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EMPHASES IN CHRISTIAN EDUCATION
AS REFLECTED IN THE
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
1938-1948

By
DOROTHY JEAN HENDERSON
A. B., University of California

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INTRODUCTION

INTRODUCTION

A. Statement of the Subject

Since life is never static and since Christian Education deals with human beings who live in an ever changing world, in order to be effective Christian Education must adapt itself to changing situations in life. The last decade has had its share of new developments and Christian educators have attempted to keep in step in the great mission of the church. One of these men expressed it thus:

"Nothing quite describes our day as the word change. Ours is a world where national maps and political designs may be changed overnight . . . In the forewinds of such changing currents, we of the church possess an instrumentality that can readily be adapted to meet such changing needs. Religious education provides the Christian church with a medium of power that lends itself not only to the defense of the Christian cause, but also aggressively in behalf of it. Here, indeed, it is a true Sword of the Spirit."¹

Lest this Christian cause lose time and fail to make progress continually, a plea for "Forward March" is given:

"Each age has its own peculiar needs. Surely the great need of this age is religion. We need God. We need a sense of his presence in our lives, a sense of direction, a source of courage, a source of comfort. Christian education has as its basic purpose the bringing of little children and growing boys and girls, men and women into vital relationship with God through Jesus Christ. In this age, Christian education is desperately needed by individuals and by the nation. Let us move forward!"²

Thus it is seen that the need remains the same---the need is always God in every age, but Christian Education varies somewhat in the methods of approach it uses in carrying out its basic purpose of bringing individuals

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1. Armstrong, Homer J.: "Religious Education---For Such a Time", Vol. 15, Mar., 1939, p. 17.
2. "Let Us Move Forward!", Vol. 16, May, 1940, p. 9.

to God through Jesus Christ. It will therefore be the purpose of this thesis to discover the emphases in the field of Christian Education during the past decade, as portrayed by Christian educators in the International Journal of Religious Education, from September 1938 through July-August 1948.

B. Delimitation

As Christian Education is a field large in scope, covering many areas of human experience, no exhaustive investigation could be made within the limits of this study, so the trends will of necessity be treated in a general manner throughout the thesis. From the wealth of material composing the International Journal of Religious Education, therefore, only certain topics will be selected for consideration. All worship materials, such as planned worship programs, poems, prayers, and stories, and special program suggestions, such as plays, pageants, or dedication services and music, and all material falling under the heading of equipment or architecture will be omitted. Thus the study will be confined to remaining articles and editorials, which constitute the bulk of the content of the magazines.

C. Method of Procedure

In order to trace the changing emphases, noting the relation to the times, the ten-year period will be divided into three sections according to major developments---first, 1938-1941, the three years preceding the entrance of the United States into war; next, 1941-1945, the four war years; and finally, 1945-1948, the three years of the post-war period.

CHAPTER ONE
CHRISTIAN EDUCATION IN THE PERIOD OF
PRE-WAR YEARS

CHAPTER ONE

CHRISTIAN EDUCATION IN THE PERIOD OF PRE-WAR YEARS

September 1938 to July-August 1941

A. Introduction

A preliminary study of the yearly indices included in the July-August issue of each year revealed that the following topics were included in the International Journal of Religious Education during the three year period, 1938-1941: The Church's Program for Children and Young People, under which the following sub-topics were found: Children's Work, Vacation Church School, Weekday Religious Education, Young People's Work, and Teaching Methods; The Church's Work Among Adults, which included these sub-topics: Adult Work, Home and Parent Education, Pastors, Administration, and Leadership Education; and Cooperative Work of the church. These appeared consistently throughout, and will be treated in turn. In addition there were certain topics which appeared in some years and not in others which will be placed under the general title "Shifting Emphases". Under the first two general topics mentioned above there was of necessity some overlapping of material in correlation of sub-topics.

B. Emphases in the Church's Program for Children and Young People

1. Children's Work

There were thirty-two articles on children's work in 1938-

1941, of which twelve were in 1938-39, fourteen were in 1939-40, and six in 1940-41. There were four articles on children's work in general, thirteen articles on teaching children, including method and content, five articles on Juniors, four on Primary and Nursery, and four on children and the church or relations with the pastor.

The White House conference on children in a democracy, held in January 1940, dealt specifically with religion in the life of children.¹ Mary Alice Jones says that in a time when there are crises on all sides, both in national and international affairs, the home and church can give a child a small measure of security by creating a sense of fellowship with persons who are themselves calm and generous minded at all times.² The parents' part in the child's learning about God is vital.

"Their (children's) spontaneous emotional response to a wondrous creation can be translated by parents into the thought of a friendly creative Presence to whom they can respond with increasing reverence and understanding."³

But it is tragic that some parents and teachers are confused and have never formulated a consistent idea of God.⁴

"Until parents themselves have attained a clear apprehension of the reality of God and his relevancy to human need it is too much to expect that they will give themselves ardently to the spiritual direction of their children."⁵

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1. Cf. Jones, Mary Alice: "White House Conference on Children", Vol. 16, April, 1940, p. 12.
2. Cf. Jones, Mary Alice: "Children and Crises", Vol. 15, Feb., 1939, p. 10.
3. Bone, F. Darcy: "Teaching Children to Pray", Vol. 15, Jan., 1939, p. 16.
4. Cf. Jones, Mary Alice: "Shall We Teach Children Theology?", Vol. 16, Jan. 1940, p. 16.
5. Bone, F. Darcy: "Teaching Children to Pray", Vol. 15, Jan., 1939, p. 17.

Teaching methods were found to be varied and several improvements were suggested. Bower emphasized the need for the children to love and cherish the Bible.¹ An incentive for memory work was found in one church by forming a speech choir.²

Primaries were reported as discovering new horizons through a grocery store device in teaching,³ while juniors gained many values from nature study⁴ and one class of juniors studied a unit on labor, benefiting much.⁵ The use of marionettes⁶, Biblical drama⁷, and play experiences⁸ were described as effective techniques.

2. Vacation Church School

There were nine articles on the vacation church school in 1938-41, of which four were in 1938-39, three in 1939-40, and two in 1940-41. These articles were on the rural vacation church school, on acquiring teachers, on planning the program, on promoting the school, and on activities and learning in the program.

The problem of acquiring an adequate teaching staff faces every vacation church school. One church solved it by using mothers

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1. Cf. Bower, W. G.: "What Do We Want Our Children to Know About the Bible", Vol. 17, Feb., 1941, p. 6.
2. "Learning Memory Work", Vol. 16, June, 1940, p. 8.
3. Cf. Nugent, Harriet W.: "Stepping Out Between Six and Nine", Vol. 16, Sept., 1939, p. 8.
4. Cf. Warren, Mary S.: "Nature Study for Juniors", Vol. 16, July, 1940, p. 13.
5. Cf. Muller, Carolyn E.: "Juniors and Labor Problems", Vol. 16, Oct., 1939, p. 14.
6. Cf. Spoerl, Dorothy T.: "Values in the Use of Marionettes", Vol. 15, July, 1939, p. 8.
7. Cf. Blomquist, Mattie C.: "How to Use Biblical Drama", Vol. 16, May, 1940, p. 12.
8. Cf. Holmes, Viola M.: "Experiences in the Nursery Class", Vol. 15, Nov., 1938, p. 16.

who themselves were products of the school.¹ Professionally trained teachers temporarily unemployed were found to bring values of high tone to several schools.² College students home on vacation, trained in Saturday coaching conferences often proved excellent teachers also.³ Every church should plan ahead in order to have well-organized schools. A rural vacation church school has distinct advantages, with plans related to actual situations in country life.⁴

Taking candid shots of several schools a photographer was able, by the use of slides, to arouse interest of children, enlist the support of various societies, help to train workers, and give mothers a glimpse of the work.⁶

For learning experiences children were reported to have made altars, carried on nature projects, written poems, or dramatized Bible stories.⁷

Allman Mossie said concerning rural schools:

"There is no agency better equipped, or one which has done more, to lead out in Protestant cooperation than has the vacation church school. Perhaps the greatest service it will render the communities in rural America is to lead the way in showing how denominations can work together even to securing through-the-year religious leadership."⁸

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1. Cf. Warren, Mary S.: "Vacation School--- and You", Vol. 15, June, 1939, p. 16.
2. Cf. Robbins, Bernice, H.: "A Handpicked Staff For Your Vacation School", Vol. 16, Jan., 1940, p. 13.
3. Cf. Wolcott, Dorothea K.: "Planning for Vacation Church School", Vol. 17, Jan., 1941, p. 6.
4. Cf. Skinner, Mary: "The Vacation School in a Country Church", Vol. 17, March, 1941, p. 8.
5. Cf. McNaughton, Mrs. J.F.: "A Community Vacation School", Vol. 15, March, 1939, p. 10.
6. "Candid Camera Goes to Vacation Church School", Vol. 16, April, 1940, p. 16.
7. Cf. Nourse, Helen I.: "Doing--Learning", Vol. 16, March, 1940, p. 11.
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3. Weekday Religious Education

Ten articles were found under the topic weekday religious education in 1938-41, of which two were in 1938-39, three in 1939-40, and five in 1940-41. The increase in number of articles with the years indicates a growth in this field. There were six articles on the status or the case for weekday religious education, two on learning activities in the program, one on the local church and the weekday school, and one on the description of a weekday religious education program in West Virginia.

Concerning this program, Harrison Elliott said:

"Protestants have begun to face seriously how religion may be reincorporated in the education of their children. It is to meet this problem that weekday religious education is being advocated."¹

He stated also that it is necessary to build up a life for children in church and home which is educationally sound and definitely Christian. Questions raised in school about religion may be further discussed at home and church, avoiding wrong interpretations.² According to Florence Martin the current need was for more vigorous promotion of these schools by the churches. Although some have criticized the work as having little connection with the church, in many cases it has enriched, expanded, and strengthened its program.³

"From the beginning of the movement the weekday church school has

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1. Elliott, Harrison S.: "Are Weekday Church Schools the Solution?" Vol. 17, Nov., 1940, p. 8.
2. Cf. Ibid., p. 40.
3. Cf. Martin, Florence: "The Local Church and the Weekday Church School, Vol. 16, April, 1940, p. 13.

tried to help the local church in its program."¹

A pastor of a rural church parish in West Virginia taught three weekday schools in a three point circuit, having an average attendance of two hundred and fifty. This resulted in an addition in one year's time of many more young people to membership in his church.²

The effectiveness of the program was considered evident in that the children became aware of God in new and challenging ways or met him for the first time in weekday schools.³

4. Young People's Work

There were thirty-six articles on young people's work in 1938-41, of which thirteen were in 1938-39, thirteen in 1939-40, and ten in 1940-41. There were six articles on work with intermediates, five articles on young people and the church, three articles on young adults, five articles on youth conferences, camps, and youth in the Christian community, nine on the needs of young people, their problems and their learnings, two on youth leadership, one on summer service, and five on youth programs or activities.

Each summer young people met in camps and summer conferences to consider their personal problems and programs. Roy McCorkel referred to a discipline of spiritual living:

"In Christ we have a vision of a new person. There are no priorities here either for the purely personal or the purely social outreach of our religion. In my judgment they go hand in hand, prayer, the

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1. Ibid.
2. "Reaching the Unreached", Vol.17, Nov., 1940, p. 20.
3. Cf. Lewis, Hazel A.: "A Case for the Weekday Church School", Vol. 17, Nov., 1940, p. 11.

Bible, worship, Christian character---all these will have fresh meaning for us if we are trying with God's help to reconstruct a broken world. Apart from this effort to reconstruct our society, our spiritual lives will have no soil in which to grow and they will wilt and die. But we must keep our personal spiritual development in touch with social need or they both will suffer... the great sins of our times are social sins---they require a social remedy."¹

The church in its attempt to remedy, has a great challenge in its touch upon the lives of young people. One aspect of this is the training of young people for leadership, in which way future young people will be guided aright through them.

One teacher of a class of girls helped her pupils to discover for themselves a belief in a transcendent, moral God who is a loving Father, through a study of lessons in a creative way, beginning with doubts, ending with faith.²

It was pointed out that intermediates should be given a share in planning worship services. This was done in one case, resulting in the realization that many Sunday schools do not plan carefully.³ Differing opinions were found on the question of whether or not young people should have mixed or separate classes according to sex.⁴

One author indicated that the most important time for training character is before college for many college students lack

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1. McCorkel, Roy M.: "The Discipline of Spiritual Living", Vol. 17, June, 1941, pp. 7, 11.
2. Cf. Munro, Vera S.: "Learning About God", Vol. 16, Jan., 1940, p. 11.
3. Cf. Myers, A.J.W.: "Worship Education for Intermediates", Vol. 15, Oct., 1938, p. 10.
4. "Combined or Separate Classes", Vol. 15, May, 1939, p. 9; "Mixed or Separate Classes", Vol. 15, Sept., 1938, p. 8.

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One type of Sunday evening youth program described was that called "University of Life" which includes fellowship, singing, worship, and a series of elective study groups. It has paid great dividends, having as its underlying philosophy that the church can and must interpret life at its best and highest to young people today.²

5. Teaching Methods

The value of activity as a teaching technique was considered great by Ivan Welty:

"The younger generation has a deep and restless craving for action...Action is the greatest teacher in the world. People learn by doing...the best teaching today utilizes this restless energy of youth and puts it to useful work."³

Such projects as notebook work, making model houses, discussions to solve problems, work in the community and other activities inspire pupils not only to talk about Christianity but to live it in a practical form.⁴ In order to motivate teachers to use such methods some creative workshops were held at meetings of the International Council of Religious Education in 1940, in which a group of adults learned by experience the joys of artistic expression through painting murals, composing hymns, and organizing choral speech groups.⁵

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1. Cf. Gilliland, A.R.: "How Religious is the College Student?", Vol. 15, May, 1939, p. 20.
2. Cf. Landers, Philip C.: "The University of Life", Vol. 15, Jan., 1939, p. 6.
3. Welty, Ivan: "Let's Do Something!", Vol. 17, July, 1941, p. 12.
4. Cf. Ibid., p. 13.
5. "We Had Fun!", Parts I and II, Vol. 16, April, 1940, p. 6; May, 1940, p. 14.

Other techniques such as stories, dramatization, time charts, lectures, and the discussion group method are also advocated.¹ A teacher of sophomore girls began each session with a test.² Group work may be used in religious education for

"..One of the functions of the church is to serve the community and how better could it serve than by giving leadership and facilities to the neighborhood groups otherwise unaffiliated with a church?"³

Teachers should make use of Bible games⁴, religious pictures⁵, the museum⁶, and the natural teaching situations of the Christmas and Easter seasons.⁷

C. Emphases in the Church's Program for Adults

1. Adult Work

There were fifteen articles on adult work in 1938-41, of which four were in 1938-39, eight in 1939-40, and three in 1940-41. There were three articles on young adults, two articles on leadership among adults, six articles on adult education in general, and four on class activities or other aspects of the church's work with adults.

It was reported that during the pre-war period, the weakest link in many programs of Christian education was young adult work

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1. Cf. "Teaching the Bible", Vol. 17, Feb., 1941, pp. 8-11; Welty, Ivan: "The Pack Trails an Idea", Vol. 17, June, 1941, p. 10; Hyde, Stanley B.: "How to Conduct a Discussion Group", Vol. 17, Sept., 1940, p. 16.
2. "Home Study", Vol. 15, June, 1939, p. 8.
3. Gould, Helen J.: "Group Work", Vol. 16, March, 1940, p. 13.
4. Welty, Ivan: "Painless Pedagogy", Vol. 17, April, 1941, p. 10.
5. Cf. Ibid.
6. Cf. Beeker, Margaret O.: "The Museum--A Neglected Resource", Vol. 17, Nov., 1940, p. 18.
7. "Making the Most of Teaching Opportunities", Vol. 17, Jan., 1941, p. 13.

and on the basis of this recognized need a young adult movement was taking form. New factors in the movement were these:

1. The separation of young adults from older adults and young people into special groupings.
2. Program planning that seeks to discover and meet their needs rather than soliciting their support of the church's existing program.
3. Offering them a fuller, more responsible share in the control of the church's program and policy.
4. The movement does not limit itself to the Sunday School but covers the whole-church approach to young adults.¹

Christian laymen were needed to face the desperate situation regarding millions of children receiving no religious training.

Christian laymen represented both a field and a force.²

In order to train adults to lead various church groups, adult leadership classes were launched³, adult classes trained their own leaders⁴, or other methods were used.

Members of one church chose the theme, "reconciliation", for a spiritual objective for the year and the various groups in the church planned their courses of study around this theme.⁵ At another church a bibliography of good books for serious reading for adults was developed, resulting in many values.⁶

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1. Cf. Gordon, Oliver B.: "The New Approach to Young Adult Work", Vol. 16, Nov. 1939, p. 8.
2. Cf. Hedrick, Bayard M.: "Christian Laymen--A Field or a Force", Vol. 16, Oct. 1939, p. 15.
3. "Launching an Adult Leaders' Course", Vol. 17, March, 1941, p. 16.
4. "Adult Class Trains its Own Teachers", Vol. 16, May, 1940, p. 18.
5. Cf. Armstrong, M.W.: "The Church Studies Other Groups", Vol. 15, Oct., 1938, p. 6.
6. Cf. Kemp, Charles: "Not Forgetting the Super-Normal", Vol. 17, March, 1941, p. 10.

Because the need for vitalizing work among adults was recognized as great, the United Christian Adult Movement was organized and defined as "a voluntary fellowship of Christian forces serving the field of adult education and united in an international emphases of education and action, in personal, social, and world relations."¹

2. Home and Parent Education

The number of articles on home and parent education in 1938-41 was thirty-three, of which thirteen were in 1938-39, five in 1939-40, fifteen in 1940-41. Of these seven articles were on Family Week, family camp or related subjects, three on Christian marriage, six on the relation of home and church, eleven on Christian nurture in the home, and six on other phases such as parent's groups and the family's responsibility in Christian education.

A Christian view of marriage was set forth as the basis for creating a home atmosphere in which there is a positive influence in character development. One of the first tasks of the church is to help the family to achieve this.² Various ways of accomplishing this were suggested, such as a church family night³, family camps⁴, and a restudy of the child training program in order to run parallel

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1. Vieth, Paul H.: "That Dreams May Become Deeds", Vol. 15, May, 1939, p. 8.
2. Cf. "Christian Education Through the Family", Vol. 15, Oct., 1938, p. 8.
3. Cf. Hendricks, Elizabeth: "Family Church Night is Fun", Vol. 15, June, 1939, p. 11.
4. Cf. "What Family Camp Meant", Vol. 17, May, 1941, p. 13; Longman, C.W.: "The Family Camp", Vol. 16, Oct., 1939, p. 10.

with the trends of family life.¹ Religious education was shown to have a great opportunity in pre-marital counseling.² Ways for parents to achieve results in development of Christian character were discussed: dedicating the home³, planning family vacations with projects⁴, attending parent's clubs⁵, having family prayers and grace at the table, and reading the Bible.⁶ Said one author:

"America needs nothing so much as the moral and spiritual revitalization of our homes. Home worship and church worship flourish or fail together. Many happy signs in this country show that there is a growing realization of these truths."⁷

With this Ralph Cushman agreed:

"One of the vast needs of America is a wide scale adult movement that will turn the minds of millions of church members to the literature and teaching of the Holy Scriptures...I am sure that permanent progress in Christian living and experience can only come if the holy habits of regular daily Bible reading and other personal devotions are established in our homes."⁸

Katharine Lenroot pointed out the fact that democracy looks to the family for the welfare of its children⁹, as illustrated in the fourth decennial "White House Conference" on children.

In choosing a standard for home life parents must realize that "love is more fundamental than law"¹⁰ in deciding upon levels of strictness and guidance. Here Wood emphasized the importance of

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1. Cf. "The Modern Family", Vol. 16, June, 1940, p. 18.
2. Cf. Ibid., p. 11.
3. Cf. "Dedicate Your Home", Vol. 17, May, 1941, p. 19.
4. Cf. Munro, Harry C.: "Family Vacations", Vol. 15, July, 1939, p. 12.
5. Cf. "Parents' Study Groups", Vol. 17, June, 1941, p. 12.
6. Cf. Cushman, Ralph S.: "The Bible in the Homes", Vol. 17, Feb., 1941, p. 12.
7. Ibid.
8. Ibid.
9. Cf. Lenroot, Katharine: "Democracy Looks to the Family", Vol. 17, May, 1941, p. 6.
10. Murphy, Lois B.: "What Standard for Your Home Life?", Vol. 15, March, 1939, p. 19.

"creating in the home an atmosphere of love for one another and for God".¹

3. Pastors

Articles on pastors in 1938-41 totalled twenty, of which five were in 1938-39, seven in 1939-40, and eight in 1940-41. There were five articles on children in relation to the pastor and church, seven on the general work of the pastor in the church, and eight on the pastor's educational work.

Pastors who realize that only a family-centered program is broad enough and inclusive enough to build and maintain the Christian church today were reported as making their parish program family-centered, through the use of the interview, the questionnaire, visitation, and other means.²

It was held possible for the pastor to be carrying on the work of Christian education all the time if he takes advantage of the educational opportunities in weddings, funerals, christenings, and dedications.³ In these outstanding events in the history of all homes the "Master of the higher values" sets before the faithful minister an open door. Religious Education Week was seen as a time of morale-building for church workers which affords the pastor a chance to give extra instructions. Religious education gives a valuable contribution to the task of the pastor and has a great in-

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1. Wood, Leland Foster: "Ten Commandments for Young Parents", Vol. 17, May, 1941, p. 2.
2. Cf. Bentz, Richard E.: "A Family Centered Parish Program", Vol. 17, May, 1941, p. 16.
3. Cf. Brown, Charles R.: "Pastor's Educational Opportunity", Vol. 16, Nov., 1939, p. 16, Jan., 1940, p. 14, March, 1940, p. 10.

fluence on the pastoral function. Since the pastor is responsible for the evangelistic emphasis in his educational program he should infuse his teachers and officers with his own enthusiasm, showing them that the goal of the church is to bring a living loyalty to Jesus Christ in church members.¹ In his relation to the children of the parish the pastor has a unique challenge, whether in rural or city work, to make them feel at home in church and to help them to grow in understanding of spiritual matters.²

In summer time the pastor should remember that a program is needed although many members are away and if they take a vacation from church it is probably because the church is taking a vacation from them.²

4. Administration

There were sixty-seven articles on administration in 1938-41, of which thirty-one were in 1938-39, twenty-six in 1939-40, and eleven in 1940-41. Subjects covered were the church school and related elements, the church's program of religious education, activities and projects in the church, adult work, young people's work, leadership training, the vacation church school staff, and the relation of week-day and Sunday religious education.

Good church administrators were realizing the advantage of unification in their program of Christian education for "The new

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1. Cf. Pope, Kenneth: "Putting the Evangelistic Note into the Educational Program", Vol. 17, Sept., 1940, p. 12.
2. Cf. Thompson, Helen A.: "Summer Has Come", Vol. 16, June, 1940, p. 9.

note that is being struck in the field of Christian education is that of unification".¹

Some ways were suggested whereby the church can make adults conscious of the church school, namely, announcements, letters, phone calls, parents' parties, service projects, open house, and concentrated publicity.² One church increased its membership through a letter campaign for membership directed at unchurched families.³

A workers' conference round table was held in one church in which all the teachers had been asked to write out their problems or questions and at the next meeting a round table discussion was developed which proved very profitable.⁴ A church school wrote out a list of objectives and thus the aims were more easily realized as objectives were clarified.⁵

Some churches succeeded in unifying worship experience by organizing a program for all ages on Sunday morning.⁶ During the summer one church school had the children plan the entire Sunday School program, thus arousing interest for all.⁷ Another experiment was to correlate lesson plans with the public school curriculum. This was found to be most advantageous.⁸

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1. Loar, Willis J.: "A Unified Program of Education", Vol. 15, July, 1939, p. 17.
2. Cf. "Making Adults Church School Conscious", Vol. 15, July, 1939, p. 16.
3. Cf. "A Letter Campaign for Membership", Vol. 15, May, 1939, P. 14.
4. Cf. "Workers' Conference Round Table", Vol. 16, July, 1940, p. 10.
5. Cf. "Church School Tells its Aims", Vol. 16, Feb., 1940, p. 14.
6. Cf. McCullough, W.J.: "The Unified Church Service", Vol. 16, July, 1940, p. 11.
7. Cf. "Something New for Summer", Vol. 15, June, 1939, p. 8.
8. Cf. "Using the School Curriculum", Vol. 17, Oct., 1940, p. 14.

5. Leadership Education

There were twenty-three articles on leadership education in 1938-41, of which seven were in 1938-39, nine in 1939-40, and seven in 1940-41. There were three articles on the small church, three on summer activities, ten on leadership training organizations or clades, and seven on other phases of leadership education in general.

Nina Nelson pointed out the need for trained leaders:

"Can the difficult and important task of developing well-rounded Christian characters through building up a growing conception of God and Jesus, building Christ-like habits...be done by untrained and unskilled workers?"¹

Summer schools for leadership training proved profitable. Another way to develop a leadership was suggested by Mr. Head:

"The best way to grow leaders is to strengthen the entire program of the local church so when an individual does show promise of leadership ability he will find a favorable religious climate in which to grow."²

A great need was found to be that of keeping Sunday School teachers "alive in their task".³ In one training school an intelligent quotient test for Christian education was adopted to quiz leaders on certain subjects.⁴

One writer suggested as a solution to the problem of turn-over in the teaching force in small churches more careful selection

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1. Nelson, Nina: "Why Go to Summer School?", Vol. 17, April, 1941, p. 6.
2. Head, Donald W.: "Growing Leaders", Vol. 15, Dec., 1939, p. 9.
3. Morton, Ira M.: "Keeping Alive in the Task", Vol. 16, Sept., 1939, p. 13.
4. Cf. "What is Your IQ?", Vol. 15, July, 1939, p. 16.

of new teachers, a variety of approaches to in-service training programs, and more professional leadership.¹ One church formed a personnel department which was responsible for recruiting, training, placing, and supervising leaders.² A mother testified that the richest years of her life came when she made it her avocation to take advantage of every training opportunity she could for leadership.³

Some weekday schools were opened and teachers trained on the job, with mothers or former teachers acting as volunteers to help the newly experienced teachers. These helpers became the teachers for the next year and in turn they trained other helpers who volunteered.⁴ A midweek school of religion in a Texas church cultivated new leadership.⁵

D. Cooperative Work

Twenty-five articles were found on cooperative work in 1938-41. Subjects included here were: weekday religious education, cooperative action through the United Education Advance and the World's Sunday School Association, inter-agency cooperation and community coordination, and vacation church school on a community basis.

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1. Cf. Robbins, Bernice H.: "Turnover Among Teachers in Small Church Schools", Vol. 15, May, 1939, p. 16.
2. Cf. Foster, Virgil: "A Personnel Department", Vol. 15, Sept., 1938, p. 14.
3. Cf. "I Could Do That Too!" Vol. 17, Dec., 1940, p. 19.
4. Cf. Plummer, Winnie: "Training Teachers for Weekday Church Schools", Vol. 17, July, 1941, p. 9.
5. Cf. Spencer, Virginia: "Mid-Week School of Religion", Vol. 15, Jan., 1939, p. 8.

With an increase in crime there has been a decrease in age of criminals. The role of the Christian churches in this situation was stressed by those closest to the problem.¹ It should be working with other agencies.

"During recent years Protestant leaders have felt a growing concern over the relation of the church to other agencies in the community...The church may well humbly take her place among the various agencies in the community dedicated to human welfare and community betterment, ever true to her heavenly vision and yet fully conscious of the defects that often characterize her representatives. It is this concerted effort for the common welfare that such defects can be overcome and the church's full and necessary contribution to the community most effectively made."²

Suggestions for next steps along this line in community coordination were clarification of the church's view, national conferences of many groups, study of projects under way, and local experimentation.³ An illustration of community coordination was seen in a state council in action in Illinois. "Christian social action in Illinois, as undertaken by the denominations in cooperation is comprehensive in scope."⁴ It included an attack on the problems affecting the life of the children in the state, through the enlistment of young people as volunteer workers, the cooperation with statewide volunteer and governmental agencies, and a serious attempt to Christianize vocational endeavor. Here young people undertook local church and community

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1. Cf. Bartlett, Edward R.: "Christian Education Must Advance!" Vol. 17, Jan., 1941, p. 14.
2. McKabben, Frank M.: "Next Steps in Community Coordination", Vol. 17, Oct., 1940, p. 9, 10.
3. Cf. Ibid.
4. Shike, Charles E.: "A State Council in Action", Vol. 16, Jan., 1940, p. 9.

tasks ranging from leading junior choirs, conducting hikes, presenting dramas to the guidance of community vacation church schools in cities.¹ Another example of a community cooperative venture was a successful attempt to make a Christian Christmas celebration in the town of Middleport, New York. This resulted in improved community spirit, but there was evidenced a greater need for leadership.²

Statements were found indicating the achievements of the World's Sunday School Association on its Golden Jubilee, such as:

"The Sunday School should be, can be, and in countless instances is today the greatest religious and educational factor in the lives of those who attend it."³

The president of this organization, Mr. Mackintosh, wrote:

"But never during its fifty years of history has its motto 'Christ for the Healing of the Nations' been more sorely needed than today. Our task through the Sunday School is to gather the children of the world to Christ and through them to bring healing and peace to the nations. But great are the difficulties and obstacles which beset our path and great must be our faith and hard must be our labor if we are to succeed against all the new and oftentimes pagan influences that beset the youth of today."⁴

In the face of the problem of millions of children and young people unreached by our church schools, laymen of the church organized a National Protestant Laymen's Commission. Through this organization remarkable results in reduction of juvenile delinquency were achieved. This Commission proved its effectiveness. Inter-

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1. Cf. Ibid.
2. Cf. Stetson, Clifford R.: "A Christian Christmas", Vol. 15, Nov., 1938, p. 19.
3. Trumbull, Charles G.: "World's Sunday School Association Jubilee", Vol. 16, Oct., 1939, p. 20.
4. Mackintosh, Harold: "Fifty Years Back and Fifty Years Forward", Vol. 16, Oct., 1939, p. 17.

denominational approach and effective cooperation with other character building agencies were its emphases. E. Stanley Jones challenged the American laymen in this manner: "I have felt that we could get nowhere in our Christian impact unless there was an uprising of laymen in a concerted action upon the great fundamental problems that now face us!"¹

An experiment in community cooperation was the forming of a county library containing books which prove helpful to Sunday School teachers in the county. These books were circulated among various churches so that all interested were able to take advantage of them.²

Some conventions which were held during these pre-war years were the International Convention on Christian Education at Columbus, the International Missionary Council Conference at Madras in 1938, and the World Conference of Christian Youth in 1939. Referring to the Madras conference Robert Hopkins writes: "...representatives from 70 nations (were present)...Most of the churches are coming to believe that they can best give direction and promotion to religious education as they work together."³

E. Shifting Emphases

In addition to the regularly recurring topics just dis-

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1. "Laymen Establish Extension Fellowship", Vol. 15, Feb., 1939, p. 18.
2. Cf. "A County Library", Vol. 17, June, 1941, p. 12.
3. Hopkins, Robert M.: "What Happened in Christian Education at Madras?", Vol. 15, April, 1939, p. 12.

cussed, the shifting emphases in Christian education during the years from 1938 to 1941 were found to include Religious Education Week and issues in religious education, missions and world friendship, psychiatry, peace education, race relations, social education, temperance education, visual education, and rural church.

1. Religious Education Week and Issues in Religious Education

There were four articles on Religious Education Week and seven on issues on religious education. Under the latter topic, subjects covered were theology in the church school, new developments in psychology, the perilous position of religious education in the present day, and the need for a philosophy for Christian education.

The purpose of Religious Education Week was set forth: to develop in the home, the church, and the community an increasing consciousness of the importance of religious education. Amidst varying viewpoints concerning theological questions of the day Professor Hamilton said this:

"..is it not in times of men's gropings, insecurity, uncertainty, doubt, confusion, despair, and earnest seeking that fresh discoveries, new vision, deeper insights and more positive convictions come? These perilous times afford the occasion for achieving a Christian philosophy of Christian education."¹

2. Missions and World Friendship

On the topic of missions and world friendship there were six articles, of which five were in 1938-39 and one in 1939-40. Subjects covered were the relation of Christians and Jews, missionary education,

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1. Hamilton, Samuel L.: "Wanted: A Philosophy for Christian Education", Vol. 15, Feb., 1939, p. 14.

and other related topics.

Fifty years ago missionary education laid the emphasis upon the salvation of souls while today it has added also higher education, social service, public health, and rural rehabilitation.¹

3. Psychiatry

Seven articles on psychiatry covered such subjects as conversion and mental health, work with children, and helping others. All these articles were found in 1938-1939.

In order to help those who seem to be unhappy, fearful, and discouraged because they need wise guidance, Christian educators were advised to make use of discoveries in the field of psychiatry. Those burdened with fear and guilt might find not only release in the message of the church but joy and gladness.² The art of conversation was seen as a powerful technique in guidance.³

4. Peace Education

Only two articles appeared on peace education, one in 1938-1939, and one in 1939-40. These dealt with the use of plays in peace education and the relation of missionary and peace education.

Plays, it was suggested, might be used to appeal and impress for "they are instruments of the moment waiting for the church to use

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1. Cf. Tomlinson, Marion D.: "Can Missionary and Peace Education be Integrated?", Vol. 15, Nov., 1938, p. 6.
2. Cf. "Understanding and Helping Others", Vol. 15, Sept., 1938, p. 15.
3. Cf. Holman, Charles T.: "How Conversations Help", Vol. 15, Nov., 1938, p. 8.

them while the crisis is yet in Europe...Plays that depict the tragedy of war or promote an attitude toward peace are growing in number."¹ Children might find in dramatizing the right attitudes toward war and peace. Although peace education was attempted it was not found effective.²

5. Race Relations

In 1940-41 there was one article on race relations.

In order to help eliminate racial prejudice from communities in the United States one writer suggested that Christians remedy social abuses, brand as lies many things said untruly about various groups, and emphasize the contributions of these groups to our civilization.³

6. Social Education

On social education there were two articles, both in 1938-1939, covering the subject of children and crises, and the opportunity of the church in meeting the needs of lonely youth.

In the realms of child labor, health, temperance, loneliness of youth, and other aspects of American life the church, it was urged, must face the challenge which confronts it.⁴

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1. Ehrensperger, Harold A.: "Catching the Conscience for Peace", Vol. 16, April, 1940, p. 11.
2. Cf. Tomlinson, Marion D.: "Can Missionary and Peace Education be Integrated", Vol. 15, Nov., 1938, p. 6.
3. Cf. Yard, James M.: "Race--What Do you Mean by Race?", Vol. 16, April, 1940, p. 14.
4. Cf. Jones, Mary Alice: "Children and Crises", Vol. 15, Feb., 1939, p. 10.

7. Temperance Education

Three articles were found on temperance education, all in 1940-41, concerning alcohol advertising and temperance education in general.

In the opinion of one writer education for temperance might well be conducted in vacation church schools.¹ Concerning the church's responsibility one man said:

"In the face of present conditions one of the most important tasks of the Christian church is that of temperance education. This temperance education must not be something apart or regarded as a sort of extra to the church's ordinary work. It must be simply a part of the general program of Christian education carried on by the church."²

8. Visual Education

There were seven articles on visual education in 1938-41, of which three were in 1939-40, and four in 1940-41. Subjects covered were experiments in visual education, use of visual aids by the field worker and the state council, projected pictures, and teaching with film slides.

One writer commented:

"While the term 'visual education' includes the old favorites, maps and diagrams, flat pictures, stereographs, models, and school journeys, the recent emphasis is on the picture which is thrown on a screen and can be seen by the whole group at one time."³

The fact was pointed out that they seemed likely to take their place among the methods widely used in teaching Christianity. Many churches

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1. Cf. Brooks, Carolyn L.: "Temperance Education Throughout a City", Vol. 16, Feb., 1940, p. 8.
2. Coburn, John: "Educating for Temperance", Vol. 16, May, 1940, p. 16.
3. "They Use Projected Pictures", Vol. 16, Jan., 1940, p. 6.

discovered their value and also the advisability of making a place for visual education in the church budget.

9. Rural Church

There were seventeen articles on rural church, of which eight were in 1938-39, five in 1939-40, and four in 1940-41. Five of these articles were on children's work, three on leadership education and missionary education, five on general rural church work in the community, and five on other subjects related to the small church in the rural community.

An open-air Sunday School was only one of the advantages a country church might find in its work of Christian education.¹ It was noted that the rural church offers many opportunities for missionary education.²

F. Summary

Examination of the contents of the International Journal of Religious Education during the years 1938-1941, just preceding the outbreak of World War II and the entrance of the United States into the conflict, revealed that most space was given to the Church's program for adults. Under this topic, in order of relative emphasis, the following topics were found stressed: administration, home and parent education, leadership education, pastors, and adult work.

Analysis of the articles dealing with the above showed that

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1. Cf. "Open Air Sunday School", Vol. 16, Dec., 1939, p. 8.
2. Cf. Dawber, Mark A.: "Missionary Education in the Rural Church", Vol. 15, May, 1939, p. 18.

there was keen and sustained interest in an evaluation of and strengthening of the Young Adult program. In the face of a great need for religious education of children in the pre-war years the use of Christian laymen was stressed as one essential way to alleviate this problem. The formation of the United Christian Adult Movement indicated an effort to meet the need for a more fruitful and effective program of adult work. Related to the stated need in adult work was an emphasis upon the necessity for spiritual revitalization of the home. One means of accomplishing this was said to be pre-marital counseling in the church. Another important way was reported to be that pastors make their parish family-centered and that they take advantage of the "home-centered" ceremonies of weddings, funerals, christenings, and dedications as avenues through which to further Christian education. The pastor's relation to the children in the parish was mentioned as a valuable means of arousing their allegiance to the church.

Under "The Church's Program for Children and Young People", the topic which ranked second in emphasis, the sub-topics most discussed were found to be the following: young people's work, children's work, teaching methods, weekday religious education, and vacation church school.

In the field of children's work, it was discovered, there was an emphasis upon the improvement of teaching methods and especially upon the use of creative activities by teachers. Both vacation church schools and the weekday religious education program were seen to play a noteworthy part in Christian education during these years.

Acquiring leaders for these two programs constituted a problem. Summer camps and conferences in young people's work were also found to hold an important place.

It was evident, furthermore, that forward steps in the realm of cooperative work were made through several conventions held in the pre-war years. Four of these were the International Convention on Christian Education held at Columbus, the International Missionary Council conference held in Madras, the World Conference of Christian Youth, and the World's Sunday School Association Golden Jubilee. The formation of the National Protestant Laymen's Commission to attempt to reach children and young people untouched by the church school was another indication of an emphasis upon the value of concerted action and cooperative effort.

An analysis of shifting emphases during 1938-41 revealed an emphasis upon nine fields, in which the following points were stressed: Visual education was said to be a great potential teaching device and was seen to have already been used extensively. The importance of favorable race relations, peace education, missions, and world friendship, and social education in the overall objectives of Christian education was set forth. As discoveries in the field of psychiatry might be an asset in the work of the church that subject was also included as an emphasis in the year 1938-39.

CHAPTER TWO
CHRISTIAN EDUCATION IN THE PERIOD OF
WAR YEARS

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CHRISTIAN EDUCATION IN THE PERIOD OF WAR YEARS

September 1941 to July-August 1945

A. Introduction

As in the first section, the period of war years, 1941-1945, according to the yearly indices in the July-August issues, had these general topics: Children's Work, Vacation Church School, Week-day Religious Education, Young People's Work, and Teaching Methods which were placed under the main topic, The Church's Program for Children and Young People; Adult Work, Home and Parent Education, Pastors, Administration, and Leadership Education which were placed under the main topic, The Church's Program for Adults; and Cooperative Work which formed a unit in itself. Once again, these topics ran throughout the entire period, while others were found to vary, appearing in some years and not in others. Included among these shifting emphases during the war years were: Evangelism, Visual Education, Peace Education, World Order Education, War and Demobilization, Citizenship, Race Relations and Inter-faith Relations, Missions, Mission to Christian Teachers, United Christian Education Advance, and Rural Work. Although some of these topics may have appeared in the pre-war years and also in the post-war years ahead, they did not appear consistently in each year and therefore are not classified in the category of those above. These subjects will be considered in the same way as in the preceding chapter.

B. Emphases in the Church's Program for Children and Young People

1. Children's Work

There were thirty five articles on Children's Work in 1941-1945, of which seven were found in 1941-1942, eight in 1942-1943, ten in 1943-1944, and ten in 1944-1945. Included in these were twelve articles on teaching children and on learning on the part of the children; four articles on the influence of the home on children's work; six on church work in general with children, four on community work and outreach, and eight on the effect of the war on the work.

Articles on teaching children covered such topics as story-telling in camps or playgrounds, the emphasis on interest centers, evangelism in teaching children, Bible story hours, teaching the Bible through activities, emphasis on creative teaching and pupil participation, and the importance of the teacher's personal influence upon children. Adelaide T. Case wrote that children respond to Bible stories which become real to them by expressing themselves in creative art, prose, poetry, and painting.

"If and when the Bible takes its rightful place again in our culture we shall have a new flowering of Biblical art and drama, and please God, a new society of brothers upon this vast earth. If we can begin by truly enjoying the Bible with children and thus opening up for them its own divine message we can trust the future to these children themselves."¹

A trend toward emphasis upon the teacher's evangelistic task was noted.²

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1. Case, Adelaide Teague: "Enjoying the Bible with Children", Vol. 18, July 1942, p. 17.
2. Cf. Miller, Elsie L.: "Are Teachers of Children Evangelists?", Vol. 21, Sept. 1944, p. 14.

Another emphasis was found to be teaching tolerance to children.¹

Articles on the relation of church and home and the influence of the home emphasized the vital importance of home cooperation in Christian education. One article dealt with the responsibility of the home in the prevention of juvenile delinquency and with the effect that religion in the home makes in character moulding.² The church's part in a program of home education was also included in this connection. Margaret Tuck wrote concerning the question whether mothers should stay with their young children in the church school.³ The value of teachers' calling in the homes of their children was pointed out.⁴

Articles on the church's general work with children were about children's day, a pastor telling continued stories in church, the relation of the weekday school and the Sunday School, and the need for children to be given an active part in the total church program instead of holding an insignificant place.

Ruth Shriver suggested that the church join with community agencies in the effort to meet children's needs in the field of health and delinquency.⁵ Another writer emphasized the role of Christian clubs in the community as an asset in the work of Christian education.⁶

Concerning the relation of war to the church's children's

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1. Cf. Brown, Jeanette Perkins: "Children Learn Tolerance", Vol. 18, July, 1942, p. 17.
2. Cf. Gleason, George: "It's Up to the Family", Vol. 20, May, 1944, p. 18.
3. Cf. Tuck, Margaret Holley; "Should Mothers Stay with their Children?", Vol. 21, May, 1945, p. 16.
4. Cf. Cole, Caroline: "Don't Fence Me In!", Vol. 21, Mar., 1945, p. 8.
5. Cf. Shriver, Ruth: "Community Must Serve its Children", Vol. 21, Sept., 1944, p. 8.
6. Cf. Murphy, Ruth Elizabeth: "Let's Have Christian Clubs", Vol. 20., Sept., 1943, p. 10.

work, Mary McWhirter said that children's conversation and play reflected their awareness of the horrors of war.¹ Efforts to combat the unfavorable effects of war upon children were reported. Recognizing the fact that the children of the war period would be those in control of society later, one writer stressed the necessity of continuing educational and recreational facilities and other resources for furthering child development.² Ethel Kawin in an article entitled, "Shall Our Children Hate?" asked the question also, "What should be the children's attitude toward our enemies?". She pointed out that since children cannot make a distinction in their hatreds between an enemy country's view of life and the people of the country themselves leaders should discourage hatred in children. As a means to this end she suggested development of constructive attitudes, understanding, and helping them to see the war issues and to realize why war comes.³ Charles Laymon pointed out the value of using war as a life situation in teaching children in giving them a chance to learn tolerance, brotherhood, and sympathy of other people.⁴ In war industries areas churches tried to meet the spiritual needs of children as well as those of adults, through organizing Sunday Schools, vacation schools, and clubs.⁵ It was noted that most of the articles relating to war effects were found in 1942-1944.

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1. Cf. McWhirter, Mary Esther: "For Such a Time as This", Vol. 18, Sept., 1941, p. 10.
2. Cf. Josselyn, Irene Milliken: "How Does the War Affect Children?", Vol. 18, June, 1942, p. 6.
3. Cf. Kawin, Ethel: "Shall Our Children Hate?", Vol. 19, Sept., 1942, p. 14.
4. Cf. Laymon, Charles M.: "Let's Use the War", Vol. 20, Jan., 1944, p. 9.
5. Cf. Murphy, Ruth Elizabeth: "Remembering the Children", Vol. 19, June, 1943, p. 14.

2. Vacation Church School

From 1941-1945 there were twenty-one articles on the Vacation Church School, of which there were three in 1941-1942, three in 1942-1943, ten in 1943-1944, and five in 1944-1945. Included in these were six articles on the effect of war upon vacation church school, five on acquiring leadership and training leaders, four on promotion, and six on the program of vacation church school in general.

The value of vacation church school in time of war was demonstrated, according to one article, in a county in California, where in 1944 there were 103,250 vacation schools established through a united approach by various denominations. Letters of commendation and a statement by the mayor indicated that this program was an outstanding achievement toward the war effort.¹ Clarice M. Bowman pointed out the crucial need for vacation church schools in 1944 when there were many neglected children facing new dangers, new temptations, and free hours during the summer.²

Interdenominational cooperation in the field was stressed in the war years, Philip C. Landers writing in 1943:

"From homes in war industry housing projects, trailer camps, slum areas of big cities, mountain communities, and streets of average United States cities and towns, the children have come this summer to vacation Bible schools in Protestant churches throughout the country."³

It was estimated that in 1943 there were 3,000,000 children

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1. Cf. Frasher, Velma: "Our Country has 103,250 in Vacation Schools", Vol. 20, May, 1944, p. 14.
2. Cf. Bowman, Clarice M.: "Promoting Your Vacation School", Vol. 20, April, 1944, p. 6.
3. Landers, Philip C.: "Vacation Schools Serve in War Time", Vol. 20, Sept., 1943, p. 17.

and young people who attended more than 70,000 vacation church schools, a number larger than in any previous year.¹

Those articles dealing with leadership and training overlap with those on the effect of the war upon the program, as it was necessarily more difficult to find adequate leadership and to adapt to unusual situations. Volunteer leaders called for especially in war housing communities were wanted particularly for those programs where there were children without much other opportunity for religious training.² Eva Baird, in her article, sought to enlist leaders through pointing out the joys and privilege of such work, although mentioning also the hard work and responsibility involved.³ Types of training given in the articles was through institutes, laboratory schools, and weekday classes.

Promotion of vacation church schools was emphasized through the goal of the United Christian Education Advance, for one of the ways "to reach every person with Christian teaching" is through having vacation church schools in every community, and one pastor had for his slogan, "A Vacation Church School for every Public School district."⁴ Suggestions for promotion given by Clarice Bowman were: posters with appeal, personal invitation, pictures and slides, radio announcements, newspapers stories and advertisements, house to house calling, and phoning.⁵

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1. Cf. Murphy, Elizabeth Ruth: "Vacation Schools in War Time", Vol. 20, Mar., 1944, p. 8.
2. Cf. Hoiland, Richard: "Release-lend Leaders Needed", Vol. 21, April, 1945, p. 11.
3. Cf. Baird, Eva Raw: "Thrills of a Vacation School", Vol. 18, May, 1942, p. 20.
4. Cf. Murphy, Elizabeth Ruth: "A Need and a Slogan", Vol. 20, April, 1944, p. 20.
5. Cf. Bowman, Clarice M.: "Promoting Your Vacation School", Vol. 20, April, 1944, p. 6.

Various aspects of vacation school programs in general were given, such as the following: the uniting of community forces, the growth in the number of programs through the past fifty years, a successful Negro vacation school, an experiment in holding the school in tents using portable equipment, activities of juniors in vacation school, and interfaith and interdenominational mingling of children in a vacation school program.

It was pointed out in one article that the church's failure to develop vacation church school work more rapidly was due largely to the fact that church leaders did not include the program as an integral part of the whole religious education program, but regarded it as a side issue. The coming of the war helped the church to realize the value and need for the vacation church school.¹

3. Weekday Religious Education

There were twenty articles on weekday religious education in 1941-45, of which two were in 1941-42, four in 1942-43, eight in 1943-44, and six in 1944-45. Included in these were four articles on teachers and on planning the work, ten on the program itself and what has to be taught, six on the status of weekday religious education and on its place in the educational program. The increase in the number of articles as the years progressed showed the growth of the program of weekday religious education.

The problem of acquiring trained leaders for religious

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1. Cf. "Vacation Schools Are Not Extra", Vol. 20, April, 1944, p. 3.

education was discussed by Dorothea Wolcott, who spoke of the country-wide demand for professionally trained leaders which is not being filled. As a reason for this condition she mentioned that young people have chosen professions giving greater security, better opportunities for advancement, and more recognition of service.

Adding that the church needs "to dignify its teaching work" she said:

"When adequate support and recognition are given them, workers entering this field of service will appreciate more seriously the obligation which they have undertaken and church members will awaken to their responsibilities to cooperate with them."¹

The questions whether ministers should teach in weekday religious education was discussed by Kearney Kirkby, who pointed out that the pastor's training does not usually prepare him for this job and he is likely to insert doctrinal interpretation. It had been demonstrated that well trained lay teachers with a background of religious experience were more successful in the long run.² The use of volunteer teachers and the importance of careful advance planning were subjects of other articles.

Articles on the program of weekday religious education were about cooperation among religious groups, cooperation with public schools, the outreach of weekday religious education to unchurched children and church children, and a program in a village church. Referring to weekday religious education classes as "The hope of the village church" Anna L. Gebhard told how this program was a success-

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1. Wolcott, Dorothea K.: "How Can We Get Trained Leaders?", Vol. 21, May, 1945, p. 10.
2. Cf. Kirkby, Kearney: "Should Ministers Teach?" Vol. 21, May, 1945, p. 19.

ful means for helping to attain the goals of Christian education in the development of Christ-like personality and the strengthening of fellowship.¹

A wide-spread interest in the program of weekday religious education was seen through numerous questions being asked, such as, "Aren't the Sunday schools adequate to do all that is needed?", "Should not those who don't go to church be first in this program?", "Does it break down separation of church and state?", "What is the program and how old is it?", and "What does it cost a community and church and how is the curriculum best developed?"² In 1941 a forum on the place of religion in public education was held in which George Coe said that the churches can help teachers to reduce the reticence they have in respect to religion. He pointed out that "our religion contains the very taproot of the democratic attitude of person to person".³ So the public school should weight itself on the side of democracy.

Two questions involved in a weekday religious education program were whether to use church or school buildings⁴ and whether to employ staggered or released time.⁵ The basic philosophy behind

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1. Cf. Gebhard, Anna Laura: "Hope of the Village Church", Vol. 21, March, 1945, p. 7.
2. Gates, Goodrich: "What People are Asking", Vol. 18, Feb., 1942, p. 13.
3. Coe, George A.: "Religion in Public Education", Vol. 18, Dec., 1941, p. 4.
4. Cf. Seagers, Paul W.: "Use Church or School Buildings"? Vol. 21, July, 1945, p. 6.
5. Cf. Gordon, Oliver B.: "Staggered or Released Time", Vol. 21, May, 1945, p. 18.

the movement was reflected in one town's motive in forming an effective program---the belief that religion should have a central influence on youth and not be left on the periphery of everyday life.¹

4. Young People's Work

There were forty-six articles on young people's work in 1941-45, of which seven were in 1941-42, eleven in 1942-43, fourteen in 1943-44, and fourteen in 1944-45. Of these eleven were articles on subjects related to the United Christian Youth Movement, conventions, and conferences, five on race and prejudice questions, nine on the church's work with young people and related factors, twelve on activities, service and programs, and nine on the relation of war to young people's work.

Delegates to a youth convention in 1943 discussed the problems of juvenile delinquency, inadequate recreational facilities, men and women in the service, and young people in communities unreached by the church. Helen Spaulding reporting on it said, "Through all the discussions and addresses ran a conviction that the problems facing American Christian youth are the same as those which must be settled on a world scale."² One effective means of helping to carry out the theme of the United Christian Youth Movement in "building today for a Christian World" was found to be work camps in summer-time. The young people at the convention acquired a new

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1. Cf. Hiller, Willard A.: "How They Finally Learned", Vol. 21, Dec., 1944, p. 12.
2. Spaulding, Helen: "Youth Face the Future--Unafraid", Vol. 20, Nov., 1943, p. 10.

realization of the need for Bible study, prayer, and dependence upon God. In the United Christian Youth Conference of North America one purpose was to "inspire local, state, and national groups with an ecumenical spirit operative in meeting needs of youth today."¹

Related to youth conferences and movements were articles on race relations. Activities described included: a young people's group discussion of prejudices which resulted in their inviting a priest and a rabbi to their group to speak to them, thus increasing understanding between faiths;² another group invited some colored young people's groups as guests in order to share experiences between denominations, races, and social groups.³

Those articles referring to the church and its program for youth covered a variety of subjects. An association for training of recreation leaders met yearly in Pennsylvania, resulting in an improvement of Christian recreation in many groups.⁴ Ray Wyland suggested that the boy scout program be included as an integral part of the local church's youth program.⁵ Some suggestions for a program for the intermediate age and their needs were presented by Mae Sigler.⁶ P. R. Hayward reminded parents, teachers, and pastors that their

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1. "The United Christian Youth Conference of North America", Vol. 20, March 1944, p. 3.
2. Cf. "Young People Learn the Facts", Vol. 20, Feb., 1944, p. 16.
3. Cf. Birky, H. Gordon: "We Drew a Circle", Vol. 20, Jan., 1944, p. 10.
4. Cf. Veh, Raymond M.: "Recreation Leaders Learn How", Vol. 18, Dec., 1941, p. 13.
5. Cf. Wyland, Ray O.: "Boy Scouts in the Church", Vol. 19, Sept., 1942, p. 10.
6. Cf. Sigler, Mae: "Their Very Own Place in Your Church", Vol. 21, Nov., 1944, p. 16.

young people, with their problems and virtues and characteristics, were their responsibility in the work of the church.¹ The need for greater vision and effort on the part of youth leaders in the forming of well balanced programs for youth was stated. Two other needs listed were lay adult leaders who are committed to God and community programs for youth.

Articles dealing with activities of several sorts included such as a teen-age drama guild, making worship centers, making a worship manual, youth caravans, and other activities combining study, worship, manual labor, creative writing and dramatics, and the building of a miniature church by eighth grade boys.

Most of the articles on the relation of war to young people's work were in 1942-43. A movement to relocate Japanese students under the American Friends' Service Committee was one phase discussed.² Young people helped in raising and harvesting crops for farmers during war year summers. Besides helping in the war effort this work brought moral, physical, and spiritual values.³ Clarice M. Bowman wrote concerning the effect of the war on young people:

"The war is hitting the early teens. They may not be going off to camps or marching in uniforms. But they are fighting battles all their own---many of them on several fronts in their personal, everyday living. The tragedy is that so many of them are having to fight without sufficient understanding or help from those who ought to understand and help---their parents and their church leaders."⁴

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1. Cf. Hayward, P.R.: "These Young People Belong to You", Vol. 20, April, 1944, p. 14.
2. Cf. "Japanese Student Relocation", Vol. 19, Oct., 1942, p. 4.
3. Cf. Herriott, Frank W.: "The Churches and Young Farm Workers", Vol. 19, May 1943, p. 16.
4. Bowman, Clarice: "The War Hits the Early Teens", Vol. 20, Nov., 1943, p. 13.

She advocated that parents and church leaders give more attention to worship guidance of young people, pointing out that "the early teens will...accept the disciplines of Bible reading and prayer".¹

Ruth S. Conant described a program of "swing shift recreation" for war industry workers who worked on the "swing shift".² Keeping contact with service men and forwarding home church news to them while overseas was stressed as important. In a symposium on "Young People After the War" the following principles and directives were listed for the church's program:

1. Guide youth to develop a reasoned faith of their own.
2. Work on the community scale.
3. Help youth to develop a constructive Christian approach to citizenship.
4. Orient youth into the nature of the Christian home.
5. Focus the mind of youth on service of heroic proportions in the realm of Christian union, not on a denominational basis.
6. Train a new type of adult leadership.³

5. Teaching Methods

Articles on teaching methods totalled twenty-six in 1941-45, of which nine were in 1941-42, seven in 1942-43, ten in 1943-44. (In 1944-45 this topic was not listed but the reader was referred to adult work.) There were twelve articles on various methods of

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1. Bowman, op. cit., p. 13.
2. Cf. Conant, Ruth S.: "Swing Shift Recreation", Vol. 19, June, 1943, p. 20.
3. Cf. "Young People After the War---Symposium", Vol. 19, June, 1943, pp. 22-26.

teaching and on subject matter involved, seven on the process of teaching itself, four on teaching the Bible, two on miscellaneous factors, and one on leaders in wartime.

Methods of teaching included a great variety of possibilities, such as: group work and group research; teaching missions through pictures, models of churches, race studies, exhibits, reports, and collections of flags; the religious use of stamps; panel discussions; discussion based upon films; the use and making of maps; pupil's questions; and discussions of intercultural problems. Both the limitations and opportunities of using group work in the Sunday school as a method of teaching was discussed by Paul Limbert, who said that it is important in this to develop a group consciousness through varied informal activities.¹

Articles on the teaching process and technique and on related factors dealt with the following subjects: qualities a Sunday school teacher should have²; the need for a teacher to realize that he himself is the strongest single force in influencing his pupils and therefore he should cultivate a keen interest in that in which the pupils have interest³; the importance of leading children into the development of wholesome emotions, in addition to intellectual knowledge, so that learning will be more meaningful and realistic⁴;

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1. Cf. Limbert, Paul M.: "Group Work in the Church", Vol. 18, Jan., 1942, p. 6.
2. Cf. Adams, Agnes L.: "Teaching---And Art or a Craft?", Vol. 18, Dec., 1941, p. 8.
3. Cf. Welty, Ivan: "Theology and Shrimp Wiggle", Vol. 18, Feb., 1942, p. 8.
4. Cf. Williams, Lillian: "Teaching Them to Feel", Vol. 19, Jan., 1943, p. 10.

and "Tips for Teacher Evangelists" which showed that one's own religious experience is the basis for evangelistic teaching and therefore his beliefs, prayer, and attendance of conventions are vital.¹

Teaching the Bible through activities, creative Bible study, and teaching it through an expanded session in the Junior Department were discussed. Francis Grier told of a Junior Department which held an extra session during the eleven o'clock church service. Reports were given by the children on Abraham, Isaac, Jacob and other Bible characters, research, drama, and games helped the children to gain a concept of the Hebrew's idea of God.²

The article on "Fewer and Better Leaders in Wartime" was included under the topic leadership education, and fell in the year 1941-42. An article on "Village Church Studies Peace" was written in 1943.

C. Emphasés in the Church's Program for Adults

1. Adult Work

There were fifteen articles on adult work in the years 1941-45, of which five were in 1941-42, three in 1942-43, four in 1943-44, and three in 1944-45. Included in these were three dealing with the field of adult education as a whole, four on classes for adults and their programs, one on young adults uniting in councils, four on the curriculum or course, one on men's work, and two on

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1. Cf. Chubb, James S.: "Tips for Teacher Evangelists", Vol. 20, July, 1944, p. 13.
2. Cf. Grier, Francis B.: "Caravans and Camp Fires", Vol. 18, Oct., 1941, p. 7.

certain roles of the church.

Relating adult work of the church to Christian citizenship,

Paul Vogt says:

"There is no agency other than the radio and the press that is doing more than the church in adult education for civic responsibilities...Even though the church is falling far short of its possibilities it is by far the largest private organized movement devoting a large part of its time to adult interests...all the factors point to the church as the agency that must lead in strengthening the foundations for good and efficient citizenship."¹

Articles on classes and programs in adult education were about young married couple's groups² and members of groups carrying out what is learned in classes into service and activities in daily life.³ One article dealt with a group which started out having as the main interest recreational programs but later developed Bible study, reports, forums, discussions, and worship programs. In this connection, Bernice Burdick pointed out that young adults must build their own program and come to feel the need for Bible study rather than being forced into it.⁴

The young adult movement in Canada was strengthened through the uniting of many groups in councils, proving young adult groups can become powerful forces in securing action on great social issues in the community.⁵

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1. Vogt, Paul L.: "The Church's Potential in Adult Education", Vol. 18, Feb., 1942, p. 11.
2. Cf. Callahan, William E.: "Fifty-fifty Class", Vol. 18, Dec., 1941, p. 12; cf. Forrest, A.C.: "Our Married Couples' Group", Vol. 19, Feb., 1943, p. 23.
3. Cf. Bodmer, Arthur R.: "Out from the Adult Class", Vol. 20, Sept., 1943, p. 8.
4. Cf. Burdick, Bernice Foster: "They must 'Feel the Need'", Vol. 18, June, 1942, p. 8.
5. Cf. Bury, Mervin: "Young Adults Unite for Action", Vol. 21, March, 1945, p. 11.

Concerning the courses given in adult groups, one article told of a group which had a decreasing attendance. The solution was found in the offering of new courses as electives and varying them by semester, using new teachers with specialized skills, and other improvements.¹ The problem of adjustment between weekday and Sunday courses in curriculum was discussed. It was stated that churches have planned their Sunday program more carefully as a result of the presence of weekday religious education.²

Trends in the organization of men's work in three denominations were traced: Disciples of Christ, United Lutheran, and Presbyterian.³

In answer to the question "What is wrong with our present program of Adult Education?" Mary Steer said that the deepest need was for continuous growth. She suggested these principles: work toward a minimum of organization; emphasize joint activities for men and women; consider the need for both study and discussion and action projects according to interest groups based on existing problems.⁴

2. Home and Parent Education

From 1941-45 there were thirty-four articles on home and

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1. Cf. "Increasing Adult Attendance", Vol. 18, Feb., 1942, p. 14.
2. Cf. Erb, Bessie P.: "Which Course in Religion When?", Vol. 20, July, 1944, p. 8.
3. Cf. Parry, Wilbur C.: "Trends in Men's Work", Vol. 18, July, 1942, p. 18.
4. Cf. Steer, Mary Amelia: "Making Adult Work Work", Vol. 21, Sept., 1944, p. 10.

parent education. Of these eight were found in 1941-42, eleven in 1942-43, ten in 1943-44, and five in 1944-45. There were six articles on the effect of war upon home and parent education, eleven on Christian nurture in the home, twelve on Christian nurture in the home related to or instigated by the church, and five on "Family Week".

In an article on how the war affects children, Irene Josselyn pointed out the necessity of adults sustaining emotional equilibrium in war years, especially, in order to have this quality in children.¹ In 1942-43 there were two articles on the effect of war on the home.² Articles concerned with world-order beginning at home³, family funnights in war industry areas⁴, and the church's service to those left behind in war time⁵ were included in 1943-44.

The United Christian Education Advance was formed under the sponsorship of the Federal Council of Churches, the United Council of Church Women, and the International Council of Religious Education, in order to meet the spiritual needs of Americans during the war. Home visitation was stressed as the home was part of a three-fold emphasis, the other two phases being the church and the community. Among other negative influences upon the family as a

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1. Cf. Josselyn, Irene Milliken: "How Does the War Affect Children?", Vol. 18, June, 1942, p. 6.
2. Cf. Bainton, Ruth W.: "Christian Homes in War Time", Vol. 19, Feb., 1943, p. 16; "The War Affects the Home", Vol. 19, Dec., 1942, p. 14.
3. Cf. Hall, Cameron P.: "World Order Begins at Home", Vol. 20, April, 1944, p. 8.
4. Cf. Lobb, Margaret E.: "Family Fun and Fellowship Nights", Vol. 20, July, 1944, p. 10.
5. Cf. Lentz, Richard E.: "The Ones They Left Behind", Vol. 20, May, 1944, p. 8.

unit, war threatens the family through arousing such problems as dislocation of families by war industries, war marriages and related problems, and the reflection of war horrors in radio, press, and movies. Bible reading, prayer, and Christian living in the home were means by which the Advance sought to meet such war hazards.¹

Articles on Christian nurture in the home and the church's part in cooperating toward this end dealt with such ideas as these: the use of family council meetings², observing church nights at home with family worship³, forming Christian Christmas celebrations⁴, and a "School for the Family" held weekly for six weeks in one church⁵. The place of National Family Week was stressed as being important. During 1944-46 the theme was "The Family Explores its Bible" and churches gave suggestions to families for carrying out the theme.⁶

3. Pastors

There were eighteen articles on pastors in 1941-45, of which seven were in 1941-42, none in 1942-43, (The reader is referred

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1. Cf. "Home Visitation", Vol. 20, Sept., 1943, p. 16.
2. Cf. Wieman, Regina Westcott: "The Home Builds Wider Fellowship", Vol. 18, Jan., 1942, p. 11; Heron, Frances Dunlap: "Pop, You're Wrong", Vol. 21, May, 1945, p. 4.
3. Cf. "Church at Home", Vol. 18, Nov., 1941, p. 17; cf. "Church Night at Home", Vol. 19, April, 1943, p. 16.
4. Cf. Munro, Harry C.: "A Christian Christmas in our Homes", Vol. 20, Dec., 1943, p. 14; "Christmas Worship in the Home", Vol. 19, Dec., 1942, p. 7; Hutton, Edna Rait: "Resources for Christmas in the Home", Vol. 20, Dec., 1943, p. 6.
5. Cf. Schmidt, J.P.: "Finding and Meeting Family Needs", Vol. 20, Dec., 1943, p. 12.
6. Cf. "Why Family Week?", Vol. 20, April, 1944, p. 20; Sheridan, Harold and Alma: "The Family Reads the Bible", Vol. 21, April, 1945, p. 14; "National Family Week Inaugurated", Vol. 19, March, 1943, p. 4.

to Administration and Supervision.), six in 1943-44, and five in 1944-45. These included three articles concerning the pastor's personal functions, two on the church and children, two on the relation of war to the church, six on the general work of the church, and five on miscellaneous subjects.

One responsibility of a pastor, as stated by Fred Willkens, is training leaders in the church. He indicated that it is a mistake to leave most of the educational program to lay workers; that instead the pastor should be the one who constantly keeps before his lay leaders the goals and spiritual attitudes necessary.¹ Another writer suggested that educational method should be put into the pulpit ministry for "we need a new definition of the pastor's responsibilities and method in preaching, educational supervision, and organization and ritual".² Leading a communicant's class was discussed in a third article on the pastor's personal responsibilities.³

Concerning the children's place in the church program, Philip Jones said that too long adults have fashioned a fellowship to suit their own tastes and to meet their own needs, but that recently ministers have been thinking of the religious experience of the young.

"Church officers see now as they have never seen before the opportunity and necessity of providing adequate training in churchmanship of the right kind for those who will later take their places as Christian parents, teachers of religion, and

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1. Cf. Willkens, Fred H.: "Training Leaders a Responsibility of the Pastor", Vol. 20, July, 1944, p. 7.
2. Munro, Harry C.: "The Preacher-Teacher", Vol. 21, Feb., 1945, p. 12.
3. Cf. England, Herbert K.: "The Pastor's Communicants Class", Vol. 21, Jan. 1945, p. 14.

leaders in the service of Christ and mankind."¹

The effect of war upon the work of the pastor was discussed by Richard Lentz, who said that "war jeopardizes nearly every major interest of the church, home and congregation" but that it also helped to open the way to further service too. He said, too, that the church, in order to help those families distressed by war, must plan her service realistically and in line with the situation, and he gave suggestions whereby the church could meet specific needs.² Concerning demobilization, Chamberlin declared, "It is only realism to recognize that America faces her most serious crisis, not in the war period, but in the period of transition from war to peace."³ He urged the church to begin in the present to prepare for the coming days of testing in which she would be tested even more severely than during war.

Articles on the general program of the church covered subjects such as a counseling program, the need for enriching the personal spiritual life through various ways of guiding young people in definite forward steps, using the power of small groups, using the public services of the church, and the encouragement of continuous growth. To suggest ways to make the ministry of the church more personal, Roy Burkhart told of a pastor who organized working committees on prayer, personal adjustment problems, and job placement

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1. Jones, Philip Cowell: "The Church Belongs to Children, Too", Vol. 18, Feb., 1942, p. 6.
2. Cf. Lentz, Richard E.: "The Ones They Left Behind", Vol. 20, May, 1944, p. 8.
3. Chamberlin, J. Gordon: "As the Men Come Back from War", Vol. 20, May, 1944, p. 6.

through which those having specific needs were reached individually.¹ In 1941 religious educators faced the problem of how to enlist the interest and abilities of laymen. J. Russell Throckmorton urged church leaders to bring laymen face to face with the need for their services in order to motivate them to enter projects of the church work.²

Other articles told of various programs and activities such as a parent-teacher night³, a talent fund project to raise money for church debts⁴, and holding a Jewish passover in a Congregational church for the purpose of furthering inter-faith understanding.⁵

It was noted that the articles having to do with the war were found in 1942-43.

4. Administration

There were forty-four articles on administration in 1941-45, of which eleven were in 1941-42, eight in 1942-43, eight in 1943-44, and seventeen in 1944-45. Among these were twelve articles on church school, superintendents, and teaching; seven on other elements in the church's educational program; four on relation to the home;

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1. Burkhardt, Roy A.: "Personal Ministry in the Church"
Vol. 18, June, 1942, p. 18.
2. Throckmorton, J. Russel: "Seeing It Through with Laymen"
Vol. 18, Oct., 1941, p. 18
3. Sessions, Jr., Will A.: "It Takes Us All to Make the Church"
Vol. 18, Jan., 1942, p. 17
4. Cf. "Talent Fund Project", Vol. 18, Sept. 1941, p.8
5. Cf. "Passover in a Congregational Church", Vol. 20, Feb. 1944,
p. 17.

six on the church's outreaching program and contact with community; nine on various church activities and organization; six on the relation to the war.

Articles dealing with the church school and related topics covered: lesson topics, superintendents, coordinating the church and the church school program, planning for the church school, resulting values of the Sunday school, teacher's meetings that are effective, a report of a successful church school in Connecticut¹, and teaching techniques. Carolyn E. Muller told of a successful superintendant's club in which monthly meetings are held to discuss Sunday School work and compare experiences.² Another article recommended that superintendents make use of the Christian education committee in a church in order to divide tasks among the members.³ Clarence Wright suggested that teacher's meetings be held on the basis of departments rather than the entire school.⁴ Lloyd Snuder, Jr. discussed the problem of competition between the program and activities of the church and those of the church school. He suggested that a social welfare committee act as a clearing house, and that other committees be set up on missions, music, worship, and world peace.⁵ There were articles in five issues on the ad-

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1. Cf. Maramarco, Phyllis N.: "A Suburban Church Reaches a Capacity", Vol. 21, March, 1945, p. 4.
2. Cf. Muller, Carolyn Edna: "Superintendents Like to Learn", Vol. 21, Dec., 1944, p. 10.
3. Cf. Duncan, Adella G.: "The Superintendent's Co-Workers", Vol. 20, Sept., 1943, p. 13.
4. Cf. Wright, Clarence N.: "Teachers' Meetings Where People Learn", Vol. 20, Jan., 1944, p. 8.
5. Cf. Shyder, Lloyd H. Jr.: "One Way to Begin in Coordinating the Church and the Church School Programs", Vol. 21, Sept., 1944, p. 9.

vantages or disadvantages of the small or large class, showing that although both have their advantages the trend is toward the large class.¹

Articles dealing with the church's educational program as a whole touched upon adult education, evaluating the educational program, and leadership. Walter Howell wrote an article entitled, "Is your church educationally effective?" in which he said that the success depends upon whether or not there are enough persons in the church who care enough about achieving a strong program of Christian nurture and training. Included among essential elements in a strong educational program were: wholehearted adoption of an educational policy, formulation of a comprehensive, integrated program for the whole church, provision for continuous coordination and supervision, competent leadership, reasonably adequate equipment, a sound system of curriculum, and a plan for regular cooperation with the home.²

Articles on other church activities or organizations were: unified services in which the entire family worship together according to a graded plan, church attendance in summer time, Lenten activities in the church, boy scouts in the church, a church book club, a church school yearbook, a circulating picture gallery, and a church worker's library.

Articles on church and home relationship began in 1943-44. Edith Tiller wrote about a church with a home department, the

1. Cf. "Large and Small Classes", Vol. 18, March to July, 1942, p. 4.
2. Cf. Howell, Walter D.: "Is Your Church Educationally Effective?", Vol. 18, April, 1942, p. 9.

function of which was to bring Christian counsel and good cheer to those who cannot attend regular church sessions, as young parents, Sunday workers, defense workers, shutins, aged people, and those who have lost interest in church.¹

There were articles on how the churches serve the community. An example of this idea was given by Raymond Allston who told of a church which was like a second home to its young people, for they spent much of their free time at the church. He says that such a situation was the result of much effort on the part of the church leaders.² Another church was reported to serve the community through having a playground for children in the church yard.³ A council carried on a visitation program to contact people in the community so that as many as possible could participate in the full program.

On the subject of the relation of war to administration, Harry C. Munro said,

"The church must re-think, re-make, and revitalize all that the church has ever done for its youth and its young adults."⁴

R. W. Coleman urged that churches maintain a close contact with service men while they were away and give them a place in the church when they returned. "The progress of the Kingdom of God in the next two generations depends largely upon our ability to challenge and

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1. Cf. Tiller, Edith F.: "The New Home Department", Vol. 20, April, 1944, p. 11.
2. Cf. Allston, T. Raymond: "A Church that is a Second Home", Vol. 21, May, 1945, p. 8.
3. Cf. Fenner, Mildred Sandison: "A City Church Meets a Challenge", Vol. 21, July, 1945, p. 2.
4. Munro, Harry C.: "Where do Veterans Fit into the Church School Organization?" Vol. 21, June, 1945, p. 14.

to claim these veterans for the church and service of our Lord."¹

5. Leadership Education

There were thirty articles in 1941-45 on leadership education, of which eleven were in 1941-42, three in 1942-43, six in 1943-44, and five in 1944-45. Included in these were sixteen articles on leadership training institutes, schools, or classes, seven on other elements in the guidance of teachers, four on volunteer teachers and the lay teaching ministry, and three on the effect of war on leadership education.

Under the general topic of leadership training methods and the broad field of leadership education were these: "Leaders Learn Visually"², "Summer Opportunities for Training"³, "A Town Goes to School"⁴, church workers' clinic⁵, and "Four Day Institutes"⁶. Theodore Braun wrote on how pictures and other visual aids such as slides, film strips, and movies may be used to "streamline" the training program.⁷ A trend toward increased summer training programs was noted.

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1. Coleman, R. W.: "Tasks to Challenge Heroes", Vol. 21, June, 1945, p. 12.
2. Palmer, Mary Leigh: "Leaders Learn Visually", Vol. 20, July, 1944, p. 4.
3. "Summer Opportunities for Training", Vol. 20, June, 1944, p. 3.
4. "A Town Goes to School", Vol. 20, Jan., 1944, p. 15.
5. Cf. Babcock, Everett A.: "Church Workers' Clinic", Vol. 18, June, 1942, p. 14.
6. Dressler, Pearl A.: "Four One Day Institutes", Vol. 21, March, 1945, p. 12.
7. Cf. Braun, Theodore C.: "Streamlining the Training Program", Vol. 18, May, 1942, p. 9.

Herman Sweet listed some "dynamics of leadership" such as seeking to make a point of contact with those the leader desires to lead and making teaching a vital part of daily life rather than a "side issue".¹ An emphasis on informal training made by Patrick Carmichael was encouraging teachers to read more widely in the field of religious education.²

Regarding enlistment of volunteer leaders, one writer suggested that volunteer leaders recruit others, showing their own enthusiasm for the work.³ Erwin Shaver stressed the importance of layman's work in organizing religious life, saying that the layman's contribution is equal to that of the minister but needs further working out. He advises the bringing in of lay teaching as an integral part of the service of the church, with the lay workers themselves recognized as true partners of the ministers.⁴

Virgil Foster gave ways to find leaders in war-time when many churches had a shortage of teachers. He urged the church not to let the standard of the work decline or the objectives be lowered in the face of difficulties brought by war conditions.⁵ Concerning the war years Dorothy Yingling said, "This is the time to produce by imagination and adaptibility more effective education and to expand

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1. Cf. Sweet, Herman J.: "Dynamics of Leadership", Vol. 18, Feb., 1942, p. 15.
2. Cf. Carmichael, Patrick H.: "Can Your Teachers Read?" Vol. 18, Dec., 1941, p. 14.
3. Cf. "Enlisting Volunteer Workers", Vol. 18, Feb., 1942, p. 14.
4. Cf. "Lay Teaching Ministry", Vol. 18, Oct., 1941, p. 8.
5. Cf. Foster, Virgil E.: "Fewer and Better Leaders in War-time", Vol. 18, May, 1942, p. 19.

the influence of the church."¹

D. Cooperative Work

There were thirty-seven articles on cooperative work in 1941-45, of which twenty were in 1941-42 (eleven of this number were on Committees of the International Council of Religious Education), nine in 1942-43, none in 1943-44, and eight in 1944-45. Main divisions of subjects covered were these: six articles on community or county activities, six on councils such as inter-church councils or cooperative agencies, five on the church in wartime, four on young people or children, four on curriculum or other methods of reaching others, two on Religious Education Week or parish plans, and eleven on Committees of the International Council of Religious Education.

Concerning community activities Melvin Dorsett suggested that the church can serve the community through such constructive activities as hobbies which might result in added respect for the church. As he put it, "Constructive activities...offer a good basis for beginning church cooperation...since this cooperation should draw no sectarian line, it serves a very definite purpose in these times."² A house to house survey in a county was carried on to reach unchurched people.³ An experiment in creating community good

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1. Yingling, Dorothy: "Shortage in Leadership?", Vol. 19, Jan., 1943, p. 22.
2. Dorsett, Melvin: "Serving a Community Through Hobbies", Vol. 18, Nov., 1941, p. 32.
3. Cf. Armstrong, C. A.: "Barnes County Religious Survey", Vol. 18, Oct., 1941, p. 14.

will was reported by J. Burt Bouwman. He said, "We cannot do much community building on a world scale until we do it first in local, state, and national units."¹

Conflicts between farmers and labor organizations were lessened as a result of the joining of small groups in fellowship and discussion. Bouwman says, too,

"The church should take a significant part in social change, and ministers would be welcome, if without sectarian emphasis they could present a message of Christian good will and understanding at meetings of occupational groups."²

The trend to approach the work of the church in a united way was noticed in many communities. One example of this is the organizing of the United Council of Church Women on national, state, and local levels.³

Articles on the church in wartime told of helping families to get settled in new communities where they moved for war work. The appointing of church visitors to call on these newcomers in war industry areas was an important phase of the work. It was found that an interdenominational approach made for greater effectiveness.⁴

Articles on young people's work covered material already treated under the topic "Young People's Work", and "Children".

Seeking to further the church's cooperative reach through

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1. Bouwman, Burt: "Laborers, Farmers, and the Church", Vol. 19, Nov., 1942, p. 33.
2. Ibid., p. 14.
3. Cf. Dexter, Harriet Harmon: "She Changed Her Mind--Twice", Vol. 18, March, 1942, p. 6.
4. Cf. Frost, Harlan M.: "The Church Moves In", Vol. 19, June, 1943, p. 12.

the means of radio, Pearl Rosser wrote, "Today the voices of material things are loud. Only occasionally does the still small but powerful voice of God break through these channels of communication...we must use and strengthen old and tested methods."¹

E. Shifting Emphases

Shifting emphases in Christian education in the years 1942-45 were found to center in such realms as evangelism, visual education, radio, temperance education, directors of religious education, peace education, world order education, war and demobilization, citizenship, race relations and inter-faith relations, missions, Mission to Christian Teachers, United Christian Education Advance, and rural work.

1. Evangelism

There were thirteen articles on evangelism in 1941-45. Of these five were in 1943 in a special January issue on "Evangelism through Religious Education", dealing with such subjects as emotional religious groups², the plan of salvation³, conversion⁴, and teaching children to feel.⁵ In 1945 a special January issue on the subject

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1. Rosser, Pearl: "How Shall They Hear?", Vol. 21, June, 1943, p. 15.
2. Cf. Myers, A.J.W.: "What About These Emotional Groups?", Vol. 19, Jan., 1943, p. 3.
3. Cf. Powell, Wilfred E.: "What is the Plan of Salvation?", Vol. 19, Jan., 1943, p. 6.
4. Cf. Laymon, Charles M.: "There is a Place for Conversion", Vol. 19, Jan., 1943, p. 8.
5. Cf. Williams, Lillian: "Teaching Them to Feel", Vol. 19, Jan., 1943, p. 10.

"Evangelism through the Church School" was published.

2. Visual Education

There were seventeen articles on visual education. In 1941-42 there were ten articles which dealt with these subjects: using flat pictures, using motion pictures with young people, slides for high school pupils, visual aids in the training program, learning to use visual aids, the question "Are visual aids practical?", a religious film association, and an emphasis on purpose in the use of visual aids. Theodore Braun, writing on learning to use visual aids, reminds readers that they do not automatically take the place of textbooks and a teacher must not depend entirely upon pictures for teaching, but for proper use there must be careful training in order for it to be an effective method.¹ A new second series course on "The Use of Visual aids in Christian Education" was added to the Standard Leadership Curriculum.

William Roger wrote concerning the use of visual aids in young people's meetings. He pointed out that the leader must take care to avoid a passive attitude on the part of the group and that materials should be related to the regular topics of the group. Thus, he accented purpose in the use of visual aids. He says,

"Perhaps our problem with visual education is that in a sense the strength of a visual aid is also its weakness - because it rouses interest we are tempted to use it for that reason alone without stopping to think of the purpose for which it was created."²

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1. Cf. Braun, Theodore C.: "Learning to Use Visual Aids", Vol. 18, Nov., 1941, p. 15.
2. Rogers, William L.: "Accent on Purpose", Vol. 18, March, 1942, p. 11.

Resources to greatly enrich the leadership training program were found in pictures. The value of the visual method of education was summarized thus:

"It lends mechanical aid to the leader that he may cover a wider field more effectively in less time. It provides a realistic and vital approach to the mind of youth through a medium which youth accepts as a normal part of his environment and culture."¹

3. ,Radio

In the year 1944-45 a new radio department was established in the International Council² and a radio program called "Victorious Living", a five minute religious program, was begun. Its objective was to arouse interest in the church on the part of non-church families and "to improve the quality of religious radio broadcasts on a national scale by capitalizing on proved radio technique while offering local stations an acceptable and desirable religious program series."³ E. Jerry Walker says that the trend in religious radio was away from the "church on the air" idea and toward better program types.⁴

4. Temperance Education

There were three articles on temperance education during 1942-43 and 1944-45. The vasis for temperance education was stated in an editorial which showed this trend:

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1. "Churches Organize Religious Film Association", Vol. 18, May, 1942, p. 3.
2. Cf. Ross, Roy G.: "New Radio Department", Vol. 21, Nov., 1944, p. 14.
3. "'Victorious Living' Now on 52 Stations", Vol. 21, March, 1945, p. 36.
4. Cf. Walker, E. Jerry: "Your Time on the Air", Vol. 21, May, 1945, p. 20.

"In these times there are burdens, strains, stresses, temptations, frustrations greater than men have been called upon to bear in almost any period of recorded history. Families are separated, persons are living in dangerous conditions, they are lonely, the future is uncertain...Under these circumstances, we need not be surprised to see an increase in drinking among the persons who do not have the steadying support of a real religious faith."¹

Two other articles dealt with how to include temperance in lesson outlines² and alcohol teaching in the churches. James A. Crain says, "At present the liquor problem is merely one of the concerns of the educational authorities of most of the denominations."³

5. Directors of Religious Education

The only year having this topic was 1941-42 and there were three articles. One of them told of the value of drama in the non-liturgical church. Some types of discipline problems could be tackled through the use of creative drama in the Sunday School.⁴

6. Peace Education

There were ten articles on peace education in 1942-43. These articles emphasized world order, programs of peace education, and some practical advice for groups studying the bases of a new world order.

7. World Order Education

This topic replaced peace education in 1943-44 when there

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1. "A Solid Basis for Temperance Education", Vol. 19, May, 1943, p. 3.
2. Cf. "How Include Temperance in Lesson Outlines?", Vol. 19, May, 1943, p. 3.
3. Crain, James A.: "Alcohol Teaching in the Churches", Vol. 21, Sept., 1944, p. 12.
4. Cf. Loomis, Amy Goodhue: "The Drama at 'Fountain Street'", Vol. 18, Jan., 1942, p. 12.

were eighteen articles on it, with two in the following year. In 1943-44 the subjects were such as: "What Price Peace?"¹, "World Order Begins at Home"², "Women Unite for Peace Study"³, the cost of peace to the churches and on the political and economics side, children and high school youth and world peace, and the social and racial cost of peace. In 1944-45 the world church and criticism of former peace education methods were discussed.

"God is working to use man's most evil instrument to work his holiest designs and strange anomaly though it be, the thing that was expected to sabotage almost beyond repair the Christian world community is actually promoting its spread."⁴

8. War and Demobilization

The years having this topic were 1943-44 which had seven articles, and 1944-45 with thirteen articles, making a total of twenty articles. In 1943-44 there were these emphases: using the war in Christian education, vacation schools in wartime, what service men think of the church, and family fun and fellowship nights. Pointing out some of the church's new needs as servicemen returned, Julius T. Jones mentioned new patterns of organization, recreation centers, more interdenominational cooperation, less overhead in church plants, and urged "that the church raise its voice loud in the

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1. Irwin, John: "What Price Peace?" Vol. 20, Oct., 1943, p. 21.
2. Hall, Cameron P.: "World Order Begins At Home", Vol. 20, April, 1944, p. 8.
3. "Women Unite for Peace Study", Vol. 20, Oct., 1943, p. 10.
4. Hall, Clarence W.: "World Church is Here", Vol. 19, Oct., 1944, p. 3.

making of a just peace from which no new war will arise."¹

In seven issues in 1943 and 1944 individual service men stated their thoughts and suggestions concerning the church's task in the post war world. These stressed the need for a change in the church program to fit advancing needs. Edwin T. Dahlberg, for example, says that there will be five broad classifications of returning service men and women; the physically disabled, the mentally broken, the spiritually shaken, the economically disinherited, and the completely healthy in body, mind, and soul. "We must necessarily be concerned with every group."²

Carroll Wise recommended counseling on the part of clergymen and stated the need for training in this field in preparation for returning servicemen.³ An Advisory Committee on the Post-War Church under the International Council of Religious Education was formed and six basic proposals were drawn up. The importance of such proposals in the effort to take account of the things that were happening to people through war is reflected in this quotation:

"A new and vital experience of religion has come to many men at war. What the percentage of such persons is to whom war has brought a profound conversion, no one knows. We do know that this is the one group the church can least ignore, for through it, a new church, under God, could come to be. The cry of the soldier, 'Is religion--is Christianity real to all of us here? Give us Christ!' must not go unheeded in the councils and heart-searchings of the church."⁴

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1. Jones, Julius T.: "What Service Men Expect of the Church", Vol. 20, June, 1944, p. 7.
2. Dahlberg, Edwin T.: "Welcome Back to the Church", Vol. 21, June, 1945, p. 7.
3. Cf. Wise, Carroll A.: "Let Them Talk it Out", Vol. 21, June, 1945, p. 10.
4. "Report of the International Journal's Advisory Committee on the Post-War Church", Vol. 21, June, 1945, p. 2.

9. Citizenship

Under this topic were four articles and they appeared only in 1944-45. Subjects were the church and public opinion, brief outlines of citizenship educational programs conducted by councils and local churches, political issues, and party politics. Ralph Gwinn suggested that ministers should stop regarding themselves as being on a higher plan than the politicians and participate in partisan political activities¹, while Thomas Keehn gave some practical suggestions about how the church can influence local, national, and world government without becoming partisan. The task of the local church is fearless and unprejudiced consideration of legislative and political issues. Calling it a new adventure for the church, he said, "Failure in the field of political action will mean that the social concern of the Protestant church will be either frustrated idealism or the dissipation of good works in barren soil."² On the same subject Luman J. Shafer commented,

"While much remains to be done it is fair to say that there is an increasing recognition on the part of the churches of their responsibility for helping their membership to face the issues of the day and to take active part in determining the decisions which their government shall take. It is a fateful hour."³

10. Race Relations and Inter-faith Relations

The February issue in 1944 was devoted to subjects under

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1. Cf. Gwinn, Ralph W.: "We Must Get into Party Politics", Vol. 21, Oct., 1944, p. 4.
2. Keehn, Thomas B.: "We Must Face Political Issues", Vol. 21, Oct., 1944, p. 6.
3. "Church and Public Opinion", Vol. 21, Oct., 1944, p. 10.

the title "Education for Brotherhood". Articles covered subjects such as these: prejudice and their fallacies¹, the Japanese², Jews³, race tensions⁴, and typical stories of what Protestants are doing locally - in Sunday Schools, young people's groups, local churches, city councils, weekday schools, and vacation schools---to put the ideals of brotherhood into practice in relations with Negroes, Jews, Catholics, and Japanese.⁵ The National Conference of Christians and Jews which organized local conferences to work as educational bodies all year was also discussed. Robert A. Ashworth stated:

"On all counts, the most significant example of interfaith cooperation during the past year is the publication in October 1943, of a seven-fold Declaration on World Peace signed by 147 representative Protestant, Catholic and Jewish leaders. Hailed as the first American interfaith pronouncement on world order, it has seemed to be equally acceptable to each religious group and has been accorded serious consideration by political leaders responsible for the shaping of national policy. The outlook for the increase of interfaith cooperation is hopeful."⁶

11. Missions

There were ten articles altogether on missions, six in 1941-42 and four in 1942-43. These dealt with: Protestant missions and democracy, ways to teach missions, Christian education around the world even in war time, development of the "New World Fellowship in

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1. Cf. Yard, James M.: "But it Isn't So, Fallacies of Prejudice", Vol. 20, Feb., 1944, p. 6.
2. Cf. Fisher, Galen M.: "Our Japanese Fellow Citizens", Vol. 20, Feb., 1944, p. 10.
3. Cf. Eisendrath, Maurice M.: "Jews Work for Brotherhood", Vol. 20, Feb., 1944, p. 13.
4. Cf. Haynes, George Edmund: "Race Tensions Can Be Reduced", Vol. 20, Feb., 1944, p. 21.
5. Cf. "We Teach and Practice Brotherhood", Vol. 20, Feb., 1944, p. 16.
6. Ashworth, Robert A.: "Differ with Mutual Respect", Vol. 20, Feb., 1944, p. 45.

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Christian Education", and a new study of Latin America.

12. Mission to Christian Teachers

This topic appeared in 1944-45 and there were five articles.

Harry C. Munro in a report about the Mission to Christian Teachers emphasized its value and said,

"What we need is a reuniting of the evangelical passion and zeal for a full and genuine conversion with the educational idea of continuous and lifelong growth in religious experience...Religious education must place greater emphasis upon a passion to reach the unsaved and to bring persons to whole-hearted commitment to Christ, while evangelism must recognize continuous, lifelong spiritual growth as indispensable."¹

Kenneth Reeves raised the question, "Why has so much of Sunday School teaching failed to hold boys and girls in the Christian life and church membership?"² The Federal Council of Churches of Christ in America and the International Council of Religious Education joined in forming the Mission to Christian Teachers in which educational evangelism is the primary concern. It grew out of the need resulting from vague moralities taking the place of Christ-centered teaching of youth.

13. United Christian Education Advance

There were thirty-five articles on United Christian Education Advance, twelve in 1941-42 and twenty-three in 1942-43.

The United Christian Education Advance is united action to reach every person with Christian teaching in the home, through systems of regular Bible reading and prayer and Christian living; in the church, through bringing every person into the fellowship of some church and

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1. Munro, Harry C.: "A First Report", Vol. 21, Jan., 1945, p. 5.
2. Reeves, Kenneth: "Educator Meets Evangelist", Vol. 21, Sept., 1944, p.16.

churches working together for a Christian community; Thus this movement attempts to reach the Americans untouched by any Christian Education program. The United Advance came as a recognition of the limitations of separate denominational efforts. Neighboring church schools working in isolation from each other failed to build the community consciousness necessary to reach the unchurched. They might even appear to be in competition with each other. A new Christian strategy for the community was needed. The United Advance came on the initiative and at the insistence of those responsible for denominational leadership.

Some titles of articles under the topic were: "The War Affects the Home", "Shortage in Leadership?", "Reach Every Person", "Council Advance Briefs", "From Convention to Action", and "A United Field Approach".

14. Rural Work

There were four articles on rural work. All of these were in 1944-45. These articles were on weekday religious education program and rural pastors.

F. Summary

Articles in the International Journal of Religious Education showed that the war years of 1941-45 brought some new emphases in the field of Christian education, according to a study of the same topics which were considered in the preceding three years. In this period the topic, the Church's Work among Children and

Young People was seen to hold the foremost place from the standpoint of the number of articles. The sub-topics included here were the same, though in slightly varying order, as those of the preceding period: Young People's Work, Children's Work, Teaching Methods, Vacation Church School, and Weekday Religious Education.

Examination of the articles composing the above topics revealed a stress upon the following: In relation to teaching content and the learning process, the use of the Bible with children was discussed. Along with this the developing of tolerance in children, an evangelistic note, and, as in the preceding years, the significance of creative activities were stressed. The effect of war upon children's work was found repeatedly emphasized and related to this, the positive value of potential life-teaching situations which arose out of wartime conditions was noted. The increased numbers of children attending vacation church school during the war years indicated the important role played by that agency. In addition to the growth in the vacation church school program it was also seen that the weekday religious education program increased in importance, as was demonstrated by the increase in number of articles. There was found to be a corresponding need for professionally trained leaders and a recognition of the fact that many church leaders do not have sufficient dignity attached to their duties. A continuous interest in the philosophy behind weekday religious education programs was evident and the place of the program in the total public educational system was stressed. In

young people's work there was found to be an emphasis upon the United Christian Youth Movement and its central goal during war years causing young people to join in a united effort to meet the challenge of creating peace and brotherhood in a world at war.

Second in emphasis was the general topic, the Church's Program for Adults. Sub-topics in this field were found to rank in the same order as in 1938-1941, namely: Administration, Home and Parent Education, Leadership Education, Pastors, and Adult Work. The church's part in helping adults to work toward good citizenship goals was recognized as important. Regarding the effect of the war upon Home and Parent Education, the United Christian Education Advance was reported to have been founded to meet spiritual needs during war time. In order to meet the many problems raised in family life by war conditions, stress was laid upon Christian nurture in the home, including Bible reading and prayer. There was an emphasis upon the church's and the pastor's preparation for post-war work. A large place was given to the necessity of effectively meeting the needs of the people during the war and of getting ready to meet the needs of the veterans after the war.

In the realm of cooperative work an emphasis upon a closer unity between the church and community activities was found. It was suggested that the church make use of radio and other popular means of communication.

Related to the above was the establishment of a radio program sponsored by the International Council of Religious Edu-

cation during the latter years of the war. Other shifting emphases were: evangelism, peace education, world order education, rural work, race and inter-faith relations, missions and the Mission to Christian Teachers, and the United Christian Education Advance. Outstanding among these topics were the following emphases: The opportunity of the church to reach people for God in times when world order education and demobilization were being stressed was seen to be great. During the war years it was noted that the church must adapt its program to changing situations and must minister to those affected in various ways by the war. One means for spreading the effectiveness of the church was the United Christian Education Advance, a united effort among various denominations. In addition to this movement, the organization of the Mission to Christian Teachers indicated again the realization of the need for increasing the outreach and effectiveness of Christian education. Also growing out of war conditions was a stress laid upon the importance of creating understanding and friendship between races and faiths. The relation of the church to the government and its responsibility in the political realm was discussed, showing the concern over the church's position and influence.

CHAPTER THREE
CHRISTIAN EDUCATION IN THE PERIOD OF
POST-WAR YEARS

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OF
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September 1945 to July-August 1948

A. Introduction

As in the two preceding periods investigated, eleven main topics discussed in the post-war years were found to be Children's Work, Vacation Church School, Weekday Religious Education, Young People's Work, Adult Work, Home and Parent Education, Pastors, Administration, Leadership Education, and Cooperative Work. Again these topics will be considered in three groups, namely: The Church's Program for Children and Young People, The Church's Program for Adults, and Cooperative Work. Again some overlapping will be found.

Under Shifting Emphases it was found that some of the topics were the same and some new ones were added. The following subjects were included: Visual Education, Radio, Evangelism, World Order Education, International Sunday School Convention, Ecumenical Education, Brotherhood, The Study of Christian Education, Continuity Bible Pictures, Bible, the Revised Standard Version of the New Testament, Temperance Education, Protestantism, Rural Work, Mission to Christian Teachers, Directors of Religious Education, Psychology and Moving Populations.

Thus the same type of study will be made of the articles in the International Journal of Religious Education during the postwar years, 1945-1948, as the preceding seven years.

B. Emphases in the Church's Program
for Children and Young People

1. Children's Work

Thirty six articles on Children's Work were found in 1945-1948, of which twelve were in 1945-1946, thirteen in 1946-1947, and eleven in 1947-1948. Included in these were eight articles on teachers and parents, fourteen articles on improved methods and learning processes, five articles on children's work conferences and related subjects, four articles on the small child, one article on summer camp, two articles on inter-racial activity among children, and two articles on the United Nations.

Concerning the role and responsibility of the teacher of children there were articles on what a superintendent should know about the nursery, the beginners', the primary, and the junior departments in the church school. The need for men as teachers of children was emphasized.¹ In a series of eleven articles on the "Beginning Teacher" (which have been here regarded as one article), Anna L. Gebhard treated such aspects of the teacher's work as the lesson plan, the children themselves, prayer, Bible study, and storytelling.² Ways in which parents may help the church were described by Mildred M. Lampson, who also told of the cooperation between parents and teachers which was gained through a Parent Teacher Council.³

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1. Cf. Cederborg, Hazel: "Children Need Men Teachers, Too", Vol. 122, Nov., 1945, p. 15.
2. Cf. Gebhard, Anna Laura: "The Beginning Teacher", Vol. 1, July to Sept, 1947-1948.
3. Cf. Lampson, Mildred M.: "Parents Help the Church School", Vol. 24, Jan., 1948, p. 10.

Among the teaching methods and learning processes reported upon were these: use of children's books,¹ children writing poetry,² using a vocabulary of religious terms,³ stewardship education,⁴ relief work and children's giving,⁵ movies, radio broadcasts,⁶ the formation of a weekday class,⁷ and the necessity of making creative activity really meaningful through action and through verbalization.⁸

As the author stated it:

"It is only if we will take the additional step and teach before, during, and after encouraging the child to creative activity, that the child may be able to express in words the creative thought which we have unconsciously released."⁹

In an article by Ralph Mould, the importance of the Christian education of a child before Sunday School age was stressed thus:

". . . We now know that emotional patterns and basic human attitudes are largely determined by the time the child reaches kindergarten. And this is done by the kind of religious climate he has experienced in his home for the first three years of life."¹⁰

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1. Cf. Stansbury, Florence: "Passports to a New World", Vol. 22, Dec., 1945, p. 8.
2. Cf. Hanson, Olaf: "Children Create with Words", Vol. 23, April, 1947, p. 5.
3. Cf. Lewis, Hazel: "Do the Children Understand You?", Vol. 23, May, 1947, p. 4.
4. Cf. Niedermeyer, Mabel: "Learning to be Partners with God", Vol. 23, Jan., 1946, p. 22.
5. Cf. Perry, Ruth Gray: "The Gift and the Giver", Vol. 24, June, 1948, p. 6.
6. Cf. Branstetter, Otie G.: "We Went on the Air", Vol. 23, May, 1947, p. 12.
7. Cf. Smeltzer, Grace M.: "We Invented It", Vol. 23, Feb., 1947, p. 13.
8. Cf. Spoerl, Dorothy Tilden: "Is Creative Activity Enough?", Vol. 23, April, 1947, p. 8.
9. Ibid.
10. Mould, Ralph Norman: "Starting Young Enough---and Well Enough", Vol. 23, March, 1947, p. 6.

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Mina Nelson gave practical suggestions to meet the crowded conditions resulting from an increase in numbers of pre-school age children in Sunday School. She stressed the value of giving young children the best chance possible, for "impressions and attitudes formed at this age are likely to influence later life."¹

The mark of post-war national affairs was seen in Christian education in its relation to the United Nations, according to some writers. Alice Geer Kelsey told of a visit which a group of fifth and sixth graders made to a session of the United Nations and described how ~~They~~ related the information gained there to their unit of study.²

2. Vacation Church School

There were sixteen articles on vacation church school in 1945-1948, of which five were in 1945-1946, five in 1946-1947, and six in 1947-1948. Included among them were four articles on planning church school programs and conducting them, two articles on materials on curriculum used, two articles on inter-racial dealings, four articles on activities, and four articles on teachers and on teacher training.

The development of community responsibility and cooperation in vacation church school work was urged by Ruth Murphy and the value of inter-agency efforts was pointed out.³ Boris Demaree described the

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1. Cf. Nelson, Nina: "The Boom in Pre-school Children", Vol. 23, Mar., 1947, p. 7.
2. Cf. Kelsey, Alice Geer: "These Juniors Tested the United Nations", Vol. 23, Oct., 1946, p. 5.
3. Cf. Murphy, Ruth Elizabeth: "When 'School's Out!'---what Then?", Vol. 24, Feb., 1948, p. 8.

rural vacation church school program and its value.¹ Family cooperation in vacation church school through prayer, sharing responsibilities, and other ways was suggested by Velma Frasher as a means of enhancing the worth of the program. One of her suggestions was that a family use the theme or unit of study of the school as a basis for family devotions.²

Articles on materials for the vacation church school program dealt with textbooks---kinds of texts, how to select them, preparing to teach each age group, and texts in other areas³---and visual materials which were listed for each group.⁴

Articles on inter-racial dealings in vacation church school told of Jewish-Christian relationships⁵ and of a group who became friendly with Mexican children by inviting them to a party.⁶

Speaking of the role of activities in the program, Katharine Clifford said:

"Activities that children really enjoy are one of the first concerns of a progressive vacation church school . . . The most carefully planned school may still be unsuccessful; interest may lag and attendance drop, if the activity program isn't popular."⁷

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1. Cf. Demaree, Doris Clore: "Vacation Schools in Rural Churches", Vol. 23, May, 1947, p. 8.
2. Cf. Frasher, Velma: "The Whole Family Cooperates", Vol. 24, June, 1948, p. 10.
3. Cf. Ristine, Ethel: "Good Texts Improve Teaching", Vol. 22, May, 1946, p. 13.
4. Cf. Petersen, Melba: "Visual Materials for Vacation Church Schools Selected", Vol. 24, April, 1948, p. 38.
5. Cf. Avey, Clarence F.: "We Find our Jewish Friends", Vol. 22, Jan., 1946, p. 14.
6. Cf. Anderson, Virginia: "North Meets South", Vol. 22, April, 1946, p. 4.
7. Clifford, Katharine: "Vacation Schools Are Fun", Vol. 22, June, 1946, p. 8.

Examples of worthwhile activities cited were easel and finger painting, folk games, pottery making, and making a newspaper.

The subject of teacher training included an article on laboratory school experiences in which teachers learned to evaluate methods and to utilize creative impulses of children.¹

Concerning the vital significance of a vacation church school program in the task of Christian education, one writer said:

"The vacation church school can be thought of us as the cultivating and pruning process which is necessary to all growth. By its very nature---longer periods of time, consecutive days, more varied activities---it becomes the place where Christian teachings and precepts are put into daily practice."²

3. Weekday Religious Education

In 1945-1948 there were thirteen articles on weekday religious education. Of these five were in 1945-1946, five in 1946-1947, and three in 1947-1948. Included among them there were three articles on the status or evaluation of the program, two articles on the relation to the church school, one article on whether there should be church or inter-church programs, three articles on the program itself, two articles on teaching and subject matter, and two articles on inter-faith and brotherhood subjects.

The Champaign trial and the legality of the weekday religious education program was discussed.³ Erwin Shaver suggested that a "positive, optimistic and constructive view" be taken of

1. Cf. Miller, Martha M.: "As a Teacher is Trained", April 1948, p. 17.
2. Cf. Moeschler, Lillian: "How does your Garden Grow?", Vol. 24, Nov., 1947, p. 8.
3. Shaver, Erwin L.: "Favorable Decision Given in Champaign Week-day Case", Vol. 47, Mar., 1946, p. 36.

the decision of the Champaign trial and urged that a high standard in Protestant weekday religious education be adopted.¹

Friedrich Rest listed examples of how the weekday school recruits members for Sunday School.² Concerning the effect of weekday schools on inter-faith attitudes it was reported that according to a study:

"Very little serious effort to bring about fellowship and cooperation across inter-faith lines on the part of leaders of either of the three faiths was found."³

One of the basic questions in the weekday school program was whether to have volunteer, professionally paid teachers, or semi-professional and part-time paid leaders.⁴

4. Young People's Work

There were thirty articles on young people's work in 1945-1948, with five appearing in 1945-1946, fourteen in 1946-1947, and eleven in 1947-1948. Included among them were six articles on the young person and church, eight articles on such subjects as the United Christian Youth Movement, Youth Fellowship and Youth Week, four articles on camps, twelve articles on teaching and learning of young people, programs for young people, and other subjects related to youth.

T.T. Swearingen emphasized the need for a personal Christian

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1. Cf. Shaver, Erwin L.: "Favorable Decision Given in Champaign Weekday Case", Vol. 22, Mar., 1946, p. 36
2. Cf. Rest, Friedrich; "Weekday Schools recruit for Sunday School", Vol. 24, Sept., 1947, p. 14.
3. "Do Weekday Schools Help or Harm Inter-faith attitudes?", Vol. 23, Jan., 1946, p. 48.
4. Cf. Miller, Elsie L.: "What Kind of Teachers?", Vol. 22, Sept., 1945, p. 15.

standard against which to evaluate thoughts and actions.¹ Robert Tesdel listed the following varieties of opportunities in church work: pastor, director of religious education director of music, church secretary, teacher of religion in public schools, student worker, chaplain in the armed forces, Christian social worker, and others. He said:

"Every worker in the church who has an influence with young people should become familiar with these and other opportunities for Christian service so that he can counsel intelligently with the capable young people who should be the leaders of tomorrow's church."²

In giving a review of the United Christian Youth Movement Helen F. Spaulding stated its purpose---"to demonstrate the power of Christ and his Church in the lives of young Christians of North America."³ She added that the movement is run by young people, it is rooted in the community, it has unified its purposes, and it is grounded within the church.⁴ Other articles on the subject of youth movements or conferences were on the Christian Youth Conference of North America, the second World conference of Christian Youth held in Oslo, a possible merger of Christian Endeavor and the United Christian Youth Movement, a new youth department in the World Council of churches, and the Youth Fellowship.

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1. Cf. Swearingen, T.T.: "After Joining the Church---What?", Vol 23, April, 1947, p. 9.
2. Tesdell, Robert: "Opportunities in Church Work", Vol. 23, Sept., 1946, p. 15.
3. Spaulding, Helen F.: "The UCYM Up to Now", Vol. 24, July, 1948, p. 14.
4. Ibid.

Stressing the need for youth committed to Christ and united in purpose,

Dennis Savage wrote:

"The chaotic conditions of our time need no documenting. Throughout history we read of great crises in certain geographical or cultural areas, but never before has there been such a universal breakdown, pervading every field of living. We cannot escape the facts of starvation, of mental and physical disease, of hopeless confusion, and of sin and despair that are rampant in our world."¹

Concerning the Youth Fellowship Movement, Oliver de Wolf Cummings said:

"The development of the Youth Fellowship represents a most significant trend in the history of the Christian Church. The basic emphasis upon the church and the philosophy of unity and fellowship within the Body of Christ---the Church---is valid for children and adults as well as for youth...The development of the denominational Youth Fellowship has already furnished an opportunity for a new expression of ecumenicity."²

One article dealt with camps for junior high age;³ another with the meaning of youth camp for a young person.⁴ An emphasis upon understanding between racial groups and different faiths was seen in an article called "New Vistas in Summer Camps".⁵ An experiment on a farm fellowship work camp for different races was described by Rev. and Mrs. Daniel Evans.⁶

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1. Savage, Dennis: "They Will Think About the Church", Vol. 24, June, 1948, p. 9
2. Cummings, Oliver deWolf: "What is the Youth Fellowship", Vol. 24 April, 1948, p. 45.
3. Cf. Brown, Elizabeth: "Will your Junior Highs Go to Camp?" Vol. 23, April, 1947, p. 16
4. Cf. Close, Eleanor A.: "What Youth Camp Meant to Me." Vol. 24, October 1947, p. 13
5. Cf. Jacobs, Stanley S.: "New Vistas in Summer Camps", Vol. 24, January, 1948, p. 6
6. Cf. Evans, Rev. and Mrs. Daniel: "The Farm Fellowship Work Camp", Vol. 22, January, 1946, p. 7

Included in the subject of programs or subject matter for study in young peoples' work were these: "Bible in Texas High Schools",¹ "A Day of Religion in High School",² the organization of "fellowship cells" for young people,³ a Saturday night program with recreation,⁴ the high school class on Sunday morning and elective subjects,⁵ and the need for a Christian emphasis in lay occupations.⁶

5. Teaching Methods

Of the twenty-four articles dealing with Teaching Methods in 1945-48, seven were in 1945-46, ten in 1946-47, and seven in 1947-48. There were seven articles on activities, nine articles on techniques of teaching and methods of teaching, and eight articles on other aspects of teaching.

Articles on activities overlapped somewhat with those under Children's Work. One outstanding example was the use of exhibits. Eleanor Morrison pointed out the value in making an exhibit a climax at the end of the year. In listing values she mentioned that an exhibit stimulated good work and discouraged slipshod work, it inter-

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1. Cf. Torrey, Elizabeth C.: "Bible in Texas High Schools, Vol. 23 January, 1947, p. 13
2. Cf. Farmer, Albert W.: "A Day of Religion in High School", Vol. 23 November, 1946, p. 12.
3. Cf. Seifert, Harvey: "Strong Meat for Growing Christians", Vol. 23, Sept., 1946, p. 8.
4. Cf. Skeath, William C.: "Saturday Night in Norristown", Vol. 23, June, 1947, p. 14.
5. Cf. McDougall, Jean: "Seniors Select Their Subjects", Vol. 24, March, 1948, p. 10.
6. Cf. Brashares, Charles W.: "Lay Occupations Must Be Christian", Vol. 23, September, 1946, p. 13.

preted to the membership of the church the importance of the church school, and it displayed some of the possibilities of teaching by the use of creative activities.¹ Another example of a successful project was related by Mrs. Philip L. Mathisen who told of a class of juniors who made a "talking window", containing symbols from the life of Christ. The value of such an activity was revealed:

"They had found a way of expressing the ideas which they had learned and of sharing them with others. The truths they had learned from the Bible had become a part of their living experience."²

Included under techniques or suggestions in teaching were the use of the Revised Standard Version of the Bible,³ using magazines as resource materials in temperance education,⁴ using flat pictures,⁵ use of a phonograph,⁶ and methods in teaching church history.⁷

Other aspects in teaching methods which were emphasized were the value in a teacher's arriving early at church school;⁸

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1. Cf. Morrison, Eleanor: "Making the Exhibit the Climax", Vol. 23, April, 1947, p. 4.
2. Mathisen, Mrs. Philip L.: "Juniors Make a Talking Window", Vol. 24, May, 1948, p. 19.
3. Cf. Phelps, Dryden Linsley: "Bible Study Is Exciting", Vol. 22, July, 1946, p. 10.
4. Cf. Grier, Frances Powner: "Using Magazines as Resource Materials", Vol. 23, February, 1947, p. 4.
5. Hubbard, Ida Binger: "Teaching with Flat Pictures", Vol. 24, October, 1947, p. 10.
6. Cf. Bachman, John W.: "Teaching With a Phonograph", Vol. 22, July, 1946, p. 8.
7. Cf. Munz, Opal Hill: "The Church Comes Alive", Vol. 22, February, 1946, p. 6.
8. Cf. Dorfmueller, Laura E.: "I Like To Come Early", Vol. 22, December, 1945, p. 12.

importance of long-term planning in acquiring materials, organizing for activities, and supplementing the work of public schools in country areas;¹ the necessity of reaching people on their level of experience and background and of "beginning where they are in the realm of feelings or emotions"² Hazel A. Lewis suggested the use of pictures, reference of experiences, and word books in the attempt to help children understand religious terminology.³ Some guiding principles and advice for the substitute teacher were given by Mildred Thomas.⁴ Riley Herman Pittman reported that in an attempt to help children to experience God in a real sense, the leaders of a kindergarten department formed a unit of study with these objectives: to help each child to realize that "God is the Giver of every good and perfect gift", to provide enjoyable experiences so that the gifts would be made more meaningful, to help children to thank God spontaneously for his gifts, and to help them realize that God's best gift is Jesus. He writes:

"A vital experience of God cannot be had in a vacuum, nor in abstract ideas. It comes only through experiences of concrete things and persons. If children grow into a vital fellowship with God in any meaningful sense whatever, it means that God must be thought of as present and creative at the point where the children interact with their everyday world." ⁵

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1. Cf. Spoerl, Dorothy Tilden: "Good Teaching----Country Style" Vol. 22, December 10, 1945, p. 10.
 2. Sweet, Herman J.: "Beginning Where They Are", Vol. 23 March, 1947, p. 11
 3. Lewis, Hazel A.: "Do the Children Understand You?", Vol. 23, May, 1947, p. 4.
 4. Thomas, Mildred: "Good "last minute" Substitute", Vol. 22, June, 1946, p. 6.
 5. Pittman, Riley Herman: "How Can Children Experience God?" Vol. 24, February, 1948, p. 11.

C. Emphases in the Church's Program for Adults

1. Adult Work

There were thirteen articles on adult work in 1945-48, of which two were in 1945-46, eight in 1946-47, and three in 1947-48. Among them were five articles on adult programs and content including a discussion of couples' classes, three articles on the role or value of adult education, three articles on activities in adult work, one on veterans and the church, and one on the superintendent's knowledge of the adult department.

T. T. Swearingen discussed "Evangelism by and for Adults", telling of the adult projects in the United Christian Teaching Crusade:

"The current sense of concern for the evangelistic mission of the church is shared strongly by the religious education forces of the Protestant Churches. They are putting this concern into practice through cooperation in the United Christian Teaching Crusade...The projects in the adult field offer a challenge to the revitalization of the adult work in the church school."¹

Three types of projects named were: the teacher evangelist project, a re-enlistment mission for young adults, and a parent-teacher project. In these the two major aims were "to give primary emphasis to evangelism" and "to develop new patterns in adult evangelism".²

In an article entitled, "Don't Forget the Intellectuals" George G. Beazley, Jr. pointed out the church's failure in reaching

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1. Swearingen, T.T.: "Evangelism By and For Adults", Vol. 23, Oct., 1946, p. 9.
2. Ibid.

many young adults who have had college education or graduate work:

"In every town there is a group of educated men and women whose interest in religion has flagged because they were not given adult fare for their religious hunger."¹ Emphasizing the need for "Brotherhood across Economic Lines", J. Burt Bouwman stated the task of adult education in this way:

"The church must set up activities where members of various groups about whom we have our prejudices meet face to face, and get acquainted; where members of one cultural or occupational group see the problems, the hopes and fears of another group;--²

An article by P. R. Hayward pointed out the value of Protestant Laymen's retreats as a means of deepening the spiritual life of Protestant men.³

The role of the church in relation to the veteran was discussed by Millard G. Roberts, who told of a church program which allowed the veterans to participate on an equal level with other adults and also trained them as Christian leaders.⁴

Oliver B. Gordon listed some principles which the superintendent should know about the adult department in a church. He referred to the role of an Adult Council, the relationship between the adult program of the church school and the morning worship service, and the minister's need for "a broad acquaintance with the

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1. Beazley, George G. Jr., "Don't Forget the Intellectuals", Vol. 24, Feb., 1947, p. 8.
2. Bouwman, Burt: "Brotherhood Across Economic Lines", Vol. 23, Jan., 1946, p. 17.
3. Cf. Hayward, P. R.: "Protestant Laymen's Retreat", Vol. 24, May, 1948, p. 20.
4. Cf. Roberts, Millard G.: "The Veterans Like Our Church", Vol. 24, Nov., 1947, p. 10.

programs of the men's, women's, and young adult organizations in his church."¹ He writes:

"The adult department in a church school can be a great spiritual stronghold if it will but face honestly the religious needs of its individual adult members--face them together and face them as a whole."²

2. Home and Parent Education

During the post-war years, 1945-48, twenty-four articles dealt with home and parent education. Of these seven were in 1945-46, ten in 1946-47, and seven in 1947-48. Included among these were nine articles on Family Week, family camp, or other emphases upon the family, five articles on the role of the parents in Christian education, four articles on ways in which to carry on Christian education in the home, and six articles on various aspects of observing religion in the home.

Concerning the White House Conference on Family Life in 1948, L. Foster Wood said:

"It was an aim of the conference that it should survey the total scene in which families now live, and should work toward a national policy in which every aspect of our life would be directed toward the good of families."³

Lemuel Petersen cited examples of inter-church cooperation during National Family Week. He wrote:

"National Family Week in 1948 will be the fifth annual observance on an inter-credal basis. It has become very popular in this relatively short time. Church leaders who desire a wide ob-

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1. Gordon, Oliver B.: "About the Adult Department", Vol. 23, April, 1947, p. 19.
2. Ibid.
3. Wood, L. Foster: "White House Conference on Family Life", Vol. 24, July, 1948, p. 32.

servance of Family Week will have little difficulty in arousing interest among community leaders in their areas. This observance offers church educators one of their best opportunities for promoting joint projects with other churches and community agencies."¹

One aspect of the church's responsibility in helping the home to carry on effective Christian nurture is its education for marriage. Ruth McAfee Brown quoted Dr. George Buttrick as saying:

"We are proposing today a recultivation of the home as the best school for Christian nurture. It will mean for the Church a recasting of its program. Its new emphases will be more intensive training for young people for marriage and home making, better counseling of those seeking marriage in the church, and finer and more constant help given to parents in a task which is primarily their task."²

Other articles on the parents' responsibility in Christian education dealt respectively with the mother's and father's responsibility³ and with the importance of the religious influences on children under the age of five.⁴

Ways in which the church school and the home can work together in the task were related by Richard E. Lentz, who referred to parents as "another corps of teachers". One of his suggestions was that the church lend the home albums of religious phonograph records, Kodachrome slides, recordings of the children's choir, and books because in this way the home and church might be drawn closer together.⁵

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1. Petersen, Lemuel: "Family Week in the Community", Vol. 24, March, 1948, p. 15.
2. Brown, Ruth McAfee; "Education for Marriage", Vol. 24, Dec., 1947, p. 15.
3. Cf. Birnbaum, Hazel, W: "The Mother", Vol. 23, April, 1946, p. 2; cf. Lomas, Donald F.: "The Father", Vol. 23, April, 1946, p. 3.
4. Cf. Mould, Ralph Norman: "Starting Young Enough--and Well Enough", Vol. 23, March, 1947, p. 6.
5. Cf. Lentz, Richard E.: "Another Corps of Teachers", Vol. 23, July, 1947, p. 17.

Mrs. James D. Wyker wrote concerning "Observing Religion in Protestant Homes":

"There is a genuine revival of interest in the home as the basic institution for teaching religion. There has been in recent years too much emphasis on the church school as the teacher of religion, and many parents have gladly turned over this function to the church. The church school, even in its very beginning, did not intend to take this responsibility. It is supplementary to what the home should be doing."¹

Other articles on observing religion in the home were about the place of the Bible in Christian education in the home² and "Lent and Easter in the Family".³

3. Pastors

There were nine articles on pastors in 1945-48, of which two were in 1945-46, five in 1946-47, and two in 1947-48. Included among these were four articles on the pastor and the church, three articles on the Christian education of children and the pastor and the church school, one on a couples' class, and one on the place of elders in the educational program.

J. Wesley Prince wrote concerning "how a minister can set the directions in a church".⁴ P. R. Hayward in an article entitled, "If I were a Pastor again" writes:

"I would use every device possible to find out all I could about

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1. Wyker, Mrs. James D.: "Observing Religion in Protestant Homes", Vol. 23, April, 1947, p. 13.
2. "No Dust on These Family Bibles", Vol. 22, May, 1946, p. 3.
3. "Lent and Easter in the Family", Vol. 23, Feb., 1947, p. 6.
4. Cf. Prince, J. Wesley: "The Church -- a School for Life", Vol. 24, Oct., 1947, p. 7.

my new people--their needs, their background, the story of their religious experiences, their prejudices and enthusiasms, their theological and social notions, their bitter disappointments."1

Thus a stress upon the meeting of personal needs and helping to solve individual problems in a pastor's work was seen.

An example of how one church met the need for "church-wide cooperative planning of the total church life and program" was reported by J. Allan Watson in an article entitled "Taking the elders into the educational program". As a result: "The total leadership was brought closer together in understanding of each other's problems and the common problems of the church. There was indeed a new unity of thought and action in that church."2

4. Administration

There were fifty-four articles on administration in 1945-48, of which eleven were in 1945-46, twenty-eight in 1946-47, and fifteen in 1947-48. There were twenty-three articles on the church school, five articles on the church's relation with the home, ten articles on leadership and leadership training or workers' meetings, four on equipment and the use of money in the church, three on Religious Education Week and directors of religious education, and nine on other aspects of the work of the church.

Articles on the church school covered such aspects of the work as attendance, records in Sunday School, the superintendent,

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1. Hayward, P. R.: "If I Were a Pastor Again", Vol. 22, Feb., 1946, p. 8.
2. Watson, J. Allan: "Taking Elders into the Educational Program", Vol. 24, Feb., p. 12.

an exhibit, worship, and superintendent's knowledge of the adult, intermediate, junior, older young peoples', primary, and senior departments, music and the pianist, and elective subjects in the senior department.

Administration in the matter of relation between home and church touched upon family week in the church¹, inviting parents to a teacher's meeting², using parents in cooperation with the work of the church school in such ways as home visiting³, and the value of home contacts in maintaining church school attendance.⁴

Articles on leadership and workers' or teachers' meetings were about the use of veterans as leaders in the church⁵, "Planning ahead for teacher's meetings"⁶, using young adults in the Sunday School⁷, volunteer teachers, a handcraft workshop in the church for training leaders in creative activity work⁸, suggestions of program ideas in a workers' conferences⁹ such as using projected pictures and inviting new church members, and the value of having a field

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1. Cf. Wood, Leland Foster: "Putting Family Week to Work", Vol. 24, Feb., 1948, p. 14.
2. Cf. "We Invited the Parents", Vol. 22, May, 1946, p. 7.
3. Cf. Lampson, Mildred M.: Col. 24, Jan., 1948, p. 10.
4. Cf. Raab, Harriet H.: "Home Contacts Pay", Vol. 22, Dec., 1945, p. 12.
5. Cf. Yorger, Ernest Y.: "We Put Many Leaders to Work", Vol. 24, Nov., 1947, p. 18.
6. Cf. Longman, C.W.: "Planning Ahead for Teacher's Meetings", Vol. 23, Sept., p. 8.
7. Cf. Suppe, Gertrude C.: "Young Adults Help in Sunday School", Vol. 23, March, 1947, p. 10.
8. Cf. Dorsett, A. Melvin: "Handcraft Workshop in the Church", Vol. 23, June, 1947, p. 7.
9. Cf. McIlwain, Orene: "Some Other Good Program Ideas", Vol. 22, May, 1946, p. 9.

worker visit a teacher's meeting in a small school.¹

Gentry A. Shelton told "how Religious Education Week vitalized a local church." Results being favorable, he wrote:

"Our church school leaders would encourage all churches to plan for Religious Education Week. They will find it of real benefit in getting under way for a new year and in presenting the needs and opportunities of religious education."²

Articles on other general aspects of administration in the church dealt with such subjects as laymen's efforts to provide rides to church, veterans' favorable opinion of the church, older adults in a church, a building program which has the needs of young people in view, religious instruction in the church in the summer time and suggestions for effectively carrying it on in spite of handicaps springing from decreased numbers in attendance, "Trends in Evangelism", and missions study through a "school for world friendship". John Leslie Lobingier wrote on the results a church would have if it "took seriously the Report of the Committee on the Local Church Program", listing these:

1. There will surely be a change in people's attitude toward the efficacy of the Sunday School.
2. There will be a new sense of the comprehensiveness of Christian education in the church.
3. The church itself will take on new responsibilities.
4. Christian education will be recognized as a value for those who are older as well as for the young.

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1. "A Small School Consults an Expert," Vol. 22, May, 1946, p. 8.
2. Shelton, Gentry A.: "Getting a Fresh Start," Vol. 24, July, 1948, p. 9.

5. Training for better leadership will become a major emphasis of the church.
6. It will shift its emphasis from the superficial to the things that are basic. "The church ... must get away from the common devices of attendance awards that take into account nothing in the area of character growth, or spiritual development, or deeper insights."¹

5. Leadership Education

There were 17 articles on Leadership Education in 1945-48, of which four were in 1945-46, seven in 1946-47, and six in 1947-48. Included among these were six articles on various types of leadership training methods, four articles on leadership education in connection with the church school, and seven articles on other aspects of leadership training.

It was reported that "observation trips to public schools prove informative and inspirational", to Sunday School teachers who needed to see professional teaching.² A "demonstration class" for teachers as reported by Lee J. Gable proved to be a rich experience in the transfer from theory to actual teaching.³ The workshop method in leadership education was said to be an effective way to train leaders to carry out projects with pupils.⁴ Marjorie Tolman told of a local church training class in which teachers were trained

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1. Lobingier, John Leslie: "How Would Center Church Be Changed?" Vol. 24, September, 1947, p. 16.
2. Cf. Goddard, Alice L.: "Teacher Goes to School," Vol. 22, Sept., 1945, p. 10.
3. Cf. Gable, Lee J.: "They Learned by Watching--Then Doing," Vol. 23, Oct., 1946, p. 12.
4. Cf. Snyder, Ross: "You Can Use Workshop Method," Vol. 24, Jan., 1948, p. 15.

to teach creatively.¹ Another example of successful leadership education was a laboratory training school.²

Leadership education dealing more directly with the church school, such as church school worker's meetings, included an article on inviting parents to the meeting, with favorable results, and one on the importance of having "an inspiring first teachers' meeting" in the school year.³ The value of supervision of teachers' work in the Sunday School, to help to remedy problems which arise, was pointed out by Meta R. Lindsay.⁴ The superintendent's responsibility in getting and training leaders in the church school was dealt with by Charles D. Spotts. After securing the leaders, workers' conferences, training courses, and supervision were advised as means of preparing them for effective service.⁵

The advantages of a community leadership school were pointed out by Lee J. Gable, who said that it demonstrates cooperation among churches, enlists the best leadership of all denominations in planning and conducting the school, offers special courses which no one church could offer alone, and it includes many churches that otherwise would have no training school opportunity. As pointed out:

"The community school cannot provide all the training that is

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1. Cf. Tolman, Marjorie: "Teaching Teachers to Teach Creatively," Vol. 22, June, 1946, p. 5.
2. Cf. Miller, Martha M.; "As a Teacher Is Trained," Vol. 24, April, 1948, p. 17.
3. Cf. Van Zandt, Philip G.: "Start Right," Vol. 23, Sept., 1946, p. 17.
4. Cf. Lindsay, Meta R.: "Is There a Trouble Spot in Your Department?" Vol. 23, June, 1946, p. 11.
5. Cf. Spotts, Charles D.: "Getting and Training Leaders," Vol. 23, July, 1947, p. 9.

needed. Both the local church schools and the denominational schools are needed to give training not otherwise available. We believe, however, that the interdenominational community training school is an important and a necessary part of our leadership education responsibility."¹

Ernest Y. Yorger told of "a leadership training program that solves both youth and adult problems" through letting adults share a variety of activities with the young people rather than training them as youth leaders by taking them apart and telling them about the young people. This experiment was carried on by two churches cooperating in a joint program of leadership education."²

Concerning leadership education in the local church Herman J. Sweet told of a report of the Study Committee on Christian Education which referred to the role of the minister in the task, saying:

"The study points to a paucity of professionally trained leadership in the Protestant churches, even though it reiterates the Protestant position that the laity must teach. It suffices here to single out one emphasis, namely that the minister is in a key position as educator. The vision that a local church has of its teaching mission, the standards by which it sets its goals, the interpretation of the purposes of Christian teaching, and the improvement of methods rest firmly and inescapably upon his leadership. ...He is responsible for seeing to it that the church fulfills its teaching function. And he, more than anyone else, creates the conditions which make the total church an effective agency in teaching."³

Viewing the church as a "community agency", Mr. Sweet said also:

"We cannot speak of leadership education as if it were exclusively

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1. Gable, Lee J.: "Training 500,000 New Workers," Vol. 24, Nov., 1947, p. 16.
2. Cf. Yorger, Ernest Y.: "We Put Many Leaders to Work," Vol. 24, Nov., 1947, p. 18.
3. Sweet, Herman J.: "Leadership Must Be Inclusive," Vol. 24, March, 1948, p. 6.

a problem of training for teaching in home and church school... the church must seek to redeem the community and to do so it must train Christian leaders for community action."¹

Other articles covered such subjects as vacation school institute,² volunteer teachers,³ and using veterans in the church.⁴

D. Cooperative Work

There were twenty-nine articles on cooperative work in 1945-48, of which seven were in 1945-46, eleven in 1946-47, and eleven in 1947-48. Included among these were seven articles on work with children and youth, six articles on conventions, conferences or movements, three articles on the community, five articles on councils and field workers, and twelve articles on general subjects such as the Mission to Teachers, radio, interchurch cooperation, and "Syndicated Uniform Lesson treatments provided for newspaper."

Articles on children's and young people's work in the field of cooperative work dealt with weekday religious education, vacation church school, youth week observance, workers' conferences, and Sunday School work.

Articles on conferences, or conventions, and movements were about the United Christian Youth Movement, the World's Sunday School Association, the Annual Meeting of the International Council.

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1. Sweet, op. cit.
2. Cf. Carmichael, Florence P.: "Vacation School Institute Again," Vol. 23, Feb., 1947, p. 11.
3. Cf. Heron, Frances Dunlap: "Volunteers Are Like That," Vol. 24, Nov., 1947, p. 4.
4. Cf. Odiorne, George S.: "Why Not Use the Veterans?" Vol. 24, Nov., 1947, p. 10.

For the first time in the history of the religious education movement a Committee on the Study of Christian Education was appointed to attack such questions as "Is it all right for a local church to be detached from the moral problems of the community about it, being concerned only for the spiritual life of its own members?"¹

One of the articles on "community" from the report of the Committee on the Study of Christian Education listed these points which show the importance of the community approach to religious education:

1. The community is one of the most powerful educational forces for good or evil in our civilization. Churches should take this into account as they undertake to develop Christian personality.
2. Churches must be concerned for the community because life itself as well as the inherent nature of the Christian faith demand it.
3. The churches of a local community have collective or corporate responsibilities which they must assume through interchurch and interdenominational organizations.
4. The mission of the churches to community life must be given a central place in the work of each denomination and each local church, and therefore in their educational programs.
5. An adequate educational strategy for community change requires a sound and comprehensive program of citizenship education and action.
6. Public education should be recognized as a cornerstone of a comprehensive Protestant educational strategy, and its welfare should have a new and strong emphasis in the churches' mission to the community.
7. The churches should be concerned about the agencies of informal education, inspiring, undergirding and assisting

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1. Harms, John W.: "Would Your Community Be Different?" Vol. 24, Dec., 1947, p. 9.

in the coordination of their activities into a unified community-wide program.¹

Stanley B. Hyde wrote of a "state council's ministry of health, Christian education and evangelism"² and another article told of a state council's program of training county officers.³

An article entitled "The Next Ten Years--What Will They Mean for Christian Education" by Paul Calvin Payne included these among coming emphases: developments in visual education, more men in children's work, "teach the one-ness of the world" and "build a united church."

Concerning a united church Mr. Payne wrote:

"Our time calls for the Christian forces to bring into play all the power they can develop. A split church can never develop this power. We are in a compromising position indeed as we call upon the United Nations to come together and surrender elements of individual sovereignty in the interest of united action--when we, the Christian churches, under no less urgency, have no intention of doing likewise... This terrible sin of disunity has paralyzed the church and shortened the arm of God in the most critical moment in human history."⁴

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1. Cf. Harms, op. cit., pp. 9-10.
2. Hyde, Stanley B.: "Reaching the Forgotten Ones," Vol. 23, April, 1947, p. 19.
3. Cf. Lawson, Margaret; "Standing By to Help," Vol. 23, May, 1947, p. 15.
4. Payne, Paul Calvin: "The Next Ten Years," Vol. 22, May, 1946, p. 6.

E. SHIFTING EMPHASES

As previously indicated ¹ there were a number of topics designated as shifting emphases.

1. Visual Education and Audio-Visual Education

There were seven articles on visual education, three in 1945-46 and four in 1946-47. In 1947-48 a new topic "audio-visual aids" was added, with eight articles on the subject, making fifteen articles in all.

General subjects covered under the topics were the wise use of money in buying materials, visual education in the vacation church school, use of pictures in teaching and making recordings,² use of visual aid in a temperance lesson,³ and a report on a Visual Education Workshop sponsored by the International Council.⁴

2. Radio

There were nine articles in 1945-48 on radio, of which two were in 1945-46, 5 in 1946-47, and two in 1947-48. These covered the following subjects: the value and role of radio in religious education,⁵ using radio as a family experience in Christian education in the home, the program "Morning Devotions" and its revision,⁶

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1. Ante. p. 76. (Introduction)
2. Cf. Bousman, Gary: "Make Your Own Recordings", Vol. 24, Nov., 1947, p. 14.
3. Cf. Hockman, William S.: "Doing Four Things all at Once", Vol. 22, July, 1946, p. 6.
4. "Visual Education Workshop Undertakes New Ventures", Vol. 23, Nov., 1947, p. 36.
5. Cf. Raymond K. Beals: "Making Radio a Family Experience", Vol. 24, Feb., 1948, p. 13.
6. Cf. Rasche, Paul A.: "Revising 'Morning Devotions'", Vol. 23, Mar., 1947, p. 14.

a list of religious radio programs,¹ radio broadcasting as a teaching technique of children,² and "National Family Week Radio Citation."³

Sidney W. Powell writes concerning Radio in Christian Education:

"If the churches will cooperate with the broadcasting stations by utilizing their facilities, providing programs and calling the attention of their people to the religious programs being broadcast, radio may prove itself one of the church's most helpful adjuncts in preaching, and teaching Christianity."⁴

3. Evangelism

The topic "Evangelism" appeared first as of 1946-47, although there were a few articles on evangelism before that time. Nine articles on evangelism were found in 1945-48. Of these one was in 1945-46, six in 1946-47, and two in 1947-48. Subjects covered were: evangelism of the youth and intermediate age,⁵ "Evangelism By and For Adults",⁶ evangelism through the National Christian Teaching Mission,⁷ and "Evangelism for Such a Day as This".⁸ In the last article, Oliver deWolf Cummings said regarding the need for evangelism in the post-war period:

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1. "Religious Radio Programs", Vol. 22, Feb., 1946, p. 16.
2. Cf. Inman, Elinor: "Radio Serves Religion", Vol. 23, Oct., 1946, p. 11.
3. "National Family Week Radio Citation", Vol. 23, June, 1947, p. 9.
4. Powell, Sidney W.: "Handmaid of Religion", Vol. 22, Feb., 1946, p. 15.
5. Cf. Courtney, Betty Jane: "Evangelism at the Intermediate Age", Vol. 23, Sept., 1946, p. 12.
6. Cf. Swearingen, T.T.: "Evangelism By and For Adults", Vol. 23, Oct., 1946, p. 9.
7. Cf. Munro, Harry C.: "Is This a New Evangelism?", Vol. 24, July, 1948, p. 16.
8. Cf. Cummings, Oliver deWolf: "Evangelism for Such a Day as This", Vol. 22, Mar., 1946, p. 13.

"Genuine religion was never more greatly needed. Men are groping for something, they know not what. The moral climate of the post-war period has left many with a new case of jitters. Economic insecurity looms ahead . . . Crime and delinquency distort and destroy youth who seek a substitute for war's excitement. Restlessness is everywhere, waste of time and energy, jagged nerves. A neurotic generation with a post-war guilt complex seeks escape but knows not where to turn."¹

4. World Order Education

Four articles on world order education were found in 1945-46, only, during the post-war period. These were concerned with the Charter of the United Nations. Frank H. Kennedy told of one local church's program and its attempt to "create a public opinion that will insist on the application of Christian principles to international affairs."² Three religious implications of the San Francisco Charter were stated to be: "faith in the nature of reality, recognition that man is a sinner, and acceptance of moral order of universe."³

"Because these assumptions have religious implications, they form a profound challenge to the church. They must become alive, not only as acts of faith within the individual but as an active force upon international relations."⁴

5. International Sunday School Convention

The International Sunday School Convention was discussed in seven articles in 1946-47. They told of the twentyfirst convention

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1. Ibid.
2. Kennedy, Frank H.: "Our Local Church and World Peace", Vol. 22, Oct., 1946, p. 6.
3. Hall, Cameron P.: "Religious Implications of the San Francisco Charter", Vol. 23, Sept., p. 40.
4. Ibid.

held in Des Moines, Iowa. Emphases in this convention were found to be the Sunday school and the homes, leaders, the communities "(teach) Christ as world redeemer", and "(live Christ) in personal committment."¹

Ray J. Harmelink wrote:

"Now the stage is set for a new day for the Sunday School. The supposed antithesis between evangelism and Christian education is seen to have been without foundation in fact . . . Though the lag in emphasis on the teaching work of the church in our theological seminaries is still lamentable, our churches are increasingly served by ministers who see that the church, the whole church must teach. There is encouraging recognition of the fact that for the church to fail to teach is to fail at the point where failure means self-destruction."²

6. Ecumenical Education

There were four articles on ecumenical education, all of which were found in 1947-48. They were related to the Amsterdam Assembly, the First Assembly of which was the World Council of Churches, held in 1948, and at which 140 Christian denominations from 40 nations meeting "to form a permanent organization or world-wide unity and cooperation."³

7. Brotherhood

There were seventeen articles on Brotherhood in 1945-48, of which twelve were in 1945-46, two in 1946-47, and three in 1947-48. Subjects covered were: relations with Jews, relations with Negroes brotherhood through summer camps, observing race relations Sunday,⁴

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1. "What will Happen at the Convention?", Vol. 23, May, 1947, p. 14.
2. Harmelink, Ray J.: "Why Have a Convention?", Vol. 23, Mar., 1947, p. 17.
3. "Amsterdam Assembly, World Council of Churches", Vol. 24, July, 1948, p. 2.
4. Cf. Eleazer, Robert B.: "Observing Race Relations Sunday", Vol. 23, Jan., 1947, p. 9.

"Brotherhood across Economic Lines",¹ and the Committee on the United Christian Youth Movement's stress upon inter-racial understanding.²

8. The Study of Christian Education

As this topic was considered under "Cooperative Work", it will be only briefly mentioned here, as having a place among shifting emphases during the post-war period.

9. Continuity Bible Pictures

In 1945-46, there were five articles on Continuity Bible Pictures. These dealt with "Their Limitations"³ "Their Values",⁴ "Problems Behind Bible Action Pictures as Seen by the Artist and as Seen by the Christian Teacher,"⁵ and "What Bible Action Pictures are now Being Published."⁶

10. Bible, the Revised Standard Version of the New Testament

Published in 1946, the Revised Standard Version of the New Testament was the subject of six articles in 1945-46. These described the advantages of the new version.

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1. Cf. Bouwman, J. Burt: "Brotherhood Across Economic Lines", Vol. 22, Jan., 1946, p. 17.
2. Cf. Tesdell, Robert: "The Boy who would Not, But Did", Vol. 23, Jan., 1946, p. 9.
3. Cf. Acheson, Edna L.: "Their Limitations", Vol. 22, Jan., 1946, p. 20.
4. Cf. Diener, Thelma D.: "Their Values", Vol. 22, Jan., 1946, p. 21.
5. Cf. Morgan, Stinemetz: "Problems Behind Bible Action Pictures; as Seen by the Artist", Vol. 22, Nov., 1945, p. 16.
Cf. Bowman, Clarice M.: "As Seen by the Christian Teacher", Vol. 22, Nov., 1945, p. 16.
6. "What Bible Action Pictures are Now Being Published?", Vol. 22, Oct., 1945, p. 11.

11. Temperance Education

There were four articles on temperance education in 1945-1948, three of which were in 1945-1946 and one in 1946-1947. The subjects covered were temperance education through visual aids, teaching temperance,¹ abstinence,² and other related topics.

12. Protestantism

Thirteen articles on Protestantism were found in 1946-1948, of which seven articles were in 1946-1947, and six in 1947-1948. They treated such subjects as: the Bible as an authority,³ "Protestants and the Virgin Mary",⁴ and "When Protestants Pray".⁵

13. Rural Work

There were nine articles on rural work in 1945-1948. Of these four were in 1945-1946, three in 1946-1947, and two in 1947-1948. Content of the articles covered such topics as rural vacation schools, teaching in the rural church, "Negro Children Visit Rural Homes",⁶ and a "a state council's ministry of health, Christian education and evangelism".⁷

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1. Cf. Skeath, William Charles: "How Shall We Teach Temperance?", Vol. 22, Feb., 1946, p. 19.
2. L. W.: "What, Total Abstinence? Yes!", Vol. 22, Feb., 1946, p. 40.
3. Cf. Smith, Roy L.: "The Bible is the Protestant's Authority", Vol. 23, Feb., 1947, p.3.
4. Cf. "Protestants and the Virgin Mary", Vol. 23, Dec., 1947, p. 3.
5. Cf. "When Protestants Pray", Vol. 23, Sept., 1947, p. 3.
6. Cf. "Negro Children Visit Rural Church Homes", Vol. 22, Jan., 1946, p. 16.
7. Cf. Hyde, Stanley B.: "Reaching the Forgotten Ones", Vol. 23, April, 1947, p.19.

14. Mission to Christian Teachers

There were six articles on the Mission to Christian Teachers, all in 1945-46.

"To overcome today's growing spiritual illiteracy and to combat widespread materialistic secularism are among the greatest needs of our day. The National Christian Teaching Mission puts into the hands of religious workers across the nation the tools and into their hearts the inspiration for meeting these needs."¹

15. Directors of Religious Education

There was one article on Directors of Religious Education in 1947-48 and this article deals with the role of a Director of Religious education in the local church program.²

16. Psychology

Seven articles were found under the topic Psychology in 1945-46. These articles reported that "the best insights and methods of modern psychology" were applied to the problems which confront the Christian educator.³

17. Moving Populations

"Moving Populations" had five articles in 1945-46. These articles dealt with the responsibility of the church in ministering to people who are often migrating. J. Gordon Chamberlain wrote:

"Transiency is part of the permanent pattern of American life. Wartime migration accentuated the mobility of our population and made us aware of some of the basic problems which the

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1. Lawson, Margaret: "The Mission to Teachers take Hold", Vol. 22, Oct., 1945, p. 37.
 2. Of. Hoekman, William S.: "What Do You Want With a DRE?", Vol. 24, July, 1948, p. 12.
 3. Sweet, Herman J.: "How Psychology Can Help", Vol. 22, Sept., 1945, p. 4.

nation and the church must meet if a stable society is to be built in this land."¹

Some new techniques in the approach to this problem suggested were neighborhood groups, radio, and visual aids. Other approaches named were the personal approach, the family approach, the community approach, and the approach of lay forces.²

F. SUMMARY

The articles in the International Journal of Religious Education during the three years following World War II, 1945-1948, revealed that two general topics received approximately equal emphasis, namely, the Church's Program for Children and Young People and the Church's Program for Adults. Under the former topic, the order of sub-topics which was allotted according to relative emphasis was found to be just two more articles than the latter: young people's work, children's work, teaching methods, vacation church school, and weekday religious education. Thus there was no change in the general pattern as compared to the war years.

The increase in numbers of pre-school age children in Sunday School reflected the influence of the war years with their rise in the birth rate. Some writers stressed the necessity of religious nurture at the early years level.

Current events were to be traced in the recognition of

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1. Chamberlain, Gordon: "When Will America Settle Down?", vol.22, Nov., 1945, p. 4.
2. Cf. Murphy, Ruth Elizabeth: "Post-war Strategy for Christian Education!", vol. 22, Nov., 1945, p. 4.

the United Nations organization in relation to Christian education. In the program of weekday religious education during the post-war years there was much stress upon the status and legality of this movement and many questions were raised as a result of the Campaign trial.

Christian education on the young people's level during the post-war years was seen to be carried on extensively through youth movements and organizations, such as the Christian Youth Conference of North America, the second World Conference in Oslo and the Youth Fellowship. An emphasis upon the uniting of youth in attempting to meet the challenge of the day was seen. Another emphasis was upon inter-racial relations among young people.

As in both of the preceding periods, so in this the topics administration, home and parent education, leadership education, adult work, and pastors, were considered under the general topic of the Church's Program among Adults. National Family Week and its aim to increase the impact of Christian education in the home was stressed in the post-war period. Correlation between home and the church school in their shared task was stressed. The church's responsibility in meeting the needs of veterans was stressed and the possibility of using veterans as leaders in the church was suggested. Continued emphasis on the improvement of teaching methods through leadership education programs was noted.

The importance of carrying on Christian education on a community basis was stressed under the general topic "Cooperative Work".

Another emphasis was upon the necessity for the churches to be united in effort to eliminate disunity which often characterizes them.

Changing emphases in the post-war years, 1945-48, were seen to be eighteen. New ones not found heretofore, were Moving Populations, Psychology, Protestantism, Bible, the Revised Standard Version of the New Testament, Continuity Bible Pictures, Ecumenical Education, Brotherhood, the Study of Christian Education under International Council of Religious Education auspices, and Audio-Visual Education. These evidence an awareness of the trends of the times and indicate an effort to utilize and to adapt to these wherever possible. The increasing popularity of comic books, for example, was reflected in the discussion and evaluation of Continuity Bible Pictures. An emphasis upon Ecumenical education paralleled the preparation for the organization of the World Council of Churches at Amsterdam in July, 1948, and showed the increasing trend toward a united church in the task of Christian education.

CHAPTER FOUR
SUMMARY AND CONCLUSION

CHAPTER IV

SUMMARY AND CONCLUSION

This study of the International Journal of Religious Education with a view to discovering the emphases in the field of Christian Education in the years 1938-1948 began with an examination of the indices in the July-August issues of each year. Here were found certain topics which appeared regularly throughout the ten-year period. These the writer then grouped under three general headings: The Church's Program for Children and Young People, The Church's Program for Adults, and Cooperative Work. Other topics which were found to vary somewhat, appearing in some years and not in others, were included under the general heading Shifting Emphases.

The ten-year period which was covered was divided into three sections according to major events in the United States. The first period was the pre-war years, 1938-1941; the second, the war years, 1941-1945; and the third, the post-war period, 1945-1948.

An investigation of the three year period, 1938-1941, resulted in the discovery of the following emphases in The Church's Program for Children and Young People: In the fields of Children's Work, Vacation Church School, Weekday Religious Education, and Teaching Methods it was found that a variety of methods were used in creative teaching. Young people's programs in the local church and summer camps and conferences were described and designated as

important. Under the topic, The Church's Program for Adults, was found also a stress upon reaching children, namely, through Christian laymen. The need of more effective work among adults was shown by the formation of the United Christian Adult Movement and indirectly through the stressing of the lack of Christ-centered home life. The value of showing young married couples the meaning of Christian marriage through pre-marital counselling was stated as one means to bring more concentration upon the religious side of home life.

Other trends indicated in the pre-war years were these: The uniting in a cooperative effort to further the objectives of Christian Education through large conventions for both adults and young people. Preceding the Second World War Christian educators were stressing peace education, race relations, missions and world friendship, and social education.

During the four war years, 1941-1945, the articles showed the reflection of war conditions on Christian Education, both in the Church's Program for Children and Young People and that for Adults. Although it was found that many problems arose as a result of the war, opportunities for more effective teaching also appeared. Teachers of children were made aware of the responsibility of showing children the values of tolerance and friendly inter-racial relations.

It was found that Vacation Church Schools flourished during the war years and consequently the problem of acquiring an adequate leadership arose. The vital need for Christian teaching

through the means of Vacation Church Schools, Sunday School, and the Weekday Religious Education program was pointed out, especially because of the disintegration of home life and the general demoralizing effects of the war. Not only in relation to children, but also in ministering to all age levels, the church's task was seen as heightened and the pastor's responsibility as broadened during the war years. A forward look to post-war years was noticed, in the suggestions for adaptation of the church program to new needs of veterans and others whose lives were influenced by war. In the face of war's disastrous effects, young people united in the United Christian Youth Movement. Other significant movements during these years were the United Christian Education Advance and the Mission to Christian Teachers, which indicated the concern of Christian educators with continuing efforts to improve and enlarge their work. Finally, articles of peace education, world order, and war and demobilization demonstrated also the effect of the war upon Christian education.

The third period, 1945-1948, following the war brought the continuation of some emphases and the merging of war-time influences into post-war ones. Two significant post-war aspects of Christian education were found to be the discussion of its relation to the United Nations and an increase in numbers of young children as a result of a high birthrate during the war years. In Young People's Work it was seen that a renewed stress was laid upon the importance of youth conventions and organizations. In addition to this there was added emphasis upon inter-racial and inter-faith relations among

young people. In the area of home life the post-war years brought a deeper realization of the need for more religion in the home and therefore National Family Week was increasingly emphasized. The necessity of church and home cooperating in their task of Christian education was pointed out. Along the line of cooperation it was also indicated that the church should be more united in its objectives and seek to eliminate the division and disunity which often prevail. The return of servicemen to civilian life formed a challenge and responsibility of the church to help the veteran fit into the program satisfactorily. Additional post-war trends in Christian education were found to be an interest in Ecumenical Education, Audio-Visual Education, Protestantism, Brotherhood, and Continuity Bible Pictures. Thus, it was evident that these years brought efforts on the part of Christian educators to meet the needs of the post-war period in many different ways.

Conclusions formed from the preceding study may be summarized in this manner:

Throughout the decade, 1938-1948, Christian education retained its single objective of attempting to reach children, young people, and adults with effective Christian teaching. It was seen that in each of the three periods, the pre-war period, the war period, and the post-war period, Christian educators stressed improvement of teaching methods and leadership education courses. With the years there seemed to be an increasing realization that in order to produce desired results it was necessary that teachers seek to utilize the best methods and to evaluate their work in terms

of the needs of the pupils. Much stress was laid upon creative activities and pupil participation throughout the decade, and teaching related to life was in order. Teaching of the Bible was given a larger place during the four war years than during the other periods.

In addition to maintaining and intensifying the quality of the church's educational program, a study of emphases during these years revealed a keen awareness of world events and a real desire to meet situations as they arose. These included meeting new needs of the people as they entered war industry work or enlisted in the armed services and countering the negative effects of war as reflected in the realms of home life, young people's work, vacation church school, weekday religious education, pastoral work, and other areas. The war and post-war periods also brought about a realization that there must be a united effort on the part of the church as a whole in the form of conferences, cooperative movements, and ecumenicity. Thus during this ten-year period, Christian education has shown itself to be both a stable and a vital force in the midst of changing times.

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