

Scripture: I Corinthians 14:26-33.

Theme: The goals of Christian
Education

Text: I Cor. 14:26 -- "When you ~~are~~
come together, each one has a hymn,
a lesson, a revelation, a tongue,
or an interpretation. Let all
things be done for edification."

Proposition: The goals of Christ-
ian education are to create in the
individual a sense of love toward
God, impart knowledge of God and
Church, add to use methods which
are of themselves interesting and
attractive.

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Theme: The goal of Christian education

Text: I Cor. 14:26 - "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification."

Proposition: The goal of Christian education is to create in the individual a sense of love toward God, impart knowledge of God's Word, and to use methods which are of themselves interesting and attractive.

Date written: Oct. 30, 1955
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Place and place prepared:
Oct. 1955, Mountain View (Ore.)
Church, Cheyenne, Wyo.
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Church, Sheridan, Wyo.
Sept. 30, 1955, Montrose, Colo.
(Rev. ed.)

Mount View, Ore.

Introduction:

1. On the chapel of Williams College in Massachusetts is a significant inscription, part of which reads: "an education in which the religious nature is ignored cannot produce the noblest type of man.

"We here record in imperishable stone our unalterable conviction --that the highest education must always be carried on in the light and warmth of those great truths which make our holy religion immortal."

(Macartney's Illustrations, p. 57)

2. We endorse this statement fully, and believe that on Methodist Student Day or Christian Education Sunday, or any other time when we are looking at any relationship of the church with education, it is well that we look at some of the goals of the church as it works in the educational field. In education, the church should be, we think, interested primarily in what is rightly called "religious education".

3. We believe that religious

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(Lecturer's Illustrations, p. 77)

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education.

3. We believe that religious

teaching must begin much earlier than college age, just as college education must be preceded by the simple lessons of pre-kindergarten and carried on from that start for a lifetime.

4. We believe in the democratic public schools such as we have in our country. We would not have nor want a system whereby our church and every other denomination educates its own children in the mechanics of ~~the~~ reading, writing and arithmetic. We believe that a system of church schools, such as run often by our Catholic, Lutheran or Seventh-Day Adventist friends, tends to divide our democracy and set religious group against religious group.

5. We realize that only broad moral principles on which all the ~~xxxix~~ major religions of our country agree can be taught in our schools, such as injunctions against stealing, cheating, violence and racial prejudice; or positive teachings for tolerance cooperation clean living, honesty, good sportsmanship.

teaching must be much earlier than college age, just as college education must be preceded by the simple lessons of pre-literacy - carried on from that start for a lifetime.

The belief in the hereditary nature of intelligence is a relic of the past which we have in our country. We would not have had a system whereby our children are given other hereditary advantages in the education of their children in the past. We believe that a system of hereditary advantages such as that of our Catholic Church or the Advantages of the Protestant Church is a relic of the past. We believe that a system of hereditary advantages such as that of our Catholic Church or the Advantages of the Protestant Church is a relic of the past.

It is a realization that only in the past we have had a system of hereditary advantages such as that of our Catholic Church or the Advantages of the Protestant Church. It is a realization that only in the past we have had a system of hereditary advantages such as that of our Catholic Church or the Advantages of the Protestant Church.

6. Since the state, the public schools, cannot (and should not) do much religious educating, we believe that the churches must do so. They must provide the philosophical and religious reasons for the generally-accepted moral principles of the culture. They churches must provide the understanding and the motivation for good lives; for good lives that spring from a through and through conviction that good living is the right way; good lives which people choose not because they have to but because they love God.

7. The churches have relatively little time in direct contact with people who compose their teaching responsibility. Two or three hours a week at the most, counting Sunday School, church youth groups and all the rest, is the time available to the churches. A big question today is how can the churches make the best use of their time with people so do do an effective job with just two or three hours a week?

8. We would say that the impor-

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 school system (and about not)
 ... the state of the church
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... the churches have relatively
 ... in the last century
 ... with people who possess their
 ... religious responsibility. The
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 ... the church make the best use
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... you say that the church

tant thing is that the churches know their goals. Methods ~~xxx~~ and goals are usually so mixed that it is hard to tell a method from a goal. For instance, a traveler to Seattle may have that city as his goal, but the person may enjoy the beautiful scenery en route as much as or ~~xxxx~~ more than the destination. Likewise, a method in religious education may be almost as satisfying as the goal. Still, we had best think of the goals of religious education, even though at the same time we may often be talking about methods.

9. Our text ^(read from title page) I Corinthians 14:26 gives a good Scriptural outline of our goals in Christian or church education.

I. To create in the individual a sense of deepest gratitude and love toward God is one of the goals of Christian education.

1. Naturally, a feeling of gratitude and love toward God can happen in a person only if he is aware of God's presence. So our goal becomes also to bring about

that thing is that the children
 are very quiet. I remember on
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 time. For instance, a traveler
 has to be quiet, you have that bit of
 history, but the person may enjoy
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 relation, a question may be asked
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 we have that bit of the whole of
 relation, a question, even though
 at the end, then we have that bit
 talking about relations.

9. Our next I continue

and give a good definition out
 line of our work in relation to
 church education

10. A note on the definition
a sense of honest criticism and
low theory for is one of the
role of Christian education

naturally a feeling of
 gratitude and our work of an
 person is a person who is
 more of a presence. In our
 a of how we are to bring about

in persons an awareness of God being near them.

a. —The students of a large, privately-endowed university such as Duke, Drew or Stanford probably have little feeling about the person who gave or willed the funds that made possible the school. —

If any feeling of respect or gratitude exists toward the school's founder or donor, it comes about only after the student is made aware of the man's life, and of his motives in making possible the school.

b. Likewise, in Christian education, we must create an awareness of God, if we expect a sense of gratitude and love for Him to exist.

2. In our text, from Paul's first letter to the church and Christians at Corinth, Paul says "when you come together, each one has a hymn."

a. A creator or writer of hymns about God and Christ usually does have a strong sense of the

in regard to awareness of the
being near there.

The structure of a paper
is usually organized into an introduction,
as well as the body of the paper, and
a conclusion. The introduction should
begin with a statement of the problem
or a question to be answered. It should
then provide a brief overview of the
research that has been done in the
area and identify the specific problem
to be addressed in the current study.
The body of the paper should be organized
into sections that address the various
aspects of the problem. Each section
should begin with a clear statement of
the purpose of the section and a
summary of the key findings. The
conclusion should summarize the main
findings of the study and discuss
the implications for practice and
further research.

d. Literature in History
Literature is a reflection of the
cultural, social, and historical
context in which it is written. It
can provide a window into the
mindset and values of a particular
time and place. By studying
literature from different eras and
cultures, we can gain a better
understanding of the human experience
and how it has changed over time.

In our first paper, we discussed
the importance of the research
question and the need for a clear
thesis statement. In this paper,
we will focus on the importance of
the literature review and how it
can be used to support your argument.
The literature review is a critical
component of any research paper
because it allows you to see what
others have said about your topic
and how you can fit your own
research into the existing
conversation.

A research paper is a written
report that presents the results
of an investigation. It is a way
to communicate your findings to
others in your field. A research
paper should be clear, concise,
and well-organized. It should
include a title page, an abstract,
an introduction, a literature
review, a methodology section,
a results section, a discussion
section, and a conclusion. Each
section should be clearly labeled
and easy to find. The paper
should be written in a formal
style and use a standard
format. It should be proofread
and edited before it is submitted.
A research paper is a key
component of any research
project and is often used to
advance your career and to
contribute to your field.

presence of God, or the Holy Spirit.

b. We can think, in this respect, of great hymn writers, like Charles Wesley who wrote over 6,500 hymns, hundreds of which are still sung here 150 years later.— Always of a poetic and music disposition, his talents were turned primarily to the praising of God after he had a great experience of the presence of God within him.

c. Fanny Crosby, the blind hymn writer; Isaac Watts, and many other writers of hymns we love had similar feelings of God's nearness, power, and love, as studies of their lives show.

d. Not only does the creator of a hymn have this sense of God's love, but usually he who sings the hymn joyfully or sorrowfully with a feeling of the mood and meaning of the hymn, also is aware of God's presence.

- e. With this background in mind, we find that Paul's words "each has a hymn" suggest that a

experience of life in the last days

It is a very thin, in the
recesses of great literature
the place where the words are
A 700 words, perhaps of which are
and it is a very thin, in the
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position, his talents were turned
to the creation of a
after he had a great experience of
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the experience of his writing.

primary goal of Christian education is to try to create an awareness of God in Christ, so that people have a sense of gratitude toward God.

The singing of hymns is one device to bring about such an awareness.

3. There are other devices which we may also use to create an awareness, a mood. One such is illustrated by a humorous story.

a. A tourist was enjoying the wonders of California as they were being pointed out to him by a native. "What beautiful grapefruit," he said, as they passed through a grove of citrus trees.

"Oh, those lemon trees are a bit small, owing to a comparatively bad season," explained the Californian.

"What are those enormous blossoms?" questioned the tourist a little bit farther on.

"Just a patch of dandelions," answered the guide.

Presently they reached the Sacramento River. "Ah," said the tourist, having learned the lesson

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of California pride. "someone's radiator is leaking."

(Public Speaker's Treasure Chest
No. 400).

b. We would recommend more accuracy in our methods, but at least the mood was created and the tourist consequently was inspired by it.

c. With good methods in Christian Education, we can create an awareness of God and a love for Him within people.

II. A second goal of Christian education is to impart knowledge about the Trinity (Father Son and Holy Ghost) about the church and about practical Christian living.

1. The key word here is KNOWLEDGE.

a. Knowledge in any area of life, is important as a basis on which to form an opinion.

b. Another illustrative anecdote is about a home talent golf tournament. The tournament

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secretary caught one of the entrants driving off about a foot in front of the teeing mark.

"Here!" he cried indignantly, "you can't do that. You're disqualified."

"What for?" demanded the other.

"Why, you're driving off in front of the mark."

The player looked at the secretary with pity. "Go on back to the clubhouse," he said tersely. "I'm playing my third stroke."

It does help to have knowledge of what is going on!

c. Paul's words, "each of you has a hymn, a lesson," suggests the necessity to impart knowledge of Christian principles.

2. The word "lesson" is one which brings to our minds several pictures.

a. We may think of a teacher before a class, teaching a lesson, telling the pupils truths that are new to them. The lesson may deal with phonetics or spelling, chemistry or French, how to win friends and influence people, the skill of architecture, the coordination of flying a fast plane, etc.. The

...and my conversation of the subject
 driving off about a foot in front of
 the leader's car.
 "Here!" he cried indignantly, "you
 can't do that. You're disqualified."
 "What for?" demanded the other.
 "Why, you're driving off the track
 of the race."
 The driver looked at the speaker
 in surprise. "Go on back to the club-
 house," he said tersely. "I'm driving
 my third stroke."
 "It goes deep to have knowledge?
 That is your aim!"

1. How's your "teacher's
 has a gun, a lesson," suggests the
 necessity for instant knowledge of
 "What other principles."

2. The word "Lesson" is one
 which brings to our mind several things.

3. A way think of a teacher
 who is a piece, teaching a lesson,
 telling the pupils that they
 new to them. The lesson may deal
 with phonetics or spelling, or
 history or geography, or in fact
 any influence upon the child of
 right or wrong, the cultivation of
 "The teacher's aim, who, the"

lesson depends on the age or mental level of the individuals in the class, or upon their particular interests or abilities.

b. Gradual learning is the process which most of us have to use: learning a little at a time; not getting a whole body of knowledge ~~and~~ about a particular subject all at one time.

c. It is assumed that the teacher knows more about his subject than the average student whom he teaches. The teacher may get the knowledge replenished just before he presents it to the class, but it is something which is still worthwhile to give.

3. Similarly, the church must give lessons, and teach classes.

a. It teaches about God and Christ, about the Christian viewpoint and understanding of the life after death, about the need for and place for the church in life, about its own denominational peculiarities and advantages.

b. To do this, we have Sunday

Lesson depends on the level of the individual in the class, or upon their previous knowledge.

Individual learning is the most common method of us have a lesson; learning a little at a time; not getting a whole body of knowledge at once; a particular subject at one time.

It is assumed that the teacher knows more about the subject than the average student who he teaches. The teacher may not know more, but he knows just before he presents it to the class, but it is something which is still to be given.

Stipend, the church must give lessons, and each class. If the church should be able to do this, about the Christian life, and understanding of the life after death, about the need for a place for the church in life, about its own denominational position, and its own development.

to do this, in every way

Schools, ^{VBS} educational-type sermons, special youth sessions and fellowships, weekday nursery schools and kindergartens in some places, children's day camps, youth and adult camps, conferences and assemblies, and other functions for the imparting of lessons and knowledge.

III. A third goal of religious education is to use methods which themselves are interesting and attractive; and yet, as much as possible, which are distinctively characteristic of the Christian church.

1. In our text, the words "a revelation, a tongue, or an interpretation" suggest methods of Christian education.

2. "Revelation", in the Christian sense, is the reception of some particular truth or insight by an individual from God or his universe.

a. A person with a revelation usually feels impelled to tell other people about it. The women at the tomb of Jesus, realizing that the one they thought was the gardener was really their risen Lord, rushed to

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tell this revelation to the disciples. John Wesley, having had his "heart-warming" experience of God, felt compelled to share his revelation with thousands. Albert Einstein and other scientists, having found a truth, share it with the world.

b. So it is with the insights or revelations of the Christian about God's nature, or the place of the church -- these should also be shared with other people, with the world. The church is a logical place to do such sharing, and it is a real form of Christian education when this takes place.

c. Revelation is a legitimate and first-class tool, or method, of Christian education.

3. A "tongue", in Paul's meaning of the word, is the ability through speech to impart the meaning one wishes to impart so well that others understand and listen.

~~a. a. As Paul used the term, a "tongue" is not the unintelligible mixture of sounds some associate~~

...the revelation to the effect-
...John... having...
...revelation of God...
...revelation to the...
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1 Corinthians 14:20-25 12

with "holiness" in their Christianity. There were many foreign languages spoken in Paul's day and in the countries he knew, and among the peoples who were being won to Christ. To be understood by peoples of another tongue, or language, the Christian witness or speaker often needed an interpreter. This is the type of interpretation of which Paul speaks in the Scripture of today. In our age, when a Japanese Christian wishes to speak to us in his native tongue, we need an interpreter to tell us what he is saying. This is the sense of the word "tongue" and "interpretation" in the New Testament.

b. In Christian Education, the use of "tongues" would mean: the minister should be a person who can clarify in speech the great Christian ideas and truths; the Sunday School teachers need to be people with the gift of speaking understandably to the age groups with which they are working.

c. Certainly, a goal of Christian education is to be understood.

with "foreignness" in their pronunciation.
There were many foreign languages
taught in 1900's day and in the
country as a whole, and among the
people who were being taught to
read. To be understood by people
of another tongue, or language, the
written language or speaker's
needed an interpreter. This is the
type of interpretation of which
I speak in the beginning of
today. In our case, when a language
is not understood by people to be in
the native tongue, we need an inter-
preter to help us what he is saying.
This is the sense of the word "foreign"
and "foreignness" in the first
chapter.

In the beginning of the
use of "foreign" would mean: the
interpreter should be a person who can
clearly in speech the great details
of the and truth; the language school
teachers need to be in with the
all of special understanding to
the groups with which they are
working.

of foreignness, a goal of foreign-
ness education is to be understood.

4. "An interpretation", in Paul's words, could mean either of two things:

a. The interpretation of a foreign tongue, which in our particular situation is not too important

b. The distinctive meaning that a person gets from a Bible passage, a church teaching, or a happening.

Full-time Bible scholars in colleges and seminaries are surely worth the salaries which society gives them, for their published books, pamphlets, periodicals and encyclopedia articles help us all understand better the truths of God as they are in the Bible and around us.

Ministers spending hours in the study reading current religious literature, new discoveries about Bible times, and general books, preparing sermons based on their convictions and readings, are surely proper interpreters of Christian truths.

Yet, the channels of the church should make use of anyone and any method to present the interpretation of Christian fact.

c. Individual Christian interpretation is a method of Christian education: as you become able to interpret for yourself, the goal

"An Introduction" to the
 study of the Bible
 is a book which has
 been written for the
 purpose of helping
 the student to
 understand the
 Bible as a whole
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is reached.

Conclusion:

1. The words at the end of our text are "Let all things be done for edification." They indicate Paul's belief in using the methods we have indicated, and other methods too, to reach the goals we have discussed. A brief and accurate definition of "edification" is "instruction and improvement," which are the essentials of education.

2. We have thought of three goals of Christian education:

a. to create in the individual a sense of deepest gratitude and love toward God.

b. to impart knowledge about the Trinity, about the Church, and about practical Christian living.

c. to use methods of Christian education which are of themselves interesting and attractive.

3. May our church have the participation and help of each of us in its task of Christian education! May each one of us participate where he is most interested and best fitted in the giving of Christian education. If not associat-

1954

Conclusion:

1. The world is the end of our quest and that all things be done for Christ - this is the motto of the Christian life. We have no other goal, to reach the Kingdom of God. A brief and concise definition of "Christianity" is "faith in Christ and His love for the world."

2. We have found that the Christian life is not a matter of mere belief, but of living and loving. To create in the individual a sense of personal responsibility and love for God and man is the aim of Christian education. About the Christian life, we have written a book which is being published by the Christian Education Society.

3. The Christian church has the responsibility to lead the world in the Christian life. It is our duty to lead the world in the Christian life. It is our duty to lead the world in the Christian life.

ed in the giving ~~already~~, there is plenty of room and need for each of us in the receiving side!

4. Paul put it nicely, after all, in our text, when ~~he~~ wrote: "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for ~~their~~ edification."

in the office - usually, there is
a copy of records and need for each of us
in the receiving office!

It will be difficult to find
a subject, then he notes: "What you
come together, each one has a hand,
I know, a revelation, a journey, or an
interpretation. It is all in a
one for your education."

EXTRACT - USED OAKLAND PARK, FLA. 1
8-13-72, end of Vacation Bible School

In education, the Church should be interested primarily in what is called "religious education."

This means that we teach about God and Jesus Christ. We try to help young people and children become familiar with the Bible because it is the chief source of knowledge about God and Christ.

We are responsible for helping people hold good moral principles, based on love of God as the motivation for living right.

But we have so little time in direct contact with people whom we should teach and help. If a child or youth comes to Sunday School, Church and an extra weekly meeting such as the youth group, we still have only 3 hours a week at most. With most people and children not coming very regularly, and to only one of those functions, we may not get more than 25 hours a year trying to give people the most important thing in their lives, or what should be the most important thing.

One reason we have Vacation Church School, or Bible School, is to get more time for these very things.

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This means that we teach about God and Jesus Christ. We try to help young people and children become familiar with the Bible because it is the chief source of knowledge about God and Christ.

We are responsible for helping people hold good moral principles based on love of God as the motivation for living right.

But we have no influence in direct contact with people whom we should help and help. If a child of youth comes to Sunday School, Church and an extra weekly meeting and as the youth grows, we still have only a few hours a week at most. If the most people and children not coming very regularly, we do only one of these functions, we are not yet more than 25 hours a year trying to give people the most important things in their lives, or what should be the most important thing.

The reason we have Vacation Church School, or Bible School, is to get more together these very things.

We try to teach through Bible reading; singing of songs which point to God and his love, care and plans; handicrafts which illustrate the way we can use our intelligence and skills to create useful and attractive items from many ordinary substances which God has given us; games which show us that God loves for us to have fun, to enjoy the life he has given us, and which help us work and play together well.

In these and the other channels of Christian education we are trying to achieve certain goals.

We are trying to create in the individual a sense of deep gratitude and love toward God. Hymn singing is one very effective device to bring this about.

We are trying to educate a bit about the nature of God, about the concept of Father, Son and Holy Spirit, about the Church as a channel for the work of the one God, and about each Christian life as a way to bring God into the world in everyday living.

to reach through Bible

reading; a matter of some which point
to God and his love, care and plan;

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In these and the other channels of

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individual a sense of deep gratitude

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one very effective device to bring

this about.

We are trying to educate a child

about the nature of God, about the

concept of Father, Son and Holy Spirit,

about the Church as a channel for the

work of the one God, and about each

Christian life as a way to bring God

into the world in everyday living.

The best teaching, obviously, must be interesting and attractive. That explains the various "gimmicks" and methods which are quite interesting.

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In the Scripture that I read earlier, I Corinthians 14:26-33, the Apostle Paul put what we do nicely, when he said, "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification."

Which is to say, let's keep trying to work together to provide good, interesting, effective Christian education, for our children, and for ourselves.

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