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**A UNIT OF STUDY FOR JUNIOR CHILDREN
OF FRIENDS CHURCHES IN THE NORTHWEST**

A Thesis

**Presented to the Faculty of
the Department of Christian Education
of Asbury Theological Seminary**

**In Partial Fulfillment
of the Requirements for the Degree of
Master of Religious Education**

by

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TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND A SURVEY	1
I. The problem	1
A. Statement of the problem and definitions .	1
B. Importance of the study.	1
II. A survey of the field	2
A. The Questionnaire explained	2
1. Peace	3
2. Oaths	3
3. Prison reform	3
4. Worship	3
5. Inner Light	3
6. Down-trodden peoples	4
7. Other beliefs	4
B. Questionnaire returns and evaluation . . .	4
III. Organization of the remainder of the thesis.	6
II. THE JUNIOR	7
I. Physical	7
A. General health	7
B. Growth	8
C. Motor skills	8
D. Manual skills	9
II. Mental	10
A. Memory	11

CHAPTER

PAGE

B.	Reason	11
C.	Reading	12
D.	Geographical and historical sense . . .	13
E.	Language	13
F.	Perceptual ability	14
III.	Emotional	15
A.	Physiological phase	15
B.	Psychological phase	16
C.	General ways of dealing with emotion. .	22
IV.	Social	23
A.	Social development in general	23
B.	Social behavior in the home	25
C.	Social behavior in school	30
D.	Social behavior among those of his own age	34
V.	Spiritual	36
A.	Concepts of God, Jesus, and the Holy Spirit	36
B.	Christian Character	37
C.	Prayer	37
D.	Church	38
III.	Quaker Pioneers: A Unit of Study for Vacation	
	Church School	40
	Introduction	40

CHAPTER	PAGE
Handwork Suggestions	41
Suggestions for a Demonstration Program	46
Session	
I. The First Quaker	48
II. Margaret Fell, Mother of Quakerism	64
III. William Penn	73
IV. Pioneer Children	88
V. Divine Guidance	102
VI. "Strike Again"	113
VII. The Great Separation	124
VIII. "I Was in Prison"	132
IX. A Late Pioneer.	142
X. Review	151
CONCLUSION	153
BIBLIOGRAPHY	154

CHAPTER I

THE PROBLEM AND A SURVEY

I. THE PROBLEM

A. Statement of the problem and definitions. This thesis is designed to test the hypothesis that there is a lack in the religious education of junior children of the Northwestern Friends in teaching the Friends' distinctive heritage and to present a unit of study which will seek to emphasize that heritage.

The names "Friend" and "Quaker" are used synonymously throughout this thesis. The term "Northwestern Friends" refers to the Friends of the Oregon Yearly Meeting covering the three states of Oregon, Idaho, and Washington with the exception of one small meeting in Seattle which is a branch of the Indiana Friends. "Evangelical" is a term as used in regard to Friends, referring to that branch of Friends that emphasizes the scriptural doctrines of the forgiveness of sins, atonement, and also the sanctification of the believer.

B. Importance of the study. Perpetuation of any organization necessitates the instilling of its principles and its beliefs into the minds of its younger members. The church must also guide its children into those areas of belief which are necessary for its existence.

Observation of the adult lay members of the Friends Church shows that few have a clear comprehensive conception of the religious heritage of their church. Obviously there has been a lack in instruction. The best time to begin to teach religious beliefs is in childhood. Although a child's ability to comprehend abstract terms is very limited, there are some religious concepts which he can understand if they are adapted to his age level.

II. A SURVEY OF THE FIELD

A. Questionnaire explained. In order to test the hypothesis that there is a lack in the religious education of junior children of the Oregon Yearly Meeting of Friends a questionnaire was sent to the Pastors, Christian Education committee chairmen, and Superintendents of the Quarterly Meetings and the Yearly Meeting, and Junior Christian Endeavor Advisors. The questionnaire requested information as to the definite lessons on the Friends' unique religious heritage which had been taught to junior children within the last twelve years. The purpose in asking about the teaching within this length of time was to insure more accuracy in the reporting of the fact that there was or was not such teaching. The teachings included in the questionnaire and reported on were: peace, oaths, prison reform, worship, Inner Light, and help of down-trodden peoples, with

a few others written in by those who reported. Those beliefs which the Friends hold in common with other evangelical "holiness" churches were not included for they do not particularly identify the Friends Church as such.

The reasons for including each of these teachings in the questionnaire are briefly as follows:

1. Peace. This has been recognized by the world as one of the strong Quaker tenets.

2. Oaths. Opposition to oaths, although not a controversial issue in our day, is a distinguishing doctrine since many fought and died that we might have our present day privilege of "affirming" in court instead of swearing.

3. Prison reform. Some of the earliest agitation for prison reform was carried on by early Quakers. Much was accomplished in bringing about the more humane conditions that we have in prisons today.

4. Worship. As held by the Friends, worship is a spiritual communion of the believer with God--a worship in spirit and in truth. It is an inward work transforming the heart and settling the soul upon Christ and which brings forth "the answer of a good conscience toward God. . ." I Peter 3:21. Also the Supper of the Lord is believed to be an inward and spiritual partaking which Christ intended instead of the setting up of new ceremonials.

5. Inner Light. Since the beginning of the Friends

Church the teaching of "Inner Light" has been recognized by those without the church and by some within as a part of Friends' worship.

6. Down-trodden peoples. This is a term including the general spirit of helpfulness extended toward Indians, slaves, relief of the hungry and oppressed, proper care for the insane, etc.

7. Other beliefs. A number of other beliefs written in the space allowed on the questionnaire for those not mentioned were regeneration, sanctification, opposition to worldliness, stewardship, missions, but as mentioned before, with the exception of "opposition to worldliness", these are not distinctively Friends' teachings and for that reason will not be discussed. Opposition to worldliness was manifested mainly by plainness in dress and living. To these beliefs another should be added for completeness. This one, by which Quakers have also distinguished themselves, was that demonstrated by their refusal to show respect of persons.

B. Questionnaire returns and evaluation. Of the thirty-five fully recognized monthly meetings of Oregon Yearly Meeting, twenty-three reported. This is believed to be a representative report of the Yearly Meeting as a whole. Definite teaching on the various doctrines was reported as shown by the following table:

FRIENDS' UNIQUE BELIEFS TAUGHT JUNIOR AGE
CHILDREN OF OREGON YEARLY MEETING
WITHIN THE LAST TWELVE YEARS

Doctrines	Meetings giving definite teaching
Peace20
Oaths	8
Prison reform	5
Worship15
Inner Light	6
Down-trodden peoples.18
Other	5*

*These doctrines are: stewardship, holiness, regeneration, sanctification, teaching against worldliness of all forms, Bible doctrines, and missions. Each was mentioned once, excepting missions which was referred to twice.

In general this survey reveals that there is some teaching concerning peace, down-trodden peoples, and worship in most places. The lack of teaching concerning oaths, prison reform, and inner light indicates, it is believed, that there is felt to be little or no need of definite teaching about them in our day. However, the returns seem to indicate that there has been rather unorganized teaching of "Quaker" beliefs over the Yearly Meeting as a whole.

There are four main channels through which this teaching has been presented: Sunday School, Christian Endeavor, Daily Vacation Bible School, and Summer Camps. Because the

Daily Vacation Bible School gives more time than the other agencies, because children attend it well, because there is opportunity to present material attractively, the Daily Vacation Bible School is perhaps the best channel through which to present Friends' teachings.

In view of the ever-present problem of perpetuating the church and of assisting in the presentation of Friends' distinctive beliefs to children, a unit of lessons presenting those beliefs to junior children through the Vacation Church School is proposed.

III. Organization of the Remainder of the Thesis

In Chapter Two there will be a study of the physical, mental, emotional, social, and spiritual aspects of the junior child.

Chapter Three will be a presentation of a teacher's manual with a day by day plan for presenting the unit.

CHAPTER II

THE JUNIOR

In order to present a unit of Daily Vacation Bible School material that will be applicable to children of junior age it is necessary that there be an understanding of the physical, mental, emotional, social, and spiritual make-up of the children. It is the purpose, therefore, of this chapter to discuss these aspects of the junior child.

I. PHYSICAL

A. General health. Generally speaking, the health of junior children is good. Baldwin 1 says that juniors tend to be stronger than either younger or older children. They are hardy, active, alert, and abounding in energy. Disease resistance is greatest at this time, most childhood diseases having been contacted.

There are individual differences in strength, energy, and disease-resistance which are governed largely by the child's physical inheritance and regularity or irregularity of health habits in such matters as going to bed, eating, and eliminating. The junior age is the best time for forming not only good health habits but also many others such

1 Maud Junkin Baldwin, The Juniors: How to Teach and Train Them (Philadelphia: The Westminster Press, 1917), p. 9.

as washing and dressing themselves.

B. Growth. The junior age is the period of slowest growth rate, for children are consolidating physical gains made in the rapid period of early childhood. Strang shows that for average medium height the gain in pounds for nine-year-old boys was six, for girls, seven; for boys of eleven years, seven, for girls, ten; for boys of twelve years, nine, for girls, thirteen. It is evident that girls mature faster than boys at this age.²

C. Motor skills. Junior children have good control of their bodies, for motor coordination is better during elementary school years than in pre-school and adolescent years.³ The slow, even growth of junior children makes this possible as contrasted with rapid, uneven development of the different parts of the body of those younger and older, making it more difficult to coordinate muscle movements. Junior children are willing to practice in order to acquire the desired proficiency in many popular play activities that require skill, strength, and speed. They enjoy baseball, throwing basketball goals, timed races, high and broad jumps that are

² Ruth Strang, An Introduction to Child Study (revised edition; New York: The Macmillan Company, 1938), p. 438.

³ Gertrude Driscoll, How to Study the Behaviour of Children (New York: Bureau of Publications, Teachers College, Columbia University, 1941), p. 31.

measured, competitive games with scores posted, and stunts. Girls like folk dancing in games of motor skills.⁴

D. Manual skills. Boys of this age love to construct things, working with material such as clay, wood, and paint. They love sawing, hammering, building, and playing with machinery, taking it apart and putting it back together again. Girls enjoy such manual skills as sewing, cooking, constructing and furnishing playhouses, painting pictures, pasting, and coloring.⁵ At this age, if a child is interested, skill in playing musical instruments should be developed.⁶

In the pre-school child's world his learning is connected mainly with the objects which he handles, but as soon as he enters school this begins to take the more formal aspect of learning about things that cannot be handled. As he grows older he comes to learn more and more by hearing and reading about things. The best learning even at this age is that which can be taught in relation to some object. The object may be a picture, a model of some kind, or, perhaps, a doll dressed to represent other countries. The use of objects helps to make the child's thinking more clear.

These physical characteristics, then, are outstanding among juniors: abundant energy, alertness, hardihood, good

⁴ Strang, op. cit., pp. 447-48.

⁵ Loc. cit.

⁶ Ibid., p. 448.

health, activity, slow growth, good muscle coordination, and constructive play.

II. MENTAL

Intelligence in children nine to twelve years is manifested in many ways such as their ability to see significant elements in a situation, to detect absurdities, to give sensible answers to questions, to understand precise meanings of words, to define abstract words, and concepts, to detect verbal and mathematical relationships and make generalizations, to use language, and to know that which an alert mind would gather in daily contacts with other people and things.⁷ It is also manifested by ability to follow directions, to pursue a number of different interests with intensity, to withhold judgment of an act until a sizeable amount of evidence is presented, to see detail in an object or in the world about, to remember accurately, and to use a good system in building accurate memory.⁸ Of children in general, fifty percent show intellectual development relatively near their chronological age.⁹ The other fifty percent range quite widely above or below the norm.

⁷ Strang, op. cit., p. 471.

⁸ Gertrude Driscoll, How to Study the Behaviour of Children (New York: Bureau of Publications, Teachers College, Columbia University, 1941), p. 33.

⁹ Ibid., p. 30.

Some consideration of different areas of mental development is now in order.

A. Memory. The junior age has been considered, traditionally, the "golden memory" period in a child's life. Thorndike's experiments, however, do not support this opinion. He found that adults of college and graduate age memorize more quickly and retain more of what they learned than children of ages 14-16. Ability to memorize increases until the fifteenth or sixteenth year so this can be understood also to include the junior age.¹⁰ He also suggests that there was a question as to the level of ability in each group being the same, but even with this possibility his experiments showed the superiority of adults. Benson says that at twelve, children can remember nearly twice as much of a story as they did at nine.¹¹

B. Reason. Junior children tend to think slowly unless they are recalling something they have learned.¹² For younger juniors reason is beginning to assert itself and will develop very rapidly. Children at this age want to know reasons why they should do certain tasks and are beginning to

¹⁰ Edward L. Thorndike, et al., Adult Learning (New York: Macmillan Company, 1928), pp. 159-65.

¹¹ Clarence H. Benson, An Introduction to Child Study (Chicago: Moody Press, 1942), p. 154.

¹² Baldwin, op. cit., p. 12.

evaluate the advantages and disadvantages to themselves in doing them. Because they have no adequate background of experience their conclusions are often unreasonable and inconsistent. Thinking games such as puzzles, riddles, and guessing games of all sorts are especially enjoyed.¹³ Memory is stronger than reason at this age so the junior at this age is able to comprehend arts better than sciences.¹⁴

C. Reading. By the fourth grade the child has sufficient mastery of the mechanics of reading to enable him to read more rapidly. His reading interests are rapidly developing. "The most interesting content appears to include surprise, action, animalness, conversation, children's humor, and plot."¹⁵ Boys especially enjoy tales of adventure, travel, biography, and history with much action. Fairy and supernatural stories are losing their hold at this age, while hero-stories naturally appeal to him because of his admiration for real-life heroes. Girls are also attracted to poetry and fiction.¹⁶ Sometimes a junior will prefer to read rather than to play.

Factors influencing the child's choice of books are

13 Ibid., p. 13.

14 Benson, op. cit., p. 156.

15 Strang, op. cit., p. 464.

16 Benson, loc. cit.

(1) physical make-up, clear print, action pictures, short paragraphs, and not-too-large books, (2) the vocabulary burden, (3) type of content, and, (4) literary character.¹⁷

D. Geographical and historical sense. The sense of time sequence and place are beginning to function in this period, but are not well developed until adolescence. For this reason it is better to emphasize characters in history rather than chronology.

E. Language. The ability to use language is one of the indicators of intellectual development. In the fourth, fifth, and sixth grades unfamiliar words and experiences in and out of school room are rapidly increasing the child's vocabulary.

Abstract words are understood in terms of one's experiences and thus are very difficult for junior children to define because each person's experiences are so different.¹⁸ The average ten-year-old cannot give a satisfactory definition of such words as "revenge", "justice", "charity", or "pity". They are defined in terms of doing and feeling. The term "good" would need to be explained in terms of experience with good persons.¹⁹

¹⁷ Arthur I. Gates, The Improvement of Reading, cited by Ruth Strang, op. cit., pp. 463-64.

¹⁸ Strang, op. cit., p. 453.

¹⁹ Loc. cit.

Slang appears in the child's vocabulary at this age; it is eventually dropped unless someone raises so much opposition that it becomes too interesting to drop. The wise parent will ignore mild slang.

Following a play period a child should not be expected to go immediately into a class requiring written language for he has been using the large muscles of his body in large movements and it is difficult to change suddenly to the small muscle movements required in writing.

P. Perceptual ability. Perception is an immediate interpretation based on past experience, immediate interests, and point of view.²⁰ By means of his sense organs the junior child is beginning to make distinct advances in perceptual ability, that is, awareness of the world about him. He is able to see differences between experiences and situations, and to place some interpretation upon them. This holds something for the religious educator in that whatever the child is taught is judged by the child on the basis of his perception. His past experience, his interest in the present moment, and his point of view will govern his ability to receive the percept that the educator wants him to have.

In general, this is the age of special mental alertness and greatly accelerated mental development, starting

²⁰ John J. B. Mergan, Child Psychology, (third edition, New York: Rinehart and Company, Inc., 1947), pp. 259-60.

slowly but rapidly increasing.²¹ The child's intellectual horizons widen rapidly with his increasing ability to remember, to understand new words, to read, and to reason.

III. EMOTIONAL

A discussion of emotions is important in the study of the junior child for they are the basis of activity. A child's age, sex, physical condition, home and economic status are determiners of his emotional behavior in different situations. Morgan says that emotional behavior is the activity of making a new adjustment.²² Because of the complexity of the subject only a brief consideration of the physiological and psychological phases will be treated.

A. Physiological phase. There are three main divisions of the autonomic nervous system which controls the functions of the body. They are: (1) the cranial, including the head and the upper part of the spinal cord, which regulates heart beat, respiration, and the upper digestive tract, (2) the sacral, which is the lower part of the body, regulating the lower digestive tract, elimination, and the sex organs, and (3) the thoracolumbar, or sympathetic division, which is the central part of the trunk and has nerves which reach out to both the cranial and sacral divisions. This usually func-

²¹ Baldwin, op. cit., p. 13.

²² Morgan, op. cit., pp. 175, 176.

tions in response to an emotional situation while the cranial and sacral divisions have control during normal emotional states. At a time of intense emotion the sympathetic division "takes charge" with the result that saliva flow and digestion may stop, the rate of respiration, the heart beat, and the activity of the eliminative organs increase. All of this physical change is for the purpose of preparing the body for emergency action. There should be some outlet, otherwise there will be, in the case of anger and fear, perhaps tantrums and other useless activity such as stamping, throwing objects, beating the head on the wall, and screaming. Mild emotions are usually stimulating in their effect, while depressive emotions tend to make an individual very slow in his movements.

B. Psychological phase. Some psychologists say that there are three basic emotions--fear, anger, and love. In the discussion of the different phases of emotions the positive emotions, the negative emotions, and the sex emotion and interest will be considered.

The positive emotions are happiness, contentment, satisfaction, elation, pleasure, joy, and love. It is when everything is going smoothly, when there are mild emotional states, that the positive emotions rule in a child's life.²³

²³ Teagarden, Florence M., Child Psychology for Professional Workers, (revised edition; New York: Prentice-Hall, Inc., 1946), p. 311.

In order to have emotional security a child must have the love of his parents or guardian. "...the child who is not loved is likely to be more fearful and therefore to respond more violently to fear stimulus."²⁴ Because of his widening social interests a junior child's love begins naturally to go out to his associates.²⁵

Some of the negative emotions are fear, anger, hate, anxiety, guilt, jealousy, embarrassment. A discussion here will consider the main ones--fear, anger, anxiety, guilt, and jealousy. These intense emotions cause such a great strain upon the vital organs of the body that they tend to have a debilitating or tearing-down effect upon it. The chemical balance of the blood is actually changed during the emotional experience and it is some time before it returns to normal. For this reason it is not good for a child to be in a constant state of emotional upheaval.

More than one-fifth of the irrational fears within the child between five and twelve are: fears of the occult, the supernatural, mystery, skeletons, corpses, and death. Fear of animals and of the dark are also among those fears

²⁴ Teagarden, op. cit., p. 315.

²⁵ Marion L. Faegre and John E. Anderson, Child Care and Training, (fifth edition, revised; Minneapolis: The University of Minnesota Press, 1940), p. 291.

of a large number of children.²⁶ Other fears which disturb a child are fear of loss of security and status, failure, and ridicule. A child also has fears which he does not express. "The fear of punishment, of the death of parents, of being different from other people, of being inferior to other children in sports or in school, the fears induced by competition, or even the fear of blushing, may be devastating to the child without any adult's ever really knowing that the child is having the experience."²⁷

In the home parents or relatives may make some careless remark which may cause a child to have some fear which will last for years. Especially is it unwise for a parent to gain the obedience of the child by means of fear or to ridicule a child for his fear. There is also some connection between fear and economic status, for children of the poorer homes fear the occult or supernatural, while children of the more well-to-do homes have fears relating to personal safety.²⁸ A mediocre child may fear failure because his parents expect

²⁶ Arthur T. Jersild, Frances V. Markey, Catherine L. Jersild, Children's Fears, Dreams, Wishes, Daydreams, Likes, Dislikes, Pleasant and Unpleasant Memories, (New York: Teachers College, 1933), 172 pp. cited by Florence M. Teagarden, op. cit., p. 321.

²⁷ Teagarden, op. cit., p. 322.

²⁸ Frieda Kiefer Merry and Ralph Vickers Merry, From Infancy to Adolescence, An Introduction to Child Development, (first edition; New York: Harper & Brothers Publishers, 1940), p. 154.

achievement beyond his ability.²⁹

At school children sometimes fear competition in school work to such an extent that they are not able to do their best. They may be so afraid of giving a wrong answer or of blushing in class that they will prefer to take a low grade rather than to risk embarrassment in reciting.³⁰

Teagarden suggests that some fears are probably instilled by religious training, depending upon the type of religion. She suggests that the thought of a personal devil, a hell where one will burn for unwitting sins, a God who has an all-seeing eye, especially for misdeeds, fear of sudden death without repentance may be very terrifying to a child.³¹

The best cures for fear are disuse, reconditioning, and the presence and example of adults who do not have the specific fears. Negative adaptation may be effective for mild fears but only intensifies strong ones. Then a child needs a parent or guardian who loves him, in whom he has confidence, and to whom he can talk. The development of skills in the areas in which he has fears will help him to have confidence in his own ability to meet the possible situation and thus overcome them. Some fears are naturally outgrown.

Sometimes a child can admit his fear and then because

²⁹ Ibid. p. 155.

³⁰ Teagarden, op. cit., pp. 322-23.

³¹ Teagarden, op. cit., p. 323.

he has brought it out into the open and recognized it, he is able to work out his own method of overcoming it. For instance, a child who is afraid of the dark when he goes to bed may have a string attached to the chain pull or a bed lamp within reach so that he may turn on the light and prove to himself that there is nothing in the dark to hurt him.

Anger is a fighting reaction caused by thwarting a child when he has a strong motivation to do something which he tries to do or which he cannot do.³² Teagarden adds, "the angry child is a struggling child, a child struggling with a problem."³³ Anger behaviour is influenced by age, sex, and environmental conditions peculiar to the individual.³⁴ It is easily aroused in a hungry child, a tired child, or one who is not physically his best. Emotional insecurity at home also contributes to his readiness to become angry. A child who is angered by a parent, teacher, or some other adult who is in charge of him tends to vent his anger upon someone younger than himself, smaller, or some thing since he dare not express it to the individual who aroused it. Anger has the tendency of ostracizing the child socially.³⁵ The best way

³² Morgan, op. cit., pp. 201-04.

³³ Teagarden, op. cit., p. 329.

³⁴ Merry and Merry, op. cit., p. 158.

³⁵ Teagarden, loc. cit.

to handle anger is the same as that for fears--good health, emotional security and reassurance, prevention, and self skills.³⁶

Anxiety and jealousy may be treated in much the same way as fear and anger, and, in addition, a feeling of security in a child's affectional relationships should be developed to allay anxiety. Teagarden also says that guilt can be paralyzing and that confession of what has been done helps.³⁷

Another phase of emotional life is that of sex. Sex questions by children are said by Merry to be greatest from the years four to ten, ten being the peak.³⁸ Questions should be answered when they are asked and answered frankly in scientific terms. These are the most common ones that he has listed.

1. The origin of babies (where babies come from)
2. The coming of another baby
3. Intrauterine growth (how the baby develops in the mother's body)
4. The birth process
5. Sex organs and their functions
6. Physical differences between the sexes
7. The father's part in reproduction
8. Marriage and its relation to child bearing ³⁹

³⁶ Ibid., p. 329

³⁷ Teagarden, op. cit., p. 330.

³⁸ Merry and Merry, op. cit., pp. 164-68.

³⁹ K. W. Hattendorf, "Parents' Answers to Children's Sex Questions", Child Welfare Pamphlet, No. 30, Bulletin of the State University of Iowa, Child Welfare Research Station, Iowa City: University of Iowa, cited by Merry and Merry, op. cit., p. 164.

Masturbation is common through the tenth or fourteenth year according to Merry.⁴⁰ The best cure is good habits of elimination, loose clothing, good general health, activity interests, and cleanliness.

G. General ways of dealing with emotion. When there is intense emotion in children the best way of handling it is to provide some acceptable outlet. If possible, remove the irritation, provide a different goal, find out what the child gains by the emotional outburst and provide a better way to obtain it, and do not treat all situations in the same manner for the treatment is designed to help the child make a better adjustment.⁴¹ A child will not continue behavior which does not bring some sort of satisfaction and so with expressing emotions if it does not give him attention, brings him no prestige, doesn't give him the limelight, or brings a feeling of futility or pain, he will cease.⁴²

It is necessary for the teacher of religious education to have an understanding of the physiological and psychological phases of the junior child's emotions in order that he might be able to deal with them and guide the child into better adjustment to new situations in life.

⁴⁰ Merry and Merry, op. cit., p. 162.

⁴¹ Morgen, op. cit., pp. 206-07.

⁴² Teagarden, op. cit., p. 318.

In general, this is the age of special mental alertness and greatly accelerated mental development, starting slowly but rapidly increasing.⁴³

IV. SOCIAL

A child begins to be conscious of his social group at about eight years of age, when he begins to weigh the value of self-denial and approval by the group.⁴⁴ His social development in general, his home environment, his school environment, and his association with children of his own age are the phases of his life which will be treated in this section.

A. Social development in general. The junior child basically needs recognition and social approval, not only from other children but also from his teachers.⁴⁵

A junior tends to disregard social courtesies and customs if he sees no good reason for them. This may be the reaction from a growing feeling of independence.⁴⁶ It may be the struggle of a child to become a Self, coming into conflict

⁴³ Baldwin, op. cit., p. 13.

⁴⁴ Driscoll, op. cit., p. 48.

⁴⁵ Driscoll, op. cit., p. 82.

⁴⁶ Strang, op. cit., p. 480.

with other selves.⁴⁷

From the years five to eight a child gradually turns over the guidance of his conduct to standards which he is setting up. These standards of right and wrong are arrived at as the child sees approval or disapproval on the part of adults.⁴⁸ By the time he is eight years old a child's conduct is largely determined by his knowledge of right and wrong as developed by these standards. But by the time he is twelve his behavior will be determined largely by the "gang", modified somewhat by these earlier standards.⁴⁹

Between the ages of eight and nine children pass through the "smart alec" period. If this device to gain attention succeeds it may carry through adolescence into adulthood.⁵⁰ The best treatment is to ignore it.

Because of his growing ability to handle general ideas a junior is able to put types of conduct into classes of right and wrong and honest and dishonest. He will not always need

⁴⁷ Lewis Joseph Sherrill, Understanding Children (New York: Abingdon-Cokesbury Press, 1939), p. 191.

⁴⁸ Ads Hart Arlitt, The Child from One to Twelve, Psychology for Parents (revised edition of The Child from One to Six; New York: Whittlesey House, McGraw-Hill Book Company, Inc., 1931), p. 27.

⁴⁹ Arlitt, op. cit., p. 183.

⁵⁰ Arlitt, op. cit., p. 192.

to be held to a consideration of specific acts.⁵¹

The junior child is a hero-worshiper. Barclay quotes Weigle as saying that the hero is not conceived of simply as an ideal, but that he must be a person.⁵² He is admired without regard as to the kind of character he has. First heroes are men of physical achievement; others are circus clowns, football celebrities, and movie stars. A boy finds his heroes in everyday life, and they are usually men. He longs to have his father be the hero.⁵³ Girls find their heroes in books, and they may be either men or women.⁵⁴ Younger juniors have a tendency to imitate some personal acquaintance or someone whom they have seen.

B. Social behavior in the home. For a better understanding of the junior child's conduct in all other phases of his life one needs to know something of the home influence.

Some homes allow a great deal of freedom, permitting the child to choose, decide, originate, reject; they merely subject him to arbitrary or autocratic control.⁵⁵ In gaining

⁵¹ Sherrill, op. cit., p. 190.

⁵² Wade Crawford Barclay, The Pupil (New York: The Methodist Book Concern, 1918), p. 75.

⁵³ Benson, op. cit., p. 159.

⁵⁴ Benson, loc. cit.

⁵⁵ H. Champney, Child Development, 1941, 12, 131-66, and J. Abnormal Social Psychology, 1941, 36, 525-42, cited by Morgan, op. cit., p. 504-05.

obedience the parent should give the child the opportunity to choose, when a choice is possible, and then should make him responsible for the consequences of the choice. When a choice is unwise the parent should say "no" and mean it so that the child will know that teasing or crying will not change it. In homes where the control is arbitrary there may be two serious effects: first, resentment, defiance, and hate; second, the child may become too dependent and willing to have himself bossed.

In a child-centered home the child is constantly subject to the stimulation of attention, affection, suggestion, concern, action.⁵⁶ A child needs a certain amount of parental attention and love in order to feel secure. The child receiving too much affection and parental love, however, may be so closely attached to one parent or the other that he fails to establish proper outside contacts. The child who lives in the adult-centered home, where he is "left to his own devices, neglected, ignored, unstimulated"⁵⁷ may be very aggressive in his behavior in order to gain attention. In order to help a child of this type Driscoll suggests that good qualities should be approved, but activities should be curbed, that inconspicuous approval should be given, that positions that would arouse aggressive responses should not be given, and that op-

⁵⁶ Champney, loc. cit.

⁵⁷ Loc. cit.

portunity for legitimate outlet for expression be provided for.⁵⁸

The child who is treated like a baby, who has everything done for him, will be dependent and frustrated. He will fail to make the social contribution necessary to bolster his own self-confidence. He needs to be given jobs that will increase his sense of responsibility.

Some children are encouraged to do things for themselves, to make their own decisions, or they are given adult responsibilities.⁵⁹ It seems wise to give a child a certain amount of responsibility for taking care of himself and making his own decisions, but it is possible to give a child "adulting" to such an extent that he will not have the sense of security that he needs in being able to rely upon an older person to help him over hard places. It also tends to make a child "old" for his age.

Sometimes home is "erratic, discordant, disorganized, tense, neurotic, unpleasant."⁶⁰ In homes like this the parental authority is often divided. The effect of such a home upon the child eight to twelve years of age is very disturbing because at that period he is constantly setting up stand-

⁵⁸ Driscoll, op. cit., p. 53

⁵⁹ Champney, loc. cit.

⁶⁰ Loc. cit.

ards of behavior for himself.⁶¹ He may be frustrated by the conflicting orders, not knowing what is right and what is wrong, perhaps threatened by both parents if he disobeys. The natural outcome is a lack of security and an uncertainty as to what would be expected of him in his other social contacts. Or, the child tends to carry these unsocial attitudes into his other social contacts, making himself socially undesirable.

Sometimes the home may have so many rules that the child cannot remember them; he consequently is often coming into conflict for having forgotten and broken rules. Again, a child in such a home is insecure and hesitant because he does not know whether the next thing he does will merit punishment or not. In the home with a few well-chosen, easily-remembered rules, the child is more likely to have a well-integrated personality. It is not likely that this child will be inhibited by fears of doing the wrong thing in his social group.

That home that praises, encourages, approves, accepts, and facilitates the child certainly provides the best background for the development of leadership qualities. In such a home, however, care must be exercised to see to it that the child shall not become over-aggressive. Some parents

⁶¹ Arlitt, op. cit., p. 199.

are afraid to restrict child behavior for fear of inhibiting the child; others admire aggressiveness and encourage it, hoping thereby to benefit him.⁶² In homes where the child is "blamed, discouraged, disapproved, rejected, inhibited"⁶³ he may be afraid to try anything. It sometimes happens that a child of such a home becomes very aggressive in order to cover up the feeling of inability.

Then there is the home where the parents' attitude is intellectual, logical, organized, and analytical.⁶⁴ These factors will do much to build into the child socially acceptable attitudes. The moral and ethical standards of children who are the products of wise upbringing are less likely to be upset in a world of bewildering variety at this point. In contrast there is the home in which the child is treated on the authoritarian level. Arbitrarily commanding a child, punishing him too severely when he is angry, always using the same form of punishment--are representative of this type of home. The child, as well as the adult resents unreasoning orders and will rebel and be hard to manage.

Some parents "push" their children in their development. This practice may advance a child beyond his age level

62 Driscoll, op. cit., p. 53

63 Champney, loc. cit.

64 Loc. cit.

educationally and may produce social maladjustment. Such a child is oftentimes thrown into groups of larger, more mature children with whom he cannot compete, and whose interests forbid a normal play life for him.

In conclusion, we may say that the home influence is largely responsible for the type of social individual produced. A friendly, sociable, generous, outgoing, and hospitable home, one in which the child is at the center, in which he is given responsibilities commensurate with his ability, in which there is harmony and love between parents and with the child, in which there are a few, well-chosen, easily-remembered rules, in which a child receives praise or blame when it is deserved, in which the parent deals with the child intelligently and reasonably instead of dictatorially, in which parents encourage, but do not push a child ahead of his scholastic and chronological age group - such a home will usually have children who are able to make social adjustments.

C. Social behavior in school. A junior child for the most part has outgrown the parent-teacher relationship and has become more independent in his attitude. He realizes that he can give or withhold cooperation from the teacher as he wishes, that he can work together with a group against the teacher if she becomes unjust.⁶⁵

65 Driscoll, op. cit., p. 61.

There are two areas in which we may observe the behavior of the school child: in the classroom, and on the playground. In the classroom the child has several kinds of experiences, as, for example, those related to teachers, to subjects, and to other pupils. The junior wants a teacher who is fair, cheerful, kind, and strict. She needs to love the junior in order to be able to win and teach him, and will find that friendliness and sincere interest will bring a ready response. Because the child realizes that he is subject to authority he wants a teacher who will command his obedience. He will not respect her unless she does. For the most part the child likes his teacher and desires to please her.

The way a child approaches a school subject depends upon past experience with the same kinds of subject matter. If difficulty of subject matter has made that experience unpleasant the child will have an unsure, hesitant attitude toward his work, but if past efforts met with success he will begin his work with confidence and will no doubt meet with a measure of success. The way he begins a new course throws light on his past experiences and on his interest now. A child needs success in his school work and the teacher should help him to achieve it wherever possible. Failure will breed failure and cause the child to lose interest and the push to carry through a job. The teacher can do much toward inspiring the child's confidence in his own ability, by observing close-

ly temperamental differences among children, and by having regard for the child's well-being.⁶⁶

According to Driscoll, group cooperation requires a great deal of group interest on the part of the child and sometimes a denial of personal interest to a degree that is often objectionable to a child. The child of the upper elementary level, however, is becoming more willing to forego personal interests for the sake of the group. Some factors which affect his ability to cooperate with others, she suggests, are as follows: extent of cooperation demanded, social relationship, opportunity to lead, and self-confidence. A child is more likely to work smoothly in a group in which his friend is a member. He needs to be self-confident to work in a group. Sometimes a child who is highly egocentric can work satisfactorily with a group if given something to do that will not draw attention to himself.⁶⁷ Such a child sometimes lacks self-confidence in the group; as a result he not infrequently does something to draw attention to himself. Driscoll also says that the junior may be afraid of letting himself respond to aesthetic experiences, that he will tighten control over his emotions and try to ignore them. He is

⁶⁶ Driscoll, op. cit., p. 7.

⁶⁷ Driscoll, op. cit., p. 8.

frequently inhibited in speech, awkward in movement, and unable to respond to the full measure of his ability.⁶⁸

The creative expression of art and dramatization give an insight to the junior's personality. In drama the child will usually prefer the dominant role. If he feels free enough before the teacher he will express his likes or dislikes for parents, teachers, or friends according to the characters he is dramatizing. As a rule he prefers to carry the role of a character who is sometimes cruel and sometimes a little benevolent.⁶⁹ For the child who is afraid to express himself in drama the use of shadow graphs or puppets would help in self-expression.⁷⁰

The social behavior of the child on the school ground will be in accordance with the type of play equipment and amount or lack of teacher supervision. When there is no supervision the child will play according to the rules of his own making. This is another avenue by which an observer may gain an insight into the child's personality. The child who is most lively and energetic will no doubt run the game while the quiet children will watch him. Junior children need su-

⁶⁸ Driscoll, op. cit., p. 9.

⁶⁹ Driscoll, op. cit., p. 10.

⁷⁰ Ibid., pp. 10,11.

provision in order that all might receive the value of group play and exercise. Sometimes older, larger children who are not accepted by their own group will play with younger ones since their superior size and strength make it possible for them to force the younger ones to cooperate.

By the time a child reaches the junior age level he should have had considerable experience in the use of the larger muscles of the body and should now be ready to develop finer coordinations in organized games. The child's eyesight and hearing must be normal if he is to receive maximum benefit from participation in playground activities. These several things, then, the previous use of the large muscles of the body, general motor coordination, body build, and adequate sensory equipment--govern the child's ability to compete successfully with his classmates in physical activities.⁷¹ The observation of a junior's responses and activities in the school room and on the playground gives one a better understanding of his abilities and limitations.

D. Social behavior among those of his own age. Close friendships among children nine to fourteen years are usually among those of the same sex.⁷² At the age of nine the child shows that he wants to belong to some group large or small.

⁷¹ Driscoll, op. cit., p. 13.

⁷² Driscoll, op. cit., p. 52.

Benson observes that gangs form in the later years of childhood during the ages eleven, twelve, thirteen years.⁷³ It is during the junior age that there occurs what is called "sex aversion". There is a separation of play interests, boys turning to the rough-and-tumble games, the girls to play in quieter games.

Girls are more mature than boys in that they organize to promote friendships, to develop themselves, and to help others. They form more social societies, philanthropic, secret, industrial, and literary societies.⁷⁴ Little jealousies frequently divide girls' groups, however, for they more often separate into "sets" which fight and quarrel among themselves. There is no deep loyalty, for the groups constantly change.⁷⁵ Boys organize for physical activity--more out-of-door organizations and athletic clubs. They learn lessons in group loyalty around ten and eleven years of age.⁷⁶ In general gangs are rather loose organizations in the junior age period; especially is this true among girls.

Because of the interest of the junior child in other people it is natural that leadership abilities begin to come

⁷³ Benson, op. cit., p. 156 ff.

⁷⁴ Benson, op. cit., pp. 57, 58.

⁷⁵ Mary T. Whitley, Study of the Junior Child, cited by Benson, op. cit., p. 157.

⁷⁶ Loc. cit.

to the fore during this age. Leaders are usually those who are more energetic, lively, stronger, and above the average intellectually. The child at this time becomes prestige-conscious. For instance, he becomes aware of the fact that some of his friends have more spending money, have nicer food in their lunch boxes, and possess nicer cars and clothes than he himself does.

The social phases of a child's life have been surveyed in a general way. The child's behavior in the home, at school and among his own friends out of school has been looked at as we have endeavored to get an understanding of the junior child. We now turn to a view of the religious side of a junior child's life.

V. SPIRITUAL

Spiritually, a junior is very receptive to teaching about God, but he is reticent about expressing his serious religious thoughts.

A. Concepts of God, Jesus, and the Holy Spirit. The child's idea of God and Jesus will depend entirely upon his environment. Many have strange, weird, unreal ideas of what God looks like and what kind of character He has. Because some parents use God's name in profanity, their children naturally fall heirs to the practice. Careless and frequent use of terms designating the Deity inevitably results in a

low, debased conception of God's character. In other homes God, Jesus Christ, and the Holy Spirit are referred to only in a reverent manner. Children are never allowed to speak lightly of or use these names freely. God is recognized as a heavenly Father who loves all of his earthly children and is good, just, merciful, kind, gentle, and loving to them. Jesus is God's Son, who came to earth to help people be good. He healed many sick folk, died on the cross for the sins of all people, rose from the dead, and went to heaven to be with the Father where He is today. The Holy Spirit is an invisible person who was sent to help people when Jesus went to heaven. Because He is a spirit He can be everywhere at the same time, and help many people. He is always near God's children to help them to live as Jesus wants them to. Children adopt the attitudes of those who are nearest them as they consider God, Jesus, and the Holy Spirit.

B. Christian character. With the development of the ability to generalize and to interpret right from wrong, a junior is able to make some generalizations regarding Christian character. From the Christian ideals taught him, he can judge individual acts as to whether they are Christian or unchristian.

C. Prayer. Several typical junior-child experiences in prayer are enumerated by the International Council of Religious Education.

1. Awe and wonder in the presence of some experience with nature.
2. Wonder as to the cause of natural phenomenon.
3. The saying of prayers, or prayers at stated times.
4. Spontaneous prayers.
5. Prayer request received or not received.
6. Some disappointment and questioning of God's goodness.⁷⁷

Children are influenced by the fact that others do or do not worship God, by prayers at the table or at family worship, by private devotions, by prayers at school, public meeting places, picnics, and invocations at school programs.⁷⁸ Juniors seem to find it easy to pray and believe God for answers to prayer.

D. Church. Juniors are beginning to have a feeling of belonging to the church and to see the work of the church in the need of winning the world to Christ. They are able to understand something of what it means to confess Christ as Savior publicly and what it means to join the church. They are able to understand that the church is not only a building but also a group of people that meet together to worship God. Spiritually, they are quite pliable.

We have considered the child in the physical, mental, emotional, social, and spiritual aspects. In the following

⁷⁷ The International Curriculum Guide Book Two, Christian Education of Children Tentative Draft (Part II), Chicago: International Council of Religious Education, n.d.

⁷⁸ Ibid., p. 187.

section a unit of study for Daily Vacation Bible School will be presented holding these phases of junior life as guiding principles. The child's need of knowledge about early church leaders and his natural interest in heroes and dramatic action are played upon in the unit which is now to be presented.

Characters for this unit were chosen because of their contribution to the growth of the church and incidents used are representative of the lives of Quakers in those times. These were used as a means of teaching spiritual lessons.

The following unit of study consists of ten lessons upon the early Quaker church pioneers prepared for junior children.

CHAPTER III

QUAKER PIONEERS;

A UNIT OF STUDY FOR VACATION CHURCH SCHOOL

INTRODUCTION

The following are the over-all aims of the unit which will be broken down into specific aims for each day:

1. To lead those who do not know Christ into a personal knowledge of Christ and fellowship with Him.
2. To guide the children in learning to live Christ-like lives, using as patterns Bible and church heroes.
3. To acquaint the children with some of the outstanding leaders of the church and their contributions to it.

The Worship Periods are designed to help the children really to worship, to help them to know Christ better, and to lead those who do not know Christ into a personal relationship with Him.

The Bible Memory Periods are planned to contribute to the theme for the day by Bible verses and illustrations.

In the Story Periods incidents from the lives of outstanding church leaders and representative stories which illustrate the lives of these early Christians are chosen as examples of Christian living.

The children should be supervised by a teacher during

the Recess Periods. This gives the teacher an opportunity to understand the personalities of the children.

Songs which fit the theme of the Vacation School are chosen for the Music Periods.

My Daily Journal is the notebook which all the children are expected to make. The teacher may plan to make the notebook-cover in the handwork period. If so desired she may decide to make a rather nice one of plywood or a very simple one of construction paper.

The Handwork Periods will be planned by the teacher using those projects which she and the pupils have planned.

The ten-minute Closing Assembly Periods may be used for announcements and for a closing song if the teacher desires.

HANDWORK SUGGESTIONS

In order that the teacher may plan the kind of handwork which the children of her group will enjoy several suggestions are listed.

1. Make a mural of the Quaker heroes. This requires

(1) heavy brown wrapping paper a yard wide, or as nearly that width as you can get, and twenty to twenty-five feet, or more, in length. (2) good wax crayons.

The wrapping paper will be fastened to the flat surface of the wall around the room, at the right height for the pupils to work on comfortably. If your room does not have much uninterrupted wall space, the picture may be made in two pieces. . . . The figures will be comparatively large on paper a yard wide, and the people

in the foreground would probably be six to nine inches tall with differences, of course, between children and adults.¹

2. Make a diorama.

Use a box without a lid and cut a hole in one end. Decide on a scene . . . Arrange the picture in the box. The figures can be drawn by the pupils and colored with wax crayons. Cover the top of the box with white tissue paper. . . . Instead of the small hole and the tissue paper, the top may be left open entirely to expose the whole scene.²

3. Make a stained-glass window.

Secure a piece of plywood or heavy cardboard about 3 by 5 feet or the size desired. On a piece of wrapping paper of the same size, sketch with crayons the design to be used. A study of art glass windows of the churches of the community may offer suggestions for the drawing. A scene related to the unit of study would be more appropriate than a conventional design. After the sketch has been made on the paper, trace it on the plywood or cardboard. With a jigsaw or a knife, cut away the parts that will represent color. This leaves a grill-like frame. On the back of this frame paste the various colors of cellophane paper that will be necessary to bring out the design. Reds and blues are especially effective when light shines through them. . . . Lighted candles or an electric light placed behind the window will help to reveal its beauty.³

4. Make inexpensive gifts for those who are in need.

. . . hemming napkins, making rag dolls, making and

¹ Ruth Bonander, Learning and Working with Jesus, A Teacher's Guide for Grade Five in the Weekday Church School (Rock Island, Illinois: Augustana Book Concern, 1940), pp. 11, 12.

² Ibid., p. 13.

³ Grace M. Smeltzer, Worshiping God, A Vacation Church School Text, Judson Keystone series, Junior Department (Chicago: The Judson Press, 1942), p. 8.

painting toys, carving bookends, making hot-pad holders, making leather cardcases, whisk holders, change purses, making beaten-brass articles, carving statues in soap are both useful and fascinating work.⁴

5. Make a moving picture machine.

The machine-like affair may be made with the following materials: apple box, broom stick, eight or ten inches of strap material, carpet tacks or small nails, several yards of wrapping paper, thumb tacks.

Saw the broom stick into two equal lengths. Place them lengthwise over the opening of the box. Let one piece of broomstick be placed four inches from the outside edge of the box toward its center. Take a piece of strap material, tack one end down securely on the edge of the box as close to the piece of broomstick as possible. Take the free end of the strap over the top of the broomstick and nail it on the box's edge as close as possible to the other side of the broomstick. The same thing may be done with the other piece of broomstick, placing it about four inches from the opposite side of the box toward the center of the open side. Then take one end of the brown wrapping paper, thumb-tack the edge of one of the ends on one of the broom sticks which is on the box. Roll the paper on the broomstick and fasten the other end of the roll on the other broomstick in the same

⁴ Alice Bartow Hobenseak, Riches to Share, A Guide for Teachers, Including Source Materials and Teaching Procedures (New York: Abingdon-Cokesbury Press, 1937), p. 56.

manner.

The children may draw pictures to illustrate the stories of each day or some related scenes. Each day's pictures may be pasted on the brown paper of this little moving picture machine and then used for review and also for the program at the end of the school if it is so desired.

6. Spatter print painting.

The objects needed are: picture pattern, construction paper, pins (straight), tempera poster paints, and a toothbrush. The children may make spatter prints to illustrate some part of the day's activities. For instance, the pattern of a boat, a tiger, a Bible or book could be made for the different days.

To make a spatter print cut out the outline of the picture that is desired and fasten with pins to construction paper. Dip the one end of the toothbrush lightly into the paint and with the end of a finger or with a knife scrape across the brush part of the toothbrush making the paint to spatter on the outline of the picture. When the spatter is as heavy as desired and is dried the pattern may be removed and the picture put up in the room.

7. Soap Carving.

The objects needed are: a large bar of ivory soap, a small, sharp knife, tracing paper, and a pencil.

Trace the figure that is desired for carving on thin

tracing paper so that this in turn may be traced on the soap. Trace the figure on both sides of the soap. Then with a sharp knife carve the figure that is desired. Letting the soap stand in hot water before starting makes it much easier to handle and less likely to break. Two or three times during the carving process the soap figure may be dipped into hot water for a few moments to keep it pliable. After it is carved a nice finish may be obtained by rubbing the carved figure with the fingers to make it shine. Figures of people may be carved out of the soap and dressed in Quaker costumes. Animals and boats may also be carved.

SUGGESTIONS FOR A DEMONSTRATION PROGRAM

Following a Daily Vacation Bible School it is customary for the children to give a program demonstrating to the people of the community something of what they have learned and what they have done in the Vacation Church School. Some suggestions for this program are given below. Their number is small for in a Vacation School program there are several other departments to take part. The songs and choruses are chosen as those which illustrate the theme of the music period best; the "Who Am I?" Quiz is the review lesson used on the tenth day; the Scriptures are chosen for their emphasis on the theme for the day on which they were given.

Songs and Choruses:

"Faith of our Fathers"

"Only to Be"

"Saved to Tell Others"

"Help Somebody Today"

Quaker "Who Am I?" Quiz used on the tenth day for review.

Scripture Memory Work:

Mark 8:34

Acts 4:12

Psalms 32:8

Matthew 5:23,24,44

Galatians 6:10

Mark 9:41

Psalm 121:8

Hebrews 13:6(b)

FIRST SESSION

THE FIRST QUAKER

Aims:

1. To recall what the children know of the dangers, hardships, and loneliness that pioneers have to face.
2. To teach the children that they will be studying about spiritual pioneers, and to teach what spiritual pioneers are.
3. To acquaint children with the experiences leading up to and including the conversion of George Fox.

For early comers: The registrar may use this time to get the names and addresses of these who arrive early and to get acquainted with new children.

March in: (8:30-8:35) Have the children form a straight line and march in as pianist plays a march song. Tell them to remain standing until everyone has found a place. The pianist will stop her march and play two chords; the first one is the "get ready" chord; the second one is the "be seated" chord.

Welcome: As soon as they have seated themselves, the teacher should sincerely and joyously tell them that she is glad they have come and that she wants them really to enjoy Vacation School and to receive many good things from it.

Song: "Onward Christian Soldiers"

Prayer: The teacher should lead in prayer requesting God to bless the Vacation School and help each one to receive some help from it.

Introduce unit: (8:35-8:45)

What do we call the people who go into an unsettled part of country, who make first paths, who suffer the hardships of settling in new land? (Pioneers)

Let's name several pioneers of whom you have read in school and the places to which they went. (Daniel Boone--Kentucky, Roger Williams--Rhode Island, John Smith--Virginia.)

The story is told of Daniel Boone that while he was walking on a forest path one day he met a mountain lion. There were dangers from wild animals that pioneers had to face.

When pioneers wanted to visit their neighbors they sometimes had to go many miles. When some of them began to have neighbors as close as two or three miles they thought that living-quarters were becoming cramped and moved farther west.

Let us name several things now that make us think of the lives of pioneers. (Write these on the blackboard.)

1. They settle new land. 2. They make new paths. 3. They face many dangers. 4. They live away from other people.

There are pioneers in other kinds of life also--in

medicine, in science, and in missionary work. They are the first ones to do important work such as learning how to treat certain illnesses, or how to make something out of chemicals, or, in Christian work, the first missionary to go and live among native peoples without any modern conveniences.

During our Vacation Church School we are going to learn about some people who were real pioneers in a rather different way to those mentioned; they were spiritual pioneers.

This morning I want to tell you a story of a little girl who lived in pioneer days. The name of the story is, "What Makes a Saint?" Listen to see if you think the same way she did about saints.

Story: "What Makes a Saint?" ⁵ (8:45-9:00)

A little Quaker girl wiggled, but only just a wee bit, for she was sitting in a Meeting and children were not supposed to be wiggly in Meetings. Lois' restless gaze again went back to the window and she wondered what that picture in the glass window could be. It was either a man or a woman with a long robe, long hair, and a kind face and eyes that looked down at her. There was a tender look of love that seemed to radiate through the whole room as the

⁵ L.V. Hodgkin (Mrs. Jehn Holdsworth), A Book of Quaker Saints (London: Macmillan and Co., Limited, 1922), p. 10ff.

sun shone upon the garments of the figure that stood the full length of that high window.

Behind the head there was something round like a plate. What was it and why did this picture have a plate there? Lois' thoughts raced from one thing to another as she sat quietly in her pew. Lois had come to the city for a visit with her auntie and today was First Day, or Sunday, as the Quakers call it.

Later, as she and her aunt were walking to her aunt's home, Lois asked her about this window at the Meeting House.

"Oh", she answered, "that is a saint."

But Lois wondered just what her aunt meant by that. What was a Saint, anyway? Was it the glass? Was it just a picture? Was it a window? Just what was a Saint? How she wished she knew.

When Lois went home the question still bothered her, so she asked her father and mother what made a saint. They brought out a picture of a twelve-year-old girl and told her that this was a saint named Eulalia. "Children can be saints if they are brave and faithful enough," they answered. Lois wondered if she would ever be a saint. Saints were brave and faithful and she knew she wasn't very brave and as for being faithful, she wasn't sure, but it sounded rather hard and she was afraid that she wasn't whatever it was.

Then one day her nurse exclaimed about something

that had happened, "It is enough to vex a Saint." Oh, Lois thought, saints didn't get mad unless something very, very terrible happened. She was almost ready to get discouraged about it. Then, one day, someone else said something.

"These rheumatics would try the patience of a Saint." She knew that rheumatism was very painful, for she had heard old people complain about it many times. Evidently, rheumatism would have to be very, very bad before a Saint would say anything. Lois knew that she cried when she stubbed her toe only a little bit. She was afraid it would be pretty hard to be a saint if she got hurt very much.

Lois was sure she could never be a Saint. It seemed that every time anyone said the word "Saint" that she heard it no matter where she was. No matter if she was clear across the room and could hear nothing else, if the word "Saint" was used she could hear it.

And then one day Lois looked up into the face of a lovely lady. It was a kind, loving face; there was no plate-like halo, but a frame of soft, white hair, and bright eyes and smiling lips. Suddenly, Lois knew what a Saint was. They are windows after all, she thought. Only they are real windows not the glass kind. Oh, I'm so glad I have found what a real Saint looks like. It isn't being able to stand a lot of hard things only, and it isn't just being brave and faithful only. A real live Saint is one who just

the light shine through.

Bible Memory Period: (9:00-9:20)

A missionary from Bolivia was once telling about how the native people go to evening prayer meetings. There is no electricity back in the mountains, and when it gets dark it is exceedingly dark. One man will start out with his lantern and as he goes by the neighbor Christian's house he stops on the path and calls him. As soon as the neighbor gets to the path they go together to the next neighbor's house. This is repeated until there is quite a number going to prayer meeting. As he walks, the man in front swings his lantern back and forth so that the others may also see where to walk. Our spiritual pioneers also walk ahead of others to light the way, but they in turn are following Christ. Jesus said, "If any man will come after me, let him deny himself, take up his cross and follow me." Mark 8:34. A spiritual pioneer sometimes must deny himself of many things. (The teacher may cut pictures from a magazine to represent the man, and pictures of things that he might deny himself-- friends, parents, wife, children, homes, a good job. This will depict the first part of the verse. A picture of a cross and one of Christ may be presented, showing that he must take up the cross and follow Christ.) Present the verse with the pictures and then repeat the verse in unison until you are sure they remember it. Let them read Luke 18:28-30 to

find the reward for leaving all to follow Christ.

The next verse may be presented as an acrostic on the blackboard. "There is none other name under heaven given among men whereby we must be saved." Acts 4:12

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N O N E
  O T H E R
    N A M E
H E A V E N
  M E N
    W E

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Repeat the verse pointing to these main words. Help them to see "No Name" in the vertical printing. Some people think that one can be saved by working, but it isn't that way. It is only in the name of Jesus. Let several take turns repeating the Scripture and pointing to the words on the blackboard. Let all repeat it together.

Story Period: (9:20-9:45)

THE FIRST QUAKER

Perhaps one of the first white men ever to go into the unsettled part of the wilderness of early America was a pioneer called Daniel Boone. First comers usually have more difficulties than those who follow after them. They cannot go to others for advice, but must meet all the problems themselves and then help the next ones who come. The first man to be called a Quaker was also a pioneer but not in the way Daniel Boone was a pioneer. Boone was among the first to go

into a new section of country and to settle down and to live there. Usually he suffered untold hardships from winter cold, in trying to clear new land and make a living from it. He was constantly in danger of wild animals and often was very lonely. The first Quaker, however, was a spiritual pioneer. That is, he was one of the first persons of his time to show that people could know God and live to please Him in this life. He suffered many hardships and dangers as you will see later in our story.

I know that you will want to know something of the boyhood of this Quaker pioneer and of his finding Christ as his own personal Saviour. His name is George Fox. George's father was a weaver who was such a good man that people called him "righteous Christer" (his name was Christopher). His mother was a good woman from whose family had come martyrs. George was born more than three hundred years ago at Drayton in the Clay, in Leicestershire, England. When he was just a boy about your age he was very quiet, and sober. And here is what he wrote in his Journal: "When I came to eleven years of age, I knew pureness and righteousness; for while I was a child I was taught how to walk so as to keep pure. The Lord taught me to be faithful in all things. . ."

As he was growing up his relatives thought that he should become a priest, or as we would say today, a preacher. But something happened and they were persuaded against

it. Instead, he was sent to work for a man who was a shoemaker and "dealt in wool", a shepherd we would call him. While George worked for this man he gained a reputation for honesty with the people. Whenever he said "verily" they learned that what he said was absolutely true. He finally quit working for this man. It was at about this time in his life that he went to a fair on business where he met a cousin of his who was with a friend. They were supposed to be pretty good young men and were "professors", that is, they professed to be religious. But their careless and irreligious conduct made George so disgusted that he left them. That night he couldn't sleep, but spent the time walking up and down and praying. The Lord showed him that he must forsake all people, keep away and be a stranger to them. So, at the age of nineteen he began to stay away from both young and old. He was led to go to different towns where he would take rooms for a while. Many times religious people would try to be friendly with him, but, finding that they didn't possess what they said they did, he would avoid them.

Often he was troubled by his temptations and, just as we sometimes do, he would go to the priests or ministers. None of them were able to help him. One priest would talk with him on week days, speak highly of him to others, and then on Sundays would preach what George had said to him. George didn't like that very well. Another priest to whom

he went for help during his dark times told him to take tobacco and sing psalms. Fox didn't like tobacco and was in no state of mind to sing. He then saw that these were all "miserable comforters," like Job's friends, and that they could do nothing for him.

During this time he didn't join in a profession of religion with any group, but gave himself up to the Lord, forsook all evil company, left his father, mother and all other relations and just travelled up and down the country as a stranger, wherever he felt the Lord wanted him to go. He didn't talk much with either religious or non-religious people for fear they would hurt him spiritually. He "was brought off from outward things, to rely on the Lord alone."⁶

He was not always in distress for many times his joy was so heavenly that he felt as if he were already there in heaven. Of God's mercies in those days he later said, "Oh, the everlasting love of God to my soul, when I was in great distress! when my troubles and torments were great, then was his love exceeding great."⁷

Many times Fox told people the wonderful things that

⁶ A Journal or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love, in the Work of the Ministry of that Ancient, Mainent, and Faithful Servant of Jesus Christ, George Fox (Philadelphia: Friends' Book Store, n.d.), p. 73.

⁷ Loc. Cit.

Jesus helped him to understand, some of which they received and some they did not understand. He found many people who were "tender" and tried to help him, but who could not.

At last, he forsook all priests and preachers for he

. . . saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do; then, Oh! then I heard a voice which said, 'There is one, even Christ Jesus that can speak to thy condition.' When I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have pre-eminence, who enlightens, and gives grace, faith, and power. Thus when God doth work, who shall let it? . . .⁸

And so it was that George Fox found Jesus Christ and began to tell others about this new life. Just as a pioneer goes to new country and begins a new life so George Fox was truly a spiritual pioneer in making the way of truth plain to others of his time. He found that "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matthew 5:6. God showed George Fox that he was a sinner without Him and then helped him to pray that his sins might be forgiven. As he prayed God took away the burden of his sins and gave him peace and joy.

Recess Period: (9:45-10:00)

⁸ Ibid., p. 74,75.

Music Period: (10:00-10:25)

Our early pioneers depended entirely upon the leading of the Lord as we shall see in later lessons. George Fox, you remember, had to depend upon the Lord in our story period. So the first song we are going to learn is "He Leadeth Me." The author was Joseph H. Gilmore, the son of the governor of New Hampshire. At prayer meeting one night he had been explaining the meaning of the Twenty-third Psalm to his congregation. At the close of the service while visiting in the home of a friend he wrote the hymn while those about him were engaged in conversation. His wife, appreciating its value, sent it to a paper by which it was published. William E. Bradbury found the hymn in the paper in 1863, wrote the music and added two lines to the chorus. Otherwise, the song is just the same as it was when Gilmore wrote it in the home of his friend, Deacon Wattson.

A few years later he went to Rochester to preach as a candidate for the Second Baptist Church. On the day he reached the city while in their chapel he picked up a hymnal to see what they sang and opened the book to his own song, "He Leadeth Me." He felt that it was an indication of divine guidance and became its pastor.

(The teacher should plan to teach the children the the first verse on this first day. Explain that one section

of their notebooks will be for hymns. As you read the phrases of the hymn have them think about what they mean.

"He leadeth me:

O blessed thought!"

(It is God who is leading us. What a wonderful thought that is.)

"O words with heav'nly comfort fraught"

"Fraught" means to "freight" or "laden" and should be explained to children.

"Whate'er I do, where'er I be,

Still 'tis God's hand that leadeth me."

Discuss with the children the things they do and places to which they go, bringing out the thought that as God's children follow His leading, wherever they go and whatever they do they are being led by God.

The teacher should sing the first verse and the chorus through for a model for the children. In teaching it she may sing through the phrase, "He leadeth me, O blessed thought", first, and then sing it with the children. The teacher sings, "O words with heav'nly comfort fraught", and then the children sing it with her. After this the children and teacher may sing the first two phrases together. The same procedure may be followed in singing the last two lines of the verse after which the whole verse may be repeated twice. The chorus may be familiar, in which case the words may be

read meaningfully to them. Emphasize the thought that we want to be faithful followers since it is God's hand that leads us.

God led George Fox to be separated from other people so that He could show him that there was one, Christ Jesus, who could speak to his condition.

My Daily Journal: (10:25-10:40)

Many of the early Quaker pioneers kept records of their religious experiences and sufferings. The only way we know some of the things that happened is because they wrote about them. We know about the voice that spoke to George Fox, "There is one, even Christ Jesus who can speak to thy condition", because he wrote about it in his Journal. Tell the children that they will make a pretty notebook cover with a picture of themselves on the outside and on the inside there will be magazine pictures that they will find and paste in. (It is the plan that all the children will make the notebook as a part of their classwork. This should be presented in such a way that they will want to do it. There will be extra scripture verses that they may learn and write in their notebooks. The teacher will give a gold star to paste beside it.) Tell them that these will be displayed the night of the demonstration program that people may see them.

Mimeograph copies of the following questions for the children to paste in their notebooks.

FOR YOUR NOTEBOOK

Fill in the blanks in the sentences below from the following words: thirst, priests, quiet, George Fox, Christ Jesus, preachers, hunger, anything, forsake, 300.

1. The first spiritual pioneer of the Quakers was _____
_____. (George Fox)
2. He lived more than _____ years ago. (300)
3. Priests in those days were the same as our _____
(preachers)
4. Even at eleven years of age Fox was very _____
(quiet)
5. The Lord led him to _____ all the old and young
people. (forsake)
6. In his temptations and troubles he went to the _____
for help. (priests)
7. They could not do _____ for him. (anything)
8. One day he heard a voice which said, "There is one, even
_____ that can speak to thy condition."
(Christ Jesus)
9. "Blessed are they which do _____ and _____
after righteousness; for they shall be filled." (hunger, thirst)

Let the children answer these questions as the teacher writes the following "Who am I" on the board for them to copy in their notebooks.

I am a young man.

I am tall, and very strong.

I wanted peace in my soul.

Jesus Christ was the only one who could help me.

Who am I?

As they copy the "Who am I" the teacher may check the answers to the questions.

Have them suggest some Bible characters whose condition Christ spoke to. Without telling anyone the character they choose have them write a "Who am I" about one. If there is time they may read them aloud and guess who the characters are.

Extra memory verse--Luke 9:62.

Handwork: (10:40-11:20)

Assembly: (11:20-11:30)

Announcements

Dismissal

SECOND SESSION

MARGARET FELL, MOTHER OF QUAKERISM

Aims:

1. To tell of the early sufferings of the Quakers.
2. To teach Mrs. Fell's outstanding contribution to Quaker believers.
3. To show the price Quakers had to pay to be true to Christ.
4. To show that it isn't always easy to be a Christian.
5. To show the Christian's duty of doing good and of being hospitable to needy Christians.

Worship Period: (8:30-8:55)

Song: "My Jesus, I Love Thee."

Prayer: Pray that Jesus will help us always to be Christians even under trial.

Story:

"Julio Smacked"

(This is a true story that took place in Colombia, South America, in May, 1948.)

The door swung open and a drunk man staggered into the missionaries' chapel where a service was in progress. Since it was customary for people to come in off the street and sit down in the room while service was going on, Julio

went on preaching. But this man didn't sit down to listen; he just kept right on walking up the aisle, slightly unsteady but "with a purpose in his step". He went right up onto the platform. Julio stopped preaching. In a quiet, forceful tone he asked him to please be seated. SMACK! With all his force he (the drunk man) hit Julio on the cheek, and then fell back on the floor. Two men in the congregation jumped up and took him outside and for a few minutes; everything was in a tumult. Someone began to play hymns and gradually everyone took his seat again. The congregation was much larger now for the street outside was lined with curious onlookers as Julio returned to the platform and finished his message. ⁹

Jesus tells us why people do bad things like that in John 15:19-21. (Read aloud to the children.) These verses mean that unchristian people do not like Christians because they are different from them; they do not do the same things nor go to the same places, nor do they understand why a Christian cannot be like them. That is why it isn't always easy to be a Christian. Jesus said that servants are not any greater than their lord or master, so, if people persecuted Him they would also persecute those who followed Him. Song: "Am I a Soldier of the Cross?" (first verse)

⁹ Erabon, Margaret, "Julio Smacked", The Pentecostal Herald and Way of Faith, 60:22, June 2, 1948 (Louisville, Kentucky: Pentecostal Publishing Company)

Bible Memory Period: (8:55-9:15)

When pioneer people wanted to send a message to another pioneer family several miles away how could they do it? (By smoke signals, by going, by sending messages by people who came past their homes.)

That is just the way pioneer Quakers learned what each other was doing. There was one place where the pioneers almost always planned to stop. They always received a warm welcome, a good meal, and a night's lodging at the home of Margaret Fell and her family. Whenever anyone passed through the section of country where Swarthmoor was located they would stop and Mrs. Fell would tell them who had been there and what they had done and where they were going next. She was friendly and did much for those who had needs.

Perhaps she didn't know it but she was keeping a commandment that God has given us in Hebrews 13:2. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Open your Bibles to this reference and we will read it together. Someone tell us what this verse means. Let us say it together aloud two times not looking at our Bibles unless we just have to.

Our next verse tells us about doing even the very smallest things for Christ. Turn to Mark 9:41. Read this verse to yourselves and then tell me what little act of kindness is mentioned here. (Giving a cup of water) For

whom is it to be done? What is the result to be? We know that it is more blessed to give than to receive.

We will sit quietly and read this to ourselves, then see if we can say it to ourselves. Would someone like to volunteer to say this aloud to the class? Would someone else like to say it, too? Now, all of us will say it. We will write these two verses in our notebooks.

Story Period: (9:15-9:40)

MARGARET FELL, MOTHER OF QUAKERISM

The priest at the Ulverston church in England had just finished his message when a tall, angular man with a beaked nose and piercing eyes rose to his feet and asked if he might speak. With permission granted he stood up upon a seat and began to preach. While he was telling about the need of really meaning it when one said he was a Christian, and of the necessity of knowing that one experienced the things told of in the Holy Scripture, an unusual thing happened. A woman stood up in her pew to listen. Later that women wrote about it and this is what she said:

I stood up in my pew and wondered at his doctrine; for I had never heard such before. . . . Then I saw clearly we were all wrong. So I sat down in my pew again, and cried bitterly; and I cried in my spirit to the Lord, 'We have taken the Scriptures in words, and know nothing of them in ourselves' ¹⁰

¹⁰ William Talleck, George Fox, the Friends, and the Early Baptists (London: S.W. Partridge & Co., 1868), pp. 109.

She meant that she now saw that she didn't really have the experience that the Bible told about.

That evening George Fox was invited to speak in this woman's home. The whole family (with the exception of her husband) and the servants were present and almost the whole group was "convinced" or what we would call "saved." Three weeks later her husband--Judge Fell--returned from his circuit and learned what had happened to his wife and family. After he understood the teaching of George Fox he became very friendly to the Quakers, although he never openly joined their group. He allowed meetings to be held in the large hall in his home while he sat in his office with the door open, listening. At different times he used his knowledge of the law to protect Quakers.

For twenty years Margaret Fell had been a "seeker", that is, one who was seeking the true way. Swarthmoor, as her home was called, was always open to ministers, and, those who had spiritual insight were always welcomed. When Mrs. Fell became a Quaker, Swarthmoor became the unofficial center of the Quaker movement. She kept in touch with the leaders through travelling ministers and by correspondence. They would write to her of their imprisonments, sufferings, persecutions, successes, and prospects. They suggested fields to open up and places where the work should be strengthened. Funds were raised at Swarthmoor and Kendal to pay the ex-

penses of travelling ministers and to care for their families when necessary. ¹¹ They were furnished with clothes and Bibles; food and bedding were supplied to those in prison; Quaker books were bought and distributed. In these earliest years the easiest way to find or communicate with these Quaker apostles often was to communicate with Swarthmoor Hall. ¹² In this way Margaret Fell became the "mother of Quakerism." ¹³

This remarkable woman had nine children--eight girls and one boy. Judge Fell, who was sixteen years older than his wife, died in 1669. Ten years later she was married to George Fox and together they helped to advance the cause of truth.

Swarthmoor was a place of refuge for those who were travelling ministers or were recently released from prison. Many accounts are given of different ones who, after having been beaten by mobs, or mistreated by officers of the law, went to Swarthmoor Hall to have their wounds bandaged and to

¹¹ William C. Braithwaite, The Beginnings of Quakerism (London, 1912), p. 135, cited by Elbert Russell, The History of Quakerism (New York: The Macmillan Company, 1943), pp. 32, 33.

¹² T. Edmond Harvey, The Rise of the Quakers (London, 1905), p. 50, cited by Elbert Russell, op. cit., p. 33.

¹³ Russell, op. cit., p. 33.

recover from ill treatment.

Margaret Fell was a spiritual pioneer who helped in the times of hardship at the beginning of this new work. She was a real pioneer Christian who let the light shine through.

Recess Period: (9:40-9:55)

Music Period: (9:55-10:25)

Yesterday we sang a song entitled "He Leadeth Me." Who is it that is leading us? Yes, it is God's own hand that is leading us. Let us read this verse through together; now we will sing it, remembering who it is that is leading us.

Our second verse tells us that sometimes Christians do not have a very easy time. Let us read it aloud together. Notice that it says, there are times of "deepest gloom". Soon after Margaret Fell and George Fox were married she was sent to prison because of holding religious meetings and he left for America, so she surely knew what that meant. Then, many, many times Quakers who had been hurt by angry people, or who had just been released from prison came to her house for help. There were, of course, also those times of great joy for the Quaker Christians.

The next line tells us that whether the sea of life is calm or troubled Someone's hand is still leading us. Whose? (God's) Let us read these two lines together and

notice that the first is a dark picture of "gloom" while the second is a bright picture of "bloom." In the last two lines we have a "troubled sea", Still 'tis His hand that leadeth me." (Write rhyming words on the blackboard and point to them as you read them.) Whether things go well or not we know He is leading. Now we will sing the whole verse together. I will listen while you sing it this time.

The next song we will sing is, "I Would Be True." (This should be copied on the blackboard ahead of time. Mimeograph copies of this to be pasted into notebooks.) Follow the words on the blackboard as you listen to the music. You may hum it with me as I sing the first verse, if you like. Now let us sing the first verse together. As I read this second verse to you see if it reminds you of someone. (Read the first two lines.) Of whom does it remind you? (Margaret Fell) Why? (Because she was friendly and was constantly giving.) Let us sing this second verse together. Close with the prayer that God will help us to be true even though we may have to suffer.

My Daily Journal (10:25-10:40)

Mimeograph copies of the following sentences. Instruct the children to find the answers in the scripture references at the end of each sentence.

1. If someone should give a drink of _____ only in the name of a disciple he would receive a reward.

(cold water) Matthew 10:42.

2. Peter and John didn't have money for a beggar but they gave him something else. Peter said "_____". (In the name of Jesus Christ of Nazareth rise up and walk.) Acts 3:6

3. When Lydia and her family were saved she invited Paul and Silas to do what? "C _____ h _____ and a _____ t _____." (Come into my house and abide today) Acts 16:15.

4. A jailer who was saved in the middle of the night took Paul and Silas that same night and _____ their _____ (washed, stripes) Acts 16:33 "And when he had brought them into his house he _____, and rejoiced, believing in God with all his house." (set meat before them) Acts 16:34.

Extra memory verse: Psalm 37:3

Handwork: (10:40-11:20)

Assembly: (11:20-11:30)

Announcements

Dismissal

THIRD SESSION

WILLIAM PENN

Aims:

1. To show how strong and able God was to deliver Israel from Pharaoh.
2. To lead children to admire William Penn.
3. To help them to see that it was God who helped the Quakers through William Penn.
4. To lead them to Christ as a refuge and as a Deliverer from sin.

Worship Period: (8:30 - 9:00)

Song: "He is Able to Deliver Thee."

Story:

"Israel Delivered"

Whack! whack! went the slave-driver's whip as the man slowly, too slowly, mixed his straw and clay and water together to make the smooth yellow-brown bricks for the king's buildings. He had to make a certain number of bricks on that day, as he must every day, for if he didn't he would be beaten even more cruelly.

Such were the lives of the Hebrews, but they were God's people and He planned to deliver them. One day God told a man named Moses that he was the one chosen to deliver His people. He gave him some miracles to work that would

cause the Hebrews to believe that God had sent him. One thing he was to do was to throw his cane or staff, as they called it then, on the ground and it would become a snake; when he picked it up by the tail it would become a cane again. Another miracle was this: Moses could put his hand into the bosom of his robe and bring it out again white with leprosy; when he'd put it back in a second time it would be well again. So Moses and his brother, Aaron, called all the older men of Israel together, told them what God had said, and showed them the miracles. They soon believed that God had sent these two miracle-workers. Moses and Aaron then went to Pharaoh the king and told him that God had said that he should let His people go into the wilderness to hold a feast.

After Moses and Aaron had visited Pharaoh, that wicked king made the Hebrews work harder than ever.

But God promised Moses again that He was going to deliver Israel from Pharaoh and told him to take Aaron and go a second time to Pharaoh. When Pharaoh asked for a miracle, Moses was to throw his rod down before him and it would become a serpent. Moses did what the Lord said. Pharaoh's magicians also threw their rods on the ground and they became snakes, too, but Moses' snake swallowed all of theirs.

Then the Lord told Moses and Aaron to go down by the

river in the morning. When the king would come by, they were to talk to him. In order that Pharaoh might believe that He was the Lord, the God of the Hebrews would turn the river to blood. Thus it happened that the fish in the river died and the river had a nasty smell. To get drinking water, the Egyptians had to dig in the banks around the river.

A third time, Moses and Aaron went to Pharaoh to ask him to let Israel go, but he refused. This time the Lord sent the Egyptians a plague of frogs. The river simply swarmed with frogs that went everywhere and got into everything. Then Pharaoh asked Moses and Aaron to come and pray for him that God would remove the frogs. He promised to let the people go. But when God answered and the frogs were gone, Pharaoh changed his mind.

An even greater punishment now awaited the Egyptians. The Lord told Moses to stretch out his rod and the dust of the earth became lice. The lice were everywhere! on men and on all of their beasts.

Then the wise men said, "This is the finger of God." But Pharaoh's heart was by now so hardened that he wouldn't listen.

God next sent a plague of flies. They were everywhere except in the houses of the Israelites, whom God protected in order that this Egyptian King might realize that He was Lord on this earth. Still Pharaoh wouldn't listen.

The Lord had to send several other plagues in order that Pharaoh might come to the place where he would be willing to let Israel go out of the country. After the flies God sent a disease which killed all the horses, donkeys, camels, oxen, and sheep of the Egyptians. Those belonging to Israel were unharmed. Still Pharaoh refused to let God's people go.

God sent boils, next, that broke out upon all the people and upon all of the animals; He sent thunder, hail, and lightning; a great swarm of locusts covered the land and ate up all of the fruit on the trees; He sent darkness in all the land of Egypt for three days.

Finally the Lord was ready to bring His last and worst plague. "Tell Israel" He said, "to demand or ask for jewels of silver and gold and clothing from the Egyptians and get ready to leave Egypt". A command was sent through all Egypt that the Israelites should on a certain night sprinkle the blood of a lamb over the doors of their houses and on the two posts at the side. On that night God sent an angel of death through the land to slay all the firstborn of all the families in Egypt that did not have the blood of a lamb sprinkled over the door and upon the two side posts.

So it happened that in the middle of the night the Egyptians awoke to find dead the oldest member of every family that did not have the lamb's blood on the door. A

great cry of mourning sounded out through the city. Pharaoh awoke and in desperation called Moses and Aaron in the middle of the night and told them to take all the Israelites with their flocks and herds and to leave the country at once. They left that very night.

As they traveled, the Lord led them by a large white cloud in the day time and by a great cloud of fire at night. Then He told Moses that He was going to lead them across the Red Sea, and that Pharaoh, hearing of this, would try to come and drive them back into Egypt. Sure enough Pharaoh, sorry he let them go, sent an army of 600 chosen chariots, with captains over them, in the direction of the Red Sea.

When the Israelites saw them coming they were terrified and cried out to the Lord and to Moses. Moses told them not to be afraid but to stand still and see the way the Lord would save them; God, he said, would fight for them.

At the right moment God would tell Moses to command the children of Israel to cross the Sea. Moses was to stretch out his hand over the sea and divide it, and all would walk across on dry ground.

So Moses stretched out the rod over the waters. Immediately a mighty east wind began to blow; it blew back the water so that there was a path right through the middle of the sea for them to walk in. The cloudy pillar that had

guided them began to settle between the advancing Israelites and the pursuing Egyptians. It was night when they crossed, but that side of the cloud that faced Israel gave out a bright light so that the people could see where to go. The side facing the Egyptians was black and dark, so much so that the Egyptians couldn't see anything. Their chariot wheels turned so hard that the horses could hardly pull them, and then the wheels would keep slipping off. "Let's flee", these enemies of Israel cried in terror, "for the Lord is fighting for them". Yes, God had promised help and He was helping. The Egyptian captains tried to turn around and flee, but it was too late. When the Israelites had all crossed over, the Lord told Moses to stretch out his hand over the sea. When he did so, the sea covered all the Egyptians and their horses and their chariots. Not a single Egyptian escaped.

God's mighty power was able to set Israel free from the Egyptian king. He is the same God today, just as able to help us to be free from sin. He is able to set us free from that thing that makes us disobey mother and father, that makes us tell lies, that makes us do what we know is wrong. We know He is able to do it, because He has done it for many of us. He has the power. Is there some boy or girl here today who wants God to set him or her free from sin? (Give opportunity for individual prayer.)

Bible Memory Period: (9:00-9:20)

(Teacher, copy today's memory verses on the blackboard.)

Today in our worship period we talked about how God delivered Israel at the Red Sea. He himself became their refuge from Pharaoh.

Let us review our Quaker pioneer verses for our first and second days. Who will be the first one to tell us what every early pioneer and what every Christian must do if they would follow Jesus Christ? Use flannel backed pictures from 1st lesson for Mark 8:34. The verse that tells about the only way to get saved is Acts 4:12. Who will say this verse for us?

On our second day we talked about how Margaret Fox kept a commandment which God has given us about entertaining people we do not know. The verse is Hebrews 13:2. Let us say it together. What does the Bible say about the blessing of doing kind things for the sake of Christ? Let us say Mark 9:41 together.

Today we will be learning about how William Penn found the Lord. (Write LORD on the blackboard). Now we are going to see what David the psalmist said about the Lord. (Write these key words on the blackboard as you recite them.) David said God was his REFUGE, FORTRESS, GOD, TRUST. Psalm 91:2. This is what the children of Israel learned, too. Now, let's

say this verse together. (Point to each word as you come to it. Then erase all of the words, and, as they repeat it together again, point to the places on the blackboard where the words had been written.)

Our next verse is also in Psalm ninety-one, verse eleven.

Why is the Christian safe from harm? Look up Psalm 91:11 and read to yourself to find the answer. Read the verse together.

Discuss why God allowed some people to be persecuted, and show that He was allowing such persecution for the good of a greater number.

Repeat the verse.

Our next verse tells us why it is that Christians are delivered out of their persecutions. Read Jeremiah 1:8b. (It is because the Lord is with us.) This explains why William Penn founded the colony for Quakers.

Repeat together as a class. Allow two or three to say it orally alone and then all together again.

Copy verses into notebook.

Story Peried. (9:20-9:40)

Angrily the Admiral talked and argued and threatened his son. "Give up your Quakerism" must have been the words he repeated over and over. At last he resorted to his seaman's way of punishment and beat him, but his son would not change. In a sudden fit of anger he then told him to leave home.

Such was the unhappy experience of one of our early Quaker pioneers when just a young man of eighteen years. William Penn was born in 1644 in England of very worldly parents. His father, Admiral William Penn, was a "good seadog with a bad reputation" who became a rich man and a good friend of King Charles II. His mother was a vain, vulgar, and worldly woman.

William was sent to Oxford University at about sixteen years of age. During this time he became acquainted with a saintly Quaker who influenced him and a number of other young men to attend Quaker services. At this time William's father had high hopes and plans for his son to make a name for himself. With the king's favor it seemed that there was nothing to hinder a brilliant future. Then William came home, not only expelled from school for some minor offense, but saying that he was now a Quaker and that all war was wrong. So it is that we find his father using every means that he knows to persuade his son to give up being a Quaker.

At his mother's pleading his father relented, however, and allowed him to return to his home. Then his father thought of an idea that would cure his son of his quiet, serious, religious airs. William was sent off to France with some people of high rank in order that the gayeties and life in the king's court there might change him. Life abroad did cause him to lose his early religious enthusiasm, for he became a fashionable, polished, lively gentleman.

Later William Penn started on a tour of Italy. During this time he received word that his father had to take command of a fleet (and that William was needed at home.) According to his father's wish, William studied law in London, until the Great Plague forced him to leave that city. He next went to Ireland where he took care of two estates which his father had there. Upon hearing that the Quaker who had early influenced him was to speak in a certain place, William made a point of hearing him. Again, his heart was turned to the truth and he again began to worship with the Quakers.

One time a group of worshippers--Penn among them--were arrested and taken prisoner. Young Penn wrote a letter to the Lord President of the Council of Munster in Ireland whom he knew, and immediately he was released.

His father, hearing of this from a noble, summoned him home and finally turned him out because he would not give up his faith. He was twenty-four years of age at this

time and began to lead others into this experience. His steadfastness in his belief caused his father to be more kind and even to use his influence to relieve him of the persecutions that came from his Quaker connections.

A law was passed in England at this time making it illegal for groups of five or more persons to have a meeting. It had been made in order to suppress religious worshippers of churches that were not Catholic. Those who refused to worship as did the King and the Catholics were called non-conformists. This Conventicle Act of 1670 placed a heavy fine on preachers of conventicles or on owners of the houses where conventicles were allowed.

When the Friends would go ahead and have their meetings anyway, their meeting houses were padlocked or dismantled, or occupied by guards. They were determined to have their meetings, however, either amidst wrecked furniture or out in the streets in front of their meeting houses.¹⁴

Many times William Penn and other Quakers were thrown into prison because they worshipped as they felt to be right. Sometimes William's father sent the money for fines so that he could be released. At one time he and another man were on trial for meeting unlawfully. The recorder mistreated the jury for two days trying to force them to bring in a verdict

¹⁴ Russell, op. cit., p. 94, 95.

of "Guilty". They refused to do it. In their refusal to be unjust they were instrumental in furthering the cause of religious liberty in England.

When William's father was near death he asked the Duke of York to look after his son William. The friendship that resulted continued when the duke became King James II of England. Because of this friendship God used Penn to ask for the release of many Quaker prisoners and to do away with taking Quaker lands by law. The next rulers--William and Mary--after a year, made it legal for them to have worship services.

In America also Quakers were severely persecuted, tied to carts and whipped through towns. Shipowners who brought them out from England were fined. But even when sentence of death was imposed upon them, they kept coming. Quaker colonies were established in West Jersey, and later in East Jersey.

In settling his father's estate William Penn had the duty of collecting a debt which the king had owed his father. Since the treasury couldn't pay out the amount which was equal to about \$160,000 in our present money, Penn asked for a grant of land in the new world. Finally, this was granted. As we think about it we can see the hand of God in all of Penn's life. The king insisted that the land be called Pennsylvania in honor of William's father.

William knew of the persecutions of early Quakers in America, and, perhaps encouraged by George Fox he decided to make this grant of land a refuge for Quakers and people of other religions who were persecuted by the rulers of England. He called it a "holy experiment" in Quakerism. As soon as he arrived he established his famous "Great Law" which gave every man the right to worship God as he pleased. This was in very fact now a refuge for Quakers to worship God as they wanted to. Penn won the favor of the Indians by buying this land from them, by protecting them in trading, and by making the famous treaty at Shackamoxon which Voltaire said was "the only treaty never sworn to and never broken".¹⁵ Penn made it a legal crime to cheat an Indian and during seventy years it is said that no Indians were ever cheated by a white man, and not a single white man was ever murdered by an Indian.¹⁶

So we see that William Penn's life was used by God to help early Quakers to find a place where they could worship Him as they saw fit. Although his friendship with the king could have made him a great man in the eyes of the world, he was willing to give it up in order to worship God.

¹⁵ Russell, op. cit., p. 118 Citing Voltaire.

¹⁶ Henry Thomas and Dana Lee Thomas, Living Biographies of American Statesmen (Garden City, New York: Garden City Publishing Company, Inc., 1946), p. 26.

Jesus Christ was willing to give up all of the glory which He had in heaven that He might provide a refuge for us, that we might be saved from sin. He has made it possible and He invites you today to come to Him for refuge. He will save you from your sins, and give you freedom to do His will.

(Sing softly, "Jesus, I Come")

Recess (9:40-9:55)

Music Period: (9:55-10:25)

We will begin our music period this morning singing the chorus: "Jesus Never Fails."

Review: "I Would Be True."

Sing verses one and two of "He Leadeth Me."

Teach verse four of "He Leadeth Me" as follows: We will let the boys read together the first line. Each one has a task to do in this world. Girls, how is it that we win and keep the victory over sin? Read the second line. Boys, read the third line. All of us will read the fourth line. Now, we will all read this last stanza through together. As we sing this through remember that God will lead us all of our lives long so that when we have finished our task, and won the victory we will not be afraid, because God is still leading. He has never failed. He didn't fail the early Christians and he certainly did not fail the Israelites; he will never fail us. We will sing it through once more.

Chorus: "Everyday with Jesus."

Prayer: Thank God that He has never failed and express the confidence that He never will. Pray that we might not fail Him.

My Daily Journal (10:25 - 10:40)

Give the children ten minutes to make up "Who am I" Questions on William Penn and then read the different ones and let them choose one for the program.

Handwork (10:40 - 11:20)

Assembly(11:20 - 11:30)

Announcements

Dismissal.

FOURTH SESSION

PIONEER CHILDREN

Aims:

1. To teach how the early Friends worshipped God.
2. To teach what true worship is.

Worship Period: (8:30 - 8:55)

Song: "O Worship the King".

Prayer:

Story:

We have been talking about our Quaker pioneers each day but today we are going to church with them. They have what they call "silent meetings"; that is, they all sit together in church until someone feels that God wants him to speak. Then he gets up and tells the people what God has laid on his heart. Sometimes he may preach a sermon, or he may simply tell what God has done for him.

Jesus was talking with a woman one time and said, "The Heavenly Father is looking for people who will be true worshippers". This woman didn't know what Jesus meant. See if you can tell what Jesus meant as I tell the story.

He had been travelling with his disciples through a section of country that belonged to people who were looked down upon by the Jews. As they came to the outskirts of

this city Jesus, feeling very weary, said to His disciples, "You go on into the city and buy some food for our supper, while I sit here at this well and rest until you return."

Jesus was very thirsty as He sat there and did wish that someone would come along and give him a drink. In a few minutes He saw a woman dressed in a long flowing robe, carrying her water pot on her head. No doubt Jesus was glad that now He could get a drink, but He was thinking of something else even more. He was thinking of this woman's soul and how he could help her to know God. He knew that she had sin in her heart.

In order to start the conversation Jesus asked kindly, "Give me a drink." The woman stopped, and stared at Him. Here was a Jew who was supposed to look down on her, a Samaritan, actually speaking to her. She was so surprised that she forgot all about His asking for a drink of water. He told her that if she knew who had asked her for a drink she would have asked Him for a drink and He would have given her living water.

Oh, she thought, if I could get that kind of water I wouldn't have to keep coming to this well to carry this heavy water pot. So she asked Him for a drink. But Jesus didn't mean the same kind of water that she did. He meant the water of salvation. If she would ask Him, He would give her this salvation which would satisfy the longing of her

heart for God.

When she said, "Give me this water", Jesus said, "Go, call your husband, and come back here."

"I have no husband," she replied.

Then Jesus said, "You have told the truth when you say 'I have no husband: For you have had five husbands, and the one you now have is not your husband: in that you told the truth.'"

We do not know what this woman was thinking but we do know that she realized that this was a man of God and she also realized that she needed to go somewhere to pray to God for forgiveness. Perhaps that is why she changed the subject and began to talk about the temple.

"Our fathers worshipped in this mountain; and you say, that in Jerusalem is the place where we ought to worship."

"The time is coming" Jesus told her, "and we know that it is true today, that they will not worship in this mountain, nor even at Jerusalem. In fact the time is here right now," He said, "when the true worshippers worship the Father in spirit and in truth."

This woman could not worship in spirit and in truth; she could not drink of the living water while she lived in sin. Neither can we truly worship God if we hold sin in our hearts.

Jesus said that the Heavenly Father was seeking for

those that would worship Him in spirit and in truth. What did He mean by worshipping in spirit? (Have a real prayer in our hearts as well as in our lips.) What did He mean by worshipping in truth? (Be sure that we are not living in sin.) I believe that this woman must have prayed and believed in her heart, for she went to the city and told some of the people about Christ. If we worship in spirit and in truth we usually go and tell others about the Christ just as this woman did.

Closing prayer: Dear Father, help each one of us to pray to Thee with true hearts. If there is one who cannot truly pray because he has sin there, we ask that Thou wilt freely forgive and help him to live for Thee. Cleanse out the sin and make him pure within. For Jesus' sake. Amen.

Bible Memory Period: (8:55 - 9:15)

Review the Scriptures for the first three days.

Have the following scripture written on the blackboard before class begins.

"Have mercy upon _____, O God, according to thy _____; according unto the _____ of thy tender mercies _____, _____ my transgressions. Wash me _____ from mine iniquity, and cleanse me fro my _____."

Open your Bibles to Psalm 51:1 and find the word that belongs in this first blank. This is the kind of prayer each person must pray when he first comes to Christ.

Sometimes Johnny may do something for which he ought to be punished, but father says he will not punish if Johnny will not do that naughty thing again. We must pray that God will forgive us and then not do the naughty things again. One of you may write this word "me" on the blank on the blackboard. In the next part of the verse David said something about God forgiving, or not punishing us according to what? (His lovingkindness). One of you may write the word "loving-kindness" on the blackboard in the correct place. (The teacher may need to help with the spelling of this.) That means that David knew that God loved him in spite of his sin. So he prayed God that in His great love and kindness He would have mercy--that He would hold back the punishment he deserved. When David said "according unto the _____" (multitude) (let them supply the word) what did he mean? He meant a very great many. God's mercies are more than we can number and He is so gentle and tender in not punishing as we deserve. What are the next two words that show us just what David wanted God to do for him? ("Blot out my transgressions.") Transgressions were the sins which were written down against him and which he wanted blotted out.

To illustrate this the teacher may take a heart cut out of white construction paper with some ink marks on it to represent sin. Then she may take a half-and-half solution of water and laundry bleach, apply it to the ink marks

on the heart so that they will disappear. Show that it is the blood of Christ applied to our hearts that blots out the ugly marks of sin.

Next, David says "Wash me _____ (thoroughly): that means thoroughly, completely, "from mine iniquity, and cleanse me from my ____." (sin) David wanted every trace of sin taken away. He wanted a thorough cleansing, so that he would be pure in God's sight.

Repeat the two verses again. Erase one or two important words and have them say the verse. Again erase two or three important words and let them repeat the verse. The next time erase all of verse one before they repeat it. Last of all erase all of verse two before they repeat it. If there is time the teacher may allow one or two children to say the verse alone.

Close with the prayer that all might have clean hearts and if there are any who do not, that they might come to Jesus, and let Him blot them out and make them clean.

Story Period: (9:15 - 9:45)

In what ways do you think pioneer children were different from you boys and girls? (Let them name as many differences as they can remember.)

In those days boys and girls didn't have as much time to play as you do. All their work had to be done by hand, and when that was done there wasn't much strength or time

left to play ball or go on picnics. They had to pump all of their water or lift it with buckets from a well, milk the cows, chop the wood, and help mother make their clothes.

How would you have enjoyed going to a church like this? The men and boys all sat on one side and the women and girls sat on the other side; the men and women kept their hats and bonnets on during the service; everyone sat on rough, unpainted benches; the Meeting Houses were very plain one or two-roomed buildings, with plain glass windows?¹⁷

Their meeting was very, very solemn. There was no choir, no piano, not even a minister. In front part of the church were "facing seats", that is, seats that faced the congregation, where those who often spoke to the congregation sat. The whole congregation would sit quietly without saying a word, waiting for God to tell them what to do or say. Each one would lift his heart to God and commune with Him. Sometimes there would be singing, praying, speaking, or preaching depending upon what the Lord led them to do. They knew that they could do whatever they felt that the Lord wanted them to do because God was there, and each one wanted Him to have His way. Since there was no regular minister to preach a sermon, each one was responsible to do

¹⁷ Homan, Walter Joseph, Children of Quakerism, (Berkeley, California: The Gillich Press, 1939), p. 17.

what God told him to do. Of course their hearts had to be right with Him if they were to know what He wanted them to do.

There is a story about some pioneer children which will give you an idea of what children were like back there in pioneer days.¹⁸ See if you would like to have been one of them.

It was broad daylight when Dorcas opened her eyes on a bright Sunday morning and looked around her log cabin bedroom. She jumped up quickly wondering why she didn't hear mother walking around in the kitchen, wondering why it seemed so very quiet. Little brother was awake, and, when he saw her, began to whimper for some breakfast. In a few minutes she was dressed and in the other room of the two-roomed log cabin. With a heavy heart she hurried around to get breakfast, the words that her mother, just before going to meeting the night before had said still ringing in her ears. "I will be back in an hour or two, she'd said, "but if not---". And then she had added, "Anyway, I know I can trust thee, Dorcas, to be a mother to the little ones while I am away." She knew that mother and father must have been taken to prison. It was against the law in England for people to meet together to worship, because it was thought

¹⁸ Hodgkin, L. V., "The Children of Reading Meeting", op., cit., p. 287-299.

that they might be plotting against the king.

Just then the two little sisters awoke and needed help with their dressing. Big brother came in from milking and wanted breakfast, too. Dorcas flew about doing the very best she could, but it was hard when everything needed to be done at once. Just then, she heard a cheery "hello" and there was Hester, the neighbor girl. Oh, how thankful Dorcas was! Hester's folks had gone to service, too, she said, and had not returned. She was very sure that since their parents had gone together, that Dorcas' father and mother had not returned either. She knew that Dorcas would need help with the family so she had come over. How much easier the work went! In a little while the meal was ready and the little brother and sisters and Dorcas, Hester, and big brother had a good Sunday morning breakfast.

When it came time to start to meeting, even though father and mother weren't there to take them, they were all ready to go. When they arrived at the Meeting House they saw a group of children standing outside, but no grown people were there. A big padlock on the door and two big heavy ones on the green gate that opened into Friend Lamboll's orchard nearby made it very plain who it was that had been there. They were sealed with the king's seal. The children felt that they should have a meeting, but where? They could go to his father's granary, one suggested, and so they did.

There in the twilight shadows of the big granary the children sat quietly, waiting for God to speak to their hearts. Then, suddenly, they heard the tramp of heavy feet, the door flew open and there stood the Justice of the Peace. In his hand he held a staff that had a spear on one end of it. The boys were roughly pulled out of the granary and this man, with the wooden end of his staff, began to punch the boys in the back until some of them were black and blue. The girls were driven down the road in a frightened little group and told to go home. If they tried to refuse they would be ducked in the pond.

The story ends here, but the records in history books tell us that in spite of all the harsh treatment they received, these and other Quaker boys and girls continued to hold meetings for several months while their parents were in prison.¹⁹

Those brave men and women and girls and boys were determined to worship God even when other people didn't understand. It was really hard for them. How thankful we are that it isn't too hard for us to worship God today.

I believe it would please the Lord if we would plan to have a worship service such as the early Quakers used to have. As nearly as we are able let us plan together right now for just the kind of service that the early pioneer

¹⁹ Hodgkin, op. cit., p. 298.

Quakers had. Someone tell us just how you think they started their services. (The people would enter reverently, take their seats, and perhaps bow their heads in prayer.) Who is responsible to see that the service is planned? (God) How can each person do his part to make the service a good one? (Do what God tells him to do.) Each one of us must pray much if we want God to have His way in our worship service. First, we cannot worship Him unless our hearts are right with Him. Pray that God will help each one to be right so that He can bless us and give us a good service. Then, if we will do just what God tells us to do it will be a blessed service for all. Let us pray much that God will help us to do what He says to do. (In order that the child might be led by the Holy Spirit it is suggested that the teacher will not mention the different activities in which they might engage as they worship.) If each one is close to God he will know what he should do.

Prayer: Close with the prayer that God will prepare the heart of each child, that He will help each one of them to let Him have His way in their hearts.

Recess: (9:45 - 10:00)

Music Period: (10:00 - 10:20)

(Have "Faith of Our Fathers", verses one and three, written on the blackboard before class time.)

Review "He Leadeth Me", singing all three verses.

Tell the children that today they are going to learn a

new song. Before they start on it, though, they are going to be told what it is about. Tell them that it is about "faith". That little word is spelled with five letters, one for each of the fingers on the left hand. "F", means "forsaking", "A", means "all", "I", means I, myself, "T" means "take", "H" means "him". So there are the words, "forsaking all, I take Him". When they have faith in Christ it means that they forsake all the things of sin, they believe that the blood of Jesus cleanses from all guilt, and then they receive Him into their hearts, and take the way in which He wants them to go.

As the first line is read, ask them to see if it reminds them of any of the people of which they have heard in the story periods.

"Faith of our fathers living still

In spite of dungeon, fire, and sword."

Ask the question: This faith lived in spite of what three things? Explain that a dungeon is a kind of prison underground. Ask if it reminds them of any of the Quaker pioneers? Tell that faith of George Fox, Margaret Fell, and William Penn still lived in spite of their being thrown into prison many times. They still remained true to Jesus Christ. Some of the Quakers even died in prison.

"O how our hearts beat high with joy

Whene'er we hear that glorious word."

Now, as they look at these first four lines ask if they see what it is that gives joy in their hearts when they think of the early Quaker pioneers? (Their faith still lived in spite of their troubles.) Suggest that they read these last two lines together.

"Faith of our fathers, holy faith

We will be true to thee 'till death."

Let the pianist play the song through as they watch the words on the blackboard. Sing it for the children. Next, have them hum it through with the teacher as she points to the words that go with each note. Sing the first two lines, then let them sing with the teacher. Next, sing the third, and fourth lines for them, after which they may sing them with her. Following this, let them sing the first four lines. Sing lines five and six for them, let them sing the lines and then sing all six lines.

My Daily Journal (10:20 - 10:35)

Tell briefly a story of early pioneers who lived in Indian country when they were having trouble with the white people. Other white people carried guns for protection but the Friends went to their services unarmed. One First day (Sunday) as they were sitting in service, so the story goes, one little girl's eyes happened to look out the window. There she saw nearby bushes tremble and an unmistakable

Indian feather appeared. The little girl knew what that meant and she was terribly afraid. Soon the church door opened and a number of Indians stepped inside intending to hurt them. No one moved. The man who sat in front looked them in the eye, a kind expression on his face. In a few moments the weapons were laid aside; the Indians seated themselves, and silently worshipped the Great Spirit with them. When service was over the Indians said they could not hurt them when they were worshipping the Great Spirit.²⁰ From then on they were friends. Have the children turn to Psalm 91 and choose several verses that would have helped them not to be afraid if they had been in that meeting. These verses may be written in their notebooks.

Let them choose some to learn for extra verses.

Suggested verses for this are: one, four, and nine and ten. It would be well to encourage them to learn the whole Psalm.

Handwork (10:35 - 11:20)

Assembly (11:20 - 11:30) Announcements and dismissal.

²⁰ Hodgkin, op. cit.

FIFTH SESSION

DIVINE GUIDANCE

Aims:

1. To teach that God has a definite plan for each life.
2. To teach that God will give daily guidance.

Worship Period: (8:30 - 8:55)

Song: "All the Way My Saviour Leads Me"

Prayer:

Object Lesson:

"A CLOUD AND A COMPASS"²¹

Objects: A compass and a fluffy ball of cotton.

Lesson: If you were lost in the mountains and had a compass like this in your pocket, you would use it immediately.

When the children of Israel were in the wilderness, they did not have a compass, but God gave them something better than a compass to guide them. Who can tell what it was?

"A cloud."

Yes, a cloud by day and a pillar of fire by night. We shall let this ball of cotton remind us of the cloud that guided the children of Israel. When the cloud moved, the Israelites were commanded to follow it. They were to follow the cloud rather than their own ideas

²¹ Elmer L. Wilder, Heart Reaching Object Lessons, Sight Sermons on Sin, Salvation, Separation, and Service. (Fourth edition; Grand Rapids, Michigan: Zondervan Publishing House, 1939), pp. 65, 66.

about their path.

You and I do not have a cloud to guide us as did the children of Israel, and we may never be lost in the mountains and need a compass, but we are in need of God's guidance every day. God does not now use a cloud to guide us, but He uses the Bible and the Holy Spirit.

In the mountains it would not help me to have a compass in my pocket unless I took it out and looked at it. It is not enough for Christians to have the Bible in their pockets or on their bookshelves. They need to read it and hide it in their hearts, and then the Spirit of God will use the Word of God to guide them into all truth.

Have you ever walked out into a dark night with no other light than that which comes out of the open door behind you? As long as you stay in the path of light you are safe, but if you step out of that path there are dangers that you cannot see. So we need to walk carefully in that path of light which God gives. He knows the best way to go and will guide us certainly and safely.

Bible Memory Period: (8:55 - 9:15)

Review memory verses for first four sessions by saying the references and letting them volunteer to say the verses.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Psalm 32:8. (Let them look this up in their Bibles) Ask what three things God promises to do in this verse? (Write on the blackboard as they name them, 1. I will instruct thee, 2. I will teach thee, 3. I will guide thee.) Have them

Repeat this verse with you while you point to the sentences. Let two volunteers repeat this verse, one taking the first part and the other taking the last part. Let several do this and last of all the whole group.

Write on the board, "In all thy ways acknowledge him and he shall direct thy paths." Prov. 3:6. Have them name some of the things they do in which God might guide them. (Perhaps some will mention play on the school ground and at home, school work, home work.) If they do what they know Jesus wants them to do and if they acknowledge Him He will help them. Acknowledge means to recognize Him. Let three people volunteer to say it. Then all say it together two more times.

Say that there is one more verse that shows what these two others depend upon. Before God can teach Christians and guide them, they must be willing to be taught. That is what the next verse means. "The meek will he guide in judgment; and the meek will he teach his way." Psalm 25:9. There are two things that the Lord will do for the meek. (Write them on the blackboard as they say them:

MEEK will he guide in judgment.
MEEK will he teach his way.

Let them say this verse aloud together two times. Have the boys say the first part of the verse and the girls the last part. Then have all of them say these together twice.

Story Period: (9:15 - 9:40)

"Good Ship Woodhouse"²²

Robert Fowler looked proudly at the beautiful sailing vessel he was building, in which he expected soon to go skimming across the waves. All at once he threw down the tools and thrust his fingers into his ears. For months he had been planning a Mediterranean cruise and yet a Voice had been talking to him with words that he could almost hear. "Thou hast her not for nothing" and again, "Fashion thee a ship for the service of truth".

All at once he knew what that Voice meant. Quakers in England felt that God wanted them to go to America with the Gospel of salvation, but no ship owners would carry them. There was a law in Massachusetts which said that any ship captain who landed Quakers on her shores would be fined one hundred pounds for each one (which is about \$500 in our present money), that he would have to put them back on his ship and take them away. So now no ship captains would carry Quakers.

Robert Fowler thought of the fair voyage on a calm, blue sea, of beautiful cities, of good harbors which he had planned to enter. Then he seemed almost to see a bleak, rugged shore, grey waves breaking, and giant breakers that would crush his little vessel--the New England shore. He

²² Hodgkin, op. cit., pp. 381-401.

thought of his little boat, too small, he knew, for a voyage across the Atlantic, and he wasn't willing. Yet again and again those words rang in his ears, "Thou hast her not for nothing".

At last in the early grey of dawn, Robert Fowler's little vessel slipped out of the harbor and headed straight out from shore. There was no merry-making; there wasn't even a farewell to the family. Robert Fowler hadn't said "Yes" to the Voice and he was afraid to say "No". With orders to his crew not to disturb him until four bells, he locked himself in his cabin. There he prayed.

We will leave him praying and turn our thoughts to a little meeting being held in a small house behind Thomas Apostles Church in London at the very same time. Seven men and four women sat in the house of a Friend named Gerard Roberts seeking guidance from the Lord. They talked of the strong feeling they had that God wanted them to go to America and of the seeming impossibility of travel when the laws were so strict. (One had asked many ship captains for passage, but in vain.) A woman in the little meeting then quoted the verse, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass". She said that the God who had set the bound of the sea so that it wouldn't go beyond and that the God who took up the isles as a very little thing could be trusted to help His servants to do His

will. It was then that they felt their burden of concern lift. But then how were they to know that a certain ship captain locked in the cabin of his boat at last had said, "E'en take, Lord, As so Thou wilt, though I have no power to give her to Thee. Yet truly she is Thine". He was willing at last that his ship should be used in the way that the Lord wanted.

Although these did not know each other they were all known to One Heart, were guided by One Hand, were listening to the directions of One Voice.

So it was that the Hand that guided them all brought Robert Fowler to the store owned by Gerard Roberts. As they were conversing Fowler told him of his experience, almost lightly, but Gerard Roberts was silent. The first words he said were, "It is the Lord's doing and it is marvelous in our eyes." Then, of course, he told Fowler of their concern to go to America. ". . . when the Inner Voice and the outer need come together, then truly the will of the Lord is plain. . .".

Plans were laid for the perilous voyage although the vessel was really too small to cross the sea. These men and women trusted God.

Besides the smallness of the boat and the danger of the voyage another difficulty arose. The press-gang came along taking some of Fowler's crew to serve in the British

fleet and leaving only two men and three boys to sail his small ship.

At last on June first the passengers were taken aboard --five of them had already suffered persecution in the New World, and five others who had never crossed before made up their number. As they left English shores they found three fairly large ships headed for Newfoundland. These were company to the little vessel for about fifty leagues (about 150 miles). Enemy Dutch warships were known to be not far distant, and so one morning when a large ship approached them the three Newfoundland-bound ships immediately turned about in great fear leaving the little sailing vessel out there alone. Then, right at that time the Lord sent a wind that blew the enemy ship away and greatly refreshed the little ship. As the three other ships got farther and farther away the Lord gave them this word, "Cut through and steer your straight course and mind nothing but Me."²³

It seemed that the whole group was divinely led for whenever the boat would turn to the left or the right from her course "their hands joined all as one, and did direct her way. . .". That is each one helped to pull the ropes that controlled the sails so that the boat would keep on her course. The sea taught Robert Fowler a lesson. Whenever

²³ Hodgkin, loc. cit.

he got cross within his heart it seemed that the ocean waves would begin to toss and hinder him. Then he would realize what was happening and tell Humphrey Norton, one of the passengers. No doubt they would pray together until Fowler's heart was at peace again and the ocean, too, would quiet down.

After five weeks at sea they found that they had gone only 300 leagues or only about a third of the way. This was a real temptation to them for there was danger that supplies would not last. But Humphrey Norton waited upon the Lord and was answered that they would land on about a certain day. And so it happened that they landed some three weeks later, on the last day of July.

Up until the evening before they made land the "leading" had been to keep the boat going south. Now, God let it be known to them that there was a lion in the way. At this, they steered northward.

The next day, long before their regular time for "meeting," something seemed to just draw them to come together. Then, while they were sitting there waiting upon the Lord, they saw land. ". . . this first sight of America . . . was the outer assurance that the invisible guidance they were following was reliable."

Recess: (9:40 - 9:55)

Music Period: (9:55 - 10:15)

Review "Faith of Our Fathers", verse one.

Let one child volunteer to read verse two and then tell the following incident.

In his Journal George Fox wrote about a young man-- James Parnell--who became a Christian and a great preacher.²⁴ But one day he was imprisoned for preaching. The cruel jailer put him into a hole in the castle wall called the "oven". He had to climb a ladder to get to it, but it was six feet too short so he had to climb a rope which was fastened up above. When his friends brought food to him, instead of letting him pull it up in the basket with a cord, the jailer made him get it by going up and down the rope from time to time. His limbs became numb from lying so long in that small hole. One day he went down the ladder for food and climbed up again with the food in one hand, hanging on to the ladder with the other as usual. But as he reached the top of the ladder he grabbed for the rope, and missed. He fell to the rocks below and was so injured that he died a short time later. When he was dead the cruel keeper wrote about him saying, "He fasted himself to death!"

Our fathers were willing to die in prison in order that they might keep their hearts and consciences free. Help them also to see that "our fathers" means the early

²⁴ A Journal or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love, in the Work of the Ministry of that Ancient, Eminent, and Faithful Servant of Jesus Christ, George Fox (Philadelphia: Friends Book-Store, n.d.), p. 147

Quakers for those in our church. Help them to see what "their children" means in line three. Explain "How sweet would be their children's fate, if they, like them, could die for thee!"

Repeat the whole verse together. Let the group be divided, one half to say the first two lines, the other half to say the next two lines, and all together on the last two lines. Reverse the groups the next time. Let one or two repeat the verse alone and then sing it through two times.

Sing "O Worship the King."

Explain that this song describes the King that we worship. Before they sing each verse explain the meanings of hard words. Define these words in verse one: "all-glorious", "Ancient of Days", "pavilioned", and "girded"; define these in verse two: "grace", "canopy", "chariots of wrath"; define these in verse three: "bountiful", and "distills"; define these in verse four: "frail children of dust and feeble as frail". Ask them to tell you if there are some others they aren't sure of. Then let them look for the words in the song that describe this great God they worship.

Closing Prayer:

My Daily Journal (10:15 - 10:30)

The teacher should draw a picture of a very simple sail boat on the board and have the children draw this picture in their notebooks and color it. They may write the

name "Woodhouse" under it to signify the boat in the story we read. Let each one choose the day's Scripture verse which he thinks fits the picture best to write under the picture.

Extra memory verse--Psalm 1:6.

Handwork (10:30 - 11:20)

Assembly (11:20 - 11:30)

Announcements

Dismissal

SIXTH SESSION

"STRIKE AGAIN"

Aims:

1. To show the inward cause of strife.
2. To guide in the Christlike settlement of quarrels.
3. To help the children to have a Christlike spirit.

Worship Period: (8:30 - 9:05)

Prayer:

Song: "Onward, Christian Soldiers", verses one, two and four.

Lesson:

What is it that makes boys and girls quarrel and fight? What is it that makes nations fight? Let one of the children read James 4:1,2. The word "lust" here means "desire" or, what one wants. What James really means is that what people want causes them to fight. One person says, "I want it"; the other person says, "I want it". Both try to get it and there is a fight. There is an incident in George Fox's Journal in which he tells how he felt about fighting in a war. Fighting in a war and fighting with a neighbor boy or girl are caused usually by the same thing. When I get through, tell me why George Fox wouldn't fight.

As he was nearing the end of his stay in prison he was given the opportunity of becoming the captain over a group

of soldiers. He was brought out into the market-place and asked to take up arms with the "commonwealth" (or, the people) against the king. He said, "I told them I knew from whence all wars arose, even from the lusts, according to James's doctrine; and that I lived in the viture of that life and power that took away the occasion of all wars."²⁵ They continued to insist, saying that they were doing it in love and kindness. Fox said that if that was love and kindness he trampled it under foot. This angered them so greatly that they put him back into prison with thirty wicked men, and no bed on which to sleep, for six months longer.

Why was it that George Fox wouldn't fight? (God had taken that thing out of him that made him want to fight.) Tell them that you have a story to tell them about a tiger.

TAMING THE TIGER²⁶

Far away in India, a savage, hungry Tiger, with stealthy steps and a yellow, striped skin, came padding into a defenceless native village, to seek for prey. In the early morning he had slunk out of the Jungle, with soft, cushioned paws that showed no signs of the fierce nails they concealed. All through the long, hot day he had hidden in the thick reeds by the riverside; but at sunset he grew hungry, and sprang, with a great bound, up from his hiding-place. Right into the village itself he came, trampling down the patches of young, green corn

²⁵ Fox, op. cit., p. 92

²⁶ Hodgkin, op. cit., pp. 81-83.

that the villagers had sown, and that were just beginning to spring up, fresh and green, around the mud walls of their homes. All the villagers fled away in terror at the first glimpse of the yellow, striped skin. The fathers and mothers snatched up their brown babies, the older children ran in front screaming, 'Tiger! Tiger!' Young and old they all fled away, as fast as ever they could, into the safest hiding-places near at hand.

One man alone, a Stranger, did not fly. He remained standing right in the middle of the Tiger's path, and fearlessly faced the savage beast. With a howl of rage, the Tiger prepared for a spring. The man showed no sign of fear. He never moved a muscle. Not an eyelash quivered. Such unusual behaviour puzzled the Tiger. What could this strange thing be, that stood quite still in the middle of the path? It could hardly be a man. Men were always terrified of tigers, and fled screaming when they approached. The Tiger actually stopped short in its spring, to gaze upon this perplexing, motionless Being who knew no fear. There he stood, perfectly silent, perfectly calm, gazing back at the Tiger with the look of a conqueror. Several long, heavy minutes passed. At length the villagers, peeping out from their hiding-places, looking between the broad plantain leaves or through the chinks of their wooden huts, beheld a miracle. They saw, to their amazement, the Tiger slink off, sullen and baffled, to the jungle, while the Stranger remained alone and unharmed in possession of the path. At first they scarcely dared to believe their eyes. It was only gradually, as they saw that the Tiger had really departed not to return, that they ventured to creep back, by twos and threes first of all, and then in little timid groups, to where the Stranger stood. Then they fell at his feet and embraced his knees and worshipped him, almost as if he had been a god. "Tell us your Magic, Sahib," they cried, "this might magic, whereby you have managed to overcome the Monarch of the Jungle and tame him to your will."

"I know no magic," answered the Stranger, "I used no spells. I was able to overcome this savage Tiger only because I have already learned how to overcome and tame THE TIGER IN MY OWN HEART."

That was his secret.

All of us have a Tiger spirit in our hearts that will rise up and cause us to hurt other people unless Jesus has taken it out. This Tiger spirit of hate and anger is the one

which causes fighting and wars. Boys and girls, has Jesus taken that Tiger out of your hearts? If not, do you realize that you do have it? Jesus will take it away if you will ask him to. Let us bow our heads right now and if there is one here this morning who knows he is saved and yet he realizes that he needs to have that thing taken out that gets riled up sometimes and causes him to do things he knows are wrong, come forward to the altar for prayer and Jesus will meet your need.

Sing softly, "Jesus, I Come", verses one and two.

Bible Memory Period: (9:05 - 9:25)

Ask how many know the ten commandments? Have them mention the one that says something about killing? Say that Jesus later added something to that commandment. Let them open their Bibles to Matthew five and read verses twenty-one through twenty-four. Explain the meaning of "raca", "ought", "gift", "reconciled", "judgment", and "council." Read the verses through together. Ask if Jesus said anything in verse twenty-one that was different from that commandment in the O. T. Repeat verses one and two. Ask them what it is that makes children fight. Bring out the fact that it is anger. Help them to see that the anger which causes the killing is sin as well as the actual doing of the wrong. Then help them to see that if someone has something against

them, perhaps cross, hateful words, a fist fight, or even talking about them behind their back, they must make peace with that individual before they can worship God in spirit and in truth. Tell them that they are to have a chance to act out and to learn verses twenty-three and twenty-four in Matthew five. A child may bring a package (previously arranged for) up to the altar, and kneel down to pray. Tell them that the package may represent their hearts which they bring to Christ. As the child prays he remembers that he has wronged someone and so, leaving the package on the altar, he should go to some individual in the group, pretend to talk to him, and then return and kneel at the altar. Have the whole group say the verses through together and then once more as another member of the group acts it out. Divide the group into halves and let each half say the verses again (separately) to see which can do the best.

Say that Jesus gave another commandment for them to live by in Matthew 5:44 which they cannot do unless that Tiger-spirit has been taken out. Tell the children to read the verse to themselves and look for the four things that Jesus said we should do. Explain what "despitefully" and "persecute" mean. Write these four verbs on the board as they give them to you; "love", "bless", "do good", "pray". As you point to the words say, "Love" whom? "Bless" whom? "Do good" to whom? "Pray" for whom? The children may then

give the answers in the words of the Scripture. Repeat this procedure this time pointing to the words on the board. Divide the group into four parts, letting each group say the part which goes with each verb, the teacher saying the introductory phrase. Let the whole group repeat the entire verse until everybody knows it.

Tell them that Jesus showed that a person cannot keep that Tiger-spirit and continue being a Christian.

Closing Prayer:

Story Period: (9:25 - 9:45)

"Strike Again"²⁷

It was a Lecture Day. The people in Ulverston steeplehouse listened quietly as Lampett, the priest blustered along in his message. As he finished and seated himself, a tall, dignified, strong-looking man with piercing eyes, dressed in coarse, plain clothing drew near to speak, as was the custom in those days whenever anyone cared to say anything after the priest finished.

He had a message from God; he had been led of God to come to this place and so began to preach. As soon as he started to speak a fussy, self-important little Justice of the Peace bustled up to him and said, "Now, my good fellow,

²⁷ Hodgkin, op. cit., pp. 192-207.

you may have my permission to speak in this Church, so long as you speak according to the Scriptures."

George Fox, for that was the name of the man who would speak, whirled about like lightning and looked at him in astonishment. "I will speak according to Scriptures and I will prove what I say by the Scriptures for I have a message for thee and the people," he replied. Nor did he stop until he had given God's message. While he was talking the Justice whispered to this one and that one, "Don't listen to this fellow", "Stop his mouth! Beat him!"

Gradually, a rising tide of anger began to sweep over the congregation. Soon they seized George Fox, knocked him down, and trampled on him. Realizing that such conduct in the Lord's house was against the law, the Justice restrained the people, led Fox out of the church, and gave him into the unsympathetic care of the constables. Accompanied by an unrestrained mob who struck him with sticks and staves he was conducted out of the town.

Sympathetic onlookers from the church were also attacked and injured. When the constables left him, he was again attacked by the mob. Dazed by their blows he fell to the ground where he lay quietly for a few moments until, as he said later, ". . . the eternal refreshings revived me, so that I stood up in the eternal power of God. . .". What he was saying was, God strengthened him. As he stood up he

stretched out his arms and said, "Strike again! Here are my arms, my head, my cheeks!"

The crowd, which had not yet gone away, was taken aback. Ashamed of themselves many began to slip away, one by one. That is, all but the town bully.

"Strike again, sayest thou, Quaker?...Hast had none but soft blows hitherto? Faith, then, I will strike in good earnest this time." And he struck Fox's outstretched hand a most terrific blow. The pain was agonizing. His paralyzed nerves were unable to bring his arm back to his body again. Someone in the crowd made a jeering remark that now he had lost the use of his arm forever. But Fox felt no hard feelings even at this, for if his hand should be needed the Lord could make it whole again. Some of the people also cried out that he could never use it any more. But Fox said concerning his feelings about this, "I looked at it in the love of God and I was in the love of God to all them that had persecuted me. And after a while the Lord's power sprang through my hand and arm and through me, that in a minute I recovered my hand and arm and strength in the face and sight of them all."

After this Fox soon started back to the town of Ulverston again with the crowd at his heels. There in the streets a soldier met him and offered to help him. But, "No matter for that, Friend", said Fox, "they have no power

to harm me, for the Lord's power is over all'".

With that he turned and walked safely through the crowded marketplace.

The teacher may desire to close this period with the memory verses taught in Bible Study and Memory Work period for this day.

Recess: (9:45 - 10:00)

Music Period: (10:00 - 10:20)

Review verses one and two of "Faith of Our Fathers." Ask the children to listen as the first two lines are read to them.

"Faith of our fathers! we will love

Both friend and foe in all our strife;"

Ask what these lines mean. Then, ask if that reminds them of a scripture verse they learned in the memory period. What part? Then ask them to listen as the next two lines are read and tell what they think these lines mean. Explain the meaning of "virtuous". Perhaps they would like to repeat Matthew 5:44 because it goes so well with the song. Read the last two lines and bring out that it is a holy faith because Christ died in order that we might have the faith that our sins are forgiven. Ask them how long "we will be true", according to the hymn.

In the story of "Strike Again", our church father, George Fox, felt nothing but love in his heart for his perse-

cutors. The whole group together may read this verse through. Tell them that they will sing it once with the words, and then sing it looking at the words only when they forget. Let them sing it this way once more. Then have them sing it without looking at the words at all.

Sing: "Onward, Christian Soldiers", verse four.

Sing: "Faith is the Victory".

Remind the children that the worship service in the morning will be "Quaker style" and that each one should prepare for it by praying that God will have his way.

My Daily Journal (10:20 - 10:35)

Tell the children to write the four words in Matthew 5:44 in connection with that what Jesus said they should do to those who wronged them. Have the following material mimeographed for them and have them fill in these four words in the appropriate spaces:

"Because I am God's child and because He will help me I will do my best to _____ those who are my enemies, to _____, or answer kindly, those who curse or swear at me, to _____ to those who hate me, to _____ for those who are mean to me and annoy me." (love, bless, do good, pray)

Use your Bible:

1. What did Paul and Silas do one night when they had been beaten and thrown into a dungeon? _____

_____ . (Acts 16:23,24,25)

2. What did Jesus say when he was put on the cross?

(Luke 23: 33, 34.) _____

3. What should one say when someone speaks unkindly to him? (Proverbs 15:1) _____

Extra memory verse: Proverbs 15:1

Handwork: (10:35 - 11:20)

Assembly: (11:20 - 11:30)

Announcements

Dismissal

SEVENTH SESSION

THE GREAT SEPARATION

Aims:

1. To acquaint the children with the story of the "Great Separation" and with the fact that there were other separations.
2. To teach that when people try to think of their own ways to be saved instead of God's ways they get into trouble.
3. To help children to see that if they would be true to Christ, they must separate from anything or anybody that would draw them away from Him.

Worship Period: (8:35 - 8:55)

Remind the children that this morning they will have worship service something like that which Quakers used to have. Tell children that as usual they will have an opening prayer and a prayer song, after which each one should let God have His way in the service.

Story Period: (8:55 - 9:15)

THE GREAT SEPARATION

In imagination let us go back to the year 1827 to the home of an elderly Quaker minister named Elias Hicks.

"No," he was saying to his wife, "I don't believe I'll go to Meeting today. I don't feel well. But you go on; I'll read a book while you are gone."

After his wife had gone Elias went over to his shelf of books, found one on the history of the church, and sat down to read. As a young lad Elias had lived on a farm on Long Island, New York. He had had spiritual struggles as a young man, but at last had yielded to the Lord and later had answered His call to the ministry. He had become a travelling minister, going from town to town, a popular and much admired preacher.

While Elias was reading this book he was impressed with the thought that back there in those olden days people in authority were unwilling for others to worship in any other way than their own; he thought of the bitter struggles out of which the church beliefs of these people had come; he noticed the hate and persecution that had been caused. Then he began to think about his own beloved Quaker church. He thought he saw again appearing this same spirit of unwillingness to let people worship as they pleased. Elias was aroused, and from that day forward he went out to fight for the old Quaker freedom to follow the light within and to believe what the truth revealed.

The three main things which he believed and taught were these: that Jesus was a good example but hardly the

Son of God, that the Bible was not God's final rule of faith and practice, that Jesus' death on the cross didn't help a person at all, that is, didn't save a person from his sins. Of course, many disagreed with him in these opinions. He thought that everyone had an "inner light" which was all he needed to save him. For Elias this inner light became more and more his own thinking. He depended upon his own ideas and believed that they were right. This got him into trouble. Some ministers of the English Friends visiting in America, who read their Bibles and believed that Jesus' blood could save from sin realized that he wasn't speaking the truth so they followed Elias Hicks when he went on his two last preaching tours. They told the people in the churches that those things that Elias Hicks was preaching were wrong.

More and more people began to oppose them until one day a friend of Elias Hicks suggested that they and all those who believed with them should simply go and have their own meeting. This they did. From then on those who had different beliefs began to draw farther and farther apart and that is one of the reasons today that there are many Friends who do not believe the same way we do.

There would never have been that Great Separation if these people had kept close to God. Hicks was teaching things that were not true. He wasn't studying the Bible.

He was simply thinking the way he wanted to, so he and his friends separated.

Boys and girls, if you have a playmate who is not a Christian, who wants you to go to certain places and do those things you know God doesn't want you to do, what can you do about it? (Bring out the idea that it is an opportunity to testify for the Lord and that they can try to win that one for Christ.) But what if your friend refuses to become a Christian and continues to invite you to do wrong? (They will want to find another friend.) If your friend won't become a Christian then, perhaps, you will have to have a separation, for we cannot be Christians and think and do the things Christ doesn't want us to. If any of you are troubled because some of your friends have asked you to do wrong things just bow your heads right now and let's talk to our Heavenly Father about it.

Prayer: The teacher may give an opportunity here for the children to come forward for special prayer if she feels that this is the time.

Bible Memory Period: (9:15 - 9:35)

Teacher's Preparation: For the flannelgraph part of the lesson, cut out and back with flannel a picture of a nice home, and other pictures representing rooms in the house --a living room, a bedroom, a play room, and a dining-room.

Review: Matt. 5:23, 24, 44; Psalm 32:8; Prov. 3:6;
Psalm 25:9, Acts 4:12

Flannel Lesson:

Place the picture of the house on the flannelboard. Tell the children that this house represents each boy and girl, for each one lives in the house of his body. Ask what there is on the inside of the picture house. Let them name several rooms. Tell them that they have rooms in their body-house, too, but that they are a little different from those in the picture. Place the picture of the living room on the flannelboard. Let them tell what room it is. Tell them that since we usually entertain people in the living room, this represents the way a person acts toward visitors, how he acts when he is on "good behaviour", or when he wants others to think well of him. Place bedroom picture on the board. Show that we are our real selves when we are alone. Sometimes people act nice when they are with others, but inside they are not good. This picture represents what we know we are, and not what other people think. Place the picture of the play room on the board. Ask the children what they think this room stands for. It represents their play with other children. Place the picture of the dining-room on the board. This represents eating, but it is the spiritual feasting on God's word and of prayer. The teacher will not have time to present any more rooms, but bring out that

in the living room of his life when he is with company, in the bed room of his life when he is all by himself, in the play room of his life where he is out playing with other youngsters, and in the dining-room of his life when he reads the Bible and prays that God wants to live in every room of his body house, too.

Jesus tells the same thing in Mark 12:30. He said that we should love God with all the heart, the soul, the mind, and the strength. That means every bit of the body-house. Write these four words on the blackboard. We should also love our neighbors as ourselves. Write "love", "neighbor", "thyself" on board. Point to the words as the verses are repeated. Erase the words and repeat again. Let the boys repeat the verses alone and then the girls. They may repeat the verses until the teacher is sure they know them.

The next verse to learn is this: ". . . but as for me and my house, we will serve the Lord." Joshua 24:15(b). Joshua, a man of God, said this when he was telling the people to decide whether or not they were going to worship God. Repeat the verse again and let the group say it after you. Then let them repeat it once more. Relate this to the house of the body. Encourage them to determine that they will let God live in their body-house and will serve him with it.

Recess: (9:35 - 9:50)

Music Period: (9:50 - 10:15)

Chorus: "Only to Be"

Song: "He Lives"

Review: "Faith of our Fathers"

Teach "I Would be True", verse one. Have the song copied on the board as follows:

"I would be _____, for there are those who _____ me:
 I would be _____, for there are those who _____.
 I would be _____, for there is much to _____.
 I would be _____, for there is much to _____.
 I would be _____, for there is much to _____."

Have the children find the words that belong in these blanks from the song book. Let several write these words in the blanks. Then sing the song for them, telling them to follow the words. Let them hum it with the teacher as she hums. Have them sing it two times.

Closing Song: "Heavenly Sunlight". Read verse one and remind them that if we will be true just as the song says He will be true to us--will never forsake.

My Daily Journal (10:15 - 10:30)

In order to live the Christian life there are three things a person needs to do. Have the children try to think of these things. (Read the Bible, pray, obey.) Write on the board the following for them to copy in their notebooks.

"Because I intend (explain the meaning) to live a

Christian life I plan with God's help to read my (picture of a Bible) and (picture of a toothpick man on knees) and obey the Lord every day. (The teacher should draw pictures of the Bible and the toothpick man for the children so that they will have a sample to go by.)

Use Your Bible: (Copy the following on the blackboard as they draw pictures.)

"Be thou _____ (faithful) unto death and I _____ (will give) thee a _____ (crown) of life." Revelation 2:10.

In Luke 19:17 the servant was given authority over ten cities because he had been _____ over a little.

Have the children copy verse one of "I Would Be True".

Extra memory verse--Revelation 2:10.

Handwork(10:30 - 11:20)

Assembly(11:20 - 11:30)

Announcements

Dismissal

EIGHTH SESSION

"I WAS IN PRISON"

Aims:

1. To acquaint children with the work of Elizabeth Fry.
2. To encourage kind acts to others.

Worship Period: (8:30 - 8:55)

Song: "Brighten the Corner", verses one and two.

Remind children of the story "Letting the Light Shine Through" and that if they are doing that they will "Brighten" their corner.

Poem: "Christ has no Hands but Our Hands"²⁸

"Christ has no hands but our hands

To do His work today;

He has no feet but our feet

To lead men in His way;

He has no tongue but our tongues

To tell men how He died;

He has no help but our help

To bring them to His side."

Prayer:

²⁸ Dorothea S. Kopplin, Something to Live By (Garden City, New York: Garden City Publishing Co., Inc., 1945), p. 157.

Object Lesson: "Filled and Fruitful"²⁹

Objects: Two gloves, a coin, a marble, an imitation cigarette, and a small black rag. (Place the articles in the fingers of one glove and leave the other glove empty.)

Lesson: Would you expect a glove that did not have a hand in it to do any work? No; that would be foolish. These two gloves remind me of what Christ said about fruit-bearing. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Just as the glove must have a hand in it to do any work, so we cannot do anything for God unless Christ is abiding within us.

This glove for the left hand allows the hand to slip into it, but something in the fingers of the other glove will not allow the hand to enter.

The things we find in the fingers of this glove are things that often are found in the lives of people, keeping the Spirit of God from filling them.

A black rag fills one finger of the glove. Black reminds us of sin. A coin is in another finger. The love of money keeps Christ out of some lives. Here is a marble, and because it seems to be blocking this life, I am sure it has been used to play "keeps". Playing marbles is not wrong in itself, if one does not gamble, but gambling in any form keeps Christ from having full control in the life. I do not wonder that the hand could not get into the glove with this imitation cigarette in one of the fingers.

Now that all these unclean things have been removed from the glove, notice how easily the hand slips into the glove. Christ longs to abide in the hearts of people and thereby make them fruitful in working for Him, but they often are so filled with worldly things that He cannot get into or cannot have all of each heart.

When one realizes that there is something in the life that keeps Christ from abiding within, it should be removed, in the strength of the life, and He will make it fruitful.

We cannot work for Christ if there are things in our lives that hinder. If the teacher feels that the time is

²⁹ Wilder, op. cit., pp. 59, 60.

appropriate she may desire to give children an opportunity to pray that obstructions that hinder Christ in their lives might be removed.

Prayer:

Bible Memory Period: (8:55 - 9:15)

Review Mark 12:30,31; Josh. 24:15(b); Matt. 5:23,24,44

Memory Verses to learn for today: Matt. 25:40; Matt. 5:16; Gal. 6:10.

Tell the children that we are going to read a story together about something that is going to happen. Have them turn to Matthew 25:35. Tell them that Jesus was telling His disciples what was going to happen at the end of the world. Describe to the children the scene in verses 31-35. Tell them to look for six things which those on the right hand had done. Have them read the words that those on the right hand said, verses 37-39. Ask them why these people didn't know it if they had helped Jesus. Read verse forty and tell them that this explains why. Explain "one of the least of these". Let four of them volunteer to repeat verse forty, then have the whole group say it together twice.

Our next verse is also about good works. It tells why we should do good works. Read Matthew 5:16 aloud, telling them to listen for the reason. Remind them of letting the light shine in such a way that people think of

God. For the drill on this, tell them that each person who says the verse will point to the next person to repeat it until three or four have had a chance. Repeat the verse twice as a whole group, then let one volunteer start the little game. Once more have the whole group give the verse.

Our last verse is Galatians 6:10. Ask children to read this reference and tell who should receive help especially. Explain "household of faith" if they do not know what it means. Tell the group we will give others a chance to say the verse aloud, but that we will say it twice as a group. Let them say it to themselves twice and then give the others who desire to do so an opportunity to say the verse aloud. If the teacher has extra time she may teach verse nine.

Closing: Chorus--"Let the Beauty of Jesus".

Story Period: (9:15 - 9:40)

"I Was in Prison. . ."

She grew up in a family of "gay Quakers" who loved music, dancing, and a good time. Eleven brothers and sisters helped to keep things lively around the Gurney house, and being born in a home of wealth she naturally had more of the nice things of life than the average boy and girl.³⁰ Even

³⁰ Russell, op. cit., p. 329-331.

when she was a little girl Elizabeth had shown an interest in being kind to those who had needs. At about seventeen years of age she was definitely saved, mainly through the influence of the travelling ministers who were entertained in the home of a godly uncle whom she often visited. Later she heard God's call to the ministry, answered it, and was recognized by the church.³¹

One day, several years after she had married Joseph Fry and had started rearing her family, a nice-looking, well-mannered, French gentleman, a Quaker, came to her home greatly concerned about something. This is the way it happened. He and two other men, he told her, had begun some religious work among the prisoners. 'He was shocked at the horrible conditions he saw and wondered if Elizabeth would help him to find some clothes for children who didn't have things they actually needed because their mother was in prison. Elizabeth said she would. Immediately she became interested in these people and tried to help them.³²

In April, 1817, at the age of thirty-seven she began to be active in a more public way. At this time the Association for the Improvement of Female Prisoners was formed which did much to improve the terrible prison conditions

³¹ Author, "Elizabeth Fry", Encyclopedia Britannica, V, pp. 110-111.

³² Russell, op. cit., pp. 262, 263.

largely through her efforts. It aimed to separate criminals into groups instead of having all of them put together, the very bad ones with those who had done only minor crimes; it aimed to have a woman chosen by the women prisoners of their number to be their monitor so that they would have order; it aimed to give religious and other kinds of instruction, and it aimed to give them useful employment.³³ These prisons were nasty, foul-smelling places. When George Fox himself was thrust into one at one time he said that the odor came up into his nose and was a great distress to him. They had none of the sanitary conditions that we have today. Sometimes the dead bodies of prisoners who had died remained in the prison several days before being removed.

Because the work of this association was so successful the news of it spread, and officials in other prisons began to do the same things. The next year she and her brother visited prisons in Scotland and northern Ireland. Her notes on this tour were published. The House of Commons (something like our House of Representatives in Washington, D. C.) had a committee on prisons that noticed the good that she had done and commended her for it. Other people in Denmark, Russia, and Italy who were also interested in prison reform wrote to her about her work. She was led to visit many

³³ Encyclopedia Brittanica, loc. cit.

countries after this. Ireland was again visited; many large cities in France, including Paris, Rouen, Caen, and others, Zurich and Geneva in Switzerland, Stuttgart and Frankfort-on-Main in Germany, were visited. Belgium, Holland, and Prussia were toured. Copenhagen also was visited.³⁴ Many of them asked her to visit hospitals and insane institutions also, and were helped by her suggestions.

At sixty-two years of age failing health made it necessary for her to discontinue travelling, but she had the joy of knowing that her efforts to improve prison conditions even at home had grown until almost the whole world over was influenced to make them better.³⁵ Three years later she died.

Elizabeth Fry was a real pioneer--one of the very first persons to bring about better living conditions in prisons.

How she makes us think of Christ in the way she went about doing good, trying to help people to live better! We think of Christ's words, "I was sick, and ye visited me: I was in prison, and ye came unto me". (Matthew 25:26) And a little further on He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". (Matthew 25:40) Surely, Elizabeth Fry, was doing

³⁴ Encyclopedia Britannica, loc. cit.

³⁵ Loc. cit.

this as if she were doing it for Christ Himself. Are we doing kind things as if we were actually doing them to Jesus in person? Let us repeat the "inasmuch" verse together. Now, as we live this day let us think every time that we have an opportunity to do something for someone else, or see something that needs to be done, let us remember this verse and with all of our hearts do that thing just as we would for Jesus.

Closing Prayer.

Recess (9:40 - 9:55)

Music Period: (9:55 - 10:20)

Prayer:

Song: "We'll Work Till Jesus Comes", two verses.

Song: "In the Service of the King", verses one and four.

Review: "I Would Be True", verse one. Have verse two written on the board, ready to teach to them. Divide the group in half. Let each half sing the lines alternately. Then have them take the opposite part. The next time have them turn their backs to the board and sing it. After this, let as many as would like to come to the front, stand in a row, and sing this verse again. Once more let the whole group sing this verse.

Suggestions for teaching the first verse and chorus of "Help Somebody Today" are as follows: ask the children

how many of them belong to the Boy Scouts. Have them name some of the rules; one well-known rule is that Boy Scouts are supposed to do one good deed a day. As soon as this is mentioned tell them that we have a song for Christian Boy Scouts. Sing the first verse and the chorus as a model for the children. Let them read the words of the song and chorus with the teacher in the rhythm of the music. Have them sing it with the teacher the next time. Let the boys sing the refrain "Help somebody today" and the girls sing the other lines of the verse. All sing together on the chorus. Let the girls sing the refrain the next time and the boys the other lines and again sing the chorus together. Ask them what the first line tells them to do? After they have found someone in need what should they do? How can they help someone? The next line gives an idea. What neighborly deeds might they do? What does our Scripture memory verse Matthew 25:40(b) of this morning tell about doing good deeds? Repeat the verse together. Sing the first verse of "Help Somebody Today" once more in closing.

My Daily Journal (10:20 - 10:35)

At the beginning of this session the teacher may mention some kind or thoughtful deed someone has done for her. Ask them if there is a Scripture verse they know about doing good to others. Suggest Matthew 25:40 if they do not

think of it and repeat it together. The teacher may have a picture of a girl and a boy the age of these children. Then have the children suggest things that this picture girl and boy might do for others because they love Jesus. After they have finished have them write a list of things that individually they can do for others at home, church and school.

Extra memory verse--John 15:5

Handwork (10:35 - 11:20)

Assembly (11:20 - 11:30)

Announcements

Dismissal

NINTH SESSION

A LATE PIONEER

Aims:

1. To teach the children about Joseph John Gurney's contribution to the Friends' Church.
2. To teach the need of knowing the Scripture.
3. To teach the need of daily living for Christ.

Worship Period: (8:30 - 8:55)

Song: "Saved, Saved."

Before starting the object lesson give out the following scriptures so that the children may read them at the right time: I Peter 2:24; I Peter 5:7; John 3:16; I Peter 1:5; Hebrews 13:5.

Object Lesson: "Saved and Kept"³⁶

Objects: Five boxes graduated in size to fit inside each other, a small blank book covered with white paper, and five gummed labels with Bible verses printed on them. (On the back of the white book write, "The Lamb's Book of Life".) (Rev. 21:27). In that book are written the names of all who know Christ as personal Savior. I am going to write my name in this little book, for I have received Christ as my Savior.

Now that my name is in the Lamb's Book of Life, I shall put it in this little box with the red cross on it. I am now in the Lamb's Book of Life and in the cross of Christ. We shall seal this box with the label on which is written I Pet. 2:24: "Who his own self bare our sins in his own body on the tree, that we, being

³⁶ Wilder, op. cit., pp. 47, 48.

dead to sins, should live unto righteousness; by whose stripes ye were healed."

We shall put this box in a little larger box that we shall call "God's Care". We shall seal it with this sticker reading, "He careth for you" (I Pet. 5:7).

We shall put this box in a still larger box marked "God's Love" and seal it with a sticker on which John 3:16 is written. Let us say the verse together.

This still larger box, "God's Power", is sealed with I Pet. 1:5: "Who are kept by the power of God".

We shall place all these other boxes in the one called "God's Promises", and we shall seal it with this sticker on which is written Heb. 13:5: "He hath said, I will never leave thee, nor forsake thee."

Where is my name now? It is in the Book of Life, in the cross of Christ, in God's love, in God's care, in God's power, and in God's promises. I am kept very securely, am I not? All who accept Christ as Savior are thus kept.

Closing Prayer:

Bible Memory Period: (8:55 - 9:15)

A missionary who had spent most of his life in Africa told an incident that happened in his life. One day he picked up his Bible like this (hold up the Bible closed with gilt or red edges of the pages toward the pupils) and noticed something he had never seen before. Some of the color was almost worn off some pages of the Bible and other pages were as new-looking as the day he bought it. From that day on he made it the practice of his life to read the Bible clear through once a month. Some of us perhaps have not worn the new look off any pages in our Bibles. Besides reading we

need to pray to Him every day that He will keep us true to Him. If boys and girls are going to be "kept" "in the Book of Life, in the cross of Christ, in God's love, in God's care, in God's power, and in God's promises",³⁷ they will need to read God's letter to them, pray, and obey Him daily. If they will, they will find we have some "keep" promises. The first one we have for today is Psalm 121:8. To present this the teacher may find magazine pictures of people riding in a car to illustrate "going out", a picture of people entering a house to illustrate "coming in", a picture of a clock to represent "this time forth" and the word "evermore" printed on construction paper. Put flannel on the back of each one. The teacher should explain that "preserve" means protect, keep one's soul. The verse and pictures should then be presented on the flannel board. The group may repeat the verse again as the teacher points to the pictures. Then allow two boys and two girls to come to the front separately and repeat the verse pointing to the pictures as they do so.

Psalm 91:15 is the next memory verse. Write "Man" and "God" on the blackboard side by side. Call for three volunteers who can write legibly to come forward.³⁸ Give

³⁷ Wilder, op. cit., p. 48.

³⁸ A. Louise Rodman, My Travelog of Palestine, The Junior Teacher, (The Superior Summer School Series for Daily Vacation Bible Schools. Chicago: The Scripture Press, 1945), p. 65.

each a piece of chalk so that they will be ready when they are called upon. Explain that God is speaking about the Christian man or woman in this verse. Point to "man" and say, "He (that means man) shall call upon me (point to the word "God") and I will do four things". Have those at their seats find these four things. The teacher may write "call" under the word "Man". Then let each of the four volunteers write one of these things under the word "God": 1. I will answer, 2. I will be with him, 3. I will deliver him, and 4. I will honor him. Have all repeat this verse together. Call for four more volunteers to come forward and say the verse. Then let four more. Erase the board and allow the rest of those who haven't done so come forward and repeat the verse.

This is God's wonderful promise to help His children to be true to Him. There are two more wonderful promises in Hebrews 13:5(b). Draw a line under the sentences on the blackboard and write Hebrews 13:5(b). Ask the children to find two more things God said He would do. Write them under the "God" side. Repeat as a group once, erase the board, and let the sixth, the fifth, and the fourth grades each say it once separately, and once more the whole group together.

Prayer: Let three volunteers offer sentence prayers that God will help them to be true, with the teacher praying at the close.

Story Period: (9:15 - 9:40)

JOSEPH JOHN GURNEY
(1788-1846)

Our Quaker pioneer story this morning is about a brother of Elizabeth Fry. Since they grew up together they naturally learned to enjoy many of the same pleasures as "gay Quakers".

Joseph was like other young English gentlemen who enjoyed a good time. Although he took up the Friends' way of dressing and speaking gradually, he was finally influenced by his uncle's family and visiting Friends to become a real Christian.³⁹ In his journal he wrote about an incident that happened as he was thinking about becoming a "plain" Quaker. A plain Quaker was one who adopted the way of saying "thee" and "thou" when speaking to people and who dressed in clothes and hats made of gray material. People who wanted to take part in the services adopted these customs.

A friend of his invited him to a dinner party which was to take place about three weeks later. Joseph felt impressed that he should wear his hat as he entered the drawing room. The Quakers' custom was to wear their hats even when they were in the presence of nobility, to show that they should honor God only.

The impression that he must do it stayed with him.

³⁹ Russell, op. cit., pp. 335-36.

He was uneasy, dreaded to go to this party. But he wore the Friends' clothing of gray, entered the drawing room at the dreaded moment, shook hands with the mistress of the house, and then put his hat in the hall. After that he had a fairly enjoyable evening and returned home with more peace. A similar thing happened to him again in the home of a Bishop and after that he was accepted as a "plain Quaker".⁴⁰

Joseph was very active in helping the slaves, prisoners, American Indians, the Anti-slavery people, and his sister Elizabeth in her prison reforms. He gave money for early schools, and actively worked for temperance and peace. He also opposed the death penalty for crimes.⁴¹ He thought about the beliefs of the early Quakers and taught those things in a very helpful way. People should study their Bibles, he told them and he set the example himself. He taught that people were sanctified after they had first been justified or saved.⁴²

Being a well-educated man he tried to spread that truth by writing. He helped Friends to have a better understanding of their beliefs.⁴³

⁴⁰ Memoirs of Joseph John Gurney with Selections from his Journal and Correspondence, edited by Joseph Beven Braithwaite, 2 volumes, (Philadelphia: Lippincott, Grambo & Co., 1854, I, p. 95

⁴¹ Russell, op. cit., p. 336-37.

⁴² Thomas, op. cit., p. 144-56.

⁴³ Thomas, loc. cit.

Joseph was very careful of his daily conduct. Every night he thought about the way he had lived that day and asked himself a list of questions which he had written out.⁴⁴

Then he had "quarterly reviews". That means every three months he checked up again to see that he was living the way he felt God wanted him to.⁴⁵

Joseph Gurney realized the need of living every day the way Christ wanted him to. He felt that he needed to study his Bible and to worship God night and morning. Because he was careful he was able to live a Christian life. If he did it, each one of us can also do it. Let us pray.
Prayer: Father, we pray that Thou wilt help us to live for Thee each day, to take time each day to be with Thee, Amen.

Recess: (9:40 - 9:55)

Music Period: (9:55 - 10:15)

Choruses: "Only to Be."

"Constantly Abiding."

Review "He Leadeth Me" and "Help Somebody Today", verse one. Suggestions for teaching verse two are as follows: let a soloist sing verse two. God wants us to keep busy serving Him and that is our part in being kept true to Him. Line one tells us one thing we can do to serve

⁴⁴ Memoirs, op. cit., p. 51.

⁴⁵ Russell, op. cit., pp. 335- 36.

Him. (Speak kind, loving words.) What kind of message does the third line mean? (gospel message) Let the whole group read the second stanza. Let the boys read the first two phrases. Have the girls read the next two phrases. Then sing them. Now have them sing the first four lines. Sing them once more with the chorus.

Teach the chorus "Saved to Tell Others". Sing the chorus through as a model first. Tell the children to listen for three reasons that the song gives why we are saved. (To tell of the man of Galilee, to live daily for Christ, to invite others to His salvation.) The last line says that we are saved by His blood, for all eternity. That means that He will keep us. Repeat the first two sentences and let them repeat them after you. Repeat the last two lines. Have the girls repeat them, then the boys, then together. Then sing the whole song through two times.

My Daily Journal (10:15 - 10:30)

Have these sentences copied on the board or mimeographed for the children.

Find the answers:

1. Why do we need to read the Scriptures? John 5:39
". . . they are they which _____."
2. We need to read the Scriptures so that we will
not _____ . Psalm 119:11

3. We need to read the Scripture so that God may
_____ and _____ and _____ us just the way to
live. Psalm 32:8

Ask the children to name several Bible characters
who wrote some of our books of the Bible and tell some out-
standing things about them. Then have them choose one and
make up a "Who am I" Quizz about him.

Extra verse to learn: Hebrews 13:5

Handwork: (10:30 - 11:20)

Assembly: (11:20 - 11:30)

Announcements

Dismissal

TENTH SESSION

REVIEW

Aims:

1. To review the material covered in the lessons.
2. To evaluate the gains made in the Daily Vacation Bible School.

Worship Period: (8:30 - 9:00)

Choruses: "Meet Christ in the Morning."

"I'm So Happy."

Prayer:

Testimonies by three or four children.

Chorus: "Only to Be."

Prayer: Guided by the teacher. Let children make requests and ask for volunteers to pray for each request as it is given.

Testimonies by several Volunteers.

Chorus: "Saved to Tell Others."

Bible Memory Period: (9:00 - 9:20)

Review verses to be used in program as well as others.

Mark 8:34; Psalm 32:8; Matthew 5:23,24,44; Mark 12:30; Galatians 6:10; Psalm 121:8; Hebrews 13:5(b).

Story Period: (9:20 - 9:45)

Review stories with "Who Am I?" Quizz.

"WHO AM I" QUIZZ QUESTIONS - REVIEW

1. I am a lonely young man.
I have been imprisoned many times.
I refused to become the captain of an army.
I was mobbed in a church.
I am the first Quaker.
Who am I? (George Fox)
2. I am a wealthy person.
I tried to find peace for twenty years.
Travelling ministers usually come to my house.
I was converted through George Fox's preaching.
My husband was a judge.
Who am I? (Margaret Fell)
3. I grew up in a wealthy home.
I often visited a very religious uncle.
I was saved and became a minister.
I did kind deeds to those in prison.
I traveled in many European countries to visit prisons.
Who am I? (Elizabeth Fry)
4. I am a minister.
I used to be a "gay" Quaker.
Every night I check up on the way I lived the day.
I taught that people should study the Scripture.
Who am I? (Joseph John Gurney)

5. I grew up in a wealthy home.
 I have traveled in several countries.
 I am a land owner.
 I am the friend of the King.
 I made the treaty of Shackamaxon with the Indians.
 Who am I? (William Penn)

Recess: (9:45 - 10:00)

Music Period: (10:00-10:20)

Review songs to use in program.

"Faith of Our Fathers", "I Would Be true", "He Leadeth Me", "Saved to Tell Others".

My Daily Journal (10:20 - 10:35)

These sentences may be mimeographed or written on the blackboard.

Unscramble these sentences:

1. the Fox name church I founded My is Quaker George and.
 2. home headquarters Margaret was Fell's for Quakers.
 3. a Quakers God for refuge provided.
 4. us God and wants truth to Spirit in worship in.
 5. to prison for Parents God were worship put meeting.
 6. much Fry to prisoners Elizabeth help did.
-
1. My name is George Fox and I founded the Quaker Church.
 2. Margaret Fell's home was headquarters for Quakers.

3. God provided a refuge for Quakers.
4. God wants us to worship in Spirit and in truth.
5. Parents were put into prison for meeting to worship God.
6. Elizabeth Fry did much to help prisoners.

Handwork: (10:35 - 11:20)

Assembly: (11:20 - 11:40)

Announcements

Dismissal

CONCLUSION

The teaching of the Friends' distinctive beliefs to Junior children of the Oregon Yearly Meeting of Friends was examined by means of a survey of the various teaching agencies of the Church. Although the survey revealed that there is some teaching of these beliefs, there is evidence of a need of strengthening some of them, and continuing to present these beliefs in different ways and through various channels. In order that the lessons might be presented to juniors, a study has been made of the junior child's physical, mental, emotional, social, and spiritual development. With these aspects of the child in mind a unit of lessons for the Daily Vacation Church School has been prepared and presented. Some of the outstanding leaders and incidents of the early church have been chosen because of their contribution to our Church of today. These lessons have been presented with the purposes of leading the child to appreciation of these earlier Christian leaders, of leading them into a personal Christian experience, and of pointing out these church leaders as their examples of Christian living.

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