale
Divinity School in 1898 gives an excellent treatment of the origins of
"Bible class teaching" among the Jews. Much of the above is developed
by him in his lectures published in book form in 1896. See H. S. Trum-
bull, The Sunday-School, Its Origin, Mission, Methods, and Auxiliaries

²Most of these traditions were recorded prior to the Sixth Cen-
tury, A. D.
student of the Torah at the age of three; that Jacob, Esau and Dinah were Bible school pupils, though the latter two neglected attendance and evils came upon them. Also, the traditions say, Moses was a great Bible school teacher; Deborah and Barak reopened schools for Bible study, which had been closed by the Cannanites; and, Samuel, Hezekiah, and finally Haggai were favorable to the Bible school system and helped promote it.¹

There are biblical references which somewhat parallel these Rabbinical traditions. Jehosophat worked reforms in his land. The princes, priests, and Levites, sixteen in all, "... taught in Judah having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people."²

After the return of the Jews from exile we read about a great "open-air Bible-school" in Jerusalem. Ezra was "superintendent," and he had twenty-five specially selected teachers and the Levites to help him in the task of teaching. The people gathered from morning until midday for seven full days, adults and children old enough to hear with understanding. Ezra and his teachers "... read in the book, in the law of God, distinctly; and they gave the sense so that they understood the reading."³

Though we cannot be exactly sure when or where the Synagogue was established—only that it was probably established during the Babylonian captivity.⁴ We find that Josephus speaks of Jews assembling in their

synagogues to hear the Law and learn it accurately. Philo, who antedates Josephus, affirms that the synagogues were "houses of instruction," and they were an aid to Jewish parents to instruct their children in the knowledge of the law. The weekly gatherings for Bible study were not an innovation during the lives of these men.¹

Mr. Trumbull concludes from the above evidence that

... we have every reason to believe, and none to doubt, that a system of Bible-schools in connection with the synagogues of Palestine was a recognized feature of the Jewish economy at the beginning of the Christian era.²

Mr. Trumbull further notes that the main object of the Sabbath-day assemblies was not to worship but to receive instruction in the Law. He also notes that certain sections of the scrolls were copies and used as "lesson leaves" for children, and calls attention to the belief that the synagogue had Bible school sessions on Monday and Thursday, as well as on the Sabbath. This was to provide religious instruction for country people who came into town to do their marketing.³

Mr. Trumbull states that according to the methods of instruction, the continuous discourse did not seem to have entered the Jewish mind. Instruction was by the interlocutory and catechetical methods. The teacher listened while the pupils asked questions. Answers were often made by the use of parables or counter questions. Chanting the lessons over and over was a major method of memorizing.

This gives us a partial picture of what the Bible school system in Palestine was at the time of Jesus. It is well established that

¹Philo b 20 B. C. d 54 A. D.; Josephus b 37 A. D. d 95 A. D.
²Trumbull, op. cit., p. 9. ³See ibid., p. 16,17.
Jesus was a member of the synagogue Bible-school in Nazareth. We shall see that His methods of teaching were the methods used in the synagogue.

**Jesus, The Master Teacher**

Most striking for our present interests in Jesus, the Son of God, is how He qualifies in the three generally recognized phases of successful teaching: (1) knowing the pupil, (2) knowing the subject, and (3) knowing how to teach. Though He was the Son of God and had the Spirit of God without measure, Jesus was not only God. He was also man. The fact that He was God would enable Him to have the three essentials of teaching to an infinite degree, but He was also a man, and it was as a man that He appeared to men and taught divine truth. Even though He "knew what was in man," He condescended to carry on social intercourse that He might make and seal many friendships and open the hearts of those whom He taught. For example, Andrew and John spent the evening visiting with Jesus, whom they had only met that day, and immediately they became His disciples. Also, Jesus ate with publicans and sinners as well as close friends.

Although it is evident that all knowledge is attributed to Jesus, He does not transcend the reasoning ability of His hearers. He appeals to their thinking ability by getting them to reason through the

1 Jno. 3:34.

2 The fact that the Son of God condescended to become a man and a teacher conforming to the teaching essentials of man is encouraging to me to become better qualified in the three essentials of teaching.


5 See Matt. 9:10, 11; 26:6 ff.; Jno. 12:1 ff.

6 He is never represented as stopping to ponder a matter, nor does He hesitate to give answer. See also Jno. 2:25; Matt. 9:4.
truth that He teaches. His logic was usually based on deduction. In
His frequent appeals for people to have faith in Him as the Son of
God, or in the Scriptures as God's word, or in God Himself, He relied
on deductive reasoning (v. i.). He, being the Son of God, could
logically say to his disciples: "Ye have heard that it was said to
them of old time . . . but I say unto you . . ."). But, the multitudes
who did not yet believe in Him as come from God, that is, did not yet
have the great principle from which they could proceed by deductive
reasoning, "... were astonished at his teaching: for he taught them
as one having authority, and not as their scribes." As the Son of God
Jesus could teach with authority, but that bit of deductive reasoning
could only be appreciated by those who believed Him to be God's Son.

Jesus often challenged men to think logically and assisted them
by noting points of inconsistencies in their reasoning. For example,
the Pharisees asked, "Why do thy disciples transgress the tradition of
the elders?" Jesus asked a counter question: "Why do ye also trans­
gress the commandment of God because of your tradition?" He then
quoted God's commandment which they broke in keeping their tradition,
putting what God said against what they said, and concluded that God's
word is true and must not be broken. Quoting from Isaiah, He de­
nounced their traditions which had led them away from God and made their
worship useless:

This people honoreth me with their lips;
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men.4

1See Matt. 21:23-27; 22:41-46, etc. 2Matt. 5:1,21, etc.
For a concluding example we note a terse statement of Jesus' which was directed at the Sadducees, who said there was no resurrection. Jesus set a simple syllogism before them: (1) God is God of the living, not the dead, (2) the Scriptures say, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," (3) therefore, these men are living. The multitudes heard it and were astonished at his teaching. Thus, many of the teachings of Jesus were appeals for men to think with Him. Jesus, because He was divine, could know all things, but He condescended to think and reason with man that He might teach him the way of eternal life.

Jesus used these following techniques as He traveled about by the wayside, by the sea, in the private house, or in the temple court, as well as in the synagogue.

The paradox.—Jesus used this technique to stimulate thinking among His hearers. One assertion which seems to contradict itself is: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." A statement such as this would strongly tend to arouse curiosity and stimulate creative thinking.

Irony and satire.—Occasionally used by Jesus but frequently tempered by a kindly humor was this technique. Once when the Pharisees and scribes were murmuring because He ate with sinners, He told a parable of the lost sheep for their benefit. He concluded with this note of irony for them: "I say unto you, that even so there shall

1 Matt. 22:31-33. 2 Mark 6:6, 34; 10:1; etc.
3 Mark 2:13; 4:1, 2. 4 Matt. 13:36; 17:25; etc.
5 Matt. 21:23 ff.; Mark 12:35; etc.
6 Matt. 13:54; Mark 6:2; etc. 7 Matt. 10:32.
be joy in heaven over one sinner that repenteth, more than over ninety
and nine righteous persons (the Pharisees and scribes?), who need no
repentance."¹ Another incident called forth this word from the Teacher:
"They that are whole have no need of a physician, but they that are
sick."² The reference was to the critical Pharisees again.

Parable.--This was a method used by Jesus that often required
spiritual insight. When He first used the parable,³ He explained to
His disciples the reason:

And he answered and said unto them. Unto you it is given to know
the mysteries of the kingdom of heaven, but to them it is not given.
For whosoever hath, to him shall be given, and he shall have
abundance; but whosoever hath not, from him shall be taken away
even that which he hath. Therefore speak I to them in parables;
because seeing they see not, and hearing they hear not, neither do
they understand.⁴

A parable is defined as a narrative drawn from nature or common
experience to illustrate a moral or religious truth. To those who
comprehended the spiritual truth--and, Jesus often had to explain the
parables even to His personal disciples--Jesus' parables were a rich
deposite of Christian teaching. Approximately forty parables in the
New Testament serve to illustrate almost every heavenly idea brought
to us by the Son of God. Much of Jesus "intercolloquial" teaching was
done by this favorite Jewish technique.

Beatitude.--Another technique which Jesus used to arouse interest
is known as "beatitude." The term itself actually means "blessed," or
"happy." Jesus often appealed to the happiness seeking nature of mankind

³ John seems to prefer to call them "dark sayings," See John 10:6.
by saying: "Happy are they . . " that do so and so. The assignments were briefly stated and often axiomatic in content. And, with the clear, earnest, and authoritative tone in which they were given it is probable that faces were brightened and spirits challenged to carry through their requirements. Characteristic of this type of teaching are the first nine verses of the Sermon on the Mount.

Hyperbole.--Jesus also aroused interest by the use of the extravagant exaggeration known to literature as the hyperbole. He often used it to express His intense earnestness about a particular situation. Familiar instances are His declarations that: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God"; the scribes and Pharisees "... strain out the gnat, and swallow the camel."¹

Metaphor.--This found frequent use for bringing about clearer understanding of great truths. In concise phrases like "The leaven of the Pharisees," "The lost sheep of the house of Israel," and "If the salt have lost its savor,"² Jesus brought out lessons which commentators often fail to set forth with equal clearness in many pages.

Simile.--Another literary technique for illustration by comparison is the simile. Jesus referred to familiar objects and experiences of daily life by which to make clear and emphatic his teaching. Such comparisons as the wise man's building on the rock and the shallow on sand, and the man who began to build and failed to sit down and count the cost are examples of this technique. Much of the

content of parables was of this nature. The simile would stir interest and enforce the learning process of those who heard.

The study now turns to a brief survey of words in the New Testament that have special educational connotations.

**Leading Educational Terms**

A brief view of leading educational terms found in the New Testament will serve to shed considerable light upon teaching in this period.¹

The Greek word, didaskō, "I teach."—This is the usual word for "teach" in the New Testament. It is used in an absolute sense to give instruction: "And Jesus went about in all Galilee, teaching in their synagogues . . ."² It is used transitively, with reference to persons or things taught: "And he opened his mouth and taught them . . ."³ again, "But in vain do they worship me, teaching as their doctrines the precepts of men."⁴

A study of the context in the above quotations demonstrates two outstanding features of the New Testament teaching situation: (1) a discourse in order to instruct; (2) a didactic discourse where there may not be direct personal participation. In the former sense it describes the "interlocutory method, the interplay of ideas and words between pupils and teachers . . ."⁵ In the latter, it refers to the

²Matt. 4:23; cf. 9:35; Rom. 12:7; 1 Cor. 4:17; 1 Tim. 2:12, 4:11.
³Matt. 5:2; cf. 7:29.
⁵DeMent, op. cit., p. 2922.
more formal presentation of subject matter, not quite as formal as modern preaching, but nearer what is commonly meant today when we say, "he gave a talk."

The title "teacher" (didasklos in New Testament Greek usage) refers to Jewish teachers, to John the baptist, to Jesus, to Paul, and to instructors in the early church.¹

The Greek word, manthanō, "I learn."--The central purpose of teaching is to cause one to learn, and this requires personal activity in the acquisition of knowledge. A study of instances in which this term appears in the New Testament context reveals that learning takes place by inquiry or observation among other techniques: "But go ye and learn . . ."; "Now from the fig tree learn . . ."² Manthanō is also used in reference to learning Christ, "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus."³

The Greek word, paratithēmi, "I place beside."--This term, in addition to its primary meaning, is also used metaphorically of teaching, with the sense of setting before one in teaching, as in setting forth a parable: "Another parable set he before them . . ."⁴ "Once it is used of setting subjects before one's hearers by way of argument and proof."⁵

¹See Jno. 1:38; Luke 3:12; Jno. 3:2; 8:4, etc.: 1 Tim. 2:7; Acts 13:1, etc.
²Matt. 9:13; 24:32.
³Eph. 4:20-24; cf. Acts 23:27; Phil. 4:11; 1 Tim. 5:4,13, etc.
⁵Vine, op. cit., I., p. 47.
And Paul, as his custom was, went unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ.\(^1\)

The use of this word is an example of the need for being adapted to the capacity and potentialities of the pupil.

The Greek word dienemeuō, "I interpret."--This is an intensified form of hermeneuō,\(^2\) from which is derived the English word hermeneutics. It means to "explain fully," and is rendered in the Authorized Version "expounded." In the American Standard Version it is rendered "interpreted."\(^3\) The work of the interpreter or expounder is to make truth clear and to effect edification in the learner.\(^4\)

The Greek word ekthēmi, "I place out."--The English term "expose" or "expound" expresses the true educational sense of this word.\(^5\) Primarily, the only difference between this and the following word is that this term places the emphasis on the method of interpreting, i.e., by "placing out" the meaning so that it can be easily seen. In its metaphorical use that it denotes the resultant meaning of "interpret or expound." Examples are: "But Peter began, and expounded the matter unto them in order . . ."; "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him

\(^1\)Acts 17:2, 3.


\(^5\)See ibid., p. 142.
the way of God more accurately"; "... He expounded the matter ... "¹

The same thing was done by Priscilla and Aquilla, and Paul that Jesus did in the verse quoted above.² The emphasis is put on the "how" in the word ἐκτίθημι while it is on the "what" in διερμηνεύει.

The Greek word, prophētēs, "one who speaks for."--The English equivalent is "prophet," and means, "one who acts as an interpreter or forth-teller of Divine will in Biblical connotation."³ This Greek word refers to the teachers in the Old Testament period, to John the baptist, to Jesus, and to certain Christian speakers in the apostolic age.⁴ The prophesying of New Testament prophets was both a preaching of Divine counsels and the fore-telling of future events.⁵ Divine authority is the significant idea as was understood by all who thus spoke.⁶

The Greek word, poimēn, "a shepherd."--This word signifies one who tends a flock, and in application to the elder's task it applies to one who gives mental and spiritual nourishment, one who guards and supports those under his care. It is used in this derived sense in reference to Christ. "I am the good shepherd ... " and also to some of Christ's disciples: "And he gave some to be apostles; and some prophets; and some evangelists; and some pastors (poimēnas, or shepherds)

⁴ See Matt. 5:12; 21:26; Acts 3:25; Matt. 10:41; Eph. 2:20, 3:15; 4:11, etc.
⁵ See Acts 2; 1 Tim. 4:1.
⁶ See Acts 2:17; 1 Thess. 2:13; 4:15, etc.
and teachers."¹ One lexicon says: "Pastors guide as well as feed the flock . . . this involves tender care and vigilant superintendency."²

Love is a fundamental function prerequisite to the exercise of shepherding. This is shown in Jesus' talk with Peter when He solemnly charged him to care for His sheep.³ The duties are to be discharged with great diligence and in humble recognition of the gift and appointment of the Holy Spirit.⁴

The Greek word, episkopos, "an overseer."—The English term "bishop" has the same meaning as overseer; also, presbyter, or elder, is another term for the same person—as is also pastor, shown above—and supervisor, which essentially means the same. This term indicates the character of the work undertaken, i.e., overseeing a local church.⁵

Among the various qualifications for the overseer is an aptitude for teaching.⁶ Jesus was a shepherd and overseer in His teaching.⁷

Summary

In this chapter some basic considerations which will help us in understanding the teaching program among the churches of Christ of this New Testament period have been noted. First, the background of Jewish religious education was discussed. It was found that the class method of teaching dates back at least to the post exilic period,

¹ Eph. 4:11. ² Vine, op. cit., p. 167.
⁵ See Acts 20:17, 28; Titus 1:5, 7, etc.
⁶ See 1 Tim. 3:2; Tit. 1:9. ⁷ See 1 Pet. 2:25.
if not earlier. This method was particularly popular in the synagogue schools and it is most likely that Jesus attended these as a lad.

Jesus as the Master Teacher, was briefly discussed. Primarily, it was observed that though He was the Son of God, with all the abilities of perfection ascribed therein, He condescended to follow the normal route of all good teachers: He went to the trouble to visit and make friends with His pupils; He lead many to do productive thinking; and, He conformed to the well established teaching methods of His day.\(^1\) In all, Jesus proved Himself to be the Master Teacher.

Finally, some leading educational terms were presented. The idea of instruction is emphasized in didaskō; acquisition is the main emphasis in the term manthanō; while, presentation receives a particular emphasis in paratithēmi. Elucidation and exposition are the prominent features in diermeneuō and ektithēmi, respectively. Authority, an absolute necessity in Christian thinking, is presented in the word prophētēs. The term for shepherd, poimēn, introduces that very significant element necessary to Christianity, care with loving tenderness.

Last, the need for supervision is stressed in the function of the episkopos, or overseer. These terms that have been treated present for us a basic picture that is complete even in terms of education in general.

It would be strange, indeed, if these three major considerations had not affected the teaching program of the church of Christ. The

\(^1\)Concluding ideas for Bible class teaching, found in Appendix B are that the methods used in teaching are not nearly so important as knowing the students and the subject to be taught. With these as a basis of teacher preparation, methods to use will come easily. This is well illustrated by Jesus.
synagogue Bible school service, a feature of the synagogue, would hardly be ignored, especially as the Great Commission laid preeminent emphasis on teaching. Jesus had a strong personality and ability for teaching. His methods and extensive work would create a major influence upon the churches' teaching program. The language used to express teaching and those connected with teaching, indicate influences upon, as well as from within, the church of Christ.

1 See Matt. 28:18-20; Mark 16:15-16.
CHAPTER II

TEACHING AMONG THE CHURCHES OF CHRIST

In this chapter, the story of the teaching program among the churches of Christ will be confined to what is related in the New Testament. The reasons for confining our study are: (1) the New Testament period is designated as extending from the beginning of the church in Jerusalem, about 33 A.D., to the writing of the last book, Revelation, in about 95 A.D., and (2) I believe the New Testament is the only truly reliable source for information concerning the churches of Christ of this period. With our source of information thus restricted, and with the realization that the New Testament is concerned more about content, or the subject matter, than it is about methods of instruction, or the Bible class situation in teaching, and, with the belief that nothing should be assumed in Scripture reference that is not absolutely necessary, I simply give a brief account of what I find in reference to the teaching program of the church of Christ in the New Testament. The object is to discover as nearly as possible what the churches' teaching program was, and, whenever possible, to note what methods were used.
Church in Jerusalem

The church of Christ began in Jerusalem on the first Pentecost after the resurrection and ascension of Jesus. The beginning was a magnificent one. Peter preached to a crowd of more than three thousand. He boldly accused the murders of Jesus, whom they "By the hand of lawless men did crucify and slay."\(^1\) With forceful, clear, and convincing proof he declared that God raised Him up and "... hath made him both Lord and Christ, this Jesus whom ye crucified."\(^2\) About three thousand believed and obeyed the divine command to Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit ... They then that received his word were baptized; and there were added unto them in that day about three thousand souls ... And the Lord added to them (ekklēsia, the church) day by day those that were saved.\(^3\) Our interest is drawn to a verse in this text: "And they continued steadfastly in the apostles' teaching ..."\(^4\)

The conditioning circumstances must be understood in order to appreciate the educational program of the church in Jerusalem. Jews and proselytes from at least sixteen provinces in the Mediterranean area were gathered in Jerusalem for the annual Pentecostal feast.\(^5\) Perhaps many of them had been there since Passover, fifty days prior. The sudden turn of events with the first public announcement of the gospel of Christ caused many to determine to stay over in the city for a longer time than they had planned. Thus, of those who were added to the church, that believed, it was said:

\(^1\) Acts 2:32. \(^2\) Acts 2:36. \(^3\) Acts 2:38, 41, 47. 
••• (they) were together, and had all things common; and they
sold their possessions and goods, and parted them to all accord­
ing as any man had need. And day by day continuing steadfastly
in the temple, and breaking bread at home, they took their food
with gladness and singleness of heart, praising God, and having
favor with the people.¹

Again, in a later place:

And the multitude of them that believed were of one heart and
soul: and not one of them said that aught of the things which he
possessed was his own; but they had all things common. . . . For
neither was there among them any that lacked: for as many as were
possessors of lands or houses sold them, and brought the prices of
the things that were sold, and laid them at the apostles' feet;
and distribution was made unto each, according as any one had
need.²

Their purpose for remaining overtime in the city is apparent when it is
known what they did with their time. It is written that "... every
day, in the temple and at home, they ceased not to teach, and to preach
Jesus as the Christ.³

Nothing is said about the period of time that this teaching pro­
gram covered, but it must have been several months, or even a year or
so. Evidently they were eager and ready to be taught and did not allow
unfortunate financial circumstances to stand in the way. The selling
of so much property would indicate long-range plans. Probably there
has never been such a stepped-up program of teaching in the church of
Christ since.

No details are given of particular methods of their teaching,
but the general system of class work so common in the synagogues and
with which they were so closely associated, would certainly be indica­
tive of how they taught. The customs of Jesus would be fresh on many
minds. From these two facts it is fairly certain that they carried on

the teaching program in classes large and small wherever they could be gathered.

**Church in Antioch**

Though Scripture references to the teaching program of the early churches are brief they tell an interesting story. When some of the Christians were scattered abroad from Jerusalem, a few entered into Antioch and were "... speaking the word to none save only the Jews." However, when men of Cyprus and Cyrene were come they "... spoke unto the Greeks also, preaching the Lord Jesus." The number of believers soon increased and Jerusalem sent Barnabas "... who, when he was come, and had seen the grace of God, was glad, and he exhorted them all ..." Barnabas found Paul in Tarsus and brought him to Antioch, "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people ..." A later reference tells of these same two engaged in educational work:

And Judas and Silas being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth. But Paul and Barnabus tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

The distinction between teaching and preaching is still maintained, and the educational terms used tell something of the methods: "speaking the word," "exhorting," "taught much," and "teaching and preaching." It is not surprising that the church in Antioch became one of the leading churches in foreign missionary operations.

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Paul in Missionary Work

In Thessalonica Paul and Silas

... for three sabbath days (or weeks?) reasoned with them from the scriptures, opening and alleging (our educational term, paratithēmi) that it behoved the Christ to suffer, and to rise again from the dead. ..

As a result of this teaching, a church was established in Thessalonica. The teaching of Paul and Silas was not well accepted by some who cried: "These that have turned the world upside down are come hither also"; so, Paul and Silas were "... sent away ... by night unto Berea." Immediately, they began teaching in this city, and it is written: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." Something comparable to a "daily Bible class" seems to have been formed. It is remembered that this is similar to what was found in the Jewish synagogue Bible schools.

In Athens, Paul "... reasoned in the synagogue with the Jews and devout persons, and in the marketplace every day with them that met him." "Then that met him" seems to indicate that another "daily Bible class" was meeting in the marketplace. When he was seized by Epicurean and Stoic philosophers and brought before a large gathering, it was that they might know what of this new teaching which was spoken by Paul. No favorable result is mentioned in connection with Athens.

In Corinth Paul began to use the synagogue in which to reason and persuade both Jews and Greeks. He soon had to leave, however, and

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1 Acts 17:2,3. 2 See I Thess. 1:1; cf. II Thess. 1:1.
6 See Acts 17:19.
work elsewhere with the few who had believed and were baptized. These became the foundation for a church, and Paul "... dwelt there a year and six months, teaching the word of God among them." We might imagine many systems of teaching arrangements and methods, but still the most logical would be a gathering similar to those in synagogues.

In Ephesus Paul followed the same pattern, having to move from the synagogue after three months because of opposition. He took his disciples to the school of Tryannus where he taught for about two years. Paul was an energetic instructor. It is no wonder that he insisted upon being called a teacher as well as an apostle.

Finally, in Rome the great teaching apostle abode in his own hired house and taught the gospel story from morning till evening for two whole years. His method of work is described as "... expounding the matter, testifying the Kingdom of God, and persuading them concerning Jesus ..." He "... received all that went in unto him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

Other Early Teachers

Doubtlessly, there were many other extensive teaching programs being carried on by the churches of Christ in the New Testament period. In the New Testament there is very little recorded other than that given above. There are divisions of labor in the church con-

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3 See II Tim. 1:11; and I Cor. 4:17. 4 Acts 28:23.

sisting of apostles, prophets, evangelists, pastors and teachers.\(^1\) All
were, in a sense, teachers, but the special designation of this function
strongly indicates that those referred to as teachers were regarded as
a special group. It is likely that they, as the pastors or overseers,
resided within a local community and were regarded with highest honor
in the church and community. James, in his epistle, identifies him-
self as a teacher and exhorts: "Be not many of you teachers my
brethren, knowing that we shall receive heavier judgment."\(^2\) The
epistle which he wrote would naturally reflect much of the content of
the instruction that was given the people.

The apostle John is recognized as a great teacher and tradition
relates that in his extreme old age he was carried on the arms of the
disciples to the place of meeting where, interspersed throughout his
teaching, he repeated again and again the exhortation: "Little chil-
dren, love one another."\(^3\) The effect of this teacher was great.
Polycarp is known to have been his pupil and doubtless hundreds of
others who affected Christian education were at the feet of this
learned teacher.\(^4\)

**Summary**

In brief, we have seen the teaching program of the church in
the New Testament. In Jerusalem it began with the new church and
grew till it demanded sacrifice on the part of the faithful who had

\(^1\) See Eph. 4:11.  \(^2\) Jas. 3:1.

\(^3\) See I Jno. where the apostle uses the phrase "little children"
a number of times.

\(^4\) See Eusebius Pamphilus, *An Ecclesiastical History*, Trans. by
property. Daily studies of God's word, the Old Testament and the new gospel, were held in the temple and in homes. In Antioch Paul and Barnabas taught for a long time. Paul (who would be an example of other apostles), and other evangelists and teachers, taught the word of God under many circumstances. In several places Paul remained for two years or more.

Nothing definite is said about methods of teaching. The synagogue system of classes would not be ignored. Obviously, the methods were not as important as teaching circumstances, events, persons, and content. Apostles started the church and worked with it through most of this period. Thus, the organization was simply the church's doing its assigned task. Pastors (or overseers) and teachers were appointed in the church and especially designated to teach.

The history of the church of Christ, in the nineteenth and twentieth centuries will be our next interest and there we shall find and have opportunity to study the question of organization as well as circumstances, methods and techniques of Bible class work.
PART II

EARLY RESTORATION PERIOD IN AMERICA
1800-1849
CHAPTER III

THE SUNDAY SCHOOL MOVEMENT AND
EARLY RESTORERS

We are now removed about 1700 years from the close of the
last period of study and are come to the nineteenth century where
we can begin with historical certainty to trace the development of
the teaching program of a body of people referring to themselves as
the church of Christ. It is with this group or church that began in
America in the early years of the last century that this study is
primarily concerned. The New Testament background just studied is
particularly significant when it is observed that the principle
adopted by these early American churches of Christ was one of restor­
ation of the church found in the New Testament. A favorite motto that
is still popular today expresses this idea: "Where the Scriptures
speak, we speak; and where the Scriptures are silent, we are silent."¹
As the history of the teaching program of the group is studied,
occasions will arise to show some of the consequences of this funda­
mental principle.

Before entering into the study, the particular limitations of
this work need to be recalled. The object is to study the teaching

¹These words are reported to have been uttered by Thomas
Campbell near the close of a speech he made to an assembly in the
home of Abraham Altars. See Robert Richardson, Memoirs of
See also Benjamin L. Smith, Alexander Campbell (St. Louis: Bethany
Press, 1930).
program of the churches of Christ, with particular emphasis on the
Bible class situation. Whatever clearly and directly affects this
church's program of teaching will also be of interest. Such things
as organization, arrangements, methods of study, materials to aid,
and the home influence are due special consideration. Historical
developments in these areas will be treated with much elaboration
especially in the nineteenth century, as no previous work has given
special attention to this field.

The Sunday School Movement

When we come upon the historical scene within which the
churches of Christ arose and grew we are immediately confronted with
a particular development that had a great influence on the teaching
program which we are to study. This influence is the Sunday School
movement.

The history of the early restorers roughly coincides with the
rise and development of the Sunday school. In 1801 Barton W. Stone,
one of the leading "Restorers," was leading the Cane Ridge revival.
Thomas Campbell, another important figure of the Restoration Move­
ment, formed the Christian Association of Washington, and issued the
Declaration and Address in 1809. It was in 1832 that Stone and
Alexander Campbell, Thomas Campbell's illustrious son, led a unity
movement of two bodies of Restorers in Lexington, Kentucky. Mean­
while:

The First Sunday-School Union organized was the "London Sunday‐
School Union," established in the year 1803. Next followed the
"Hibernion," organized in 1809. The "New York Sunday-School
Union" was organized in 1816, while around Philadelphia there sprang up several local Unions, which merged into the "American Sunday-School Union" in 1824.¹

These two movements were influential wherever they went. The Sunday school was interested in getting from every quarter as many children as it could and giving them religious-secular instruction. The Restorers were pledging themselves to a restoration of New Testament Christianity, in organization, doctrine, and life. The two movements had similar interests in that they wanted the Bible taught. However, from the organizational and doctrinal standpoints they were often found in sharp contrast to each other, and conflict arose within the Restoration churches over this.

That we might more clearly understand the conflict between the churches of Christ and the Sunday school movement, a brief look into the earlier history of Sunday schools is needed. The story of religious education reaches far into antiquity, something of the nature of Bible classes having been conducted by the Jews and the early church of the New Testament period, and though it can, with only a gap here and there, be fairly evenly traced up to the present, this brief survey shall begin with Martin Luther.

Between 1521 and 1530 the heart and hands of Martin Luther were enlisted in Christian education of children and youth. His fierce spirit is fully portrayed in the following statement on the subject: "Of all the outward sins, I think none greater before God, or more punishable, than even this which we commit as respect to children in that we neglect their education."² Luther composed hymns

and tunes "... being very desirous that children should have the
gospel sung to them as well as preached and taught ..."¹

It was not long till Luther's practice of teaching the Bible
to children spread throughout Saxony. Mr. Chandler quotes some
earlier authority in describing the Saxony Sunday schools:

The children went early on Sunday morning to the Church service--
then to the schoolroom for scriptural and catechetical lessons--
then again at noon to public worship, except sometimes the
younger children, who remained at the school-room to receive in-
stuction adapted to their capacities; the older children were
afterward examined on the sermon which they heard.²

These "Sunday schools" of the early reformation period indi-
cate a line of similar practice lying back in the direction of the
apostles and the Jewish synagogues.

This practice of Bible class teaching was influential for when
we come to look into the early history of settlers in America we find
Bible classes being held. It seems that as early as 1669 a "Sunday
school" was conducted in Plymouth.³ Another is reported for 1674, in
Roxburg Massachusetts and others were in Newton, Long Island in 1673,
Ephrata, Pennsylvania in 1740, Bethlehem, Connecticut in that same
year, and in Philadelphia in 1744.⁴

Concerning a Sunday school service at Bethlehem, Connecticut
Mr. Rice quotes Dr. Joel Hawes:

¹Ibid., p. 28.
²Ibid., p. 27.
³See Marian C. Brown, Sunday School Movements in America, (New
⁴Milo T. Morrill, A History of the Christian Denominations in
Dr. Bellamy, pastor of the church in Bethlehem in this state from 1740 until the time of his death, was accustomed to meet the youth of his congregation on the Sabbath, not merely for a catechetical exercise, but for recitation from the Bible, accompanied with familiar instruction suited to the capacities of the young. In this exercise too, he was often assisted by members of his church.

Dr. Fahnestock wrote in 1835 of this school:

The scholars in the Sabbath-school met together every day before and after school hours to pray and exhort one another under the superintendence of one of the brethren.

It is evident that some of the above writers, and many others today, read into these early Bible classes the phenomena of a later development, that of the modern Sunday school. These Bible classes were merely the work of a local church in teaching their creed and the Bible. The work done in Bethlehem was under the supervision of the "pastor of the church," and there was no expression of any separation of the work of a "Sunday school" from that of the church proper.

The idea of a society or institution separate from a church's doing Bible teaching came later in the "Raikes' Movement" of Sunday schools. Robert Raikes began a school on Sunday for neglected children in Gloucester, England in 1780, and this movement was made popular through "society" and "Union" actions. It is this that we later find the churches of Christ opposing, not the church itself doing Bible class teaching. This distinction needs to be kept in the mind in order that we may better understand and grasp the significance of opposition among the early Restorers to the Sunday school.

2 Ibid., p. 443.
It is clearly and emphatically brought out in our next period, 1850-1899. In this period the issues are taking form.

We now study some principles and attitudes of some early leaders toward the Sunday school as it affected the teaching program of the Restorers.

**Early Attitudes of the Christians**

O'Kelly

The earliest movement of any size toward the restoration of New Testament Christianity in America was led by James O'Kelly and Rice Haggard, both of the Methodist Episcopal Church. After a long series of disputes and attempts to reform the government of the Methodist church, O'Kelly and Haggard were together at a General Meeting of a new "Republican Methodist Church" in August, 1794. Resolutions were adopted at this meeting which would undoubtedly be the basis for later attitudes to the Sunday school. Mr. O'Kelly reports the following:

The committee met, and strove hard for union of sentiment, and although we sought it earnestly with tears, yet to no purpose. At length it was proposed that we should lay aside every manuscript, and take the Word of God as recorded in the Scriptures. And it was right; because the primitive church had no government besides the Scriptures, as written by the Apostles.¹

Mr. Haggard introduced with force the proposition that "... the disciples were called Christians, and I move that henceforth and

forever the followers of Christ be known as Christians simply." The motion was unanimously adopted.

The principles adopted at this meeting were broad and inclusive: Christ was the only Head of the church; Christian was the only name to wear; the Bible was the only creed, a sufficient rule for faith and practice. Christian character or vital piety were the only tests of fellowship. Private judgement and liberty of conscience were declared to be the privilege and duty of all. A more thorough study would show that much was yet to be desired to effect as complete a return to New Testament Christianity as can be found later under the Campbells, for instance, but this is one of the earliest and most significant trends in America in that direction. Mr. MacClenny observes that "... the cause of his withdrawal (O'Kelly from the Methodists) was Governmental, and not Doctrinal ..." O'Kelly believed in sprinkling as scriptural baptism all of his life.

Mr. Milo Morrill reports concerning the "Christian's" relation to the Sunday Schools as follows:

... as an institution the Sunday-school found but scant favor and spread slowly. By Christian ministers it was at first denounced as a device for propogating sectarianism.

Opposition to the "sectarianism" found in the new Sunday school movement became another important point of criticism of the "Christians."

The Campbells

It was in the fall of 1809 that Thomas Campbell read and published his famous "Declaration and Address," which was fifty-four

\[\text{Ibid., p. 116.} \quad \text{Ibid., pp. 21, 122.} \quad \text{Ibid., p. 81.} \quad \text{Morrill, op. cit., pp. 166, 167.}\]
closely written paper: a three page "Declaration," an eighteen page "Address," and the appendix and postscripts filled thirty-three pages. Since the province of this section of the study is to search out principles influencing attitudes toward Sunday schools, we will lift up a few brief statements regarding this address. It was declared:

... Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from farther contentions about such things; returning to, and holding fast by the original standard; taking the divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the word, for our salvation that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.  

In a number of places throughout the address, reference was made to exclude anything of human authority, human opinion, or inventions of men. The Christian Association of Washington was formed by the recommendations of the "Declaration and Address." It was declared that "This society by no means considers itself a church, nor does it at all assume to itself the powers peculiar to such a society ... but merely voluntary advocates for church reformation."  

When the Christian Association found itself practically cut off from the fellowship of all the religious denominations around it, it was deemed expedient to constitute itself into a church. Thus,

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2 Ibid., p. 4
on May 4, 1911, the members of the association organized themselves into a church, and it became known as the Brush Run Church.¹

We are not able to trace any further commitments of the Campbells that would reveal their attitude toward the Sunday school till Alexander begins his publication, the Christian Baptist in 1823. From here on we find principles being laid and attitudes being formed. A great amount is written on the subject of church government, and societies other than the church of the New Testament are strictly opposed on the ground that "an individual church or congregation of Christ's disciples is the only ecclesiastical body recognized in the New Testament."²

In Campbell's first article of the Christian Baptist, "The Christian Religion," he referred to the New Testament church:

Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved (emphasis mine). . . . They dare not transfer to a missionary society, or Bible Society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth"; they viewed it as the temple of


of the Holy Spirit; as the house of the living God.  

It seems clear that part of Alexander Campbell's opposition to the Sunday school was that it was a separate society, apart from the church, and thus it would "rob the church of its glory and exalt the inventions of men above the wisdom of God." Campbell evidently saw that the church, if patterned after the New Testament, would be able to accomplish its appointed task, which included the type of work that the Sunday school was doing. A separate society was not needed to do missionary work, distribute Bibles, or educate the people in God's word, Campbell evidently thought. Obviously he departed from some of these principles in later life, as will be seen later.

Another reason for opposition to the Sunday school by Mr. Campbell was that he saw that it was a means for the clergy to hold their influence over the children. To Campbell, it was a mere recruiting establishment to fill up the ranks of those sects which lead the Sunday schools. In 1824 he wrote:

I honestly confess that the popular clergy and their schemes appear to me fraught with mischief to the temporal and eternal interests of men . . . . even the very margin of the Bible polluted with their inventions, their rabbinical dreams and whimsical nonsense. The Bible cannot be disseminated without their appendages, and if children are taught to read in a Sunday School their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect. Even the distribution of the Bible to the poor must be followed with those tracts, as if the Bible dare not be trusted in the hands of the laymen, without a priest or his representative at his elbow. It is this account that I have, for some time, viewed both "Bible Societies"
and "Sunday Schools" as a sort of recruiting establishments, to fill up the ranks of those sects which take the lead in them.\

It is certain that up to this time Campbell and those who were under his influence had not adopted the Sunday school in name or in its "society form" to function in teaching their children the Bible. In fact, for many years Campbell did not think of the church as obligated to teach the young in the Scriptures. This task he relegated to the parents, especially the mother. In 1824 he wrote to mothers:

You are to nurse and nourish every one that comes into the world; and the God of your offspring has given to you an authority over the mind in its most pliant state, paramount to every other. The babe that smiles in your arms, and finds its support and its refuge in your bosom receives its first impressions from you . . . . Do not be startled when I tell you that you are, by the law of nature, which is the law of God, as well as by his written word, ordained to be the only preachers of the gospel, properly so called, to your own offspring . . . . And surely you will agree with me that the word of God, thus communicated by the fireside, from your own lips, under the blessing of heaven, is just as efficacious as if pronounced from a pulpit of mahogany, covered with scarlet, and decked with tapestry, from a pontiff, or a rabbi covered with silk and a wig as white as Alpine snow. Remember Lois, Eunice, and Timothy, and Paul's commands to you . . . .

Numerous reports of tours made by Alexander Campbell are reported in the Christian Baptist during the next few years, and the Sunday school is only conspicuous by its absence. Not a single reference is made to the Sunday school even though very detailed accounts are given of each tour. An attitude is expressed in one

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2Ibid., "Address to Christian Mothers," (June 7, 1824), p. 69. Bible teaching in the home is treated in Chapter V; this article is quoted more fully there. See p. 76-77.
report of 1827 in which there is a clue to the reason for the lack in the work of Bible classes for children.

... It is altogether left to heaven when and how to convert them. It is a work of sovereign grace which no education can accelerate or retard. So sovereign are the conversions and so supernatural, that there is as good a chance in the playhouse as in the chapel. A minute acquaintance with novels and romances is as well adopted to conversion as the historical books of the old and new testaments.1

The article goes on to lament the deplorable situation of "Christian parents in whose house the melody of praise and the voice of prayer is seldom heard except when a preacher calls." However, Mr. Campbell notes, there were "many individual and some congregational exceptions." A perusal of the whole article helps to interpret and tone down the introductory ideas, but it is evident that Mr. Campbell did not favor indoctrinating and catechizing the youth of the church, as the Sunday school was wont to do.

Another note unfavorable to the Sunday school is found in 1830 in the first volume of the new publication, the Millennial Harbinger:

We have lately been visited by an acquaintance of yours of some note, brother James E. Welch, who is employed by the Sunday School Union to establish in this country. Approving of the institution I lent my aid to its support. As usual we were all well milked to support this national object, though the people were not very charitable.2

The writer, who is only indicated by "M", approved of the "institution," the Sunday school, but revealed that he leaned toward "Campbellism," as he said: "I am already branded a Campbellite."3

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1Ibid., "Remarks on a Tour," (April 2, 1827), p. 322.


3Ibid.
Also in the 1830 *Millennial Harbinger* edition, there is an interesting sidelight which has to do with the Sunday school and slave laws. The quotation shows that the Sunday school was still a place where secular education—reading and writing—were carried on. Mr. Campbell commented on the slave law with no little indignation, but revealed that he did not oppose the Sunday school in its educational and benevolent activities, in its general purpose of doing good. Rather, he favored it in this light.

Are there no persons in the commonwealth of Virginia, who feel any obligation arising from religion to teach such persons in Sunday Schools or anywhere to read the scriptures of truth?¹

In an article of 1831, Mr. Campbell makes clear his reasons for rejecting the Sunday school. He wrote:

In glancing over the pages of a pamphlet written by Ralph Cushman, as an appeal to the Christian public against the allegation contained in a pamphlet written by J. W. Wilson, D.D., entitled "Four propositions sustained against the claims of the Home Missionary Society," we were not a little surprised to see such avowals as the following made in vindication of the benefits assuring to Presbyterianism from the operations of said Home Missionary Society. "By instrumentality of this Home Presbyterian Missionary Society, many thousands of Sabbath School children and members of Bible classes, have been drawn within the influence of Presbyterian ministers." page 7. And on the same page, the society has succeeded in "bringing hundreds and thousands of children into Presbyterian Sabbath Schools and Bible Classes." We have here from a teacher of Presbyterianism an avowel which unequivocally justifies our apprehensions, that the Bible Classes and Sabbath Schools were intended and are used, as great proselyting and sectarian schemes, to build up a sect which has always been struggling for the precedence and control of society since its first organization.²


There is no doubt in Mr. Campbell's mind that his opposition to Sunday schools as they were then organized was justified. Having once been a Presbyterian himself, and having seceded because of strong convictions, Campbell is now vehement in his denunciation of the "proselyting and sectarian schemes" of the sectarian controlled Sunday school societies, especially the Presbyterian societies.

Mr. Campbell printed a letter in the Harbinger in 1832 from Mr. T. W. Toler, who included a statement from John Hersey. The strongest criticism in this letter seems to be that "All classes of people" are "admitted into these associations, and thus "the sanctuary of the Lord is polluted." Mr. Toler said: "The first missionaries of Jesus Christ had no societies... Yet under these gloomy and apparently desperate circumstances they were successful." Parts of this long article are given here:

"During the last half century, an unusual and unparalleled degree of light and prosperity, which is daily widening and increasing, has marked the progress of the church of Christ. Within that period, but particularly in the years only recently gone by, not only has a great revolution taken place in religion but a great reformation also. Yet on examination we will find, even in this day of increased light and privilege, much mixture, and many unholy and reprehensible connections with our enemies. What is our real condition? We should be honest with ourselves. Witness our most prosperous and efficient arm of the church in this day; the different societies and associations for the promotion of the Redeemer's kingdom on earth; the Bible Societies; the Missionary and Tract and Sunday School societies, etc. Christians of all denominations both patronize and identify themselves with these societies. They consider it an honor and privilege of no ordinary magnitude to do so. Are not all classes of people, however haughty or wicked their character may be, admitted into these associations? And if they are wealthy and honorable in the estimation of the world they are eligible to the highest station of dignity and honor in the gift of the society. It is well known that these important associations have been stained and dishonored with the presence and feigned embrace of earthly kings, and lords, as well as with the friendship and union of the wicked from the lower circles of life. Thus the sanctuary of the Lord has been polluted by the introduction of sinners into that sacred place. Is this not more unguarded connection with the world and the sons of Belial than the church was guilty of in darker days?"
It is better that we should have and cast it into the treasury of the Lord. ..." the case of Saul and the Amalekites should not be forgotten. The king of Israel was so jealous for the honor of his Lord, that he disregarded his plain command, that he might have himself the honor of offering the Almighty a large and respectable sacrifice. It was the cause of his rejection and final destruction. God is not dependent on man, much less on the favors of his enemies, the wicked, to accomplish his purpose. The only question to be decided is, is it honorable--does it comport with the dignity of the church, and the glory of God and is it pleasing in his sight? If not, those that think they may do evil that good may come at least hazard much. It is said those societies can not be considered in the same light as the church, therefore the Lord's sanctuary is not defiled by the introduction of sinners into it. They must have some specific character--their complexion is either white or black; they are either on the Lord's side or for his enemies.

Nearly the whole process now in operation for the promotion of the Redeemer's kingdom on earth differs widely from the movements of our Divine Master, and his disciples; and in every way we can view the change, it is against us. The first missionaries of Jesus Christ had no societies to provide silver and gold for them; they went forth into wicked heathen world, and planted the gospel standard among their bitter enemies, who were fortified with prejudice and iniquity against the efforts and arguments of the poor despised followers of Jesus. Yet under these gloomy and apparently desperate circumstances, they were successful; they conquered their enemies with the sword of the spirit--with love.¹

Mr. Toler concluded his letter with a comment on Hersey's statements:

"I believe it will be generally agreed by those acquainted with Mr. Hersey, that the above statement is true."² Mr. Campbell printed the letter and made no comment. Thus, there is no indication of his change from his earlier stated position which closely paralleled Mr. Hersey's statements.

A letter to Mr. Campbell from John R. McCall, who was traveling about the country, serves to introduce something of the first

¹T. W. Toler, Letter to Campbell, ibid., III (September 3, 1832), p. 466, quoting John Hersey.
²Ibid.
record we have toward approval of the Sunday school. At least it
was brought to the attention of Campbell by one of his friends that
the Sunday school was doing an acceptable job in some places in
Bible teaching. The letter is dated February, 1833 and reads as
follows:

In the course of my traveling, I have visited many of the
large cities, and I have always observed a great difference in
the religious communities. This no doubt proceeds from the
different systems taught, and not from the gospel alone. I
think I have learned many things which will be valuable to me
in after life. Of one thing I am persuaded, at least, that
sectarianism is gradually sinking, and in just proportion to the
march of truth. In many places where Sunday schools are carried
on, and the children are instructed in the word of God without
their catechisms, I find their mind appears free. In almost
every part of the country where I have been, your works are read;
and where they are not, I have found the people inquiring. The
light is advancing.

None of the references during the first three decades of this
century were, however, favorable to the Sunday school, either in its
organizational set-up or its sectarian teaching program. Campbell
stood for what he believed to be true, and he could not see any good
in a single "rivulet" of these "new bonds of union and cooperation."

A brief reference in the year 1834 shows how firm his stand was:

The sects are all consolidating their efforts, forming new
bonds of union and cooperation in the cause of partyism. Every
rivulet, from the Sunday School Union, up to the Temperance
Associations, is directed into the channel of Sectarianism—
Catholics against Protestants, and Protestants against Catholics,
and both against the Apostles' doctrine for their own partisan
establishments. Should we falter in our course, or remit our
efforts, the flood of proselytism would sweep from the face of
Christendom every vestige of primitive Christianity. I speak
for the whole Christian brotherhood who have resolved to keep all
the commandments of Jesus.

1 John R. McCall, "Progress of Reform," Millennial Harbinger,
IV (February, 1833), p. 92.
2 Alexander Campbell, "Preface," Millennial Harbinger, V
(January 10, 1834), p. 4.
In 1836 from an article on "Literary Institutions" we are made to believe that Mr. Campbell was giving serious thought to promoting some kind of improvement in the teaching program of the church of Christ. He gave much space to the subject of education in general between the years of 1834 and 1842 (an entire issue on education in 1841), but only occasionally does the idea of teaching the children the Bible in the church reach the surface. When it does it is only in brief notices like the following:

I have, indeed, been much and long in favor of every church having a school for its own youth; and having the Bishop of the church, or some other person by the church selected, to educate its children; for much is lost to the cause of human happiness and salvation in the present system of training children in infidel, sectarian, and immoral institutions. But of all this, more at length hereafter.¹

An article in the 1837 issue of the Harbinger was written in answer to a question to Mr. Campbell which sought advice concerning sending children to the Sunday school. In the answer there are thoughts indicating a change that might (and we see later that it does) take place in this Restoration leader. He would approve of the Sunday school as long as the Bible is not superceded by "human opinions and theories," and Sunday school is not converted into "nurseries of sectarianism." His original objections had taken in these areas, but the objection that such societies were plans based on the wisdom of men and devoided God of His rightful glory, that there were not to be such societies "for the promotion of the Redeemer's kingdom on earth," does not appear to have been given any thought in this answer. I include both the question and answer.

Should those who are under the original gospel and profess to believe and obey it, and are advocated of the freedom of the infant mind from the influence of sectarianism, send their little ones to Sunday Schools, instead of teaching the children the Bible themselves? W. D. Jourdan.

Answer—A portion of the Lord’s Day cannot be more profitably occupied than in teaching children to read or commit to memory the sacred scriptures, and inculcating upon them the important principles of Christianity. Schools for this purpose should be carefully encouraged by Christians. But if in Sunday Schools the Bible is superseded or perverted by human opinions and theories, whether in the abstract or the concrete and they are thus converted into nurseries of sectarianism, no day would be holy enough to sanctify them.1

As the Sunday school grew in power it was coming to be more and more of a problem to the Restorers. The American Sunday School Union was organized in 1824, and the International Sunday School Association was taking large strides in establishing Sunday schools in every community. Thus, the issue was largely forced on the Restorers. An article in the Millennial Harbinger in 1840 spoke of that time as “... the age of Sunday Schools, of Bible Societies, of free inquiry, Lyceums, Debating Schools, and an unshackled press ...”2

B. W. Stone

Similar attitudes toward the Sunday school societies were held by other restoration leaders. For example, Barton W. Stone in Kentucky wrote in the Christian Messenger in 1835: “We live in a day of Associations; nothing can be done without them. A society must be


2A. C., “Mr. Landis’ Reply,” Millennial Harbinger, XI (September, 1840), p. 403.
formed for everything; even to educate our children in the first principles of Christianity." Mr. Stone opposed the Sunday School for the same reasons that Alexander Campbell did. He opposed the American Sunday School Union because it promoted sectarianism, and, for the same reason, he rejected the tracts that were being written for the children. He was strongly opposed to the Sunday school as an institution, but he saw clearly that the function of Bible teaching as done by the Sunday schools might be adopted to operate in the church. In January, 1828, in "An address to the elders, preachers, and brethren of the Church of Christ," he said:

Let us not neglect to meet every Lord's Day for worship. Should you have no preacher, meet and read the Scriptures, sing, pray and exhort one another. Let a part of the day be devoted to the instruction of our children in the Scriptures. Choose one or more pious and intelligent men, who shall preside over the class of children; let them previously assign the Scripture to be read, and labor to make them understand it.

Two authors of a later work comment on this address: "In the light of this sort of urging of the importance of teaching, it may not be too much to infer that some of the Christian Churches in Kentucky had meetings for the study of the Scriptures, and classes for children, as early as 1828." These and other historians assume too much, however, when they say: "By the year 1841 Mr. Stone had come to the point of advocating not only the type of

1 E. W. Stone, Article Unknown, Christian Messenger, IX, p. 18.
work which the Sunday Schools were doing but the institution of the
Sunday school as well. The assumption that Stone favored the Sunday
school as an institution (separate from the church) is based on a state-
ment in the November issue of 1841 saying that the purpose of the
Christian Messenger was "to arouse the brethren to the establishment of
Sunday schools." I believe that the careful inference, "it may not be
too much to infer," used by the two historians, Bower and Ross, in re-
ference to Bible classes being held in Kentucky in 1828 would apply
more naturally to the later assumption concerning Stone's approval of
the Sunday school as an institution. Even then I believe it is too
much to infer this.

Changes

We have seen that wherever the Sunday school was met by the
church of Christ brethren there was at least a question concerning
it, or, as in the case of Alexander Campbell particularly, there was
strong opposition. To Mr. Campbell, the Sunday schools robbed the
church of its glory, encroached upon the wisdom of God, fellowshipped
the wicked of the world and promoted sectarianism. During the fourth

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1 Ibid., p. 30, cf. A. W. Fortune, The Disciples in Kentucky,
(Published by the Convention of the Christian Churches in Kentucky,
of Christ, A History (St. Louis: Christian Board of Publications,
1948), pp. 486,487.

2 I have carefully searched every page of the 1841 issue of the
Christian Messenger and can find no other mention of the Sunday school.
Only one article related to the Bible class idea appears. It is "Duties
of Parents," and taken from another publication. Neither in the vol-
umes immediately before nor after the 1841 issue--1840 and 1942--do I
find reference to a Sunday school. It seems that Mr. Stone completely
forgot his promise "to arouse the brethren to the establishment of Sun-
day schools." A brief article in Volume XIII on "Church Government"
leads me to suspect that Mr. Stone did not change and favor the Sun-
day school as an institution outside the church. In this article he
emphasises the work of elders as teachers and overseers of each
"organized Church."
decade of this period, Mr. Campbell seems to have dropped all but the last criticism. Truly, in the words of one writer: "... Campbell made some radical changes in the position taken in the Christian Baptist. ..."¹ This truth can be brought out most clearly in reference to the Missionary Society formed in 1849, but it also extends itself in relation to the Sunday school. However, I do not think this change was as rapid or drastic as some would lead us to believe. There were some important preliminaries which played an effective role in changing Campbell, and these must not be overlooked.

For one thing, and this will be considered more in detail in the next chapter, the churches of Christ were "adapting" the Sunday school idea and holding Bible classes in their churches. Of course "sectarianism" was discarded, and, in most cases, the school was made an integral part of the church. It was not regarded as an institution separate from the church. The name "Sunday School" was often adopted, though the terms "Church School," and "Bible Class" were frequently used. The one note of encouragement by Stone "to arouse the brethren to the establishment of Sunday Schools," could easily be misunderstood, especially since he made no attempt to clarify himself in the Christian Messenger. With these things taking effect and with some change on the part of the Sunday schools which we will note, it is easier to understand why Mr. Campbell and many of his brethren changed from their original position.

The American Sunday School Union began carrying on a most effective propaganda program in the 1840's, and Campbell began to

¹Fortune, op. cit., p. 323.
give favorable attention to their program. In 1843 he reprinted in the Harbinger an article from the Baptist Advocate as follows:

It was stated on the platform at a late anniversary of the American Sunday School Union, that there were one million four hundred thousand children in the valley of Mississippi, for whom no provision for Sunday School instruction is now made. It is almost incredible, yet it cannot be gainsaid. What a mass of mind to operate on and to mould! What a mighty influence will these little ones exert in another generation! Among them may be future presidents and future congressmen, and other leaders of government. Who knows! And who shall rear and teach them? Shall Protestants or shall Anti-christ with all its enticing yet withering forms and ceremonies? If the former, our country is safe. If the latter, we shall soon have to sing a dirge over all our religious charities, our religion and our liberty.¹

The propaganda--good or bad--was having a telling effect on the churches of Christ, and as we will see in the next chapter, this decade was the time in which many "Sunday Schools" were begun among the brotherhood of disciples.

In 1847, a letter from Mr. A. W. Corey of the American Sunday School Union to Mr. Campbell brought forth an answer that is of considerable significance in this period of change. Because of its importance I include both the question and answer:

While pursuing my labors I have very often heard it said that, although other denominations may generally unite in this enterprise, those who entertain the views of Bible truth as taught by yourself, will not cooperate. Now, although I find this general assertion far from the truth--many do cheerfully unite in sustaining neighborhood schools--yet it is far from being groundless. Many refuse to unite under the apprehension that it will be consistent with fidelity, to the system of truth and church polity as taught by yourself, and embraced by them.

Campbell's reply is:

I am glad you have again called my attention to the subject, because of its importance to the whole community, religious

and political. In the absence of a practical and actually existing scheme of universal education, adapted to the genius of human nature in all its intellectual and moral characteristics, the Sunday School system is one of transcendent importance, having claims upon every friend of God and man in the whole community. Every human being has an abiding and paramount interest in the religious and moral character of the society in which he lives. His person, his character, his property, his life, are in the hands of his neighbors. They all essentially depend upon the morality and virtue of those around him. I therefore argue from, and I address myself to the selfishness of man in enforcing the claims of the Sunday School system, as in the present state of society, of great, indeed of indispensable importance. Next to the Bible society, the Sunday School institution stands preeminently deserving the attention and cooperation of all good men; for without the people can read the Bible, of what use is the multiplication and diffusion of the divine volume? I never had but one objection to the administration of the system—never one to the system itself. That objection was simply to the sectarian abuse wherever any bias was given either in the Sunday School itself or in the tracts or little volumes presented as premiums, by which it seems to me that there was an unfair advantage taken in making as institution peculiarly catholic, sectarian and partial.

To prevent this, is, perhaps, scarcely possible in all cases; for even our common version of the scriptures is itself sectarian, and I presume no less to than the Sunday School System in the hands of the Sunday School Union. To prevent this our Sunday Schools in some places give no other premiums than the Scriptures themselves; and lest I myself should be thought sectarian, I have given the common version of the Scriptures rather than the new version, which, on but one occasion, I presented to our Sunday School at Bethany. This, indeed, looks like running past Jerusalem, to get out of Babylon. Still extremes beget extremes, and the actual evils done sometimes subject our good works to be evil spoken of.

The Sunday School Union is a good deal after the spirit of the Evangelical Alliance, and may have, as well as the Bible Society, contributed its mite to its recent organization. I hail all these as good omens, but only as omens portentous of good to the world.

The "common version" would be the "King James version" or "Authorized version." The "new version" Campbell refers to is the translation of the New Testament by Doctors George Campbell, James Macknight and Philip Doddridge. See section on "An apology for a New Translation" pp iii-xi, in The Living Oracles, 3d rev., 1833, Bethany, Virginia. Campbell published this new "New Testament" in 1826 adding his own notes and republished a 2nd edition in 1828; in 1832 he revised it, adding considerable in the Appendix and adding on the cover the title "Living Oracles." This edition has been reprinted a number of times by various publishing companies.
Our brethren, as the burned child dreads the fire, dread sectarianism, but this is, I doubt not, carried too far—especially when it prevents them from cooperating in teaching or sending their children to teach, or be taught, in Sunday schools. I doubt not that our brethren in all places will see it a duty they owe to themselves, to the church and to the world, either to have in every church a Sunday School of their own, or to unite with the Sunday School Union in their truly benevolent and catholic institution. Indeed in a majority of cases they can both do, and enjoy more good in uniting their efforts with the Union Schools, than in getting up schools of their own. I hold it to be rather cowardice than faith to keep away from Sunday School cooperation. What have we to fear? If other denominations fear, let them fear; we are not afraid to their influence if they are not afraid of ours. And still less can we fear a union with Protestant Christianity in any scheme that has the Bible for subject or object. Our greatest error, Protestants themselves being judges, is that we are too Protestant in our aversions to the doctrines and commandments of men.

My dear sir, I wish you all in your Sunday School operations, and do hope that our brethren will bid you God speed in this great and good cause. I shall be glad to see you at Bethany at any time you can favor us with a visit.1

This reply by Mr. Campbell to Mr. Corey of the American Sunday School Union carries in it many statements freight with meaning. The spirit which led Campbell to seek to bring about a unity of all Protestant churches by advocating a simple return to the Scriptures as the only rule of faith and practice was still in the heart of Campbell as evidenced throughout this letter. However, I believe that some of the original principles have been sacrificed or lost. First of all, note the spirit and efforts of unity in parts of this letter. Upon the basis of man's dependence of those around him Campbell argues for the Sunday school system as an indispensable means to teach the people to read the Bible; the "spirit of the Evangelical Alliance" he hailed as a good omen, and noted that the

Sunday School Union was a good deal after it; concerning sectarian influence which many feared, he said: "we are not afraid of their influence if they are not afraid of ours." The height of Campbell's hope to render good influence by cooperating with the Sunday schools was expressed when he said: "still less can we fear a union with Protestant Christianity in any scheme that has the Bible for subject or object."

But, although Campbell was still working to bring divided Protestantism together, it is hard to harmonize some of his earlier principles with those expressed here.1 There was no consideration of some earlier principles of objections such as "In their church capacity alone they moved," or that working through a Sunday School society or union would "rob the church of its glory, and exalt the inventions of men above the wisdom of God."2 We remember that we found in 1832, eight years later than these quotations, that Mr. Campbell printed without comment a letter from one who was opposed to "... the different societies and associations for the promotion of the "Redeemer's Kingdom on earth ... Sunday School societies, etc."3 The letter spoke of the "dignity of the church, and the glory of God," and said that "The first missionaries of Jesus Christ had no societies to provide silver and gold for them."4 But in the above letter to Mr. Corey, Campbell only refers to the principle of keeping

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1 This is especially found difficult in relation to Campbell's support of the American Christian Missionary Society. Some argue that Campbell did not change. Others argue that he did.

2 See p. 34.

3 See p. 40.

4 Ibid., p. 467.
free of "sectarianism." According to Campbell in this letter this is the only objection he ever had. He said: "I never had but one objection . . . that objection was simply to the sectarian abuse . . ." He still recognizes the presence of sectarianism, but says, "What have we to fear? If other denominations (emphasis mine) fear, let them fear; we are not afraid . . ." "Thus," Campbell must have reasoned, "since we are not afraid of their (sectarian) influence, it may be that we can influence them (for good), so we will cooperate with them in this enterprise which has the Bible for its study." This reasoning could have applied at any previous time when sectarianism was also prevalent. But it was not. Perhaps Mr. Campbell saw a "good omen" in a relaxing of sectarianism in the Sunday schools. Hopeful of promoting unity among the churches, he agreed to a "union with Protestant Christianity," by cooperating with the Sunday School Union. But whatever convictions Mr. Campbell maintained in his mind toward the Sunday school and societies in general, it is certain that he failed to express in this letter some earlier convictions he held.

For an example of a "Sunday school of their own," (that is, the church of Christ's, owned and operated within the organization of that church), Campbell follows his letter to Mr. Corey with a commendation and description of Bible classes or a "Sunday school" at the church of Christ in Nashville, Tennessee. Could there be any special significance for the close conjunction of this more orthodox example with the "liberal" letter to Mr. Corey? One is caused to wonder.
The next year, 1848, in the *Harbinger* an article and report by A. S. Hayden and Isaac Errett, reveals the trend toward an "adaptation" of the Sunday school system by the churches of Christ, but there is no word to indicate an approval of the Sunday School Union. Instead, they strongly recommended the establishment of the "Bible Class and Sunday School" in every church, under the churches' supervision. A few quotes from the long article are selected to show this. Reasons and motives are being presented to induce their establishment:

The prosperity of the church will be increased by it. How many in churches who are now remaining almost idle, with faculties and energies undeveloped, could be called into usefulness in the Bible Class and Sunday School, and taught to do good to their fellow-creatures in this quiet unassuming way? And how many of the young would be brought in, through these calm and gentle teachings, to the Church of Christ, to grow up to strength and dignity in the divine service.

Deeply penetrated with the necessity of an arrangement that might secure greater efficiency and success in imparting religious instruction to the young, and with the great and growing evils originating in the want of it; many preaching brethren, assembled at New Falls, from different parts of Ohio, resolved, after much earnest consultation, to make an effort in behalf of a system of Sunday Schools. They agreed to awaken if possible, every church to its duty in relation to this subject, that a Sunday School may be established under its supervision.

The year 1849 marks an important shift in Restoration history, and thus in the history of the teaching program of the churches of Christ. In October of that year at the "Christian Chapel" in Cincinnati, Ohio, with about one hundred and fifty representatives of the churches from abroad, the American Christian Missionary Society was formed. Alexander Campbell was "indisposed" by ill health and could

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not come. His absence was, in a way, peculiar. It has been suggested that perhaps he was not sick at all but purposefully stayed away that the brotherhood would see that it was not solely his personality that was creating the Society.\(^1\) If he had been present for the meeting, more than a Missionary Society might have been formed, for "he wanted an organization that would be missionary, educational, and benevolent, taking care of the interests of the church and not limited to one interest."\(^2\)

Though only the Missionary Society was created they did not neglect the Sunday school. The main trend that has been pointed up in our discussion of changes— that of adaptation of the Sunday school system to the use of the church in carrying on its teaching program— was promoted by a Sunday school committee formed at this first Missionary Society meeting. The minutes on this action read as follows:

The convention also took action in reference to Sunday schools . . . . A special committee on Sunday-schools was formed, consisting of Elijah Goodwin, Walter Scott, H. D. Palmer, James Challen, William Horton, John Young, W. K. Pendleton, George Campbell, William Davenport, and D. S. Burnett. After consideration the committee presented the following report which was unanimously adopted.

"WHEREAS, The organization of Sunday-schools, in all churches is of the highest importance; and
"WHEREAS, The judicious instruction of Children cannot be effected without a wise and prudent regard to the character of the books which may be employed; and
"WHEREAS, The very laudable enterprise of the brethren in Ohio on this subject has been submitted to this convention, therefore;
"Resolved, That we strongly recommend to the churches the duty and importance of organizing and establishing Sunday-schools in every congregation."

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\(^2\) Ibid., Vol. II, p. 171, 172.
\(^3\) Report of the Proceedings of the General Convention of the
There was opposition to the forming of the Missionary Society, as there had been opposition to the Sunday school societies and unions, but this did not show itself at the first meeting. It was in later meetings of the Missionary Society and Sunday school committee that actions in reference to Sunday schools which called forth definite criticism and opposition arose. The teaching programs of the churches of Christ, by reason of the formation of the Missionary Society and the principles back of it was due to undergo the effects of two opposite points of view in terms of organization. One view was to hold that the local church was the only society or institution which was authorized by Scripture to do Sunday school work. The other view was that societies separate from the supervision of the bishops of a local church could perform the work normal to that of a Sunday school. These principles over which division finally came were originally some of the same principles which kept the churches of Christ from cooperating with the Sunday schools organized as sectarian Societies and Unions.

Summary

As we approach the study of the teaching program of the churches of Christ in the nineteenth century we are immediately confronted with a controversy over the modern Sunday schools of that day. The Sunday schools which were begun by Robert Raikes in England...
in 1780 were institutions separate from the church and often operated as recruiting establishments for sectarianism. According to Mr. Campbell they robbed the church of its glory, and were encroachments on the wisdom of God. However, with the passage of time in which various influences were working a change of some principles and attitudes are apparent. The Sunday school is no longer opposed by Campbell as a society devoicing the church of its glory and infringing on God's wisdom. Sectarian influence is yet recognized, but was not to interfere with cooperation when good might be done.

Finally, the American Christian Missionary Society is formed by many leading brethren of the churches of Christ. This Society and the action on Sunday schools within its structure soon become a major cause for division within the churches of Christ. This we will study in the next period. The first meeting of a Sunday school committee at the Missionary Society in 1849 promoted trends that had been working for some time throughout the brotherhood. This was the "adapting" of the Sunday school system to function within the local church structure, organized under the supervision of the local church. This committee recommended that all congregations establish and maintain for themselves a Sunday school. Arrangements such as this, and similar, are our next concern.
CHAPTER IV

THE BIBLE CLASS PROGRAM--1800-1849

Early Bible Classes

Although Bible class work among the churches of Christ underwent some important changes and apparently developed rapidly toward the close of the first half of the nineteenth century, during most of the period there was very little of this type of teaching being done. The scarcity of records (particularly in reference to the first forty years of this century) which indicates the laxity among the churches in building a teaching program, is understandable when we remember the controversy over the Sunday school system. It seems clear that opposition to the Sunday school movement by the churches of Christ resulted in the neglect of Bible class teaching among them. Especially is this evident in the first forty years of the century.

There was evidently no Bible classes organized in one of the earliest churches, the Brush Run church, in 1811. It was not until the late twenties that the "Christians", begun by O'Kelly and Haggard, had an organized "Sunday school." Only four references could be found which spoke of Bible class work in the church of Christ before 1840.
Concerning the Brush Run church one source says:

When the Brush Run Church was organized in 1811, there appears to have been no form of Sunday school organization in it. It is quite evident that the church building was used primarily for preaching and communion services, although it is probable that it was used also as a school house.  

Milo Morrill speaks for the "Christians" in regard to the "Sunday school" when he writes:

When and where the first schools among the Christians were established is unknown. From a note in the Christian Herald it seems almost certain that the Christian church in Portsmouth, N. H., had a Sunday-school. (note ref. to Ch. Herald, Vol. I, p. 70) In early summer, 1826, a Sunday-school was organized in the Christian church of Kittery, Me., a historic town just across the harbor from Portsmouth. Kittery was then the home and pastorate of the eccentric and terribly-in-earnest Elder Mark Fernald. Judging by references in his autobiography, the school grew rapidly. There exists a constitution of the North Sabbath School Society connected with the First Christian Society of New Bedford, Mass., adopted in 1832. In a prefatory remark the Executive Board states that school had been running since 1827, and the new regime was merely to improve it. Within a few months its enrollment more than doubled and was two hundred and eighty-five. A good library and regular classes in singing were reported. Doubtless other schools were instituted in sister churches. We are almost sure that Boston Christian churches had schools earlier than any of the foregoing. Haverhill, Mass., 1829, Lynn, Mass., 1837, Long Plain, Mass., 1837, Smith's Mills, Mass., 1837, are places and dates of early organizations. Providence, R. I., had a school before 1838. Newburyport, Mass. church was formed in 1840, and must have had a school about the same time. The Christians reported forty schools in New England in 1843. Naturally, since the movement started in Atlantic coast cities, it worked slowly westward and south. Testimony is strikingly similar from all sections, however, to the effect that the Christians were very backward in adopting the Sunday-school.  

It will be remembered that in discussing B. V. Stone in the light of the Sunday School Movement, it was noted that in 1828 he recommended that the church meet every Lord's day, and, if they had

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1 Rower and Ross, op. cit., p. 31.

no preacher, to read the Bible and exhort one another. He also ad-
vised that part of the day should be for the instruction of
children.¹ This is the earliest such recommendation found, and, it
is reasonably safe to assume that such was being done by some con-
gregations at that time.

The earliest direct reference to a "Sunday school" in any
local church is that one located in Hanover, Shelby County, Indiana,
in the year 1831. A letter written to Alexander Campbell dated
May 30, 1832 says:

In the full belief that "the Scriptures are able to make
us wise unto salvation, and give us an inheritance among them
that are sanctified through faith in Christ Jesus," something
more than a year ago a Sunday school was opened at our place
of public worship; the youth and children of the neighborhood
who were capable of reading understandingly, together with all
others who felt friendly disposed thereto, were invited to
attend. The Scriptures were the only book used, and the first
object in reading was to ascertain the evidence they contain in
support of the high pretensions they hold forth. All mysticizing
and spiritualizing was discarded, and no other rules of inter-
pretation employed than those universally adopted in construing
other writings. The effect was sudden and truly astonishing.
It was manifestly the product of divine power. Within the space
of a few weeks almost every house in the neighborhood seemed
to have written upon its walls, "Dedicated to the science of
life and immortality," and almost every family formed a class
of assiduous students. Parents, guardians, and heads of fami-
lies were surprised with the fruits of righteousness and peace
ripening in their kitchens and parlors, the confessed product
of the Holy Scriptures.²

One of the first, if not the first, churches of Christ in
Kentucky to organize the members of the church and their children
for definite study of the Scriptures, was in Georgetown, 1834.

¹See p. 44.
²Alexander Campbell, "Historical Notices of the Progress of
Reform," Millennial Harbinger, III (August 6, 1832), pp. 415, 416.
J. T. Johnston gives an interesting account of this in the Christian Messenger:

The brethren and sisters in and near Georgetown met at their usual place of worship and determined from that time forward to commence committing to memory the oracles of heaven. The following organization then succeeded. The sisters were divided into two classes; and to each of these classes was assigned the duty of superintending a class of girls allotted to each. The same course was adopted in reference to the brethren and the youth committed to their charge.¹

Thus, with Scriptures having been assigned for memory, the church in Georgetown was to meet "On Sunday morning before the hour of congregational worship . . . and repeat what they had committed during the week."² It is worthy of note that the church did not designate the school as a Sunday school, though much of its function was like that of the Sunday school societies.

A church in Lexington, Kentucky in 1837 organized a Sunday school and designated it as such. From all indications this Sunday school was recognized as a distinct institution, at least in part, separate from the church. It had a name of its own: H. T. N. Benedict, superintendent of the school, reports that "The title of our institution is Christian Sunday-School on High Street, Lexington, Kentucky."³ Mr. A. W. Fortune remarks concerning the "Sunday school:

This school was quite different from the one that had been started in the church in Georgetown. It was organized as a Sunday school with a large number of classes which were adapted to pupils of all ages. The classes had teachers who were to impart a knowledge of the Scriptures. It was

recognized as a distinct institution within the church, and was
so designated. 1

Mr. Fortune calls this Sunday school "a distinct institution within
the church." The title at least would give that impression. But
that the separation from the oversight of the local church was as
distinct a separation as the Sunday school societies is not certain.

Even in the 1840's the records of Sunday Schools in churches
of Christ are still few in number. The next earliest date is 1841.
The place is Maysville, Kentucky. Concerning it, authors Braden and
Runyan write: "The Maysville Christian Church has had a Sunday
School continually since 1841, and the Sunday school of today is
the product of this century of development." 2

The church in Frankfort, Kentucky, though organized in 1832
did not adopt the Sunday school idea until eleven years later.

Hampton Adams, at the Centennial Celebration of the Frankfort con­
gregation, said:

The Sunday school, which we now like to refer to as the
church school, was organized about the year 1843. This state­
ment is made on the authority of Mr. Darsey's third anniver­
sary sermon in which he relied on the memory of the then
elderly members of the congregation. At first only a few
women were interested in providing this Sunday school for chil­
dren. In a few years, however, several men offered their
services. The school then regularly organized. 3

1 Fortune, op. cit., p. 323.

2 Gayle Anderson Braden and Coralie Jones Runyan, A History
of the Christian Church, Maysville, Kentucky (Lexington: Official
Board of the Maysville "Christian" Church, Transylvania Printing

3 Bower and Ross, op. cit., p. 34.
Walter Scott was on his way to visit the churches in the Western Reserve in about 1842 when he stopped and visited the Allegheny City church, near Pittsburg, Ohio. His statement of what he found in the Allegheny congregation gives something of an idea of what the Bible teaching program of a church could be without reference to a "Sunday school" or a using of that name. Scott records the following:

The deacons are also very reputable men, with a business talent, and very improbable withal. The elders and they together, hold what they call a meeting of the presbytery every Monday evening, when the interests of the church are attended to and the bread and state of the poor considered with great care and munificence. The overseer teaches the church for an hour on Lord's day morning, before the proclamation of the gospel at eleven. The brethren speak to each other, and are interrogated by the bishop. This is both a profitable and pleasing exercise. Besides this class of the whole, Bro. Church assumes the arduous but pleasing task of instructing all the children of the congregation. On Monday afternoon, a great number of children recite each a chapter. Another class, composed of younger sisters, and I believe a third, of younger men, are all taught by this indefatigable guardian of the flock. If the world is to be converted, the saints also have to be fed and instructed; and it is necessary that the commands, worship, and discipline, be taught to the latter. It is of great importance to preserve the equilibrium of good order, and to attend to both of these ordinances in a wise ration. The church of Allegheny is, upon the whole, in circumstances of the greatest comfort, and does, at present, present us with some of the fairest specimens of piety, and heavenly and divine character, that we have ever seen or ever expect to see on earth.1

The Allegheny congregation was, no doubt, an exceptional church in its teaching function, but it is entirely likely that many churches of Christ of this day carried on similar programs and that records of them have just failed to be preserved.

Scott moved to Pittsburg in 1844 and worked with the church in that city and the Allegheny City congregation. It is recorded that in his stay there "He paid much attention also to the instruction of a class of young men in Biblical knowledge, some of whom became able ministers of the Word." Typical of the growth of Sunday schools in the church at this time is that reported at Smyrna, Virginia in 1845:

Brother Henley writes us that a flourishing Sunday School, composed of some sixty scholars, is in operation at Smyrna. We discover from our exchanges that increased attention is now being given to this subject by our western churches. The friends of Christianity cannot but be gratified at this. Christian enterprise is doing much toward enlightening and benefitting our race; and in no department is it, perhaps, doing more than in this effort to instruct and train the young.

In 1847 the church in Nashville reports that they have a Sunday school for the African brethren. It may not be too much to assume that the white brethren had had the same for a number of years. I give portions of Mr. Ferguson's letter as it shows clearly how the Sunday school could operate within the church.

The congregation in this city seems to be advancing to a higher state of perfection and usefulness. Almost every day in the week has its meeting, suited to the convenience of the several departments of the Church, and all tending to the development, growth, and perfection of the gifts of the body. These meetings are either Bible Classes, or for miscellaneous investigation, or prayer and exhortation. They are generally well attended.

The meetings for Lord's day, both for preaching and the observance of the worship and ordinances of the Lord's house, are now very well attended. Our Sunday School, under the management of its energetic and judicious superintendence, seems to be growing in efficiency and usefulness, and is accomplishing much by enlightening and elevating the youthful mind, and the training of our children in the great principles, Christian virtue and piety. Perhaps, considering the

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1Ibid., p. 387.

principle on which our Sunday School is founded the end and object which it keeps steadily in view, the general character of the lessons it inculcates and its manner of teaching them, there are few schools in the United States which can compare with it. We have now a school for our colored population, which embraces scholars from five years old to fifty and which is certainly effecting much for that unfortunate part of American population. I should not forget to mention that as the church consists of some five hundred members, who are scattered over the city . . ."

The church in Nashville had practiced meeting for Bible studies for some time. It is reported that in 1841 that

. . . the church in Nashville invited the brethren throughout the State to meet with it for the purpose of deliberately studying the Scriptures in order to learn the New Testament government of churches and the way of preaching the gospel. This meeting began on Jan. 6, 1842 and continued six days.

A brief note concerning a Sunday school in Ohio is as follows:

The first Sunday school among the Disciples of Christ in Ohio was organized by the Franklin Circle Church of Christ of Cleveland in about 1844. By 1846 leaders of the movement in Ohio had become interested in encouraging the churches throughout the state to organize and maintain Sunday Schools. It was recommended that suitable literature be prepared for use in the schools.

Accounts have not been found concerning any other definite Sunday schools operating in any "restoration churches." As previously cited, many of the churches were beginning to "adapt" the "Sunday school idea" to their program. The Sunday schools which have just been noted were in themselves strong recommendations to

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1J. B. Ferguson, "Every City Church Ought to have Its Sunday School," Millennial Harbinger, Series III, Vol. IV (April, 1847), p. 203.


3Bower and Ross, op. cit., p. 34.
other churches to begin a similar work. The Sunday school in the
church at Cleveland, Ohio, which was last noted, would have consider­
able influence in its encouragement of the other churches of Christ
to organize and maintain Sunday schools. This is the type of action
taken at the first missionary Society meeting, and as we will see in
the next period, 1850-1899, such recommendations had their effect.

Important in any Bible classes are the methods and techniques
of study. We now look back to note more carefully what these were.

**Methods In Teaching**

One of the purposes of this work is to discover and study the
methods used in the Bible class program of the churches of Christ.
However, in this period, 1800-1849, there was very little emphasis
put on methods of Bible teaching. Records that have come down to
us are very much like what was found in the New Testament. The
emphasis was put on what was taught, not on how. However, a chief
difference in the two periods which is of interest to this study is
that the "Restorers" had the Sunday school societies and unions to
oppose, the Christians of the New Testament period did not. The
emphasis of this early restoration period was doctrine; but the Sun­
day school movement evidently was a major factor in keeping the
"Restorers" from a very extensive program of class teaching. Thus,
the references to methods are few in number, no direct reference
being given. From scattered bits of information we must generalize
about how they taught.
Early leaders worked hard in studying and teaching their doctrine of restoration of New Testament Christianity. They took great pains to memorize much of the Bible and were often referred to as "walking Bibles."¹ They met large audiences in city churches, and preached to frontier farmers and merchants gathered in great camp meetings. At these camp meetings there would often be several speakers located at various shelters, arbors, trees, or in church houses. It is said on one occasion that two men were kept on the ground, one preaching and one expounding.²

A description of an early service is given by Samuel Rogers, with some critical comments added from his experiences which were as late as 1880. The earlier date for the service is in the 1820's.

In those days we were emphatically Bible people. The Scriptures were our daily study; we attempted to do nothing either as a church or as individuals, without the divine warrant. As we were assembled together to worship on the Lord's day, we resembled more a school of children, with textbooks in hand, than a modern congregation of worshippers. In fact, between the religious worship of that day and this, there appears to me to be almost no resemblance at all. We occupied the time then chiefly in reading and expounding the Scriptures, and in the breaking of the loaf. Now the Sermon is the main source of attraction; and, in too many instances, that is but a string of sickly sentiments, poorly calculated to impart vigor to the soul, or to edify the body of Christ. We then delighted in the law of the Lord; now, we delight in the eloquence of the preacher. Then the chief object of our worship was to please God; now, it is to please the multitude.³

Perhaps there was a lot more truth in Rogers' criticism than many dared to admit. The same might be true for our own age.

¹Baxter, op. cit., p. 183
²See West, op. cit., Vol II, p. 158.
It will be recalled that in most of the earlier references that reading and memorization of Scripture was the chief emphasis. In those days boys and girls committed to memory, week by week, passages and chapters of the Bible until whole books were memorized. Classes often had a leader who simply supervised the repeating and reading of the Scripture, the real Bible study having been done at home.

It seems that whenever Bible classes of Sunday schools are mentioned, reading and memorization of Scripture were named as if those two things meant the same thing as Bible study. Mr. Campbell answered W. D. Jordon in a letter quoted earlier that "A portion of the Lord's Day cannot be more profitably occupied than in teaching children to read or commit to memory the sacred scriptures, and inculcating upon them the important principles of Christianity."¹ B. T. Stone recommended that people "meet and read the Scriptures" and that they "choose ... men, who shall preside over the class of children; let them previously assign the Scriptures to be read, and labor to make them understand it."² In another letter quoted earlier it was said that children were chosen to attend a Sunday school who were capable of "reading understandingly"; the "... rules of interpretation were those adopted in construing other writings."³

These references imply that techniques other than mere reading and memorization were in use. "Interpretation," "labor to make

³Alexander Campbell, op. cit., pp. 418, 419.
them understand," and "inculcate upon them," all infer this. However, exactly what techniques were used are never named. It seems to be simply left to the individual teacher, and it is reasonable to believe that there were some good teachers who would ask and answer questions, illustrate and use many of the techniques discussed in connection with Jesus the Master Teacher.

It should be noted also that the understanding of the need to divide in classes according to ages for Bible teaching was generally accepted. For example, the church in Georgetown was divided into eight classes when it met for Bible study.¹ Four classes were for adults and four for children.

During this period much was said and written about education in general. The Prussian system of education was a popular subject. Walter Scott, an eminent Bible teacher, preacher, and educator, attended the Anniversary of the College of Teachers and Western Literary Institute at Cincinnati in 1837 and addressed them on principles of education. He followed Professor Stow who had just given a report on the Prussian system of education. In his address he "... gave it as his view that a system of education was to be discovered, not invented ..."² By this he meant that "... teaching must be by experiment rather than by rote." He "deemed it better to address the eye by objects, and collections of specimens

¹See page 59.
²Baxter, op. cit., p. 363.
from every department of natural history, than to address the ear, as was then the custom, by a recital of their names and properties.\(^1\)

Scott shows an understanding of child psychology in that he realizes that methods of teaching must be discovered and experimented with. Scott would evidently reason that at least some of this experiment would be with the pupils, to seek to understand them and apply the techniques that would be best suited to them and the subject. He further realizes the value of visual education, of addressing the eye as well as the ear. Perhaps Mr. Scott contributed some of his understanding to Bible class teachers, and encouraged some to use objects for illustration, and experiment with various techniques rather than simply to require reading and reciting of Scripture. This is only probable as no written record has been left for us to know certainly.

**Teachers**

That there were good teachers is not to be doubted, but the absence of references concerning Bible teachers indicates that there was very little or no formal training of them. The time of teacher training institutes, or normals, for Bible class work was yet a long way off. Occasionally, no doubt, a talented preacher or teacher would pass on some valuable advice, but there is no record that any teachers' meetings were ever held to accomplish this.

**Summary**

We have seen that outside of camp-meetings and similar occasions, when preachers or teachers would "expound" the Scriptures to

\(^1\)Ibid., p. 368, 369.
open classes, that the Bible class system of teaching was scarcely used till the late thirties, and the forties. Toward the end of the 1840's churches of Christ were adapting the "Sunday school" system and recommending to other congregations to begin "Sunday schools" in their churches.

The methods in use were chiefly reading and reciting memorized portions of Scripture. But other techniques were no doubt in use as the ability of the teacher would discover and apply. Teacher training for Bible classes was at the most very informal. No records are available to show otherwise.
CHAPTER V

THE HOME IN BIBLE CLASS WORK

Since we are studying all important influences on the Bible teaching program of the churches of Christ, this work would not be complete without considering what was done in the homes of some of the Restorers in respect to Bible study. Indeed, since the emphasis was to study at home and recite in the Bible class at church, we look to the home as having a vital connection with the churches' teaching program.

Instead of tracing developments chronologically as in previous sections, it is much better to take up some of the Christian leaders and look at what they said and did.

Walter Scott

Walter Scott, born in Moffat, Scotland on October 31, 1796, and to whose reference was made in the last chapter, was a strong advocate for Bible teaching among the churches of Christ. The history of the experiences of his own private study in his home and as he went about his daily tasks is an inspiring one.

As a young man Scott met a Mr. George Forrester, principle of an academy in Pitts bury, where Scott taught. Scott studied the Bible with him, sometimes far into the night. Forrester had accepted

\[1\] Baxter, op. cit., p. 60.
the Bible as the only authority, making it chief among his studies, and
when he died Scott took over his Bible class at the church. In refer-
ence to his teaching position at the academy, it is related that on
Saturday Scott read and studied one chapter of the New Testament with
his pupils.

A note concerning his private study is left us by his biographer,
Baxter:

His chief delight, however, as he himself says, was in the Holy
Scriptures, a portion of which he committed to memory daily,
and after the labors of the day had closed in the school-room.
Midnight often found him engaged in the study of the sacred
volume; and he made a solemn vow to God, that if He, for
Christ's sake, would grant him just and comprehensive views of
his religion he would subordinate all his present and future
attainments to the glory of His Son and His religion.¹

One of the most delightful scenes of a home engaged in worship
and Bible study is related in a story of the Scott home. Also, note-
worthy in the story is the presence of two visitors. The study
arrangement is unique, but certainly illustrates an effective way to
train for Christian leadership. The references are long, but of
such interest and importance that I include them here:

The course pursued in his family may be gathered from a single
morning scene, which was not an unusual, but a customary one.
While breakfast was in preparation, all the family, except
those who attended to the viual, including some guests that
were present were intensely busy in committing to memory the
Holy Scriptures. After breakfast, the first to quit the table,
and run from the breakfast-room to the parlor, was a child two
years of age. The rest followed until the entire family were
seated in the same apartment and there was displayed a scene as
primitive, lovely, pure, and holy, as ever opened on mortal
eyes. The family being thus assembled for religious instruction,
at a look from his father, the eldest son, ten years of age,
with a steady, unaltering voice, began the song which the

¹Ibid., p. 61.
children of Israel sung upon the shores of deliverance, when they had the mercy of God passed the perils of the Red Sea; "I will sing unto the Lord, for he hath triumphed gloriously; the horse and rider hath he thrown into the sea; the Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him; the Lord is a man of war; the Lord is his name." Every heart was touched, when the father gave his son William, then six years old, a significant look, and the child, not the least abashed in consequence of frequent practice, began as follows: "And Naomi took the child and laid it in her bosom and became nurse to it; and the women, her neighbors, gave it a name, saying, a child is born to Naomi, and they called his name Obed; he is the father of Jesse, the father of David." His daughter Emily, then eight years old, whose fancy was caught by what her brother said, asked her father where she would find the story of the little Obed. He answered, that the story was recorded in the book of Ruth, and added, a very pretty one it is, and turning to the rest said: "In the book of Ruth the simplicity of the early ages is very strikingly exhibited, and it seems to have been collected with other parts of the sacred cannon of Scripture in order to supply the origin and pedigree of the royal family of David of which it was promised that the Messiah, according to the flesh, would be born." Emily then repeated, with the utmost accuracy, the whole of the Messiah's lineage from Adam to Abraham, and thence to David, and thence again to Jesus, ending with the latter part of the first chapter of Matthew, whose gospel she and her brothers were then in daily lessons committing to memory.

Elder B. U. Watkins, at that time a young man, was residing in the family for the purpose of improving his Christian knowledge, and between him and Elder Scott, a singular and interesting exercise took place; this was the repeating at first in alternate verses, and then in alternate chapters, a large portion of the Epistle to the Hebrews. The recitations were not only accurate, but great attention was paid to emphasis and pronunciation, which made it far more impressive than a mere formal reading would have been. Another young minister who was present repeated the fifth chapter of First Timothy, and Mrs. Scott added a passage from the gospel by Matthew. The exercise began with the Song of Moses, and the father closed it by chanting, in rich full tones, the song of the Lamb: "Worthy is the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; for thou wast slain for us, and hast redeemed us to God by the blood, out of every kindred, and tongue, and people, and nation, and hast made up to our God kings and priests, and we shall reign on the earth." The whole family then joined in singing the hymn, "Lo, he comes with clouds descending," after
which thanksgivings were offered for all the favors of life and religion, and the family separated for the duties of the day.¹

Mr. Watkins later refers to the experiences he enjoyed with the Scott family. The methods of study and the intenseness with which the course was purshed is felt to be quite representative of the emphasis Mr. Scott put on Bible teaching.

It was in the spring of 1833 that I began to study the Bible with Walter Scott. His residence, at that time, was about a quarter of a mile east of the village. Neither the house nor its surroundings were at all romantic; but yet we found it pleasant—very pleasant to study the Holy Scriptures. It was our habit to commit to memory a chapter from the New Testament before breakfast, each selecting different portions of the Scripture, which we recited at family worship, which came directly after eating. In the exercise every member of the family was expected to take part. His amiable wife and the children, who were then but small, seldom recited a whole chapter. There was something in this profound attention to the Bible that pleased me more than I can well describe. We soon began to commit the Scriptures systematically, paying special attention to the larger epistles—Romans and Hebrews. After morning worship, it was our custom to walk out together, and during the walk refresh our memories with what we had learned in the last week or month. This was done by reciting from memory, and prompting each other without the use of any book. Sometimes we repeated verse about, sometimes one recited till his memory failed, then the other began where he left off, and thus the exercise was continued indefinitely, and on our return to the house, we again referred to the book if we were conscious of any defect of memory. In this way large portions of the New Testament were committed to memory, and made very effectually and permanently our own. Over and above this memorizing, we studied together exegesis and criticism. But not one word, as now remembered, was said about what is popularly known as Theology—about the philosophy of religion or the analogy of faith. The reason for this apparent oversight was very obvious to my mind. Both A. Campbell and Walter Scott had adjured all religious philosophy, and sent directly to the word of God, to hear what it would say, and to let simply faith supplant all human philosophy; and it was his custom then to submit, with the docility of a child, to a positive declaration of Scripture.²

¹Ibid., pp. 247, 249.
²Ibid., pp. 249-251.
Mr. Scott was obviously doing what he himself recommended in his speech in 1837 before a body of teachers: "teaching by experiment rather than rote." With men like this preaching the Gospel and giving training to young converts it is no wonder that it could be said:

Nearly every convert became a preacher either in public or private; the New Testament was studied by day and meditated upon by night; scarcely a Disciple could be found without a small copy of the Sacred Cracles in his pocket as his daily companion; numbers had their minds so stored with its truths that they could readily quote from memory whatever the occasion demanded—so much so that they were known as book men, the men of one book, and in a few cases as "walking Bibles."

In 1848 records in his diary prove that he was diligently engaged in his life of Christian teaching. One example will be sufficient. The date is December 26th.

Spent the evening with a Christian brother. A visit for religious purposes, if discreetly made, is as delightful as it is profitable to the parties. But the visit should, if possible, be strictly religious, and the sacred always be made to predominate over the secular.

Alexander Campbell

Alexander Campbell has probably influenced the restoration of New Testament Christianity more than any one man in the brotherhood of disciples. His greatest contributions to Bible teaching no doubt have come through his publication of the Millennial Harbinger and through his work in his school, Bethany College.

As insight into his background of Christian training is very interesting. We know that his father, Thomas, had a very high

1 See p. 67.
2 Baxter, op. cit., p. 163.
3 Ibid., p. 163.
regard for the Bible, and this fact very early made an impression upon Alexander's mind. "He would come into his father's library and notice frequently the Bible and a Concordance upon the stand while many other books were in the library shelves untouched."¹

His experience in family worship and study was similar to that of his contemporaries. The family had a rule that each child should memorize a verse of scripture sometime during the day and recite it at evening worship. His later experience with his father in family discussions is given by Alexander himself.

I call no man master upon the earth and although my own father has been a diligent student, and a teacher of the Christian religion since his youth; and, in my opinion, understands this book as well as any person with whom I am acquainted, yet there is no man with whom I have debated more, and reasoned more, on all subjects, than he—I have been so long disciplined in the school of free inquiry, that, if I know my own mind, there is not a man upon the earth whose authority can influence me, any farther than he comes with the authority of evidence, reason, and truth. To arise at this state of mind is the result of many experiments and efforts; and to me has been arduous beyond expression. I have endeavored to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them today, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority or system whatever.²

In reference to the Christian home and Bible teaching there were a number of articles. A rather lengthy article to Christian mothers appears in the 1824 edition of the Christian Baptist. Many valuable and well-worded statements are made, and for this reason the entire article is included here.

Your usefulness to the church is not curtailed by the apostolic injunction which allots to you that silence and submission which comport with that modesty and diffidence which are now and ever have been the highest ornaments of female character. You are to nurse and nourish everyone that comes into this world; and the God of your offspring has given to you an authority over the mind in its most pliant state, paramount to every other. The babe that smiles in your arms, and finds its support and its refuge in your bosom, receives its first impressions from you. It recognized a relation existing between you and it before it forms the idea of a father. It views you as its best friend and most willingly submits to your control. Your countenance is the first volume it reads; and it is a volume which conveys to its apprehension more ideas than perhaps any of us imagine. Its articulations are formed from yours, and your language is the first it can understand. You can converse with it, and communicate to its tender mind ideas which the greatest linguist and philosophers that ever lived could not. You, then occupy a place which cannot be rivaled, and which, if discreetly managed, may, under the blessing of heaven, be of eternal importance to it. Do not be startled when I tell you that you are by the law of nature, which is the law of God, as well as by his written word, ordained to be the only preachers of the gospel, properly so-called to your offspring. You can tell them in language more intelligible to their apprehension, the wonders of creation; you can, from the lively oracles, teach them the history of our race; you can preach the gospel to them better than any Doctor of Divinity that ever lived. You can narrate to them the activity and life, the words and deeds of the Messiah; you can open to their minds how he died for our sins, and how he rose for our justification. You can tell them of his ascension to the skies, of his coronation in heaven and that he will come to judge the world. When you have done all this, in a style which you can adopt, more easy of apprehension than any other— if Paul the apostle was again to visit the world and call at your house, he could not preach to them with greater effect. Nay, you have anticipated all that he could say, and done all that he could not to give the word effect. If he were to attempt to make known the glad tidings of great joy, to announce the good news to your children— when he had done they might say—"Kind and benevolent friend, this is no news to us; we rejoice to have heard it all from a preacher before; a preacher whose love and benevolence were equal to yours, and who we understood as clearly as we understand you." If he were to ask who the preacher was and by what authority he spoke, the children might reply, "It was from a preacher which you, beloved friend, yourself licensed; it was our mother whom you commanded 'to bring us up in the nurture and admonition of the Lord.'" O yes, replies the apostle, I did authorize an order of preachers which were to take my place after my decease, amongst whom your mother was one. My place and office was to make known to all my contemporaries these glad tidings in the first place; for I was ordained a preacher as well as a teacher, and your
parents can best occupy my place, as they can first make known to their offspring the same good news.

These hints my dear friends, go to show you what is expected from you, and what you ought to do. And surely you will agree with me that the word of God thus communicated by the fireside, from your own lips, under the blessing of heaven, is just as efficacious as if pronounced from a pulpit of mahogany, covered with scarlet and decked with tapestry, from a pontiff, or a rabbi covered with silk and a wig as white as Alpine snow. Remember Lois, Eunice, and Timothy and Paul's commands to you. The giving of such an injunction to fathers and mothers implied that they were competent to perform them to the best advantage. The efforts of the clergy to take from you the office of preachers, under a pretense that either their authority or their ability is superior to yours, believe your friend, or rather believe the apostle, is all unjust encroachment upon your rights and privileges. Your example and your prayers, your authority and your well proved affection and sincerity in all that you say, are worth more than all the logic, mathematics, algebra and rhetoric, which ever were collected in all the seminaries upon earth to give efficacy to your sermons. How blissful the privilege and how high the honor conferred upon you! Do then, Christian matrons, from your love to your own offspring, and from your love to Him that raised your sex to honors and so illustrious, and from your hopes of immortality and eternal life in that world where they neither marry nor are given in marriage, but are as the angels, being the children of God and of the resurrection, bring up your children in the nurture and admonition of the Lord.\footnote{Alexander Campbell, "Address to Christian Mothers," \textit{Christian Baptist}, I, Rev. by D. S. Burnett (June 7, 1824), p. 69.}

Mr. Campbell published some of his observances while on his tours, and in one of these reports he said that the majority of the families that he visited "... attended to family religion and to the religious instruction of their children, and some of them to the religious instruction of their servants.\footnote{Alexander Campbell, "Remarks on a Tour," \textit{Christian Baptist}, Vol. IV, (April 2, 1827), p. 322.} He found some instances in which "Christian parents did not cause the melody of praise and the voice of prayer to be heard except when a preacher calls."\footnote{Ibid.}
Campbell continued to press the subject of Christian teaching in the home. Obviously he is not nearly satisfied with the condition, for in 1837 he published one article that is written with a bit of biting sarcasm. He says:

2. Family education and domestic religion must be, I need not say, greatly advanced, but begun. We have nominal Christian parents with almost pagan families in all churches in the land. We man that there are many professed Christian parents that almost wholly neglect their families, and suffer them to grow up without religious and moral culture; and of the few who practice the forms of family religion, but a very small portion take much pains to raise up families for the best circles on earth; but how little to qualify the poor deluded youth of those families for the heavenly circles. We want and must have a radical and thorough reformation in the family religion and family education. In respect to both personal and family religion and education, we need more reading of God's book, more meditating upon it, more conversation about it, more praying, more singing, more fasting, more rejoicing, and infinitely less dissimulation, duplicity, bargain and promise breaking, selfishness and carnality amongst professors, than we now find amongst large masses of the evangelicals of our day.1

A number of short articles appeared during this period, but one from the pen of H. S. Clapp will be sufficient to emphasize the laxness in family religion from another's view point.

The great visible defect, seen everywhere, is the want of personal family religion. How few devoutly read the scriptures in their families. How few bring up their children in the nurture and admonition of the Lord. Children are growing up in infidelity, the living monuments of the formality and hypocrisy of their professing parents. O, that we under the new and better covenant, would hearken to the command of Moses, "And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children and thou shalt talk of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up: and thou shalt bind them for

a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates.¹

In 1841 Mr. Campbell again adopted a sarcastic tone in his attempt to arouse Christian families to educate their children in the Lord. He wrote:

How many families blest with health, peace and competence, at whose head are baptized fathers and others, whose mornings and evenings never hear the lessons of piety and morality read from the book of God, followed with the thanksgivings of grateful hearts, and the social melodies of joy and praise? How many households under the government and tuition of Christian parents never see their parents bow the knee, except when some preacher visits the family, to invoke the divine favor--never hear the voice of supplication ascending from the paternal lips, imploring God's grace upon their future lives! And these are they who profess to walk according to the spirit, whose first and strongest impulse, both of nature and of grace, to parents is, "Educate your children in the knowledge and discipline of the Lord"--"Train your child in the way that he should choose, and when he is old, he will not depart from it." Parents, too, profess to believe this is their first duty; and yet by their example say to their children,--"My sons, never pray in your families, as you see I never pray in mine. Keep all your devotion for the closet and the public assemblies; but in your dwellings, except when a preacher calls, never let the melodies of joy and praise be heard. In this way you will prevent a too great familiarity with the Bible and the throne of grace, and save your children from a form of godliness without its power."²

Surely it would not be too much to say that in the Campbell home, and in many that would heed his pleadings, there was much family Bible study. Perhaps, too, the situation improved as these and similar articles were read and acted upon.


Much more is on record in the area of Bible teaching and study in the home. Jacob Creath, Jr., John Smith, David Lipscomb, Benjamin Franklin, and David Purviance, all followed much of the same pattern of private, family, and everyday on-the-job Bible study and teaching activities that has been presented. Education was difficult to obtain in those days, and many very profitable methods were adopted to bring knowledge of salvation to the people. The most usual practice among the leaders of the church of Christ is about like that of Isaac Errett who wrote in his "Rules of My Life": "I will, with the help of God, rise at four o'clock and spend until six in reading the Bible and prayer."

Summary

The home was an important place for Bible training and influence upon the churches' teaching program, and some of these early Restorers were exceptionally alert to train their families and themselves. Walter Scott's home was almost a school in itself, as young men aspiring to the ministry would come to live with him in order to learn the Bible. Alexander Campbell was raised in an influential home and he did much to affect an improvement on worship and Bible teaching in the home. Most of the records of the lives of early Restoration leaders tell a story of intense Bible teaching in

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their homes. In that day when education was not easily obtained, the home figured prominently in its teaching function. This was especially true in Bible reading and study; it both supplemented and influenced Bible teaching in the churches of Christ.

We next look to the second half of this nineteenth century to find further developments in the Bible class teaching program of the churches of Christ.
PART III

MIDDLE RESTORATION PERIOD IN AMERICA

1850-1899
CHAPTER VI

SUNDAY SCHOOL SOCIETIES_UPHELD

Bible classes, especially those in connection with the "Sunday schools," gained considerable prominence during this period. Almost with each succeeding year one finds a growing amount of references to Bible class teaching among the churches of Christ. Part of the reason for an increased number of references is due to an increasing number and popularity of periodicals edited by the church of Christ brethren. Also, an awakening interest in Bible class work by a large number of churches is a cause for the increased notice in the papers. From this wealth of information a brief history shall be presented to show various developments in Bible class teaching in the churches of Christ, especially in view of organization, teaching arrangements, methods of teaching, and literature.

This chapter is a study of some of the work among the brethren who advocated organizations greater than the local church to do church work. As already observed, this type of organization took definite form in the creation of the American Christian Missionary Society in October, 1849. First, some of the action taken by committees on Sunday schools that met in the Society meetings is traced. This will serve to show us just what it was that was opposed by many of the brethren. Only the first twenty-five
years' history of these meetings is dealt with, for it appears to this author that at about the year 1875 or 1876 the difference between the "society brethren" and "non-society brethren" had been discussed sufficiently for neither one to greatly influence the other.

History of the Sunday Schools in Connection with the American Christian Missionary Society

In 1850 the Cincinnati Tract Society began doing business under the name Christian Tract and Sunday School Society. This change in name was recognized at the 1851 Society Meeting. However, this was a publication society, and not an organization for Sunday school direction as was the Missionary Society for missionary work. Therefore, this Society was never seriously opposed. The main concern of the Sunday school committees at the Missionary Society's Conventions, and in connection with the Christian Tract and Sunday School Society, during the first few years was with Sunday school literature, particularly the Sunday school Library. The committees themselves were devoted to studying Sunday school problems. They were also formed to see after various businesses, such as the purchase of Sunday school literature, and making recommendations to the churches. As would be expected, none of the

1 Also, in the minutes from 1876 to 1882, I failed to find any significant references to Sunday school action.

recommendations by these committees show any disfavor toward Sunday schools organized separate from the church. A resolution offered by D. S. Burnett in 1853 seems to show special favor to whatever schools are already organized in the communities:

That all our churches be earnestly exhorted to establish as many Sunday schools as it is possible for them to effectively sustain, and that they be requested especially, to sustain those schools we now have among us, by sending their children to them, and by their personal advocacy of them before the Divine throne.¹

"Those schools we now have among us" could be in reference only to schools under the supervision of the churches of Christ, but from a wider knowledge of Mr. Burnett and the Society this is doubtful. It was most likely meant to refer to any Sunday schools organized in the community, sectarian or disciple-directed institutions, separate from the church.

Several years passed before there was a successful attempt made to organize a Sunday school society. F. H. Green at the 1876 meeting reports on this matter as follows: "In our organized efforts, or efforts at organization, we have made almost gigantic strides since 1866."² Mr. Green proceeds to tell about the first Sunday school organization in connection with the Missionary Society:

It is interesting, as a matter of history, to refer to the position of the General Convention ten years ago concerning the relation of the Sunday School to our Missionary work. In the Convention held in Cincinnati in 1866, a resolution was offered, by A. I. Sobbe, I think, commending the Sunday school agency as worthy of notice in our mission work. At first the resolution

¹Minutes, 1853, p. 60.
²Minutes, 1876, p. 43.
was accepted, but afterwards rescinded, because it was not
germaine to the object of a Missionary Convention.

In 1867 the matter was revived again, not however, in the
Convention proper but as a side affair. A few brethren met
together and organized a General Sunday School Association,
with Thomas Munnell as President, and Dr. H. Berould, as
Secretary.

The organization accomplished nothing of any consequence,
extcept to call more direct attention to the subject, and
clothe in due form the idea of a Sunday School organization.¹

The American Christian Review carried an article from Thomas Munnell
in which he stated that he did not know he was elected president of
the "American Sunday-School Association" till he read of the report
in the Review and Standard. Munnell discussed the name of the organi-
zation, stating that he preferred "co-operation" to "association,"
or "society," because "it is less objectionable to some."² However,
he said he cares "... not a farthing which name is chosen, I would
just as lief call our missionary organization a co-operation or an
association as a society."³

In 1867 James Challen was appointed chairman of the Sunday
school committee, and in 1870 made this interesting comment in con-
nection with Sunday school organization: "We do not see the neces-
sity for any special agency under the auspices of this society in
the interest of Sunday Schools, if the churches and evangelists do
their duty in the premises."⁴ Perhaps this reflects some of the
reasons why the "American Sunday-School Association" did not

¹Minutes, 1870, p. 19, 20.
²Thomas Munnell, Article Unknown, American Christian Review,
XI (December 10, 1867), p. 396.
³Ibid., p. 396. ⁴Minutes, 1870, pp. 19, 20.
accomplish much in its first few years. No important action of the Association is recorded up to the year 1876.

A standing committee on Sunday schools was formed in 1871 and F. M. Green gave an interesting report for this group at the 1872 meeting in Louisville.

DEAR BRETHREN,—Your Committee on Sunday-schools beg leave to respectfully report as follows: In the Sunday-school department of religious thought and labor, there has been exhibited, during the past year, a most wonderful activity.

The vast importance of the Sunday-school, as an agent for the spread of the Divine Truth, is being realized by nearly all the religious bodies of the land.

The modern movements in favor of Sunday-schools, date back only about one hundred years; but we feel safe in affirming that the idea is much older, having its origin and shape long prior to the apostolic era. Its years are at least as many as those of the Jewish commonwealth.

In its modern form no church, at the beginning, would take it under its control as patrona. It was considered a breach of the commandment: "Honor thy father and thy mother."

Were it within our scope, as committee, we could present to you many items of transcendent interest in regard to the origin and development of the Sunday-school idea.

It seems that this report recognized some of the opposition and presented some arguments for the Sunday school. However, none of the minutes reveal that these meetings ever met the real core of the opposers' argument: that the Sunday school, or any other work of the church, must be under the oversight of a scriptural set of elders in a local congregation.

Mr. Green made some suggestions, however, that were probably the closest anyone in these committee meetings ever came to regarding the arguments of the opposition. He spoke of the

Minutes, 1872, p. 23.
... purifying of our schools of everything unworthy of the

dignity of the cause, and the thorough development of the

great Sunday-school idea. The aim here should be to en-
list the piety and talent of the church in the cause; to
develop practically the idea that the Sunday-school is an
integral part of the church.

He went on to speak of the Sunday-school as a work of the church:

This is the church's work, emphatically, if there is any work
for her to do. The working in the instruction of its own
children, and in the evangelization of the children of those
not connected with the church.

As we will soon see, these were almost the very words used by those
who opposed the Sunday school society. Evidently, however, Mr.
Green did not recognize a distinction between the Sunday school as
"the church working," or as an "integral part of the Church," and
the Missionary Society which was an institution separate from the
local church. He had spoken of "... the relation of the Sunday
school to our missionary work," and here in the same paragraph
quoted above, he said: "We might expect every Sunday-school
organized through our instrumentality, to become a center of
salutary influences; and many lead to the organization of churches." Either Mr. Green thought of the Sunday school in two senses,
1. organized within a local church, and 2. organized within the
Missionary Society; or, he did not see the distinction between the
local independent church and the church at large, universal, of
which the Missionary Society was attempting to be the head organiza-
tion in mission work. The opposition to the Missionary and Sunday

1Minutes, 1872, p. 26, 27.  2Ibid.
3Minutes, 1876, p. 43.  4Minutes, 1872. p. 27.
school society was at this time pointing out this distinction, declaring that there was no universal church work nor universal organization. ¹

To show that the above evaluation of Mr. Green's possible views of the Sunday School in connection with the Missionary Society is not unfounded, we note that in 1873 he was appointed General Secretary of the Sunday School, and in 1874, through his instrumentality, the committee adopted a resolution which read that "... the Sunday School work is a legitimate part of our Missionary operations..." ² Thus, the general character of the Sunday schools in connection with the American Christian Missionary Society came to be of the same nature as the Missionary Society itself. The Sunday school work was the Missionary Society at work, and therefore, both were opposed on the same ground.

**State Sunday School Societies**

No attempt will be made to study in detail the activity of state organizations. It will simply be called to mind that state

¹For an example, David Lipscomb answered W. K. Pendleton on the Missionary Society issue as follows: The only defence that can be made of these institutions is, that there must be a universal organization of the church of God with an earthly, central head, that overlooks and directs the operations of all the numerous local organizations or congregations. The premises that lead to this conclusion were laid down not very definitely by Brother Pendleton, in his last address at the last meeting of the Cincinnati society. The logical result of these premises, we gladly note, he shrinks back from declaring. This, to our minds, is the most objectionable ground the societies could be placed upon. Brother Pendleton's use of the terms, universal church in connection with the society organization, we think can have no other meaning. David Lipscomb, "Destroying Church Cooperation," Gospel Advocate, IX No. 6 (February 7, 1867), p. 115.

²Minutes, 1874, p. 47.
meetings were quite popular and effective, and, as the state organiza-
tions were nearer the local church, they were often characterized by
greater extremes—in both directions—than the National Society.
Occasionally they became conservative in their actions, though more
often they were quite liberal. Two references will serve to show
this. First, the 1850 State Convention held in Lexington, Kentucky
acted on Sunday school in this manner: "Resolved, that this con-
vention recommend the establishment of Sunday schools in all the
churches, to be under the strict supervision of the officers of said
churches."\(^1\) However, in 1873, when different individuals composed
a committee on Sunday schools the action was radically different to
the earlier recommendation. A constitution was proposed and adopted
which named "The Kentucky Christian Sunday School Association," in
which J. W. McGarvey was elected president and F. M. Green employed
as Sunday school evangelist.\(^2\) A Sunday School organization not under
the strict supervision of local church officers was thus formed.
This is the type of action of State and National Conventions which
was so strongly opposed by many church of Christ brethren.

Summary

The history of Sunday schools in connection with the American
Christian Missionary Society has been traced through the first quarter
of a century of the Missionary Society's existence in order that we
might know some of the action among the "society brethren" in respect

\(^1\)Alonzo Willard Fortune, op. cit., p. 324.
\(^2\)See ibid., p. 328.
to Sunday schools. We have seen that certain expressions of caution were occasionally voiced concerning Sunday schools organized separate from strict congregational oversight. Especially was this so in some State Conventions, and F. M. Green at one time advocated to the "society brethren" that the Sunday school was an integral part of the church's work. However, within the Missionary Society there was created the American Sunday-School Association, and this is the very thing that many brethren of the churches of Christ believed to be wrong. Opposition to the Missionary and Sunday School Societies was strong, the fundamental issues being the same. Now we are prepared to study this opposition in respect to Sunday schools organized apart from congregational supervision.
CHAPTER VII

OPPOSITION TO ORGANIZATIONS OF SUNDAY SCHOOLS SEPARATE FROM LOCAL CHURCH SUPERVISION

As was noted in our study of the earlier part of this century most of the leaders among the restorers of primitive Christianity opposed any institution designed to do church work outside of local church government. As the Sunday school most usually fell into this category, it was condemned along with other institutions. Then there later came to be a general understanding among many of the disciples to the effect that Sunday schools organized within the church, under the direction of the overseers of the local church, was to be regarded as a legitimate church work and therefore to be encouraged. This final conviction was emphasized and kept before the church public throughout this century.

The question of Sunday school organization came up for discussion so often that it would not be practical in this study even to attempt to recognize all of the various shades of argument. Our study is to follow the stream from which the present churches of Christ have developed. Therefore, most of our attention will be to the leaders and positions that affected this group. Attention is divided among the various leaders.
Tolbert Fanning came to the fore and defended the work of the local church when he began the publication of the *Gospel Advocate* in Nashville, Tennessee, 1855. He watched closely the developments of the Missionary Society and was not hasty to condemn it. He often gave at least lip devotion to this and other organizations. However, by 1857 he became convinced the church of Christ was the only institution divinely authorized to do church work. In May of that year he writes:

We believe and teach that the Church of Christ is fully competent to most profitably employ all our powers physical, intellectual, and spiritual; that she is the only divine authorized Missionary, Bible, Sunday School, Temperance and Cooperation Society on earth.

The next month Fanning speaks strictly for the benefit of Sunday schools:

That the churches of Christ are the only authorized Sunday schools of the New Testament we entertain not a remaining doubt. Christians are required to meet on the Lord's day, and they are expected and enjoined to teach, exhort and correct each other with the view of the highest improvement. That is is their privilege and duty also to teach the children of the congregation on the Lord's day, we are as well satisfied as it is their duty to furnish their households bread. That it is however, necessary, prudent, wise, advisable, or proper for Christians to form, organize or be in any way connected with a Sunday school different from the church, we are not satisfied. All mixed Sunday schools (by "mixed" he refers to the common practice of various churches, denominations, having their children in one school guided and taught by saints, sinners, and infidels", we regard as unauthorized and useless in Christian communities. It is an acknowledgement, in the first place, that the church is incompetent to disseminate "the true light" but skeptics, and scoffers at God and the work of his grace, are to be invited to teach the children of Christians. These things ought not to be. Such mixed Sunday schools surely cannot be a permanent blessing.

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Mr. Fanning was candid and frank about his position against societies. He often visited the Conventions, talked with brethren on the matter, and wrote in plain language. He said his purpose was "... to define as clearly as possible our position, that our brethren may make no mistake in opposing us."¹ He felt it his God-given duty to give full investigation to the matter of missionary and Sunday school societies. He was careful not to be so dogmatic that he would not listen to reason. He simply said, "... we made up our mind long ago, and unless better reasons are shown, we shall consider all religious expedients unnecessary, and in opposition to the reign of Christ."²

In 1859 Mr. Fanning visited the Missionary Society Convention, gained the floor, and delivered an appeal in behalf of his convictions. A brief excerpt from his speech reveals something of his stand before this assembly:

"Touching, however, institutions not recognized in the Scriptures as agencies to carry forward the good work of saving the world, many of us have staggered, and still entertain serious doubts as to the expediency of taking any part in them. Not that we doubt for a moment that there is something good in them all, but we have been impressed with the idea that the church of God, which is represented as "the pillar and support of the truth," fully covers all the ground which Christians should occupy in their labors of love.

Our view has been, that if we are to have institutions, denominated moral, such as Bible Societies, "revision

² Ibid., p. 131.
Associations," Sunday School or even "Missionary Societies," as auxiliaries to the church, they should be of our own creation, under our own control. . . .

His speech was quickly passed off without comment and Fanning went home more fully convinced that the reign of Christ was being opposed. The Civil War and his Bible school activities kept Mr. Fanning occupied for the next few years, and so we find only one more reference from his pen. This was in 1868 when he was carrying on a written discussion with J. W. McGarvey on "Church Edification." He wrote:

Still, I am surprised that my brother J. W. McGarvey did not understand my remarks upon the subject of Sunday schools. Such organizations, separate from and independent of the churches, for the use of the churches, I have always opposed; and yet, I have ever regarded the training of children and youth, by the churches, and by Christians, in all conditions of life, as the highest and holiest work of God's people. Would this subject be brought forward in form, we may examine it more fully. Most of my life has been given to the Sunday, Monday, Tuesday, and every day in the week's instruction and training of children, and I am yet, and ever hope to remain, in full harness.

It is clear that Fanning believed in Sunday school work when organized and carried on by the churches under local church administration.

David Lipscomb

David Lipscomb joined the editorial staff of the Advocate in 1866. It was not long till he became a leading opponent of organizations separate from the church. In 1867 he made several general statements that are especially applicable to the Sunday school question.

1Minutes, 1869, p. 23.

2Tolbert Fanning, "Reply to 'Letters on Church Edification,'" Gospel Advocate, X (1868), p. 1042.
All organization taught in the scriptures is strictly congre-
gational. Each congregation shall have a plurality of
scriptually qualified bishops and deacons. This is all.
This is scriptural organization.¹

In opposing Sunday schools organized apart from a local church
Lipscomb often referred to the danger of the Sunday schools' causing
the parents to neglect their duty of teaching their children. In
many articles more space is given to the duty of parents than in
opposition to Sunday school Societies. Admonition to the parents to
train their young often appeared in the same article that discussed
Sunday schools. In one instance, after considerable attention to
home teaching, he concludes:

Then bring them to the assembly and teach them in the style
adapted to their capacities. Let the best teachers, those who
have a real love for it, do this work. When you do this you have
what may be called a Sunday School. If this is what is meant
by a Sunday School, let every congregation, as it values its own
color as a church, by all means have one. But if it is meant
a school separate and apart from the church, with some organiza-
tion unknown to the Scriptures, with its appeals to fleshly pride
and ambition, with fairs, lotteries, and other fleshly and
gambling concerns, as an inducement to children to learn the Bible,
then we say they are evil and corrupting.²

Lipscomb believed that "... schools of Christians ought to
teach the Bible as the daily and chiefest study ... that each
church should have a school in which the Bible will be taught to all
who will attend."³

¹David Lipscomb, "Universal Authority--Organizations, etc.,”
Gospel Advocate, IX (May 16, 1887), p. 398
²David Lipscomb, "Where Shall He Be Found?,” Gospel Advocate,
³David Lipscomb, "Shall We Teach Children the Word of God?”,
The connection between church and Sunday school was further brought out by Lipscomb when the subject of contributions in Sunday school was raised by an inquirer who asked: "Can we practice anything in the school that we cannot practice in the church so far as getting us contributions?" Lipscomb answers briefly:

No practices ought to be tolerated in the Sunday-school that are not allowable in the church of God. . . . All contributions that are not freewill offerings to the Lord should be excluded from the Church treasury.1

Later, queries bring out this question more fully and Lipscomb took it upon himself to settle the issue. F. C. Sowell asked: "Should there be a Sunday school treasury and then another treasury for the other Church work?"2 Lipscomb answered:

The Bible plainly teaches there should be a tribute to it on the first day of the week. But not a word is said about who shall keep the funds. The Bible left that to the judgment of the church--its elders--they are the rulers.3

In every case Lipscomb pointed to the principle: that the elders were the scriptural supervisors of the church work, and when they attended to their duty, using whatever they felt expedient so long as it did not violate scripture, the work was acceptable to God. He wrote: "The elders should be the judges as to what expedients, external helps are for the good of the work, and who should judge who best can and should to it (teaching, being secretary, etc.)."4

3 Ibid. 4 Ibid., p. 68.
More than once David Lipscomb was misunderstood, or accused of changing his position in regard to Sunday schools. He labors at length to show that he had never opposed the school idea but only the abuses of it. Once Mr. Jarratt Smith accused him of changing, and Lipscomb rehearsed the twenty-seven years he has been with the Gospel Advocate pointing out in quotations thirteen instances in as many years where he approved of Sunday school work. He says that he only criticized them when he found things he did not think right.

But when I criticize a lady's dress, I don't mean that she should wear no dress, but a better one. In all my criticisms of them I held out the idea that we must have better ones.¹

E. G. Sewell became associated with David Lipscomb in editing the Advocate, and, though they stood together on the principle that the Sunday school was scriptural only when within the church, they disagreed in the name for the Bible class on Sunday. In February of 1893, each editor had an article on the name for the Bible class on Sunday. Sewell said that the "Lord's day school, or the church school, which is just as convenient as Sunday school, and more scriptural . . ." was preferrable to him.² He argued that four-fifths of those that use the term "Sunday school" use it " . . . to signify a separate organization and work from the church . . ."³ Sewell stretched his argument, however, when he wrote: "And we insist upon


²E. G. Sewell, "The First Day of the Week," Gospel Advocate, Vol. XXV, (February 23, 1893), p. 117. I include several quotes from Sewell here in order to show what it was that brought out Lipscomb on the subject.

³Ibid.
it that we do not need to use the word Sunday in naming any part of the work of the Church. An earlier article had not been so dogmatic.

Lipscomb answered frankly: "I can see no objection to the name Sunday-school," and said that, "It is true many Sunday schools have been improperly organized into one general body, so also many churches and the word church is much abused in its use." He continued to point out that "It is right to have different names for the different services"; it simply designated the service, as we use "song service" and "prayer service." He concluded with a plea to "correct the evils and hold to the good," and pointed out that Robert Raikes or anybody else later than the days of the apostles were not the first ones to suggest the Sunday school idea. "The order existed under Jewish economy and was adopted in the early churches," he said.

David Lipscomb was made to clarify himself on a statement he made in reference to the necessity of a Sunday school being under the direction of elders. In an answer to A. W. Marsh in a written discussion he declared that: "A Sunday school which is not under the direction of the elders is wrong." Mr. J. H. Mackey called him on this point when he wrote:

1 Ibid.
4 Ibid. 5 Ibid., p. 101.
I am not in favor of quibbling over small things, but I would like to know how we could have Sunday-school at our schoolhouses where there is no elder near?

To this Lipscomb answered:

While a man is not under obligation to go and consult the elders about every opportunity he has of doing good, either in reading, teaching or helping one in need, but must do good as the opportunity present itself, yet when a regular work is engaged in, it is proper to advise with the elders, and it is their duty to encourage every effort to teach the word of God, and to see that it is properly taught. If a man is where there are no elders, it is his duty to do the best he can, relying on his own judgment and the word of God to teach his fellow men. It is every man's duty to teach, but the habit of young and inexperienced persons going off and beginning and carrying on works without consulting the elders, is disrespectful to the elders, to the church, and to God, who made the elders the overseers for the church of God.

Later, in 1893 Lipscomb is obliged to discuss this again.

Some of his fears are clearly stated here.

There is danger, as I stated in my first article, that the Sunday-school be drawn into an organization distinct from the church. This is the greatest danger. To avoid this, there ought not to be the shadow of an organization distinct from the church. The elders act as the immediate superintendent, or even one not an elder, but he should be selected for the work by the elders.

This is the first time that I have found the idea of the elders electing someone else to supervise the work.

In 1896 an article entitled "From the Papers" filled the front and most of the second page of the December issue of the Advocate. The Sunday school question was the theme. The editors of the Advocate

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2David Lipscomb, "Answer to Letter from Mackey," Ibid.

presented one of the fullest histories I have yet found in the Advocate of Sunday school or Bible school work in Biblical times. Mr. Trumbull's Yale Lecture was quoted extensively in discussing the detail of the Jewish practice of class teaching. One of the editors proposed the value of the article to be that if the proposition that the New Testament churches used the method of teaching found in the Old Testament and Synagogue service, then the whole Sunday school question will be settled.  

The editors did not present any dogmatic conclusion but ended with a description of the Synagogue service as being "established and maintained by the Jews not as places of worship, but as a system of teaching." The temple was the place for public worship, they said. Jesus endorsed the synagogue by His attendance, and it was declared that "the New Testament writers were neither ignorant of that method of teaching nor opposed to it." 

This article seems to be a fitting climax to the long discussions in the Advocate on Sunday schools. Indeed, at least one brother thought that enough had been written on the question. Mr. J. R. Bradley writes in 1897: "Has not too much already been said in the Gospel Advocate on the Sunday school?" He spoke of brethren who were "almost crazed over this thing," stirring up trouble in nearly every congregation where he had preached. Perhaps this sentiment

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2 Ibid., p. 737, 738.

accounted for the drop in the number of articles on Sunday schools toward the close of the century.

Elisha G. Sewell

Only a few articles on the Sunday school question appeared in the Advocate in the nineteenth century from the pen of Mr. Sewell. Two long articles were written by him, one was in 1882 and the other in 1886. In both places he upheld his objection to the name "Sunday School," and also plead strongly for parental Bible teaching in the home. Our interest here is primarily with his statements of the principles governing the school. In the first article he introduced his position when he wrote: "But whether Sunday School work shall prove a blessing or a curse to the cause of the truth, depends upon their management." Concerning organization, he followed the same line of reasoning that his predecessors had used, only he carries the argument on through and elaborates on its wider implications. Mr. Sewell saw that any church work, even disciplinary action, could just as legitimately be done by an organization separate from the church, as to have just one work, Bible class teaching, done by "Sunday School Associations and Conventions." The denominational "councils, synods, and associations" were no more right in their management of the churches than was a Sunday School association in managing the churches' Sunday School work. This article on management is one of the clearest I have found. In part Sewell writes:

but the whole of the Sunday School work should be the work of
the church, and have no organization that can in any wise be con-
sidered as separate from the church. And as long as it continues
to be exclusively a work of the church, so long may it be a means
of promoting the cause of truth, and the conversion of the world.
But so long as the Sunday School is regarded as a work separate
and apart from the church, and is planned and manipulated by
Sunday School associations and conventions, it so long may be
used as a means of mischief and confusion. There is no more need
of conventions or associations to plan for the management of
Sunday Schools than for the management of any other work of the
church. We have just as much right to call conventions to plan
for the discipline of congregations, as we have to call them to
arrange the work of Sunday Schools. And we have as much right to
hold councils, synods, and associations for the general manage-
ment of all the churches, as do the denominations, as to hold them
for the management of the Sunday Schools.¹

Sewell was plain in his objections and he did not shun to declare the
names of just what organizations he had in mind. It was "Sunday
School Associations and conventions" that he opposed, and he did not
hesitate to say so.

In a later article Sewell spoke freely of the "word of the
Lord," versus the "wisdom of men," and in his appeal to the glory or
honor of the Lord we are reminded of some of the arguments from the
pen of Alexander Campbell in his opposition to the Sunday schools.

In 1886 Sewell wrote:

And when the work is done wholly by the church, and as congrega-
tions of Christians, the Lord gets all the honor, and the church
the channel through which the Lord's work is done. But when this
work is taken virtually out of the hands of the congregations,
and run as a separate institution, and by human devices, and by
human names, then men claim and receive to themselves the honor,
and the very work the church is required to do is run by human
wisdom, and by human plans and devices. Christians have no right
to act thus. The honor and authority of God must be carefully
guarded, if hurtful innovations are kept out of the church.²

¹Ibid.
²E. G. Sewell, "The Sunday-School Work," Ibid., XXVIII,
(December 1, 1886), p. 753.
Sewell saw the tendency of man-made organizations to "run the church," and did not fail to be clear and forceful in his writing against such. In continuing the above quote, he said:

These Sunday-school associations and conventions all have a tendency toward concentration of power in the church, and to elevate human wisdom and human authority in the religion as Jesus, at the expense of divine wisdom, and divine authority. Sunday-school unions and everything not ordained of God have the same tendency. Those things have gone so far in many localities that the Sunday-school is actually running the churches, instead of being a work of, or done by the churches. Nothing is needed as a channel through which to enlighten and convert the world other than the church of God. This is His divine arrangement for the accomplishment of all this grand work. ¹

Mr. Sewell recognized Robert Raikes as the inventor of the modern Sunday school, and it was Raikes, according to Sewell, who began the idea that the Sunday school could be "managed, spoken of, and regarded an institution, separate and apart from the church." He wrote:

What is now called Sunday-school, is said to have been started by Robert Raikes, in England, in 1780, one hundred and six years ago, and from that small beginning it has grown into its present proportions, involving millions of children. From that time forward the Sunday-school has been managed, spoken of, and regarded an institution, separate and apart from the church, and is so regarded by most religious people of the present day. Sunday-school men of today speak of it as such, and have their Sunday-school conventions, their state Sunday or Sabbath school establishments, all managed and run as something separate and apart from the church. ²

However, Sewell stated that the work of the Sunday school was of "divine origin," being "given more than eighteen hundred years ago and stands on record in the New Testament." ³

¹Ibid. ²Ibid. ³Ibid.
In both of Mr. Sewell's long articles he calls attention to "hurtful innovations" which the Sunday school has fostered. In the first article he said:

What is commonly called Sunday-schools, when managed by human wisdom, often lay the foundation for endless disturbance in the church. How many times alas! has the organ been thrust into the Sunday-school against the wishes of many good brethren, and thus become the cause of endless strife, or the disruption of the church. If the elders of the congregation would look after the working of Sunday-schools these things would not occur.  

As can be seen, E. G. Sewell was a man of plain words and strong speech. Fanning, Lipscomb, Sewell, and the other editors of the Gospel Advocate were no doubt largely responsible for many members of the church of Christ, especially in the South, to oppose the Societies and musical instruments of their more liberal brethren.  

Benjamin Franklin  
Benjamin Franklin kept the issue before the churches of Christ in the regions farther north, as he published the American Christian Review in Indianapolis, Indiana. Most of his comments along this line were leveled at the Missionary Society, after he turned against it in 1866. Strange enough, however, is the fact that he printed a number

1Ibid.  
2Ibid., 1886. One long sentence in his article of 1886 shows that this was still on Sewell's mind: "But the church ought not now to take up what Robert Raikes began to do at a time when so many children were growing up in idleness and sin, and call it an institution, separate and apart from the church, and yet as congregations run the concern in harmony with all the human inventions connected with it, and thus make it the very stepping stone to most of the innovations now extant among the churches, and especially in the introduction of the organ, which has ruthlessly divided so many congregations." Also see article by John T. Poe, Gospel Advocate, "Organ in the Sunday School," (1892), July 21, p. 463.
of advertisements for Sunday school literature and freely published Sunday-school announcements that favored the Society idea without any comment added. Only occasionally would he enclose a note of warning, and I fail to find any outright condemnation of the Sunday school as an institution. Rather, it would seem that he approved of it. In the 1867 edition of the Review we find him discussing the name. He wrote that: "some call it 'First-day school'; some 'Lord's-day school'; some 'Sabbath'; and some 'Sunday-school.' We are inclined to the use of the latter name..." He spoke favorably of it as an "institution" when he wrote: "We think it would pay any church which understands the value of the institution, and desires its efficiency to provide an anti-room for at least a Bible class." We would think he would be clear in his meaning of "institution" since he is now opposing the Missionary Society, but from this article he leaves the impression that he approves of the Sunday school as an institution, only loosely connected with the church. Franklin threw most of his "weight" into the Missionary Society question and clearly opposed it on the same ground that Sunday schools were opposed by other brethren. In 1867 he wrote:

The simple question is, whether we shall honor the churches in working in them and making them effective as the Lord's appointed societies, in converting the world, or declare them insufficient to do the work the Lord committed to them and


2Ibid.
substitute a creation of our own hands, to do the work of the Churches ordained by the Lord. Others may do this latter, but we cannot.¹

Since very little is found in the Review on the subject of Sunday schools we are inclined to believe that Mr. Franklin never considered their organization seriously, and so did not come to the position in regard to them as he did other societies.

Various Leaders

Mr. J. M. Wilmeth wrote an interesting letter to J. W. McGarvey in 1871, in which he defended "Christian Sunday Schools" against "Sunday schools after a sectarian model" by pointing out that the fruits of the former "... will give God the glory and win souls to his service."² He noted some of the fruits of some Sunday schools, and by this judged the seed and soil from which it came to be sectarian.

"By their fruits shall ye know them." And now what are the fruits which the fashionable Sunday schools of some of our churches with fashionable tendencies are beginning to bring forth? Whence came the organ, the fairs, etc., but of these precious plants with far-reaching, vigorous, carnal roots? They are often exotic and transplanted immediately from the rich soil of sectarian gardens. And not infrequently, to insure a speedy growth, much of that genial soil is removed with them. Thus do sectarian seed and soil find a lodgement in the garden of God. And sectarian husbandmen are sometimes employed to till them. And thus under the culture of genial hands is brought forth the prolific crops of noxious weeds. Let therefore those who hate these evils exercise themselves in a jealous care for the sacred enclosure to the end that all foreign plants of pernicious gendering may be excluded.³

³Ibid.
Mr. Wilmeth described a Christian Sunday school as where the "... Elders are ex-officio, superintendents of Sunday schools and all other legitimate enterprises in the Church."¹

In 1875, J. M. Mathes and W. B. Treat changed the title of the Christian Record to Christian Record and Sunday-School Worker, and in the "Sunday School Department" of the periodical Mathes wrote:

But the idea sometimes prevails that the Sunday-school is not a church work—that it is simply an individual enterprise, a mere social pastime, in which the church as such is not necessarily interested; and in some instances (we regret to say it) there is some ground for such impression. Here we would suggest that, by all means, the Sunday school should be included in the church work.²

The American Christian Review carried an article on the front page from the pen of A. Allison in 1875 that followed the same path of opposition:

Now, if the word of God is true, then it follows that the whole family of God is thoroughly furnished unto all good works. It is also true that Christians "are justified by works, and not by faith only." These facts being conceded, we ask, do men who profess to believe the Bible, and to be governed by it, adopt plans and build up and maintain societies, institutions and organizations, whether within or without the pale of the Church, as such as the "Louisville Plan;" the Sunday school conventions; the Masonic institution, or Good Templars, etc.?³

However, it is of significance to recall that the Review published many articles favorable to conventions, institutes, and many forms of Sunday school literature, and much of this was never commented upon by the editors.

¹Ibid.
One incident reported by Thomas Hunsaker of Corinth, Texas in 1879 presents a practical aspect to some of the problems that were being experienced by the churches. The question is especially valuable in aiding us to understand something of just what the disciples were up against in real church-life, when they took a stand for the New Testament type of church organization. Hunsaker wrote:

Bro. Lipscomb: The subject of the Sunday school is causing some attention at this place, and we are somewhat divided in sentiment upon what the Sunday school is. I thought it would not be out of place to ask a question or two of you. We are having no brawls or divisions over the matter, except that we are not a unit upon the working that drew out of the present system of Sunday-Schools. I will give you the thing that gave rise to this investigation.

The congregation at this place--Corinth--organized a Sunday School. We got it up on the plan of the sectarian Sunday-Schools, part of our school being taken from the Methodist Sunday-School. We have united; we meet in the morning, and they come to our school; they meet in the evening and we go to theirs. All things worked very well, till the Methodist school got up a picnic, (not the school that we had united with, but one a few miles off;) and our school received an invitation to attend it. Some of us did not believe in these side shows, and objected to sending a delegation to it, when there was a proposition made to take a vote of the school on it; that met with opposition on the grounds that the power should be in the church, and not left to a vote of the pupils. Then came up the question, what is a Sunday-school? Is it a separate and distinct institution to that of the church, and who is to control it?

Now, we ask you, is the present Sunday-School, with all its officers and workings in the church, and does the church have the right to control it? If so, who gave the church the right to organize it, and where do we find this authority?

Second query:--If not an institution of the church and in it, then it is an institution of the world, made by man without any authority from heaven, and as such can Christians join them and work in them. Please give us an explanation soon.

Yours with brotherly love, Thomas Hunsaker.1

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Davis Lipscomb answered with much the same arguments as already discussed. He says he has always opposed organizations outside the church doing church work; it is the church's duty to teach children, control, and regulate its arrangement. Each church can decide, use its own judgment, about giving a day to the enjoyment of the children, he answered. ¹

An article "meant to befriend the Sunday schools" but entitled "Dangers of Sunday School Work," was written by Dr. Higbee in the Gospel Advocate of 1882. He points out three major dangers: (1) lest the work of the parents be usurped, (2) lest the pupils be led to slight the regular Lord's day meetings of the church, (3) lest pupils be led to believe that their fitness for baptism and church membership depended not alone on faith and repentance, but upon how much they knew in addition to that. ² Another article by the same author and in the same issue of the Advocate gives some idea how Dr. Higbee felt about the Sunday school question. Higbee said that "... the grand sentence of the Campbells 'where the Bible speaks we will speak, and where the Bible is silent we will be silent,' has been much abused."³ He shows the authority of Sunday schools to be in Jesus' command to teach all nations, to preach the gospel to every creature. He concluded by saying that

"... it matters not with the Lord whether it is a Sunday school or a Monday school. What we are to teach belongs to him; when we are to teach is left to us."⁴

¹See Ibid.
³J. W. Higbee, "Sunday School Noted," Ibid.
⁴Ibid.
Mr. Higbee wrote six articles on Sunday schools in this year for the Gospel Advocate.

Disagreement Within the Ranks

At least three distinctive conditions existed among the brotherhood of the churches of Christ in regard to Bible classes in this period. Two of those groups we have already noted with considerable detail: (1) the group adopting the modern Sunday school idea of organization separate from local congregational oversight, the Society, Association, and Cooperation advocates, and (2), the non-society group, who, however, take the Sunday school idea and adapt it to the local church work of teaching the Bible. The other group is generally known not only to oppose the Sunday school as an institution within itself but even the Sunday school method of teaching the Bible. They are today referred to as the "anti-class brethren" by the churches of Christ which accepts the Sunday school methods. Till this day the "anti-class brethren" make quite an issue out of their opposition to Bible classes. However, since it is obvious that a great many complications would be involved in defining the numerous issues around which this sort of a condition prevails we shall only interest ourselves with a brief recognition of some of the earlier tendencies along this line. Issues besides the question of organization are also briefly considered at this point. Most of these did not fully develop until the latter part of the nineteenth century.

1Today this group almost uniformly refers to itself as the churches of Christ, and are regarded as a part of the brotherhood by those who use the Sunday school idea adapted to aid the local church work in teaching. In many places, however, the "antie" regard those churches of Christ who use the class system as wayward brethren, and there are some who, in return, regard them like-wise for neglecting to teach the Bible in this efficient manner. See p. 188-184.
One of the earliest references that we have was by one who simply signed his initials "W. R. " to an article in the *Gospel Advocate* in 1869. The article is so jumbled with disconnected ideas that it is difficult to get just what the point is. Probably this was the reason why no immediate comment by either of the editors of the *Advocate* was given; the article destroys itself in its own battle of words. From the best I can discern, "W. R." premises his argument for no classes, no preacher, and nothing except worship upon his belief that only supernaturally gifted men did these things in New Testament days, and since these gifts have been done away, since we cannot have the same type of inspired teachers, we ought not to have any teaching, that is (and here is a contradiction), except that by an elder who would exhort the disciples present (for worship) to obedience, perseverance and purity of life.  

1Since I can see little but contradiction in his thesis, I include part of the article here for the readers' perusal.

And every congregation had its teacher and its school in the primitive times, and the teacher was for the school and the school for the teacher. They were not to teach the members of the congregation when assembled to worship. They might labor in the Word, and in exhortation, as Justin, the witness, and many others did testify that the chief brother did—after the purity of life. No orators, no sermons, no preaching in those ancient assemblies of God. The chief brother was to their eldership—one of their number—was their teacher; not a preacher nor an evangelist—they had none, they needed none. I repeat, they had none, they needed none; for they, as congregations of God, had no work to perform, that required the service of such characters, for these were for special purposes, were gifts for the gifted age, and passed away with it, after that perfection had come, or had been attained, by the aid of these gifted persons. And by these congregations the executive institution of the Lord's laws, in His Kingdom, were all to be taught the entire matter of instruction necessary to make intelligent Christians; from the great facts, names to good news, to the last matter appertaining to the good order of the subjects of the Lord.

And this teaching was to all the children—as repeated again and again to arrest attention—and to all others who would listen to or accept their teaching. So deeply are my feelings affected by the
Another objection to Sunday schools was voiced by Lydia L. Bosman in 1890 when she wrote:

There are many advocates of the Sunday School, but surely these have not seen the evils of this institution as they now exist. In the first place, there is no authority for it in the word of God, and those who plead that it is essential to the growth of the church must admit that God overlooked a very important item in the plan of salvation, and man, being wiser than God, has supplied the deficiency with a Sunday School...

Just what it is that God gives authority for is not discussed by Lydia Bosman.

In 1893, R. N. Baker made an accusation that is still a very popular one among the anti-Sunday school brethren. This was that the Sunday school was not the church at work since it had a service separate from the regular worship assembly. Baker writes:

... it occurs to me he (Lipscomb), with whom Baker is carrying on a written discussion would have to prove that the "Sunday-school" was officered by functionaries unknown to the Bible; that they took up a collection in the capacity of a "Sunday-school"; that after a formal dismissal, the church convened,

subject--inspiration--of this theme, that I will say again to all who desire the restoration of the pure Christianity and its worship, that ere this can, by any possibility be effected, we must banish all meetings, but those for worship, on the first day, from among us; must, most effectually do this. We must also cease to regard, or call any human being preacher, orproclaimer, or evangelist. If any person now can be such, any other person, or every other person can. In reality none can, by any possibility, be such, except by the gifts, supernatural, from God, as in the beginning. Our protracted and other meetings to make proselytes, with the characters that operate in them, make us a sect; and as a sect, we cannot exist without them. Do away with them, and then the chaff will be separated from the wheat. We will then see who can live on the bread of heaven, and who cannot, without its being broke into crumbs by clergymen. W. R., "Teaching by W. R.--No. 2, Who is to be Taught?", Gospel Advocate, XI, (March 4, 1869), pp. 204, 205.

celebrated the Lord's Supper and took up another collection. If these things do not differentiate the Sunday-school from the church, I freely confess my inability to appreciate the fitness of things.¹

Baker requested that Mr. Lipscomb answer him and Lipscomb obliged when he wrote:

But they made a contribution and dismissed. What of it? They contribute at 12 o'clock and dismiss, and meet at 7:30 o'clock, worship, sometimes make a contribution, then, and dismiss. Does that prevent either of those from being church services. But there were outsiders here, and does the jurisdiction of the elders extend outside of the church? We try to get all the outsiders we can to attend all the services, and while present they are under the jurisdiction of the elders, so far that they listen to the teaching and conform to the order of service directed by the elders. This is all we ask at any service. He thinks there were children present not members of the church who contributed. I am glad to assure him that the most of the children of the school old enough to understand the obligations are members. But we are glad to have those not members present, and I would not hinder them from contributing if they desired; neither would I hinder a man present at any other service from contributing if he desired.²

Two months later Lipscomb elaborates more upon this problem showing that it became quite a controversy. He reemphasized and strengthened this previous argument that outsiders are desired at the church service and the church itself.³

Jarratt Smith wrote some articles that were painted in the Gospel Advocate that carry the Sunday school question into the latter part of the last decade of the nineteenth century. In 1897, he denounced Sunday Schools in general and the name "Sunday school" when

²Ibid., p. 4.
³A Sunday school is a service of the church, but it is not the church. No assembly composed of unbelievers is the church. A church is composed of those who have entered into Christ and meet together at a certain place to worship God. The church may have many services at which the world is present for the benefit of the world, and in which the world may participate as learners. None of these
when he said: "The nearest name that you can get to the name 'Sunday school' out of the New Testament is 'sundry' school ..." He said that when he searched the New Testament he "... concluded that Sunday schools were wrong ... I dropped it as quickly as you would a red-hot iron." Evidently, Mr. Lipscomb saw through the article, probably from intimate acquaintance with Smith and his teachings, for he passed up what he said seems "... to be a war about words to no profit ..." Lipscomb answered:

The question is: Is it wrong to meet with people to teach them at any other hour if so is it right to teach by questions and answers? Is it right to teach, the little ones truths and in a manner suited to their understanding? Is it right to feed the little one with mild and the stronger ones with meat, or is it a sin for the teachers to "rightly divide the word of truth," giving to each that portion suited to him, or shall all be mingled together, and trust to chance that each may find the nourishment suited to him? Which is God's way? Now, brethren, the Scriptures teach that each class must be fed with food suited to its needs; and God required his teachers to rightly divide the word of truth, so that each will get what he needs. This is the way that it was done in primitive times by the apostles and inspired men of God, and we ought to follow their examples. We are not wiser than they, and going back to the way our fathers did fifty years ago is not going to Christ and the apostles.  

mixed assemblies can be called the church. Yet they are proper and necessary church service. The church, through its members teaching other of its members and the world, is a church service. One man may conduct the Sunday school or preaching the gospel as distinct from the church itself, although properly and truly a church service or a church work. David Lipscomb, "Church and Church Service," Gospel Advocate, XXXV (March 9, 1893), p. 148.


2 Ibid.


4 Ibid., p. 37.
The majority of Smith's comments were directed to the use of Bible class literature. He sees in literature a departure from New Testament methods and vehemently denounces their use. In 1893 he wrote concerning those he called the "progressives":

Ask them for a reason for being in favor of Sunday school lesson leaves, teachers' quarterlies, etc., and they slip and dodge like the sects about the Greek word eis, never giving you a scriptural reason for using such, but answer by saying: "If we can do good with them, why not use them?"

Be careful, brethren, that you are not building on the sand, and do not think for one moment that you are doing God service when you work in these. We object to them. They are too young. Timothy did not need the benefits derived from these "to show himself a workman approved unto God; that needeth not to be ashamed."

Paul told him to study. Study what? Literature? No! Scripture? Yes. That is the reason some of you want the lesson leaves. You have not devoted time enough to the study of God's word, and are ashamed. You, instead of studying his word, devoted about an hour to a teachers' quarterly on Lord's day morning. You use it to get a quick lesson, and let the Testament remain on the shelf the remainder of the week. Robert Haikes started the Sunday-school and some of our brethren print these thugh-papers; so don't try to push them off on the apostles.

David Lipscomb noted the article and stated that "We did not intend to publish Brother Smith's article, because there were things in it we could not refer to without speaking more severely than we like to do . . . "² Lipscomb did not dodge the literature issue. He wrote:

When Brother Smith came into the church he found a "once-a-month sermon on how to get into the church" with a fight against the sects, excluding much of the Bible order of teaching, and he holds it as the sacred order, and opposed all other teaching of

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the Bible to the old and young. There is not Bible authority for one man making monthly sermons on how the sinner can obtain remission of sins. There is no Bible order for preaching every Sunday to outsiders, to the exclusion of any other way of teaching the Bible. That is all tradition. God does not say teaching shall be by public harangue. He does not say it is by voice, and not by pen. He does not say a brother shall read a paper or write for a paper for old folks only partly devoted to Bible teaching and shall not read one devoted exclusively to the elucidation of Bible teaching.

Our Sunday-school papers are more purely scriptural than the Advocate or any other paper. The Sunday-school paper is devoted purely to elucidating the scripture teaching. More Biblical study is given than in any other of our papers. They are to help the teachers to teach and the people to understand the Bible. If it is not legitimate to do this, it is not legitimate to publish a paper, write for a paper, preach a sermon, or talk to a man to explain the Bible or enable him to understand it.

Brother Smith seems to have a special spite at what he contemptuously calls thumbpapers—that is, papers for little children. Does Brother Smith not in his family in simple style try to teach his little children? Does he allow them to learn nothing save from the wise talk suited to the old people? If that is the way he treats them, he is not fit to rear children. The Bible says milk for children—simple things for the little ones. Paul plainly says the milk should be given to the little ones in the church, and meat for those prepared for it.

The Bible has nowhere restricted to any specific method, time or place for teaching the word of God. He who attempts to restrict it or hinder it fights against God, and is an enemy to man.

The teaching of children such simple truths as they can understand in such way that it can be effectively done in all and every occasion that is feasible, is ordained by God, and he who opposes it fights against God.¹

In 1897 Mr. Lipscomb was still "severe" on Mr. Smith and his followers. He wrote:

If he has the right to teach through the printed page of the Advocate, why have not I an equal right to teach through the printed page of the lesson quarterly? Why has the Advocate more divine approval than the same things taught in the quarterly? The matter in the quarterly is more exclusively scriptural than the matter of the Advocate. Does not the only difference to Brother Smith lie in the fact that he has been accustomed to the Advocate from childhood, while the quarterly is about twenty-five

¹Ibid.
younger? Then if it is right for Brother Smith to comment on the Scriptures verbally at meeting, why is it a sin for me to do so on the written page? God has as fully authorized the written word as the spoken word. Did not he and inspired men write the Scriptures? Is it not a mere matter of habit and custom that makes him approve teaching by speaking and condemn that by writing?  

Lipscomb's answer seems sound enough, and it obviously did much to keep the brethren "sold" on Sunday school literature, for this was about the time that it was being published and sold in considerable quantity.

In 1895 a number of letters appeared in the Advocate from brethren of the church of Christ who oppose the Sunday school in any form. These are W. J. Barton, D. H. Williams, L. E. Waters, and A. M. George. Their chief objection seems to be on the name. Lipscomb answered them explaining that neither the words "Bible" nor "class" appear in the word of God and yet we use those words. When A. M. George insists that the term "assembly" is the divine name for the meeting of worship, Lipscomb points out that the word appears five times in the New Testament and only once in reference to a meeting of Christians. One other time it refers to a mob that persecuted Paul at Ephesus, he pointed out.


2John F. Rowe made what proved to be an unfortunate complaint about lesson leaves while he was editor of the American Christian Review. Rowe charged the Christian Standard with a number of departures, one of them being the use of lesson leaves. The Standard was shrewd enough to single out this extreme and make capital of it. Carl West, The Search for the Ancient Order, (Indianapolis: Religious Book Service, 1900), 11, p. 453.

There were other men who opposed Bible classes and the use of literature, but by reason of space their arguments cannot be treated in detail here. Those men were J. M. Barnes, A. G. Erinkly, and two men whose first names only are available, Bradley and Sobel. These men followed closely in the footsteps of those already dealt with. Mr. Barnes insisted on the lecture method of teaching, basing his proof on First Corinthians, fourteen, where a service with miraculous gifts is described. He insisted that this is the way to conduct church services today, and he detailed thirteen points which describe that service. He wrote:

Now, surely the manner of the Lord's giving mankind instruction did not and does not change the manner of imparting it. That was order for inspired men surely is order for uninspired men... 1

In conclusion of this section we include Barnes' thirteen points:

1. That the whole church must come together.
2. That they must tarry one for another.
3. That one teacher must teach at a time.
4. That one must judge or preside, that all may be done decently and in order.
5. That one teacher must keep silent while the other teacher is teaching.
6. That not more than three teachers must expound in one day or at one meeting, and those by course or in turn.
7. That teachers who have not something edifying to say must keep silent.
8. That edifying the church is the great thing to be kept in mind, not edifying the children simply.
9. That these teachings should be "that all may learn."
10. That order or peace, as prescribed by the apostle, should exist in all churches of the saints.

11. That the spirits of the prophets are subject to the prophets, and of course the spirits of the teachers should be subject to the lessons of inspiration (I Cor. 14:30-37) and be subject to the one who judges.

12. That the women must not teach in these meetings.

13. That the man who thinks himself spiritual must acknowledge these things as the commandments of God.

So far our study has only dealt with the organizational picture in Bible class work, but this will serve to give us a broader picture of Bible class work in the church of Christ.

Summary

We have noted four main leaders of the churches of Christ who were opposed to institutions separate from local church supervision. Fanning, Lipscomb, and Sewell are particularly strong against Sunday schools organized separate from elder supervision. Franklin opposed the Missionary Society on this basis, but somehow failed to make the same argument, or apply the same logic, to Sunday schools. Various other leaders were briefly noted. Finally, it was observed that there were brethren of the churches of Christ who even oppose Bible class teaching within church supervision. These "anti-class brethren" kept up questions about names, literature, and methods of teaching.

In general, however, Bible class work developed to considerable strength during this period. We now have the background which will enable us to appreciate some other areas of development, namely Bible classes in local congregations.
In this chapter we shall investigate the various methods used in Bible class teaching during the period of 1850-1899, and also include whatever seems to be closely related to the methods, such as ideas of Scriptural precedence, objectives, psychological ideas, class arrangements, and even some extremists' viewpoints of teaching. First we want to note what some of the leaders in the church believed about their Bible heritage in teaching methods.

Restoration Ideas in Teaching Methods

As we have observed in previous studies, the central idea of the leaders in the churches of Christ was to make the Bible the basis of every religious practice. Everything was discussed in the light of Biblical teaching, arguments revolved upon a "Thus saith the Lord," or its equivalent. Whereas, we have seen this in reference to organization of Bible classes we now see it in teaching methods. The claim was that God did not bind the method: He bound "what" was taught, but loosed the "how."

Though there was some controversy over methods of teaching, the question was not regarded as fundamental as was that of organization. Thus, references are few, most of them being found near the close of the nineteenth century.
In 1895 David Lipscomb answered A. M. George who seemed to think that the only method was the lecture, with no questions and answers.

Lipscomb ably showed that Jesus used the question and answer method in teaching, that the apostles used it, and that the passages in First Corinthians, fourteen, which the extremists often used to eliminate all methods of teaching but the lecture method, actually shows that asking questions was a common practice. 1 Lipscomb not only argued that it was scriptural to teach by other methods than lecture, but warned that it was a sin for one to say that this was the only method; it is "... to make a rule God has not made; that adds to the word of God." 2 Further emphasis is given to this as he concluded:

We found Christ at twelve years old in the temple asking and answering questions. Why is he not an example? If we cannot follow his example, whose can we? He did not violate Heaven's methods of teaching, or any other order of God. And he came to show man how he should act through all the periods of life. Asking and answering questions was a divinely approved method of teaching. Scarcely a sermon was ever preached that questions were not asked and answered. It was done by Jesus often, by the apostles on Pentecost, and generally throughout the Acts of the Apostles, and neither Jesus nor the apostles ever reproved it, but seemed to invite it. I Cor. xiv. shows asking questions was common. If not, why prohibit women? While nothing is said of who asked questions, verses 23-25 say: (Lipscomb quotes from the King James version here)

"I do not believe that teaching by public speeches from elders or others is the only God-ordained way of teaching the word of God. God has approved reading, asking and answering questions as a method of studying his word when they come together. I object to all efforts to restrict God's order. He has told us

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1 Lipscomb says: "If not why prohibit women?" referring to verse thirty-four in First Corinthians, fourteen. See David Lipscomb, "Sunday Schools," Gospel Advocate, XXXVII (October 17, 1896), p. 660.

2 Ibid.
that children and older ones need different diet. Then each class should be given that suited to their advancement. Such work under the direction of the elders is ordained by God--sealed by the blood of Christ--and when elders or others oppose it because they have not been accustomed to it, they are making the commandments of God of none effect by their tradition.1

Mr. Lipscomb added that this insistence of doing nothing but giving of speeches is purely "an unscriptural tradition" that often does no more than "drive people from the service."

In two articles of December, 1896, Lipscomb made it clear that God has not bound the method of teaching. In the first he wrote:

The Holy Spirit gave no stereotyped forms of imparting instruction, but used all methods presented: the family instruction, the written page, public preaching, personal and private instruction, instruction by reading and expounding the Scriptures to persons individually and in numbers, by teaching adapted to the different abilities of those to be taught.2

In the later article he reemphasized that God had given no specific direction, either by precept or example. He said that it is "... left to the judgment of men to adopt, on the occasions that arise, the method that seems to them the best."3 Lipscomb quoted Deuteronomy 6:7-9 and commented: "In other words, they were to be taught in every way and in every place, and on every occasion possible. Under Christ the obligation to teach the law was extended and not relaxed."4

4Ibid.
Mr. Higbee in an article to teachers pointed to Jesus as the example which teachers should pattern their lives after. He wrote:

One reason Jesus is the most powerful teacher the world has ever seen, is that he practiced all he taught. He did first and taught afterwards. "Jesus began to do and to teach."¹

Higbee referred to the apostle Paul's advice to Timothy: "Take heed unto thyself, and to thy teaching . . ."² noting that both doing and teaching was what was in Paul's mind.

Granville Lipscomb had the following to say concerning Christ's method of teaching:

It is characteristic of the teaching of Christ that he adapted his style and method of instruction to the circumstances of his hearers. To the shepherds he talked of the sheep and the fold; to the fishermen, of the net that was cast into the sea; to the vine-dressers, of the vineyard and the fruit; to the woman who came to Jacob's well for water, he spoke of the water of eternal life.³

David Lipscomb wrote nine articles entitled, "Preachers or Teachers," in the Gospel Advocate in 1873. In them he appealed to Scriptural precedence to show that a teacher must live what he taught. He wrote:

. . . our teachers are theorists instead of practical workers, our religion has become theory and dogma and profession instead of a life of holiness, of active good to humanity and a reproduction in the world of the life of Christ, our Lord. He and the inspired apostles, in their manner of walk, are the true examples and models for the teachers of the religion they taught.⁴

²1 Timothy 4:16.
⁴David Lipscomb, "Preachers or Teachers," Gospel Advocate, XV. (July 31, 1873), pp. 700, 701.
In the same series of articles Lipscomb referred to the New Testament example of spreading the truth. It was men and women, he said, that went about privately telling the story of the cross. This, Lipscomb added, "... was the chief and efficient means of spreading the truth."¹

Though brief, the above should serve to give us an idea of how these leaders of the Restoration Movement sought to draw from the Bible their ideas of methods in teaching. The next studies in this field shall also show that in every case the methods of teaching, though not specifically bound by Scripture, were carefully compared with God-approved examples and guarded against anything un-Christian in spirit.

Objectives in Teaching

Though several objectives were named, the one always thought of as primary in the Bible class was salvation of the soul. This was brought out in several different expressions. One of the earliest found in this period is given by Tolbert Fanning in the Gospel Advocate of January, 1877. Having discussed Jewish background in religious teaching, the duty of parents, and some poor aims of the Sunday School, Fanning wrote:

If, on all the appointments of a school, "Holiness to the Lord" be inscribed; if "humility and the fear of the Lord" are inculcated; if purity, and honesty and truthfulness indicate the absence of all insincerity and love of display; if, above all things, the object—the one object—be to assert the claims of the one Lord over the conscience and the life, and to do this in the light of the eternal world and its awful responsibilities; on such a school the blessing of Heaven will rest.²

In 1881 Lipscomb stated: "The final aim of a teacher should be the conversion of his school scholars."\(^1\)

H. F. Williams wrote an article on the Sunday school in the *Advocate* in 1890 and expressed the same final aim when he said:

"The ultimate design however is church membership and thus salvation."\(^2\)

Mr. Higbee presented two differences of opinion among Sunday school teachers on the objective in Bible teaching. These were attributed to the different standpoints occupied when (1) the teacher himself is unconverted, and when (2) the teacher is a Christian. Of the unconverted teacher he said they "... seemed to think that the duty of the teacher is merely to teach the length of the river Jordan, the height of Mt. Harmon, and the number of water-falls and bridges from there to the Dead Sea, etc."\(^3\) Higbee commented: "If this is the only object of Sunday-school work, then it matters nothing, whether one is converted or not."\(^4\) Concerning the converted teacher, he wrote approvingly: "They heed that the prime object of the teacher should be to turn the hearts of the pupils to Christ."\(^5\)

The editors of the *Advocate* published some of Alfred L. Sewell's aims as he gave them in his magazine, "Home Arts." In


\(^4\)Ibid. \(^5\)Ibid.
brief they are: (1) to be true and genuine; (2) to be pure in thought, language and life; (3) to be unselfish; (4) to be self-reliant, and self-helpful. A. L. Sewell concluded: "With these four properly mastered it will be easy to find all the rest."¹

Though there was much more written on this phase of teaching in the Bible class, this is thought to be representative of the period. We now turn our attention to methods of teaching.

**Methods of Teaching**

In this study on methods our coverage will be as broad as we were able to find references to indicate. However, it needs to be understood that underneath all of what is confirmed by direct reference there were variously qualified individuals teaching the Bible by their own talented creative methods. They would, as recommended by Lipscomb, use the method that seemed best, depending on the peculiar talent of the teacher.² Those methods that gained publicity are as follows:

**Memorizing.**—As noted in the first part of this nineteenth century, the memorization of Scriptures was a popular method of teaching the Bible. It continued to be a favorite method in this period. As the 1876 convention meeting of the American Sunday School Association it was said that this "... Memorizer method ... has never been entirely discarded, its real merits entitling it to a long life."³

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¹A. L. Sewell, "What to Teach Boys," Gospel Advocate, XX (January 17, 1878), p. 44.

²See D. Lipscomb, "Teaching—How and When It shall be Done," Gospel Advocate, XXXVIII (December 17, 1886), p. 804.

³Minutes, (October, 1876), p. 43.
In 1868, when David Lipscomb assumed full responsibility for editorship of the Gospel Advocate, he included in the Advocate comments of a Congregationalist pastor which elaborated considerably on the exercise and value of memorizing Scripture. Though his advice was primarily to the "Christian household," it would have effect in the teaching method in the churches. The pastor wrote:

"Begin with the child as soon as he can articulate, and carefully making selections for him, follow it up until the day he leaves home for school, or it may be for college. Sometimes require a whole Psalm, or several connected verses, half a chapter, as Rom. v: 1-12, or even after a while, whole chapters. Learning a few verses at a time, repeating them sometimes in concert, this becomes practical and even quite easy. And not only do you thus make a child very familiar in a few years with a large range of Bible truth, but you give him two very important habits that will prove a lifelong benefit--first, the habit of storing the mind with select portions of the word of God, and second, the habit of learning it correctly word for word. If you add to the above exercise the practice of analysing portions of Scripture and repeating the substance in your own words for an occasional exercise, and the colation of several passages explanatory of one another, or upon the same subject, and the repetition of the best hymns, you will have accomplished the thing desired."

Mr. W. Pinkerton observed that:

"The greatest importance of storing the mind with ideas might have been urged; for words without ideas are unmeaning symbols, and burdensome to the memory. Yet, he who has ideas and thoughts, and no language to express them, will be unable to communicate to others what he considers of value to himself."

Pinkerton's observation seems reasonable enough in considering the real merits of this method. Nothing was found of any denunciatory spirit toward memorization of Scripture.

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The Question and Answer, or Catechetical Method.—This method also was popular in the early days of the nineteenth century and by its merits prevailed throughout the century. Since this technique was presented in the first part of this chapter in discussion "Restoration Ideas in Teaching Methods," we will be brief here. It will be remembered that it was argued that "Asking and answering of questions was a divinely approved method of teaching." The same writer, Lipscomb, wrote further of this method:

Indeed this method is approved especially by Holy Writ above all others. It is not only approved by Holy Writ, but it has in all ages proved to be the most effective way for imparting instruction to young or old. The children and those willing to be taught, from the beginning, were in classes in the public assembly, drilled by questions and answers in the word of the Lord. From this practice grew up the order of catechumens of the ancient church. This was an abuse of a Scriptural practice. This was doubtless the method of presenting the apostolic doctrine to the church at its meetings in Jerusalem. The apostle and others taught asked and answered questions.

He also wrote of the technique of "... leading them to ask questions suited to their capacities, on the portion of Scriptures read." This latter statement shows that he not only had something of the idea of individual needs and abilities, which we shall note later in presenting psychological ideas, but he saw advantage in leading the pupils to ask questions.

Literature Helps, Text Books.—We will investigate the development of literature more thoroughly in the next chapter, but this is

3 Ibid.
the logical place to notice some uses of and attitudes toward it, and its use as a method of teaching. (Some reference has already been made to literature in the last chapter when we noted "Some Disagreements Within the Ranks.")

The earliest reference found concerning the use of literature was in connection with the question and answer technique. In a letter from Samuel R. Muchols of Austin Co., Texas, it was said that in a Bible class where he went "... questions are asked on consecutive chapters in the New Testament by some brother appointed each preceding Lord's day." He continued by saying that this method proved inefficient, so they "... organized a Bible School, appointed teachers, and adopted the Midway Question Book to assist the children in acquiring a knowledge of the Scriptures." He concluded by asking Mr. Lipscomb if this use of the Question Book was contrary to the teaching of the Bible. Lipscomb approved of the book but stated that the success of the class would depend on the teacher, book or no book:

"Our opinion is and has been that a live, earnest man who will study the lesson well and faithfully is the best and only question book needed. But it is seldom we can get the teacher to take the interest needed for this. The best substitute, we know, is a good question book."

This note of warning of too much dependence on literature was resounded a number of times in this period. Literature aids were strongly commended, but the direct use of the Bible as textbook was, in almost every case, the recommendation.

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2Ibid. 3David Lipscomb, Ibid.
William A. Broadhurst wrote several articles on Sunday school work in 1873 and in one of these he enumerated three methods in general use:

1. Question books, which are separate from the text. (The Bible)
2. Questions accompanied by the text, as found in the International lessons.
3. The Bible without anything else.

He then commented that the use of the "International lesson leaves" as prepared by "our own brethren" was best because, (1) it gives the best general system we can adopt in a Sunday school, (2) we meet the denominations where we insist on meeting them: upon the Bible—that is, we take a prepared schedule of Scriptures when we have the International Lesson sheet and add our "own commentary," and (3) the "times and customs" which are applicable to the Bible lesson is supplied. He observed, however, that

The place for the question book is in the hands of the pupil only in the preparation of the lesson and not in the hands of the teacher during the recitation. More than I say, no matter what aids are given the pupil in preparing the lesson, these should never be brought in the class during recitation, except maps for geographical purposes.

Concerning the use of the Bible he wrote:

... let the teacher prepare the lesson thoroughly, having his whole heart in it, so that burning with a desire to save, instead of anxiety to get through, the questions will come from his own soul. If this can be done, certainly it should be, whatever helps may be used in preparing the lesson, we would find in the recitation the Bible and nothing but the Bible.

In 1882 Mr. Higbee commended the International Lesson Leaves in the following manner:

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2. Ibid.
3. Ibid.
4. Ibid.
This uniform lesson system has done more to increase an interest in Sunday School work than all other efforts combined.

I do not know how many readers of the Advocate take the International Lessons. I wish all did and I feel sure they would never part with them after a fair trial.¹

In 1885 Lipscomb defended the use of the lesson leaf, writing:

"The truth that is taught orally and that taught through the pen, is the same truth."² He emphasized the necessity of the teacher's being qualified and was frank to express a sentiment similar to Broadhurst's when he wrote:

While I think our Sunday-School papers are not what they should be, and while I think they teach much more error than they should, the trouble is not with the system of teaching but with those who teach. To get a sound Sunday-school paper rightly conducted may not be a great help in the study of the Bible.³

How one could condemn the use of lesson leaves, Lipscomb could not understand. He argued that they were merely Bible leaves with explanatory notes, and those who oppose them use Bibles with notes, or religious paper.⁴ Lipscomb had a high regard for the value of using the Bible as the textbook.

We have always said, we always expect to say, that it is better for children and old persons to read from the Bible or Testament, where the connection will be seen, and familiarity with the book will be cultivated, than to read from any separate leaf and we urge parents and teachers to induce old and young, to use the book itself in preference to any lesson leaf. The questions will excite thought and direct attention, so are profitable.

But many families do not have Testaments for each member, and the universal testimony is, if the teachers depend upon each one


³Ibid. ⁴See above, p. 117.
It is hard to believe that it was the "Lesson Leaves" alone that divided two congregations in this country. How I think we should put them away for Christ's sake.

The brethren at Woodbury and Murfreesboro were inquiring whose literature they should use this year. How will the apostles do? But some were not content with this, while some would say the ADVOCATES, others said the STANDARD'S would do them. A few of the old fogies (so called) just wanted the Testament. Brothers Paul, Peter, James and others indorse this course of worship, and when using this we know we have the safe way, to say the least of it. What say you, brethren? Let's be on the safe side in all things.  

It is hard to believe that it was the "Lesson Leaves" alone that divided the congregations since from other notes previously cited we know that Mr. Smith and a number of brethren were disagreeable to anything resembling a Sunday school.  

An amusing story from a Presbyterian Sunday school superintendent was published in the Advocate in 1899. The story is not only amusing but illustrates the habit of teacher's dependence on literature.

The superintendent was in a meeting with his teachers just before they went to teach their classes. They all turned to their lesson for the day in their quarterly, and, to everyone's surprise and dismay, they found in the place of this particular Sunday's lesson a blank.
page. After considerable embarrassment and confusion three Bibles were found, the lesson text discovered, and with a hasty reading the teachers went off to their classes. The superintendent was dumb-founded. He said that the experience had awakened him. He wrote:

It seems that the lesson helps have banished the Bible from the Sunday School. I propose, by the grace of God, to reverse the process, and make the Bible banish the lesson helps.

Lipscomb commented that

When superintendents of denominational Sunday schools lament that the lesson helps have banished the Bible, and undertake "to reverse the process, and make the Bible banish the lesson helps," I am slow to discourage the effort.¹

This attitude toward Bible class literature served to guard it from unscriptural teaching and prodded the disciples to an improvement in teacher preparation. Apparently, however, it did not keep down literary publications for the use of classes, as we will note later that as time went on the publication of literature increased.

The Lecture and Story Telling.--Though these two methods are not often thought of as the same, they are brought together here since they both involve the teacher doing the speaking. In connection with the lecture method, sermonizing or speech making might also be considered, but since these are not class methods they are not treated here. One reference will suffice to show that the lecture was quite popular at this time.

A later method is the "lecture method." This method has many advantages and is quite popular. This, more than any other method is dogmatical in its character. In its use, the teacher, or lecturer, only is heard.²

² Minutes, 1876, p. 43.
A note on story telling was found which seems to indicate that the stories were other than Biblical. The article is taken from the "Sunday School Times" and published in the Advocate. Part of it was:

It is the best not to tell many stories. It is true that stories always interest the children; but the trouble is, they are too interesting, and the scholars learn to look forward to them, rather than to the lesson.

Visual.---The value of visual aids in Bible class teaching was slowly gaining recognition among the churches of Christ in this period. Several references are made to blackboards, charts, and maps. The use of blackboards, particularly, is most popular as a teaching aid. The best description of its use is in the article from the "Sunday School Times" part of which is quoted above. It is suggested as an aid to interest restless boys.

One of the surest ways to interest your scholars--especially if they are small--is to illustrate the lesson as you talk. If you can have the use of a blackboard, that is best; but pencil and paper, or slate, can be made to answer very well. It is not necessary to be an artist to do this, for children will follow the simplest marks with interest and appreciation. The scholars will remember the lessons the better when review comes, if you make some symbol each Sunday to represent the lesson. One superintendent, some years ago, when the lessons were in acts, drew upon his board a wheel, with spokes for each lesson, and "Paul" written on the hub. Every Sunday he put upon the board something to represent the lesson title. Thus, a red lantern (signal of danger), and a church, stood for "Paul's warning to the church;" a bird flying from a cage, "Paul's escape," etc; so that, at the end of the quarter, there were few scholars in that school who did not remember something about the lessons.

When we see some of the titles of books in the Sunday School Library this indication is strengthened. See pp 184, 185.


Ibid.
Compound Method.—In the General Sunday School Convention held in conjunction with the Missionary Society in October 1876, this name was given to the combination of the "memoriter," "catechetical," and "lecture" methods of teaching. I use it here as a title under which to gather various methods that are combined. Some have not been mentioned before.

In an article written chiefly for parents, but also for Sunday school teachers, David Lipscomb advised a variety of methods in teaching children:

Train them into a daily habit of reading and studying a pleasant and profitable lesson from the Bible. The best way to interest them is to unite with them in the study. Interest yourself in their lessons. Let it be yours as well as theirs. Then it will profit doubly both you and them. Encourage them to compare scripture with scripture, learn the history of the scripture personages—dwell upon the application of scripture principles and you will thus, and thus only bring them up in the nurture and admonition of the Lord.2

E. G. Sewell emphasized reading the Bible and Bible classes in which to read and talk together. In the following article his reference was primarily to adults.

We should read at home alone, and we should read in the class on Lord's day. And if we read the same chapter every day in the week at home, and then all read it in the class on the first day of the week, and talk it over together, each one will catch some ideas from others that he had not reached before. One man will catch one item, and another a different one, and when you meet, read and talk together, and compare ideas, all will get some new thoughts that they had not reached before.3

1Minutes, 1876, p. 43.
J. A. Harding wrote an article in which he approved of topical study but not exclusive to regular reading of the Bibles. He insisted on "constant, regular reading in the word," and thought that this was the best means to a fuller development of faith. Because his article is informative of methods and attitudes in this time, I include it in its entirety:

There are some persons who study the Bible by reading it in regular order, and who rarely ever study it in any other way. They go from Genesis to Revelation over and over again. There are others who never so read it at all. It is astonishing what a large per cent of the people—even of religious people—have never read the Bible through. Many of these study the Bible a great deal, but they study topics. They use the concordance freely. In comparing these two methods of study I think one of the chief designs of Bible reading is generally overlooked. Many talk and act as though the acquiring of new truth, new ideas, were the sole end of Bible reading; but this is far from the truth in the case: with most of us, I opine, it is more important that we should walk according to the truth that we have, rather than that we should discover new truth; and hence that method study which is most conductive to the development of faith should not be neglected. A man may be a very clear and powerful expounder of many topics, and yet be very ignorant of others of equal importance; he may also at the same time be apparently wholly destitute of the Spirit of Christ. I have known some such men. These men study the Bible topically. They work up their favorite themes, and are often irresistible in public disputations. They enjoy discussion rather than worship, and hence are not apt to be at the house of God, except when a discourse is to be delivered. That the church needs more than anything else is a membership full of loving, trusting, acting faith. By experience, observation, and reasonings upon the matter I have certainly convinced me that nothing is so conductive to the development of such faith as the regular, thoughtful, prayerful study of the word of God. The man who confines himself to the study of topics can never have the broad, full and comprehensive appreciation of the plan of salvation that he would have were he to read the Bible oftentimes from the beginning of it to the end. I would not discourage topical study; that is good in its place, and must be done; but remember if you would have a strong, joyful faith, and moreover if you would be in the best condition to study topics, you must not neglect the constant, regular reading of the word. Yesterday's food will not do for to-day's necessities;
we eat again to-day; neither will yesterday's reading to for
to-day; we should read daily, or we may expect to suffer from
spiritual weakness. Remember it is true—just as true as any
other statement of the Lord—that whoever delights in the law
of the Lord, meditating on it day and night, prospers; every
thing that he does prospers.\footnote{1}

A method for using the "Bible Readings"\footnote{2} published in the

*Advocate* is described by the author as follows:

Let the one who conducts the meeting prepare as many slips
of paper as he will likely have readers, and on these write dis­

inctly the chapter and verse (or the passages) he may wish each
to read, and give them to those who will read when called upon
to do so. At the proper time the teacher will read the opening
lesson, with such comments as may be thought proper. Let all
have their Bibles and give close attention to every passage read.
After opening lesson, a song or prayer. Then call for the read­
ing of a certain passage of Scripture, allowing the reader to
make such remarks as he thinks will edify. The teacher can com­
ment on the Scripture, read or commend any remarks made—gener­
ally the less said the better, unless an explanation is necessary.
Then call for another reading, and so on in order, interspersed
with songs and prayers until the lesson is finished, being
careful that all open their Bibles to the Scriptures read. If
in this way with prayerful hearts these lessons are studied, great
good will be the result.\footnote{3}

The subject for this particular "Bible Reading" was "Temptation—The

Facts."\footnote{4} This method most likely describes what took place even
when the "Readings" in the *Advocate* were not used as guides.

Many other references are available along this line but these
are expressive of some of the ideas held.

Assignments.—Outside of almost continual emphasis in the

periodicals on preparation by both teacher and students there are a

\footnote{1} J. A. Harding, "Regular Reading vs. Topical Study," *Gospel

Advocate*, (August 3, 1877) XIX, p. 401.

\footnote{2} Discussed later, see p. 186.

\footnote{3} Anonymous, "Bible Reading," *Gospel Advocate*, XIX, (Novem­
ber 22, 1877), p. 724, 725.

\footnote{4} Ibid.
Few special references in connection with the idea of assignments, or home work. Dorothy Nelson of the *Sunday School Times* wrote about a "review Sunday," and advised that more can be accomplished if assignments were made to each scholar that he might be prepared to answer any question upon it which the teacher or other scholars may ask.¹

In an article entitled "From the Papers," in which the Jewish synagogue service is studied, the elders, Lipscomb and Sewell, conclude with what seems to be an ironical thrust at those who did not have their lessons prepared. They wrote:

Public teaching services were held in the synagogues on Monday and Thursday as well as on the Sabbath. The teaching was also diligently pressed at the homes of the people every day in the week. Hamburger cites authorities to the effect that "on a Sabbath only things previously learned should be repeated, nothing new being introduced at such a time." This would indicate that the public teaching service in the synagogues prepared by hard study during the week. It cannot by any interpretation mean less than that the people knew before they went to the synagogue on the Sabbath what would be the lesson in the teaching service.²

Lipscomb observed that mothers "... often teach their children the Sunday School lessons at home, and see that they are well prepared for recitation."³ He added that in this case they learn little in the school, thus inferring that more than merely hearing recitation of assignments should be done in the school.

¹See Dorothy Nelson, "Restless Scholars," *ibid.*, XXV (February 27, 1896), p. 132.


Examinations, Rewards, etc.—"Public examinations of pupils," for "recitals of chapters in the Bible," and for "distribution of rewards," was a common practice in these days.\(^1\) Nothing could be found to elucidate upon the types and values of examinations other than those mentioned in the preceding sentence, but from that we can imagine something of the nature of such examinations: a public reciting of Scripture, and rewards being passed out. Truly, they must have accomplished some good, but, most of the comments found were in respect to the abuses and evils of examination, or "Show-day."

Tolbert Fanning wrote:

Sunday schools, it has been said, are so much unlike baby-shows. The children go to secure a reward for what they were not taught there; or, sometimes to be out of the way at home; or, that the pride of mothers may be gratified by an exhibition of gay clothing that shames those who have none; or, the successful desire to excel that secures a prize. This is trifling with eternal things.\(^2\)

D. F. Holland in the magazine "Scriber's," wrote of the condition where much wordliness went on right in the Sunday school. The condition he describes is of the denominational Sunday schools, though its inclusion in the Advocate indicates that something of the same nature was going on in schools of churches of Christ. Holland says:

...we have not a very favorable opinion of much of the machinery used in Sunday-Schools. The children are not to blame for demanding excitement and amusement, for these have been the means resorted to for bringing them into the Sunday-School and keeping them there. Indeed, the impression is quite prevalent among the children of some schools that they are conferring a great favor on superintendents and teachers by their attendance. If they cannot get funny books or premiums, or hear funny stories, or have picnics, or

\(^1\)See American Christian Review, (February 26, 1867), p. 66.

Christmas presents, or some visible reward, they threaten to leave the school—either to stay out entirely or go to some other school where they can obtain what they demand. So all sorts of means are resorted to, to keep up excitement, and in the meantime, they get no religious impression whatever. The tunes they sing amuse them, but nurse no spirit of devotion. The books they read and the stories they hear interest them, but leave no result except hunger for more excitement of the same kind. The premiums they win inspire their pride in a sort of excellence which spared little room for Christian humility. In one way and another, the opportunities of making a deep and good impression upon character and life are frittered away, and the children are no better prepared to enter upon life and the resistance of its multiplied temptations to evil than if they had never seen a Sunday-school.

J. W. Higbee wrote in the Advocate and said that "wholesome encouragement was good for pupils." But he believed that the giving of rewards was expressive of a number of evils. The whole aim of the school was wrong, the pupils were taught to do good from a worldly motive, and the Sunday school treasury became in reality a bank of the pupils.

... In some Sunday school workers' eagerness to obtain a large crowd at school they have been led to offer sordid rewards, and others whose value was also intrinsic, to the person who would bring the largest number of pupils to school during a specified length of time, be most punctual in attendance, and give the most money, etc., etc.

Thus the whole object of the work seems to be to obtain a large crowd and contribution every Lord's day. This is a positive injury to all concerned, from the superintendent down to the smallest pupil in school. Principle is thus put at a serious discount. Instead of expanding the child's heart till it begins to show the spirit of the Master who went about doing good for the good he could do, it is taught that the prime object is to obtain a reward which with some show is to be given publicly. Thus the child is taught to do good from a worldly motive. Thus his egotism is fed and increased, and his little heart has a speck put in it which like that in a rotten apple often leads to entire decay.

But this is not the least degree in which this evil presents itself. Sometimes these rewards are given by some mistaken well-wisher of the school but oftener the money that pays for it is drawn from the Sunday-school fund which the child has been taught to give during the year. The Sunday-school treasury thus becomes a sort of company's bank into which deposits are put to be drawn out again when wanted.¹

One writer, V. M. Metcalfe, who wrote in the Advocate for teachers and children under the pen name of "Uncle Minor," told of a pathetic case in which a Sunday school pupil was deceived by his teacher in the giving of a reward. The story would be a solemn lesson to Sunday school teachers who read it.

The little boy was much better than an average of boys, as he had as he thought, a perfect teacher. She was the true type of honesty and wisdom in his eyes. She promised her class a reward of a beautiful gold breast-pin to the one that would have the most perfect lessons in a given time. This little boy worked hard for the prize and gained it, a prouder child was never seen, he was sure his teacher would not deceive him.

It was gold for she had said it was. In a few weeks the boys and girls made fun of him for working so hard for a brass pin—for such it was.

That little boy is now a man and is not a Christian and I fear will never be, all on account of this deception, I fear. How much influence a teacher of the Bible has over a class of little boys and girls. I am sure they do not realize or certainly they would be more careful of their words and work.²

"Uncle Minor" somewhat counteracts the sad story with a better one about a man who was a faithful Christian and said that

... he owed his success in life as a business man, his happiness here and hereafter to a little girl who was his teacher at Sunday-school, by her kind words, timely counsel and earnest devotion to Christ, she led him to be a Christian.

This, "Uncle Minor" observes, is a sure way to do good, for ... a

³Ibid.
little token of remembrance given a child or a kind word spoken, always
brings forth golden fruitage.\textsuperscript{1}

Periodicals.--A number of different types of Bible studies were
directed through the columns of the periodicals. From the Gospel
Advocate we present some samples of this method of teaching.

The idea of having a "Bible Class" through the columns of the
Advocate was in the minds of the editors at least as early as 1874,
for in that year they published one lesson captioned "Our Bible Class."
This was taken from the Monitor, published in Indianapolis, Indiana,
Mrs. M. M. B. Goodwin, editor. The lesson was by Elijah Goodwin and
it covered about eight columns of the Advocate. The "Bible Class"
idea did not appear again in the Advocate until the year 1884 when
John T. Poe edited eleven lessons entitled "Our Bible Class." In
January 1883 it was again started, presumably by one of the editors
as no name is given. Here is an indication as to why the others had
not kept going from year to year. At the beginning of one of the
lessons the author writes: "That it may be known whether it is worth
the while and space to continue it I ask a postal card from all who
will join the class."\textsuperscript{2} This is the first idea resembling a study of
the Bible by correspondence that I have found, though it is only a
resemblance.\textsuperscript{3} The introductory note said:

\textsuperscript{1}\textit{Bible.}

\textsuperscript{2}\textit{Editor, "Our Bible Class," Gospel Advocate, XXX (February
15, 1883), P. 39.}

\textsuperscript{3}\textit{See p. 147.}
Then, too, all questions will be thankfully received and put before the class for answers. The answers will be given every two weeks with name of person who first answered it correctly.

These "classes" appeared in almost every weekly issue of the Advocate for this year, only an occasional week was missed. The class seems to have had a successful year for occasionally there appeared "Bible Class News and Notes" giving of enrollments and news. Several times a "Bible Class Social" ran with "Our Bible Class," and sometimes it was a separate item. In the "Social" columns there were reports of general progress, quips about activities of pupils and general news. In the May 9th issue it was announced that the class was growing and using helpers to carry on correspondence. It is not known just what happened to the class, for it disappeared from the columns the next year.

A "Bible Reading" column began in the Advocate in the third issue of November 1877 and ran each week except the last issue of the year. In 1878 it appeared nineteen times and continued to appear sporadically till the year of 1888. It disappeared then till 1896 to 1898. It was not found in the last two years of the century. All of the editors of these "Bible Reading" columns were not given, but the ones that were include Wm. A. Broadhurst, J. C. Barnes, and J. A. Harding. Broadhurst began his part in January 2, 1879, Barnes in January 13, 1896, and Harding on January 13, 1898. With the first appearance of the "Reading" in 1877 a word of explanation was given in which the object was stated and advice given on how to conduct the

1 Ibid.
meeting was given. The latter has already been quoted in our study of the "Compound method": the object is sufficient for our interests here:

The object of these readings is to supply a want to congregations wherein there are no regular teachers, or where the teachers are business men who have not time to prepare themselves as they would like, either for Lord's day instruction or for prayer-meeting. Again, there are quite a number of young men and old men in all congregations, who would willingly read a few verses from the scriptures, when they would not feel like doing more. It is also to call out and prepare them for more active service.

The lessons were simply topical studies with brief introductory notes and scripture references given. In 1896, J. M. Barnes simply gave an outline of books and chapters divided for daily reading. Students were to read "... three chapters of week days and five on Sunday, and thus go through the Bible." C. H. Hall reported that he had finished Revelation on December of 1896, and thanked Brother Barnes "... for the good I feel has been accomplished in my humble self and a very few others in our congregation ..." Barnes noted that this word from Hall was the only one thus far. In 1898 Harding again divided the New Testament for "Bible Readings" for the year.

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1See p. 136.


4Ibid.

In the first issue of the Advocate in 1879 a section entitled "Home Readings" began. Obviously the editors conducted this column throughout its existence for it has no name appended. These "Readings" were simply columns devoted to brief articles of many interests. They ran throughout the years in almost every issue till 1895. A wide variety of subjects and notes of human interest appeared.

In 1844 V. M. Metcalfe edited in the Advocate "Bible Stories for the Children," under the name of "Uncle Minor." His stories were written on the level of elementary children.

Granville Lipscomb began a "Sunday-School Lesson" column and it ran in each issue for the years 1885 and 1886. His lessons were more nearly the "lesson quarterly" style which we will study in the next chapter. He gave the time, place, person, and golden text in brief outline at the beginning of each lesson. Next was the introduction, explanatory notes, and the conclusion was a list of questions over the lesson. In 1890 these "Sunday School Lessons" were started again but only ran in two issues, January 1, and January 8. S. W. Storey edited these, and put them in story form for children.¹

E. G. Sewell conducted a "Bible Studies" section during the years 1896 and 1897. They were simply abbreviated articles or commentaries on successive passages of scripture.

Granville Lipscomb had "A Lesson to Children" extending throughout two columns of the January 20, 1898 issue of the Advocate.²

This was in story form.

On March 2, 1894, a "Home Bible School" was started through the columns of the Advocate but evidently died early in the year 1895. Reports appeared occasionally through January of that year.

The last words concerning this class in the Advocate were:

There have been ninety-one names enrolled since the school began, the first of March, 1894. Of this number some never sent in the first lesson, some stopped with a few, some neglected the work, and some held out faithful. The school has been successful in doing good, but the tuition—25 cents per month—is so small that I have almost given up my work. And, unless many new students will enroll and continue, there is nothing in it for me but hard work and the good I can do. Will you let the good work cease? If you can't take lessons, will you please speak to someone who can?

After ten months' practical experience, I think I am better able to furnish what the students need and want. The prevailing objection has been that students did not have time to do the work required, so I have limited the number of questions until almost anyone can do the work. I will also make the lessons so practical and easy that anyone who wants to systematically study the Bible cannot afford to do without them. Inclose stamp for further particulars.

John T. Hinds conducted the school.

From our close research of the Advocate, Harbinger, and American Christian Review this was the first time in which lessons were mailed back and forth between teacher and pupils—the first indication of a real correspondence course in the Bible. The style of the course was very similar to correspondence courses today. It was a systematic study of the Bible, probably something on the order of the "Bible Readings" where topical studies were arranged. It was "what the students need and want," which would likely include considerable aids such as maps, charts, historical and custom notations, as well as comments on the Scriptures. The promise to make the lessons "practical

and easy" would also imply that comment would be given to enable the student to see how to fit the Bible lessons into everyday living. Students were to answer questions and mail them in for grading, and it is probable that something more than a mere grade would be returned on the paper: correction with suggestions, and maybe even personal notes, would not be unlikely. Thus, we can get an idea of Bible class teaching developments in the realm of correspondence work. The written page was proving to be a valuable instrument in teaching methods.

**Psychology in Teaching**

Not a great deal is to be found in this period concerning psychology as related to teaching methods; indeed, we would not expect to find much as the development of educational psychology was not to come into its own until several years into the twentieth century. However, some ideas, though crudely expressed from our present-day standpoint of terminology, were found. In 1858, Tolbert Fanning, president of Fanning College, editor of the Advocate, and preacher, wrote an article on "Schools and Education" which would at least be an indirect expression of what was in the minds of some Bible class teachers. Fanning divided youth into three groups. The first stage was the baby just born, or from birth to the cradle; this was termed the "Infant" stage. The second stage, he wrote, occupied the years from the cradle to the age of twelve or fourteen: this might, he said, from the general negligence that prevails, be termed the "Idle Age" of children. The third stage was the ages from fourteen to twenty-one, and this he called the "Age of Trial."
Concerning the infant, Fanning wrote "... we inherit no
stain from our parents, or even from Adam ... But like the blank
sheet of paper, the heart of the innocent babe is susceptible ..."1
writing of the second stage, Fanning criticized the practice of letting
children run wild in the neighborhood, the "department of Satan's Grand
University," and offered the following remedy:

... let children be trained up to responsibility, and let them
never pass the bounds of authority; teach them to hear and obey;
lead them to labor with their own tiny hands, to work for their
bread, and they will love it, and be happy."

Mr. Fanning referred to this age as the "transition state," when they
were taught submission to superiors, and particularly to the Deity.
He numbered the age "three to fourteen" as the time when habits either
led children to the habits of lower animals, or assimilated themselves
to God.2 He pointed out that this has been his observation in his
school work, and the basis of success, as he saw it, was to be "brought
up to work for a living."

The third stage, the "Age of trial," Fanning stated was the
time "... in which youth either turn their thoughts up to God; be-
gin to think seriously ... or give themselves over to fleshly in-
dulgences ..."3

To what extent these psychological ideas affected Bible class
teaching cannot be known, but certainly with Fanning as school presi-
dent of a Bible college, as well as preacher, teacher, and editor,

1Tolbert Fanning, "Schools and Education," Gospel Advocate,
IV (June, 1858), p. 184.
2Ibid. 3Ibid. 4Ibid.
would not fail to find lodgment in many hearts and thus affect a good many Bible classes throughout the church.

In a previous place we noted the expressions: "adapted to the different abilities," or "suited to their advancement." Other expressions such as "he may be shooting over the heads of his scholars, or his aim may be altogether too low," "He (God) has told us that children and older ones need different diet," and "... milk should be given to the little ones in the church, and meat for those prepared for it," serve to indicate that there was an awareness of the needs of the individual and a fitting of the teaching to those needs.

David Lipscomb held an idea which is rather peculiar today. In an article on Co-education he objected to the practice of allowing boys and girls to intermingle, believing that the "sexual impulses" were bad for them. He wrote:

I do not believe in educating boys and girls together in the same room or building, when they are large enough for the development of the animal or sexual impulses, especially when away from the restraining influences of home. I believe it has an evil influence on both sexes. It does not refine the boys. It does not inspire the girls to more thoroughness in study.


On the subject "How to Treat Children," Lipscomb showed a remarkable understanding in terms of what is being said today by psychologists, although his insight into the human emotional system could not be said to be up-to-date. Basically, however, I believe no one could seriously question his recommendations.

A word about nervous children. Never scold them nor "make fun" of them. They suffer enough without your threats or sarcasms. Pretend not to see their awkwardness when in company nor their grimaces when alone. A case was reported the other day of a boy of ten years, who, on being vexed and without any apparent provocation, will clinch his hands and make the most frightful contortions of the muscles of his face and head till, his mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of reading and of natural history, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung.

This is no single case. There are thousands of children who give way to their nerves in similar fashion. Talk to them about these curious little fellows that should be their servants, not their masters. Never whip them. The man or woman who whips a nervous child is on level with brutes that have no reason. Encourage them. Help them, women, for they will work hard at whatever they undertake. Trace up your own nerves first, and then, be indulgent towards the capers of your over-nervous children.¹

I think most would agree that a great deal of psychology is practiced by those who simply use "common sense," and certainly there were teachers in this period that used just that in their Bible classes.

Class Arrangements

Accommodations

Accommodations for Bible classes seems to have been very poor as a general rule. Two references lead me to believe that (though

¹David Lipscomb, "How to Treat Children" Gospel Advocate, XXX (March 31, 1888), p. 100.
there may have been a considerable number of exceptions) the general practice was simply to have classes group themselves in various parts of the church auditorium and carry on as best as possible under the confusion of intermingling voices and detractive sights. As late as 1888 there appeared in the Gospel Advocate for the first time an advertisement of literature accompanied by a picture of a large church auditorium showing just this sort of arrangement. The auditorium was large enough to seat about three hundred, there were three rows of benches, the ceiling was high, and eight classes were distributed over the large room. The number of pupils in each class would vary from about five to twenty. Each class had a teacher or leader standing before it, book in hand—Bible or lesson leaves?—and all in session at the same time. The picture is entitled, "The Church At Work." This is an interesting commentary on what was no doubt a common practice.

It is altogether likely that this was considered the ideal arrangement for Bible class teaching. Indeed, it is understandable that in those days any church would be fortunate to have such a spacious auditorium where classes could be formed "off to themselves" so to speak.

Earlier in 1867, in the American Christian Review an article by Franklin noted the situation where churches did not have a large auditorium and must suffer a crowded condition. He spoke hopefully of such improvements as having a large hall, and even suggests, cautiously it seems, that an anti-room might be provided.

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For carrying on the work of Sunday school efficiently, we are generally very illly prepared with accommodations. Crowded into one room, and all the classes reading at once, or all the teachers talking at once to their classes; there is generally about as perfect confusion as could be secured if an effort were made to secure that only. If the advantages of Sunday School are so great as we pretend they are, it is worth an effort to obtain more ample accommodations than are generally enjoyed. In a large hall, with a moderate sized school, the classes may perhaps be so distributed as to avoid that utter confusion which we have often observed in crowded rooms. We think it would pay any church which understands the value of the institution, and desires its efficiency to provide an anti-room for at least a Bible class, where, free from the distracting elements of the main body of scholars, it might study——

Likely, there were churches who had the separate class rooms, though it is most probable that the distribution over the auditorium, whatever its size, was the most common practice.

Time of Meeting on Sundays

A great deal must have been taken for granted about the time of meeting on Sundays by the editors of the Advocate, for in my perusal of all the volumes of this periodical for this century, I failed to find reference to this. Perhaps it was so commonly understood or uniformly practiced among the churches of Christ that it never needed to be commented upon. However, for the earlier years of this period, references are available from the Western Evangelist and the Millennial Harbinger. These references indicate a time which probably would be something of an indication of the general practice among the churches.

One reference, which has been quoted earlier, speaks of "Sunday School at nine o'clock A. M. At half past 10 o'clock, break the loaf. Bible class at half past one ... "

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In the Harbinger of 1856 a report of an annual meeting of a Sunday School in which the meeting time was 10 o'clock in the morning, a picnic followed, and Bible study was again held in the afternoon. It is not certain that this was on Sunday, but the morning and afternoon hour would compare with the above.

From the scarcity of reference to the hours of meeting it is supposed that most classes were held at about ten in the morning on Sunday, just preceding the worship service. And, it is obvious that some had an early afternoon meeting. Other days of meeting were discussed, but this is all that can be said about the time of meeting on this day.

The winter season affected some church schools to the extent that they closed up for the season. Mr. Higbee wrote forcefully against closing, arguing that the season does not put out the day (public) school. He recognized the presence of real difficulties, but pointed out that most of the cause was simply the result of habit and education.

Railroading, steamboating, and staging are all attended with more difficulty and expense in the winter, but who ever heard of a railroad laying up for the winter or a steamboat, unless the river was frozen up so that there was no water for the boat to swim in?

As early as 1870 David Lipscomb and L. D. Hatters strongly recommended weekday Bible classes, writing:

We have but little faith in the church making earnest and faithful Christians until it takes the children and teaches them,

not an hour one day in the week, but every day of the week faithfully teaches them the way of life and truth."

Some examples of this we shall observe under the following heading.

Types of Classes

Perhaps to W. Y. Kuykendall goes the distinction of having conducted the first week-day Bible school under the direction of a local church of Christ. His speaking of it as an "experiment," and of having "broken the ice" surely indicates this. The first part of his report is of special interest, both historically and in relation to methods. The date is 1877.

Bro. Sewell: I have just returned home from teaching the Bible class, the result of which you wished me to report. The idea of teaching the Bible in classes, gotten up for the purpose, in terms of short duration, and in locations accessible to a large number of Christians who are not able to go to those schools where the Bible is taught, has been a favorite idea for a long time; but I have waited in vain for men of larger influence and ability to introduce the work among the brethren.

The brethren at Butler's Landing, Clay Co., have broken the ice in this respect and we have just closed our first term of sixteen days. The class was made for one month, but on account of holidays it was thought best to limit the first effort to sixteen days. The community, as especially the class, express themselves highly pleased and speak of making other classes in neighboring churches or at the same place so soon as the house is unoccupied.

The class took up the life and teachings of Christ as given by Matthew, and read the parallel places in the other three evangelists. This was carefully studied and reviewed so that the class could answer any reasonable question asked on any chapter in the book. We had also an investigation class, in which subjects were proposed from day to day, and quite a number of Scriptures were read and frequently interesting and profitable discussions arose. My plan, however, will be subjected to considerable change if I should teach another. There were also daily lectures on themes connected with the study of the Scripture and the moral and intellectual training of the members of.

the class. These, with a number of songs and prayers offered by different members of the class, and made up the exercises from 8 o'clock in the morning to 4 in the evening.¹

Kuykendall continued to point up the value of such meetings and concluded with the exhortation:

... And like Paul at the school of Tyrannus, let our able men during the winter months, while they cannot be preaching to the world be teaching God's word to the churches, bring them under its life giving influence, and the day will soon come when Zion shall shine forth as a bride adorned for her husband, and the knowledge of the Lord shall cover the earth as the waters cover the sea.²

This "School of the church" might be thought of as the forerunner to the popular "Vacation Bible School" of today, though these classes directed by Kuykendall were held in the winter, and it appears from the kind of studies and class procedure that it was designed mainly, if not altogether, for adults.

One similar activity which still holds some popularity today in some north central states is the "Bible Reading." Daniel Sommer seems to have been the originator of this among the churches of Christ, it being reported that in May of 1894 he held a ten weeks' Bible Reading in Indianapolis. A dozen men or more came and the "Reading" lasted ten weeks.³

It is not known just how the reading was done or in what order. Likely, as it is today, it was in some arranged chronological order carrying through the historical sequences of Bible events. The leader usually does the reading and most of the commenting now.

²Ibid.
M. C. Kurfees reported of a class he had been teaching several years. This class met on some day during the week and is of special interest here in that it was conducted on a college level. The report was in 1899, though the class had been in progress for several years. Kurfees wrote:

The work was first undertaken at the request of some young men without the means or the opportunity to enable them to prosecute such studies in the regularly-established schools of the country. Before the work was begun, the suggestion was made, and acted on, that the opportunity for such study be extended to any members of the Campbell Street Church and to any persons not members. We began with the book of Matthew, about eighteen or twenty persons being enrolled in the class, though only about half of that number remained till the study of the book was completed. Owing to the limited time those attending could devote to the work, there was only one recitation per week, but considerably more was studied and recited each time than would usually be assigned such classes for daily recitation.

The method of study is substantially that pursued in the Department of Sacred History in the College of the Bible, at Lexington, Ky., which would be difficult to excels as a method of study, each book studied being divided into parts, sections, and paragraphs, or to whatever way the character and arrangement of the subject-matter will best admit, with leading queries, designed to bring out clearly and forcibly what the author has taught. The class just mentioned spent from October till May on Matthew committing the text verbatim to memory, and completed the work with an average standing equal to that ordinarily attained by such classes in any of the schools known to me. Similar classes with similar results have been taken through Acts, some of the Epistles, and other portions of the Bible.

Owing to the difference in ages, and other conditions and qualifications for study I have been compelled during the last two years to vary from the strict class-room method to study and recitation adopted, and to prosecute the work in a more informal way by lectures and general questions on the text, but carefully preserving the usual analysis of the books into parts, sections, etc.

Kurfees also spoke of George A. Klingman as having begun a similar work in another congregation of Louisville. As far as attendance

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was concerned, he said: "... only a small percent of our congregation have studied in these special classes ..."¹ Likely the bulk of the students were from other congregations or even outside the church of Christ.

Something of the idea of home Bible classes was noted in 1873 in the Gospel Advocate. David Lipscomb wrote that some 

... good and true men, day laborers, farm laborers and mechanics have formed Bible classes and induced their neighbors to study the Bible, and through this means have brought them to the obedience of faith, when the ablest preachers, for years, within a few hundred yards, had failed to reach them.²

At least as early as 1877 there was a "ladies Bible class" meeting. J. M. Mather wrote of this type of class in Iowa: "The sisters at Oskaloosa Church meet at their private dwellings for the reading of Scriptures, prayer, exhortation, praise and mission work."³

Various arrangements for Bible class teaching are seen to be becoming rather extensively developed in this period, especially toward the close of the century, and something of a pattern for later development is gradually becoming apparent.

This chapter has given us a rather general picture of the development of Bible class teaching during the period from 1850 to 1899. It has not traced the development in interest of numerical strength, but has given what was felt to be the most important

¹Ibid.

²David Lipscomb, "Preachers or Teachers," Gospel Advocate, XV (June 6, 1873), p. 531.

³James M. Mathews, Life of Elisha Doanin (St. Louis: John Burns, 1880), p. 268.
attitudes developed among the churches of Christ, letting what historical notes of Sunday school development in strength be somewhat a by-product. There is available a statistical report for the year 1873 which, though obviously tabulating reports from Sunday school societies, conventions, etc., will show to us something of the overall picture.

<table>
<thead>
<tr>
<th>Name of States</th>
<th>Schools</th>
<th>Officers &amp; Teachers</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>W. Virginia</td>
<td>25</td>
<td>225</td>
<td>2,250</td>
</tr>
<tr>
<td>New York</td>
<td>40</td>
<td>360</td>
<td>3,500</td>
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<td>Missouri</td>
<td>175</td>
<td>1,575</td>
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<td>2,450</td>
<td>23,495</td>
<td>253,290*</td>
</tr>
</tbody>
</table>


In respect to the denominations the "Disciples" ranked ninth in the number of "schools," tenth, or last, in the list in number of "teachers and officers" and ninth in number of "scholars." ¹

It is doubtful that this data has much significance for the churches of Christ who opposed Sunday schools outside the church proper. Their insistence on congregational independence and opposition to any organization larger than the local congregation has always made it difficult to formulate statistics with any accuracy. Hence, we have nothing better to offer than the above table.

Bible teaching in the home is closely related to the class work in the church and the influence which flowed both ways is so great that we must not fail to recognize what was being done there in the way of Bible teaching. First, the relationship between the church and the home needs to be understood in order to keep our organizational pattern clearly in mind. The "work of the church," from an organizational standpoint can best be understood when we recall the stress put upon the necessity of a congregation's having scriptural elders overseeing all the individual churches' work: there could be no organization other than the local church doing church work and that organization be Scriptural, the leaders taught.

This argument was not applied to the home, for had it been, the logic would have eliminated Bible teaching there. Rather, it was believed that the home was an institution ordained by God to do work similar to church work. This belief is evidenced by the fact that in the Bible the home is encouraged to conduct a family worship and teach the Bible.¹

The major difference between church work and home work similar to church work was that the elders had the oversight of the church and the father had the oversight, was ruler, of the home. This is the only logical conclusion that could be drawn from what the church of Christ leaders taught. Conclusions similar to this were made in reference to the Scripturalness of Bible colleges.²

¹See Deut. 6:4-9; Prov. 22:6; Eph. 6:4; etc.

was an adjunct of the home, and thus could teach Bible. But I failed
to find any direct statement dealing with the home. Evidently it pre­
sented no problem, the Bible plainly authorized the home to do such
work. I have merely indicated the underlying logic which would neces­
sarily exist in order for these people to be consistent; also, it
helps to sharpen the organizational picture in order for us to study
Bible teaching in the home and how it is related to the church in its
work.

Our interest now shifts to getting an idea of what the situa­
tion was in home Bible teaching in this latter half of the nineteenth
century that would influence Bible teaching in the church of Christ.

One condition that seemed to be an incurable ill (we found
it in the first part of the nineteenth century, and find it again in
the twentieth century) was the serious lack in home Bible study.
Parents were particularly singled out for a rebuking as well as
being encouraged to conduct family Bible studies. Tolbert Fanning,
Benjamin Franklin, David Lipscomb and E. G. Sewell, to name a few,
gave attention to this problem. One representative statement comes
from E. G. Sewell who wrote in 1879:

The first and most important place for parents to teach
their own children is at home, in the family and around the
family altar, and there is no other place and no other work
that will supply the place of home training. All Christian
parents should be especially careful to read and teach the
word of God daily to their children in the home circle. And
parents who neglect this, will be held accountable for it in
the day of judgment.1

1E. G. Sewell, "What is the Scriptural Name for Sunday­
David Lipscomb also wrote on this problem toward the close of the nineteenth century as follows:

There can be to the child no substitute for the home training. Parents are commanded to bring their children up in the nurture and instruction of the Lord. They cannot divest themselves of this responsibility. It is necessary for the child; it is equally as necessary for the development of the Christian character of the parent.\(^1\)

This predicament in which the home was so generally found, failing in its duty to teach, was attributed largely to the tendency parents had to simply let the Sunday school do all the teaching. J. M. Nethes noted that some said: "... that the Sunday-school is usurping family government, and seeks to relieve parents of the labor of training their children,"\(^2\) but denied this as any such motive of the Sunday school. Rather, it was to "... aid Christian parents in their work of instructing their children..."\(^3\) Nethes declared.

Regardless of the good intentions which the Sunday-school or Bible classes in the church on Sunday had, it was generally recognized that parents were not fulfilling their responsibility to teach their children, that they were shifting the job over on the church school. In 1857 Tolbert Fanning called attention to this and remarked how it was "... most unnatural, unreasonable and incongruous for parents to commit the instruction of their tender offspring to strangers."\(^4\) Fanning commented further about the "duty of parents"


\(^3\)Ibid.

who were to teach and exercise good "parental influence" in preparing
the young for religious life. He regarded this influence in both the
home and Sunday school when he wrote:

It becomes us, however, if we respect our caption to call
attention to the manner in which parents should direct their
influence to the moral improvement of their children, and indeed
all children over whom they can exercise influence, and particu-
larly to Sunday schools.

Twenty years later Fanning again noted the problem in the
Advocate and made a striking analogy between the Jewish synagogue
and the Sunday school, and the Jewish "family religion" and Christian
homes. The synagogue, he said, was attended only by male adults, the
family religion providing for the spiritual wants of females and
children. The Sunday school was analogous to the synagogues in that
it was an invention of men to fulfill the commandment of God to teach.
And, as the synagogue did not seek to relieve the parental efforts of
the Jews to teach at home, so the Sunday school should not be allowed
to usurp Christian parental efforts at home even though it does teach
"females and children."² He concluded these thoughts by saying:

If then, the Sunday school is so used to take out of the hands of
Christian parents the personal instruction of their children, it
does not aid a positive enactment of Christianity, and thus
far, interferes with the family religion it requires.

A number of times it was pointed out that the Sunday school
was to aid the home, and the home also was to aid the Sunday school.
J. W. McMurtry wrote in the introduction of a Bible lesson book prepared

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¹Ibid.
²See Robert Fanning, "Sunday Schools," Gospel Advocate, XIV
(January, 1877), p. 9.
³Ibid.
by himself, and with particular interest from the Sunday School viewpoint.

We believe that no class in the Sunday-school can make rapid progress without studying the lesson at home. The amount of instruction that can be given in the brief space allotted to recitations by even the most skillful teachers must be meager, and it is but imperfectly remembered. It requires a more prolonged attention to the subject, in order to fix it in the memory.¹

Ella L. Hopson also wrote:

Sunday-schools and teachers and preachers can do but little work that is permanent unless they have the home influence to supplement and strengthen it.²

David Lipscomb was careful to remind the readers that,

The Sunday school may be a help to the parent, but it cannot be a substitute for parental duty.³

In regard to methods of teaching in the home, I find very little that is different from those used in Bible classes at the church. Memory work was highly recommended,⁴ as was reading, praying, singing, and study.⁵ Parents were urged to let the study be theirs as well as the child's,⁶ and one writer advises against too long prayers in the presence of little ones.⁷

Ella L. Hopson described what was to her a typical family worship service:

When the breakfast bell rang all the children came to their places and the father made a short prayer of thanksgiving for mercies, and presentation and guidance through the day. It was brief and comprehensive. After all were seated, mother, father and every child repeated a text of scripture. It took but a few minutes, and all were better fitted to meet the trials and temptations of the day.¹

The home extended its Christian influence by teaching the Bible to individuals outside the immediate family. David Lipscomb wrote, "we have insisted on every individual doing his or her part . . ." by "private teaching, and teaching in classes . . ."² He encourages members "... to collect into classes old and young, both in and out of the church, on Lord's day and at night during the week, to study the Bible together . . ."³

Fanning wrote that there were "... hundreds of parents who cannot instruct their own children,"⁴ and observed that Christian parents could take children devoid of Christian training and teach them. He pointed out the good it would do for the parents who themselves needed this exercise of their hearts and minds. He said: "No one can learn so well as by teaching others."⁵ He adds: "Sure
parents daily thus engaged, so much would not be heard about the necessity of finding something for them to do in the church. 1

Before summarizing the home, let us note the teacher in view of Bible class work.

**Teachers**

Although all of the subjects thus far treated have been concerned with the Bible class teacher, his work, aims, methods, various ideas for improvement, as cited from the pens of teachers in the latter half of the nineteenth century, we need now to center our attention squarely on the teacher himself. What was the condition among the churches of Christ in reference to its Bible teachers? Also, what was being done in the way of improving the conditions? For these answers we look briefly to some of the things that were being written in the periodicals.

As is almost always the case, the teacher situation in this period, their number, efficiency, and training programs almost always came up for critical comment. There were some good teachers but never enough; some teachers were qualified but many were not; some took interest enough in their work to prepare their lessons, and a few got acquainted with their students, but this also was seldom. There were teacher training meetings, but too few teachers could or would attend. Numerous articles appeared recognizing the good and the bad, and suggestions were often given for improvement. A look at some of these will give us a clearer picture.

1Ibid.
The need for teachers and teacher preparation was often commented upon. E. G. Sewell in an article "Babes in Christ," applied the condition of the Hebrews, as found in Hebrews 5:12: "... When they ought to be teachers, they need some one to teach them," to his own day. David Lipscomb in 1873 wrote: "quit looking abroad for teachers. . . ." and promised some reports about places where teachers were being trained in their home churches. William A. Broadhurst wrote: "We need teachers who are not afraid to prepare the lesson during the week," a stock phrase that was repeated time and time again.

One writer lamented the lack of teachers when he wrote:

The uniform history of these schools has been that when the children have crowded our rooms to learn the lessons of the Bible under our tuition, our brethren and sisters could not be induced to come forward and teach them.

Nothing is mentioned in this article about qualifications for the teacher. The complaint is that "our brethren and sisters could not be induced to come forward and teach." It is most likely, to my mind, that no one came forward because no one felt himself qualified.

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2David Lipscomb, "Preachers or Teachers," No. 9, Gospel Advocate, XV (1873), p. 987.


4"Duty of the Church to Young Christians," No. 11, Millennial Harbinger, (1890), p. 18.
The writer in the Harbinger revealed a limited conception of teacher training in preparation to teach a class when he said:

The Bible Class should be made the nursery for teachers, who when qualified and necessity calls, should go out and teach, breaking the bread of life to the little souls. A Bible Class properly managed would graduate a full supply of competent teachers for subordinate grades...1

The recommended practice was simply to conduct an adult Bible class in such a manner that the students would learn enough to be prepared to teach young folks whenever called upon. Just what this manner or "proper management" was we are not told. It could include something of the methods and techniques of teaching children and of teacher qualification and preparation, but this is doubtful.

Two other articles written within a few years of the above lead me to believe that teacher training did not consist of much discussion or instruction on methods, teacher preparation, and some of the finer points that are stressed in this day. In 1867, Ben Franklin advised a teacher's meeting once a month for the church school. The purpose, he said, should be, "...to talk over the affairs of the school—encourage one another in the work—to pray together for the success of their undertaking—and to beg an "esprit de corps" in the body..."2 It is possible that some very good suggestions would arise out of such a meeting, but up to this time there was no formal training or courses on teacher preparation.

1Ibid.

2Benjamin Franklin, Article Unknown, American Christian Review XI (February 26, 1867), p. 66.
In 1873 David Lipscomb wrote a series of nine articles entitled "Preachers and Teachers," in which he emphasized that "The school, the only school in which desire and capacity to teach, can be properly developed, is the congregation of the Lord Jesus Christ, in its proper work and worship."¹ For the method which he recommended he is never very clear. He simply said: "... the regular work and worship of the church must include all necessary provisions for developing and cultivating the teaching and preaching talents of the church."² As he concluded the series he revealed some of the provisions which elders should give, as well as the Christian's own preparation:

... One can develop teaching ability by faithfully walking in God's ways, doing his work and participating in his worship. While developing your own life, you will be developing the teaching talent and desire of members of your own body... with proper care on the part of the elders in restraining the forward, encouraging the modest, exalting true worth above unsanctified powers of oratory, coupled with a lack of piety, honest and integrity in life, will always make the safest and best instructors for your people and community.³

From the above quotes from Lipscomb it would seem that he opposed any formal teacher training outside the local church itself. This is possible but not very likely as he upheld bible colleges, himself being co-founder of Nashville Bible School, later known as David Lipscomb College.⁴ Probably what he was opposed to was the "Teachers Meeting and Normal Classes" conducted by "... a union of schools within certain limits,"⁵ which action came out at the general Sunday School Convention

²Ibid., p. 291. ³Ibid., p. 997.
⁴Entire issue on David Lipscomb College, Gospel Advocate, XCIII (May 8, 1891).
⁵Lipshon, 1876.
in 1876. From the minutes of this meeting it is evident that teachers' meetings and normal classes were a common thing.

Since the "union of schools" meetings were about on the borderline of our chosen dividing point between the Disciples of Christ and the churches of Christ, 1875, I believe it would have sufficient influence on the churches of Christ and express something of what was being experienced at least by a few of the church of Christ brethren. This reference thus merits recognition as to what was being done in teachers' meetings.

1. To know each other socially.
2. To know the school by brief reports from the classes, a few at each meeting.
3. To know the Bible as a book, by brief drills, in its history, geography, doctrines, evidences, etc.
4. To know what the special lesson contains, as to its facts, its difficulties, its doctrines, and its duties.
5. To know what in the lesson should be taught to the class.
6. To know by what method to teach it.1

The "Normal Class" was recommended for "the complete preparation of teachers for their work." It was recommended that these could be held in "individual schools," as well as by a "union of schools," and that all that was needed was:

1. Two or more persons who are in earnest to secure a thorough training in Bible study and the elements of teaching.
2. A suitable place for meeting, either at the church edifice, or at the homes of the members.
3. A competent leader.
4. A regular course of study.
5. And regular meetings for instruction, class drill and practice.2

The course of study which was recommended was:

A complete course would include the Bible as a book, the evidence of its Divine origin, Bible doctrines, Bible history, Bible

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1: Minutes, 1876. 2: Ibid.
It is interesting to note the development of enthusiasm in teachers' training meetings among the churches of Christ in the last quarter of this nineteenth century. Some background has already been given: Ben Franklin advised a teachers' meeting for the church in 1867; in 1873, David Lipscomb recognized the need of the training of teachers, but insisted that the training be kept within the "work and worship" of each congregation; and, we have seen something of what was being done by some churches, or Sunday school unions among the churches, in 1876, that favored societies.

In 1881 the Gospel Advocate took an interest in teachers' normal classes when there was an article on that subject by J. W. Higbee. He spoke of the work in Chautauqua, New York, and spoke in a manner which indicates a sense of newness: "It appears that a Normal Class has been opened for the purpose of training teachers to teach," he said. Higbee further said that "if the doctor, lawyer, or scientist needs training before he is able to impart a knowledge of his profession, so does the teacher of the Bible in the Sunday-School." Higbee wrote enthusiastically about the feasibility of having a teachers' meeting in every Sunday school, since some were not fortunate enough to be able to go to Normal schools. He said that the class could be held after Wednesday night prayer meeting, and should be kept up if only

1Ibid., p. 51, 52.
3Ibid.
one teacher will stay with you. Higbee believed he had discovered the
remedy for the training of teachers. He closed his article in an
optimistic tone:

Let our teachers see this motto over their work: "Always hope­
ful for the future; never satisfied with the past." Your efforts
will not only stimulate the school, but like leaven, it will
reach the whole lump, and finally neighboring lumps will feel its
influence. "Forward the light brigades!"¹

From this time and onward teachers' meetings and teachers'
training classes, or institutes as they were also called, were accept­
ed and promoted by an increasing number of churches of Christ. For
one representative statement, Mrs. T. P. Holman wrote in the Advocate
to "stir up more zeal in the Sunday school work." Concerning teachers
she said:

... they should have teachers' meetings, where they could get
together and talk them their lesson over, and discuss the best
plans and measures for advancement of the school.²

By 1900 Sunday school Institutes were common enough that a
mere formally prepared advertisement was enough to attract the
attention of Advocate readers. One advertisement told of the program
in such a brief way that I include it here in its entirety:

Sunday School Institute

A Sunday-school Institute, conducted by Bro. J. H. Hardin, of
Cincinnati, will be held at Clinton, Oct. 3rd and 4th, 1899.
The first session of each day will begin at 9:30 a.m.
We have an excellent program. All interested in Sunday-school
and Mission work are respectfully invited. Those from a distance
desiring to attend will please notify Bro. Geo. P. Street, so that
homes may be more conveniently assigned them.

¹Ibid.
²Mrs. T. P. Holman, "Wanted—More Zeal in Church and Sunday­
By obtaining a certificate from your railroad agent that you have paid full fare going, you will be returned at one cent per mile.

Eldon, Ky., Sept. 3, 89. J. W. Gant

Superintendents

Whenever we find the Sunday school superintendent mentioned in this period he is a figure who has been recognized as an important functionary in directing Bible classes for some time. I do not find any reference indicating a beginning of this office, or function, in the churches of Christ, nor was there any controversy or defense for the value of his work.

References found concerning him were when he was already upon the historical scene. Evidently the superintendent's office had been accepted or taken for granted as legitimate for a considerable time.

The best article found concerning the superintendents' work was in connection with a Sunday school convention in 1885. Though the leaven of separation was well at work at this time (between the society and non-society brethren) I believe this is early enough for much of the action among the "society group" to be expressive of what was also being done among the "non-society group." At any rate the following quotations will be indicative of what were deemed to be the duties and qualifications of the superintendent:

He should be regular in his attendance, not arbitrary in his regulations, should consult with and be deferential to his teachers; ought to know how to sing and pray, should avoid the use of cigars and tobacco; and should practice stated inspection on the codes of teaching in the various classes.

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Is it not clearly the duty of the superintendent to know how the teaching is done, who are the good, who are the middling, and who the poor teachers; and having found out the poor and middling, ought he not to work out some plan for their improvement? If we were giving advice to a superintendent we would say, make it a part of each Sabbath morning's duties to take a seat with one or more of the classes, ask the teacher his or her style of conducting the lesson, closely question the boys or girls, and see that there is system and progress in. Do not say that other duties interfere and that you have no time. There is nothing in the entire school of so much consequence as the right method of teaching a class, and no other person save the superintendent has the right or the power to give consonance and unity to the recitation. 1

An article by Wm. A. Broadhurst in the Advocate expressed about the same need for superintendents among the "non-society" brethren. The duties of the superintendent are emphasized.

We need also a man to superintend, who can read a chapter and to the point, who can pray a short prayer, telling the Lord exactly what he wants and because he really needs it; a man who can open and close the school without a long speech; one who will see that teachers are in their places on Lord's day, or if absent, know the reason during the week, and one who can greet as yearly as possible every pupil as he comes on Lord's day morning. 2

The superintendent often figured prominently in teachers' meetings, his job naturally placing him in the position of leadership.

One writer recalled:

... a Sunday-school teachers' meeting of old in the cheery parlor of the superintendent's home. Perhaps not more than eight or ten teachers would gather; but oh, the pleasure this mutual conference and Bible study afforded; mind sharpening mind and proving the rich enjoyment of free, unconstrained Bible study. 3

Certainly the variety and quality of work performed by the superintendent, as well as by the teachers, would depend largely on the individual himself, his own personal qualifications. And, with the realization that personal abilities do gauge the individual's

efficiency it is conceivable that in the above pattern some with unusual resourcefulness or ingenuity would contribute valuable information for teacher training.

**Qualifications**

Discussions frequently arose which considered teacher qualifications. They were for the most part presented in broad inclusive headings. The necessity of the teacher being a Christian was strongly asserted. E. G. Sewell told about his experience at a "union convention of the Sunday Schools" of a certain district where no little discussion arose over the question of teacher qualification. He said that every preacher in the house gave his opinion, and many "... did not seem to think the matter of very much moment, while our preachers were solid to a man in the decision that none but a converted person should teach a Sunday-school."¹ Sewell pointed out the highest aim of the teacher to be to turn hearts to Christ. He felt that an unconverted teacher would do injury to the pupils. The teachers' worth is enhanced by the thought that he

... always stands as a symbol or representation of the thing taught. He is an embodiment— an incarnation— of the system he handles. For this reason he should be consistent. There should be a striking agreement between him and his message. Then he becomes a living epistle known and read of all men, thus adding considerable weight to that which he presents.²

Other qualifications given special attention are: desire, mental ability, fine spirits, love, studiousness, not worldly minded or liberal in their views, and believe the Bible to be the word of

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² Ibid.
God. A few quotations will confirm and elucidate these. David Lipscomb wrote:

"Without a burning, ardent desire to teach the word of God, no man will ever make an efficient or profitable teacher, no matter what his ability, intellectually or morally, may be."1

D. F. Holland wrote: "The best minds and finest spirits of a church ought to be in the Sunday School."2 E. G. Sewell wrote:

... and as far as possible, live, active members should be the teachers for the young—teachers that love and study the word of God, and that take delight in that word.

Very wordly minded Christians are not apt to make safe teachers for the young. Those who are so liberal in their views as to think that almost anything will do in religion, are not safe teachers for the young. ... and no teacher that does not so regard the Bible in an awe-impressive way, the word of God, is competent to teach it to the young.3

Teachers were also to "... visit their pupils at their homes and know their surroundings,"4 "... become personally acquainted with every scholar ...,"5 and be so qualified that "... knowing their scholars intimately and loving them tenderly, lead them by the power of their love and their own Christian character into the adoption of a Christian life."6

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Summary

The teaching program of the churches of Christ was developing in a number of important areas during this period. The Scriptures were studied with the purpose of restoring the New Testament pattern of Bible teaching. It was recognized that there was no one method to use in class teaching, but that God left it to the teacher.

The ultimate objective was to make Christians, for the salvation of souls. Methods were numerous. Memorization, question and answer, literature, lecture, visual, and the compound method were used. Assignments, examinations, and periodicals were other techniques in Bible class work. Psychological ideas in teaching were not profound in relation to present day psychology, but nevertheless significant to pupil understanding.

A number of types of Bible class arrangements were discovered. The meeting places were often simply large auditoriums where considerable confusion might result; however, there were some separate class rooms for educational purposes in this time. Classes met on Sundays and weekdays. W. Y. Nuykendall, according to records found thus far, began the first week-day school of several days duration. Daniel Sommer began Bible Readings, and M. C. Kroftes taught a class in the church of Christ in Louisville in courses on a college level. Thus the function of the churches' Bible class work grew, and the many functions of the present day churches of Christ find their beginnings in America in this period of history.

Our brief survey of some of the problems and activities in the home as related to the church help us to see some of the effects each
institution exercised on the other. The home was responsible for Bible teaching and Christian training to all its members, but many homes were tending to let the church school be the only, or at least chief means of Bible teaching. This was criticized heavily. The Sunday school was to be more of an aid to the home in this work; the church school was only second best, the home being the first and most natural place to teach children. In turn, the home could aid the Sunday school. Lessons for children should be studied at home, the parents assisting. Furthermore, the parents could always find Bible teaching to do. Classes could be organized of children whose parents were unqualified to teach, or, adult neighbors could be gathered together to read and study the Bible. These things were being done by Christian homes in the nineteenth century, and thus Bible class teaching in the churches of Christ was being influenced by the homes' work of Bible teaching. In turn, was influencing the home.

Also, we have noted some of what was being said and done among the Bible class teachers. The picture was somewhat sketchy and brief, but the general situation was easily seen. Good teachers were scarce, especially in the earlier part of our present study. Teachers' meetings were held early in this period, and though they may not have consisted of the more advanced teacher training studies they did talk over the affairs of the church school, encourage one another, study the Bible, and pray. However, it was not till the last two decades of the century that much was being done in the way of teacher training. Superintendents were active and in a position to do much good. Teachers were urged to qualify themselves for their high calling.
There is no question but what much individual talent exerted a lasting influence for good among many Bible classes.

When we recall some of the objectives and methods of teaching, some of the class arrangements, types of classes, and the part the homes and teachers played in the total picture of Bible class work among the churches of Christ, when we remember that this was a group of Christians devoting themselves to the principles of Restoration of New Testament Christianity—that is, projecting themselves as a body of believers from the New Testament way of doing things, in work and worship—we cannot but marvel at the efficiency attained in so brief a time with so simple an organization.
CHAPTER IX

BIBLE CLASS LITERATURE

The literature that was used by the churches of Christ in their Bible classes would be expressive of their general development of Bible class work. However, a thorough study of the literature, even within the narrow confines of this section--the churches of Christ in the latter half of the nineteenth century--would be such a large undertaking that it must not be considered here. About all that can be done here is list in table form what information is available and point out that a careful perusal of the table, especially of the brief descriptions, will help us to see something of the development. ¹ However, a brief history of the Christian Sunday School Library is in order at this point.

The Christian Sunday School Library

A complete history of this library would be an interesting study, but one that would require a great deal of research. All the facts thus far collected are enclosed either within the literature table (Appendix A) or here.

¹See Literature Table, Appendix A. Data for this table was collected by a number of ways: advertisements in periodicals and in books, catalogues, and by discovering Bible Class literature in public and private libraries.
The earliest record I find concerning a Sunday school library was in 1841 in reference to the Maysville church of Christ. A. W. Fortune reported that:

Before public libraries became general, the Sunday School library made a large contribution to the lives of young people. Most of the Sunday Schools had libraries, and some of them had many books of real merit. The demand for a Sunday School library came at an early date, and the development continued until the public libraries were established and then they began to decline.1

Fortune says that the library grew and had three hundred fifty-seven volumes by 1855.

In 1846, the Franklin Circle church of Christ of Cleveland, Ohio "... recommended that suitable literature be prepared for use in the Sunday schools."2

In 1848 J. B. Ferguson voiced a plea for Sunday school literature in an article entitled "Sunday School Library."

We need charts, books, truthful, reformatory, fervid, elevating books, free from Sectarianism, and imbued with the spirit and teaching of primitive Christianity; we need improved systems of Sunday School instruction; and we need that a proper interest should be felt upon these subjects. How shall we have it?3

Also in 1848 an article published in the Millennial Harbinger pointed out the great need for a suitable Sunday school library:

More Sunday Schools than we had supposed are established in the churches; but the greatest obstacle now in the way is the want of Sunday School books of a suitable character. It is greatly desired that a good suitable Sunday School library could be obtained. The libraries in common use are more or less spoiled with sectarian errors, which render the gospel of non-effect,

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1Alonzo W. Fortune, op. cit., p. 327.
so that we must reject the most of them altogether. Cannot our
talented and experienced bookmakers and scribes do something
efficient to supply the demand? Could such a set of Sunday
School books be obtained as the brotherhood could conscientiously
approve, no doubt all the churches and families of the Disciples
and thousands more would be greatly benefitted.\footnote{Millennial Harbinger, 1848.}

At the first meeting and formation of the American Christian
Missionary Society in 1848 two resolutions were passed that have
reference to the Sunday school library.

Resolved, That this convention recommend to the Christian
Tract Society of Cincinnati, to become the society of the brother-
hood at large, and that this convention appoint a committee of
twenty-five on publication of the Sunday-school library and that
such committee form a part of the Executive Board of the Tract
Society.

Resolved, That the funds now in the hands of the brethren of
Ohio for a Sunday-school library be placed in the hands of the
Tract Society, to be held sacred to the publication of a Sunday-
school library.\footnote{Minutes, 1849.}

The Tract Society (whose name was first the Cincinnati Tract
Society, and was changed in 1850 to the Christian Tract and Sunday-
School Society, and again in 1851 to the American Christian Publica-
tion Society) in the meeting of 1850 responded to the above resolu-
tions in this fashion:

\textit{We think it best for the present, to buy books for our Sun-
day schools, from Sunday-school institutions already in existence,}
and the book stores; as we can get good and useful books at a
fair price, lower than we could afford to publish them, and as
great a variety as our schools may need.

\textit{To have filled a great many orders for Sunday-school libraries}
during the past year, and so far as we have heard they have
proved to be satisfactory. To have made the most ample arrange-
ments to supply books to any amount that may be demanded.}\footnote{Minutes, 1850, p. 31.
The Society in 1851 reported as follows:

The supposition has gone abroad pretty generally that we, as a people, were about to publish, or had already published, a Sunday-School Library. And even to the present time, orders are received for libraries of that character. Whereas it should be generally understood that the Society has, as yet published a few Tracts, and a Sunday-School Hymn Book only.

To publish a Sunday-school Library at all adequate to the demand, and to meet the view of our brethren scattered abroad, much leisure and talent would have to be called into requisition to get up the books in manuscript, in the first place; and in the next, some five or six thousand dollars would be necessary to get the books out ready for sale.

Knowing as we do that we have not the money, even had we the men to write the books, the Board has thought it most advisable, under the circumstances of the case, to make the best selection that could be made from the publications within their reach.

Acting upon this principle, orders for Sunday-school Libraries have been filled from publications made by the Sunday-School Union, New-England Sunday-School Union, American Tract Society, and the Methodist Book Concern.

Many of these books have been examined by a Committee appointed for that purpose, and such books selected as are thought to be well adapted to youth and calculated to improve the morals of the Sunday-school children.

In this way we have furnished a good many libraries of from five to thirty dollars. These libraries, we believe, have given general satisfaction, and the day is probably far distant when our brethren will be able to substitute a better one of their own.1

Though efforts for publication of a Sunday school library went unrewarded for some time, by 1853, the Publication Society was urging those persons engaged on manuscripts for the Sunday School Library to complete them at an early date.2

In 1856 we find advertisements for a fifty volume set of books under the editorship of David Staats Barnett, and another set of ten volumes with James Challen as editor. Some of the titles of the

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1Minutes, 1851, p. 60, 61.
2Minutes, 1852, p. 64.
Christian Sunday School library have been gleaned from advertising notices in books and are given here to supplement Appendix A.

**THE CHRISTIAN SUNDAY SCHOOL LIBRARY**
edited by David Staats Burnett

1. An account of our Lord and Savior
2. The air we breathe
4. Apostle Peter
5. Battle of life
6. Broken household
7. Childhood of Jesus
8. The Chinese, 3 vols.
9. A dialogue on our duties
10. Divine law of beneficence
11. Evidences of Christianity
12. Fanny Tanning
13. God's goodness
14. Goodness of God
16. The great teacher
17. The happy day
18. History of David
20. The Israelites of modern times
21. Jesus is the Christ
22. Lectures for children
23. Law of love
25. Life of Paul
26. Mary and Martha
27. Maternal influence
28. Miracles of Jesus
29. Old Testament facts
30. Outward man
31. Plea for Sunday Schools
32. Rare testimony
33. True method of searching the scriptures—by Tolbert Fanning
34. Uncle Harlin's voyages, 2 vols.
35. Vegetable creation, 2 vols.
36. Week-day readings, 2 vols.
37. Weeping and tears
38. Wonder of the atmosphere
39. The young teacher, 2 vols.1

In 1869 some were questioning the desirability of having a Sunday school library at all. The minutes of this year read:

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1 Authors of these books are, with the exception of No. 33, yet unknown. Often the author's name was omitted, Burnett having obtained the copyright and edited the material. Claude L. Spencer, Curator of the Disciples Historical Society, furnished these titles. Copies of the above books are exceedingly scarce. I could only find the whereabouts of three or four volumes. One is in the possession of Claude L. Spencer, curator of the Disciples of Christ Historical Society, Canton, Missouri. He has the volume, The Israelite in Modern Times, which is further described in the literature table. Mr. Wilson is reported to have two or three volumes. He was at one time connected with Butler University, but was unavailable at the time I was there.
We beg leave to report also the fact that three States—Illinois, Iowa, and Missouri—have each formally referred the question of a Sunday School literature to this Convention, with a view to its appointing a committee to report, at a suitable time, upon the whole question of library papers and music for our children. It is a question with some of our most experienced Sunday School managers, whether a library is at all desirable ... 1

No more was reported in Society minutes but the way in which James Challen discussed the problem in the 1870 meeting it is certain that there was much being said. A literature that was "purer," "better," which would present "the truth of the Bible and all subjects" was what was needed. Challen also acknowledged the difficulty to select this type of a library, but he was not willing to dispense with it because of such problems. He said: "We cannot dispense with the library," 2 and argued that Sunday school papers would answer only for a short period. "But books deal not only with the present, but with the past and the future," 3 Challen said.

Sometimes in the late 1870's or early 80's the Sunday school library was issued in a revised edition. 4 In the 1872 meeting of the Society it was suggested that a "branch" be formulated which "... should include everything pertaining to the books and all other literature that might be needed to give success to the work of Sunday schools." 5 It was further pointed out that this "branch" should issue "warnings of unsuitable literature."

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1Minutes, 1869, p. 10. 2Minutes, 1870, p. 20.

3Ibid.

4Information from C. W. Spencer, Curator of Disciple of Christ Historical Society.

5Minutes, 1872, p. 20.
Final word is found in the minutes of the 1876 meeting, when an editorial taken from the September issue of the Teachers Mentor is quoted:

D. S. Burnett was at pains to get up an original set of fifty volumes, written by our brethren, and they have served a good purpose. They were as successful as could have been expected for a beginning, and some few of the volumes may conquer a right to live for a long time, but they lack the freshness and sparkling vivacity so needful in books for children. They are valuable, however, for advanced classes, and do well to put into the hands of the pupils who have already formed a taste for solid reading and are intent on gaining information.1

The history of the Christian Sunday School Library must remain incomplete until someone or several persons are free to do the detailed research necessary. The entire field of literature for Sunday schools is summarily treated in the literature table in Appendix A.

1Minutes, 1876.
PART IV

CONTEMPORARY PERIOD IN AMERICA

1900-1951
CHAPTER X

DEVELOPMENTS IN BIBLE CLASSES
AND TEACHING METHODS

In our study of the teaching program among the churches of Christ in the nineteenth century it was noted that the general pattern of Bible class work was taking shape so that that period is the historical basis from which later developments arise. With this in mind the task of our study in this contemporary period shall not be to give any especially heavy historical emphasis to events, but simply to discover and lift up for observation those phenomena—old or new, good or bad—which are sufficiently prominent to clearly affect developments in the Bible teaching program of the church of Christ. The order in which these phenomena are presented indicate the degree of importance that I feel they command. One of the first developments deserving our attention comes under the heading of organization.

Sunday School Organization

It was noted in the previous section that the question of Bible classes, or Sunday schools, organized apart from the local church, not from under the strict supervision of a local set of elders, was definitely settled before the twentieth century. To the brotherhood of the churches of Christ, the predecessors of the church of Christ today, a Sunday school organized apart from the oversight
of a local church was unscriptural. In this contemporary century I find no evidence of any change or compromise on this point whatsoever. The line of distinction between the "society" brethren and the "non-society" brethren was drawn clearly enough for the United States Census Bureau to recognize the two bodies separately in 1909. However, a distinction which we noted among the "non-society" brethren in the nineteenth century was carried over in the twentieth century and still exists in the formable fashion today. This point of division was between those who had adapted the Sunday school idea to the churches' task of teaching and those who have reacted so strongly against the Sunday school (organized as an institution separate from the church proper) that they opposed anything resembling it, some going to the extreme of not having a Bible class at all. The grades of opinions are too numerous and the arguments too elaborate for us to become too involved with the matter here. Simply, it may be stated that the majority of the churches of Christ have adopted the Bible class method as one way of accomplishing the Lord's command to teach. The "antischool" brethren represent a small minority, and among them the idea of having one class in which all ages are gathered together is the most popular.

Two men who have been, and yet are, among the most experienced and influential men in promoting better Bible classes or Sunday schools

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1. Instrumental music was also a major factor in the division.

2. Some oppose anything but a preaching or worship service. See W. C. Bate, "The Sunday School," Gospel Advocate, (July 6, 1902), p. 287. I think it is a peculiar distinction for this group to be the only "church" group to advocate the one-class system. Surely this has been brought about because they are the only ones who have the historical background for it: they are an extremists' position that has grown out of opposition to the Sunday school societies.
among the "pro-class" brethren were once among the "anti's." Mr. James F. Cox, who has been with Abilene Christian College, Abilene, Texas off and on since 1906, and just recently retired, answered my questionnaire in this fashion: "Most of us were 'anti's,' i.e., opposed to class teaching." The other man is W. R. Smith, vice-president of Abilene Christian College, and head of the Christian Education department there. He answered the questionnaire as follows:

My early experience in connection with Bible study was in an anti-Sunday School group where one man taught the Bible to the whole class from the babies through ripe old age.

There are scores of other men that I have talked to who have had similar experiences. This could not help but affect a serious set-back in the progress of Bible class work among the churches of Christ. This seems especially so in about the first quarter of the century.

In the field of literature, Mr. Cox noted that it is only during the last quarter of a century that any attempt has been made to work out a series of inter-related courses of graded material for Bible study and teaching. Of course, there are several reasons for this, but when it is observed that in ten of twelve questionnaires returned there was a general apology for this field as being "barren," "extremely difficult to find much information," and one in which "we have not done a great deal."

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2Reply to questionnaire by James F. Cox, retired professor at Abilene Christian College, Abilene, Texas, April, 1931.

3See next chapter on literature.

4Twenty-three were never returned for reasons probably similar. The questionnaires asked for personal experiences in attending or knowing about Bible classes that were of unusual character. Most of the answers followed in general that Mr. Cox gave. One class said: "In our places where we have worshiped 'class teaching' has been a 'hot subject!'"
then I believe a great deal of the cause can be attributed to other things than mere human indifferences or lack of ability. The testimony that I have received from individuals together with the frequent appearance of articles on the Bible class question in the Gospel Advocate leads me to the conclusion that the "anti's" are much to blame for the lack of development in class work in the first decades of this century.

Another particular fact that has become increasingly significant with the progression of the twentieth century is that only within roughly the last twenty or thirty years has there been a distinctive split over the class issue. Even now there are a great many brethren "on the fence," in respect to the Bible class question. David Lipscomb and W. J. Sewell made the issue clear as we noticed in the last century, and Mr. Lipscomb was forceful in his convictions as late as 1908 when he wrote: "To hinder the teaching of God's word in any way is to sin against God and man." But there were only a few instances when one brother would not fellowship another brother in other church work and in worship. The tendency at first was merely to question the method, and often if someone was strongly opposed then the Bible classes were omitted in favor of one class for all. This was expressed early in the century by T. S. A. Cobb who complained that "we

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1Not only were there numerous articles on the class system of teaching, but also articles which question and oppose the use of literature in classes. This we began to note in the nineteenth century. For the argument this century see especially E. S.linear, "Lesson helps—a fidelity, influence," Gospel Advocate, XLIII (April 4, 1901), p. 210. Also, J. E. Hyde, "The Ethic of Teaching," Ibid., (January 3, 1901), p. 40.

2David Lipscomb, "Teaching the Bible," Ibid., LI (January 15, 1908), p. 27.
have a brother that contends that such a thing (the Sunday school) is not scriptural; so the school is ended for the time...1 I myself have seen such compromise, though I have been told that it is not nearly as common of late as it was over twenty-five years ago.

The significant development that has taken place in the last two or three decades is that the "anti's" have moved into a more dogmatic stand for their "hobby," as some have termed it. Thus, these seeds of division have only recently borne ripe fruit. But, as said before, there are many who are yet "on the fence," and are willing to compromise rather than cause a division. Mr. Glen Hicks aptly expresses the present situation:

In numerous places brethren who are opposed to the Sunday school system will continue to worship with those who do accept it, when they have no group of like persuasion to meet with. If they can fellowship us then, and hold their views on the Sunday school question as private opinions and not let them disturb the unity of the congregation, surely there ought to be some way of arriving at a satisfactory way in which all of us could fellowship at all times. On the other hand, if these things are not matters of opinion but of faith, then these persons commit a sin when they worship with us. But if they are matters of opinion, they sin when they go off and start another church based strictly upon these peculiar positions regarding the Sunday school system.2

One of the arguments against dividing into classes still used by the anti-class group today is that it would be dividing the worship; the whole church is to come together for worship, not divide itself, they say. J. G. Drury made the statement in 1900 that "... teaching

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1This is David Lipscomb's printed. Ro. Cobb's complaint and made the remark as quoted above in connection with footnote 3.

is a part of the worship ... "1 But he evidently changed his thinking on this, for he said nothing more in the Gospel Advocate column about it. Meanwhile, in 1902 two strong statements to the contrary were made by H. C. Sewell. In one place Sewell wrote:

The Sunday school has information as its keynote, not worship; its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence which is the very first essential of public worship.2

Also, in an earlier article Sewell explained that Bible classes are separate from worship.3 This position is still maintained by the pro-class brethren today. It is the church-at-work when it comes together for Bible classes. It is not worship.

A number of public discussions on the Sunday school question have been held in the last fifteen years. I have attended some of these and have seen convictions shift both ways. Whatever may be the final outcome I believe I have thus far noticed a decided emphasis upon Bible class improvement among the pro-class brethren and I know that in some cases it has been the result of stirring debate. There has been a more definite line drawn between the anti-class and pro-class groups, and, with no thought of compromise or give-in now, the group which is promoting classes is going all-out to promote the best. This, to my mind, is a healthful sign.

Next of importance in developments which have affected Bible class work in the churches of Christ is in the psychological field.

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Psychological Ideas

In our discussion of psychological ideas in the last century we found that some leaders had an unusual ability for the understanding of human personality. From the sources I have consulted I find continued interest in this field, though nothing particularly new is introduced in the first three decades of this century. E. G. Sewell in an article of 1902 stressed the need for children to be early impressed with their obligation to grow up, and this process should not stop when they come into the church. He had the church particularly in mind when he wrote: "They will need to be taught and trained that they will grow up to be active workers in the church . . . "

In 1906 James A. Allen discussed the care of the mind, and wrote that "... education of the mind determines the condition of the character." But nothing profoundly new was revealed in this or any other part of his article.

In 1907 Dr. C. L. W. Dorris re-emphasizes an idea expressed earlier when he wrote: "As the school boy in mathematics goes from a lower to a higher rule, so the Christian must advance spiritually."

A brief statement by J. C. McQuiddy in the Gospel Advocate of March 24, 1910 indicates that the popular shift from a subject-centered

3 ibid., p. 150.
curriculum to the child-centered was in the minds of some leaders in the church of Christ. He wrote: "remember that it is character, not knowledge, which equips one for the struggle of life."¹

One particular volume of the Gospel Advocate, 1920, is replete with articles on training children at home in which some attempts were made to interpret childhood development. "Normal development" seemed to be the emphasis. A. E. Lipscomb and Harriet H. Heller stressed the method of letting the child learn or acquire his learning by his own thinking or experiments. They should not be forced, but led to Christ, they emphasized.²

It was not until the 1930's that the "new psychological" thinking of this period reached the columns of the Advocate to apply directly to Bible class work. Dr. C. A. Horred wrote a series of articles in 1930 on "The Bible School," discussing its many phases and problems and gave special attention to the psychological impact upon the Bible school, especially in how it affected it in the realm of group division, objectives, and the teaching process. In respect to divisions he wrote:

... earthly life is divided into three divisions of childhood, adolescence, and adulthood. Each period has its distinct psychology, and any program which proposes to deal with persons without taking this truth into consideration is doomed to failure."³

¹ Dr. E. Frederick, "Training the Young," ibid., LIX (March 24, 1910), p. 300.


³ Dr. A. Horred, "The Bible School, no. 1," ibid., LXII (August 21, 1930), p. 610.
Mr. Norred proceeded to give the class age divisions much the same as we have to today: beginners, primary, juniors, in the children's division; intermediate, senior, young people, in the youth division; and middle life, elderly life and age, in the adult division. He also named special departments: cradle roll; home department, and training department.

Concerning objectives Norred wrote: "The student, not the subject matter, is now the great objective in teaching . . ."1 For comment on the teaching process he quoted C. E. Paus, who wrote:

According to the new psychology, teaching is the process of guiding and direction the stimulation and response of pupils in making new adjustments, in acquiring new ideas and attitudes and in completing neurons circuits essential to new modes of behavior.

Norred concluded by giving this a religious application:

Teaching, therefore, is the production of a reaction within the student; and in religious teaching the reaction aimed at is that which comprises the acquiring of worth-while knowledge, the creation of correct attitudes, and the promotion of right living.2

Mr. Norred also discussed adult psychology, and says that the teacher of adults " . . . should be a careful student of adult psychology . . ."3

Of course much of the psychological information used in Bible classes would not reach the pages of a religious periodical. Rather,

1 Ibid., p. 859.


3 Ibid., "The Bible School No. 2," (October 2, 1930), p. 1039.
the place to look for it would be in books specially written on the subject, and in Bible class literature. An increasing number of quarterlies and books for use in Bible class work are coming to contain at least brief statements for the teacher in terms of psychological understanding to be applied in teaching a class. The development of psychology has been rather slow in getting a start, but it is becoming better established now, and more and more Bible classes are receiving its benefits through their teachers and through prepared lessons.

At least one more major development has occurred during the last fifty years that has promoted Bible class growth in the churches of Christ. This also has been previously referred to and here we will notice further developments.

Class Arrangements

Miscellaneous Types

It will be remembered that we found that J. Y. Raykendall in 1877 began a new idea when he held a Bible study over a sixteen day period during the winter months. It was considered to be fairly for adults. Also, we found that H. G. Maynards and George A. Mingman

1. List of Bible class literature and books for Bible class teachers can be found in the table in Appendix . I would especially recommend *The Church and the Young People* by Mrs. Sara Tofford Allen, who also wrote for the newest Bible lesson series, the *Gospel Treasure.* A full discussion of youth psychology as related to Bible class work can be found in her works. Also, *The Church and the Children,* published in the same year, 1885, gives a thorough treatment of child psychology. One of the authors, Mrs. Maywheel McLovey, writes for the *Gospel Treasure,* and gives a section on psychology in her *Teachers' Manual.*
were teaching classes of an advanced nature one night a week over a long period of time beginning about 1897.

During the twentieth century we find a number of types of classes being introduced and developed that bear close relation to the above classes. It is difficult to classify such schools according to type (especially during their development), for varying ideas in reference to time of meeting and purpose are present. (Some are for a few days, some for many months, and some have a short session during the day; others have longer sessions.) In general, we shall simply consider such classes as weekday classes that teach the Bible in the churches. They are Bible classes that are sort of a step-up program to the usual Sunday school meeting.

The first "new" idea comes from T. Z. Tyler who in 1900 reported that when he went into a community to hold a meeting, he preached only at night and formed classes to teach during the day. It was not said whether the teaching was to adults or children, or both. J. C. McQuiddy wrote up Tyler's report and commented: "This idea appears to me to be a good one, and one which is worthy of the serious consideration of every man who is concerned about the salvation of souls."

The only other report I was able to find that bore directly to this type of teaching arrangement was by A. W. Urye in 1926, twenty-six years after Tyler's report. He said this field had been

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"Neglected to an alarming degree," and that he was thoroughly convinced that there was an immense opportunity of wealth for the Lord in promoting such classes. His meeting was held in Lubbock, Texas, early in the summer with three services a day, forenoon, afternoon, and evening. He wrote:

The afternoon meeting was given over exclusively to the children. . . . The boys directed the song service and read the Scripture lesson. I taught through the eye and ear, using a blackboard, chemicals, and many objects illustrating the great lessons of the Bible, and the audience was among the most attentive I ever addressed.

We shall again have occasion to refer to this meeting of children in the summer when we come to speak of Vacation Bible Schools, for Wyse's classes bear a close resemblance to vacation classes.

Continuing now in chronological order we note some various types of weekday classes. In 1905 W. M. Abernathy announced "A Short Bible and Literary Course," to be taught by himself for young men who wished to become preachers and were not able to go to college. This was in Westport, Tennessee.¹ In 1907 M. C. Furrees (whom we noted earlier, teaching in Louisville, 1899) was reported to have taught "During the winter months . . . a number of young men in logic and Bible exercises."²

Again, in 1908, Dr. T. S. Long, Jr., reported that "Instead of holding meetings in the winter, (1) visit the congregations and

⁴ T. S. Long, Jr., "Teaching the Bible," ibid., L (April 2, 1908), p. 223.
remain with each one about twenty days and teach a Bible school."

He reported that he was in a school of this nature at Dickson Springs, Illinois teaching young and old the Bible.

In 1909, E. C. Young makes a strong appeal which may have been one of the early influences to result in the establishment of a number of Bible academies or schools. The Bible was being excluded from public schools, and with this in mind Young wrote:

... all Christians ought to look after the interests of their children and provide schools where they will be taught the Bible daily. A good, comfortable cheap house in every community of Christians, with some Christian man or woman to conduct the school, would be economy, and would, I am sure, give better results than we get under the present order of things."

R. H. Boll, in 1911 criticized "present day education" as tending toward unbelief, and suggested "supplementary religious instruction" as a remedy. He added: "It is not a denominational institution that is here suggested, but a private arrangement among the Christians of a community to school their children aright." In 1912 he reported that a daily Bible class was being planned at Portland Avenue, Louisville, Kentucky, in which there were to be three periods of six weeks each, beginning November 6, January 1, and February 17, respectively.

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2. See J. C. McQuiddy, "The Bible and the School," ibid., XLIX (September 19, 1907), p. 306. Also Price Billingsley, "Teach the Bible in all the Schools," ibid., L (January 30, 1908), p. 75.
To show that this type of Bible class work sometimes developed into a more formal type of school, I refer to the story of Mrs. Mae Chase. In reference to the years 1912 to 1918 Mrs. Chase wrote:

In some places where we have worshipped, "class teaching" has been a "hot subject." But as the young people drifted away in large numbers (especially in Berkeley and San Francisco, California) the church decided to have three months of Bible school a year (during the summer). These were very successful and large numbers of people enrolled. Several private schools were the outgrowth of these Bible readings, one of which was the academy at Graton, California.

Mrs. Chase went on to tell about its being against the law to read the Bible in California schools; therefore, many parents placed their children in these private schools. One of the influences of these schools was to lead to the establishment of vacation Bible schools. But here, too, I reserve naming the particular developments for a later discussion of the vacation school under a separate heading.

The fact that these special church schools often developed into "several private schools," as Mrs. Chase observed, is indicative of one trend in the course of Bible class work in these week-day projects. A local congregation would begin a special series of classes to meet a special need, and before long that program either developed into a private school, or coalesced to some private school nearby where the need which the church had been supplying could be filled. In other words, when the church school (owned, operated and controlled by a local church, under the elders, as discussed earlier) had a week-day Bible class started and going well, it often found that that work was being transferred into a private institution, or that

Mrs. Mae Chase, reply to questionnaire, April, 1931.
some private Bible teaching institution was near enough so that the need being fulfilled by the church was being met there. As a result the program of the church in teaching died.

Examples of this are in the above instance in Graton, California, as well as a number of others about which I know. One that is relatively recent is found in Los Angeles, California where the Central Church of Christ had an extensive teaching program in motion, and then George Pepperdine College (a Bible college operated by members of the church of Christ) was founded and it became no longer necessary or advisable to continue the church program. A report of the courses offered by the Central Church of Christ in 1930 and 1931 show them to be of high standing. It was said in this report that "... a more comprehensive four-year course of college rank ..." was being planned. 1 George Pepperdine College was founded in 1937, and no church in that area since then has developed such a comprehensive program of teaching as was once carried on by the Central congregation. Also, I think it could be submitted here without question that the Bible colleges operated by brethren of the church of Christ make such Bible class work by the local church less necessary, and thus keep much of this work from being done. I do not propose to offer a personal criticism, approval, or a solution, but it is important to this discussion of developments influencing Bible class teaching in the church to call attention to this situation. 2

1S. H. Hall, "Central Church of Christ, Los Angeles, Cal.," Gospel Advocate, LXXII (September 13, 1930), p. 983.

2The "Bible" or "Christian college," about which I speak, has always been operated by brethren of the church of Christ, not the church itself. It is like any other institution or business owned by a Christian. The Bible college is Christian-owned and operated; the
That the above is not always one hundred percent true was demonstrated by the Central Church of Nashville, Tennessee. One instance in their history was in 1930 when they offered "...a few courses of study for brethren who wish to preach or prepare themselves for other work in the church." Hall L. Calhoun, Chas. A. Brewer, L. H. Elrod, and E. R. Murphy were listed as the teachers. This school was in a city where David Lipscomb College, earlier known as Nashville Bible School, had been since 1891. I have attended such programs of the church in the vicinity of a Bible college, and actually have seen that in some ways the college contributed to the success of the church school. Nevertheless, it must be admitted that the church itself is not developing its full potentialities in Bible teaching due to the existence of Bible colleges.

The Vacation Bible School

It will be remembered that it has been pointed out that in a number of Bible class arrangements—in Toynbee Hall's winter class in 1937, in Tyler's and Frye's classes during the day while they preached in a gospel meeting at night, and in the three-month classes during the summer held in California—that there has been something suggestive of what has been known for several years now as the vacation Bible school, or vacation church school. Indeed, most of the weekday Bible classes have in their mind to suggest the vacation school. But those just mentioned, to my mind, are the most nearly related.

church, as a church, has nothing to do with it. This distinction has always been maintained, but has at times been difficult for some to understand.

Chas. A. Brewer, "Special Bible Courses," Gospel Advocate, LIII (September 11, 1930), 1. 756.
First, the development of the vacation Bible school from the summer classes reported by Mrs. Chase seems the most significant. Mrs. Chase related developments after the three months classes in Berkeley, San Francisco, and the Academy in Grafton—that is after 1918—to be as follows:

When these young people from such schools married they scattered, and often church where they would locate would be few in numbers. So they went to work with the neighborhood children. The church house was a natural meeting place, and soon this effort in teaching a few children became a united effort of the church in what is now known as "vacation Bible school."1

Mrs. Chase adds that this has been her observation of the work of the church at Berkeley, California from 1913 to 1920, and at San Francisco from 1918 to 1924. It seems to be a very logical explanation and we could only wish for more detail and definite data. However, with this sort of "natural development" in our minds we can well imagine how similar situations would bring about the same results.

The classes held by visiting evangelists during their meetings have been said for such developments. The experiences of Dr. H. W. Wrye, and his comments, quoted above, show a definite trend toward the vacation Bible school as known today. However, the exact date of the first vacation Bible school is difficult to determine. Dr. Wrye's comment that what he was doing was "yet neglected to an alarming degree," suggests that very few, if any, summer classes were being held for children—at least to the knowledge of Dr. Wrye. But somewhere during the few years between 1920 and 1931 vacation Bible schools, thus designated and operated with the vacation of children in mind, arose among the churches of Christ. Dr. Ernest Stearns wrote in

1Mrs. The Chase, op. cit.
the Gospel Advocate in May 1931 about vacation Bible schools as though they had existed for some time.

... the thought arises as to why it would not be a good thing for us to seek to have summer schools of short duration in which special training is given to young people. The vacation schools as they now exist are more generally thought of as being for children.

A report from Mrs. A. R. Holton says that the first vacation Bible school to her knowledge was in Norman, Oklahoma in 1929. This date and place is probably the true beginning among the churches of Christ of what is known as a vacation Bible school.

According to Mr. Beam these schools that were being held by the churches in the summer were mostly for children. Young people evidently did not receive much attention. The "thought" of providing for them seems to be first introduced in Mr. Beam's report. This idea has enjoyed considerable development since 1931, to which I myself can testify. It has even grown to include adults. H. Leo Bole's expressed something of a climax in this development: "Every church should be developing and training teachers . . . . These vacation Bible schools furnish an opportunity to train teachers."² It is common today to find vacation Bible schools in the churches of Christ, and, though the bulk of pupils is usually made up of children, there is often a large number of young people and even adults receiving Bible instruction and special training. This development has been advantageous.


to the general improvement of Bible class work in the churches of Christ.

Bible Readings

One type of Bible class that has held rather rigidly to its particular name—though the various types of instruction often changes—is the "Bible Reading." As noted in the previous section that this was probably begun in 1894 by Daniel Sommer. They were usually held each year during the winter months and often in or near the home congregation of the teacher. In 1905 A. M. Morris made an announcement of a reading to be held beginning December 3, and lasting for two months in California which was published in the Advocate. The curriculum was considerably more than the chosen name for the meeting implies. There was to be Old and New Testament studies, Bible geography, individuals of the Bible, vocal music and rudiments of music, note reading, and congregational singing, according to W. J. H. Atkinson who reported the affair.1

Mr. Ernest C. Love was a leader in Bible Readings on the West Coast in the early years of the century. Two of his reports reached the Advocate in 1899. One of his reports was from Oregon and the other from California. J. H. Moore told his wife left home to attend the meeting in Oregon the winter of 1906-1907, and reported that

He (Love) began on Dec. 5 and will close on Feb. 26... I expect the Bible reading to be the cause of some young brethren making preachers that would not have done it otherwise...

There has been about forty-five in attendance at the reading... a few of them attended only a part of the time. 1

Mr. Love also gave "regular instruction in vocal music."

From my conversation with several preachers I have learned that Bible readings have been particularly strong in the mid-Western and Central states. In Iowa, I have talked with William J. Campbell who has lived in the state for some forty years, and especially during the last twenty years has held Bible readings in the winter. Sometimes the number in attendance is only about a half dozen, but the procedure is still the same from year to year. He either meets the young men in his home or at the church building and they systematically read and study the Bible from Genesis to Revelation. The students prepare lessons and sermons to give in class. Another man who has held readings for some years is J. C. Rhoady of Sullivan, Indiana. His classes are generally well attended. Last year (1900-01) he had from fifteen to twenty attend with regularity.

Home Bible Class and Ladies Bible Class

The other types of classes noted in the nineteenth century section were Home Bible classes and Ladies Bible Classes. Reports of these types of classes are scarce in the columns of the Advocate, and relatively few books have been produced to give indication of progress in these fields. 2 From my observations, Ladies Bible classes are

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2 One of the best books I know about for ladies is Ideal Pennyhood by Daisy MacI uy Bell. Though I have been in contact with several unpublished lessons which were used in Ladies classes.
common among the churches of Christ, and have grown in importance 
along with the general improvements of other Bible classes.

Home Bible studies evidently have not been promoted as have 
the other types. Outside of one reference to a home Bible study, I 
have found nothing to report from the written page. The one reference 
was a report from a church of Christ in New Orleans in 1907.

We have just begun a home-study class, which is intended for those 
who cannot attend the Sunday school, but would like to have an 
opportunity to study the Bible in conjunction with others. We try 
to have the teachers visit the members of this class each week for 
the purpose of studying the lesson with them. 

Perhaps such classes as these were held by a few churches throughout 
the century and reports just never reached the Advocate.

From my own experience I have been in contact with this type 
of teaching for about five years, and have found that wherever I go 
the idea is rather new. I have known students at Abilene Christian 
College, during the years of 1940-50, to go out in small groups and 
visit homes where they studied the Bible with the family. Only a 
few churches that I know about have had this type of program.

Restoration Ideas in Methods

J. H. Hardin stated the restoration idea in methods of teach-
ing (which is developed in more detail in the nineteenth century sec-
tion) when he wrote in 1907:

The Sunday School or Bible school, of the present time is the 
teaching function of the early church, organized according to 
present day methods of teaching and working; at least, it looks 
in the direction of restoration of this teaching function. Each

1 Anonymous, "The Church at New Orleans," ibid., KLIX (April 8, 
1907), p. 258.
remains to be done before it is really restored; but this function
is now more clearly perceived as an essential element of the gospel
program than it has ever been in modern times.\(^1\)

The sense of restoring the methods of teaching as found in the
early church was also kept before the church in this century by such
men as G. C. Brewer, J. C. McQuiddy, and L. D. Cummings. Brewer dis-
cussed the commands to the Israelites to teach, and also that Jesus
and Paul gave instructions to teach.\(^2\) J. C. McQuiddy wrote a series
of articles during the same year, 1909, showing how the methods of
teaching in the early church could be used. Concerning the use of
lesson leaves, which some brethren still opposed, McQuiddy wrote about
the "Sanhedrin Uniform Lesson Committee, two thousand years ago,"
which took sections of the Bible and wrote them for children. He ex-
plained that "These sections included the historic record from the
creation to the flood; the first nine chapters of Leviticus, and the
first ten chapters of Numbers; together with the Shear . . . ." L. D.
Cummings expressed about the same thoughts of David Lipscomb which
were noted in the nineteenth century section when he said: "... the
set of rules can govern in each individual case. I believe the
best standard is to be found in the examples given us in the Bible."\(^3\)

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1. J. H. Harris, The Bible School Ministry (St. Louis: Christian

2. See Mat. 17:24-26; 2 Tim. 2:2; also G. C. Brewer, "These

3. J. C. McQuiddy, "The Value of Teaching," Gospel Advocate,
LI (January 11, 1909), p. 26. McQuiddy took much of his material
from the Yale Lectures on the Sunday school. See H. C. Truettall,
op. cit., p. 118.

4. L. D. Cummings, "Methods of Teaching," Gospel Advocate,
LXI (February 1, 1909), p. 137.
Cummings criticized the practice of Bible classes which ignored error, and give Jesus as an example in unveiling sin. Jesus points definitely to a specific sin, Cummings stated, and Bible class teachers cannot be patterned after the Master if they ignore sin.

Thus, the restorers of New Testament Christianity kept before the people the precedent for teaching methods found in the early church. From my experience I have seen that church of Christ leaders make a frequent appeal to the Scriptures, not only in doctrine, but also to discover and justify methods of Bible teaching.

Objectives

As discussed earlier, the one ultimate object of Bible class teaching was to save the souls of individuals. This has carried on through these years to the present. In 1902 E. G. Sewell said that children should be "... trained for citizenship in the church." 1

In 1933 A. E. Lipscomb wrote: "A good teacher will usually lead pupils to Christ." 2 And in 1934 H. Leo Bolse said: "If the teacher has not won the pupils for Christ, the teaching is not successfully done." 3 These are a few examples that show what the final objective in Bible class teaching was. It remains the same today.

Methods

As outlined earlier the methods or techniques used in Bible class teaching have been grouped under nine headings. As we study

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them here I shall attempt to consider them in the order in which I feel there was the most significant development in the twentieth century.

visual. Perhaps in the field of visual aid the greatest progress has been made. In the first decades of this century, as we found in the latter part of the last century, the use of blackboard was popular. Books were published on the use of blackboards in the Sunday School, and Bible class literature almost always had a number of pictures, maps, and charts to help the learner. These visual aids continued down to this day, as a brief perusal of the Bible class literature table will show.

The visual techniques mentioned in an earlier quotation by Mr. W. W. Drury, "using a blackboard, chemicals, and many objects," indicate something of the adoption of new ideas in teaching by the visual method. A book advertised in the Gospel Advocate, Cradle Roll Lessons, by Louis J. Ogilvie, speaks of "finger plays, handwork, and pictures" as aids in teaching. Definite historical data concerning the beginning of the various types of visual aids are unavailable, but from a study of the present situation in Bible class work made by a class in Abilene Christian College in 1941-42, the following aids were found in use: maps, blackboards, charts, sand tables, flannel boards, posters, graphs, diagrams, colorings, objects for illustrations, flash cards, pictures (projected and non-projected),

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1 See literature cited, "Abilene," 1901.
and nature. Also, from a number of classes on teacher training which I attended in Abilene in 1949-50, I found that handwork and project methods were being emphasized. These I also list as visual aids—though they are more—for in these one learns by doing and seeing. Also, the drama has been used by some church schools, though this and the use of movie films lag considerably as methods developed for Bible teaching in the church of Christ. It was thought by the curriculum class in Abilene Christian College that the reason for the lag in these two aids was the lack in preparation of material by those who were capable. Some schools have used film produced by sectarian but there is a widespread disapproval of these because of scenes that are considered unscriptural. Some have used plays written by sectarian, but these, too, are looked on with much skepticism because of the same reason, unscripturalness. I have seen some plays produced that were written by local teachers, but such as this has not been developed for general use.

We see that some of these areas are still open for improvement and further development.

Questions and Answers. It should first be noticed that a large number of Bible class literature helps are replete with questions and answers. In fact, it seems that it has almost become a fad to put out books that are simply made up of one question after another with the Scripture reference given for an answer. I believe the values of such books are relatively few in number, but perhaps the fact that they

1 See C. C. Perkins, "The Bible School," 1944, (October 1), p. 257. The "project" and "question and answer" methods are briefly discussed here.

2 See Appendix A.
require that the student go to the Bible in search of the answer justifies them and is what has made them popular. From my own experience I have seen classes grow in interest and activity by use of one of these very simple books. It has often amazed me. My judgment is that the value is not in the effective teaching done by the question and answer book--often I find that very poor--but in the fact that it becomes an incentive for the student himself to do some Bible study of his own. I am convinced also that as a whole people in the church of Christ do not know how to study, and the little question book is the simplest and most practical directive to get the student started searching in the Bible. For children and youth especially, there is a considerable amount of completion questions, true and false questions, and direct questions in most Bible class literature today.

Meanwhile-during the little class was the opportunity of discussing the very questions that arose in connection with the Bible class and thus getting the example of Brother Hurdle's training and its culture. It was obvious, as always, that most questions ... 2

Discussion-also, we have found it necessary
method of teaching this needs to be recognized here. The number of publications found in the literature table (appendix A) and discussed in the next chapter gives us an idea of the extensiveness of its use. The old opposition to the use of literature in Bible classes (discussed more fully in the nineteenth century), continued through this century, though it has not come up for discussion as frequently in the last few years as we find earlier. T. W. Winter in 1901 condemned lesson helps and commentaries, as they"... do the thinking and studying of the Bible for the classes."¹ In 1902 E. C. Sewell was still defending the use of literature. He concluded a long article by writing:

"It is a fact that those who oppose lesson papers violate their own doctrine every time they attempt a single explanation of any passage of scripture; for if it is wrong to print comments and explanations of any passage of scripture, it is equally wrong to speak them, the same principle is being involved in both."²

Whether or not it was from the opposition to literature or the particular taste of Bible teachers, the fact has long been that the Bible is often the only text book used in classes. Mrs. Jos Chase reported that from 1914-1935, her period of intensive Bible study, the teachers "stressed using just the Bible for study."³ This has often been the case where I have gone.

Lecture and Story Telling.--These methods were briefly considered in the previous section, and from the list of story books for children⁴ it is evident that this method has persisted through the

³Mrs. Jos Chase, ibid.
⁴Found in Appendix.
years. Mr. T. C. McCaleb noted that "To teach children, one must learn
to tell stories."  

Stories will probably be popular as long as there
are children.

The lecture method has continued to be used since it was made
popular in the nineteenth century. From my experience I judge that
it has been over-worked. It is usually recommended especially for
adult classes.  

Memorization.—This method has continued to be quite popular
through much of this century. It was especially so in the first
decades. C. A. Horrod told of his experiences during this time when
he wrote: "We were supposed to 'study' the lesson during the week and
'recite' on Sunday in the class." The quarterlies used at that time,
Mr. Horrod said, were simply for study and reciting.

In the quarterlies of the last ten years one can find small
memory verses for each Sunday. This is a considerable relaxation in
the amount of memorization expected in earlier years. From my own
experience I have seen a great deal of interest in the memorizing of
Scripture. Mrs. Helen Jackson in 1947 arranged a four hundred and
forty-one word picture of the "Plan of Salvation," and taught it to
her class of three to five year olds. Then, one evening, this group
of children recited in chorus this arrangement of Scripture before a
large audience. The effect was impressive and touching. I have

1T. C. McCaleb, "How to Hold the Children," Gospel Advocate,
LIV (January 11, 1919), p. 32.

2See C. A. Horrod, "The Bible School," ibid., LX.11 (October

3C. A. Horrod, reply to questionnaire, April 10, 1934.
been associated with methods such as this since childhood, and find it still in use in many congregations.

Other methods in teaching discussed earlier were the compound, the giving of assignments, examinations, and rewards, but no significant developments beyond those already discussed were found. Therefore, we pass these with only brief comment, understanding that they continued through this period on about the same level as was found at the close of the nineteenth century.

The compound method, a term which was adopted to include a variety of methods used along together, is, by right of its intrinsic value, still in use. Almost in any class one can see the teacher employ many of the above techniques in various combinations as he teaches. For example, in telling a story pictures might be shown, questions asked, and memory verses called to mind. Thus, methods are used in combination. Also the "interlocutory" method, that of dialogue or conversation, might have in it all of these, or various combinations. 1 Another method which would include many techniques used in a new class situation or arrangement, is that recommended by Mrs. Bertha Emelin. In an article in 1916 she stressed the value of walking and talking with children in order to teach them. 2

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1See J. C. Roycey, "Teaching by the Interlocutory Method," Gospel Advocate, LI (January 26, 1909), p. 104. The use of this method is discussed in relation to the Jewish synagogue and the early church, and also to be used today, Roycey instructs.

The giving of assignments in Bible teaching has been maintained through this period. Almost every Bible class book has in it brief assignments much the same as those found in the nineteenth century. However, the practice of learning the lesson at home for reciting in the Bible class has slowly diminished during the second quarter of this century. In most classes I have been acquainted with the assignment is simply: "Study your lesson for next week." This often means: "Read it over so we can go over it faster in class." Some brief assignments may be given such as memory verses and filling in blanks or answering true and false questions found in a quarterly.

Examinations for the most part seem to have been kept free from being mere public demonstrations, which criticism we found in the last century. From my experience, the examinations have been only brief recitations and have usually been held within the class. Reward presentation, from what I have observed, has often been either public or private. Some pupils have received gold (?) pins for their attainments, and I have seen them given publically, in view of the regular "church" audience, or, more privately, in the Bible class. The usual little rewards found in Bible book stores are frequently given.

Periodicals.—I shall not attempt to give a full history of Bible study aids, as they appeared in periodicals for this century. Only a brief sketch of some of the things that appeared in the Gospel Advocate will be considered as those will be representative of what was being done in this field.
In 1903 George A. Klingaman presented a method of dividing the Bible into sections for daily reading that it might be read through in a year. This is similar to J. M. Barnes' work in 1896 discussed earlier. ¹ A "Home Bible Class" was conducted by R. H. Boll through the columns of the Advocate in 1905, and the next thing similar to this is "Home Hour," by Claude F. Witty in 1931. ² "Bible Stories for Children," ran through the first years of this century and in 1905 the stories occasionally were included with the Home Bible Class. In 1909 a page especially for young people, entitled "Children's Corner" was edited by Miss Emma Page. "Young Peoples' Progress" began in 1931, and a regular lesson outline was included with the articles for young people. Ernest Bean was editor.

A "Queries Column" was begun as early as 1907. David Lipscomb edited this for sometime. Many such columns are in periodicals of today.

"Weekly Bible Lessons" began appearing in 1931 and continue on through till the present though the title changes to "The Uniform Lesson" in 1940. Such men as R. eco Bolen, H. E. Landiss, Kirk L. Shankenship, H. I. Pope, and Frank Pack have edited these.

A number of other periodicals carry lessons in its columns, the firm foundation, for example, but the above is considered sufficient for a sample of this type of Bible teaching in the twentieth century.


The Home

In the previous sections dealing with the nineteenth century the home as it affected Bible class work in the church received a fairly heavy treatment. This was done in interest of historical incidents as well as to discover the conditions existing in the homes that influenced the church school. In this century we are not as concerned with historical content as in the last. Only the general trend of developments and the introduction of new ideas and situations, are of interest. In keeping with this policy I treat the home with considerable brevity.

Numerous articles appeared in the Gospel Advocate during this century which stressed the importance and need for Bible teaching in the home. As is almost always the case, there was a neglect among the homes in their duty of teaching the Bible. E. G. Sewell, J. C. Maquidcy, and E. A. Glass, to name a few, wrote a number of articles pointing out this neglect. Sewell wrote: "Home influences are the greatest, and should never be neglected."

Maquidcy noted: "One suffers a distinct loss in life who has not enjoyed good home training in childhood." He belates the fact that the old-fashioned, Bible-loving home are no longer in existence.

E. A. Glass criticized the way parents influenced their children in discussing everything but the Bible.

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The matters of which parents talk most to one another and to their children, are considered by the children of greatest importance; and when the word of God is not spoken at all, it is natural for children to consider it of no importance.  

An interesting practice which gained attention in the Advocate was a daily Bible study among the workers of a Mr. Dodd's factory in West Nashville. Since the farm, factory, or other business is an adjunct of the home, I mention it here.

From my own observation Bible teaching in the home has been seriously neglected. The church school on Sunday has in many ways supplied about the only Bible teaching received by children of "Christian" homes. There are exceptions, but in general Bible studies in the home need to be increased both in number and in quality.

The Teacher

For the same reasons given above in reference to the home the treatment of teachers shall be brief. The teacher problem is much the same throughout this century as found in the last. There simply are never enough qualified teachers, and, from the absence of very many articles or announcements concerning teacher training institutes, normals, or meetings--especially in the first three decades--it seems that teacher training was never adequate. Presumably most of the teachers' training was being taken care of in Bible colleges. As is almost always the case today, those who spend any time at all in a college where bible is taught are considered either preachers.

1. A. A. Blum, "Teaching the Word of God Diligently to Children," ibid., LVII (February 24, 1921), p. 191

George Robertson Christian College announced a teachers' training course of study, and every Christian college has advertised itself as a place for preacher and teacher training.

Teacher training in the church has taken a decided turn for improvement in the last ten to fifteen years. In my own time, I have attended a number of teacher training classes held in the church. In late years of the 1930's most of these classes were simply taught by one man in lecture style from night to night for a week or two. A number of teachers and potential teachers from various congregations in the city would attend. Especially since World War II there has been a new system used in many places. Several "experts" in the various age departments are invited for a week or two to train teachers. Usually at a general assembly some speaker specially qualified in some phase of Bible class work, will address the school, after which separate classes will be conducted in the various departments. This sort of system is quite popular now, and is aiding much in increasing the supply of qualified teachers.

About the only other development of particular significance in this century in respect to teachers was the practice of a local congregation hiring a man to spend his time in Bible class work. In 1902 E. C. Sewell approved of a recommendation by Mr. Lynch who says that

It is essential that there should be at least one man—and if he cannot be obtained in any other way, he should be hired—well

1 Advertisement, Gospel Advocate, XLIII (July 18, 1931), p. 435.
trained, 'religiously educated,' and 'of consecrated personality' who should make it his special work to train the children of the parish."

I am not certain when churches began doing as Mr. Lynch recommended, but it has been a rather common practice for the larger churches to have two and sometimes more men hired. The arrangement usually is for one man to attend mainly to the preaching and the other to teaching. Often this latter man is referred to as a "personal worker," but his main task is usually to teach classes, in the church and from house to house. Sometimes he is entitled "educational director." This type of practice is yet rather limited, as not many churches can pay two men, but more churches are realizing its value in increasing Bible school attendance and the number of conversions. It has been used in the mission field with telling effect.

Summary

We first studied three areas or aspects which have been most influential in Bible class teaching in the church of Christ during the twentieth century. First, the Sunday school question was considered. Some brothers within the churches of Christ opposed Bible class work, especially the practice of dividing into groups for graded instruction, maintaining that there should be only one class for all ages. This has been detrimental to the development of more and better Bible classes, especially during the earlier years of this century, when no positive division was made between the conflicting...

opinions. Since this division has taken place to the extent of separate meeting houses, the work of the pro-class brethren has rapidly developed.

Second, we considered the development of psychological ideas, and noted that it had only been within about the last twenty years that study had made any real change in Bible class teaching methods. During this time the curriculum became more child-centered than subject-centered. A few members of the church have written books for the study of human nature as it is helpful to Bible class teaching, and newer psychological ideas are reaching the Bible class quarterlies and some other Bible class helps. In general, better education of Bible teachers along this line is producing a marked improvement in many Bible classes.

Third, and last of the developments which most affected Bible class teaching in this century was the class arrangements. Under this main heading we considered those classes which met on weekdays and found that to be of various forms. Some were held daily over a short period. There are winter classes and summer classes, some lasted only a few days, some for several months. Others were long-range programs held weekly or daily; one church even planned a four year course on a college level. There is now the more stable type, the vacation Bible school, the Bible reading, and the ladies Bible class. But with all the various styles of classes it was recognised that each filled a special need and was demonstrative of the way in which the local church could meet and solve its teaching problems by the Bible class method.
to then turn attention to some factors which were considered
to be of lesser importance as developments in this century, most of
these having been introduced in the last century and merely carried
through this without much that is now having been added.

Restoration ideas in Bible teaching methods were consistently
kept before members of the church of Christ. Objectives in teaching
improved with a better understanding of the human personality. Visual
education made rapid progress in the last few years. Question books
were popular and this method of teaching is still used effectively.
Literature improved especially in the last two or three decades. The
lecture method was sometimes overworked, but still used to advantage.
Memorization generally decreased in its stress on reciting and
memorizing long passages, but it was yet used effectively. The com-
 pound method was in use. Assignments were kept up. Examinations
and rewards were less conspicuous, but in use, and, periodicals still
carried various departments in their columns to aid Bible study.

The new era, in many cases, been negligent in its duty to
teach the Bible, and writers kept the need for improvement before the
people. The teachers were receiving better and more opportunities for
attending teacher training classes, but there yet remained a consider-
able shortage in qualified teachers.

With this general survey behind, we now turn our attention to
Bible class literature in this period.
CHAPTER XI

LITERATURE

Publishing Houses In Literature Production

The story of Bible class literature among the churches of Christ in this twentieth century cannot be told in full detail. There is too much research to be done. Indeed, it would be next to the impossible for one to gather nearly all the information needed for a complete report on this subject. This is chiefly due to the fact that there is no centralized control, no one or even two or three publishing houses among the brotherhood that does all the business. There are at least a half dozen major houses, several dozen minor publishing establishments, and scores of individual writers who have their works done by almost any printing company, secure their own copyright, and thus become their own publisher. To make the matter even more complicated for the one doing research in this field, there are a great number of individuals who produce their own Bible class literature by mimeograph, hectograph, or merely type copies for their own use. Thus, it would be next to impossible to give a complete picture of Bible class literature used by the churches of Christ. Thus, we have the picture of Bible classes among the churches of Christ using a wide variety of literature. Some use quarterlies published by one publishing house, some by another, some
classes will be using individually prepared studies, published by various companies; or, there will be some unpublished, maybe even produced by the teacher himself and passed only to the class; or, and this is often the case, the class will simply be using the Bible and nothing else.

The lack of centralized control in a publishing house or any other agency is not a lamentable situation to the church of Christ brethren. This is solidly in keeping with their stand on church organization discussed in the previous section; that there is no greater organization to do church work than the local congregation under a Scriptural set of elders. However, the work of teaching the Bible was for every Christian, and therefore Bible colleges and publishing houses were establishments promoted by individual Christians to teach the Bible. This was considered Scriptural, Lipscomb, Harding, and others argued. This argument was generally accepted by the brotherhood, and so, with every individual Christian feeling it his responsibility to do all he could, publishing houses, like colleges, sprang into being over the country. And, as much as any one individual felt himself capable to write, he did so. The book or books published were usually advertised in several periodicals and catalogues, and often sold through several publishing houses and/or by the individual himself.

My personal opinion, which is also held by some leading Bible teachers in the brotherhood today, is that the publishing houses of the church of Christ brotherhood produce Bible class literature that

1 See Chapter VII.

is generally inferior to that of many other publishing houses. In matters such as provisions to aid the teacher and the student, and mechanical features, as type, pictorial illustrations and general attractiveness in type of paper, binding, etc., the literature produced by the church of Christ brethren is often considered particularly poor. At Abilene Christian College, Abilene, Texas in 1948-49, a class in *The Curriculum in Christian Education* made a study of the Bible class literature from six different publishing houses. Only two were from houses belonging to the brotherhood: *The Gospel Advocate* and the *Firm Foundation*. In the final evaluation score the class average of the two sets of literature produced by the brotherhood took fourth and fifth places, one scoring six hundred and sixty-two, the other six hundred and fifty-one, one thousand being the perfect score. The two top scores were each eight hundred seventeen. They were literature from the Christian Board of Publication and the *Gospel Trumpet*.

In answer to some questionnaires recently sent out, I received many comments which indicate something of the same opinion. For example, Lloyd L. Ellis, executive editor of the "Gospel Treasure Graded Bible Lessons," wrote:

My criticism of some Bible Class literature that has been published in the past is that it has simply been largely composed of Scriptural quotations with a sermonette and a list of questions; that much of the fine little attention has been given to the needs of the students; that many of the study books have been nothing more than a series of questions with a Scripture reference . . .

Lloyd L. Ellis, reply to questionnaire, April, 1951.
Mr. James F. Cox, recently retired faculty member of Abilene Christian College wrote:

It is only during the last quarter of a century that any attempt has been made to work out a series of inter-related course of graded material for Bible study and teaching. In my judgment the attempts made so far have not been very good.¹

These deficiencies can be seen by a careful perusal of the description column in the table on literature in Appendix A. The best that is being produced now, in my opinion, is the "Jesup Treasure" series, though even Mr. Ellis acknowledges that there is "... still work to do in order to make it what it ought to be."²

Of course nothing is perfect, or even all that it "ought to be," when man is the producer. The "Jesper Treasure" is certainly a trend upward from a general quality of Bible class literature produced by the church of Christ brethren.

I believe that the general deficiency in Bible class literature can be attributed to two major factors. First, the publishing house equipment or preparedness to do the job is generally wanting. This shows itself especially in the pictorial illustrations, or I should say, lack of pictorial illustrations. Perhaps this is due to the poor set-up for engraving, or, too, the cost of engraving and of acquiring engravings that are copyrighted, such as maps, and illustrative pictures such as those which usually appear in dictionaries and encyclopedias. The method in which the publishing houses of the church of Christ brotherhood make up for this is generally well known. They simply advertise and sell literature and Bible class

¹James F. Cox, reply to questionnaire, April, 1951.
²Lloyd N. Ellis, reply to questionnaire, April, 1951.
equipment from the publishing houses of other brotherhoods or companies, they are especially in close relations with the Wm. E. Erdman’s Publishing Co., Grand Rapids, Michigan, and the Standard Publishing Co., Cincinnati, Ohio. Even the catalogues are the catalogues of these companies with the particular publishing houses' names printed in and some pages inserted to advertise what distinctly belongs among the brotherhood of the churches of Christ.¹

This condition in the publishing houses is another reason why it is next to impossible to tell fully what kind of literature is being used among the churches of Christ. Bible class literature is bought from publishing houses of other brotherhoods, and not only is it bought through houses of the church of Christ brotherhood, but is often bought directly from the various denominational concerns. As long as the elders of a local church approve, the Bible class teacher can get his literature anywhere he desires. The reason for this mainly is that the emphasis is put upon the teacher rather than the literature. If the teacher is qualified, as the elders would believe him to be, then the elders reason: “He should be able to select suitable literature, grade and sift it in whatever fashion he sees needful.”

The second reason, to my mind, for the deficiency in Bible class literature is that the method of enlisting authors and

¹This condition sometimes causes considerable embarrassment as there is often time listed in the catalogues things that the church of Christ brotherhood believes the Bible does not condone. For example, albums of records of sacred songs where a secular color is added by music notes and electric organ accompaniments.”
receiving their works is poor. Some houses change their authors quite frequently (sometimes even within the lesson cycle year), and may secure another writer simply by writing him and very briefly outlining what will be required which is simply to follow the pattern prescribed from year to year. The writer may be several thousand miles removed from the publishing house. Thus, writers of lesson series seldom, if ever, get together to discuss matters of curriculum, form, and general problems of literature production. The material sent in, often sermonic in tone because preachers usually do the writing, is checked for form by an editor and then published.

The information concerning those quarterlies which followed the International Lesson texts and outlines may be found in the tables on literature in Appendix 1. However, the Gospel Advocate Company dropped the Lesson texts in 1944, and the story about that is significant to our study of publishing houses and their literature. A member of the Gospel Advocate staff wrote about it in 1945 as follows:

Approximately five years ago the Gospel Advocate Company severed its connections with the International Council, the body from which it had for some years obtained lesson titles and topics for the literature it publishes. . . . It had long been recognized that the selections thus obtained did not fully meet the needs of the churches of Christ, but it was felt that the advantage of having our people to study the same portions of Scripture as were being studied in churches of every kind throughout the land tended to offset somewhat this disadvantage. It should be clearly understood that at no time did the council furnish us with a single line of comment on the text. The comments have always been edited and written by faithful and capable

1: It can only be substantiated by class room notes taken at Atline Christian College. The idea of hiring full-time writers who would work in close proximity, meeting for conferences on the many problems of literature production, has so far only been proposed by a faction. The person at Aline, to the duty of the staff of writers of the "Gospel Treasure," who, though they are wholly separated, work in close conjunction with their editors as have our own staff editors.
members of the churches of Christ. The texts were used simply because of the beliefs believed to accrue from their widespread use.

However, with the passing of the years, the selections became more and more unsatisfactory. The influence of modernism began to make itself felt on the committee, and the conservative members thereof (one of whom was the beloved and lamented W. Leo Boles) were unable to draft a series of study outlines. In an article in the Advocate of March 22, 1945, under the title of "International Council Lesson Outlines," Brother Boles announced the repudiation of the selections and said:

"In Feb. 1945, twelve of the leading denominations met and drafted a series of criticisms of the lesson outlines, and have asked the committee to make changes. The Gospel Advocate is glad that it rejected these lessons before the denominations indicated the committee's lesson outlines. If the lessons prepared by the International Council are so rank with modernism that twelve leading denominations do not want them, what about the churches of Christ using such lessons?... In fact, it does seem that the churches of Christ have been too slow to cut loose from such denominational set ups as the International Council of Religious Education.

As an actual example, last quarter devoted to these vital subjects sin, repentance, faith, baptism, salvation, etc., in consecutive order was the fourth quarter in 1941. The next quarter in which these teachings appear in the International series is the first quarter 1945! There is thus a gap of seven years between the teaching of these basic and fundamental matters."

An objection filed with the International Council by the twelve denominations, as Mr. Boles said, was: decrease in percentage of "Bible continuity within the quarter," from seventy-five percent to twenty-five, and it was not only within the quarter but within the lesson text. An example of five verses, some from the Old Testament and some from the New, was shown to be too "scrapy" for a lesson. Also, lack of a "unified knowledge of the Bible" being given in the lessons was another objection. Another criticism was that the committee was believed to be "leaning toward certain schools of thought promoting a liberal theological interpretation."

To replace the International Council of Religious Education lesson texts "... a committee of brothers and sisters under the direction of H. Leo Holes, arranged a new series of lessons..." The texts were directed "... to place emphasis on those subjects all of us need to know... as sin, repentance, faith, baptism, salvation, the Holy Spirit, Christian living and other matters closely related to our duty." The series of lessons was called "The Uniform Bible Lessons for the churches of Christ."  

The Gospel Advocate is one of two major publishing houses among the churches of Christ brethren that published literature that followed the International lessons. The other, the Firm Foundation Publishing House, yet follows the Lesson Outlines of the International Council of Religious Education. It would be too much to suppose that these two firms were not at least "mild competitors" and sometimes this question of the use of International texts brings them into some serious exchange of ideas.

Individuals in Literature Production

It has already been noted that there are many individuals in the church of Christ that produce their own literature. Some of these productions reach the general public by their being published, but many do not. There are, doubtless, hundreds of such unpublished pieces of literature, and many of excellent quality. I have in my possession three "packages" or studies sent in response to my questionnaire. Two of them are autographed, one on letter-sized sheets...
of paper and one in smaller book form, 5\(\frac{1}{2}\) x 3\(\frac{1}{2}\), with three holes in order for it to fit into a loose leaf notebook. This latter one is titled "Historical Bible Studies," and was planned as a correspondence course, though the questions were not to be returned but were to be checked by an "answer key" sent the student. Lloyd B. Ellis is the author of these. Mr. Ellis says that he is not now using these as correspondence lessons, but is teaching them in classes.\(^1\)

The other unpublished literature is by Mrs. Mae W. Chase of Arcadia, California. Mrs. Chase wrote me that in 1923 she began working on a course of study that she could teach by mail. She said:

I use an outline composed of nineteen lessons, ten questions in each lesson, answered with a reference from the Bible. It makes a brief but complete Bible story in the note books of my pupils ... I keep an enrollment of about 150 all the year and have pupils all over the United States and some abroad.\(^2\)

Mrs. Chase said that none of her lessons had been published, but that "... in 1950 a publisher of educational recordings recorded my complete story of the Bible." She said she is a "housewife and mother, working quietly and alone for the most part." It took her eleven months to find spare time enough to get the recordings done. There are three eight-inch records to each lesson, she writes.

The other set of Bible studies I have are type-written only, and belong to R. E. M. Hopley who says they are the outgrowth of his thirty years' experience in teaching Bible to children. They are outlined lessons for primary, junior, intermediate and seniors, with instructions for four periods of the school day.

\(^1\) Lloyd B. Ellis, op. cit.

\(^2\) op. cit.
B. G. Hope reported in the *Gospel Advocate*, 1939, that a daily Bible school was held in which "The teachers made their own lessons for each day's work."\(^1\) Sample lessons are included, and show considerable preparation. I also have a set of ten lessons that I produced out of my experience in teaching from house to house in Honolulu, Hawaii from 1940-42. These are mimeographed, and have reached a circulation of nearly one thousand merely by being passed out in classes and from teacher to teacher. Other works of which I have record are by H. Leo Boles and J. H. Morris. Doubtlessly, there are many other such unpublished pieces of literature.

Thus, we have a sample of some of the work that has been done in the field of Bible class literature by individuals who never had their works published. This type of production surely develops from those who have felt the importance of the teacher in Bible class teaching. I have often heard this said by such teachers: "I cannot teach someone else's lessons, so I just make my own." This, I believe, is a healthy expression and will move on toward Bible teacher improvement. In my own experience I have noted the development of less and less dependence of teachers on ready-made literature and more and more tendency toward the teacher producing his own.

This, I believe, will continue to develop, especially if published Bible class literature in general does not make some great improvements. Should there be a general rally toward this improvement, I yet believe that the teachers will keep on producing their own.

"Any may not actually work up their own lessons but will become better

qualified so that they will make the ready-made lessons their own be-
fore trying to teach it to others (even as good curriculum makers
have insisted for sometime).

Summary

The picture of literature production is quite complicated.
Major and minor publishing houses, denominational houses, and indi-
viduals' printing their own literature make a thorough study impossi-
ble. However, several things stand out which are of interest to
literature development of which a general observation can be made.
One is that there is a deficiency in literature quality. It was not
until in the 1920's that closely graded material began to be published.
And, the work of individuals in their own literature production is
outstanding.

As we have seen, even in the field of literature, it is the
teacher that counts in having a successful Bible class. It is in
keeping with this principle of the teachers' importance that I in-
clude the teachers' guide Outline in Appendix B.

The Outline is a culmination of what has been developed in the
historical study of Bible class teaching among the churches of Christ.
In the first part of this thesis we studied Jesus as the Master
Teacher and found how completely He qualified in the three broad classes
of teaching: teaching the students; knowing the subject matter; and in
knowing how to teach. And, whereas Jesus was one, He was also one
involving men in His teaching. He partook in the human nature to
good teaching-learning associated with His disciples, thinking and
reasoning with them, and using methods native to their culture as vehicles to bring about a learning process. The Outline follows these three areas, giving suggested helps in each of the three parts.

The history of Bible class teaching that has been traced has contributed in opening up many of the areas developed in the Teachers’ Guide Outline. The problem of Bible class, or “Sunday school” organization, in which institutions separate or other than the church were opposed, is diagrammatically treated at the beginning or introduction to the Outline. No apology is offered other than the diagram which I believe to be worthy of considerable perusal. Also various class arrangements which have been noted are listed in the diagrammatic introduction. These, the psychological ideas which were noted in our study of Restoration history—found sometimes with considerable understanding for the particular era, and which began rapidly developing in the 1890’s—are treated with considerable detail in the Outline.

I have noted the hope in influence and cooperation with the Bible classes of the church of Christ, and in the Teachers’ Guide this is treated in brief outline. Other things, such as teacher qualifications, Bible class aims or materials, objectives, and teaching techniques, all of which have been noted in church of Christ history, are enclosed in the Teachers’ Guide with additional suggestive material.

I trust that the Teachers’ Guide Outline will be a fitting conclusion to the entire study of Bible class teaching among the churches of Christ. With the background of Bible class teaching in the church of Christ, with nothing to build on, the reader can survey and
of the horizons ahead and not only anticipate what might be there but also prepare himself to help in the great task of all disciples to "Go ye therefore, and make disciples . . ." \(^1\)

\[^1\text{Matt. 28:19.}\]
APPENDIX A

LITERATURE USED IN BIBLE CLASSES

OF THE CHURCH OF CHRIST
INTRODUCTION

The purpose of the Bible class literature table is to show what has been used in Bible classes of the church of Christ. This was chiefly determined by going to the periodicals and finding what was advertised or otherwise recommended. No distinction has been made between the churches of Christ and the Disciples of Christ down to 1900. From this date listings have been restricted to those publications which were advertised through a periodical of the church of Christ people. The sources which were used to compile this table are designated in the "reference" column.

The description column is an attempt to point out the features of each particular publication, not only that the reader might have some idea of the specific piece of literature, but also that he might follow developments and see certain trends such as content and styles in methods, i.e., commentary, question and answer, various visual helps, etc. Often the description is simply what was found in the advertisement.

It might be well to add that whenever it was impossible to establish a fact of date, publication, author, etc., where some doubt was involved, there was a question mark put next to the item in doubt; also, the estimated item was always kept to the nearest known. For example, in 1850 an advertisement was found of the "Scholar's Guide."
It is apparent that this piece of literature was published in 1889, but possible that it was published even earlier. When no other reference could be found to point to a more accurate beginning date, then 1889 was followed by a question mark. Thus, understatement has been preferred to overstatement.

For preservation of space and easy reference, the following symbols are used:

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AC</td>
<td>Author Catalogue, C. E. Spencer.</td>
</tr>
<tr>
<td>BU</td>
<td>Butler University, College of the Bible (Where the book was found).</td>
</tr>
<tr>
<td>DU</td>
<td>Drake University, Bible College (Where the book was found).</td>
</tr>
<tr>
<td>GA</td>
<td>Gospel Advocate.</td>
</tr>
<tr>
<td>GAR</td>
<td>Gospel Advocate Report (In answer to questionnaire).</td>
</tr>
<tr>
<td>R</td>
<td>American Christian Review.</td>
</tr>
<tr>
<td>F</td>
<td>Periodicals, C. E. Spencer.</td>
</tr>
<tr>
<td>L</td>
<td>Literature of the Disciples, A. T. DeGroot and ... Dowling.</td>
</tr>
<tr>
<td>M</td>
<td>Minutes, American Christian Missionary Society.</td>
</tr>
<tr>
<td>Mh</td>
<td>Millennial Harbinger.</td>
</tr>
<tr>
<td>CR</td>
<td>Christian Record and Sunday School Worker.</td>
</tr>
<tr>
<td>LH</td>
<td>The Lesson Helper.</td>
</tr>
<tr>
<td>N</td>
<td>Nashville (a private library of Mr. C. E. W. Borris).</td>
</tr>
<tr>
<td>GS</td>
<td>Christian Standard.</td>
</tr>
<tr>
<td>PL</td>
<td>Personal Library (author's own).</td>
</tr>
<tr>
<td>DCS</td>
<td>Disciples of Christ Historical Society.</td>
</tr>
<tr>
<td>CG</td>
<td>Christian Foundation Publishing house.</td>
</tr>
<tr>
<td>P</td>
<td>Published through the years; still in publication.</td>
</tr>
<tr>
<td>Date Started</td>
<td>Date Ended</td>
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<tr>
<td>--------------</td>
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<tr>
<td>1838</td>
<td>1853</td>
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<td>1855</td>
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<td>Year</td>
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<td>1852?</td>
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<td>1861</td>
<td>1862</td>
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<tr>
<td>1863</td>
<td>1864</td>
</tr>
</tbody>
</table>

*See p. 156, 157 for list of some titles*
<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Author</th>
<th>Publisher</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1852</td>
<td>arr.</td>
<td>Youth's Library, 70 Vol</td>
<td>American Tract Soc</td>
<td></td>
</tr>
<tr>
<td>1853</td>
<td>arr.</td>
<td>Sunday School Gem</td>
<td>J. Challen</td>
<td></td>
</tr>
<tr>
<td>1855</td>
<td>Ms.</td>
<td>Juvenile Library</td>
<td>Philadelphia, J. Challen &amp; Son</td>
<td></td>
</tr>
<tr>
<td>1856</td>
<td>Ms.</td>
<td>Paraphrases of the New Testament</td>
<td>Dr. Doddridge</td>
<td></td>
</tr>
<tr>
<td>1859</td>
<td>Sh.</td>
<td>Question Book on Matthew</td>
<td>Howard Challen</td>
<td>Challen was appointed to arrange it at 1850 An. Ch. Soc. mtg. He revised the Consecutive Union Question Book on Matt., as it was objectionable in content.</td>
</tr>
<tr>
<td>Year</td>
<td>Vol.</td>
<td>Title</td>
<td>Author(s)</td>
<td>Publisher</td>
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<td>------</td>
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</tr>
<tr>
<td>1860</td>
<td>?</td>
<td>Gen (new vol)</td>
<td></td>
<td>Philadelphia</td>
</tr>
<tr>
<td>1863</td>
<td>1863</td>
<td>Christian Monitor; 1862 as Ladies Christian Monitor; 1864 as Christian Companion</td>
<td>N. B. Goodwin, J. N. Smart</td>
<td>Cincinnati, Indianapolis, Kansas City</td>
</tr>
<tr>
<td>1865</td>
<td>1867</td>
<td>Bible Class Visitor</td>
<td>W. S. Winfield</td>
<td>Wabash</td>
</tr>
<tr>
<td>Year</td>
<td>Title</td>
<td>Location</td>
<td>Description</td>
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<tr>
<td>1866</td>
<td>Sunday School Herald</td>
<td>Christian Church</td>
<td>Picture on outside cover, changing with each vol.; four color cards in 1869 issues.</td>
<td></td>
</tr>
<tr>
<td>1866</td>
<td>Little Chief</td>
<td>Indianapolis</td>
<td>S. S. papers for the children</td>
<td></td>
</tr>
<tr>
<td>1866</td>
<td>Advocate Lesson Leaf</td>
<td>Nashville</td>
<td>A monthly mag. for S. S. teachers &amp; young people; a messenger to the S. S., church, and family.</td>
<td></td>
</tr>
<tr>
<td>1866</td>
<td>Christian Visitor</td>
<td>Portage County, O.</td>
<td>Contains stories, mostly secular. &quot;Would be a favorite with us if it did not occasionally indulge in unjust and ungenerous political remarks.&quot; (D. Lipscomb)</td>
<td></td>
</tr>
<tr>
<td>1867</td>
<td>Morning Watch; 1867-78 as Golden Lesson</td>
<td>Indianapolis</td>
<td>Circulation of 6,000</td>
<td></td>
</tr>
<tr>
<td>1867</td>
<td>Little Corporal</td>
<td>Chicago</td>
<td>A S. S. paper for children</td>
<td></td>
</tr>
<tr>
<td>1867</td>
<td>Children's Friend, T. P. Faley; others</td>
<td>Louisville, Lexington.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Title</td>
<td>Description</td>
<td></td>
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<tr>
<td>1867?</td>
<td>Sunday School Times - Trumbull</td>
<td>.............</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1867?</td>
<td>Children's Hour - T. S. Arthur, ed.</td>
<td>.............</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1867?</td>
<td>New Sunday School Libraries</td>
<td>.............</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1868</td>
<td>Bk. Question Book on Matthew (is this a new or rev. edition if the 1859 book?) - James Challen</td>
<td>Philadelphia: Howard Challen; Cincinnati: Franklin &amp; Rice; Bosworth, Chase &amp; Hall.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A magazine for children

A children's magazine with stories of a secular nature

Over 300 books advertised, most in sets of from 4 to 12 in a set. Most are secular stories for children, and 60 to 80 pages per vol.

(see 1859)

Little volumes to interest & instruct children; free from sectarianism.

Some titles: Aunt Emice's fairy story; Mary Holmes; Willie Welch Clare's mission; Daisy, or the lost cow?; Sammy Stone's red apples.
<table>
<thead>
<tr>
<th>Year</th>
<th>Author/Title</th>
<th>Publisher/Location</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871</td>
<td>? Scribner's</td>
<td></td>
<td>&quot;Little Watchman&quot; a 4 page weekly designed especially for &quot;wee ones&quot;-- illustrated.</td>
</tr>
<tr>
<td>1872</td>
<td>Dr. The Teacher, the Class &amp; the Book</td>
<td>Cincinnati; Borworth, Chase &amp; Hall</td>
<td>A series of 52 S.S. lessons arranged from the Gospels consolidated, and with references nine historical periods of the N. T.</td>
</tr>
<tr>
<td>1872</td>
<td>? Our Seed Basket; later called Good Seed; later Gospel Sower; then, Gospel Lesson Leaf - W. W. Bowling</td>
<td>S. Louis.</td>
<td>For the Bible school, 72 p.</td>
</tr>
<tr>
<td>1873</td>
<td>-- Bethany Serv. Leaf</td>
<td>St. Louis</td>
<td>For advanced classes in the S.S. Repub. articles in the Apostolic Times; Questions &amp; Answers arranged in paragraph form; 127 p.</td>
</tr>
<tr>
<td>1874</td>
<td>Bk. The Palm of Victory</td>
<td>St. Louis, Author</td>
<td>AC</td>
</tr>
<tr>
<td>1874</td>
<td>Bk. A Series of fifty-two Bible Lessons</td>
<td>Lexington; Transylvania Pub. Co.</td>
<td>BU; CR 1875 p 112</td>
</tr>
<tr>
<td>Year</td>
<td>Year</td>
<td>Title</td>
<td>Location</td>
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<td>------</td>
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</tr>
<tr>
<td>1875</td>
<td>1875</td>
<td>Christian Record &amp; Sunday Sch Worker</td>
<td>Bedford, Ind.</td>
</tr>
<tr>
<td>1875</td>
<td>1874</td>
<td>Teacher's Teacher</td>
<td>Cincinnati</td>
</tr>
<tr>
<td>1875</td>
<td>?</td>
<td>Christian Bible Lessons</td>
<td>Osceola, IA</td>
</tr>
<tr>
<td>1875</td>
<td>?</td>
<td>Schoolboy's Misc.</td>
<td></td>
</tr>
<tr>
<td>1875</td>
<td>--</td>
<td>Sunday School Gem; 1875-1877, called Gem; 1878-1890, called Little Christian; 1891-1901, called S.S. Evangelist</td>
<td>Osceola, Chicago, St. Louis.</td>
</tr>
<tr>
<td>1875</td>
<td>?</td>
<td>Good Words for Boys &amp; Girls: Mary Ware</td>
<td>Lexington</td>
</tr>
</tbody>
</table>

One year the Christian Record had this S.S. dept. Articles by various writers; for Adult consumption, chiefly.

The Journal had 2,250 circ. in 1876

A monthly devoted to the interests of the S.S.; included standard Bible lessons.

Had 6,000 circ. 1876

A weekly for little folks and S.S. 5,500 circ. 1876

In 1889 (as S.S. Evangel) had serial & shorter stories, sketches, incidents of travel, poetry, lesson talks, tangled threads, & letters from children.

Had 6,000 circ. 1876
<table>
<thead>
<tr>
<th>Year</th>
<th>Title/Details</th>
<th>Place</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1876</td>
<td>Midway Question Book</td>
<td>Cincinnati, Bosworth, Chase &amp; Hall</td>
<td>To assist children in acquiring a knowledge of the Scriptures; a collection of Bible Questions in which the scholar is obliged to refer to Scriptures and search for the answers. Cir. of 16,000 in 1876</td>
</tr>
<tr>
<td>1876</td>
<td>Standard Bible Lessons; later, Standard Bible Lesson Quarterly; then Standard Bible Class</td>
<td>Cincinnati</td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td>Christian Sunday School Teacher</td>
<td>Chicago, St. Louis</td>
<td>Circ. of 16,000 in 1876</td>
</tr>
<tr>
<td>1876</td>
<td>Christian Visitor (suspended 1873-1885)</td>
<td>Smithfield, N.C.</td>
<td>Had Cir. of 25,000 in 1876</td>
</tr>
<tr>
<td>Year</td>
<td>Title</td>
<td>Location</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------------------</td>
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<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1877</td>
<td>The Eclectic Bible Lessons</td>
<td>Osaloosa, IN</td>
<td>Had Cir. of 5,500 reported at 1876 Missionary Conv.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1877</td>
<td>Little Angel</td>
<td>Florence, AL</td>
<td>A monthly for boys</td>
</tr>
<tr>
<td></td>
<td>- J. J. Latimore</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td>Rose Arts</td>
<td>Chicago</td>
<td>Small weekly for small children</td>
</tr>
<tr>
<td></td>
<td>- L. Sewell</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td>Little Pearls, suppl. by Jude of Hope</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td>Bible Class Quarterly &amp; Teacher's Guide</td>
<td>(Christian Church)</td>
<td>A weekly containing Int.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>S.S. lessons prepared for</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>three grades of classes.</td>
</tr>
<tr>
<td>1878</td>
<td>Good Words</td>
<td>Cincinnati,</td>
<td>A weekly paper for primary</td>
</tr>
<tr>
<td></td>
<td>- C. C. Cline</td>
<td>Chase &amp; Hall.</td>
<td>dept. in S.S. &amp; little</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ones at home. Stories, poems, rhymes, jingles,</td>
</tr>
<tr>
<td>1879</td>
<td>Standard Manual for S.S. Workers</td>
<td></td>
<td>pictures, &amp; simple lesson talks.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1879</td>
<td>Little Ones</td>
<td>St. Louis</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- B. W. Johnson</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- W. W. Bowling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
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<td>1873</td>
<td>Christian Watchman</td>
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<td>Morristown, Tenn.</td>
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<td>1874</td>
<td>Gospel Teacher</td>
<td>J. F. Jardin</td>
<td>St. Louis.</td>
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<td>1875</td>
<td>Word &amp; Work</td>
<td>C. C. Cline</td>
<td>Louisville, C. Cline &amp; Co.</td>
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<td>1876</td>
<td>Good Works</td>
<td>C. C. Cline</td>
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</tbody>
</table>

A teacher's monthly mag.; contains intermediate & advanced lesson leaves, news, and comments for S.S. workers; Int. lessons.

A weekly, illus. for children, with Int. R. lessons.

Arrangement: golden text, time, place, memory verse by verse commentary, application.

Arrangement: golden text, introduction, exegetical, practical thoughts, and questions.

<table>
<thead>
<tr>
<th>Year</th>
<th>Book</th>
<th>Description</th>
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<tr>
<td>1886</td>
<td>?</td>
<td>Sufs of Hope</td>
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<tr>
<td>1886</td>
<td>?</td>
<td>Bethany Intermediate--Senior Quarterly</td>
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| 1886 | Bk.  | Scholars Eclectic S.S. Lesson Book  
|      |      | - J. H. Hardin |
| 1887 | Bk.  | Bible Student (or Bethany Bible Student?)  
|      |      | - B. W. Johnson, ed. |
| 1887 | Bk.  | The Christian Int. Lesson Commentary  
|      |      | - B. W. Johnson |

For the infant class; lesson text, golden text, leading thought, and questions.

S.S. Lesson arranged for each Sunday of the year. For adv. youth to adults; arrangement: lesson title, golden text, map studies, or Bible studies in outline, lessons connected, lesson explained (almost word for word), questions, and practical lesson.

A quarterly for adv. classes; with explanatory notes, helpful readings, practical lessons and suggestions maps, charts, and vocabulary. For S.S. teachers & Bible students.

Arrangement: golden text, time, place, helpful readings, lesson anal. (brief) introd., practical & suggestive, points for teacher, colored maps.
<table>
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<tr>
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<td>1885</td>
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<td>Sunday Sch. Question Book</td>
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<td>Bk.</td>
<td>Little Child's Question Book</td>
<td>Cincinnati</td>
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<td></td>
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<td>- Mrs. S. Logan</td>
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<td>Bk.</td>
<td>Question Book on Matthew</td>
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<td>- H. E. Kaykendall</td>
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<td>1886</td>
<td>Bk.</td>
<td>The Lesson Helper</td>
<td>St. Louis, Ch.</td>
<td>(See 1885, Bible Student)</td>
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<td>Bible Class Scholar</td>
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<td>1888</td>
<td>Bk.</td>
<td>Youth's Quarterly</td>
<td>St. Louis</td>
<td>For junior classes; contains Scripture text, lesson stories, pictures, questions, &amp; thoughts.</td>
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<td>- W. W. Dowling</td>
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<td>1888</td>
<td>Bk.</td>
<td>Scholar's Quarterly</td>
<td>St. Louis</td>
<td>For senior classes; has daily readings, anal., notes, questions, applications, illus., maps, charts, order of serv., and other helps.</td>
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<tr>
<td></td>
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<td>- W. W. Dowling</td>
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<tr>
<td>1887</td>
<td>Bk.</td>
<td>Little Jewels</td>
<td>Nashville</td>
<td>For children; illus. in color in 1886</td>
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<td>1887</td>
<td>Bk.</td>
<td>Christian Int. Lesson Commentary</td>
<td>St. Louis, Ch.</td>
<td>(See above), 343 p.</td>
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<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
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<td>1887</td>
<td>1885</td>
<td>Advocate Leaf Qua rt.</td>
<td>Nashville</td>
<td>Same as 1885, with added authors, &amp; geographical notes by McGarvey</td>
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<tr>
<td>1887</td>
<td>Ex.</td>
<td>Bible Handbook</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>Reading cards pub. in the Gospel Advocate 1886, and mailed out in 1887 for directed reading in a Bible Reading class by mail.</td>
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<td>Series</td>
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<td>1890</td>
<td>Sr.</td>
<td>The Lesson Helper</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
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<td>1891</td>
<td>Sr.</td>
<td>Bible Handbook</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
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<td>1887</td>
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<td>Sunday School Cards</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>The Faithful Series: Give each pupil a &quot;Be Faithful&quot; card. On the last Sunday in each month redeem this, and with an &quot;Ever Faithful&quot; card if the pupil has a card for each Sunday. On the last Sunday in the quarter, redeem this card with a &quot;Crown&quot; card. Other cards: &quot;Ticket&quot; 13 in all; &quot;Reward Cards&quot; 32 in all.</td>
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<tr>
<td>1892</td>
<td>Sr.</td>
<td>Teaching &amp; Teachers</td>
<td>Philadelphia, John D. Watkins</td>
<td>For S.S. teachers and teaching work and other work of the S.S. teacher</td>
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*Ad in 1888 the Christian International Lesson Commentary
<table>
<thead>
<tr>
<th>Year</th>
<th>Title Details</th>
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<td>1883</td>
<td>Advanced Quarterly</td>
<td>Nashville</td>
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<td>The Christian Int. Lesson Commentary</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
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<td>Pocket Edition of Int. S.S. Lessons</td>
<td>Philadelphia, John D. Wattles</td>
<td>(See above)</td>
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<tr>
<td>1883</td>
<td></td>
<td></td>
<td>Monthly of 32 p. Home reading for scholars, also Int. S.S. lessons.</td>
</tr>
<tr>
<td>Year</td>
<td>Author</td>
<td>Title</td>
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<td>?</td>
<td>Sunday School Times</td>
<td>Philadelphia, John D. Wattles</td>
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(See above) ed 1886

(See above) LH 1892

Aims to lead to a better understanding of the mission of the S.S.; to awaken interest in the church at large; to assist in organization, management, and instruction; to encourage the busy workers.

Lesson leaves for use in S.S. that may not be able to fully supply themselves with lesson books and quarterlies.
<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Author</th>
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<tr>
<td>1889</td>
<td>The Primary Quarterly</td>
<td>W. W. Dowling, ed.</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>Easy lessons for the youngest pupils. Simple talks, questions and answers, little thoughts, and pretty pictures. For little learners; short talks, questions, hymns, pictures. (See above) 282 p.</td>
<td>LH 1892; 1895</td>
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<tr>
<td>1890</td>
<td>The Lesson Primer</td>
<td>W. W. Dowling</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) 336 p.</td>
<td>DU 1890</td>
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<td>1890</td>
<td>The Lesson Helper</td>
<td>W. W. Dowling</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
<td>DU 1890</td>
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<td>Primary Lesson Paper</td>
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<td>Cincinnati.</td>
<td>(See above) ed 1890</td>
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<td>Bible Handbook</td>
<td>W. W. Dowling</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
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<td>W. W. Dowling</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
<td>LH 1892 ed 1890</td>
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<td>1880</td>
<td>Youth's Advocate</td>
<td>F. D. Smyly</td>
<td>Nashville,</td>
<td>A 4 p. illus. weekly. Short letters from boys &amp; girls in all parts of the country. One page of editorial notes concerning practical Christianity and religious home-life. One page devoted to S.S. lessons.</td>
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<td>1890</td>
<td>Our Young Folks</td>
<td>W. M. Bowling</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>A semi-weekly till 1894 when it became a weekly. For S.S., gives explanatory &amp; illus. notes on Int. texts; aids in study, preparation, &amp; application of lessons. Has practical articles on organization, managing, and teaching. A section for the church, home, and society of C. E. (See above) ed 1890</td>
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<tr>
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<td>1892</td>
<td>S. T. Johnson</td>
<td>The Christian Int. Lesson Commentary</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) Lesson analysis is larger; explanatory notes added; also, side lights, lessons, points for teachers, and table of weights and measures. 359 p.</td>
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<td>1892</td>
<td>W. W. Dowling</td>
<td>The Guide Book</td>
<td>St. Louis, Ch. Pub. Co.</td>
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<td>1892</td>
<td>SK.</td>
<td>The Lesson Mentor</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>For junior classes; containing Scripture text, lesson story, lesson lights, pictures, words to be spelled &amp; defined, questions, thoughts, and suggestions for home study and work.</td>
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<td>1892</td>
<td>SK.</td>
<td>The Lesson Helper</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) 310 p.</td>
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<tr>
<td>1892</td>
<td>SK.</td>
<td>Young Folks in Bible Lands</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>Including travels in Asia Minor, excursions to Tarsus, Antioch and Damascus, and the tour of Palestine with historical explanations. 400 p.</td>
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<td>1893</td>
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<td>Young Folks in Bible Lands</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) 378 p.</td>
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<td>Bible Handbook</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) LH 1892, 1895</td>
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<td>The Lesson Master</td>
<td>St. Louis, Ch. Pub. Co.</td>
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<td>1893</td>
<td>Sk.</td>
<td>The Lesson Helper</td>
<td>St. Louis, Ch. Pub. Co.</td>
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<td>(See above) 316 p.</td>
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<td>Adult Gospel Quart.</td>
<td>Nashville</td>
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<td>Junior Gospel Quart.</td>
<td>Nashville</td>
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<td>Senior Gospel Quart.</td>
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<td>Elem. Gospel Quart.</td>
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<tr>
<td>1894</td>
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<td>The Christian Int. Lesson Com-</td>
<td>St. Louis, Ch. Pub. Co.</td>
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<td>(See above) added: the teacher &amp; the class; suggested topics. 394 p.</td>
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<td>Std. Eclectic Bible Lesson Com-</td>
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<td>(See above)</td>
<td>ed. 1892</td>
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<td>W. W. Bowing</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) 200 p.</td>
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<td>1894</td>
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<td>Sunday School Mag.</td>
<td>L. M. Seaton</td>
<td>Cedar Rapids, Ia.</td>
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<td>(see above)</td>
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<td>(See above)</td>
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<td>The Lesson Helper</td>
<td>W. T. Bowing</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above) Enlarged, but no material change. 234 p.</td>
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<td>1886</td>
<td>?</td>
<td>Bible Sch. Visitor</td>
<td></td>
<td>Nashville, Gospel Adv. Co.</td>
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<td>1887</td>
<td></td>
<td>Young People's quarterly</td>
<td>F. W. Smith; Others</td>
<td>Nashville, Gospel Adv. Co.</td>
<td>...</td>
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<tr>
<td>1888</td>
<td>2nd</td>
<td>The Christian Lesson Commentary on the Int. S. Studies (name now changed to this)</td>
<td>W. T. Bowing</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>New Features added; home readings, order of exercises, the connection, quarterly review. 414 p.</td>
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<td>Bk.</td>
<td>Title</td>
<td>Place</td>
<td>Publication Details</td>
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<tr>
<td>1896</td>
<td></td>
<td>Bible Lesson Pictures</td>
<td>Nashville</td>
<td>(See above)</td>
<td></td>
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<tr>
<td>1896</td>
<td></td>
<td>Little Bible Lesson Picture Cards</td>
<td>Nashville</td>
<td>Pictures arranged in chart form; 12 large pictures to illustrate lesson to entire school.</td>
<td></td>
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<tr>
<td>1896</td>
<td></td>
<td>Ten Lessons</td>
<td>Louisville, Guide Ptg. &amp; Pub. Co.</td>
<td>Sets of 13 cards with questions &amp; answers on one side; a suitable picture in several colors, illustrating the lesson, on the other side; sent quarterly.</td>
<td></td>
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<tr>
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<td></td>
<td>Teacher's Quarterly</td>
<td>Nashville</td>
<td>How to read, understand, and remember the Bible.</td>
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<tr>
<td>1895</td>
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<td>Christian Visitor</td>
<td>Sherman, Miss.</td>
<td>Comments on Int. S.S. lessons for teachers</td>
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<td>The Normal Instructor</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above, 1894) This is a smaller book, 158 p.</td>
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<td>Publisher</td>
<td>Notes</td>
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<td>1897</td>
<td>Boy's Friend</td>
<td>- A. W. Comer</td>
<td>Danville, Ill.</td>
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<td>1897</td>
<td>A Guide to Bible Study</td>
<td>- J. W. McGarvey</td>
<td>Cleveland, Bethany C. S. Co.</td>
<td>For advanced students; introd. to all books of Bible, outlines of history, questions, and various helps.</td>
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<td>1897</td>
<td>Christian Visitor</td>
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<td>Quincy, Ill.</td>
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<td>1897</td>
<td>The Normal Instructor</td>
<td>- W. R. Dowling</td>
<td>St. Louis, Mo. Pub. Co.</td>
<td>Part IV: Bible Geography</td>
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<td>1897</td>
<td>Sunshine: Uncle Minor's Stories</td>
<td>- W. R. Metcalfe</td>
<td>Nashville.</td>
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<td>GA 1897 ed 1895</td>
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<td>1889</td>
<td>5th</td>
<td>The Christian Lesson Commentary on the Int. Bible Studies&lt;br&gt;- W. T. Bowling</td>
<td>St. Louis, Ch. Pub. Co.</td>
<td>(See above)</td>
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<td>1889</td>
<td>8th</td>
<td>Std. Eclectic Commentary&lt;br&gt;- Philip Y. Pendleton&lt;br&gt;- J. W. McGarvey</td>
<td>Cincinnati, Std. Pub. Co.</td>
<td>(See above) New sections; decision day and graded system; subtractions; teacher helps, literature suggestions for reading.</td>
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<td>1889</td>
<td>5th</td>
<td>The Bible Student&lt;br&gt;- C. E. W. Dorris</td>
<td>Franklin, Tenn.</td>
<td>Commentary on Scriptures arranged for weekly classes; a children's dept. by Mrs. Dorris.</td>
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<td>1899</td>
<td>5th</td>
<td>Std. Bible Teacher</td>
<td>Cincinnati, Std. Pub. Co.</td>
<td>... ... ... ... ... AC</td>
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<td>1899</td>
<td>8th</td>
<td>The Blackboard in Sunday School</td>
<td>Boston &amp; Chicago, W. A. Wilde Co.</td>
<td>Teacher's problems, methods, use of symbols in blackboard teaching, color on blackboard, many designs, diagrams on how to draw and print.</td>
<td></td>
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</table>
A practical handbook for intermediate and advanced classes.

For intermediate and advanced classes.

A large storybook for children, numerous illus.

L 363

1 L 142

GAI 1901

Lexington, Et. Co.

Cincinnati, Et.

For intermediate and advanced classes.

A practical handbook for intermediate and advanced classes.

A large storybook for children, numerous illus.

L 363

1 L 142

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A large storybook for children, numerous illus.

L 363

1 L 142

GAI 1901

Lexington, Et. Co.

Cincinnati, Et.
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<td>Footsteps of the_MASTER</td>
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<td>Nashville, Gospel Adv. Co.</td>
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<td>The Angel's Visit</td>
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<td>Nashville, Gospel Adv. Co.</td>
<td>(Same as above)</td>
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<td>1902</td>
<td>Best Bible Helps (13 vols.)</td>
<td>- Dr. Cunningham Geikie</td>
<td></td>
<td>Contain an aver. of 500 pages in each vol., with indexes, maps, and illus.</td>
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<td>1904</td>
<td>Poor Boy's Chances</td>
<td></td>
<td>Nashville, Gospel Adv. Co.</td>
<td>To help little ones understand the Bible.</td>
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<td>1905</td>
<td>Training Points; or, Great Questions for Young Men &amp; Women</td>
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<td>Nashville, Gospel Adv. Co.</td>
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<td>The Bible School Today</td>
<td>J. H. Hardin</td>
<td>St. Louis, Ch. Pub. Co.</td>
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<td>Bible Studies</td>
<td>J. D. Tanton</td>
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<td>1912</td>
<td>Self Interpreting Bible Library, 4 vols.</td>
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To aid in the restoration of the teaching function of the church.

Has teaching outline to encourage and help faithful teachers.

Brief, complete outline; questions answered; references and short explanations; vest pocket size.

A bright and interesting paper for the youth of the country.

A three year's course (J. C. McQuiddy criticizes; errors pointed out in it.)

Contains complete Bible, together with helps, tables, commentaries, atlas, dictionaries, photographs, and side lights.

GA 1905 p 48

BU

GA 1908 p 586

GA 1908 p 1584

GA 1910 p 389; cf. 1912 p 32

GA 1910 p 1060

GA 1911 p 1111
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<td>1910</td>
<td>bk.</td>
<td>Pictorial Bible</td>
<td>For children &amp; young scholars. Photo views, six maps in color; new practical helps to Bible study.</td>
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<td>1915</td>
<td>bk.</td>
<td>Golden Pictorial Scholar's Bible</td>
<td>Helps to Bible study; 4000 questions &amp; answers; maps in color; for intermediate scholars.</td>
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<td>1910</td>
<td>bk.</td>
<td>Outline of Bible Study</td>
<td>The plan: 1) carries student through Bible in 17 weeks; 2) 52 weeks through the Bible. Improved and enlarged in 1914; 800 questions to 1800 questions. Evidences and Methods added. Hoskins &amp; Rowe came in on revised ed.</td>
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<td>1910</td>
<td>Tract</td>
<td>?</td>
<td>Gives scriptural answers to Bible questions; helpful in studying the Bible.</td>
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<tr>
<td>1912</td>
<td>bk.</td>
<td>The Bible Study Helper</td>
<td>Illus., 4 page paper; a weekly in 1916. Sunday School lessons and other features.</td>
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<td>1913</td>
<td>bk.</td>
<td>The Young People</td>
<td>Has uniform series of Int. lessons beginning 1916; for all grades; topics for various ages.</td>
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<td>1913</td>
<td>bk.</td>
<td>Tarbell's Teachers Guide</td>
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<td>Year</td>
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<td>Title</td>
<td>Author(s)</td>
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<td>1915</td>
<td>SK</td>
<td>Peloubet's Selected Notes</td>
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<td>1916</td>
<td>SK</td>
<td>Thirty-one Bible Subjects Examined</td>
<td>John S. Burat</td>
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<td>1922</td>
<td>SK</td>
<td>Elam's Notes</td>
<td>E. A. Elam</td>
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<td>SK</td>
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<td>Elen's Yoke</td>
<td>E. A. Elen</td>
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<td>1925</td>
<td>Short Bible Stories</td>
<td>James F. Chesser</td>
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<td>Life of Christ</td>
<td>J. L. Hurlburt</td>
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<td>Hurlburt's Story of the Bible</td>
<td>J. L. Hurlburt</td>
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<td>1925</td>
<td>Bible Hero Story Books (series)</td>
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<tr>
<td>Year</td>
<td>Title</td>
<td>Author/s</td>
<td>Notes</td>
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<td>1925?</td>
<td>Bk.</td>
<td>Crown Series of Religious Books for Boys &amp; Girls</td>
<td>Titles are: Aunt Charlotte's Stories of Bible History for Children, by Charlot M. Young; Boys and Girls in the Bible, by H. A. Snyder; Pilgrim's Progress, John Bunyan; Story of the Bible, by J. L. Buriburt; Young People's Life of Christ, by Pesha Stretton.</td>
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<td>Bk.</td>
<td>Elam's Notes</td>
<td>(See above)</td>
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<td>1926</td>
<td>Tract</td>
<td>Our Teaching Service</td>
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<td>1926?</td>
<td>Bk.</td>
<td>The Bible Teacher</td>
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<td>1926?</td>
<td>Bks.</td>
<td>(Books for the Kiddies)</td>
<td>13 books for kiddies; 4 books for ages 4 &amp; 5; 8 books for ages 7 &amp; 8; 4 books for ages 8 &amp; 9; titles indicate non-secular studies.</td>
</tr>
<tr>
<td>1927</td>
<td>Bk.</td>
<td>Elam's Notes</td>
<td>(See above)</td>
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<tr>
<td>1927</td>
<td>Bks.</td>
<td>Std. Bible Story Readers</td>
<td>2 vols.; The primer; 80 color illus., 128 p.; First reader; 75 color illustrations, 144 p.</td>
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1887 BR. Bible Hero Stories  
   - J. H. Shoemaker

1927 BR. Jesus and His Methods  
   - E. A. Blais

1921 BR. Elia: Notes  
   - E. A. Blais

1921 SKN. (Gospel Advocate Quart.  
   See 1934, 1955 for beginnings)

1928 ? The Truth Bearer  
   Cleveland, Union  
   Gospel Press.

1928 ? Children's Gems  
   Nashville, Gospel  

1928 2SKN. The Sunday School Transformed  
   - Louis Entzminger

1928 Stories of Joseph, David,  
   Moses, Paul, and Life of  
   Christ. 32 pages each;  
   6$\times$9\(\frac{1}{2}\) inches; 6 color  
   illustrations.

1928 (See above)

Quarterlies renamed here  
for information on authors:  
Elen. S. E. Hall; Junior,  
H. Leo Boles; Senior, F. G.  
Strykley; Young People's  
(changed to adult in  
1931?), F. W. Smith;  
Teacher's, E. L. Calhoun-  
to help teachers, gives  
lessons, best methods, im-  
portant points.

A monthly following uni-  
form lessons; especially  
for Supts., teachers and  
scholars.

A weekly, for ages 10 &  
11 yr. olds; includes  
Bible lessons and stories.

How to make the S.S. more  
effective; diagrams, illus.  
and full directions.
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<th>Title</th>
<th>Author</th>
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<td>1928</td>
<td>Sks.</td>
<td>Limp Toy Books (Bible Series)</td>
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<td>Titles: Dear Old Bible Stories; Sweet Story of Jesus. Bibliical scenes and pictures illus. Bible verses, rhyme follow; many full color pages. 6x9 in.</td>
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<td>Sk.</td>
<td>Bible A to Z's</td>
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<td></td>
<td></td>
<td>The Perry Pictures</td>
<td>Malden, Mass., The Perry Picture Co.</td>
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<td>1930</td>
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<td>Sunbeams</td>
<td>Austin, Firma Foundation Pub. House</td>
<td>For Bible students; O.T. &amp; N.T. history.</td>
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<td>1930</td>
<td>Sk.</td>
<td>Dar's Notes</td>
<td>E. A. Dial</td>
<td>Helps on lesson prep., knowing the pupil, securing attention, asking questions, using illus., conducting reviews, getting pupils to work, setting forth principles and methods in S.S. work.</td>
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<td>1930</td>
<td>Sk.</td>
<td>Training for Service</td>
<td>Herbert Moniger</td>
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<td>Sk.</td>
<td>A Little Kit of Teacher's Tools</td>
<td>Philip E. Howard</td>
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<td>Year</td>
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<td>1930</td>
<td>Cradle Roll Lessons</td>
<td>Lewis H. Oden</td>
<td>Bible stories, finger plays, handwork, pictures, cutout suggestions, and songs.</td>
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<td>1930</td>
<td>Training to Teach</td>
<td>E. J. Farday</td>
<td>A topical handbook made up of thoughts vital for Christian workers.</td>
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<td>Handwork in the Sunday School</td>
<td>Alton J. Littlefield</td>
<td>Contains outline of the use of manual methods in religious education, based on the theory that all education rests on the law of creative self-activity.</td>
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<td>1930</td>
<td>First Lessons in Child Training</td>
<td>Waters</td>
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<td>1930</td>
<td>The Nursery Class of the Church School</td>
<td>McCallum</td>
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<td>1930</td>
<td>The Church Story Hour</td>
<td>McArdo</td>
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<td>1930</td>
<td>Pleasant Sunday Afternoon for the Children</td>
<td>Paris</td>
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<td>1930</td>
<td>Five Hundred Bible Story Questions and Answers</td>
<td>Scaville</td>
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<td>1930</td>
<td>Preparing &amp; Teaching the Lesson</td>
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<td>GA 1930 p 1134</td>
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<td>1931</td>
<td>A New Way to Teach Juniors</td>
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<td>Your Junior Bible for Beginners</td>
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<td>Activity for Active Bible Classes</td>
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<td>1932</td>
<td>Michel's Pocket Encyclopedia</td>
<td>C. R. Michel</td>
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<td>Michel's Selected Notes</td>
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<td>Annual Lesson Commentary</td>
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<td>GA 1932 p 31</td>
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<td>How to Classify and Grade Students in Bible Study or S.S.</td>
<td>E. Leo Boles</td>
<td>To assist elders and teachers in their work; to be used with G.A. Improved series.</td>
<td>GA 1931 p 1174</td>
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<td>Questions &amp; Answers</td>
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<td>Scripture Studies</td>
<td>S. H. Ball</td>
<td>Important topic studies.</td>
<td>GA 1931 p 1621</td>
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<td>Annual Lesson Commentary</td>
<td>Nashville, Gospel Adv. Co.</td>
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<tr>
<td>1935</td>
<td>Jr.</td>
<td>Aid to Child Activity</td>
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<td>Study of natures, types, tasks, aims, materials, and methods; supplemented with stories and poems.</td>
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<tr>
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<td>Nashville, Gospel Adv. Co.</td>
<td>(See above)</td>
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<td>1936</td>
<td>Bible Women - Colene Overby</td>
<td>Austin, Firm Found. Pub. House.</td>
<td>Select outlines &amp; discussion of all women mentioned in the Bible; for adults. (See above)</td>
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<td>Annual Lesson Commentary</td>
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<td>GA 1939 p 697</td>
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<td>GA 1940 p 1247</td>
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<td>DBI Study Courses (series) - Coleman Oraby</td>
<td>Nashville, Gospel Adv. Co.</td>
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<td>The New Testament Church</td>
<td>Lufkin, Tex., Author</td>
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<td>1942</td>
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<td>Outline of Bible History</td>
<td>Nashville, Gospel Adv. Co.</td>
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<td>Year</td>
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<td>Author</td>
<td>Publisher</td>
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<tr>
<td>1942</td>
<td>Mr. Vacation Bible Schools</td>
<td></td>
<td>Nashville, Gospel Adv. Co.</td>
<td>Chapters on teaching, planning, progress, and after the V.B.S. (See above)</td>
</tr>
<tr>
<td>1944</td>
<td>Mr. Church Studies</td>
<td>Cecil A. Bouchitt</td>
<td>Greenwood, author</td>
<td>Contains 26 lessons on the church of Christ. Series of questions with brief answers, or Scripture reference; points for class discussion. 33 p.</td>
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</table>

GA 1942 p 212

GA 1943 Dec. 30

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<tr>
<th>Year</th>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
<th>Notes</th>
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<tr>
<td>1945</td>
<td>Lita</td>
<td>You Can Do Personal Work</td>
<td>Lubbock, Tex., Author</td>
<td>Contains 15 chapters emphasizing how to approach persons and teach the Bible.</td>
</tr>
<tr>
<td>1945</td>
<td></td>
<td>Graded Bible School Lessons</td>
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<tr>
<td>1946</td>
<td>Sr.</td>
<td>Annual Lesson Commentary</td>
<td>Nashville, Gospel Adv. Co.</td>
<td>(See above)</td>
</tr>
<tr>
<td>1947</td>
<td>1</td>
<td>Annual Lesson Commentary</td>
<td>Nashville, Gospel Adv. Co.</td>
<td>(See above)</td>
</tr>
<tr>
<td>1947</td>
<td>2</td>
<td>(Annual Bible School Literature) - Barry Price, ed.</td>
<td>Nashville, Gospel Adv. Co.</td>
<td>Three sets, with 4 books in set I &amp; II, and 5 books in set III. Arranged to be taught 3 successive summers; one set each year, then begin anew.</td>
</tr>
<tr>
<td>1947</td>
<td>2</td>
<td>Text and Moral Educational Situation - J. B. Cowell - J. A. Book</td>
<td>Austin, First Baptist Pub. House</td>
<td>An introductory text to assist individuals to see the obligations of the church in Christian education.</td>
</tr>
<tr>
<td>1948</td>
<td>Sr.</td>
<td>(Bible course by mail)</td>
<td>Nashville, Lawrence Ave., Church of Christ.</td>
<td>26 lessons, question sheet to be returned for grading.</td>
</tr>
<tr>
<td>1948</td>
<td>Sr.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1948</td>
<td>Sr.</td>
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<td>Author/Creator</td>
<td>Title</td>
<td>Publisher/Catalogue</td>
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<tr>
<td>1947</td>
<td>Paul N. Tyler</td>
<td>Think on These Things</td>
<td>Abilene, Tex., Abilene Christian College</td>
<td>Studies on topical outlines in God's Word. 41 p. (See above)</td>
</tr>
<tr>
<td>1949</td>
<td>Glenn C. Scott</td>
<td>Foundation Facts and Primary Principles</td>
<td>Kansas City, Old Paths Book Club</td>
<td>The restoration story related and re-examined, in a manner suited for a textbook, Articles by early pioneers, fictional dialogues, expositions, &amp; questions for classroom. 287 p.</td>
</tr>
<tr>
<td>Year</td>
<td>Title</td>
<td>Author</td>
<td>Publisher</td>
<td>Notes</td>
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<tr>
<td>1890</td>
<td>Bible Lessons for Children in Primary Order</td>
<td></td>
<td>Commerford, Mother</td>
<td>In two parts; lined like Tyrol's lessons at bottom of page.</td>
</tr>
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<td></td>
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<tr>
<td>1890</td>
<td>Tract Historical Bible Studies</td>
<td>Lloyd A. Ellis</td>
<td></td>
<td>Covers Old and New T. in 26 lessons; lesson in commentary style; questions to answer and grade by key sheet; mailed out but not returned for grading.</td>
</tr>
<tr>
<td>1890</td>
<td>Gospel Treasure</td>
<td></td>
<td>Dallas, E. E. Smith</td>
<td>Vols. for each quarter: Preschool; Primary; Intermediate; Junior; Senior; College or Young People. Adult and special study courses in preparation in 1891. Books arranged for 3 years in each level. Various authors.</td>
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<tr>
<td>Year</td>
<td>Authors</td>
<td>Title</td>
<td>Description</td>
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<tr>
<td>1950</td>
<td>Mrs. Use Your Bible</td>
<td>Workbooks - Bonnie Lee Judge</td>
<td>Things Jesus Did, Book 1; Matthew, Part 1 &amp; 2; Acts, Part 1; Proper Division of the Word, Book 1.</td>
<td></td>
</tr>
<tr>
<td>1951</td>
<td>Mrs. Use Your Bible</td>
<td>Workbooks - Bonnie Lee Judge</td>
<td>Things Jesus Did, Book 2; Bible Stories of Long Ago, Book 3; Acts, Part 2; Genesis, Part 1; O.T. Survey, Book 2; Survey of the Life of Christ, Book 3.</td>
<td></td>
</tr>
<tr>
<td>1951</td>
<td>Mrs. Use Your Bible</td>
<td>Workbooks - Mrs. Irvin Lee</td>
<td>Story of Jesus, Parts 1, 2, 3.</td>
<td></td>
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</tbody>
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APPENDIX B

A BIBLE CLASS TEACHERS' GUIDE

I. OUTLINE
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The Teacher's Guide is designed to serve several purposes, one of which has already been discussed at the close of the last chapter in this study: to be a sort of culmination of what has been developed in the historical study of Bible class teaching among the churches of Christ. The many ideas that were contacted in this study have provided a broad selection and thus have greatly contributed to the production of the Teachers' Guide. However, there are other sources which are represented in this bringing together of ideas which ought not be overlooked, either by way of explanation or recognition.

First of all, a "Manual" in outline form was created by a class in Bible taught by T. R. Smith at Abilene Christian College, which was studying the "Curriculum of Christian Education." This outline served as an incentive to the writer to do more studying in the field and someday write a Teachers' Manual. This desire is temporarily fulfilled in the following outline. The "Teachers' Manual" outline, thus worked in structure in both major and minor points, has served as a basis from which I have worked. I have added sections and notes into this outline as I gathered ideas from reading.
classes attended at Abilene Christian College, Bible Teachers' Training Meetings in churches, and classes at Drake University.

Also, ideas have been gleaned from a number of unpublished outlines sent to by teachers of Bible Teacher Training Classes in the churches of Christ. These were sent largely in response to a request made in questionnaires. Thus, the Teachers' Guide Outline is a product of a number of sources. With a continual procession of experiences and contacts with teachers in an exchange of ideas, this outline can be added to, and, perhaps, altered even in its major divisions. This brings to mind a number of ways the Teachers' Guide may be used.

First, the following outline should prove helpful in giving direction to a Teachers' Training Meeting or Study. It could all be used, or studied in any one of its parts, as the need and occasion would demand. Second, the Teachers' Guide should prove helpful in private study and reading, especially in provoking additional study, in reading and meditation. And, though there are many other ways that it may be used, I find that the introductory chart is helpful in both teaching and training. These are merely suggestions, and made with the realization that no man himself is imperfect, this Teachers' Guide is not.
MISCL.

Personnel (Membership, Census, Records, and Recommendations)

Clerical (Bulletin, Minutes, Secretary, etc.)

Publicity (Newspaper, Handbills, etc.)

WORSHIP

- Lord's Supper
- Singing
- Prayer
- Giving
- Preaching

BENEVOLENCE

- Visiting (Sick, Shut-ins, and Prisoners)
- Charity (Food, Clothing, and Financial aid)
- Homes (Orphans and Widows)
ORGANIZATIONAL PATTERN OF THE CHURCH OF CHRIST

```
GOD -- CHRIST

HOLY SPIRIT

APOTLES & PROPHETS

NEW COVENANT

ELDERS & BISHOPS OR PASTORS

DEACONS

BUSINESS

Finance (Collections, Budgeting, and Expenditures)

Maintenance (Janitor, Supplies, and Repair)

Property (Trustees, and Building)

EDIFICATION

Bible Classes
1. Lord's Day
2. Week Day (Men, Women, Young People, Children & Home)

Training Classes
1. Leaders (Teachers, Elders & Deacons, Preachers, Song Directors, & Worship—table waiting, ushering, etc.)
2. Special (Singing, Visiting, Personal work, Greeting, Bible Reading, etc.)

Plan To Give Every Member Something To Do

Library (Bibles, Tracts, Various Helps)

Preaching (Pulpit, Radio, Park, etc.)

EVANGELIZATION

Local
1. Preaching (Pulpit, Radio, Park, etc.)
2. Teaching (Public and Private)
3. Christian Living
4. Bible and Tract Distribution

Distant
1. Preaching (Pulpit, Radio, Park, etc.)
2. Teaching (Public and Private)
3. Christian Living
4. Bible and Tract Distribution
```
PART I

KNOWING THE PUPIL

I. CHARACTERISTICS

A. GENERAL STATEMENTS

1. It is God's plan that each person should be uniquely different; no two alike, physically, emotionally, mentally, environmentally, etc.

2. The following list of characteristics and needs are only general and suggestive; no individual can be "pieced-together" as a distinct type; God alone is the final judge.

3. The teacher should spend considerable time in getting acquainted with his pupils; the study will be interesting and rewarding.

B. CHILDREN'S PHYSICS

1. Nursery children, ages 1-3.
   a) Characteristics.
      (1) Physical: most rapid growth rate; motor coordination gradually developing; creating desirable habits, eating, sleeping, etc.
      (2) Mental: very alert, imitative; interest spans short; often negativistic, ritualistic, possessive; begins developing language; curious; very little sense of time or distance.
      (3) Emotional: upsets easily by noise; rapid successive appearances of fear, disgust, anger, elation, and affection
      (4) Social: develops from first smile to mutual playmates; no full sense of social life.

b) Some basic needs and aims: security and love; companionship; and patience from adults; chances for activity, but without pressure; companionship of other children; plenty of activity; a familiar setting; satisfaction in things he does; to grow and achieve as friends or all little.

II. Part II

a) Characteristics.

   (1) Physical: rapid rate of linear growth, less so in head. Bones hard; generally good motor control; minor individual differences; still no control.
(2) Mental: vivid imagination, imitative; cannot do abstract thinking; rapid growth of mind; can distinguish between right and wrong; naturally democratic; developing language; asks "why" and "how."

(3) Emotional: gaining stability; extreme love; boys fight; fears develop.

(4) Social: most important aspect at this age; boys become boys, girls become girls.

D) Some basic needs and aims: create emotional stability by helping to achieve success; training in honesty and honor; develop meekness, concept of Father-God, and loving Son, Jesus; needs to learn to fail gracefully; develop cooperation with authority; recognize his feeling of property rights, "mine" and "thine" have meaning.

3. Primary, ages 6–9.

a) Characteristics.

(1) Physical: growth more slowly and steady; no endurance in hard tasks; develops complex motor skills; restless.

(2) Mental: ready and eager to learn; very little abstract thinking, learns from objects and active participation; interest span relatively short; difficulty making decisions.

(3) Emotional: stability developing rapidly; more integration, solidarity; self-centered.

(4) Social: less cooperative; self-assertion, boasting, illogical, may fight with words instead of fists; able to assume some responsibility; become dependent on mother again; allowance to poor, instead of adult in case of failure; responsive to group activities; makes collections of all kinds.

E) Some basic needs and aims: encouraging support but not dictatorship; guidance but not interference; few responsibilities, but without pressure; friendly relations with adults; needs a best friend; learns to experience of success; many social contacts; must teach brotherly love and love to God; teach cooperatively with authority; teach reciprocal to giving, losing, and following.


a) Characteristics.

(1) Physical: girls grow ahead of boys; most rapid growth in head; motor skills acquired with ease; need endurance in acquiring them.

(2) Mental: attention span increases; art and music ability; emotional nature requires; mental age gains; decision, responsible, dependable; comparatively strong sense of right and wrong, ambition.

(3) Emotional: ambition develops.
(3) Emotional: wide difference in individuals; inferiority complexes can develop easily; boisterous, but poor in spirit; impulses begin to coordinate around more serious and purposeful activity.

(4) Social: frequently anti-social; hero worship; age of exploration.

b) Some basic needs and aims: reasonable explanations, frank answers; ready for genuine Christian insight; can evaluate himself and his faith; loves heroes of Bible and to discover moral lessons; create belief in friendliness of the universe, love of God; purposes for himself in universe; can teach obedience of gospel; needs to feel he is a part of social groups; active leadership training can commence.

C. YOUTH DIVISION:
1. Intermediates, ages 12-14.

a) Characteristics.

(1) Physical: a "resting period," followed by rapid growth in height, and weight; girls forge ahead of boys about two years; secondary sex characteristics develop; physical strength develops and is important among boys; often awkward, lazy, and restless as a result of rapid growth.

(2) Mental: intelligence reaching maturity; rote memory good; remarkable in imaginative, artistic, musical, and mechanical fields; can recognize strengths and weaknesses.

(3) Emotional: self-reliance, wants to be stable, but only gaining slowly; rapid changing of feelings.

(4) Social: usually uncooperative; changeable, rebellious, overcritical.

b) Some basic needs and aims: sex education wholesome, honest, positive, and inspiring level; adventure stories, historic characters; righteousness lessons; life opportunity for various phases of church work and personal to be studied with view of choosing job for future; develop willingness to follow and accomplish; speak politely and lead; understand and interest difficulties greatest; need strong belief in prayer.

E. Seniors, ages 15-17.

a) Characteristics.

(1) Physical: rapid weight gain; sexual security; height growing rapidly; bone growth completed; chauvinistic unbalance of attitudes.

(2) Mental: intelligence reaches maturity; high interest in philosophical, ethical and religious problems; search for ideals; imagination at highest point; "I'm-it-all" attitude.

a) Characteristics.
(1) Physical: peak of physical efficiency; maturity reached.
(2) Mental: mind ceases to grow; time for development of wisdom begins.
(3) Emotional: stability achieved or lost many times in this period.
(4) Social: character can become strong with occupation and home of own; developing social experiences of maturity; with home, family, neighbors, kinsfolk, church, etc.

b) Some basic needs and aims: train to put faith in God, to put time and effort on eternal things; guard against dependence on health, beauty, property—sense of values straight; train to assume call—tion in church, home, and government.

6. Adult Life, General.

a) Characteristics.
(1) Growth of wisdom continues throughout life; learning ability actually increases because of experiences; mind at full production level till after sixty.
(2) Mental stability can be increased throughout life; creative insight, self-control never enough.
(3) Social ability can be developed till death.
(4) Patterning and thought patterns usually well established.
(5) Family efficiency in idealism and vision; resistance changes.
(6) Must to be subject relative.
(7) Prefer the arts of making a living.
(8) Tend to gain health, time, money, popularity, increased appearance, security for all life.
(9) For others, country, world, always; also, advancement, increased enjoyment, personal growth.
(9) Want to be: good parents, social and hospitable, up-to-date, proud of their possessions, influential over others, gregarious, efficient, ahead.

b) Needs.
(1) Should acquire understanding of self.
(2) Develop attitude of acceptance and good attitude toward others.
(3) A dynamic attitude toward life.
(4) Learn to react to causes of behavior (not treat symptoms).
(5) Skills to achieve the potentials of their personalities.
(6) To understand values of human experience, learning.
(7) Adults grow by: creating belief in own possibilities, helping others, recognizing the Christian way of life.

2. Young adults, ages 25-35.

a) Characteristics.
(1) Physical: efficiency peak passes and steady loss of acute senses.
(2) Mental: capacity of learning never lost; time of constant development of learning with wisdom.
(3) Emotional: stability most secure; when strength of body and mind in shape; too hard work can cause a break easily.
(4) Social: should be well developed now.

b) Basic needs and aims: create belief in self, strain for greater achievements; may need to create willingness to fail many times to achieve one's best; should be learning on own efforts, able to know and profound understanding should be developed.

3. Older people.

a) Characteristics.
(1) Physical: change of life may cause health to be poor; gradual loss of strength, need more care.
(2) Mental: intellectual contributions should be at highest peak.
(3) Emotional: change of life may upset emotional stability; outbursts of anger, fear, hate, suspicion, and lust are forms of immaturity.
(4) Social: approaching retirement and concern for social success in life.

b) Basic needs and aims: success experiences from longer learning; allow free expression, show respect; if possible let changes come from their own efforts; help them develop their own creative ideas.
4. Older adults, ages 60 on.
   a) Characteristics.
      (1) Physical: Fecundity begins; much rest needed.
      (2) Mental: Many older people achieve greatest
           fame, even in new fields, in old age.
      (3) Emotional: Usually stable, though old causes
           of depressions may return.
      (4) Social: Love attention, though may not show
           it; usually independent; like to be respected
           for their age, wisdom, and attainments.
   b) Some basic needs and aims: want to feel wanted and
      needed; strong faith in God, Christ, and the promises;
      understanding, visiting, and care; satisfying worship
      experiences.

II. HOME AND BELIEF CLASSES IN COOPERATION

A. PARENTAL RESPONSIBILITY.
   2. Parents work in cooperation with teacher; teachers work
      in cooperation with parents; both need to work together
      to see what each is doing for children.

B. COOPERATIVE PLANS
   1. Visits to the homes by teacher; seek friendship, understand-
      ing, and share problems.
   2. Letters sent to homes; to keep alive friendship; to keep
      parent informed; invite letters or notes in return.
   3. Visiting days for parents; open house, or single visits
      when parents' child is secure in class work. Advise
      parents not to be distractive; may serve as assistant for
      a day.
   4. Parent-teacher meetings; think and plan together; can
      have a teacher and speaker.
   5. Other suggestions: a class for teachers and parents;
      extraordinary class for "at home" occasion; a loan
      library; a loan collection and parade.
B. RECORDS

1. Activity records: weekly lessons, responses and problems in class; case-study records on each pupil for private study and to pass on to succeeding teachers.

2. Achievement records: individually, and class as a whole; can keep check-sheet on desk for all pupils, columns which indicate "no responsibility," etc.

3. Attendance records: for private keeping and for wall.
RECOMMENDED READINGS FOR PART I


Jersild, Arthur. Child Development and the Curriculum. New York:


Scott and Forbush. Those Are Our Children.


PART II

KNOWING THE SUBJECT

I. THE TEACHER AS PART OF THE CURRICULUM

A. DEFINITIONS

1. Curriculum.
   a) General curriculum: all life's experiences.
   b) Class-room curriculum: those planned or organized experiences designed to meet certain needs of the students.

2. Christian education: all those experiences that bring one nearer Christ and God; may be planned or unplanned, formal or informal.

B. THE TEACHER

1. Most important factor in formal education.
   a) He is the center of pupil's experiences.
   b) He must strive closely to represent that which he teaches, so that he will not restrict God's will in any way.

2. Qualifications.
   a) Personality traits.
      (1) Appearance simple and genuine.
      (2) Good conversationalist and listener.
      (3) Teachful, diplomatic.
      (4) Love people.
      (5) Peaceful.
      (6) Kind and considerate.
      (7) Pious.
      (8) Cheerful.
      (9) Enthusiastic.
      (10) Skillful.
      (11) Good-looking.
      (12) Sociable.
      (13) Grieved and gracious.
      (14) Sensitive.
      (15) Democratic.
      (16) Fair-minded.
      (17) Humorous.
      (18) Patient.
      (19) Prudent.
      (20) Skilled with people.
      (21) Intellectual.
      (22) Cooperative.
      (23) Confident.
      (24) Practical.
b) Christian character traits.
   (1) Love God, truth, and souls.
   (2) Humble.
   (3) Meek.
   (4) Pure in heart.
   (5) A peacemaker.
   (6) Prayerful.
   (7) Industrious.
   (8) Save Self-control.
   (9) Cheerful, joyful.
   (10) Considerate.
   (11) Enthusiastic.
   (12) Firm and genuine.
   (13) Candid and frank.
   (14) Studious.
   (15) Healthful, spiritually, physically, socially.
   (16) Sociable.
   (17) Punctual or prompt.
   (18) Grateful or thankful.
   (19) Thrifty or economical.
   (20) Persistent and persevering.
   (21) Complimentary.
   (22) Clean physically and in speech.
   (23) Cultured and refined.
   (24) Democratic, tolerant.

c) Training.
   (1) Have a thorough, general education.
   (2) Have an inspiring Christian education, formal
       or informal.
   (3) Have a practical professional training.
   (4) Intellectually alert.
   (5) Skilled in the use of Scripture.
   (6) Skilled as an organizer.
   (7) Skilled in the use of English.

d) Experience.
   (1) Teaching.
   (2) Personal work.
   (3) Counseling.
   (4) Professional business or occupation.

u) Which one and worse will have all of the qualifications.
   lacking in anyone of the above will keep one
   from being a good teacher.

6. FORMATION IN THE FIELD OF TEACHING
   a) Knowledge of leading.
      b) Knowledge of leading.
      c) Knowledge of leading.
      d) Knowledge of leading.
      e) Knowledge of leading.
      f) Knowledge of leading.
      g) Knowledge of leading.
      h) Knowledge of leading.
      i) Knowledge of leading.
      j) Knowledge of leading.
      k) Knowledge of leading.
      l) Knowledge of leading.
II. MATERIALS
A. PRINCIPLES IN SELECTING LITERATURE
1. Must be biblical.
   a) Bible is chief source, core of the curriculum; Bible is text-book, though other books help in its study.
   b) Depicted as a whole and in its parts; some of both.
   c) Bible is final authority.
2. Must conform to "laws of learning"—see below.
   a) Size of print.
   b) Quality of helps: maps, pictures, etc.
3. Must be graded.
   a) Become acquainted with "broadly-graded," "closely-graded," materials to fit different needs of individuals in class.
   b) Teacher can do close grading.
4. Use democratic methods with adult groups.
B. AVAILABLE MATERIALS: (SEE APPENDIX A).
C. PROVIDE YOUR OWN MATERIALS
1. Requires conscientious teaching.
2. Can be made most suitable to needs of pupils.
3. Many benefits derived: develops the teacher; gives students a sense of appreciation; provides needed materials.
D. VARIOUS MATERIALS
1. Visual aids: flannel graphs, pictures (books, cards, projected and non-projected), blackboards, charts, maps, flash-cards, etc.
2. Project materials: sand-table, crayons, paper, hammer, brushes, etc.
3. Library.
4. Workbooks: good for review, slow learners; not to be used for core repetition, or time-killers.

III. LESSON PREPARATION
A. MUS. LESSON PLAN
B. DISCUSSION LESSON PLAN
1. Evaluation of progress and planning, detail.
2. What teacher aims, student aims, and progress to guide.
   a) What do you know?
   b) What else do you want to know?
   c) You will find out?
   d) What shall we exchange our learning?
3. Teacher preparation.
   a) Thorough Biblical.
   b) Recitation in Bible reading.
   c) Related helps: concordance, dictionary, commentaries, etc.
   d) Cite verses. More than readings.
   e) Tell source.
   f) Follow the lesson for class; or, may be made.
   g) Lessons well studied in above lesson.
C. LESSON PLAN (See Part III).
RECOMMENDED READINGS FOR PART II


Daly, C. E. Principles of Teaching for the Christian Teacher.


PART III

TEACHING

I. PRINCIPLES IN TEACHING

A. GOALS CLEARLY STATED

1. Church, teacher, and pupils need to know purpose of activity.

2. General or long-range: salvation of souls; develop Christian personalities.

3. Specific or immediate:
   a) Should reach toward general goal.
   b) To have a satisfying learning experience.
   c) For pupil to become increasingly responsible and self-determined to serve God.

B. HOW DO PEOPLE LEARN?

1. Basic principles.
   a) Law of effect: acts are repeated that are associated with pleasantness; avoided if unpleasant.
   b) Law of exercise: frequent repetition modifies nervous system so that knowledge or skills become "automatized" in person; teach things over and over from every angle.
   c) Law of readiness: begin where pupil is; tie in new with what known. Knowledge cannot be accepted out of context; skill is based on reasonable evidence (knowledge) and hopes.
   d) Law of suffering: occasional wrong responses, criticisms, are natural, inevitable, and necessary; they call for self-control and stimulate mental growth; Jesus learned this way, 1 Cor. 9:8.

II. All learning is in response to urges or purposes.

a. In every instance to its own activity; all learning is not necessarily of purposes; though teacher could not predict pupil's purposes he must not run the program in his image.

b. In many cases, has its own ideas in own activity.

III. The objective: learning should take place as nearly as possible, not in a vacuum but in reality; it will be used.

IV. Since all learning is in response to urges or purposes, it must be accounted for while the learner
7. Learning is more rapid and permanent when what is learned appeals to the learner as important and worthwhile.

II. ACTIVITIES OR METHODS

A. EMERGEO PSYCHOLOGICAL FOUNDATION TO LEARNING PROCESSES, THEN

B. NO ONE TECHNIQUE OR WAY TO TEACH.
1. A technique will never fit every child; must recognize upper, middle, and lower group abilities.
2. Experiment with many methods.
3. Choice based on teacher ability, aims, needs of pupils, materials available, etc.

C. SOME GENERAL TYPES.
1. Question and answer.
2. Lecture, storytelling.
3. Conversation.
4. Drill.
5. Generalization.
7. Drama.
8. Projected.
9. Reports.
10. Debate.
11. Writing.
12. Reading.
13. Talking and talking.
15. Combined (use of many together).

D. ASSIGNMENTS
1. Specific and challenging.
2. agree with educational principles.

E. ASSIGNMENTS
1. Use a definite objective.
2. Find out what child knows; for child to know what he knows; test unless needed.
3. Conduct a recitation discussion with students on what they--should know, think they should have learned.
4. Have students to evaluate selves; every day a judgment.
5. Mark all note work or graded papers; brief correct.
6. "In" help on what is learned or how much.
7. No one will give grades or rewards do not become active in the class.

III. CLASSROOM LIFE

A. TEACHING THE CLASS
2. Make the pupil place the responsibility to learn.
3. Make the pupil to try changing needs.
B. ORDERS OR PROCEDURES
1. Do not allow to become stereotyped.
2. Some acts.
   a) Prayer by various ones.
   b) Roll call: various methods.
   c) Introduce new members.
   d) Review on previous lesson.
   e) Memory work: minimum required.
   f) Study of lesson: various activities.
   g) Review and practical applications.
   h) Preview of next lesson or lessons.
   i) Dismiss by song or prayer.

C. CONSISTENTLY USE IMAGINATION AND ACCEPT SUGGESTIONS FOR NEW DEVELOPMENTS IN THIS FIELD.
RECOMMENDED READINGS FOR PART III

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