A Study of the Method of Teaching Called "Scripture Chase" as Employed by the Full-Time Teachers of the Seminaries of The Church of Jesus Christ of Latter-Day Saints

Vernon W. Mattson
Brigham Young University - Provo

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A STUDY OF THE METHOD OF TEACHING CALLED
"SCRIPTURE CHASE" AS EMPLOYED BY THE
FULL-TIME TEACHERS OF THE SEMINARIES
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

A Thesis
Presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

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

by
Vernon Williams Mattson Jr.
August 1969
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CHAPTER I

INTRODUCTION

Ever since the Church of Jesus Christ of Latter-day Saints\(^1\) was restored by Joseph Smith in 1830 its members strongly believed in education. During the nineteenth century, LDS Church schools provided both secular and religious training, but as the state gradually assumed the responsibility of secular education the Church ceased to provide this instruction except on the college level.

The Church, however, continued to provide a program of religious education for its young people. These Church operated schools, which are located in close proximity to many senior and junior high schools, are called seminaries. This Church-operated program is completely independent of the public school system and complies with the constitutional requirement of separation of Church and state.

The seminary program of the Church began in 1912. A seminary adjacent to the Granite High School accommodated approximately seventy students who desired to attend both schools to learn theology and historical subjects. Brother

\(^1\)Hereafter referred to as the Church.
Yates, a young devoted Latter-day Saint, agreed to teach the students. He was a graduate in electrical and mechanical engineering and was already employed fulltime but arranged his schedule to include both jobs. Two classes were held the first year with approximately seventy students.²

From this beginning with seventy students, the program has increased to include over 110,000 students. The Church presently (1969) maintains 208 released-time schools in which young Latter-day Saints receive daily religious instruction. The program is currently operated in forty-eight states, Mexico, Canada and beginning in 1969-70, Australia and England.

Currently, released time from regular high school classes for daily religious education is available in the state of Utah, Idaho, Arizona, Wyoming, and Alberta, Canada. Parents may, upon written request, authorize the schools to release their children for one school period per day to participate in an organized program of religious instruction. The expense of this program is borne by the Church, and all instructors in the fulltime seminary program are fully certified.³

---


³Church Schools (Brigham Young University Press, 1968), p. 2.
As previously stated the Latter-day Saint concepts of education are molded by revelations given to the Church through the Prophet Joseph Smith. Included in this compilation of latter-day scripture are the following:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.4

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.5

The purpose of the Church educational system, then, is to provide the opportunity for its members to gain such intelligence and knowledge as will aid them in this life and in the life to come. The knowledge essential to this is both spiritual and secular, as clearly indicated above and in another revelation given to the Church:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which

4Doctrine and Covenants (Salt Lake City: Published by the Church of Jesus Christ of Latter-day Saints, 1951), 88:118. Hereafter this source will be abbreviated D & C followed by chapter and verse.

5D & C 130:18-19.
are on the land; and a knowledge also of countries and
of kingdoms.
That ye may be prepared in all things when I shall
send you again to magnify the calling whereunto I have
called you, and the mission with which I have
commissioned you.  

Thus the ultimate purpose of the LDS Church schools
is to provide a program of secular and religious education
that will promote man's utmost well-being.  

The early philosophy of the Church toward religious
education is exemplified in one of its first publications:

Search the Scriptures—search the revelations which
we publish and ask your Heavenly Father, in the name of
His Son Jesus Christ, to manifest the truth unto you,
and if you do it with an eye single to His glory,
nothing doubting, He will answer you by the power of
His Holy Spirit. You will then know for yourself and
not for another.  

President Brigham Young also emphasized the impor-
tance of the scriptures in religious education when he said:

The Old and New Testament, the Book of Mormon, and
the Doctrine and Covenants . . . are like a lighthouse
in the ocean or a finger-post which points out the road
we should travel. Where do they point? To the
fountain of light . . . . That is what these books are
for. They are of God; they are valuable and necessary;
by them we can establish the Doctrine of Christ.  

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6D & C 88:77-80.
7Church Schools, op. cit., p. 2.
8Joseph Smith, History of the Church of Jesus Christ
of Latter-day Saints, ed. B. H. Roberts (2nd ed. rev., Salt
9President John Taylor and others, Journal of
Discourses (Los Angeles: General Printing and Lithograph
Co., 1961), VIII, 129.
Thus in 1912 when the Seminary program started, the Church general authorities were desirous that seminary students should "search the scriptures." The first courses of study were in the Old and New Testament and Book of Mormon, followed later by LDS Church history and doctrine.\textsuperscript{10}

In determining what methods would be most successful in encouraging young people to study the scriptures, many various approaches were used such as asking the students to:

\textit{... prepare a whole chapter in the Bible and then report to the class; underline important passages of scripture; memorize scriptures; listen and take notes on Old and New Testament stories; use the scriptures in talks and research projects; read the scriptures in class or at home and read books written about the scriptures.}\textsuperscript{11}

Through the years the various methods mentioned above proved somewhat deficient. Many students did not seem to understand the scriptures or have a good working knowledge of them. The ability to locate quickly and relate passages of scripture to doctrinal principles and concepts and to everyday life problems and experiences was lacking. The author recognized this deficiency in many of his own seminary students. Having successfully used a method called Scripture Chase while serving as a missionary for the Church, this method of scripture study was revised to be

\footnotesize
\begin{itemize}
  \item \textsuperscript{10}Impact, \textit{op. cit.}, p. 9.
  \item \textsuperscript{11}Ibid.
\end{itemize}
used in his seminary classes. Because of its popularity among the students, other teachers began using it. The Scripture Chase was later (in 1965) adopted by the Unified Church School System for suggested use as a part of the lesson material.

THE PROBLEM

Statement of the problem. It has been the purpose of this study to determine: (1) What the Scripture Chase is as used by the Seminaries and why it was adopted; (2) If certain principles of learning involved in the Scripture Chase are valid; (3) The percentage of the full-time Seminary teachers using the Scripture Chase; (4) How the teachers evaluate the Scripture Chase in terms of: (a) teacher training in the Scripture Chase, (b) student involvement and application, (c) areas of effectiveness and (d) evaluation and rating of the over-all Scripture Chase program.

Importance of the study. The Scripture Chase has been widely used for the past four years in the Seminary program of the Unified Church School System and the effectiveness of this method has not been evaluated. It would be of great help to future curriculum and lesson planning to determine the number of teachers using the Scripture Chase and their response to it as a method of instruction. It is anticipated that the accomplishment of these objectives has justified this study.
DEFINITIONS OF TERMS USED

For the purpose of this study, a definition of the following terms will be useful:

**The Church.** For the purpose of this study, any reference to "The Church" will have reference to the Church of Jesus Christ of Latter-day Saints. This Church will sometimes be called the Mormon Church.

**The Unified Church School System.** All the LDS Church operated schools, institutes and seminaries except the Brigham Young University.

**The Department.** The Department of Seminaries and Institutes of Religion, a branch of the Unified Church School System.

**Seminary.** The Seminary is a weekday LDS Church-sponsored religious education program for students of junior high school and high school age.

**Full-time teachers.** A qualified teacher who is hired by the Unified Church School System and teaches at least five classes a day with an average of from 100 to 150 students.

**Standard Works or "The Scriptures."** The Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price are books regarded as sacred scriptures by
members of the Church of Jesus Christ of Latter-day Saints. These books are often referred to as the Standard Works of the Church or "The Scriptures."

**The Scripture Chase.** A method of becoming familiar with the location, concept, background, doctrine and application of selected passages of scripture.

**DELIMITATIONS**

This study was limited to the full-time seminary teachers of the Unified Church School System teaching during the 1968-1969 school year. No attempt was made to determine student reaction to the Scripture Chase, or its carry-over effect on the students.

**RESEARCH DESIGN**

**The selection of subjects.** It was suggested by the Department that all 498 full-time teachers be considered in this study. Therefore the subjects for this study were the full-time teachers employed by the Department of Seminaries and Institutes of Religion of the Church of Jesus Christ of Latter-day Saints during the 1968-1969 school year.

**Selection of the instrument.** Inasmuch as no instrument was available which would satisfy the needs of this study, a questionnaire was experimented with and refined until it was thought to be capable of yielding the desired data.
Method of gathering data. Individual packets of materials were made up for each of the 212 seminaries participating in the study (498 full-time teachers employed at 212 locations—Appendix B). Each packet addressed to the principal of the seminaries contained the following items: (1) a letter of introduction to the principals from President William E. Berrett, Administrator of the Department of Seminaries and Institutes of religion, which explained the nature of the study, disposition of the questionnaires included and solicited the cooperation of those involved; (2) letters of instruction for each teacher in the seminary outlining the procedure for completing and returning the questionnaire; (3) the questionnaire; and (4) a self-addressed envelope for return of the questionnaire. The respondents were instructed to fill in the questionnaire, place it in the self-addressed envelope, and return it to the sender.

Four-hundred, or 80.3 percent, of the 498 full-time teachers responded to the request. The questionnaire requested information as to whether the teacher was a principal, teacher or teacher-principal. It was revealed from the information that sixty-four, or 16.0 percent were principals, 229, or 57.2 percent were teachers, and 104, or 26.0 percent were teacher-principals, which gives an excellent cross section of answers. Three teachers did not indicate the position they held in the seminary, but their questionnaires were otherwise complete.
Processing the data. The information from the questionnaire was coded and punched on International Business Machine (IBM) cards and analyzed on the type 650 Magnetic Drum Data Processing Machine at the B. Y. U. Computer Research Center.

ORGANIZATION OF REMAINING CHAPTERS

Chapter two reviews the Scripture Chase program as it is used in the Seminary program of the Church of Jesus Christ of Latter-day Saints.

Chapter three identifies certain basic principles of learning that are involved in the Scripture Chase and a review of the available literature concerning these basic principles.

Chapter four contains a tabulation of the information received from the questionnaires.

Chapter five contains the summary of the problem and procedures, the findings, the conclusions, and the recommendations of the study. Findings and evaluation were based on the criterion of the questionnaire. The conclusions and recommendations were based on the findings and evaluations.

The study is concluded with a bibliography and appendices. The appendices contain the questionnaire, letters concerning the questionnaire, the basic outline of the Scripture Chase, scripture chase innovations and
scripture chase situations for the various courses of study in the seminary curriculum.
CHAPTER II

THE SCRIPTURE CHASE PROGRAM

The purpose of this chapter is to review the Scripture Chase program as it is used in the Seminary program of the Church of Jesus Christ of Latter-day Saints.

The Scripture Chase program. As stated in Chapter One of this work, the Scriptures teach us to "search the scriptures" (John 5:39) which will "... lead the man of Christ in a straight and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked" (Helaman 3:29). From the beginning of the Seminary program in 1912, emphasis has been placed on the importance of learning and applying the scriptures to life situations. In 1965 when the Scripture Chase was adopted as part of the lesson material for learning the scriptures, it was felt that this method would "... anchor the thinking, feeling and value orientation of the student in a framework of eternal truth and purpose."

This concept, advanced by Ernest L. Eberhard, Jr., director of curriculum for the Seminaries and Institutes,

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1Statement made to the author by Ernest L. Eberhard, Jr., March 6, 1969.
was incorporated in the basic objectives of the Scripture Chase program. These objectives are:

I. To familiarize students with scriptures so they can make effective use of them in all aspects of their lives.

II. To increase the use of scriptures in the classroom.

III. To teach students effective use and greater understanding of scriptures.

IV. To help students gain an honest love and appreciation for the word of the Lord and make it their guide and standard in their value decisions in life.

V. To help students gain a genuine love for Jesus Christ and God through vicarious experience.2

The Scripture Chase is a program of understanding, application, reviewing and relating various passages of scripture to present situations. Each day as the various lessons are introduced, the key passages of scripture are discussed and marked by each student in his own standard works. The meaning of the particular passage or passages is clarified and an analogy is made to familiar situations or concepts. Basic scriptures are marked at the beginning of the lesson as a part of the motivation while other scriptures are marked as the lesson proceeds. The marking consists of either underlining, shading in or "boxing in."3 A note or "marginal reference"4 is then placed close to the

2See Appendix C, p. 1.
3See Appendix B, p. 2. 
4Ibid.
verse or area marked which in a word or phrase tells what is
contained in the scripture marked. The scriptures under-
lined are usually just a verse or two in length but may be
an entire chapter in special cases. Many times a scripture
will be cross-referenced to another passage of scripture
relating to the same doctrine or similar thought. The
cross-reference is also marked and a reference listed.

After five or ten scriptures have been discussed and
marked they are systematically reviewed every two or three
days. The review is conducted at the beginning, or near the
end of the class period, for about five or ten minutes by
the teacher or an assigned student. In this review, the
students are responsible to remember what the scriptures
mean and where they are located. In some seminary classes
this might be as high as one hundred scriptures. Each
student is required, in the review, to be able to find the
scripture called for as rapidly as possible and be on the
page with the scripture in full view before he can raise
his hand to answer the question. The review will usually
run about fifteen to twenty questions depending on the
length of the regular lesson materials and the temperament
of the class. The review or "Scripture Chase" is the key
to this program.

The review begins when the teacher or assigned
student poses a question to the entire class that can only
be answered by finding an appropriate scripture. The
questions which are asked will consist of: (1) everyday
problems that the students are encountering or will encounter in the near future; (2) questions concerning doctrines; (3) questions relative to missionary situations; (4) comments about particular scriptures such as background information; or (5) direct questions that relate to some portion of a previous lesson or materials covered. Such questions might be:

**Everyday situations.**

It is registration day. You cannot decide whether to take Seminary or speed reading. Give a scripture that tells you how to make the choice. (ans. Joshua 24:14-15)

Your teachers quorum president calls you to a position or to fill an assignment and you don't know whether or not to accept. What do you do? (ans. 1 Nephi 3:7)

You hear the bishop make a comment in sacrament meeting and it really bothers you. How would you determine its truthfulness? (ans. D & C 9:7-9)

**Doctrinal questions.**

Prove there are three Beings in the Godhead. (ans. Matthew 3:15-17)

Prove that baptism for the dead was practiced in Christ's Church. (ans. 1 Cor. 15:29)

**Missionary situations.**

What if an investigator said to you, "I don't believe there was to be a falling away before the second coming of Christ. How would you answer him? (ans. 2 Thess. 2:3)

"Elder, how can I know the Book of Mormon is the word of God?" (ans. Moroni 10:4-5)

"We are satisfied with our own church." (ans. 1 Thess. 5:21)
Background information.

The Prophet Joseph Smith was visited by the Father and Son and was told certain things that we should know. Where would you find this information? (ans. Smith 2:19)

Direct questions.

What evidence do we have that Christ lives today? (ans. D & C 76:22-23 or D & C 110)


The above questions are of such a nature that the students must quickly interpret the meaning and find an appropriate answer. The students, as individuals and as members of a group, team or zone, are in competition with each other in answering the questions. Usually the first student to find the scripture or scriptures is called upon to explain why it was chosen and what concept or message it conveys. When it is determined by the teacher that a proper scripture has been selected, points are recorded on the blackboard or special scoreboard for the Scripture Chase.\(^5\) An accumulated total is often kept to determine the progress of the students and teams. When teams, sides or zones are used, every member of each group must find an appropriate scripture before any winner is declared or points given. When the teacher is enthusiastic and frames thought-provoking questions that are true to life, the Scripture Chase can be an exciting part of each lesson.

Different variations of the Scripture Chase are used by many of the teachers throughout a school year such as: (1) scripture chase quizzes and examinations; (2) a game to take up time; (3) interclass and individual competition; (4) interschool competition; (5) district competition; and (6) various other methods designed to show the progress of the seminary students. Whichever variation is used, the same basic tenets outlined in this chapter are followed.

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6See Appendix C, Scripture Chase Innovations.
CHAPTER III

REVIEW OF LITERATURE

INTRODUCTION

Many different theories of learning, in all their diffuse and varied aspects, and many studies of the ways people learn and the principles generally associated with good teaching have been propounded in recent educational history.

This study is not intended to cover all the various concepts of learning and the methods involved. The purpose of this chapter is to identify certain basic principles of learning that are involved in the Scripture Chase and review the pertinent literature in these areas.

PRINCIPLES OF LEARNING INVOLVED

IN THE SCRIPTURE CHASE

As discussed in Chapter II the Department of Seminaries and Institutes has encouraged the use of the Scripture Chase as a part of the lesson material of the Seminary curriculum because:

It was a method of utilizing a drive indigenous to adolescence, namely the desire to compete. It promotes group activity on a positive basis and promotes satisfying human relationships. Most of all
it anchors the thinking, feeling and value orientation of the student in a framework of eternal truth and purpose.  

In addition to this, Arnold Stringham (Seminary Curriculum Coordinator, English Speaking and Home Study Director) has commented:

The Department of Seminaries and Institutes has encouraged the use of the Scripture Chase in the seminary classroom because it has a special ability to make the scriptures meaningful in the lives of students. It has built into it the steps of exposure to the scriptures, an opportunity to do some research, gain some understanding, and the opportunity to have repetition, which is one of the great strengths of the Scripture Chase. It goes on to bring conviction into the life of the students that the scriptures do have meaning in their lives and application of the concepts does take place. Every teacher who effectively uses the Scripture Chase can give many specific examples of how the scriptures have actually become an influence in the lives of various students.

The Scripture Chase has qualities of competition which makes it exciting for most students, but the thing that is most exciting for them is when they find they are able to use the scriptures outside of class. Memorization programs and lesson techniques which we've tried to develop in the past can be termed an inspiration to the students, but the effect is relatively short. The Scripture Chase has proven highly effective any place where the teacher was willing to put forth the effort to learn how to use it effectively.  

The Department of Seminaries and Institutes has recognized specific characteristics in the Scripture Chase that are important in the character education of the students. Character, according to one prominent educator, is the true aim of education:

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1Eberhard, loc. cit.

2Statement by Arnold J. Stringham, personal interview.
Character is the aim of true education. True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also, honest men, with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life.  

After studying character education as an intrinsic part of religious education for twenty-five years, Ernest M. Ligon determined that character education is the most difficult of all kinds of education and must be approached with the greatest skill and planning. After intense research, the following steps, as outlined by Ligon, were considered as essential before true education or true learning has been achieved: "(1) Exposure; (2) Repetition; (3) Understanding; (4) Conviction and (5) Application."  

Elder Paul H. Dunn discusses Ligon's five steps:

Fundamental to the individual's process of learning is the depth to which he is personally involved. Educators know that learning is a process, not just an event. While there are many theories of learning, there is considerable agreement that a person must be involved in the following Five Steps of Learning, as developed by Ernest Ligon, before any knowledge is retained:

1. EXPOSURE. (Unfortunately this is the full extent of too much of our present teaching. The student is a passive 'hearer of the word.' He has been informed and warned, but not involved.)

2. REPETITION. (Even the retention of factual information requires repeated exposure to the facts.)

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3. UNDERSTANDING. (It is possible for a student to memorize a passage of scripture completely with little or no comprehension of either its meaning or its application in life. Understanding is an on-going and intricate experience. It is tied to maturity, insights, and creative thinking. This is the first step in the educational process where learning begins to become significant.)

4. CONVICTION. (The individual is actively and personally involved. Conviction implies the individual acceptance or rejection of a concept. Understanding leads to insights and insights to conviction. Convictions involve all the processes of personal commitment.)

5. APPLICATION. (The individual is actively and personally involved. This is the 'belief and conviction that impels to action' realized. Religious and spiritual teachings and principles have no real significance until they are actively incorporated into the student's life.)

EXPOSURE

The laws or steps of learning discussed by Ligon and Dunn are an important part of the learning experience in the Scripture Chase. Reading, discussing and marking the passages of scripture in each lesson is the first step in the Scripture Chase. It is what James referred to as being "hearers of the word." This exposure to the scriptures is the beginning but it is only the beginning of the learning process. Unless it is followed by the other four steps, its value is negligible. Dr. Ligon states:

5Paul H. Dunn in collaboration with Cherrie B. Parker, You, Too, Can Teach (Salt Lake City, Utah: Bookcraft, 1962), pp. 58-59.

6Holy Bible, King James Version, James 1:22.
Most of it [Religious education] never gets beyond this first step, exposure. Suppose we invited Dr. Fosdick or some other great teacher to give us a series of lectures on the Gospel according to St. Mark, one chapter each week for sixteen weeks. We attend every time. But we make no preparation, no recitation, take no notes, have no reviews, and no examinations. How much would we learn of permanent value? Of course, there are individual differences, but for most of us, within a few months, it would be almost as if we had never heard the lecture. We would have had some fine inspiration, acquired a deep admiration for the teacher, and a profound respect for Mark and his subject. But of usable, permanent knowledge we would have gained almost none. The laws of learning must be obeyed if we are to learn. And the first of them is, that exposure is only the beginning of learning, not the whole of it.7

REPETITION

As one of the most important parts of the Scripture Chase, repetition plays a major role. After the various scriptures are marked and discussed they are systematically reviewed. As discussed in Chapter II, one scripture may be reviewed as much as one hundred times during the course of the school year.

In Ligon's study of character education, repetition is one of the most important steps in learning. He states:

The so-called 'photographic mind' is for the most part a myth. For the vast majority of us, ideas must be repeated many times, even if all we want is to remember them.8

Ligon calculated that for concepts to be properly learned a series of reviews at set intervals must be

8Ibid.
initiated. He further states on this:

If material is studied one day, reviewed at intervals of two days, five days, ten days, and twenty days successively . . . it is for the most part likely to be retained permanently.9

Ligon concludes, that

Materials must be studied thoroughly and repeated frequently to be learned . . . children do learn when the law of repetition is thus effectively applied.10

Repetition and forming of habits are closely associated. James M. Thyne, in a study of teaching as habit training concludes;

It is rarely in school-learning that one telling is enough. In a great many instances the pupil has to be told what to do, on several occasions, before he will do it without having to be told or reminded. The condition of repetition seems to be as relevant to the training of children as it is to the training of dogs in psychological laboratories.11

In the forming of habits as a direct result of the repeating of concepts or experiences " . . . habits maintain themselves as long as they succeed in satisfying the need and stimulus which set them off. Even occasional reinforcements are enough to sustain them indefinitely."12

In a discussion on the conditions for effective learning, Ralph W. Tyler lists practice or repetition as an essential step to learning. He states:

9Ibid. 10Ibid., p. 12.


Sequential practice is the seventh condition necessary to learning. Unless there is some variation in method or approach each time some behavior is practiced, the person soon gets bored and little learning results.13

Commenting also on practice and repetition, Biggs states:

Repetition that occurs in acquiring concepts or skills should not be repetition of one set of identical elements, but the gradual development of structural features. Spaced (short sessions) practice is more effective in concept learning than massed (long sessions) practice.14

Thus character education or real learning consists in a series of mottoes or concepts repeated frequently and with strong emphasis. Here again, repetition is not the end of learning—only part of the process.

UNDERSTANDING

Committing to memory the location of many passages of scripture in the Scripture Chase through the process of repetition does not constitute the whole learning process. Learning has not been completed, in any sense, significantly for character education until understanding of the concepts has been achieved. Ligon states that

... even when sufficient repetition has been carried out to make it least remembering possible, the full learning process has still barely begun. To be


able to recite passages from the Bible from memory is no
guarantee that one knows what they mean. Most adults
could recite the Beatitudes easily. Probably a very
small percentage indeed understand their full
implication. 15

In further emphasizing the need for basic under-
standing of concepts and principles, Cronbach states:

Concepts and principles are organized into systems
of thought, or disciplines. Knowledge of a discipline
requires understanding of the way the separate prin-
ciples look together. Secondly, to understand a
discipline one must understand how its knowledge is
achieved, i.e., what sources of evidence and methods
of reasoning it uses. The disciplined knowledge is
more powerful than the isolated prescription because
it permits effective analysis of completely strange
and new situations. 16

Thus an understanding of the principles being taught
in each of the various scriptures helps to give the students
a total awareness of the systematic nature of the Gospel,
its consistence and possible future application.

Solomon in the Bible also speaks of understanding as
a principal goal of learning. "Wisdom is the principal
thing; therefore get wisdom and with all thy getting get
understanding." 17

According to Elder J. Reuben Clark, Jr., young people
want and desire to come to great understanding of the
principles of the Gospel. He writes:

15 Ligon, op. cit., p. 12.
16 Lee J. Cronbach, Educational Psychology (New York:
17 Proverbs 4:7.
The youth of the Church are hungry for things of the spirit... They want to know about the fundamentals... They want to believe in the ordinances of the Gospel; they wish to understand them so far as they may. They are prepared to understand the truth which is as old as the Gospel.  

CONVICTION

As the teacher introduces, explains and reviews the scriptures to be used in the Scripture Chase, the next important element in the learning process must be achieved, that of conviction. Both the teacher and the student must come to a conviction of the principles and concepts. The teacher must teach with a heart-felt conviction and the student must come to a conviction or testimony of the subject before any real action will take place. Commenting on this concept, Adam S. Bennion states:

Only the converted teacher can make converts of his pupils. The converted teacher believes what he teaches, no half hearted attitude toward the subject at hand. To him it is both true and vital. He teaches with a positiveness and an assurance which grip pupils.

The importance of being converted was emphasized by Jesus when he stated (speaking to Peter):

But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.

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18 J. Reuben Clark, Jr., "The Charted Course of the Church in Education" (speech given at the Brigham Young University summer school, Provo, Utah, August 8, 1938), p. 4.


The teacher who would influence his students must feel in his heart the truth of what he teaches so that a spirit of conviction extends from him to his class and so takes hold of the members that they too feel the truth of what he says. Charles R. Hobbs, commenting on this point, states:

Conviction is attained through students hearing the teacher's testimony of the principles, and through their own oral, written, or thought-out commitment that the principle is true.21

Without a conviction or testimony of the message or concepts of the scriptures being used in the Scripture Chase, true education has not taken place because the student will probably have no desire to change his life and apply the principles he has learned.

APPLICATION

The fifth and last step, as outlined by Ligon, in the learning process is application. This is the Savior's concept of being "doers of the word and not hearers only."22

An important part of the Scripture Chase is finding and also applying scriptures to everyday life situations. If scriptures are chased just as a game, very little carry-over value could be experienced, but if the scriptures become a handbook for living and the students are able to


22James 1:22.
put into practical application the concepts learned, the
Scripture Chase will then become vital as a molding tool of
character education. Ligon writes:

Until principles are actually put into practice and
become the guiding motivation in one's daily life, they
cannot be considered a part of his character at all.
Spiritual principles are not effective in character
until they operate in one's daily life. Character is
one's mode of living.23

The Savior advocated the above concept when he
stated: "Not everyone that saith untome, Lord, Lord . . .
but he that doeth the will of the father."24 The question
should be raised then as to what is to be done about the
principles being learned. What conduct should be followed
to gain the greatest benefit. Bennion writes:

As the teacher faces this 'carry-over' problem
he is impressed that he must touch the lives of his
pupils . . . in reaching back into the past for a
solution of today's difficulties.25

Lowell L. Bennion, commenting on this point, states:

Thus the teacher who would change the behavior of
his students will be ever on the lookout for stories,
parables, illustrations, and sayings which he can place
appropriately before students, leaving them the thrill
of seeing the application to their own lives with a
minimum of expounding.26

President William E. Berrett, speaking to the
Seminary and Institute teachers in 1966, stated:

25Bennion, op. cit., pp. 120-121.
26Lowell L. Bennion, Six Fundamentals of Good
Teaching (Salt Lake City: General Boards of the Mutual
Improvement Associations of the Church of Jesus Christ of
By reading the Bible, some people come to believe, and to hope, but not to know. For we do not come to know from vicarious experience alone. I can have a dozen of you testify that banana pie is good, but I won't know it until you get out of the room and leave me with the pie. Experience brings us to knowledge. So it is with our study of the scriptures. Our students with all their scripture chasing will not know that Jesus is the Christ until they find out personally the things that they have been reading. Jesus said to those who wanted to know whether he was speaking of the Lord or of himself that they should try it out. 'The proof of the pudding is in the eating.'

The responsibility of the teacher is to lead his students to experiences that will influence his students to live the Gospel. Bennion comments:

A teacher who would influence his students to live the gospel must lead them to gospel-like experiences. It is our faith that anyone who can be led to know gospel principles by directly living them will find them immediately rewarding. He will know the thrill of faith, the wholeness which comes from repentance, the joy of giving, of worship, and of making others happy. The gospel satisfies man's basic desires for belonging, for freedom, and for self-esteem. Gospel living fulfills human nature—brings its own immediate satisfaction.

Many of the concepts and teachings learned through the Scripture Chase are of a theological nature and cannot be ethically tried out in everyday living. These must be put into another test, which is the ultimate test of coming to a conviction of any concept or principle. Most of the prophets of God in the scriptures have spoken

27William E. Berrett, "Knowledge of the Things of God" (speech given at the Brigham Young University to the Seminary and Institute teachers, Provo, Utah, July 1, 1966), p. 5.

of this test. Moroni has outlined it very clearly in the
tenth chapter of Moroni in the Book of Mormon:

And when ye shall receive these things, [the Book of
Mormon] I would exhort you that ye would ask God, the
Eternal Father, in the name of Christ, if these things
are not true; and if ye shall ask with a sincere heart,
with real intent, having faith in Christ, he will
manifest the truth of it unto you, by the power of the
Holy Ghost.
And by the power of the Holy Ghost ye may know the
truth of all things.29

In addition to the above basic principles of learn-
ing, as outlined by Ernest M. Ligon, two other important
principles play a major role in the Scripture Chase program.
These principles are motivation and social development.

MOTIVATION

Important in any learning process is the motivation
of the teacher and the student. You can lead students to
the fountain of knowledge, but they will not drink, unless
they have first been made thirsty. The Scripture Chase, as
a learning activity, will never accomplish its objectives
until the teachers and the students get excited about it.
The teacher with the best chance of fulfilling his role is
one who believes enthusiastically in what he is trying to
accomplish. Carlos de Zafra writes:

Much of what pupils accomplish—or fail to accom-
plish springs from the teacher's own attitude.

29 Moroni 10:4-5.
Those who expect to convince others—especially young, skeptical, unaware students—must first convince themselves. The successful teacher is never a defeatist.\(^\text{30}\)

To motivate young people the teacher must:

\(\ldots\) provide a vision of greatness for his students. He perceives their varied and abundant potential as human beings. He believes in the rich possibilities of this human material with which he works. He is inspired by the thought that teaching at its best has always been in essence the educing, releasing, and development of that which is in the learner.\(^\text{31}\)

Thus when students have the feeling that the teacher is interested in them and their possibilities and really has a desire to help them grow and mature, students will be motivated. Pullias writes:

When people are asked to describe the teacher that did the most for them, again and again they mention a teacher, often the only one in their experience, who believed in them, who saw their special talents, not only what they were but even more what they wanted to be and could be. And they began to learn not only in the area of their special interest but in many others.\(^\text{32}\)

Commenting in this same area, de Zarfa states:

The most effective way to motivate pupils is to be the finest teacher possible. Research studies indicate that the 'best teacher' is one who:

\(-\) is friendly
\(-\) likes young people
\(-\) is understanding and considerate
\(-\) is fair, just and tolerant


\(^\text{32}\) Ibid., p. 128.
--recognizes, appreciates and rewards effort
--knows his subject, how to teach it, and how to make it interesting
--plans and organizes his work
--is business like and exacting
--maintains good discipline and classroom control
--is enthusiastic about his subject and his work
--is himself well-motivated.\(^{33}\)

To the students, the subject matter and activities of the classroom must have meaning and purpose to them individually. Motivation for learning takes place when:

\[\ldots\] the teacher, fired by his own enthusiasm, excites the class by relating the subject matter to the individual's needs.

In order to motivate, we need to pose problems that are within the range of our student's experience and abilities. These problems must be realistic, pertinent, and of immediate value to all alike.\(^{34}\)

Again de Zafra writes:

No matter what the product or service, people buy it for only one reason—the anticipation of future pleasure and satisfaction. The more vividly they can imagine the pleasure and satisfaction of owning and using the article in question, the more eager they are to buy.

Students are motivated in the same manner. They 'buy' goals and purposes for one reason—the anticipation of future pleasure and satisfaction. The more vividly and realistically a teacher can picture this future happiness and satisfaction, the more successful he will be in stirring them to action.\(^{35}\)

Thus the Scripture Chase has built into it its own best motivation. The major concept of the Scripture Chase is identifying student problems and discovering their

\[^{33}\text{de Zafra, op. cit., p. 32.}\]
\[^{34}\text{Dunn, op. cit., p. 57.}\]
\[^{35}\text{de Zafra, op. cit., p. 5.}\]
solution from the scriptures. The emphasis of the Scripture Chase is definitely me-here-now. The students are individually important, their problems are relevant, and decisions need to be made. Stanley L. Clement writes:

Students must participate in order to react. We learn through actual living rather than just reading about it in books. Teachers should help students identify their problems and find the answers.36

Teachers motivated by the Spirit of the Lord will motivate their students. Teachers who are prepared spiritually will motivate the students to action. The scriptures teach:

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my spirit and my word, yea, the power of God unto the convincing of men.37

The Lord has declared also that a teacher motivated by the Holy Ghost will motivate and inspire other men. The Lord declares:

For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.38

SOCIAL DEVELOPMENT

Part of the Scripture Chase program is in searching for the Scriptures in teams or groups (see Chapter II, p. 16)


As these teams or groups work together and compete against each other, a great deal of esprit de corps is formed and social development achieved. Students learn to share responsibility, function as a unit and work as a team. Ernest L. Eberhard feels that the Scripture Chase: "... promotes group activity on a positive basis and promotes satisfying human relationships."39

Speaking of the importance of students working together in groups, de Zafra writes:

Put 'team' spirit to work. Give problems or projects to various groups and stimulate competition among them.

Study the level of ability and performance of your class and the groups within it. Be careful that problems, projects and supplemental materials enhance the students social learning and helps them to learn to work together in teams.40

On the importance of learning to work together in groups, Arden N. Frandsen feels that:

... social learning in the classroom focuses on important things students and future citizens do together. Working together in groups gives diversely talented students opportunities to learn the strategies and attitudes they need for cooperative participation as citizens in their communities, nation, and world.41

Speaking further on the importance of social development in groups or teams, Frandsen comments:

Exposed to more ideas, different techniques, and more critical judgments than his own, the student in a team should pick up insights and strategies for

39Eberhard, loc. cit. 40de Zafra, op. cit., p. 12.
subsequent improvement of his own individual learning and problem solving.\textsuperscript{42}

Paul Dunn, speaking on the importance and need for social relationships concludes:

Man needs to belong to others. Above all else he needs to feel wanted, needed, loved and accepted by other human beings. This need is satisfied, not by sitting on a chair on row three or even row one, listening to others, but by feeling part of the group through self-expression and by receiving approval of others.\textsuperscript{43}

Lowell L. Bennion summarizes the need for social development when he states:

The idea [that people need a feeling of belonging, or acceptance by other human beings] was expressed simply, and never more truly than in the early pages of the Bible, wherein the Creator declared: 'It is not good that the man should be alone.' This applies equally to young and old, male and female. Men are social by nature. 'No man is an island, no man stands alone.' Each must feel that he is wanted and needed by others. Each must love and be loved to fulfill his nature.\textsuperscript{44}

Thus group activity is a vital part of the learning process for attainment of satisfying human relationships.

Many concepts of learning are involved in the Scripture Chase program. Each of these concepts is capable of influencing the students to attain desired goals in the education process if properly used.

\textsuperscript{42}\textit{Ibid.}, p. 547.

\textsuperscript{43}Paul H. Dunn, \textit{The Ten Most Wanted Men} (Salt Lake City: Bookcraft, 1967), p. 110.

\textsuperscript{44}Lowell L. Bennion, \textit{op. cit.}, p. 19.
CHAPTER IV

ANALYSIS OF DATA

The purpose of this study was to determine the percentage of full-time seminary teachers using the Scripture Chase program and their evaluation of it as a method of teaching the scriptures. A questionnaire was submitted to the teachers of 212 seminaries located in Arizona, Utah, Idaho, Wyoming and Canada. This chapter presents an analysis of the data gathered for this study.

The chapter is divided into seven areas, corresponding with the seven areas of the questionnaire: (1) General Information; (2) Source Materials and Training Evaluation; (3) Student Improvement; (4) Lesson Utilization; (5) Scriptures, Student Help and Scoreboard; (6) Other Uses; and (7) Overall Evaluation.

The questionnaires were sent to all 498 full-time Seminary teachers in the eighteen Seminary Districts with a 80.3 percent return or a total of 400. Eight of the participants did not indicate which district they were in but otherwise their questionnaires were complete.
GENERAL INFORMATION

Table I summarizes background information on the participants. The data in this table show the position held by each teacher, the teaching experience and teacher participation in the Scripture Chase program.

Teaching experience and use of the Scripture Chase.
It is important to the Department to know if new methods are so designed as to be easily adaptable by new as well as experienced teachers. Table II indicates the number of years of teaching experience of those who participated in this study and their use of the Scripture Chase. The percentages given are rounded off to the highest number. (All the tables in this chapter are rounded off to the highest number.)

As Table II indicates, of the 400 teachers surveyed, 344, or 86 percent, report using the Scripture Chase in varying degrees (regularly—36 percent; occasionally—29 percent; seldom—21 percent). Of the 344 teachers who use the Scripture Chase program, the highest percentage of regular use is by the teachers with 11 or more years experience. The survey also shows that the total percentage of teachers using the Scripture Chase in some degree increases with experience in teaching. The percentage increased with each of the five groups, ninety-one percent of those having 11 or more years experience made some use of the Scripture Chase program. Fifty-six, or 14 percent
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<tr>
<td><strong>SCRIPTURE CHASE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regularly (2-3 times a week)</td>
<td>142</td>
<td>35</td>
</tr>
<tr>
<td>Occasionally (5-6 times a month)</td>
<td>117</td>
<td>29</td>
</tr>
<tr>
<td>Seldom (once or twice a month)</td>
<td>85</td>
<td>22</td>
</tr>
<tr>
<td>Never (this year)</td>
<td>56</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>
TABLE II

TEACHING EXPERIENCE AND USE
OF THE SCRIPTURE CHASE

<table>
<thead>
<tr>
<th>Years of Experience</th>
<th>Less Experienced Teachers</th>
<th>More Experienced Teachers</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3-5</td>
</tr>
<tr>
<td>Category</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>16</td>
<td>31</td>
<td>25</td>
</tr>
<tr>
<td>Occasionally</td>
<td>8</td>
<td>15</td>
<td>28</td>
</tr>
<tr>
<td>Seldom</td>
<td>14</td>
<td>27</td>
<td>9</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>38</td>
<td>.73</td>
<td>62</td>
</tr>
<tr>
<td>Never</td>
<td>15</td>
<td>27</td>
<td>13</td>
</tr>
<tr>
<td>Totals</td>
<td>53</td>
<td>100</td>
<td>75</td>
</tr>
</tbody>
</table>
of the total 400 teachers, indicate they do not use the Scripture Chase, therefore they were not included in this summary.

One other question (see number 3 on the questionnaire--Appendix A) dealing with the number of students the teachers were teaching this past year (1968-1969) was listed on the questionnaire, but the results are not included in the study. After analyzing the completed survey, the writer concluded that the answers on this question were not pertinent to the study and therefore excluded them.

SOURCE MATERIALS AND TRAINING EVALUATION

The data pertaining to Department-published materials and teacher training in the Scripture Chase program were evaluated.

**Scripture Chase outlines.** When the Department of Seminaries adopted the Scripture Chase method of teaching the scriptures as a part of the regular lesson materials, outlines of suggestions and procedures were published and made available to the teachers (see Appendix C and D). The primary source for setting up the Scripture Chase program is entitled "Introduction to the Scripture Chase."

On question 5 of the survey, the teachers were asked: "Do you follow the Scripture Chase outline (Introduction to the Scripture Chase) as suggested by the Department of Seminaries and Institutes? On question 6,
the teachers were asked to evaluate the Scripture Chase outline: "How would you rate the Scripture Chase outline in helping you set up the program in your classes? Data on Tables III and IV compare teacher years of experience relative to the teacher response to the above questions.

The responses in Table III indicate that 173, or 43 percent of the 400 teachers report they are following the Scripture Chase outline as it is published by the Department. Of this same number (400), 52, or 14 percent, do not use the outline, and 120, or 30 percent, are using some type of variation. The teachers with the more experience (44 percent), use the outline five percent more than the less experienced teachers (39 percent). The data reveals that the more experienced teachers (36 percent), use more variations of the outline than the less experienced teachers (27 percent). The more experienced teachers (80 percent) used the outline or some variation of it more than the less experienced teachers (66 percent).

In evaluating the outline (see Table IV) as to its value in helping set up the Scripture Chase program, 80 percent rate the outline as some help. Two hundred and two, or 51 percent, of the teachers involved in the survey rate the outline as helpful. Only 67, or 16 percent, rate it very helpful and 61 teachers, or 13 percent, rate it little or no help. Here again, as in the previous paragraph, the more experienced teachers rate the outline better than the less experienced teachers. Seventy-four percent of the
TABLE III

NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING THE SCRIPTURE CHASE OUTLINE "INTRODUCTION TO THE SCRIPTURE CHASE"

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Yes Variation of Outline</td>
<td>112</td>
<td>39</td>
<td>61</td>
</tr>
<tr>
<td>Subtotal</td>
<td>182</td>
<td>66</td>
<td>111</td>
</tr>
<tr>
<td>No Blank</td>
<td>40</td>
<td>18</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

TABLE IV

AN EVALUATION OF THE HELP THE SCRIPTURE CHASE OUTLINE GIVES IN SETTING UP THE SCRIPTURE CHASE IN THE CLASSROOM

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very Helpful</td>
<td>45</td>
<td>16</td>
<td>22</td>
</tr>
<tr>
<td>Helpful</td>
<td>116</td>
<td>40</td>
<td>86</td>
</tr>
<tr>
<td>Little Help</td>
<td>49</td>
<td>18</td>
<td>12</td>
</tr>
<tr>
<td>Subtotal</td>
<td>210</td>
<td>74</td>
<td>120</td>
</tr>
<tr>
<td>No Help</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Blank</td>
<td>48</td>
<td>24</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
less experienced teachers rate it some help and 86 percent of the more experienced teachers rate it helpful.

The following reproduced statements were in response to the last part of Question 5, "Describe the variations (of the Scripture Chase outline) you use." Because of the nature of the answers, the variations could be described as suggestions for improvement. Only a representative number of answers will be included because of the many repetitions:

With seniors, I let them race with the clock instead of other teams or variations of this. Older students don't seem to care for teams in my experience.

At times I use approximately half the class against the other half or sometimes boys against the girls. The seminary bowl machine can also be used in the Scripture Chase.

Sometimes we only have the team point and no speed point. We don't have many penalty points. The Scripture Chase will be distasteful if it counts on their grade. I don't think a person should be penalized for team members that don't achieve on their grade.

No regular Scripture Chase day. Only few previous scriptures used. Explanation of scripture given only when absolutely required--the meaning is gleaned by chasing.

Good scriptures, other than those listed in the outline. There are not near enough good scriptures listed.

A selection of scriptures taken from the devotional helps in the manual--those that go along with the lessons.

Pictures are often used as a key to the related scripture in the lesson. Sometimes the students are asked to correlate scriptures to a particular lesson and prepare the questions themselves.

I call time after a third of the class has their hands up.
I give all the scriptures to be used to the students at the first of the year on a ditto sheet. We go through all the scriptures each term. First term—learning to locate the scripture then the second term—on recognizing the scriptures from the concepts and the last two terms in using the scriptures in situations. I find this works great.

I use the basic outline of the "Introduction to the Scripture Chase" but that's as far as it goes. I feel the outline is way too complicated and makes the Scripture Chase into a game, and it's not a game it is a learning tool.

I use different methods of timing students. Sometimes I put the situation, key words, bits of scriptures, etc., on tape with ten seconds allowed to find it. Lately I have been giving them five seconds from the time the first hand goes up.

I use a tic-tac-toe game approach occasionally. Questions on cards--students pick cards and zones answer questions or find the scriptures. I have students make pictures and have the others guess the right scripture from the pictures.

I use the Scripture lists compiled by the district leaders. They compile a list to be used in district competition.

Students conduct at times, and at times they compete on an individual basis.

I use the scriptures which illustrate the lesson we are studying and we memorize one per week. We mark others. Then we call for memory of content, reference or application in the chase and also key words.

I have the students present the chase once a week. Also we use a filmstrip--project a film on the screen and chase the main idea of the picture. I also use objects about the same way.

I do not use the Scripture Chase scoreboard. I use my own scoreboard with about half of the material left out that the Department has on their scoreboard.

I draw pictures on the blackboard.

I use the missionary scriptures in all four subjects each year. The students really love these scriptures.

I use the scriptures from both Old and New Testament in the Old Testament class.
I have five teams with team leaders, I do not call them zones or zone leaders.

I have written tests on certain scriptures.

I do not use the scripture reading part in the back of the outline. It has nothing to do with Scripture Chasing and should not be included.

I only have the zone leaders raise their hands—the student with the scripture first comes to the front of the room and explains it.

In addition to using the Scripture Chase at the beginning of the class, I use it in the lesson to put points across.

We Scripture Chase to songs in the song-book sometimes.

When we take the students on a bus for an activity I ask the students questions like a non-member and they answer by using a scripture. I also have missionaries come into class and fire questions at the students as if they were non-members and see if the students can answer as if they (the students) could answer like a missionary.

We sometimes act out the scripture by using a team mate from each area or zone.

Our district has made up their own chart or scoreboard and we use it, not the one the Department suggests. The Department's is for the birds.

Scripture Chase situations. Additional materials produced by the Department as an aid to the Scripture Chase program are the Scripture Chase situations (see Appendix D). The ability to ask a question, pose a problem or situation that will involve the students, has been an important consideration to teachers using the Scripture Chase program. Recognizing this problem, sample questions have been published for each of the four main courses of study (Old Testament, New Testament, Church History and Book of Mormon).
Questions 9 and 10 on the survey asked the teachers to evaluate the Scripture Chase situations: "How often do you use the Scripture Chase situations outlined and printed by the Department of Seminaries and Institutes?" and "As a help in involving your students how would you rate the Scripture Chase situations?" Data on Tables V and VI summarize the reaction to the above questions.

The findings signify that only 32, or 8 percent, of the teachers are regularly using the published situations. Of the 400 teachers, 149, or 39 percent, use them occasionally and 126, or 38 percent, use them only seldom (23 percent) or never (15 percent). The highest percentage of use of the Scripture Chase situations is among the teachers with more experience in the Seminary program, 74 percent, compared to 63 percent of the less experienced teachers.

In evaluating the Scripture Chase situations (see Table VI) as an aid in involving the students in the Scripture Chase, about half, or 47 percent, of the teachers report they are helpful, 61, or 15 percent of the surveyed, report the situations are very helpful, 64, or 16 percent report they are little help and 12 teachers, or 3 percent report they are no help. The responses indicate that the more experienced teachers (83 percent) feel the Scripture Chase situations involve the students more than the less experienced teachers (74 percent) feel the students are involved,
TABLE V
NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING THE SCRIPTURE CHASE SITUATIONS

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regular</td>
<td>21</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Occasional</td>
<td>89</td>
<td>33</td>
<td>60</td>
</tr>
<tr>
<td>Seldom</td>
<td>61</td>
<td>23</td>
<td>32</td>
</tr>
<tr>
<td>Subtotal</td>
<td>171</td>
<td>63</td>
<td>103</td>
</tr>
<tr>
<td>Never</td>
<td>47</td>
<td>19</td>
<td>13</td>
</tr>
<tr>
<td>Blank</td>
<td>44</td>
<td>18</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

TABLE VI
THE EVALUATION OF THE SCRIPTURE CHASE SITUATIONS AS A HELP IN INVOLVING STUDENTS IN THE SCRIPTURE CHASE

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very Helpful</td>
<td>32</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>Helpful</td>
<td>121</td>
<td>47</td>
<td>64</td>
</tr>
<tr>
<td>Little Help</td>
<td>42</td>
<td>17</td>
<td>22</td>
</tr>
<tr>
<td>Subtotal</td>
<td>195</td>
<td>74</td>
<td>115</td>
</tr>
<tr>
<td>No Help</td>
<td>8</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Blank</td>
<td>59</td>
<td>23</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
One hundred and seventy-one teachers commented on Question 9. The responses are divided into the answer groups of the question (regularly, occasionally, seldom and never). Only a representative number of answers are included because of the many repetitions.

**Regularly**

They are good situations to help the students see the application of the scriptures. This year I'm using the ones printed on the back of the scripture sheet for the teacher.

Sometimes these situations give me an idea for another situation or I slightly change them to fit my needs.

I use them because they bring home the real meaning better than most of mine. I also make up my own—and have the students contribute occasionally also.

We, in our district, are planning district competition so we are using the Department's situations as 'standard' and supplementing with those others pertinent to local needs.

They have some tremendous ideas embodied in the situations.

**Occasionally and Seldom**

I like the situations very much, they apply to our situations.

I try to fit the situations to the problems of my students and sometimes the Department's situations do not do this.

I do not like my situations quite so complicated as the Department's.

They apply to the lesson materials real well, but, I like to put the scriptures into my own thoughts.

They are not too good, after a couple of times the students get bored because they know what's coming.
I find them good for varieties sake.

Not enough time in an actual Scripture Chase to use them.

When questions come from the students, then is the best time for scriptures to be meaningful.

Because for me Scripture Chasing is 'on the spot' situations and I don't have time to refer to them, they are okey but a little unrealistic.

Using key words is faster.

Never

I follow the idea of the Scripture Chase situations, but write my own.

Our district has its own set.

I haven't taken the time to orient my students to situations. I merely give them in my own words what the scripture is about. Because of the number of scriptures used, they have plenty to do and think about without related situations.

Teacher training in the Scripture Chase. One of the important areas of the Seminary program is the training of new teachers and the in-service training of all the teachers. The more frequently the Department can evaluate the teacher training and up-grade its effectiveness, the better prepared the teachers will be in their assignments. The questionnaire gave the respondents an opportunity to evaluate the effectiveness of the pre-assignment orientation to the Scripture Chase program, and the in-service training being conducted by the various districts in the Scripture Chase. The new teachers (1-2 years) were asked the question: How would you rate the training you received in
the Scripture Chase program before you started your first assignment?" All of the teachers surveyed were asked: "How would you rate the training you have or are receiving in your district in the Scripture Chase?" Tables VII and VIII are a tabulation of the responses to these questions.

Eleven, or 21 percent of the first year teachers and 39, or 52 percent of the second year teachers (Table VII) indicated they had no training in the Scripture Chase program before their first assignment. Of the total 53 first year teachers, 29 did not evaluate or did not have any pre-assignment training. Of the 75 second year teachers, 54 did not evaluate the training or did not indicate they had had any pre-assignment training in the Scripture Chase program. Of the teachers who did have some type of training, 25, or 56 percent felt it was very helpful or helpful. Ten, or 22 percent rated it very helpful and 15, or 34 percent rated it helpful. Only 5 or 11 percent did not feel it was of some help to them.

Table VIII reveals that 89, or 21 percent of the 400 teachers surveyed, indicate they are receiving no training in the Scripture Chase program in their districts. Of the 250 teachers who are receiving training, 29, or 11 percent rate it very helpful, 88, or 36 percent rate it helpful. Almost half (49 percent) of the more experienced teachers felt the in-service training was of little help and 38 percent of the less-experienced teachers felt the
TABLE VII

AN EVALUATION OF THE PRE-ASSIGNMENT TRAINING IN THE SCRIPTURE CHASE BY THE FIRST AND SECOND YEAR TEACHERS

<table>
<thead>
<tr>
<th>Category</th>
<th>First Year Teachers</th>
<th>Second Year Teachers</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very Helpful</td>
<td>6</td>
<td>25</td>
<td>4</td>
</tr>
<tr>
<td>Helpful</td>
<td>7</td>
<td>29</td>
<td>8</td>
</tr>
<tr>
<td>Little Help</td>
<td>8</td>
<td>33</td>
<td>7</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>24</strong></td>
<td><strong>100</strong></td>
<td><strong>21</strong></td>
</tr>
<tr>
<td>No Training</td>
<td>11</td>
<td>21</td>
<td>39</td>
</tr>
<tr>
<td>Blank</td>
<td>18</td>
<td>33</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53</strong></td>
<td>***</td>
<td><strong>75</strong></td>
</tr>
</tbody>
</table>
TABLE VIII
AN EVALUATION OF THE IN-SERVICE IN THE SCRIPTURE CHASE BEING RECEIVED BY THE FULL-TIME SEMINARY TEACHERS

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very Helpful</td>
<td>23</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Helpful</td>
<td>51</td>
<td>32</td>
<td>37</td>
</tr>
<tr>
<td>Little Help</td>
<td>61</td>
<td>38</td>
<td>45</td>
</tr>
<tr>
<td>No Help</td>
<td>23</td>
<td>15</td>
<td>4</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>158</strong></td>
<td><strong>100</strong></td>
<td><strong>92</strong></td>
</tr>
<tr>
<td>No Training Program</td>
<td><strong>61</strong></td>
<td><strong>23</strong></td>
<td><strong>27</strong></td>
</tr>
<tr>
<td>Blank</td>
<td><strong>43</strong></td>
<td><strong>16</strong></td>
<td><strong>19</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>265</strong></td>
<td>...</td>
<td><strong>138</strong></td>
</tr>
</tbody>
</table>
in-service training was of little help for a total of 43 percent of the total teachers who had the training.

Table IX contains the evaluation of the in-service training being received by the teachers according to the district in which they teach. Some districts are noticeably more effective than other districts in their in-service training program.

STUDENT IMPROVEMENT

Data pertaining to student attitude towards the Seminary program and student improvement in conduct in the classroom as a result of the Scripture Chase program was evaluated.

Student attitude towards the Seminary program. On Question 12 of the survey, the teachers were asked to evaluate the following: "Has there been any real difference in the attitude of the students you teach towards the whole seminary program since the Scripture Chase was started in your seminary?" Table X is a tabulation of the responses to the above question.

Table X indicates that 57, or 41 percent of the more experienced teachers and 82, or 30 percent of the less experienced teachers indicate that the Scripture Chase has created more interest in their students in the seminary program. Of the 400 teachers, 9, or 3 percent feel the Scripture Chase has created less interest in the seminary
TABLE IX
AN EVALUATION OF THE IN-SERVICE TRAINING IN THE SCRIPTURE CHASE BEEN RECEIVED BY THE FULL-TIME SEMINARY TEACHERS IN THE EIGHTEEN SEMINARY DISTRICTS

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>No.</th>
<th>VH</th>
<th>H</th>
<th>LH</th>
<th>NH</th>
<th>NT*</th>
<th>BLANK</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Ariz., NM</td>
<td>8</td>
<td>25</td>
<td>25</td>
<td>37</td>
<td>...</td>
<td>12</td>
<td>...</td>
</tr>
<tr>
<td>Central Ariz.</td>
<td>8</td>
<td>12</td>
<td>50</td>
<td>25</td>
<td>...</td>
<td>12</td>
<td>...</td>
</tr>
<tr>
<td>S. Arizona</td>
<td>9</td>
<td>11</td>
<td>22</td>
<td>22</td>
<td>11</td>
<td>33</td>
<td>...</td>
</tr>
<tr>
<td>Alberta Canada</td>
<td>2</td>
<td>50</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>50</td>
</tr>
<tr>
<td>Central Idaho</td>
<td>5</td>
<td>...</td>
<td>36</td>
<td>25</td>
<td>2</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td>Snake River</td>
<td>44</td>
<td>18</td>
<td>36</td>
<td>25</td>
<td>10</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>S. E. Utah</td>
<td>20</td>
<td>10</td>
<td>20</td>
<td>25</td>
<td>5</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>Vernal</td>
<td>8</td>
<td>...</td>
<td>50</td>
<td>...</td>
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<td>...</td>
</tr>
<tr>
<td>S. Utah</td>
<td>24</td>
<td>...</td>
<td>37</td>
<td>8</td>
<td>17</td>
<td>8</td>
<td>29</td>
</tr>
<tr>
<td>Utah Valley</td>
<td>52</td>
<td>4</td>
<td>21</td>
<td>44</td>
<td>8</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>Montpelier</td>
<td>7</td>
<td>...</td>
<td>29</td>
<td>...</td>
<td>29</td>
<td>43</td>
<td>...</td>
</tr>
<tr>
<td>Logan</td>
<td>33</td>
<td>3</td>
<td>12</td>
<td>24</td>
<td>12</td>
<td>30</td>
<td>18</td>
</tr>
<tr>
<td>Ogden</td>
<td>37</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>5</td>
<td>35</td>
<td>41</td>
</tr>
<tr>
<td>Davis NE Utah</td>
<td>44</td>
<td>5</td>
<td>25</td>
<td>43</td>
<td>2</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>SLC</td>
<td>23</td>
<td>4</td>
<td>35</td>
<td>39</td>
<td>...</td>
<td>17</td>
<td>4</td>
</tr>
<tr>
<td>SLC North</td>
<td>31</td>
<td>3</td>
<td>10</td>
<td>13</td>
<td>10</td>
<td>26</td>
<td>39</td>
</tr>
<tr>
<td>SLC South</td>
<td>36</td>
<td>14</td>
<td>22</td>
<td>19</td>
<td>6</td>
<td>28</td>
<td>11</td>
</tr>
<tr>
<td>Big Horn Wyo.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blank</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Survey Total</td>
<td>400</td>
<td>7</td>
<td>22</td>
<td>26</td>
<td>7</td>
<td>22</td>
<td>15</td>
</tr>
</tbody>
</table>

*VH/Very Helpful; H/Helpful; LH/Little Help; NT/No Training program in the Scripture Chase.
<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>More Interest</td>
<td>82</td>
<td>30</td>
<td>57</td>
</tr>
<tr>
<td>No Noticeable Change in Interest</td>
<td>104</td>
<td>37</td>
<td>56</td>
</tr>
<tr>
<td>Less Interest</td>
<td>8</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Blank</td>
<td>68</td>
<td>30</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
program. Of the teachers surveyed, 160, or 40 percent report no noticeable change in interest of the students as a result of the use of the Scripture Chase program.

**Student improvement in behavior as a result of the Scripture Chase.** The survey requested information pertaining to student change in behavior in the classroom as a result of the use of the Scripture Chase. In answering Question 13, the teachers were requested to mark one of the three areas indicated: (1) noticeable difference; (2) some difference; or (3) no difference. Data pertaining to this question is found on Table XI.

Of the 400 teachers surveyed, only 77, or 19 percent indicate that the Scripture Chase makes a noticeable difference in student behavior in the classroom. One hundred and twenty-one, or 30 percent of the teachers feel the Scripture Chase makes some difference in behavior and 120, or 30 percent of the teachers feel that it makes no difference in student behavior as a result of the use of the Scripture Chase program. Approximately 50 percent of each group of teachers felt there was some behavioral change. The less experienced teachers (22 percent) saw more of a noticeable change than did the more experienced teachers (13 percent).

One hundred and fifty-seven teachers commented on Question 9. The responses are divided into the answer groups of the question (noticeable difference, some difference and no difference). Only a representative
TABLE XI
THE FULL-TIME SEMINARY TEACHERS EVALUATION OF THE SEMINARY STUDENTS CHANGE IN BEHAVIOR IN THE CLASSROOM AS A RESULT OF THE USE OF THE SCRIPTURE CHASE

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Noticeable Difference</td>
<td>59</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>Some Difference</td>
<td>69</td>
<td>28</td>
<td>52</td>
</tr>
<tr>
<td>Subtotal</td>
<td>128</td>
<td>50</td>
<td>70</td>
</tr>
<tr>
<td>No Difference Blank</td>
<td>74</td>
<td>28</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>22</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
number of comments are included because of the many repetitions.

Noticeable Difference

More interest in class activities.

They like to chase and it is a real effective motivator. It also is a good lever to encourage activity in other areas of class work.

The class is more solidified—more group spirit.

More enthusiasm—more eager to learn.

Non-members and some students really try hard, especially problem students try to achieve in the chase.

The students feel better about their church and seminary program.

They learn to love the scriptures more.

Indifference.

Attitude and treatment toward one another has improved greatly. More reverence because of opportunity to 'let off steam' and eagerness to learn in other areas is stimulated.

More involved.

Positive reaction—scriptures now have meaning to students.

Students seem to look forward to it. More cooperation among teams and it seems to get students attention faster.

More eagerness to be involved in the learning of the scriptures.

Enjoy the change—keeps them alive and involved.

They become more involved personally in the discussion. They are not as timid and shy.

There is a carryover of enthusiasm, but also of irreverence.
Students voluntarily bring their scriptures to class.

I have a few students whose attitudes have changed radically for the better. One of my best students became such after and I made him the zone leader of his group. Of course there are a few who dislike this program but they are in the minority.

Students are more interested and they like the competitive spirit. I feel it has made seminary their most important class.

'Oh, not that again!' type attitude. 'It's too noisy, lets not do that again.'

Less pressures between teacher and students.

If there is any commotion at all the Scripture Chase brings them all around.

They don't like Seminary as well when using the Scripture Chase.

I have students who beg to Scripture Chase. Before we chased they didn't beg for anything.

Some Difference

A little noisier, but far more interest in Seminary.

More competitive than usual.

They want more activities such as the Scripture Chase. They are more conscientious about marking and memorizing scriptures.

Peer pressure increases.

Puts pressure on students to be prepared.

Gets them into the scriptures, helps make them live for them.

Harder to quiet them down after the chase.

Less spirituality towards the Bible as a book and towards the scriptures in general.

Students I teach see little value of the Scripture Chase, but then again, as we go along they remember the scriptures the more we practice them, and they
admit that they'll always remember some of them. I think the Scripture Chase is a means to an end, and the end might not come until missions come along.

No Difference

I have always used it, so I can't compare 'before,'

I feel that the way it is presently set up it could not motivate an 'old lady.'

I feel that until the outlines and other helps are changed, the Scripture Chase is doomed to failure because the students don't like it the way it is set up.

The Scripture Chase doesn't affect behavior.

If there has been a change, it has been for the worst.

LESSON UTILIZATION

Data pertaining to the Scripture Chase as a motivation for a lesson or group of lessons, as a part of a lesson, as a review of a lesson or group of lessons, and as an examination or part of an examination will be given in this section.

The Scripture Chase as a motivation for a lesson.

An important part of the daily lesson materials used in the various courses of study by the Seminary is the motivation or motivational item. Charles R. Hobbs describes what the motivation or motivational item is designed to do in a lesson:

This is a two to five minute presentation used at the very beginning of the lesson. Its singular purpose is to focus student interest on the lesson. It naturally should tie into the lesson objective.
could be an object lesson, short story, picture demonstration, statement, or illustration on the chalkboard, etc., which holds a high degree of interest.  

Because of the nature of the Scripture Chase, as discussed in Chapter II of this study, it can be an effective motivation or motivational item setting the stage for a lesson or the continuation of a lesson in progress. In the author's opinion, a well organized Scripture Chase moves the students quickly and effectively into new concept areas, and is designed to be a highly motivating competitive experience well suited to "focus student interest on the lesson."  

On Question 15 of the survey, the teachers were asked: "How often do you use the Scripture Chase as a motivation for your lessons?" The teachers were also asked, in Question 16, to evaluate this method of motivation: "As a motivation leading into a lesson how would you rate the Scripture Chase?" The data pertinent to these questions is found in Tables XII and XIII.  

Of the 400 teachers surveyed, 286, or 71 percent indicate they are using the Scripture Chase in some degree (regularly—7 percent, occasionally—35 percent, or seldom —29 percent) as a motivation for their lessons. When teacher experience and the use of the Scripture Chase as a motivation were compared, 57, or 42 percent of the more

\[\text{1}^{\text{1}}\text{Hobbs, op. cit., p. 171.} \quad \text{2}\text{Tbid.}\]
TABLE XII
NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING THE SCRIPTURE CHASE AS A MOTIVATION LEADING INTO A LESSON

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>17</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Occasionally</td>
<td>81</td>
<td>28</td>
<td>57</td>
</tr>
<tr>
<td>Seldom</td>
<td>79</td>
<td>28</td>
<td>41</td>
</tr>
<tr>
<td>Never</td>
<td>42</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>Blank</td>
<td>43</td>
<td>24</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

TABLE XIII
AN EVALUATION OF THE USE OF THE SCRIPTURE CHASE AS A MOTIVATION LEADING INTO A LESSON

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very Effective</td>
<td>18</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Effective</td>
<td>102</td>
<td>65</td>
<td>69</td>
</tr>
<tr>
<td>Ineffective</td>
<td>35</td>
<td>22</td>
<td>22</td>
</tr>
<tr>
<td>Very Ineffective</td>
<td>3</td>
<td>2</td>
<td>...</td>
</tr>
<tr>
<td>Subtotal</td>
<td>158</td>
<td>100</td>
<td>102</td>
</tr>
<tr>
<td>Have Never Tried It</td>
<td>53</td>
<td>22</td>
<td>19</td>
</tr>
<tr>
<td>Blank</td>
<td>51</td>
<td>23</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
experienced teachers and only 81, or 28 percent of the less experienced teachers report using it occasionally. Only 17 or 7 percent of the less experienced teachers and 11, or 8 percent of the more experienced teachers use the Scripture Chase as a motivation for a lesson regularly. Fifty-six, or 14 percent of the teachers report they have not tried using the Scripture Chase as a motivation for a lesson. Of the 56 teachers, 42, or 18 percent are less experienced teachers and 14, or 10 percent are more experienced teachers.

In evaluating the effectiveness of the use of the Scripture Chase as a motivation into a lesson, 29, or 11 percent of the teachers who have tried the Scripture Chase as a motivation for a lesson state it is a very effective method and the majority of the teachers, 177, or 66 percent, feel it is effective. Thus over three-fourths (77 percent) of the teachers feel this is an effective motivation to lead into a lesson. Only 57, or 22 percent of the teachers who use the Scripture Chase as a motivation for a lesson report it is ineffective and only three teachers or 1 percent think that it is very ineffective. Seventy-two, or 18 percent of the 400 teachers surveyed report they have never tried the Scripture Chase as a motivation for a lesson.

One hundred and fifty-five teachers commented on Question 16. The responses are divided into two areas---those teachers who feel that using the Scripture Chase as
as a motivation leading into a lesson is effective and those who feel it is ineffective. Only a representative number of comments are included because of the many repetitions.

**Effective**

The students are doing something, not just sitting and going to sleep at the start of the lesson.

It's great to get Bibles open and students moving in a single direction.

It brings about the attention of the class and centers it on the subject.

It can be a good springboard to get into a lesson especially where there are certain concepts or objectives you want to bring before the students as you start a lesson.

Given a good situation, the class is automatically thinking about problems.

Sometimes it's effective, but if used too often it loses its effectiveness.

Great attention getter.

It's great if the last scripture deals with the subject of the lesson.

No problem getting them into the scriptures, they're already there.

Because it's usually a review of past lessons and the scriptures from those lessons and if you work it right it causes the students to feel a flow of material and ideas from lesson to lesson.

All the students are involved. The spirit of competition gets them together in a single motive and the class is 'there' together instead of coming in one at a time as different parts of the lessons gain their interest.

A meeting of the minds helps any take-off.

It is good, but there are other ways just as effective.
It can be effective, but it depends on the teacher and his ability to smoothly move right into the lesson.

As long as there is variety it works as a motivation, but the kids soon get on to it if it is used too often.

Sometimes it builds too much enthusiasm—excitement and students can't unwind to start the lesson materials.

The Scripture Chase is a tremendous tie with the lesson materials. After all, are we teaching the ideas of men or of God?

Ineffective

I do not understand how it can be used as a motivational item.

The Scripture Chase causes the students to be disrespectful of the sacred word of the Lord.

Generally, it doesn't tend to create an attitude of study.

I use the whole hour when I Scripture Chase and find it much more effective.

I have too much of a pause from the Scripture Chase till the commencement of the lesson for adding total points and etc. I suggest you junk the scoreboard part.

So-so, as good as some motivational items—no better than most.

I find it too hard to get the ninth graders to make connection between the lesson and the Scripture Chase.

The way to use it as a motivational item is too abstract and needs a better explanation in the outline. What we need is a new outline with better suggestions, and leave out some of the other 'junk' in the back of the outline.

Reverence is unavailable after the Scripture Chase.

The Scripture Chase as a part of the regular lesson. The Scripture Chase is designed to be an important part of the daily lesson materials (see Chapter II). The
scriptures that are discussed, marked and reviewed as the lesson progresses, aids the students in coming to a better understanding of the lesson being presented. On the questionnaire the teachers were asked to respond to the following: "How often do you use the Scripture Chase as a part of your regular lesson? (i.e., part of the daily review, marking of scriptures and etc.)" and "How would you rate the Scripture Chase in helping to sustain interest in a lesson?" Tables XIV and XV are a compilation of the responses to the above questions.

As table XIV indicates, 224, or 56 percent of the teachers surveyed are using the Scripture Chase in some way as a part of the regular lesson either regularly (17 percent) or occasionally (39 percent) and 118, or 30 percent, report they are using it only seldom (22 percent) or never (8 percent). As revealed by the survey, the more experienced teachers (64 percent) have a higher percentage of regular or occasional use in this area than the less experienced teachers (52 percent).

Table XV is the evaluation of the effectiveness of the Scripture Chase as a help in sustaining interest in a lesson. Of the 400 teachers surveyed, 33, or 8 percent reported that it is very helpful and 165, or 42 percent that it is helpful. One hundred and fourteen teachers, or 29 percent felt it was little help in sustaining interest in a lesson and only 16, or 4 percent of the teachers felt that to use the Scripture Chase as a motivation or
TABLE XIV
NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING THE SCRIPTURE CHASE AS A PART OF THE REGULAR LESSON

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>42</td>
<td>16</td>
<td>26</td>
</tr>
<tr>
<td>Occasionally</td>
<td>94</td>
<td>36</td>
<td>62</td>
</tr>
<tr>
<td>Subtotal</td>
<td>136</td>
<td>52</td>
<td>88</td>
</tr>
<tr>
<td>Seldom</td>
<td>65</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>Never</td>
<td>19</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Blank</td>
<td>42</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

TABLE XV
AN EVALUATION OF THE USE OF THE SCRIPTURE CHASE IN SUSTAINING INTEREST IN THE REGULAR LESSONS

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Very Helpful</td>
<td>22</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Helpful</td>
<td>100</td>
<td>34</td>
<td>65</td>
</tr>
<tr>
<td>Little Help</td>
<td>76</td>
<td>28</td>
<td>38</td>
</tr>
<tr>
<td>No Help</td>
<td>10</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Blank</td>
<td>54</td>
<td>23</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
motivational item was no help in sustaining interest in a lesson. Almost half of the more experienced teachers (47 percent) felt it was helpful in sustaining interest.

The Scripture Chase as a review of a lesson or group of lessons. As previously mentioned in Chapter III of this study, repetition or review is an important element or principle in the learning process. Ernest L. Ligon explains:

The so-called 'photographic mind' is for the most part a myth. For the vast majority of us, ideas must be repeated many times, even if all we want is to remember them.\(^3\)

Ligon further comments:

Someone has said that much character education consists in a series of mottoes repeated frequently and with strong emphasis.\(^4\)

At the close of the lesson, the Scripture Chase can again be used to review the materials discussed and also as a review of past lessons. As explained by Ernest Ligon, the more often concepts are reviewed the better their retention. On the questionnaire, the teachers were asked how often they used the Scripture Chase as a review of a lesson or group of lessons (see Question 19--Appendix). Table XVI is a compilation of the responses to the above question.

As Table XVI indicates, 264, or 65 percent of the fulltime teachers surveyed are using the Scripture Chase

\(^3\)Ligon, op. cit., p. 11-12. \(^4\)Ibid., p. 84.
<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>21</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Occasionally</td>
<td>69</td>
<td>22</td>
<td>56</td>
</tr>
<tr>
<td>Seldom</td>
<td>71</td>
<td>25</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-total</td>
<td>161</td>
<td>56</td>
<td>103</td>
</tr>
<tr>
<td>Never</td>
<td>54</td>
<td>23</td>
<td>20</td>
</tr>
<tr>
<td>Blank</td>
<td>47</td>
<td>21</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
in some degree (regularly--8 percent, occasionally--32 percent, or seldom--25 percent) as a review of a lesson or group of lessons. The table also indicates that of the 400 surveyed, 74, or 19 percent of the teachers are in no way using the Scripture Chase as a review of a lesson or group of lessons. Although very few use the Scripture Chase as a review regularly, a large percentage of the more experienced teachers (40 percent) use it occasionally.

The Scripture Chase used as an examination. As a further review of the lesson materials and as an extension of the learning experience, the Scripture Chase can be utilized as an examination or part of an examination of the lesson materials studied. Questions 20 and 21 on the survey asked the teachers to respond to the following questions: "How often do you use the Scripture Chase as a part of an examination?" and "Do you feel that using the Scripture Chase as a part of the examination has helped make the examination a more effective learning experience?"

Tables XVII and XVIII are a tabulation of the above questions.

As Table XVII indicates, 175, or 44 percent of the fulltime seminary teachers surveyed are using the Scripture Chase in some degree (regularly--12 percent, or occasionally--32 percent) as an examination or part of an examination. The survey also indicates that of the 400 surveyed, 15 percent use it seldom and 104, or 26 percent
do not use the Scripture Chase as an examination or part of an examination. About one-third (32 percent) of the teachers use the Scripture Chase in the examination.

To the question whether or not the Scripture Chase helps make the examination a more effective learning experience, 108, or 27 percent answered yes, 70, or 19 percent of the teachers answered maybe. A total of 46 percent of the teachers feel the Scripture Chase is effective as a learning experience in an examination. Of the 400 teachers who responded to the questionnaire, 86, or 20 percent feel there is no evidence one way or the other as to whether or not the Scripture Chase helped make the examination a more effective learning experience and 31, or 8 percent answered that it is not effective in the learning experience. Thirty percent of the more experienced teachers do feel it is effective as a learning experience in the examination.

One hundred and twenty-two teachers commented on Question 21. The responses are divided into the answer groups of the question (yes, maybe, no, or no evidence one way or the other). Only a representative number of comments are included because of the many repetitions.

**Yes**

It places more importance on learning the scriptures, which in turn gives them more confidence in Scripture Chasing.

The meaning of exam's is increased.
### TABLE XVII
NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING THE SCRIPTURE CHASE AS AN EXAMINATION OR PART OF AN EXAMINATION

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (5 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>33</td>
<td>13</td>
<td>15</td>
</tr>
<tr>
<td>Occasionally</td>
<td>80</td>
<td>28</td>
<td>47</td>
</tr>
<tr>
<td>Seldom</td>
<td>40</td>
<td>14</td>
<td>22</td>
</tr>
<tr>
<td>Never</td>
<td>66</td>
<td>27</td>
<td>38</td>
</tr>
<tr>
<td>Blank</td>
<td>43</td>
<td>18</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

### TABLE XVIII
AN EVALUATION OF THE SCRIPTURE CHASE AS AN AID IN HELPING MAKE THE EXAMINATION A MORE EFFECTIVE LEARNING EXPERIENCE

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Yes</td>
<td>66</td>
<td>23</td>
<td>42</td>
</tr>
<tr>
<td>Maybe</td>
<td>48</td>
<td>22</td>
<td>22</td>
</tr>
<tr>
<td>Subtotal</td>
<td>114</td>
<td>45</td>
<td>64</td>
</tr>
<tr>
<td>No</td>
<td>18</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>No Evidence One Way or Another</td>
<td>59</td>
<td>20</td>
<td>27</td>
</tr>
<tr>
<td>Blank</td>
<td>71</td>
<td>28</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
The students expect to be tested on the materials they cover and so they learn better, if you use an open book type of exam where they can look up the scriptures and use their knowledge they have acquired.

Most students will make an extra effort to mark their scriptures and work on them if they know they will be examined on them.

Practice during an exam even has positive value.

I give a scripture quiz (open book) every so often to make sure all the students are familiar with the scriptures and not just depending on the better students in their zones to 'carry' them. This clarifies understanding of the scriptures by testing on them.

I feel it makes a better learning experience because I give open book examinations and the students use their marked books to help them answer situation questions on the examination. The questions are usually life situations and they really learn to dig for the answers.

I have found that the test average is much higher by using the Scriptures which they have learned in the Scriptures Chase, even when they have to explain the meaning.

I use it for open-book examinations. It is the first time my students really felt that they were being tested in a way that helps them learn. They expressed this to me.

It helps make the Scripture Chase more a part of the class and not just a game.

It is an excellent review tool. It gives a certain percentage of students the opportunity to excell. It lends itself to a variety of creative approaches which can help any test.

Good students do well—poor students sometimes do good on this part of the examination.

Young people who cannot write well but can look up a scripture really shine in an examination where they look up the scriptures and record the reference.
Maybe

Those who can find the scriptures do well, but those who don't care, don't learn a thing from it.

It seems all they do is memorize and not really learn anything, other than how to memorize and tear their books.

I know it helps me in making up fast examinations, but as far as students really learning profound religious doctrines, I doubt if there is any carry over.

I usually give a Scripture Chase examination by itself and not in connection with any lesson.

I tried it once, I doubt if I will again.

No

Because the students dislike the Scripture Chase so much they tend to dislike the examination also.

I haven't been successful in using the Scripture Chase with ninth graders.

Perhaps because I have never seen that part demonstrated and also because I feel it would detract from the spirit of quiet and individual responsibility that is usually a part of the test or examination setting.

No Evidence One Way or the Other

I have never checked this out.

Those who know the material will respond one way or the other. The chase may relax some minds for learning, others it only frustrates.

It seems to me it would be unfair to judge those who can't Scripture Chase or who do not like to Scripture Chase.

SCRIPTURES, STUDENT HELP AND THE SCOREBOARD

Data pertaining to the number of scriptures used in
the Scripture Chase program, student help in a scripture chase and use of the Scripture Chase scoreboard was evaluated.

**Number of scriptures used in the Scripture Chase.**

On Questions 25 and 26 of the survey, the teachers were asked to respond to the following: "On an average how many scriptures do you use in a single scripture chase?" and "How many would you have your students mark during an entire school year in any particular subject or course?"

Tables XIX and XX are a tabulation of the responses to these questions.

Of the 400 teachers surveyed, 80, or 19 percent use from 3 to 5 scriptures, 167, or 42 percent use 6 to 10 scriptures, 76, or 18 percent use 11 to 20 scriptures and 8, or 3 percent use 21 or more scriptures per chase. The data reveals that the more experienced teachers (44 percent) have a higher percentage of use in the 6 to 10 scripture category than the less experienced teachers (39 percent). The survey indicates that the most frequently used number of scriptures in a single scripture chase is 6 to 10 scriptures (42 percent).

The data indicates (see Table XX) that the majority of the teachers surveyed, 156, or 37 percent, are using from 26 to 50 scriptures during the school year in the Scripture Chase program. Another 112, or 28 percent use from 51 to 100 scriptures during the year. The data also indicates that a low percentage of teachers (7 percent)
### TABLE XIX
AVERAGE SCRIPTURES USED BY THE FULL-TIME SEMINARY TEACHERS IN A SCRIPTURE CHASE

<table>
<thead>
<tr>
<th>Number of Scriptures</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>1 - 2</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>3 - 5</td>
<td>55</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>6 - 10</td>
<td>107</td>
<td>39</td>
<td>60</td>
</tr>
<tr>
<td>11 - 20</td>
<td>49</td>
<td>17</td>
<td>27</td>
</tr>
<tr>
<td>21 or more</td>
<td>3</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Blank</td>
<td>44</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

### TABLE XX
AVERAGE SCRIPTURES MARKED BY THE FULL-TIME SEMINARY TEACHERS IN AN ENTIRE SCHOOL YEAR

<table>
<thead>
<tr>
<th>Number of Scriptures</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>1 - 10</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>11 - 25</td>
<td>19</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>26 - 50</td>
<td>106</td>
<td>38</td>
<td>50</td>
</tr>
<tr>
<td>51 - 100</td>
<td>69</td>
<td>24</td>
<td>43</td>
</tr>
<tr>
<td>101 - 150</td>
<td>11</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td>151 or more</td>
<td>8</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Blank</td>
<td>47</td>
<td>23</td>
<td>19</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
mark less than 26 scriptures per school year and fewer than 12 percent of the teachers surveyed mark more than 100 scriptures per school year. It might be interesting to note that the Department of Seminaries and Institutes recommend that at least 25 scriptures per school year be marked, as a minimum, in the Scripture Chase program (see Introduction to the Scripture Chase—Appendix C). It would therefore appear from the data that at least 75 percent of the teachers are complying with the minimum Scripture Chase suggestions.

**Student help in a scripture chase.** On Question 27 of the survey, the teachers were asked to respond to the following: "In a classroom scripture chase how often do you use student help? (i.e., asking questions, keeping score, marking points and etc.)." Table 21 is a tabulation of the responses to the above question.

Data on Table 21, reveals that 176, or 45 percent of the teachers surveyed use student help in the Scripture Chase regularly. Of the 400 surveyed, 93, or 23 percent of the teachers use student help only occasionally and 46, or 11 percent seldom use student help. As the survey indicates there is not a significant difference between the experienced teachers; each of the groups uses student help in the Scripture Chase equally. Over two-thirds of the teachers (68 percent) use students in the Scripture Chase regularly or occasionally.
### TABLE XXI
NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING STUDENT HELP IN A CLASSROOM SCRIPTURE CHASE

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>113</td>
<td>43</td>
<td>63</td>
</tr>
<tr>
<td>Occasionally</td>
<td>60</td>
<td>22</td>
<td>33</td>
</tr>
<tr>
<td>Seldom</td>
<td>31</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>Never</td>
<td>14</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Blank</td>
<td>44</td>
<td>19</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
One hundred and forty-six teachers commented on Question 27. The responses are all quite similar in nature and so only a few representative comments are included.

Comments

I use students mainly for keeping score and judging who is through chasing first.

I allow my students to make up the questions.

I let my students ask the questions and I sit on one of the teams.

Sometimes I use students as spotters. Sometimes I ask them to read the situation while I observe more completely the operation of the chase.

After the chase gets going then I turn it over to a student leader who takes charge and runs the chase. He may get any help he desires, but they usually do it themselves.

Students in devotional offer two scripture chasing situations each day. Scores are recorded by each zone leader and handed to the class secretary who keeps the total scores tallied on the wall chart and in her book.

The Scripture Chase Scoreboard. When the Scripture Chase was developed for use in the Seminaries, a scoreboard was also developed (see Introduction to the Scripture Chase --Appendix C). It was anticipated by the Department that keeping the Scoreboard before the students would be a constant stimulus for a better performance during the next scripture chase. On Questions 28 and 29 of the survey, the teachers were asked to respond to the following: "Do you use the Department's Mylar Scripture Chase Scoreboard?" and "How would you rate the Department's Scoreboard?"

Tables XXII and XXIII are a tabulation of the responses to
the preceding questions.

One hundred and forty-three, or 35 percent of the teachers surveyed (see Table 22) are regularly using the Department's Mylar Scoreboard. Thirty-eight, or 10 percent use the scoreboard occasionally and only 19 or 5 percent use it seldom. Of the 400 surveyed, 33 percent indicated they are not using the Department's Scoreboard at all. Only half of the teachers surveyed use the Scoreboard although 39 percent of the more experienced teachers use it regularly.

In rating the Department's Mylar Scoreboard (Table XXIII), only 77, or 19 percent of the teachers rate it excellent, 127, or 32 percent rate it good, 41, or 10 percent rate it fair and 22, or 6 percent rate it poor. One-third of the teachers surveyed did not give the Scoreboard a rating. Over half of the teachers (51 percent) rate it excellent or good. The more experienced teachers (57 percent) rate it higher than the less experienced teachers (45 percent).

Of the 400 teachers surveyed, 110 teachers commented on Question XXIX. The comments were in answer to the question of how the teachers would improve the Department's Scripture Chase Scoreboard. The responses for the most part are suggestions for improvement, but there are also some criticisms included.
### TABLE XXII

NUMBERS AND PERCENTAGES OF THE FULL-TIME SEMINARY TEACHERS USING THE DEPARTMENTS MYLAR SCRIPTURE CHASE SCOREBOARD

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>90</td>
<td>30</td>
<td>53</td>
</tr>
<tr>
<td>Occasionally</td>
<td>20</td>
<td>8</td>
<td>18</td>
</tr>
<tr>
<td>Seldom</td>
<td>13</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Subtotal</td>
<td>123</td>
<td>43</td>
<td>77</td>
</tr>
<tr>
<td>Never</td>
<td>91</td>
<td>35</td>
<td>43</td>
</tr>
<tr>
<td>Blank</td>
<td>48</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>263</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

### TABLE XXIII

EVALUATION OF THE DEPARTMENTS SCRIPTURE CHASE SCOREBOARD

<table>
<thead>
<tr>
<th>Ratings</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Excellent</td>
<td>44</td>
<td>15</td>
<td>33</td>
</tr>
<tr>
<td>Good</td>
<td>82</td>
<td>30</td>
<td>45</td>
</tr>
<tr>
<td>Subtotal</td>
<td>126</td>
<td>45</td>
<td>78</td>
</tr>
<tr>
<td>Fair</td>
<td>28</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>Poor</td>
<td>11</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>Blank</td>
<td>97</td>
<td>40</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
Comments

I feel you should make it small and divide it so I can hang it up in a more accommodating place.

More columns for more teams—an area consisting of about one-quarter of the chart for cumulative score.

Maybe make it a little longer just in case you had more teams than could fit on the scoreboard.

Give it to us free.

Reduce its size—mount on a sturdy board, or make it into a blackboard.

Throw the whole thing out and start over again.

Make individual scoring sheets, except for speed points.

I like to have a column for weekly totals. After one week I add the weekly total to the running total.

Remove the penalty column.

Simplify it. Throw out the speed point column and put it on a heavy board.

Make it look like a graph instead of a table.

Remove the headings and allow us to use our own headings.

The scoreboard makes it like a 'game' and the Scripture Chase is not a game.

Drop everything other than team and total points.

I use a transparency on the overhead projector for each class. This enables me to show names and scores large enough so all may see. It also enables me to put it away when the Scripture Chase is over.

I would like to see a place for speed point names.
OTHER USES OF THE SCRIPTURE CHASE

Data pertaining to the use of the Scripture Chase as a game and the use of the Scripture Chase outside the formal classroom setting was evaluated.

The Scripture Chase as a game. Because of the nature of the Scripture Chase, it can be very easily used as a fun educational game and not necessarily in connection with any lesson or group of lessons. As mentioned in Chapter III of this study, significantly greater progress is realized when learning is fun and enjoyable. Again quoting from the booklet, Motivation, by Zafra, Blacom and Mitchell: "Make drills and reviews into games. When learning becomes fun, progress comes easier." 5

Questions 22 and 23 on the survey asked the teachers the following: "How often do you use the Scripture Chase as just a game and not particularly in connection with any given lesson?" and "In comparison with other games used in the Seminary curriculum, seminary bowl, etc., how would you rate the Scripture Chase?" Data pertaining to these questions is found in Tables XXIV and XXV.

As Table XXIV indicates, 71, or 17 percent of the teachers surveyed, regularly use the Scripture Chase as a game and not in connection with a lesson or group of lessons. One hundred and twenty-two, or 30 percent of the teachers

5de Zafra, op. cit., p. 21.
**TABLE XXIV**

NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS USING THE SCRIPTURE CHASE AS A GAME

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>58</td>
<td>23</td>
<td>13</td>
</tr>
<tr>
<td>Occasionally</td>
<td>75</td>
<td>24</td>
<td>47</td>
</tr>
<tr>
<td>Seldom</td>
<td>46</td>
<td>16</td>
<td>28</td>
</tr>
<tr>
<td>Never</td>
<td>38</td>
<td>15</td>
<td>35</td>
</tr>
<tr>
<td>Blank</td>
<td>45</td>
<td>22</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>262</strong></td>
<td><strong>100</strong></td>
<td><strong>138</strong></td>
</tr>
</tbody>
</table>

**TABLE XXV**

AN EVALUATION OF THE SCRIPTURE CHASE AS COMPARED TO OTHER EDUCATIONAL GAMES USED IN THE SEMINARY PROGRAM

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Superior</td>
<td>40</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Above Average</td>
<td>80</td>
<td>26</td>
<td>47</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>120</strong></td>
<td><strong>41</strong></td>
<td><strong>67</strong></td>
</tr>
<tr>
<td>Average</td>
<td>75</td>
<td>29</td>
<td>43</td>
</tr>
<tr>
<td>Below Average</td>
<td>15</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Inferior</td>
<td>6</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Blank</td>
<td>46</td>
<td>22</td>
<td>21</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>262</strong></td>
<td><strong>100</strong></td>
<td><strong>138</strong></td>
</tr>
</tbody>
</table>
occasionally use the Scripture Chase just as a game. The data also indicates that the more experienced teachers have a higher percentage (34 percent) of occasional use and a lower percentage of regular use (9 percent) of the Scripture Chase as a game than the less experienced teachers.

In comparing the Scripture Chase with other educational games, 187, or 45 percent of the teachers rate the Scripture Chase as being above average (see Table XXV). One hundred and thirty-eight, or 35 percent rate the Scripture Chase from average to below average. Eight teachers, or 2 percent, rate the Scripture Chase as inferior to other games in the Seminary program. A higher percentage of the more experienced teachers (49 percent) evaluated the Scripture as an above average game than did the less experienced teachers (41 percent).

One hundred and seventy-one teachers commented on Question 23. The responses are all quite similar in nature and so only a few representative comments are included.

Comments

The Scripture Chase is an interesting, exciting game and much superior to any of the other 'games' used in the Seminary program. By the way I don't consider the Scripture Chase as a game, it is a definite learning device.

It is easier to involve all the students in the Scripture Chase.

It is great because it can be used without special equipment.

Application is better in the Scripture Chase than the other games because not a whole lot of emphasis is
placed on just recall.

More total involvement.

It is something that a lot of students can quickly become proficient in.

The Seminary Bowl is better as an educational tool in some areas, but in the area of the Scriptures, the Scripture Chase can't be beat.

I feel that Seminary Bowl is a much more effective learning tool because there are less arguments.

I feel the Scripture Chase should be used more in such areas as missionary preparation and etc., and these areas could be worked on as a game and not in connection with a given lesson.

I feel it is no better than the rest of the games.

It is the best way to teach those who are not interested in lessons or anything connected with lessons.

Because it can be just a game of learning and doesn't have to have the appearance of learning or grading or testing, just a fun game and no pressing.

Its simplicity, freshness and keen competition qualities make it a superior game.

It's not a game and never has been used with that idea in mind.

The students call it 'fun'—kids love fun things that promotes learning and achievement.

I think the Scripture Chase is easier to use and it doesn't take all period—usually from 5-7 minutes.

I find seniors consider Scripture Chasing very elementary but find Seminary Bowl generally motivating.

Use of the Scripture Chase outside the classroom.

On Question 24 of the survey, the teachers were asked to respond to the following: "How often do you or the seminary where you work use the Scripture Chase other than in the classroom? Table XXVI is a compilation of the
responses to this question.

As table XXVI indicates, very few of the 400 teachers surveyed use the Scripture Chase outside the classroom. Thirty-nine, or 9 percent use it occasionally, 61, or 16 percent use it seldom and the majority of the teachers, 237, or 59 percent never use the Scripture Chase outside the classroom.

Seventy-six teachers commented on Question 24. The responses are very short and quite similar in nature and so only a few representative comments are included.

Comments

We use the Scripture Chase as a competition between various seminaries.

Competition between classes.

District tournaments.

I use the Scripture Chase in home assignments.

We demonstrate the Scripture Chase in Church meetings.

We also demonstrate (other than in church meetings) for open-houses and back-to-school nights.

Sometimes we have demonstrated in Sunday School and Priesthood meetings.

Scripture tournaments between junior highs.

OVER-ALL EVALUATION

Data pertaining to the over-all evaluation of the Scripture Chase program—values, objections, ratings and suggestions for improvement.
TABLE XXVI

NUMBERS AND PERCENTAGES OF FULL-TIME SEMINARY TEACHERS WHO USE THE SCRIPTURE CHASE OUTSIDE THE CLASSROOM

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (5 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Regularly</td>
<td>5</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Occasionally</td>
<td>28</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>Seldom</td>
<td>36</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>Never</td>
<td>150</td>
<td>57</td>
<td>84</td>
</tr>
<tr>
<td>Blank</td>
<td>43</td>
<td>17</td>
<td>18</td>
</tr>
</tbody>
</table>

| Total       | 262  | 100 | 138  | 100 | 400  | 100 |
The value of using the Scripture Chase program. On Questions 32 through 45 of the survey, the teachers were asked to evaluate the Scripture Chase program as to its value in fifteen areas of the Seminary program. Three categories of evaluation were used: very helpful, some help and no help. Table XXVII is a tabulation of the responses.

In the overall appraisal of the value of using the Scripture Chase program, the majority of the responses are in the some help or very helpful classification on the rating scale. In the area of helping to improve the lesson, 235, or 59 percent rate it some help and 68, or 17 percent very helpful. In the area of stimulating thinking in the students, 168, or 42 percent rate it as very helpful and 164, or 41 percent rate it helpful. In the area of the Scripture Chase helping prepare young people to solve daily problems, 212, or 53 percent rate it helpful and 91, or 23 percent rate it very helpful. In the area of scriptural understanding and love for the scriptures, a large percentage, 178, or 45 percent rate it helpful and 144, or 36 percent rate it very helpful. In the area of ability to locate and identify key scriptures a majority, 303, or 76 percent rate it very helpful and 34, or 9 percent rate it helpful. In the area of helping draw students into the lesson and other activities, 167, or 42 percent rate it helpful and 163, or 41 percent rate it very helpful. In the area of stimulating student interest in reading and studying the scriptures a majority, 225, or 56 percent of
the teachers rate it some help and 88, or 22 percent rate it very helpful. In the area of mission and temple marriage preparation, 171, or 43 percent rate it helpful and 143, or 36 percent rate it very helpful. In helping young people come closer to their Heavenly Father, 241, or 60 percent rate it helpful and 55, or 14 percent rate it very helpful. In the area of improving the spirituality of a class, 179, or 45 percent rate it helpful, thirty-eight, or 10 percent rate it very helpful. However, 119, or 29 percent rate it no help. In the area of giving the students a better foundation in the scriptures than traditional methods, 119, or 30 percent rate it helpful and 210, or 53 percent rate it very helpful. In the area of helping young people build testimonies, 234, or 59 percent rate it helpful and 58, or 15 percent very helpful. In the area of improving home and seminary relations, 184, or 46 percent rate it helpful and 58, or 15 percent rate it very helpful. As for helping build enrollment in the seminary, 123, or 31 percent rate it helpful, 27, or 7 percent rate it very helpful and 175, or 43 percent rate it no help.

Question 14 on the questionnaire asked if the Scripture Chase helped to reach "problem" students. The results of this question are also included in Table XXVIII. One hundred and thirty-four, or 34 percent felt it was of some help in reaching problem students and 96, or 23 percent felt it was very helpful. However, 107, or 28 percent felt it was no help.
One hundred and seventy-two teachers commented on the value of the Scripture Chase program. Only a representative number of comments are included because of the many repetitions.

Comments

It provides variety for me as well as the students. It is enjoyable and the kids really get excited. They are as excited about this as some school activities.

I feel it is great for some classes and teachers, it really builds testimony in the Gospel.

My students do not like to memorize and the Scripture Chase is the greatest help we have to get the students into the Scriptures.

How could we effectively teach without it, I only wish I had been an active participant in something like this prior to my mission.

It makes the students feel that their Book of Mormon is a part of them. They are familiar with their own book.

I feel it could be of more value if we could link the Scripture Chase with short case studies.

It is far more important to be able to use the scriptures than just memorize them.

My first year in using the Scripture Chase but I am very much in favor of it. I feel the success depends on the control you ordinarily have over your students.

I feel it has tremendous value in helping young people prepare for life, but we could use a lot of additional references, a lot of the best ones are not suggested.

The Scripture Chase is a good motivation for lessons and such but will never take the place of teaching the scriptures.
I have to limit my students in the Scripture Chase program. They practically beg to chase every day. I teach primarily Lamanites and they benefit greatly from it I feel.

I think it is good—not an end in itself—but a good method, if it's not overdone. Students may grumble about it, but later on they will appreciate it. Our problem is that they are not used to solving daily problems with the scriptures.

It certainly increases student involvement.

It's a great program until the arguments start.

I think it is great for missionary preparation.

Its main value lies in the interest it creates.

I feel because of the interest it has developed that most students' attitude towards seminary has changed.

It's great but I feel it should be optional with the teachers and not have so much pressure from the Department. It is better than the traditional memorization program in that it explains the meaning better and is of better application through life-experiences and situations.

It really builds class unity.

If directed properly, it can assist students to find answers to personal problems from the scriptures. A reliance upon the scriptures will be of great use and value to the students.

I have seen it reach a lot of students I have had no way of reaching prior to this time.

The greatest value I feel is in the competition. This is a great motivation.

I feel there is just great value in the Scripture Chase [sic] as it should be instituted in the mission field.

I have tried different ways to help students learn the scriptures and gain a better appreciation of God's word. My experience has not come up with a more effective method than the Scripture Chase.
Students like to be able to defend themselves and their beliefs. Scriptures to chase should provide some of the defensive weapons in a logical way.

To love the scriptures requires familiarity with them and the degree of love seems to depend on the degree of familiarity. The Scripture Chase seems to be the best tool to encourage them.

I feel its greatest value is in linking lessons together.

I like the overall involvement that it affords, and the leadership it gives zone leaders who try to achieve winning teams.

I would hate to teach without it, now that I have used it.

My students are constantly telling me experiences they've had with non-member friends and even in Church, home and etc., in using scriptures we chase in seminary. I think as much as anything it makes them really feel like they are a Latter-day Saint. They feel they can support their feelings scripturally. I would say 90 percent of my students think it's great and only 3 or 4 percent "dislike it."

In my opinion the Scripture Chase program should be used only as a supplement for Seminary work--it has real value in this area.

During my first year of teaching, in Idaho, my first year troubles were really bearing down. Then with help from other teachers I started a scripture chase program and found the rest of the year easier with students enjoying it much--much more.

**Objections to the Scripture Chase program.** On Questions 46 through 55 of the questionnaire, the 400 teachers were asked to evaluate the Scripture Chase program in light of their objections to it. Three categories of evaluation were used: strongly agree, agree and disagree. Table XXVIII is a tabulation of the responses.

The data on Table XXVIII is divided into the four areas of use of the Scripture Chase by the full-time
### TABLE XXVII

**THE SEMINARY TEACHERS OVER-ALL EVALUATION OF THE VALUE OF USING THE SCRIPTURE CHASE PROGRAM**

<table>
<thead>
<tr>
<th></th>
<th>Very Helpful</th>
<th>Some Help</th>
<th>No Help</th>
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<th>Survey Total</th>
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<tbody>
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<td></td>
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<td>%</td>
<td>No.</td>
<td>%</td>
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<td>It helps improve the effectiveness of a regular lesson.</td>
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<td>17</td>
<td>235</td>
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<td>32</td>
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<tr>
<td>It helps stimulate thinking in the students.</td>
<td>168</td>
<td>42</td>
<td>164</td>
<td>41</td>
<td>7</td>
</tr>
<tr>
<td>It helps prepare young people to solve daily problems.</td>
<td>91</td>
<td>23</td>
<td>212</td>
<td>53</td>
<td>34</td>
</tr>
<tr>
<td>It helps students to understand and love the scriptures.</td>
<td>144</td>
<td>36</td>
<td>178</td>
<td>45</td>
<td>15</td>
</tr>
<tr>
<td>It helps students to quickly locate and identify key scriptures.</td>
<td>303</td>
<td>76</td>
<td>34</td>
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<tr>
<td>It draws many students into the lessons and other activities that have not been previously involved.</td>
<td>163</td>
<td>41</td>
<td>167</td>
<td>42</td>
<td>9</td>
</tr>
<tr>
<td>It helps increase my students interests in reading and studying the scriptures</td>
<td>88</td>
<td>22</td>
<td>225</td>
<td>56</td>
<td>26</td>
</tr>
</tbody>
</table>
TABLE XXVII (continued)

<table>
<thead>
<tr>
<th>It helps prepare young people for a mission and marriage in the temple.</th>
<th>Very Helpful</th>
<th>Some Help</th>
<th>No Help</th>
<th>Blank</th>
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</tr>
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<td>107</td>
<td>28</td>
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</table>
Seminary teachers (regularly, occasionally, seldom and never). The data is conveniently divided into these categories so that the reasons for the non-use of the Scripture Chase program may be determined quickly. A survey total is also included in each category.

Regarding the question: "I feel it is too hard to maintain the Spirit of the Lord during the Scripture Chase," of the teachers who use the Scripture Chase regularly (142), 86, or 61 percent disagree with the statement and 54, or 38 percent agree. Of the teachers who use it occasionally (117), 48, or 41 percent disagree and 65, or 56 percent agree. Of the teachers who seldom use the Scripture Chase (85), 20, or 26 percent disagree and 63, or 70 percent agree. Of the teachers who never use the Scripture Chase (56), 23, or 40 percent disagree and 22, or 40 percent agree.

To the statement: "The Scripture Chase outline is a little too complicated and I don't understand the program," of the regular users 111, or 78 percent disagree with the statement and of the occasional users, 84, or 72 percent disagree with the statement. On the other hand, of those teachers who seldom use the Scripture Chase, 35, or 41 percent disagree and 39, or 46 percent agree with the statement. Of the nonusers of the Scripture Chase, 26, or 46 percent disagree and 21, or 37 percent agree that the outline is too complicated.

Regarding the question; "The Program (Scripture
Chase) has never been explained to me," of the regular users, 117, or 82 percent disagree and only 22, or 16 percent agree. Of the occasional users, 95, or 81 percent disagree and 22, or 33 percent agree. Of the seldom users of the Scripture Chase, a majority, 51, or 60 percent disagree and 28, or 33 percent agree. Of the teachers who never use the Scripture Chase, one-half, 28, or 50 percent disagree and 20, or 35 percent agree that the program has not been explained to them.

To the question: "I feel there is too much lesson material to cover," 93, or 65 percent of the teachers who are regular users of the Scripture Chase disagree and 42, or 30 percent agree. Of the occasional users, 70, or 60 percent disagree and 42, or 36 percent agree. Of the seldom users, 30, or 35 percent disagree and 50, or 56 percent agree with the question. Of the teachers who never use the Scripture Chase, 21, or 37 percent disagree and 28, or 50 percent agree there is too much lesson material to cover.

Regarding the statement: "I feel it is just another 'gimmick' to get students attention and of little value," of the regular users, 131, or 93 percent disagree and only 8, or 5 percent agree. Of the occasional users, 96, or 82 percent disagree and 20, or 17 percent agree. Of the seldom users, 44, or 52 percent disagree and 37, or 43 percent agree with the statement. Of the teachers who never use the Scripture Chase, 19, or 40 percent disagree
and 29, or 51 percent agree that they feel the Scripture Chase is just a "gimmick" and of little value.

Regarding the question: "I feel it is too hard to regain the Spirit after the Scripture Chase," of the regular users 115, or 80 percent disagree and 22, or 16 percent agree. Of the occasional users 80, or 68 percent disagree and 34 or 29 percent agree. Of the teachers who seldom use the Scripture Chase, 29, or 34 percent disagree and 51, or 60 percent agree with the question. Of the non-users of the Scripture Chase, 22, or 39 percent disagree and 22, or 39 percent agree with the question as to the difficulty of regaining the Spirit after a Scripture Chase.

Regarding the statement: "I use other scripture programs that I feel are more or just as effective as the Scripture Chase," of the regular users 108, or 76 percent disagree and 25, or 17 percent agree with the statement. Of the occasional users, 66, or 56 percent also disagree and 45, or 38 percent agree. Of the seldom users of the Scripture Chase, 26, or 33 percent disagree and 50, or 56 percent agree. Of the non-users of the Scripture Chase 10, or 18 percent disagree and a majority, 37, or 66 percent agree with the statement.

To the statement: "I feel there is too much pressure to use this program from the Department through the Coordinators," of the regular users 125, or 88 percent disagree and of the occasional users, 90, or 78 percent disagree with the statement. Of the seldom users, 45, or
## TABLE XXVIII

### RELATIONSHIP BETWEEN USE OF THE SCRIPTURE CHASE AND OBJECTIONS TO THE SCRIPTURE CHASE

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Sub Total</th>
<th>Disagree</th>
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<th>Totals</th>
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<td><strong>I feel it is too hard to maintain the Spirit of the Lord during the Scripture Chase.</strong></td>
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<td><strong>The Scripture Chase outline is a little too complicated and I don't understand the program.</strong></td>
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<td><strong>The Program has never been explained to me.</strong></td>
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<td>I feel there is too much lesson material to cover</td>
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<td>I feel it is just another &quot;gimmick&quot; to get students attention and of little value</td>
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<td>I feel it is too hard to regain the Spirit after the Scripture Chase</td>
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### TABLE XXVIII (continued)

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<td>I use other scripture programs that I feel are more or just as effective as the Scripture Chase.</td>
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<td>12</td>
<td>55</td>
<td>14</td>
<td>101</td>
<td>26</td>
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### TABLE XXVIII (continued)

<table>
<thead>
<tr>
<th>I feel that the students are just not interested in this type of program.</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Sub Total</th>
<th>Disagree</th>
<th>Blank</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Regularly</td>
<td>1</td>
<td>1</td>
<td>17</td>
<td>12</td>
<td>18</td>
<td>13</td>
</tr>
<tr>
<td>Occasionally</td>
<td>3</td>
<td>3</td>
<td>25</td>
<td>21</td>
<td>28</td>
<td>24</td>
</tr>
<tr>
<td>Seldom</td>
<td>11</td>
<td>13</td>
<td>41</td>
<td>48</td>
<td>52</td>
<td>61</td>
</tr>
<tr>
<td>Never</td>
<td>13</td>
<td>23</td>
<td>23</td>
<td>41</td>
<td>36</td>
<td>64</td>
</tr>
<tr>
<td>Survey Total</td>
<td>28</td>
<td>7</td>
<td>106</td>
<td>27</td>
<td>134</td>
<td>34</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>There is not time enough in our class period to use the program effectively.</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Sub Total</th>
<th>Disagree</th>
<th>Blank</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Regularly</td>
<td>4</td>
<td>3</td>
<td>17</td>
<td>12</td>
<td>21</td>
<td>15</td>
</tr>
<tr>
<td>Occasionally</td>
<td>6</td>
<td>5</td>
<td>21</td>
<td>18</td>
<td>27</td>
<td>23</td>
</tr>
<tr>
<td>Seldom</td>
<td>8</td>
<td>9</td>
<td>26</td>
<td>31</td>
<td>34</td>
<td>40</td>
</tr>
<tr>
<td>Never</td>
<td>11</td>
<td>20</td>
<td>12</td>
<td>30</td>
<td>23</td>
<td>50</td>
</tr>
<tr>
<td>Survey Total</td>
<td>29</td>
<td>7</td>
<td>76</td>
<td>20</td>
<td>105</td>
<td>27</td>
</tr>
</tbody>
</table>
53 percent also disagree but of the non-users, 24, or 43 percent disagree and 25, or 45 percent agree that there is too much pressure to use the Scripture Chase from the Department through the Coordinators.

Regarding the statement: "I feel that the students are just not interested in this type of program," of the regular users, 122, or 86 percent disagree and 18, or 13 percent agree. Of the occasional users, 87, or 74 percent disagree and 28, or 24 percent agree. Of the seldom users of the Scripture Chase, 28, or 33 percent disagree and 52, or 61 percent agree. Of the non-users, 13, or 23 percent disagree and 36, or 64 percent agree that the students are just not interested in this type of program.

To the statement: "There is not time enough in our class period to use the program effectively," of the regular users of the Scripture Chase 116, or 81 percent disagree with the statement and 21, or 15 percent agree. Of the occasional users of the Scripture Chase, 88, or 75 percent disagree and 27, or 23 percent agree. Of the seldom users, 44, or 52 percent disagree and 34, or 40 percent agree. Of the non-users of the Scripture Chase, 21, or 34 percent disagree and 23, or 50 percent agree that there is not enough time in class to use the Scripture Chase.

One hundred and fifty-eight teachers listed additional objections to the Scripture Chase program. Because of the nature of the comments, some of them are
suggestions for improvement as well as criticisms of the program. Only a representative number of comments are included because of the many repetitions.

Comments

I feel we should have a better scoring system, the one we have is for the birds.

Don't make the outline so complicated next time. Just a simple one will do.

Use different personnel to introduce and explain the program.

My big objection to the Scripture Chase is that by the time a student is a Senior he is all Scripture Chased out.

Some of the scriptures selected for the various lessons are quite meaningless.

Some students just don't like competition. I would like to know a good way to better involve these students and catch their interest.

I have always had over half of my students object to scripture learning and everything attached to it. Lazyness and inability to see their value is the major problem. How can this be overcome?

The scriptures used in the Book of Mormon outline are weak in some areas. We need more situations in which they can be used. We also need more good training in the Scripture Chase.

It is very difficult in my opinion, to use the Scripture Chase effectively and still get through the lesson outlines.

Please don't introduce it in the same way. The "funny" boys should be left home (---------- and company).

It has to be adapted to the teacher's personality and teaching methods. One or two teachers that use it wrongly kill the program for the rest of us. Too many students come to class hating it.

I feel and my experience has been that the Scripture Chase works best in a small class with small teams.
(3–4 on a team). I find it difficult to keep everything under control in a large class of 30–40 students.

Teachers should be furnished with the lists of scriptures, students used the year before, so that they could be reviewed.

I feel that the competition does not build spirituality and more likely leads to cheating and only learning to please the teacher.

I definitely feel it is over-worked in the 9th grade.

I find most students come to Seminary to relax and enjoy the reverent feeling offered through the Spirit of the Lord—not to experience pressure, whether social or otherwise which results in competition and games like the Scripture Chase.

It is to some just a Chase—like a chase for a wild goose. It ought to have a new name.

It is difficult to work in all the time and limit it to less than ten minutes. Add this to the devotional and half the class period is gone.

If I ate hamburgers three times a day, every day of my life, there would still be food value in hamburgers, but I wouldn't appreciate it. Let's not force the idols of the sacred cows on every teacher the same way. I am not opposed to the Scripture Chase, just the following: (1) don't make it mandatory, (2) realize there may still be a better way, (3) let the teachers still have a choice in the matter of scriptures and doing the program, (4) that the Department doesn't realize that pushing the Scripture Chase can chase some of the students right out of the Seminary program.

I was not really instructed in it effectively and we have not been given material in our lesson plans such as a guide sheet which would give us ideas how to use it in the lessons. I have instructions in my lessons to use the Scripture Chase but really no idea how to implement it.

I think if the Department puts so much emphasis on the program they should be willing to participate on the purchase of machines and scoreboards. It can really be unpleasant when you just have the students raise their hands and you make a bad call.

I think that the emphasis should be on using the
Scripture Chase at the end of the class instead of at the beginning.

I feel that the persons who wrote the Scripture Chase outline had their heads in a bag when they wrote it. I feel also that the way it has been presented to us was wrong, students should be used instead of fumbling, mumbling teachers and 'wise cracking' Department personnel who can't get a job doing anything else.

The way I have seen it generally run is not in keeping with the seminary building and its purpose—to teach Jesus Christ. This is not to infer that it doesn't have its place, but I can't see where that place is.

There is not a big enough list of Scriptures for the Church History outline.

I think that teachers should be given a strict charge not to use it excessively. They'll kill it.

I think it is an excellent program but I don't think it deserves the emphasis it has received. We have had the administrators say that anyone who doesn't use it should not be teaching (or words to that effect). It is a good program but it is certainly not the only program. Its very nature is not conducive to spirituality.

Don't make it so over-organized. We little league kids to death now-a-days. Sand lot baseball was more fun than little league.

I feel many times that unless we run it the exact way that has been outlined by the Department the "big" brethren feel we are out of step.

The Scripture Chase creates a feeling of competition—sometimes students hurt the feelings of others—calling them "stupid" etc., because they may be slower than the others. If not handled properly feelings can arise and the spirit of the Lord is not present.

I have a great deal of trouble balancing the teams where everybody is happy.

Scriptures need to be somewhat uniform throughout the system for the student who may transfer to another seminary during the school year.
I have noticed students seem to tire of the program if it is used all year long, so I have waited until the second half of the year to put it into use so that it is something new to do. The students moan about it because of their experience the previous year, but seem to accept it when they become involved.

Honestly, some of these guys are taking a simple, effective teaching media and trying to get it so complicated no one could follow it or use it with any measure of success. Given enough time they'll have it destroyed.

The Department Scripture Chase programs and scriptures need to be sent out quicker each year, books too.

The Scripture Chase seems to be an overrated technique. It undoubtedly has something to offer for some students in some situations, at some times, and for some teachers. I can't stand it personally because it has little depth. It (as demonstrated by --- ----) is the most shallow of all devices. Most students 14 years and older are capable and deserving of more meaningful approaches to education such as discussion with its related forms of problem solving, role playing, debates, theme writing, etc., all which lead to a greater appreciation and understanding of scriptures than Scripture Chasing. In my observation scriptures are warped and contorted when 'chased.' It's a fantastic job to develop a high skill in any one teaching method. I prefer to spend my energy with developing a skill for leading meaningful discussions rather than trying to blow my brain by making meaning exist in a method where the discovery of meaning is doubtful.

I feel the Scripture Chase introduces young people to the words of God and not the author himself.

I believe the 'zone' and 'team' idea is over-emphasized. We need more suggestions on ways to use it.

**Overall rating.** The overall rating of the Scripture Chase program was asked for in two areas. The first area was in relation to other scripture teaching methods and the second in relation to the Scripture Chase program as it is presently outlined. Tables XXIX and XXX
are a tabulation of the responses to the above questions.

Table XXIX indicates that 203, or 51 percent of the teachers feel that the Scripture Chase is more effective than other scripture teaching methods. One hundred, or 25 percent of the teachers feel that the Scripture Chase is about the same as other methods and only 26, or 5 percent feel it is less effective than other methods of teaching the scriptures. Of the more experienced teachers, 80, or 58 percent, feel it is more effective than other methods than do the less-experienced teachers, 123, or 44 percent.

In rating the Scripture Chase as it is presently outlined (see Table XXX), 76, or 20 percent of the teachers surveyed rate it excellent. One hundred and eighty-five, of 45 percent rate it as good. Seventy-seven, or 18 percent rate it as fair and only 40, or 11 percent of the teachers rate it as poor. As the table indicates, slightly higher ratings are given by the more experienced teachers.

**General suggestions for improvement.** The last area on the questionnaire asked for general suggestions on improving the Scripture Chase program. One hundred and eighty-four teachers commented on this area. Because of the nature of the comments, some of them are criticism but by and large the comments were directed toward improving the Scripture Chase program. Only a representative number of answers will be included because of the many repetitions.
TABLE XXIX

RATING OF SCRIPTURE CHASE PROGRAM AS COMPARED WITH OTHER SCRIPTURE TEACHING METHODS

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>More Effective</td>
<td>123</td>
<td>44</td>
<td>80</td>
</tr>
<tr>
<td>About the Same</td>
<td>66</td>
<td>25</td>
<td>34</td>
</tr>
<tr>
<td>Less Effective</td>
<td>21</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Blank</td>
<td>52</td>
<td>24</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>

TABLE XXX

OVERALL RATING OF THE SCRIPTURE CHASE PROGRAMS

<table>
<thead>
<tr>
<th>Rating</th>
<th>Less Experienced Teachers (1-5 years)</th>
<th>More Experienced Teachers (6 or more years)</th>
<th>Survey Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Excellent</td>
<td>48</td>
<td>18</td>
<td>28</td>
</tr>
<tr>
<td>Good</td>
<td>119</td>
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<td>Fair</td>
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</tr>
<tr>
<td>Poor</td>
<td>28</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Blank</td>
<td>15</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>262</td>
<td>100</td>
<td>138</td>
</tr>
</tbody>
</table>
Comments

If the scriptures suggested could tie in more directly with the lessons it might help.

Most of the teachers I have talked to say they can't make it work. More effective service training would help.

The teachers not be expected to use it all year long.

A more definite way of marking the scriptures.

In-service training on a district level. Let those who seem to be effective with it demonstrate it in many various ways.

Make situations fully related to problems in the lives of the students while faithfully advancing the principle or doctrine of the scripture.

Avoid complicated and burdensome scoring practices.

Keep it simple--when we get a good thing, leave it alone. When it was first introduced anyone could have used it in his right mind.

I feel that teachers (especially new ones like myself) need to be helped and taught more about the present program before we recommend a change in the present program. I can honestly say that I know very little about the current program, but I would like to know more.

I'd like to see the situations more mission preparation oriented. I would like to see more of them concentrated on student problems--everyday oriented.

Variety of methods--we need applicable questions--applicable situations and professional illustrations.

Make it more compatible with principles of Jesus. He taught that we should not be like the world. The world motivates people through their proud feelings and desires to be better than others. I think we resort too much to the devil's tactics to motivate our students instead of using Jesus' methods of motivation; showing the happiness that comes into the heart when we help someone else to achieve instead of the selfish satisfaction that comes when we think we're better than someone else. Pride is the basis of evil and humility is the essence of greatness. Solomon said
there was a time for everything but I don't recall any place in the scriptures that says there is a time to be proud, that type of pride engendered by the Scripture Chase.

Let the man who really originated the Scripture Chase give the Department his ideas.

Next summer school session, could we have a good set-up on this (Scripture Chase) like we had on learning stations or student leadership, instead of spending just one hour-long period. The presentation on role playing by ———— during the last work-shop is the kind of thing that I would really like to see. The brother pulled people out of the audience and demonstrated the different techniques. I learned more during that demonstration, than I absorbed listening to ways to conduct the Scripture Chase, especially from some of the clowns that presented it from the Department.

Bring in students to help demonstrate its effectiveness, that is at the next summer school.

Make sure everyone knows they can adapt it to their own personality and don't say we won't be re-hired if we don't use it. That's too much of the wrong kind of pressure.

Avoid making it a game by using scoreboards and etc., stick more to missionary scriptures and gospel principles.

Make a short live film of the successful Scripture Chase, an actual classroom situation and make it available to the seminaries.

The rules and procedures for Scripture Chase used by the Central Arizona District have been the greatest aid to the effectiveness of my own program. I encourage the department to use these suggestions.

I feel the Scripture Chase should not be used for grading. I also feel it should not be used so often.

I liked the program when ———— first suggested it to the Department, why don't we get back to his suggestions. I definitely feel the Department has fouled it all up.

An occasional exchange of ideas among teachers to arrive at more variety in the use of the chase. Make it an occasional part of the district faculty meeting agenda.
Have more open-book tests connected with the scriptures used in the chase.

Those who use it (teachers) should be familiar with it, sold on it, and be enthusiastic.

Don't have ------ ------ demonstrate it again. He's ruined a good thing.

Better selection of scriptures for underlining needs to be done. Those chosen locally (or wherever the list is from) for Book of Mormon--are certainly leaving out some vital scriptures and including some of less value.

I never understood the program until we had a demonstration by the 'traveling wild band' the Department sent out, please no more of this.

I feel that the zone leaders over-rule the rest of the zone and finds all the answers and as a result the rest of the students don't have to chase because the sharp student has all the answers thus it becomes a race between the fast students. To eliminate the zone-leaders would be an improvement and make it so all students have equal development surely would be an improvement.

The Scripture Chase could become part of a Leadership Training Program. We are trying this in our seminary and it is working out tremendously.

I suggest that the teachers use the chase and call it a "review" instead of the Scripture Chase. Tell them to use it in connection with 'reading' the scriptures and don't stress the importance of teams, zones and winning so much. Maybe just one scripture in a 'review.'

I suggest the teachers keep the score on the blackboard and 'junk' the scoreboard. Divide the class in half and eliminate the zones, the kids will get this in the missionfield.

Please eliminate the 'dumb' zone names that some of the seminaries are coming up with.

Make more situations, suggestions for pictures to use with them. 'Who am I' situations, are always good.

Be more down to earth. Give Brother _________ an assignment to write a complete list of all the scriptures he uses and the many different situations
he can develop for a scripture. He is strictly me-here-now and daily problems oriented. He makes the scriptures live for his students.

Maybe a Scripture Chase machine could be developed.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

SUMMARY OF PROBLEM AND PROCEDURES

Need for the study. The Church of Jesus Christ of Latter-day Saints has emphasized the need for religious education from its restoration in 1830. It has been the philosophy of the Church never to be satisfied with present methods, but to experiment and develop better and more effective ways of presenting the gospel to the people. From the beginning of the Church educational system the emphasis of the curriculum has been to provide the opportunity for the members to gain the intelligence and knowledge that will aid them in this life and in the life to come. With this philosophy in mind, Seminaries and Institutes have centered their emphasis around an important area of study, the Four Standard Works of the Church. Finding new and improved methods for teaching the Scriptures has been of prime importance. Various methods through the years have been tried and evaluated.

Purpose of the study. The purpose of this study was to evaluate a new method of teaching the Scriptures which
for the past four years has been used extensively by the Seminary. This method called "Scripture Chase," first outlined and presented by the author (1962), was adopted by the Unified Church School System for suggested use as a part of the lesson materials in 1965. Since that time it has been used by many of the teachers of the Seminary and before this study was made had not been evaluated.

**Statement of the problem.** It has been the purpose of this study to determine: (1) What the Scripture Chase is as used by the Seminaries and why it was adopted; (2) If certain principles of learning involved in the Scripture Chase are valid; (3) The percentage of the full-time Seminary teachers using the Scripture Chase; (4) How the teachers evaluate the Scripture Chase in terms of: (a) teacher training in the Scripture Chase, (b) student involvement and application, (c) areas of effectiveness and (d) evaluation and rating of the over-all Scripture Chase program.

**Method of research.** After having reviewed the Scripture Chase program and its validity as a teaching method, a questionnaire was prepared which would give the full-time Seminary teacher an opportunity to evaluate the program. Of the total 498 full-time Seminary teachers employed by the Department of Seminaries and Institutes in 1968-1969, all were mailed a questionnaire. Four hundred, or 80.3 percent of the teachers returned their question-
naires. A tabulation of the responses to the questionnaire was taken to determine the effectiveness of each part of the Scripture Chase program. Suggestions and comments were invited from the teachers in certain areas as they evaluated the Scripture Chase program. A grouping of these was also made at the end of each section.

SUMMARY OF THE FINDINGS

There were six areas of the Scripture Chase program that were evaluated. The overall ratings and general comments and suggestions of the teachers were also evaluated. A summation of the evaluation of each area follows.

General Information

1. Sixty-four or 16 percent of the participating Seminary teachers were principals; 229, or 57 percent were teachers and 104, or 26 percent were teacher principals.

2. Two hundred and sixty-one, or 66 percent of the Seminary teachers had five or fewer years of teaching experience and 138, or 34 percent of the teachers had six or more years experience.

3. Of the four hundred teachers surveyed, 143, or 33 percent regularly use the Scripture Chase; 117, or 29 percent occasionally use it; 85, or 22 percent use it seldom and 56, or 14 percent never use the Scripture Chase program. A majority of the teachers were therefore in some degree involved in the Scripture Chase program.
4. In comparing experience and use of the Scripture Chase it was determined that the teachers with the most experience (six or more years) used the Scripture Chase more; however, the highest percentage of regular use was by the teachers with three to five years experience.

Source Materials and Training Evaluation

1. Three-fourths of the teachers surveyed use the outline "Introduction to the Scripture Chase" or a variation of it. The majority (67 percent) indicated it was helpful in setting up the Scripture Chase program, and fifteen percent indicated it was little or no help.

2. A large majority (70 percent) of the teachers use the Department-suggested Scripture Chase situations in some degree. A little over half of the teachers indicated they were helpful in involving the students in the Scripture Chase, while nineteen percent indicated they were little or no help.

3. In evaluating the pre-assignment teacher training in the Scripture Chase, of those who had some training, a majority or 56 percent rated it helpful and 44 percent rated it little or no help. The survey also revealed that one-third (36 percent) of the teachers (first and second year teachers) had no training in the Scripture Chase before taking their first assignment.

4. Twenty-one percent of the teachers surveyed reported they were not receiving in-service training in the
Scripture Chase in their area. Of those who indicated they were receiving training, 36 percent rated it helpful and 43 percent rated it little or no help. It was also noted that some of the districts have noticeably more effective training programs in the Scripture Chase than other districts.

**Student Improvement**

1. Thirty-five percent or one-third of the teachers reported more student interest in the seminary because of the Scripture Chase. Forty percent reported no noticeable change in interest and only three percent reported less interest in the whole seminary program.

3. About half the teachers surveyed (49 percent) felt that use of the Scripture Chase did make a difference in student behavior in the classroom. Thirty percent or one-third felt there was no difference in student behavior. Many of the comments that were made in this area indicated a tremendous enthusiasm for the Scriptures and the Scripture Chase; but on the other hand, some of the comments indicated a growing dislike for anything connected with the Scripture Chase.

**Lesson Utilization**

1. Seventy-one percent or a large majority of the teachers indicated they used the Scripture Chase as a motivation for a lesson. The more-experienced teachers indicated they used it more than the less experienced
teachers. As to the value of the Scripture Chase as a motivation for a lesson, a majority (77 percent) of the teachers felt it was effective. Eighteen percent indicated they had never tried it as a motivator.

2. The study indicated that over half (56 percent) of the four hundred teachers reported they are using the Scripture Chase as a part of their regular lessons. As a factor in sustaining interest in the lesson, again half (50 percent) indicated it was helpful. Thirty-three percent felt it was little or no help.

3. A majority, or 65 percent of the teachers indicated they use the Scripture Chase in some degree as a review of a lesson or group of lessons. Thirty-two percent indicated they used it occasionally, 25 percent seldom and only 8 percent regularly.

4. The study revealed that less than half (44 percent) of the teachers use the Scripture Chase as an examination or part of an examination. Forty-six percent reported that it did help make the examination a better learning experience, and 8 percent reported that it did not help. Twenty-two percent indicated they had no evidence one way or the other.

**Scriptures, Student Help and the Scoreboard**

1. The respondents of the questionnaire indicated that the average number of scriptures used in a single Scripture Chase is six to ten scriptures. The average
number of scriptures marked in the Scripture Chase program throughout an entire school year was twenty-six to fifty scriptures.

2. In relation to student help or participation in conducting a Scripture Chase, a majority (68 percent) indicated they used student help. Seventeen percent reported using student help either seldom or never.

3. The study revealed that half (50 percent) of the teachers surveyed are using the Department's Scripture Chase Scoreboard. Again in evaluating the scoreboard, 51 percent felt it was good to excellent and 16 percent indicated it was fair to poor.

Other Uses of the Scripture Chase

1. Less than half, or forty-seven percent of the teachers surveyed indicated they use the Scripture Chase as a game other than in connection with a specific lesson. As compared with other educational games used in the Seminary program, 45 percent felt that the Scripture Chase was above average to superior. Thirty percent felt it was average and only seven percent felt it was below average to inferior.

2. A large majority (75 percent) of the teachers indicated they seldom or never use the Scripture Chase other than in the classroom. Only two percent reported using it regularly outside the classroom.
Overall Rating

1. A large percentage of the teachers indicated that the Scripture Chase was of value in the following areas:

   (1) Improving the effectiveness of a regular lesson (76 percent)

   (2) Stimulating thinking in the students (83 percent)

   (3) Preparing young people to solve daily problems (76 percent)

   (4) Helping students to understand and love the scriptures (81 percent)

   (5) Helping students to quickly locate and identify key scriptures (85 percent)

   (6) Drawing students into the lessons and other activities that have not been previously involved (83 percent)

   (7) Increases students' interests in reading and studying the scriptures (78 percent)

   (8) Helping prepare young people for a mission and marriage in the temple (79 percent)

   (9) Helping young people come closer to their Heavenly Father (74 percent)

   (10) It gives the students a better foundation in the scriptures than traditional memorization methods (83 percent)

   (11) It helps build testimonies in the students (74 percent)

2. Although the teachers indicated the value of the Scripture Chase generally was very helpful or helpful, a significant percentage of them felt it was no help in the following areas:

   (1) It helps improve the overall spiritual atmosphere in the class (10 percent—very helpful, 45 percent—some help, and 25 percent—no help).
(2) It helps improve relations between the seminary and the home (11 percent—very helpful, 46 percent—some help, and 25 percent—no help)

(3) It helps build enrollment in the seminary in our area (7 percent—very helpful, 31 percent—some help, and 44 percent—no help)

(4) It helps reach problem students (23 percent—very helpful, 32 percent—some help, and 26 percent—no help)

3. Objections to the Scripture Chase program revealed the teachers' feelings in the following areas:

(1) One-half of the teachers felt it was hard to maintain the Spirit of the Lord during the Scripture Chase (50 percent). Forty-four percent disagreed with this concept.

(2) Sixty-four percent of the teachers did not feel that the Scripture Chase outline was too complicated. However, twenty-seven percent disagreed and felt that it was.

(3) Seventy-two percent agreed that the Scripture Chase program had been properly explained to them, while twenty-three percent felt that it had not been properly explained to them.

(4) Fifty-four percent did not feel that there is too much lesson material to cover to use the Scripture Chase properly. However, thirty-nine percent felt that there was too much lesson material to cover to effectively use the Scripture Chase.

(5) About half, or fifty-three percent of the teachers did not feel that other Scripture programs are more effective than the Scripture Chase program. On the other hand, thirty-nine percent felt there were other programs more effective.

(6) About three-fourths, or seventy-one percent of the teachers did not feel that there is too much pressure to use the Scripture Chase from the Department through the Coordinators. On the other hand, twenty-six percent felt there was too much pressure.
(7) Sixty-three percent of the teachers felt that the students are very much interested in a Scripture Chase type program. On the other hand, thirty-four percent disagreed.

(8) Sixty-seven percent of the teachers agreed that there is enough time in the class period to effectively use the Scripture Chase program. Twenty-seven percent disagreed with this.

4. In comparing the Scripture Chase with other scriptures teaching methods, one-half, or fifty-one percent rated the Scripture Chase more effective, twenty-five percent rated it about the same and only five percent rated it less effective.

5. Sixty-five percent, or a majority of the teachers rated the overall Scripture Chase program from good to excellent. Eighteen percent rated it fair and only six percent rated the Scripture Chase program poor.

CONCLUSIONS

On the basis of the data presented in this study the following conclusions seem warranted:

1. The teachers who have used the Scripture Chase as suggested by the Department have found it a very successful teaching tool.

2. There are several objections to the present program, the correction of which would improve the Scripture Chase as a teaching method.

3. The Scripture Chase is more successful with experienced teachers who use a variety of other methods. Over use of the Scripture Chase defeats its purpose.
4. The pre-assignment training in the Scripture Chase is adequate; however, many teachers have not had this training.

5. Teachers' comments indicate that the Scripture Chase situations need to be expanded to correlate more applicable scriptures to the student's every day problems.

6. There is no appreciable change in students' conduct in the classroom because of the use of the Scripture Chase.

7. The Scripture Chase helps in sustaining interest in a lesson when used occasionally.

8. The Scripture Chase helps make the examination a better learning experience.

9. Teachers' comments indicate that the Scripture Chase is an excellent method of teaching the location and concepts of the scriptures.

10. The Scripture Chase scoreboard is adequate but needs to be simplified.

11. Teaching experience and use of the Scripture Chase in the classroom have little effect on the use of the Scripture Chase outside the classroom.

12. The Scripture Chase is extremely valuable in many of the areas with which the Seminary program is vitally concerned: i.e., testimony building, scriptural understanding, missionary preparation, solving of daily problems, stimulating thinking in young people and an understanding and love for the revealed word of God.
13. The Scripture Chase, as a game, compares favorably with other educational games used in the Seminary. Most of the teachers felt it was superior in many respects to other educational games being used.

RECOMMENDATIONS

1. In view of the importance of the Scriptures in the lives of the Latter-day Saints, it is recommended that a study be made on the carry-over effect of the Scripture Chase in the lives of the Seminary students.

2. It is recommended that the L. D. S. Department of Seminaries and Institutes utilize the findings of this study. Present and prospective teachers should be informed of the value of a properly organized Scripture Chase and the methods for its success.

3. It is also recommended that the Department of Seminaries and Institutes make a study to determine to what extent the Scripture Chase is being used in the Institutes and its value.

4. It is recommended that other methods of using the scriptures should be developed to provide a variety for teachers and students.

5. It is also recommended that the Department consider giving the Scripture Chase a new name.

6. It is also recommended that the basic outline "Introduction to the Scripture Chase" be reviewed and possibly simplified.
7. It is recommended that individuals used by the Department for demonstrations of the Scripture Chase be very carefully selected.
BIBLIOGRAPHY
SELECTED BIBLIOGRAPHY

LATTER-DAY SAINTS SCRIPTURE

The Book of Mormon. Translated by Joseph Smith, Jr. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1958.

The Doctrine and Covenants. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1958.


BOOKS AND PAMPHLETS


Church Schools. Provo, Utah: Brigham Young University, 1968.

Clark, J. Reuben, Jr. The Charted Course of the Church in Education. Provo, Utah: Brigham Young University, 1938.


PERIODICALS


UNPUBLISHED MATERIALS


Interview with Arnold J. Stringham, Seminary Curriculum Coordinator, English Speaking and Home Study Director, Provo, Utah, March 12, 1969.
Interview with Dr. Ernest L. Eberhard, Director of Curriculum for the Department of Seminaries and Institutes, at Provo, Utah, March 6, 1969.
APPENDIX A

LETTERS AND QUESTIONNAIRE
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
CHURCH SCHOOLS
Department of Seminaries and Institutes of Religion
B-346 Smoot Building
Brigham Young University
Provo, Utah

February 10, 1969

MEMORANDUM NO, SP-11

TO: Seminary Principals

RE: A Study of the Scripture Chase

Dear Brethren:

Brother Vernon W. Mattson, one of our Seminary teachers on sabbatical leave this year, is making a study of the Scripture Chase, as a part of his work toward an advanced degree. Since we feel that the results of this study can be of significant value to the Department, we will appreciate your cooperation in having all full-time teachers respond quickly and honestly to this questionnaire and mail it back as soon as possible.

In order for this study to be completed this school year, the questionnaires must be returned by March 1, 1969.

Your full cooperation will be appreciated.

Sincerely your brother,

William E. Berrett
Administrator

WEB/dj
INSTRUCTIONS

Brethren:

As indicated in President Berrett’s letter, I am making a study of the Scripture Chase as used by the full-time teachers this year. This study will only be concerned with your personal experiences and be assured that this questionnaire will be completely confidential. The information called for is to be used in compiling data and improving the curriculum of the Seminary program.

Please answer all questions as completely as you can, as directed on the questionnaire. Upon completion, return the questionnaire in the enclosed self-addressed envelope. Do not write anything on the questionnaire or envelope that will identify you personally.

If you absolutely cannot complete and return this questionnaire by March 1, 1969, please answer the first four questions and return it uncompleted.

Please be as frank and honest as you can.

Thank you for your assistance in this study.

Sincerely your brother,

Vernon W. Mattson
IN ORDER TO BE HELPFUL THIS FORM MUST BE RETURNED ON OR BEFORE FEBRUARY 28, 1969

THE SCRIPTURE CHASE

This survey was designed for you to evaluate the value of the Scripture Chase as a part of our curriculum. Will you help us to meet your needs and the needs of your students by helping us to improve this method of scripture study. There is always room for improvement and we hope through your honest appraisal improvement can be made in this area.

YOUR INDIVIDUAL RESPONSES WILL BE KEPT STRICTLY CONFIDENTIAL

To tabulate the findings of the survey it will be necessary for you to clearly mark the appropriate areas. Answer all the questions that apply to you and your teaching situation.

Seminary where you teach________________________________________ District________________________________________

1. Position held in the Seminary.
   (1) _____ Principal         (3) _____ Teacher-Principal
   (2) _____ Teacher

2. Years you have taught in the Seminary.
   (1) _____ First year        (4) _____ 6 to 10 years
   (2) _____ 2 years           (5) _____ 11 or more years
   (3) _____ 3 to 5 years

3. Number of students you are teaching this year. (1968-69)
   (1) _____ 1 to 30           (4) _____ 131 to 150
   (2) _____ 31 to 100          (5) _____ 151 to 200
   (3) _____ 101-130           (6) _____ 200 or more students

4. How often do you use the Scripture Chase?
   (1) _____ Regularly (2 to 3 times a week)
   (2) _____ Occasionally (3 to 6 times a month)
   (3) _____ Seldom (once or twice a month)
   (4) _____ Never

IF YOU HAVE NEVER AT ANY TIME USED THE SCRIPTURE CHASE PROGRAM THEN SKIP AND ONLY ANSWER QUESTIONS 46 THROUGH 55.

5. Do you follow the Scripture Chase Outline (Introduction to the Scripture Chase) as suggested by the Department of Seminaries and Institutes?
   (1) _____ Yes;       (2) _____ No;   (3) _____ Variation of it.

   Describe the variations you use:

6. How would you rate the Scripture Chase Outline in helping you set up the program in your classes?
   (1) _____ Very helpful   (3) _____ Little help
   (2) _____ Helpful        (4) _____ No help
7. If you are a new teacher (1 to 2 years) how would you rate the training you received in the Scripture Chase Program before you started in your first assignment.

(1) _____ Very helpful
(2) _____ Help
(3) _____ Little help
(4) _____ No help
(5) _____ I received no training in the scripture chase

8. How would you rate the training you have or are receiving in your district in the Scripture Chase?

(1) _____ Very helpful
(2) _____ Help
(3) _____ Little help
(4) _____ No help
(5) _____ We have no training program as such

9. How often do you use the "Scripture Chase Situations" outlined and printed by the Department of Seminaries and Institutes?

(1) _____ Regularly
(2) _____ Occasionally
(3) _____ Seldom
(4) _____ Never
Why:

10. As a help in involving your students how would you rate the "Scripture Chase Situations?"

(1) _____ Very helpful
(2) _____ Help
(3) _____ Little help
(4) _____ No help

11. How would you rate the Scripture Chase Program in light of other scripture teaching methods?

(1) _____ More effective
(2) _____ About the same
(3) _____ Less effective

Why:

12. Has there been any real difference in the attitude of the students you teach towards the whole seminary program since the Scripture Chase was started in your seminary?

(1) _____ More interest
(2) _____ Less interest
(3) _____ No noticeable change in interest

13. Do you feel there has been a noticeable change in behavior of your students in the classroom since you started using the Scripture Chase.

(1) _____ Noticeable difference
(2) _____ Some difference
(3) _____ No difference

In what way?

14. Do you feel you have been able to reach more "problem" students using the Scripture Chase?

(1) _____ Yes;
(2) _____ Somewhat;
(3) _____ No

Explain
15. How often do you use the Scripture Chase as a motivation for your lessons?
   (1) ______ Regularly     (3) ______ Seldom
   (2) ______ Occasionally   (4) ______ Never

16. As a motivation leading into a lesson how would you rate the Scripture Chase?
   (1) ______ Very effective   (3) ______ Ineffective
   (2) ______ Effective        (4) ______ Very ineffective
   Why?

17. How often do you use the Scripture Chase as a part of your regular lessons? (i.e., part of a daily review, marking of scriptures and etc.)
   (1) ______ Regularly
   (2) ______ Occasionally
   (3) ______ Seldom
   (4) ______ Never

18. How would you rate the Scripture Chase in helping to sustain interest in a lesson?
   (1) ______ Very helpful
   (2) ______ Helpful
   (3) ______ Little help
   (4) ______ No help and distract from the lesson.
   Why?

19. How often do you use the Scripture Chase as a review of a lesson or group of lessons?
   (1) ______ Regularly
   (2) ______ Occasionally
   (3) ______ Seldom
   (4) ______ Never

20. How often do you use the Scripture Chase as a part of an examination?
   (1) ______ Regularly
   (2) ______ Occasionally
   (3) ______ Seldom
   (4) ______ Never

21. Do you feel that using the Scripture Chase as a part of the examination has helped make the examination a more effective learning experience.
   (1) ______ Yes
   (2) ______ Maybe
   (3) ______ No
   (4) ______ No evidence one way or the other.
   Why?

22. How often do you use the Scripture Chase as just a game and not particularly in connection with any given lesson.
   (1) ______ Regularly
   (2) ______ Occasionally
   (3) ______ Seldom
   (4) ______ Never

23. In comparison with other games used in the seminary curriculum, seminary bowl, etc., who would you rate the Scripture Chase?
   (1) ______ Superior
   (2) ______ Above average
   (3) ______ Average
   (4) ______ Below Average
   (5) ______ Inferior
   Why?
24. How often do you or the seminary where you work use the Scripture Chase other than in the classroom?
   (1) □ Regularly  (5) □ Seldom
   (2) □ Occasionally  (4) □ Never
   In What ways?

25. On an average how many scriptures do you use in a single Scripture Chase?
   (1) □ 1 to 2  (3) □ 6 to 10  (5) □ 21 or more
   (2) □ 3 to 5  (4) □ 11 to 20

26. How many scriptures would you have your students mark during an entire school year in any particular subject or course?
   (1) □ 1 to 10  (3) □ 26 to 50  (5) □ 101 to 150
   (2) □ 11 to 25  (4) □ 51 to 100  (6) □ Over 150

27. In a classroom Scripture Chase how often do you use student help? (i.e., asking questions, keeping score, marking speed points and etc.)
   (1) □ Regularly  (3) □ Seldom
   (2) □ Occasionally  (4) □ Never
   How?

28. Do you use the Departments Mylar Scripture Chase Scoreboard?
   (1) □ Regularly  (3) □ Seldom
   (2) □ Occasionally  (4) □ Never

29. How would you rate the departments score board?
   (1) □ Excellent  (3) □ Fair
   (2) □ Good  (4) □ Poor
   Why?

   How would you improve it?

30. Indicate the course of study you feel you are having the MOST SUCCESS in the Scripture Chase. (Check only one)
   (1) □ Book of Mormon  (3) □ Old Testament
   (2) □ New Testament  (4) □ Church History

31. Indicate the course of study you feel you are having the LEAST SUCCESS. (Check only one)
   (1) □ Book of Mormon  (3) □ Old Testament
   (2) □ New Testament  (4) □ Church History
OVER-ALL EVALUATION OF THE SCRIPTURE CHASE PROGRAM

Please indicate your honest feelings as to the value of using the Scripture Chase Program.

(Place an X in the column you feel applies.)

<table>
<thead>
<tr>
<th>Very Helpful (1)</th>
<th>Some Help (2)</th>
<th>No Help (3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>32. It helps improve the effectiveness of a regular lesson.</td>
<td>32.</td>
<td></td>
</tr>
<tr>
<td>33. It helps stimulate thinking in the students.</td>
<td>33.</td>
<td></td>
</tr>
<tr>
<td>34. It helps prepare young people to solve daily problems</td>
<td>34.</td>
<td></td>
</tr>
<tr>
<td>35. It helps students to understand and love the scriptures.</td>
<td>35.</td>
<td></td>
</tr>
<tr>
<td>36. It helps students to quickly locate and identify key scriptures</td>
<td>36.</td>
<td></td>
</tr>
<tr>
<td>37. It draws many students into the lessons and other activities that have not been previously involved.</td>
<td>37.</td>
<td></td>
</tr>
<tr>
<td>38. It helps increase my students interests in reading and studying the scriptures</td>
<td>38.</td>
<td></td>
</tr>
<tr>
<td>39. It helps prepare young people for a mission and marriage in the temple.</td>
<td>39.</td>
<td></td>
</tr>
<tr>
<td>40. It helps young people come closer to their Heavenly Father.</td>
<td>40.</td>
<td></td>
</tr>
<tr>
<td>41. It helps improve the over-all spiritual atmosphere in the class.</td>
<td>41.</td>
<td></td>
</tr>
<tr>
<td>42. It gives the student's a better foundation in the scriptures than traditional memorization methods.</td>
<td>42.</td>
<td></td>
</tr>
<tr>
<td>43. It helps build testimonies in the students.</td>
<td>43.</td>
<td></td>
</tr>
<tr>
<td>44. It helps improve relations between the seminary and the home.</td>
<td>44.</td>
<td></td>
</tr>
<tr>
<td>45. It helps to build enrollment in the seminary in our area.</td>
<td>45.</td>
<td></td>
</tr>
</tbody>
</table>

(Please indicate your objections to the Scripture Chase Program.
Your complete honesty would be appreciated)

<table>
<thead>
<tr>
<th>Strongly Agree 1</th>
<th>Agree 2</th>
<th>Disagree 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>46. I feel it is too hard to maintain the Spirit of the Lord during the Scripture Chase</td>
<td>46.</td>
<td></td>
</tr>
<tr>
<td>47. The Scripture Chase outline is a little too complicated and I don't understand the program.</td>
<td>47.</td>
<td></td>
</tr>
<tr>
<td>48. The program has never been explained to me.</td>
<td>48.</td>
<td></td>
</tr>
<tr>
<td>49. I feel there is too much lesson material to cover.</td>
<td>49.</td>
<td></td>
</tr>
<tr>
<td>50. I feel it is just another &quot;gimmick&quot; to get students attention and of little value</td>
<td>50.</td>
<td></td>
</tr>
<tr>
<td>51. I feel it is too hard to regain the Spirit after the Scripture Chase</td>
<td>51.</td>
<td></td>
</tr>
<tr>
<td>52. I use other scripture programs that I feel are more or just as effective as the Scripture Chase.</td>
<td>52.</td>
<td></td>
</tr>
</tbody>
</table>
53. I feel there is too much pressure to use this program from the Department through the coordinators.

54. I feel that the students are just not interested in this type of program.

55. There is not time enough in our class period to use the program effectively.

56. What over-all rating would you give the Scripture Chase Program as it is presently outlined?
   (1) ______ Excellent (2) ______ Good (3) ______ Fair (4) ______ Poor

57. Please indicate any additional feelings you might have as to the value of the Scripture Chase Program.

58. Please indicate any additional objections you might have to the Scripture Chase Program (Your complete honesty would be appreciated).

59. What would you suggest be done to improve the Program. (Please list as many suggestions or ideas as you feel would be helpful in bettering this program.)
APPENDIX B

THEORY AND PROCEDURE OF BECOMING FAMILIAR
WITH THE STANDARD WORKS IN SEMINARY
THE THEORY AND PROCEDURE OF BECOMING FAMILIAR WITH THE STANDARD WORKS IN SEMINARY

By Vernon W. Mattson Jr.
January, 1962
Firth, Idaho

Every student in Seminary participates in this scripture memorization, marking and familiarization program. Every student has his or her own scriptures to mark and become familiar with. All of the marking is done in class and is accomplished upon instructions from the teacher. Most of the memorization of scripture is done outside of the classroom. All marking is done with a red pencil and ballpoint pen.

THE OBJECTIVE OF THE PROGRAM IS:

To familiarize Seminary students with the Scriptures in order that:

1. They will learn to love the word of the Lord
2. Learn the Word of the Lord concerning themselves and the Kingdom of God
3. Be able to teach the Gospel more effectively because of memorized scriptures and
4. Be able to defend the Church of Jesus Christ of Latter-day Saints as missionaries and teachers through knowing where the doctrines are located and what they mean.

THE PROCEDURE FOR MEMORIZATION AND TESTING OF SCRIPTURE IS:

Each week a scripture is memorized by each student in Seminary. Every Monday at the beginning of class the scripture is introduced, explained to the students, and marked. During the week the students memorize the scripture and are tested on it the following Friday. Each day in the devotional time the scripture is quoted by a student and repeated by the class in unison. Wednesday and Thursday of each week the students write the scripture through once, then on Friday they are tested without their books being open. They also write the scripture on Fridays. The scriptures used in this program are the ones used by the Church missionaries to teach the Gospel in the mission field.

THE PROCEDURE FOR GENERAL MARKING OF SCRIPTURE IS:

Each day as we introduce and discuss our lessons the scriptures for that lesson are marked by each student in his own Bible, Book of Mormon or Doctrine and Covenants. Certain key scriptures will be marked at the beginning of the lesson as the motivation then during the lesson as the scriptures are discussed they will be marked and referenced. The students are told to open their books and to mark as directed by the teacher.
The marking procedure is as follows: When a scripture is discussed or referred to the student is told to mark it by underlining it or boxing it in. Then a note or marginal reference is placed close to it which in a word or phrase tells what is contained in the scripture. The scriptures underlined are usually just a verse or two in length where—as those to be boxed in are from 3 to 50 verses long or even an entire chapter in some cases. Also many times a scripture will refer to another scripture concerning the same doctrine or a similar thought and so a cross-reference will be added. Sometimes the cross-reference is then marked. This then enables a student to have at his command a continuous source of material on one subject. If one scripture is not plain or sufficient on a particular subject another one can be quickly located. (See Note 1 at end of this outline.) No Scripture is ever marked and not included in the REVIEW OR SCRIPTURE CHASE, described in the next section.

THE PROCEDURE FOR REVIEW OR SCRIPTURE CHASING IS:

The review is the key to the entire program. At the beginning of each day's work, each class period, for about 5 or 10 minutes the teacher conducts a SCRIPTURE CHASE.

In the SCRIPTURE CHASE the students are responsible for every scripture that has been marked to that day. In some classes this might amount to as high as two or three hundred separate references. The student is required in the review to be on the page with the scripture in full view before he can raise his hand to answer the question. The review usually runs to about 21 questions depending on the length of the lesson material for that day. It could also just be one question.

At the close of the devotional the teacher will immediately start the review. He will say "first question." He then proceeds to fire questions just as rapidly as possible to the students. The questions will consist of problems, situations, comments or direct questions that can be answered by finding a scripture. The questions constructed by the teacher will be of such a nature that the student will have to defend, teach or back up doctrines taught by the Church of Jesus Christ of Latter-day Saints. The first student to find the scripture and be on the page will be called upon to state where the scripture is found and a little about the scripture. Sides are usually chosen or the room divided into two sections and a side which finds the scripture first is the winner. A student is always called upon to tell where the scripture is found and something about it. Usually the questions will involve situations and scriptures just previously marked and lessons studied. Only three answers are allowed a student when it is individual. When the group is used no limitations are placed on the students. When the group is used they are allowed to help each other find the scriptures. If speed is emphasized and the teacher is enthusiastic SCRIPTURE CHASING can be a tremendous learning experience.
NOTE I.  **MARKING PROCEDURE** -- UNDERLINING, MARGINAL REFERENCES AND
BOXING-IN.

MATT 10:1-4

And when he had called unto him his twelve dis-
ciples, he gave them power against unclean spirits, to
cast them out, and to heal all manner of sickness and
all manner of disease.

Now the names of the twelve apostles are these;
The first, Simon, who is called Peter, and Andrew
his brother; James the son of Zebedee, and John his
brother; Philip, and Bartholomew Thomas, and Matthew the
Publican; James the son of Alphaeus, and Lebbæus,
whose surname was Thaddæus; Simon the Canaanite, and
Judas Iscariot, who also betrayed him.  **MARK 3:13**

MARK 3:13-15

And he goeth up into a mountain, and calleth unto
him whom he would; and they came unto him.  **EPH 2:19**

And he ordained Twelve, that they should be with him,
and that he might send them forth to preach, **ORDAINED
TWELVE**

And to have power to heal sicknesses, and to cast out
devils:  **MATT 10:11-14**

EPH 2:19-21

Now therefore ye are no
more strangers and foreigners,
but fellow citizens with the
saints, and of the household
of God;  **BUILT ON APOSTLES
AND PROPHETS**

And are built upon the
foundation of the apostles
_and prophets, Jesus Christ him-
self being the chief corner
stone;  **EPH 4:11-14 + MARK 3:13**

In whom all the building
fitly framed together groweth
unto an holy temple in the
Lord;

NOTE II.  **THE FOLLOWING ARE EXAMPLES USED IN THE SCRIPTURE CHASE:**

1. If we by our example cause someone to lose his faith, stay
away from Church or become disinterested in religion—-**Matt 18:6**

2. Certain powers of the priesthood were given to those whom
Christ chose. Where is this power mentioned?—-**Mark 3:13-15**

3. How important were the Apostles to Christ's Church—-
**Eph 2:19-21**
APPENDIX C

INTRODUCTION TO THE SCRIPTURE CHASE
INTRODUCTION TO THE
SCRIPTURE CHASE

Justification

"... he Apostel Paul advocated that the saints of his day should study the prophetic writings of the servants of the Lord that they might increase their knowledge of the sacred scriptures and grow in grace before the Lord, in the understanding of the doctrines of the Church, and thereby receive comfort in the hope of eternal salvation."


Objectives

I. To familiarize students with scriptures so they can make effective use of them in all aspects of their lives.

II. To increase the use of scriptures in the classroom. (Often teachers teach for an entire period without any direct reference to scripture, and occasionally students may go for extended periods of time without using their individual volumes of scripture in class. Students never leave their scriptures behind when the Scripture Chase is used in class.)

III. To teach students effective use and greater understanding of scriptures.

IV. To help students gain an honest love and appreciation for the word of the Lord and make it their guide and standard in their value decisions in life.

V. To help students gain a genuine love for Jesus Christ and God through vicarious experiences.

Selection and Use of Scriptures

I. Standardization of basic minimum scriptures for each course.
A. It is recommended that a total of approximately 110 scriptures selected by the Department of Seminaries and Institutes of Religion be used over the four-year course.

B. The Department has prepared an annotated list that is now available. Order direct from the Department.

C. Standard minimum scriptures come from all four standard works with a breakdown as follows:


3. Church History-25 scriptures.
   a. Doctrine and Covenants
   b. Pearl of Great Price


D. It is suggested that during the Church History course basic minimum scriptures from the previous three courses be reviewed and counted as part of Church History scripture chasing. During the New Testament course both New and Old Testament basic scriptures might be used in the Scripture Chase.

II. Individual teacher selection.

A. In addition to standard minimum scriptures, each teacher has the freedom to select and add as many other scriptures as he desires during the year. He can make up his own annotated lists for his classes. These could be standardized within a Seminary, or even a district. These could be used for inter- and intra-Seminary competition. (See Figure 1.)

B. It is important that the teacher be reasonable in the number of scriptures he uses. Not all students can or should be expected to learn great numbers, but most students can handle 50 to 75 scriptures per year.

C. Marking methods for students' scriptures should be simple and neat. Complicated methods become confusing when the student has another teacher who uses a different marking method. (See Figure 2.)
SAMPLE ANNOTATED SCRIPTURE LIST

Scriptures to be Marked for Scripture Chasing Purposes

1. 1 Cor. 15:29 - Baptism for the dead.
2. Heb. 12:9 - Pre-mortal existence of man. Man is a spirit child of God.
3. 1 Pet. 3:18-20, 4:6 - Christ went to the spirit world between his death and resurrection to make salvation possible for those who had died without the gospel.
4. Acts 3:19-21 - A restoration of the gospel is prophesied indicating also that there would have to be an apostasy.
6. 1 Cor. 3:16-17 - The Holy Ghost cannot dwell in unclean bodies. Word of Wisdom.
7. Matt. 7:13-14 - The way to eternal life is strait and narrow and few find it.
8. 2 Cor. 7:9-10 - Worldly sorrow worketh death. Godly sorrow worketh repentance.
9. 1 John 1:8-9 - Every man has sinned; if he states otherwise, he lies.
11. John 15:11-13 - A commandment to love one another--"Greater love hath no man. . . ."
12. 1 Pet. 2:9 - ", . . , ye are a royal priesthood, . . . a peculiar people; . . ."
13. Matt. 5:48 - A commandment for us to be perfect;
14. 1 Cor. 15:40-42 - The three degrees of glory and various degrees in the resurrection.
15. Matt. 5:19-20 - Important to teach correctly and keep the commandments.
16. Rev. 14:6-7 - Restoration of the gospel by an angel bearing the everlasting gospel.
17. Heb. 1:1-3 - Christ the creator; Christ and God look exactly alike.
18. John 3:5 - Baptism is absolutely essential.
19. Acts 7:55-56 - Stoning of Stephen; three separate persons in the Godhead; man can see God.

Figure 1
<table>
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<tr>
<th></th>
<th>SCripture Marking SUGgestions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Using a red pencil and a ruler or a straightedge, underline each line of the scripture. (This can look very professional when it is neatly done.)</td>
</tr>
<tr>
<td>2.</td>
<td>With a straight edge and a pencil, draw a line entirely around the scripture. (Optional - When you have memorized it, shade it in.)</td>
</tr>
<tr>
<td>3.</td>
<td>Draw a single line with your pencil down the side of the verse. (Optional - If you decide to memorize it, shade it in.)</td>
</tr>
<tr>
<td>4.</td>
<td>Draw a red circle around the number of the verse when marking it. (Optional - Shade or underline it after you have memorized it.)</td>
</tr>
<tr>
<td>5.</td>
<td>Shade in scripture area lightly.</td>
</tr>
</tbody>
</table>

21. For they were desirous to take them that they might punish them; for they had come into the land of Nephi by night, and carried off their grain and many of their precious things; therefore they laid wait for them.

23. And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there was a great remission of sins. And thus the people began again to have peace in the land.

14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

49. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him.

And mine hand shall be upon the prophets that see vanity, that divine lies; they shall be in the assembly of my people, neither shall they be written in the writing of the name of Israel, neither shall they enter into the land of Israel; and ye shall know that the Lord God.

Figure 2
III. Types of scriptures to select.

A. Concept - Scriptures that teach the student how to live and order his life. These scriptures would emphasize character traits and actual decision situations from student's daily life.

B. Doctrinal - Scriptures that help the student to understand the important principles, ordinances, and doctrines of the Church.

C. Missionary - Scriptures used in missionary work. Missionary approaches used by the Church are changed or modified relatively often, but scriptures used in various approaches have always remained the same.

D. Lesson fitting scriptures - These scriptures may fit into any of the above categories, but in addition are especially adaptable for specific lessons and are the type of scriptures that would be used for leading into the day's lesson.

Most scriptures fall under two or more of these categories.

IV. Assigning scriptures for the Scripture Chase.

A. Once scriptures for the year have been selected, they should be grouped into scriptures to be assigned each week. (See Figure 3.)

B. The teacher takes time each week to go over each of the new scriptures with the class. He explains the context of the scriptures and the important meanings they have in the lives of students as indicated below. (See Figure 4.)

C. He notifies all students when new scriptures will become a part of the Scripture Chase. Before that time he may have a dry run or two. Usually new scriptures will be explained and marked on Monday or Tuesday of each week and then be included in the regular Scripture Chase on Thursday or Friday.

<table>
<thead>
<tr>
<th>Week 1 - Date</th>
<th>Week 3 - Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. 1:26-27</td>
<td>Gen. 1:1-3</td>
</tr>
<tr>
<td>Num. 16:22</td>
<td>Gen. 2:4-5</td>
</tr>
<tr>
<td>Job 38:1-7</td>
<td>Gen. 5:1-3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 2 - Date</th>
<th>Week 4 - Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isa. 55:8-9</td>
<td>Job 14:25-26</td>
</tr>
<tr>
<td>1 Chron. 29:29</td>
<td>Ezek. 37:1-14</td>
</tr>
<tr>
<td>Deut. 4:2</td>
<td>Dan. 12:2</td>
</tr>
<tr>
<td></td>
<td>Psalms 94:12-14</td>
</tr>
</tbody>
</table>

Figure 3
SCl'IPTURES AND THEIR EXPLANATIONS FOR ONE WEEK

Scriptures to be Marked

Deut. 4:2

1 Chron. 29:29

Isa. 55:8-9

Explanations

Deut. 4:2

Once the Lord has revealed his commandments to a prophet and the prophet has given them to the people either through the spoken word or by writing them, they become scripture. No man has the right to change God's word by either adding to it or taking from it. However, that does not mean that God cannot reveal more at a later time. Some people quote Revelation 22:18-19 and say that it means there would never be more scripture. If that is the correct interpretation, then Deut. 4:2 would have to be interpreted the same way. This would mean that the rest of the Bible from Deuteronomy on would be wrong and should be thrown away. Obviously this is incorrect. All that is meant is that man is not to write scripture except as directed by God. Cross reference: Revelation 22:18-19.

1 Chron. 29:29

Many people believe the Bible contains all the word of God that has ever been written, or ever will be written. This reference points out that there are several books which have been written which are not in our present Bible. We have the Book of Samuel, but not the Books of Nathan the prophet or Gad the seer. This does not mean the Bible is wrong, but simply that it does not contain all of God's revealed word. Cross reference: 2 Chron. 9:29.

Isa. 55:8-9

Scriptures often disagree with many things written by men. This reference explains why we should follow the word of God as contained in scriptures rather than theories of men. God has a much greater ability to see what is right and wrong than do men. We should trust in what he tells us.

Figure 4
What to Chase

I. Books - Usually at the beginning of each year, students should memorize the books of the particular volume of scripture they happen to be studying that year. The Scripture Chase can be started each time with a book. The teacher simply says to the class when he is ready to start the chase, "Titus," and the class scrambles to see which team can be first to turn to the Book of Titus. It is a good warm-up exercise for what follows.

II. Situations - Situations are case studies, references to doctrine, scriptural setting, etc. given by the teacher. Students find the scripture or scriptures which answer the situation given. There are at least four different types of situations. Following are examples demonstrating each type of situation.

A. Concept - The bishop called me in his office and asked me to fill a certain position in the ward. I answered, "Bishop, I couldn't possibly do a job like that." He replied, "I have made this a matter of prayer and I know you are the person the Lord wants to fill this position." When he said this I knew I couldn't refuse or fail because I remembered the scripture which says, "..." (1 Nephi 3:7.)

B. Doctrine - Give scriptural evidence that there are three degrees of glory in the resurrection. (1 Cor. 15:40-42.)

C. Missionary - I was talking to a contact one day and telling him about a prophet of God who had recently talked face to face with God. The contact knew his Bible well and quoted me a verse from John (John 1:18) which read, "No man hath seen God at any time;..." Immediately I turned in the New Testament to... (Acts 7:55-56.)

D. Background - Jesus had died and was resurrected. However, the apostles still thought he was a spirit for they still didn't understand the principle of the resurrection, since there had been no example of a resurrected person in all the history of the world up to that point. They were all gathered together in a room where all the windows and doors were closed. Suddenly Jesus appeared in the room and explained that he had a body of flesh and bones. (Luke 24:36-39.)

E. Lesson - This includes any and all of the other four and is used for ending the chase and leading into the lesson.
How to Chase

I. Getting started.

A. Mark - Have students turn to the first scripture you are going to mark. On the first day you will probably mark three to six scriptures. After students have found the first one, they underline it with colored pencil or pen. Require neatness and emphasize simplicity. They may want to use a key word or phrase in the margin indicating the content of marked scriptures. It is sometimes good to have them find the scripture the first time by giving them a clue and letting them locate it with the concordance.

B. Explain - Read and discuss carefully the marked scripture with students. Give the context in which it is found, encourage concepts and doctrines taught, and suggest some ways this scripture would apply to life. Encourage students to give their own views on the meaning of the scripture also. Give students an explanation sheet. (See Figure 4.)

C. Move on to the next scripture and repeat the process until you have given all your beginning scriptures.

D. On the following day give a very simple situation referring to one of the scriptures. Example: Find the scripture where Christ tells Nicodemus that he must be born of the water and of the spirit in order to get into the kingdom of heaven. (John 3:5.) Having completed this one, go on to another scripture. Do this for the five or ten minutes used for the Scripture Chase.

E. As time goes on make the situations more complex. Example: What scripture would indicate that this statement is in error: "The way to obtain entrance to the kingdom is to develop a personal philosophy of righteous living and then live it as best you can"? (John 3:5.)

II. Each class should be divided into teams. Experience has shown that four to six teams usually work best, although some teachers have successfully used two. These teams work well not only in the Scripture Chase but also serve as readily available groups to work on devotionals, bulletin board displays, and various other types of group work. Since they stay together for an extended period of time, it also offers experience in group dynamics. Too many teams make for confusion and too few teams hurt the competition. Often times the best motivation in a class will be the struggle of not being in last place.

A. It is important that you set proper standards of reverence and discipline at the beginning. This includes controlling the noise
and confusion in the excitement of the chase, courtesy between teams, respect for the scriptures, etc. Much of this can be controlled by team captains if they are given previous instruction thereon.

III. Teams usually consist of four to seven students. Teams larger than this seem to lose the closeness and warmth they can otherwise develop in the group. Teams smaller than this seem to have difficulty developing a group or team spirit. It is important that teams be as evenly balanced for scoring ability as possible.

IV. Scoring - There are many variations of scoring that have been used in the Scripture Chase. Each teacher may decide what he likes best. One suggested method follows:

A. **Speed points** - A point is scored by the first person to find the particular scripture. The advantage of the speed point is that it is a test of each individual student against the rest of the class and is a great incentive for accelerated students. The first student to find the scripture raises his hand and says, "Contact" or some other word designated by the teacher. The second, third, and fourth student may do the same in case the previous one(s) is/are wrong. A check is then made while groups continue to chase for the team point.

B. **Team points** - These points are scored when all members of the team have located the correct scripture. Since every individual on the team is dependent on every other member to score these points, there is usually a healthy display of group pressure on students to excell in the chase. When all members of the team have found the right scripture, the team captain stands and gives the name of his team.

C. **Penalty points** - These are minus points scored by individuals or entire teams for such things as not completing their reading, not bringing their scriptures, irreverence, etc.

See Figure 5 for further instructions.

Some teachers have found that if they do not permit a team to participate if it does not have a full complement of players because of unexcused tardiness or absence that punctuality and attendance improve greatly.
SAMPLE SCORING PROCEDURE

Scoring various aspects of the Scripture Chase is up to each teacher's personal discretion. However, the following method is offered for consideration.

A. **Team points** - These points are scored when all members of the team complete the assignment; that is, when they all find the right scripture.

B. **Speed points** - A point is scored by the first person to find a particular scripture. He indicates he has found it by raising his hand and saying, "Contact," or by some other method designated by the teacher.

C. **Penalty points** - These are minus points scored by individuals or whole teams for errors either of omission (not memorizing, not bringing their scriptures, etc.), or commission (irreverence, cheating, etc.).

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>Speed Point</th>
<th>Team Point</th>
<th>Penalty Point</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book</td>
<td>1</td>
<td>1</td>
<td>.0</td>
</tr>
<tr>
<td>Situation</td>
<td>1</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Memorization</td>
<td>0</td>
<td>1-3</td>
<td>-1</td>
</tr>
<tr>
<td>Review</td>
<td>0</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Penalty</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#Incomplete reading</td>
<td>0</td>
<td>0</td>
<td>-2</td>
</tr>
<tr>
<td>*Cheating</td>
<td>0</td>
<td>0</td>
<td>Team disqualified</td>
</tr>
<tr>
<td>Not bringing book</td>
<td>0</td>
<td>0</td>
<td>-1</td>
</tr>
<tr>
<td>Irreverence</td>
<td>0</td>
<td>0</td>
<td>-1 to -3</td>
</tr>
<tr>
<td>Not marking scriptures</td>
<td>0</td>
<td>0</td>
<td>-1</td>
</tr>
<tr>
<td>Helping when illegal</td>
<td>0</td>
<td>0</td>
<td>-3 or disqualification</td>
</tr>
</tbody>
</table>

#See "Miscellaneous, VIII."

*Teams are allowed to share information within the team. That is, team members may help each other, sharing information to arrive at answers. Other times they are not allowed to talk or help each other. The teacher must specify whether it is a "help situation" or a "no help situation." It is good to stop all assistance toward the end of the chase. It settles the class and prepares them for the lesson which follows. A variation of this procedure is to announce that when a specific number of team members, three or five for example have completed the assignment, the team receives the team point.

Figure 5
When to Chase

I. For greatest effect the chase should be conducted at least three times a week. Missionaries become effective in their use of scriptures because they work with them daily.

II. Some teachers feel the best time to scripture chase is immediately after the devotional. Others prefer to do it during the last five or ten minutes of class. Here again it is up to the teacher to choose the time that best fits his situation.

III. Length of the chase varies. Usually five to ten minutes is sufficient. It may go on longer or can be shorter. It should not be used to take up time. **IT IS NOT TO TAKE THE PLACE OF THE LESSON.**

IV. Rather than replace the lesson the Scripture Chase should lead into it. The teacher should end the chase with a scripture that gives a logical entrance to the day's lesson. If used at the end of the lesson, there would obviously be no introduction to the lesson by virtue of the chase but the scriptural basis of the lesson could still be emphasized.

The Scripture Chase is not a Game!

I. The Scripture Chase is a teaching activity and should be graded. Teachers who use it as a time consumer or recreational medium will not find it effective. It is no more a game than is a scripture memorization test. However, it is an enjoyable activity for a large majority of students.

II. It should be made clear to students from the very beginning that the Scripture Chase is an assignment. They should be expected to bring their standard works, mark appropriate passages therein, and participate to the best of their ability.

Miscellaneous

I. Written Scripture Chases can be given where each student is given a series of situations in writing. He then works without his teammates, using his own volume of scripture while taking the open-book type test. Time limits can be set to encourage better learning and more pre-test study. For instance: If there were ten situations on the quiz, there might be a ten-minute limit set during which time he would be expected to complete the chase. (See Figure 6.)
SAMPLE WRITTEN SCRIPTURE CHASE

Fill in the proper scriptural reference to answer each situation. You will be allowed 30 seconds only to determine which scripture is most applicable.

1. In relating the Joseph Smith story to a friend, the friend expresses doubt as to the authenticity of the story since no one has ever seen God. What scripture would be helpful?

   ____________________________  (Exod. 33:11.)

2. It is registration day. You can't decide whether to take Seminary or speed reading. Give the scripture that tells you how to make this choice.

   ____________________________  (Josh. 24:14-15.)

3. You are talking to a friend about the resurrection. You are told that the resurrection is only a spiritual process and a resurrected person a spirit being. Prove otherwise.

   ____________________________  (Job 19:25-27.)

4. The group you are with decides to quit going to Sunday School class because even though the teacher "knows his stuff," he's just not very entertaining. For some reason you feel that you should go anyway. You might even say you were afraid not to go.

   ____________________________  (Prov. 1:7.)

5. A friend says it doesn't matter which way we baptize a person. "It just isn't important," he says, "if we make a little change in an ordinance."

   ____________________________  (Isa. 24:5-6.)

6. You are told the Bible is the only scripture that ever was written for man and the only one that was ever intended would be written.

   ____________________________  (Ezek. 37:15-17.)

7. If we are to be saved we must become concerned about our parents and their salvation--even those who died many generations ago.

   ____________________________  (Mal. 4:5-6.)

8. One of the greatest reasons to not sin is because of the effect it has on our Heavenly Father.

   ____________________________  (Gen. 39:8-9.)

9. The way is crooked and also wide, The wicked followed until they died, The way to life is found by few, Which way is followed most by you?

   ____________________________  (Matt. 7:13-14.)

Figure 6
II. Inter-class Scripture Chase can be conducted before school, at noon or after school, one team challenging another. Individual competition can also be furthered at these times.

III. Outstanding individual scripture chasing students can be selected to chase against teams of nearby Seminaries. This represents an adaptation of the Seminary Bowl. This gives real incentive to scripturally gifted students. (Often these are not students with particularly high I.Q.'s, but rather with high motivation for gospel study.)

IV. Selection of teams.

A. Balance - It is extremely important that teams have balanced scoring ability. Shifts in team personnel may have to be made in order to achieve this balance. It is difficult to tell who is going to be the best chasers. Often they are students who have previously shown little interest in Seminary class activity.

B. Control - By putting problem students on different teams you automatically separate them and eliminate problems of control.

C. Seating - It is usually advantageous to have teams sit together. A given area of the classroom should be so designated.

D. Selection of teams - One method for selecting teams (zones) which has proven highly successful in gaining balance and student approval functions as follows:

1. The teacher selects a captain for each team he organizes.

2. Captains are given a list of students in the class. They divide students into what they think would be well balanced teams. They do not put themselves on any team.

3. The teacher either places captains on a team where he thinks they would best fit, or has them assigned to a team from an 'out of a hat' drawing. Division of teams is unusually fair and balanced because at the time of the division no team captain knows what team he will be in charge of. However, the teacher may still have to make some transfers to achieve the required balance.

E. Naming teams (zones) - Each team should be given time to select the name it would like to be called while scripture chasing. It is recommended that names chosen be related to a particular course of study. For example: Helaman's Five - Book of Mormon;
Galileans - New Testament; Handcarters - Church History; or
Israelites - Old Testament.

The teacher might well say to students before choosing team names:
"Choose a name that if President McKay were to visit our class
and saw the names of scripture teams he would say, 'Those are
fine names and in good taste'."

**WARNING:** Caution should be taken to make sure that names
chosen by students do not have a negative connotation. If the teacher
will use methods suggested, students will have a much easier
time selecting wholesome team names.

V. **Scoreboard** - The Department of Seminaries and Institutes of Religion
has produced a scoreboard. (See Figure 7.) Suggested use of the
scoreboard follows: (Available from the Dept. in two sizes--50¢, $1.00.)

<table>
<thead>
<tr>
<th>Zone</th>
<th>Points</th>
<th>Penalty Points</th>
<th>Total Points</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Figure 7**

A. **Area** - Place here the name of your school or city.

B. **Course** - Calls for the subject matter area--Old Testament, Church
History, etc.

C. **Zone** - This is another name for a team. One idea that has worked
very effectively is to call the class to the Old Testament Mission,
or whatever subject students are currently studying. They are then
divided into zones or teams. Instead of having team captains,
the teacher selects a zone leader. Instead of the first person
to find a scripture shouting, "Got it," he can say, "Contact"
which is in keeping with the spirit of missionary work. Zone
names then are a part of the subject matter, oriented either to a geographical location or to a major event. For instance, zone names might be Beersheba Zone, Jerusalem Zone, Flood Zone, Eden Zone, etc.

D. Points - Record is kept here of points scored during a single day. The teacher can record such points with a grease pencil or a water soluble marking pen.

E. Penalty points - Use this column to record points which will be subtracted from the total.

F. Rank - In this column the teacher can indicate which team is in first place, second place, and so on.

G. Two blank columns - These are for the convenience of the teacher to record anything he feels would add to the effectiveness of the scoreboard.

H. Keep the scoreboard before students as a constant stimulus for better performance during the next session.

VI. Reinforcement - After a scripture chase team has won in a given situation, the teacher can ask one student on the winning zone to state why he selected that particular scripture. This encourages students to gain even greater insight to scriptures.

VII. Variations - The Scripture Chase can be adapted to teach students proficiency in the use of maps and the concordance—a section for each found in the Bible. It can be used in a review by asking questions concerning lessons and having answers apply to scripture chase scoring. One other variation is to have students spell words that are basic to the course of study. For instance: In Old Testament you might include such words as Melchizedek, Isaac, Aaronic, etc.

VIII. Reading assignment - Reading of scriptures in their entirety by students has long been a problem to teachers. Why? Students don't do it. However, with the development of the Scripture Chase, classes have been known to finish the bulk of scripture involved within the year—every student in the class. The method follows:

A. Students are told how many chapters there are in the particular book they are to read. (This could be done by pages also.) They decide how long they want to take to read the book and how fast they will have to read to reach their goal. For instance:
The New Testament has 260 chapters.
If two chapters are read each day, five days a week, computation
would be: \( \frac{260}{2} = 130 \) \( \frac{130}{5} = 26 \) weeks to read the
New Testament
If three chapters are read each day, five days a week, \( \frac{260}{3} = 87 \)
reading days \( \frac{87}{5} = 18 \) weeks to read the New Testament

B. Once the class has decided to read and has determined the rate
thereof, make up a check list on which you can check their reading
each day. It is important that you check everyday.

C. Each student is assigned a number. John may be No. 1, Mary
No. 2, etc.

D. If a student is on schedule with his reading, he gives his number
and says, "X." If a student is even one verse behind with his
reading he gives his number and says,"Minus (-)." If a student
is one full chapter or more ahead with his reading, he gives his
number and says,"Plus (+)."

E. The teacher records on the check list an "X," "+," or "-" for each
student. The average reading check will take one second per student.
If you have 35 students in the class, the reading check will take
35 seconds, sometimes considerably less.

F. A normal reading check will sound thus: "1, X," "2, X," "3, +," "4, X," etc. You seldom get a minus reading.

G. In grading a set amount of minus reports given consecutively would
incur a grade cut. In addition any minus means two points off the
team in the Scripture Chase.

A sample reading check list follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book</td>
<td>Chapter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Jones</td>
<td>2 4 6 8 10</td>
<td>2 4 6 8</td>
<td>2 4 6 8</td>
</tr>
<tr>
<td></td>
<td>x x x x x x</td>
<td>x x x x</td>
<td>x x x x</td>
</tr>
<tr>
<td>Mary Smith</td>
<td>+ + + + + +</td>
<td>+ + + +</td>
<td>+ + + +</td>
</tr>
<tr>
<td>Jane Green</td>
<td>x x x x x +</td>
<td>+ + + +</td>
<td>+ + + +</td>
</tr>
</tbody>
</table>

Figure 8
Devotionals

1. **Devotional (story by student)** Students quietly look up reference--whole class. One then called on to read scriptures.

Missionary

1. **On an assignment sheet,** get your teams to chase scriptures to support their ideas of certain doctrines. The one with the most conclusive evidence and best arguments will win. Make it a timed exercise so that the competition is very keen. Make it a silent exercise and all in the team must have the answers before they can win. They must get the answers to the team before winning.

2. **Group Work**—One or two students in the group use marked scriptures as if teaching nonmembers. Balance of group pretends to be nonmembers and pose questions that are answerable from scriptures previously marked.

Miscellaneous

1. **Conference and Stake, Ward, and Sunday School**—Special credit when used or recognized being used during one of these meetings. One point when recognized, two points when used. Reporting of points can be either written or oral.

2. For Book of Mormon lessons, I have listed those scriptures pertaining to the lesson and have taught the students to cross-reference them in their book. This is done as follows:

   1. Atonement      I Nephi 9:5 (8)
   2. Pride          Jacob 2:12-13 (7)
   3. Etc.

   This is done on the inside cover of the book. The first word is the subject of the cross-reference. The scripture is the first reference to turn to. The number in parenthesis is the total number of references. In the column beside each underlined scripture is an explanation of the scripture's significance written in by the student. This gives the student a scriptural ready-reference which can be used years later when both the scripture and its meaning have usually been forgotten; plus the scripture should have deeper meaning being used with the lesson.

3. When teaching a doctrine such as baptism, get the teams to chase all of the appropriate scriptures pertaining to that doctrine; then introduce the lesson. They will have the concrete proof of the scriptures. They gave them to you.
4. Assign one team member to give five situations for scripture chase the next day. Many get an opportunity.

5. Use of tape recorder of questions, prerecorded by students coming in at night as a special project.

Various

1. Have a teacher Pantomime the theme or key words in the scripture he wants the class to chase.

2. Use objects to suggest the theme or key words in the scripture being chased: a branch for Genesis 49:22, a coin for Malachi 3:8-10, etc.

3. Have fun by associating songs with scriptures already marked.

4. After calling the problem, give teams 10 seconds, then call "Stop." If no team has found the scripture within the 10 seconds, the captain counts his team members who have found it, and each team receives one point for each member having the correct scripture. If a team finds it in less than the 10 seconds, they receive one point for each member plus one bonus point.

5. For scripture chase written test: Call out the reference, and require students to write its content.

6. Chasing Scriptures with Bonus Gospel Questions:
   a) Conduct chase in normal manner
   b) Teacher calls name of person getting speed point
   c) Teacher calls name of first team to find correct reference
   d) Teacher calls name of second team to find correct reference
   e) Two points are given for first team, one point for second team
   f) First team has opportunity to answer bonus question regarding subject matter being discussed. Following the question, the captain has 10 seconds to select a team member to answer.
   g) If answer is correct, team receives two bonus points. If incorrect, they are penalized one point, and team No. 2 has the opportunity to answer under the same risk.
   h) If either team chooses not to answer, they are not penalized,
   i) If both teams answer incorrectly or elect not to answer at all, teacher calls "Open" and any one can then answer under the same risk.

7. Students select at least five scriptures they have learned and create a story using these five or more scriptures in a life situation. Of course, they read their stories to the class.

8. Another variation is to have the Zone Leader take out a piece of paper and when the first scripture is given he must write the reference of the scripture on the piece of paper. He then hands the paper to the next one in his zone and when the next reference is given the students must write the next reference. This process is continued for five or six scriptures. The value of this variation is that the student should know the reference so that when he is using the scriptures and he does not have access to his own copy of the scriptures he can use any copy he has in his hands.
9. Another variation is to have the young men and only the young men in the class scripture chase. Each scripture that is to be chased has a definite time limit. After each scripture is chased, the instructor counts how many young men still are scripture chasing. This process is continued until there is only one young man. The process continues also with the young ladies in the class until there is only one young lady left. After there is one young man and one young lady then a playoff is the order. The instructor gives five scriptures and the one who gets three out of the five is declared the winner.

10. Another variation is to have the Zone Leaders choose one of the zone members to go to the board and there with someone from the other zones write the reference or the scripture if it is one to be memorized. This can be easily done by dividing the board into five or more areas. The students get excited to see which one can write the scripture the fastest. (It is suggested if this variation is used that it be done at the first of the period so the ones participating can cool off.)

11. On a day when our class period was being used for making a project, (on a very large piece of paper, we were duplicating the Tabernacle, each was assigned one specific thing to reproduce and put in its proper place, etc.) we were each handed a small bag with 10 beans in it. As they were going about their gilding, drawing, measuring, etc. they could challenge someone by asking where a scripture was found or to quote a scripture. If the person was unable to do so they had to forfeit one bean. The person with the most beans declared winner.

12. A large tic-tac is drawn on the blackboard with small numbers in each square. There are corresponding numbers on the Teacher's copy of the scripture chase. Or teacher can devise any way to number the scriptures the class has memorized.

The class is divided into two teams: X's and O's (for a small class) and they take turns choosing a square by calling the number of the square. The teacher then asks them to tell from memory where a certain scripture is found. The team can consult with each other and then tell the captain who answers. If it is correct, the team can place their "X" in the square of their choice.

You can use this by having them recite the scripture also.

**Interclass Competition**

1. The teacher develops a group of scripture chase situations that he will use throughout the day. The same situations are given in a uniform manner to each class in a given subject area.
Using a stop watch the teacher records the amount of time required by the fastest zone to find each situation. These times are then compared throughout the day to declare the "champion" zone for any given situation.

**Individual Time Trials**

1. This procedure gives incentive and encouragement to students to develop the ability to rapidly locate scriptures applying to given situations.

Boys compete against boys and girls against girls. The teacher gives the situations and times the students with a stop watch. He gives situations to the girls for three or four minutes and then gives situations to the boys—or vice versa.

By stopping the watch after the first person responds and recording that person's name with the amount of elapsed time for each scripture used, records can be established for finding scriptures in a minimum amount of time.

The score sheet indicating the person holding the record for each scripture and his time for that scripture should be posted so that each student in the class and each other class may know who holds the record and what the record time is. This provides the students with a goal to work toward.

An interesting variation of this procedure is to put all of the girls in a class against all of the boys, i.e., record the amount of time necessary for all boys in the class to locate the scripture and then the time taken by all of the girls.
INDIVIDUAL PERFORMANCE

Objective  To test the ability of students to recognize the scripture applicable to a given situation and locate the scripture in their text.

Equipment necessary

1. A scorer for each team equipped with pencil and scoring sheet
2. A teacher with a stop watch

Procedure

With stop watch in hand, the teacher gives a situation and then simultaneously says, "Go," and starts the stop watch. After 10 seconds (or other predetermined amount of time) has elapsed, the teacher says, "Stop," and gives the reference to the scripture used. Each student who has correctly located that scripture then raises his hand and the scorer puts a check in the appropriate square adjacent to that student's name.

The teacher then gives the next situation and the chase proceeds. This type of test can proceed rather rapidly. In fact, the faster it moves, and the less time allowed between scriptures, the better the competition will be.

The scorers should participate in locating the scriptures also. It is probably best to have the zone leader or other fast chaser perform this function. He should be seated either at the back of the zone or on one end.
<table>
<thead>
<tr>
<th>SCRIPTURE</th>
<th>GIRLS</th>
<th>Time</th>
<th>BOYS</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>John 3:3-5</td>
<td>ANNE</td>
<td>3.8</td>
<td>PAUL</td>
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<tr>
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<td>4.4</td>
<td>DAVID</td>
<td>2.9</td>
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<td>CALVIN</td>
<td>6.1</td>
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<td>5.0</td>
<td>MARK</td>
<td>5.2</td>
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<tr>
<td>I Cor. 15:21-22</td>
<td>BRENDA</td>
<td>4.3</td>
<td>CLEVE</td>
<td>4.8</td>
</tr>
<tr>
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<td>CAROL</td>
<td>2.1</td>
<td>JEFF</td>
<td>1.9</td>
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<tr>
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<td>SUSAN</td>
<td>3.7</td>
<td>ROSS</td>
<td>5.6</td>
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<tr>
<td>Mark 16:15-16</td>
<td>ANDREA</td>
<td>3.5</td>
<td>MIKE</td>
<td>2.8</td>
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<td>MARLENE</td>
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<td>TOM</td>
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<td>ELAINE</td>
<td>4.0</td>
<td>STEVEN</td>
<td>5.2</td>
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### Scripture Chase

#### Individual Performance Record

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<thead>
<tr>
<th>Scripture</th>
<th>Acts 7:56</th>
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<th>Hebrew 5:4</th>
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</tr>
<tr>
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APPENDIX D

SCRIPTURE CHASE SITUATIONS FOR OLD TESTAMENT,
NEW TESTAMENT, BOOK OF MORMON
AND CHURCH HISTORY
LESSON 1

C. Q. -- THE SECRET OF SUCCESS

Proverbs 7

Concept

You know of some students around school who spend much of their time around poolrooms and, also, with other students who have very low standards. Where is a scripture which suggests that people who do these things are void of understanding?

Proverbs 3:1-7

Concept

In a seminary class the topic moves to the need for repentance. All of a sudden you get to thinking that you are really in sad shape with God, and you begin to wonder exactly what God expects of you.

Concept

Well, graduation from high school is finally here, but you don't know that you're as happy as you thought you would be. You wonder what you should do after high school. College? Mission? Armed forces? Just how can you get directions?

Concept

You have managed to save $500 for your first year of college. You're in the middle of your junior year, and you have been approached to invest your money in a fund to make it grow. You just can't decide what to do.

Proverbs 3:13

Doctrine

What is success formula for a happy life?
Concept

After struggling through a tough class at school, you suddenly feel that you are beginning to understand the work. At the end of the year, you feel enlarged. It is good to know you have really done your best.

Proverbs 6:6-11

Concept

Remember the story of "The Little Red Hen"? None of the other farm animals had time to help her work. But when she had finished baking her bread, all were around to help her eat it. What scripture tells you that you should be like the red hen? Or wise like an ant?

Proverbs 6:16-22

Doctrine

You are talking to a nonmember who is very impressed with the character of the LDS people. She asks what motivates them to be so outstanding, and you answer that the Church members feel they are to be like God. She says she didn't know God had character or passions. Find a scripture that tells of the "hate" God has for six or seven things that destroy character.

Proverbs 11:28

Doctrine

Brother Cowley's paper, "Ten Great Industrialists," suggests that when wealth is not used to build character in one's self and to expand the growth of other people, it can be very detrimental.
Moroni 4 and 5

**Background**  Moroni is wandering in the land after the last great battle. He records on his record some of the instructions that Christ gave to the Nephite apostles.

**Doctrinal**

1. There are set prayers for administering the sacrament.
2. We covenant to obey Christ's commandments, and always remember him. He promises to bless us with his spirit.

**Missionary**  Sacrament (additional)

**Concepts**

1. We remember Christ and can have his spirit with us, depending on how we act and speak each day.

**Lessons**

**Sample situations (concept)**  Give evidence that a person who partakes of the Sacrament and then goes out with his buddies and swears, is robbing himself of blessings.
Background  The brother of Jared wanted to get some light for the ships that were constructed.

Doctrine  1. The Lord answers prayers.
          2. The pre-mortal Christ had a spirit body.

Missionary

Concepts  1. We can go to the Lord with problems and receive help.
          2. We must do all we can to solve our own problems and then the Lord will help us.

Lessons

Sample situations (concept)  You have been asked to give a two and one-half minute talk in Sunday School. You have never given a talk and you are very frightened. Can you expect the Lord to help you if you work hard to prepare a talk? What event from the Book of Mormon shows that the Lord does help people who first of all try to help themselves?
Background  Joseph Smith, Sr., had been a member of the Church for a very short time, but expressed a sincere desire to do missionary work. The Prophet Joseph Smith inquired of the Lord about this matter and received a very inspiring revelation.

Doctrine  1. He who serves God must do so with all his heart, mind and strength.
   2. The earth is ready for missionary work.
   3. He who saves souls brings salvation to his own soul.

Missionary:  Restoration (additional)

Concepts  1. If you hope to be a missionary you must begin to prepare for that calling today.
   2. Going out of your way to help other people anyway you can will help you to prepare to be a better missionary one day.

Lessons  No. 3 THE COMING FORTH OF THE BOOK OF MORMON

Sample situations  (concept)  Your friend has just been called on a mission by the bishop of your ward. What scripture could you show him that indicates what the Lord expects of a missionary?
Background  The glory of the Lord was upon Moses, so that Moses stood in the presence of God and talked with him face to face.

Doctrine  1. God progresses and finds joy through helping his children to find their way back to Him.

Missionary

Concepts  1. Telling our friends about the gospel and helping them to live it is fun. (It makes you feel good.)

Lessons  No. 2 THE FIRST VISION

Sample situations  (doctrine)  Your younger brother can't see why the church teaches that we can become like God. His question is, "What is the purpose for God's existing? What does he do anyway?" Could you show him a scripture that might help him?
A STUDY OF THE METHOD OF TEACHING CALLED
"SCRIPTURE CHASE" AS EMPLOYED BY THE
FULL-TIME TEACHERS OF THE SEMINARIES
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

An Abstract
Presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

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

by
Vernon Williams Mattson Jr.
August 1969
ABSTRACT

The purpose of this study is to determine the effectiveness of the LDS Seminary Scripture Chase in the following areas: (1) Principles of learning involved; (2) Percentage of full-time teachers using the Scripture Chase; (3) Teacher evaluation of the Scripture Chase in terms of (a) teacher training in the Scripture Chase, (b) student involvement and application, (c) areas of effectiveness and (d) evaluation and rating of the over-all program.

Questionnaires were sent to 498 full-time Seminary teachers in Arizona, Utah, Idaho, Wyoming and Canada with a return of 80.3 percent. The data revealed that 143, or 33 percent regularly use the Scripture Chase; 117, or 29 percent occasionally use it; 85, or 22 percent use it seldom and 56, or 14 percent never use it. It was also determined by the study that: (1) The teachers who use the method, as suggested by the Department of Seminaries, find it a very successful teaching tool; (2) The method is extremely valuable in many of the areas with which the Seminary is vitally concerned: i.e., testimony building, scriptural understanding, missionary preparation and solving daily problems.