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**A SELECTION OF STORIES FOR THE PRIMARY CHILD
WHICH CREATE THE DESIRED ATTITUDE TOWARD GOD**

By

EIMA HENSLEY

A.B., Tusculum College

A Thesis

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To My Mother and Father
whose lives have been to me
an inspiration to seek the
true and the beautiful in life.

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"The only crown I ask, dear Lord, to wear
Is this - that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that softly, hand in hand
A child and I may enter at Thy gate."

Mabel Fenner, "My Crown"

A SELECTION OF STORIES FOR THE PRIMARY CHILD
WHICH CREATE THE DESIRED ATTITUDE TOWARD GOD

INTRODUCTION

A. Statement of the Problem

The primary concern of this study is to make a selection of stories for the Primary Child¹ which create the desired attitude toward God. The selection will be made in accordance with scientific criteria set up after a study of the nature and needs of the primary child has been made in relation to his attitude toward God. George Herbert Betts has said:

"From the earliest times of which we have any record, on down through the centuries, religion, however varied its forms, has had one constant urge at its center, the search for God. And, indeed, through all those ages when religion has been at its best, men have been concerned not for the promotion of institutions of religion but in the finding of God."²

Humanity needs God; childhood needs God - the One in whom Jesus believed as Father, as Friend, as Companion, the essence of the soul's deepest longings, as Browning expressed it:

"'Tis weakness in strength that I cry for!
My flesh, that I seek in the God-head."³

The child mind is the plot for the planting of seeds that bear fruit for the future. So Katherine Gather speaks of it:

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1. In the use of the term "Primary Child" the writer refers to that period of development sometimes called middle childhood, covering the ages six to eight.
2. George Herbert Betts: Teaching Religion Today, p. 29.
3. Franklin B. Snyder: A. Book of English Literature, Browning's "Saul", p. 613.

"It is a fertile field, plowed harrowed and ready for the seed of the sower; the seed will germinate as does that scattered in rich loam soil where every condition is propitious."¹

A consciousness of God needs to be awakened in the child while he is reaching out to secure it. It is of utmost importance that this seed be planted now. Facing this reality, religious educators are seeking the most effective and satisfactory materials and method of presentation for the training of their pupils in their search for God. Therefore, it is the hope of the writer that this study will be of some value to religious educators in their selection of stories for the primary child which create the desired attitude toward God.

B. Establishment of the Need

1. The Value of the Story in the Christian Education of the Primary Child.

We need only to look into the annals of history to realize the part that the story has played in the religious life of mankind. Long before there was a written language or even word pictures, the story was doing its work in educating the people and teaching them the great lessons of life. Socrates, Plato, Aristotle, Confucius, and the greatest teacher of all, Jesus Christ, used the story freely as a means by which to guide the lives of their pupils into "the way, the truth and the life."²

What is this gift from God, this instrument of the mind that

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1. Katherine D. Gather: Religious Education Through Story Telling, p. 51.
2. Cf. Gather: Op. cit., pp. 12-14.

touches the deep wells of the soul, inspires man to his weakness, to live more gloriously and die more nobly because he has learned the great lesson of life? It is the story. Margaret Eggleston calls it:

"a work of art, a great life message that passes from one soul to another. It steals as quietly as a canoe into the hidden ports where nought else can go; it is as soothing as a song sometimes and at others it acts like a two edged sword. It is quickly given, but it lasts in the life through eternity. It has the power to bless and the power to curse."¹

The story is the language of childhood and it is universal in its appeal. The love for it is one of the oldest instincts of human nature. Every teacher of religion is familiar with the cry, "Teacher, won't you tell us a story." The writer in working with children in the heart of "Hell's Kitchen," New York City, found the story to be the magic word, the healing balm in the midst of wriggling, yelping bits of humanity whose philosophy of life is anything but ideal. Yet as William J. May says:

"The demand for a story, the inbred love of a story is good mother nature's endeavor to persuade us to teach in the easiest way and most effective way. We do well to remember that it is always our highest wisdom to work in harmony with nature and it is vain to attempt to work against her."²

We may well ask the question of Edward St. John: "The child's thirst for stories - has it no significance and does it not lay a responsibility upon us?"³

2. The Vital Importance in the Life of the Primary Child of a Correct Attitude toward God.

Of vital importance is the idea of God given to the young

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1. Margaret Eggleston: The Use of the Story in Religious Education, p.16.
2. William J. May: Bible Stories and How to Tell Them, p. 11.
3. Edward St. John: Stories and Story Telling, Front fly leaf.

through the teaching of religion. Childhood is the time when basic patterns are being formed, the leavening forces of life are being moulded. Misconceptions of God, given in childhood, have been the basis of much misunderstanding, deep agony, and bitterness.

Pier Loti had been taught when he was a boy that God would answer all his prayer if he prayed believing. He went out into the yard one day and threw stones at God, who had spoiled his day for a picnic by allowing it to rain.¹ H. G. Wells speaks with bitterness of the understanding of God that was given to him as a child. He says:

"He and his hell were the nightmare of my childhood. . . .
I thought of him as a fantastic monster perpetually waiting
to condemn and to strike me dead . . ."²

Years were required to correct these false impressions of God which had been given by well meaning instructors of religion. Many are the children who think of God as they do Santa Claus, the fairies, elves, or other fantastic beings. Dr. G. Stanley Hall made a study among Boston children who had the following ideas of God:

"God is a big, perhaps, blue man, very often seen in the sky or in the clouds, in the church or even in the street. He comes in over the gate. He lives in a big palace, or a big brick or stone house in the sky. He lights the stars so he can see to go on the sidewalks or into the church. Birds, children, Santa Claus, live with him most."³

Some grave mistake has been made when children have these attitudes toward God. The child's religion like that of the adult must have God at its center if it is to take hold on life. This God must not be One that calls forth the hate, anger, fear, mistrust, and is

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1. Cf. George Herbert Betts: Teaching Religion Today, p. 199.
2. Ibid., p. 199.
3. Dorothy Wilson: Child Psychology and Religious Education, p. 29.

only a fairy that lives in the sky, but this God must be God the Loving Father, Who expects obedience from His children; God as the inviting Friend and Helper, Who is ever near and not always seated on a great white throne up in the sky; God Who understands and enters into the experiences of His children, their joys and their sorrows; God Who is Creator of all, a God of love.

What to teach about God is the most important and difficult question confronting teachers of religion. It is the question on which all others rest.

C. Plan and Method of Procedure.

In the first chapter of this study will be presented a foundational study of the primary child in relation to his attitude toward God centered around his physical, intellectual, volitional, emotional, social and spiritual characteristics and needs. These characteristics and needs will be determined in accordance with the findings of recognized masters in the field of Primary Child Study. The chapter will conclude with a brief summary of the nature and need of the primary child in relation to his attitude toward God.

The second chapter will be concerned with the setting up of criteria of the selection of stories for the primary child, which create the desired attitude toward God, based on first, content of the stories in relation to the nature and need of the primary child as revealed in chapter one; second, the literary technique of stories in relation to the nature and needs of the primary child as revealed in chapter one of this study. The chapter will conclude with a brief analytical summary of the criteria.

The third chapter will present the results of the application of the criteria set up to the six stories used most by religious educators which attempt to create desired attitudes toward God.

The fourth chapter will include a selection of stories for the primary child which create the desired attitude toward God. This selection will be made in accordance with the criteria set up in chapter two.

In conclusion there will be a summary of the major findings of value as discovered in the foregoing chapters.

CHAPTER I

A STUDY OF THE NATURE AND NEEDS OF THE PRIMARY CHILD IN RELATION TO HIS ATTITUDE TOWARD GOD.

"Behold the Child among his new-born blisses,
A six year's darling of a pigmy size!
See, where mid work of his own hand he lies,
Fretted by sallies of his Mother's kisses,
With light upon him from his father's eyes!
See, at his feet, some little plan or chart,
Some fragment from his dream of human life,
Shaped by himself with newly learned art."

--Wordsworth, "Intimations of
Immortality."

CHAPTER I.

A STUDY OF THE NATURE AND NEEDS OF THE PRIMARY CHILD IN RELATION TO HIS ATTITUDE TOWARD GOD.

A. Introduction

Religious educators as never before regard the careful investigation of the nature and needs of childhood as of supreme importance in attempting to teach religion most profitably. The learner is the factor for whom both materials and methods exist, the standard of evaluation.¹ The writer will not attempt to make a complete study of the nature and needs of the primary child in this chapter, as that would be impossible. Therefore, only those characteristics and needs which are associated with the child's attitude toward God will be considered.

However, it is well to remember that there is no type or pattern to which all children of a given age conform, but ordinarily may be expected to reveal in varying degrees of clearness the traits that are characteristic of the period through which they are passing. When speaking of the characteristics of a given period it is not to be concluded that they have sprung full fledged into being with the passing of a birthday, but that they are in evidence during that time and exhibit themselves in certain definite ways.

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1. Cf. Alberta Munkres: Primary Method in the Church School, p. 15.

The results of accepted authorities¹ in the field of Primary Child Study have been carefully considered. When it was found that certain characteristics and needs were agreed upon by four or more authorities that characteristic and need was included in the study.

B. The Nature and Needs of the Primary Child.

1. The Physical Characteristics and Needs of the Primary Child.

The period of middle childhood is one of decided activity and growth. This is as it should be. It is only natural that the child should be ever on the move - a "wiggly" bit of humanity. He is coming into a new world and that is his way of showing it. His senses are wide awake, keyed for the experiences of his new world. He wants to touch, to taste, to smell, and to hear. He needs the careful guidance of parent or friend who realizes that this activity must have expression, this growing body must have exercise, not merely for the sake of developing muscular strength but for the purpose of helping the child to develop character through physical activity.² The active child encounters new situations; he must adjust himself to these new situations and in so doing he is growing in every phase of his being.³

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1. Ada Hart Arlitt: Psychology of Infancy and Childhood.
Naomi Norsworthy and Theodora Whitley: The Psychology of Childhood.
M. V. O'Shea: The Child: His Nature and His Needs.
Hugh Hartshorne: Childhood and Character.
Dorothy Wilson: Child Psychology and Religious Education.
Edith R. Mumford: The Dawn of Character in the Mind of the Child.
Alberta Munkres: Primary Method in the Church School.
Elizabeth Harrison: A Study of Child Nature.
Luther Weigle: The Training of Children in the Christian Family.
Nelson A. Crawford and Karl Menninger: The Healthy Minded Child.
2. Cf. Munkres: op. cit., p. 16.
3. Cf. John Morgan: Child Psychology, p. 96.

A strong body is not an end in itself but rather an instrument for the attainment of all life's goods, and a means toward the realization of its higher values. With good health comes efficiency. He who would serve God or his fellow men in a way that is pleasing owes it to God as well as his fellow men to bring to that service useful powers, sanity and strength. Those who are responsible for the care of children must realize this and help them to come into their rightful heritage. Satisfaction must be given to their natural desires, to eat, to play, to sleep, to live in the open, for these are the elemental needs of a healthy growing body. Thus, it may be seen that a strong body in the full vigor of health is a moral safeguard as well as physical resource.¹

2. The Intellectual Characteristics and Needs of the Primary Child.

The primary child has come into a new world. His experiences are broadening and his intellectual life is passing through a period of transition in attempting to make adjustments to these new situations. His senses are keen; his power of imagination is vivid; he still lives in a world of imagination which begins to fade as he becomes an older primary. No longer do brief hurried explanations satisfy. He is keen to find out the "where," the "how" and the "why" of things. He often stumbles and sometimes falls, with the desire, in his eagerness, to discover all of life's confronting problems.² This vivid power of imagination enables him to place himself in the way of

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1. Cf. Luther Weigle: The Training of Children in the Christian Family, pp. 50, 51.
2. Cf. Nelson A. Crawford and Karl Menninger: The Healthy Minded Child, p. 153.

situations as they are presented to him. He sees life in everything about him, which makes it easy to interpret his surroundings in the light of religious experience. His imagination must be given play, yet guided. His questions must be answered in a way which will lead to further questioning and curiosity. These very facts are instruments in the hands of those teaching religion.¹

This vivid imagination, this seeking for the unknown, this growing intellectual power, are they not of vital importance to the religious educator in presenting to the child the great truth of life, the knowledge of God in its truest form?

3. Volitional Characteristics and Needs of the Primary Child.

Volition, or the experience of the will, that force which controls the actions of the individual in response to the environment which plays upon him, is perhaps the most tardy aspect of the personality.²

The primary child is just entering into the realization that he has such a power within him as volitional control and it only "becomes strong as his conscience becomes enlightened and educated."³

Emerson says, "unless a man has a will within him you can tie nothing to him."³ The volitional power like every muscle, organ, or faculty of the body becomes strong by being judiciously exercised.

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1. Cf. Munkres: op. cit., p. 18.
2. Cf. The Winston Simplified Dictionary, p. 1118.
3. Elizabeth Harrison: A Study of Child Nature, p. 137.

"The mere habit of doing right is something; with children it is much, but the will that safeguards in the hour of temptation does not begin to grow until definite choice is made by the individual."¹

The primary child, as he looks out upon his new and widened world with his increased physical and intellectual world, finds that he must make definite choices and right choices in accord with certain standards, if he is to make a satisfactory place for himself in this world of new experiences. A true standard by which he can measure his choices must be set for him with the opportunities to exercise his will in the right direction.²

The primary child must be taught the necessity of this self mastery and the importance of its development as he tries his wings on this initial flight of developing manhood or womanhood. He has not long lived in a world in which he has had a place all his own so he will willingly respond to friendly guidance and counsel.

"Dear Mother use your best and your most watchful care,
When first he listens to some stranger who is there;
Life's truest voice has struck upon his ear;
A new life stage begins, but do not fear."³

The new life stage is the dawning in the child's mind that he lives not in life alone.

4. Emotional Characteristics and Needs of the Primary Child.

Homer, in his day, realized the part played by emotion in the development of the individual. We find him saying in one of his discourses:

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1. Harrison, op. cit., p. 139.
2. Cf. Mumford: op. cit., p. 114.
3. Ibid., p. 143.

"During earliest childhood, the soul of the nursling should be made cheerful and kind by keeping away from him sorrow and fear and pain, by soothing him with sound of the pipe and rhythmical music."¹

The mistake is often made of attempting to educate the child's intellect rather than the emotions - the powerful factors which give life its coloring of light or darkness.

The primary child, as he comes into a new world of his own, finds deep stirrings within his being - fear, reverence, mystery, awe, filial relationships and gratitude, love, anger, which may be in the final analysis classified under the three major headings of fear, anger, love.²

Norsworthy and Whitley say:

"Children's emotions are intense, but they may be more short-lived than the adults. They need to be controlled but not eliminated; they are a precious asset for motivation, for calling out energy and as such should be persevered and cultivated. The need is to raise them to intellectual and spiritual levels from the physical and material levels at which they first appear."³

The child needs emotional stability and balance. The education of the heart must advance along with that of the head, if well balanced characters are to be developed. These inward stirrings must find expression in the outward if they would have a completeness. This is especially true of any tender emotion, which unused soon degenerates into mere sentimentality, becoming satisfied with itself "as a delightful sensation or worse still shrivels up into skepticism or cynical doubt as to the reality of genuine emotion."⁴

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1. Harrison: op. cit.
2. Cf. Ada Hart Arlitt: Psychology of Infancy and Early Childhood, p. 119.
3. N. Norsworthy and T. Whitley: The Psychology of Childhood, p. 91.
4. Harrison: op. cit., p. 80

"Seek to shape outwardly
Whatever moves the heart of the child
Because even the child's love can decay
If not nourished properly."¹

5. Social Characteristics and Needs of the Primary Child.

The primary child, as we have seen, has come into a new world - a world that is not bounded by the four walls of his home or his front yard with his own family circle - but a world in which he finds new people and places. He has reached the school age of six and he finds himself enrolled by the census among the school population. He is henceforth of special interest to a new group of state officials embodied in the teachers, the principal, the school nurse and the janitor. Too, he finds himself associating with many more children than ever before.

This involves group action and the individual must adjust himself in this group action. Clocks and bells assume a new significance. Attention and effort are called on in unexpected ways. Discipline we call it.²

This venturing out into a new world with its new experiences is as it should be. The gregarious instinct is strong in human nature. The child must have companions of his own age that he may develop his individuality through cooperation with others. The only child or the lonely in a family who grows to the age of eight or nine with no playmates of his own age loses much that is difficult to make up later.³

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1. Harrison: op. cit., p. 79
2. Cf. T. Whitley: A Study of the Primary Child, p. 111.
3. Cf. Noreworthy and Whitley: op. cit., p. 62.

These early impacts of the outside world are determining forces in the development of every human being. The social experiences of the adolescent are of unusual significance but the typical reactions during childhood are only the forerunners of adolescent behavior. Lessons in the art of living together can be better learned at this early period than at any subsequent time. This living together involves contact with continually growing circles of human beings of many and varied experiences and one of the first things children have to learn is how to adjust themselves outside the shelter of their own homes.

The primary child is a born imitator. He not only wants to do what other people do, but he wants to be like unto the one he is imitating. This is the time to capture and motivate his imitative ability in teaching him the great truths of life by allowing him to impersonate characters whose lives are God lived.¹

This, too, is the time to awaken their needs to others and cultivate that inner urge for service; that altruism which is such a leavening force as he grows older. Therefore, suitable examples of kindness, unselfishness, generosity, promptness, diligence, as shown in the lives of people about him, should be provided for this plastic bit of clay - the primary child.²

6. Spiritual Characteristics and Needs of the Primary Child.

The primary child has become conscious of greater freedom

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1. Cf. Whitley: op. cit., p. 117.
2. Cf. Munkres: op. cit., p. 19.

and power. Each day he has new impulses to do and dare and he uses his freedom and power as these new situations come before him. Life unfolds and develops before him and in him. He has spiritual needs decidedly real.¹ The religion of childhood is not the same as the adult's but it is none the less real. His nature is essentially religious. He has "come from God who is his home."² The task of the religious educator is greatly simplified because of this.

The child needs God and to his natural questions of "who," "where," and "how" God may be presented as the answer. The child is keenly alive to the world about him - the birds, the flowers, the sun, the rain, even man himself. These tell the story of God's creation. The child should be led to see God as the Creator of all, and to know that he is the Loving Father of all creation.³

As the child sees everywhere about him evidences of God's handiwork, the consciousness of God is deepened, the disposition to obey and show his love are developed, his spiritual life is quickened.⁴ When this God-consciousness is present there comes a desire to show some recognition of it in daily life. God becomes the motivating power of life and the child is moved to worship Him - to commune with Him. Worship is necessary for the child's religious development and he should be given opportunity to worship. God is very near and real to children and it is natural for them to talk to Him as they would an earthly parent. Prayer should never be urged upon the child but should

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1. Cf. Marion Thomas: *The Primary Work and the Worker*, p. 60.
2. Wordsworth: "Intimations of Immortality."
3. Cf. Munkres: *op. cit.*, p. 20.
4. Cf. Thomas: *op. cit.*, p. 53.

come as a natural and joyful response expressing praise and thanksgiving, containing petitions for spiritual qualities of kindness, love and helpfulness.¹

The primary child cannot as yet understand Jesus as a personal Saviour, but he can think of Him as God's Son and helper, the Friend of Childhood Who is unsurpassed in goodness and kindness, Who will be a companion to him in his daily life. This understanding will come more clearly as he is nurtured by God-fearing friends and teachers. He will see Jesus Christ as a revelation of God Himself. He who has seen and felt God in childhood will not likely lose sight of Him as he grows older. Men who have tasted the dregs of sin, who have walked the highway of crime, have been regenerated through some happening that stirred in them a dormant God-consciousness and bearing toward righteousness which was established in childhood. We can say with Phillips Brooks:

"Who helps a child helps humanity with a distinctness, with an immediateness which no other help given to human creatures in any other stage of this human life can possibly give again."²

C. Summary

The Needs of the Primary Child in Relation to
His Attitude toward God.

1. Physical

- a. Satisfaction of natural desires in relation to physical needs.
- b. Action and frequent change in activity.
- c. Sympathetic and careful guidance on the part of parents and teachers.

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1. Cf. Munkres: op. cit., p. 20.
2. Ibid., p. 20.

2. Intellectual

- a. Intellectual stimulation and broadening of knowledge in new experiences and situations.
- b. Clear intelligent answers to questions and problems.

3. Volitional

- a. A sense of the need of inner control.
- b. A standard by which he may make right choices.
- c. An opportunity to exercise his will in making right choices.

4. Emotional

- a. Emotional stability and control.
- b. Opportunity for expression of emotional stirrings.
- c. Elimination of undesirable emotions.

5. Social

- a. Guided group experiences.
- b. Social discipline or adjustment.
- c. Altruistic appeal.
- d. Presentation of the best in all relationships.

6. Spiritual

- a. Recognition of God as a vital factor in child life.
- b. Constructive instruction concerning God.
- c. Guidance in worship.

CHAPTER II

CRITERIA OF SELECTION OF STORIES FOR THE PRIMARY CHILD

"Up to me sweet childhood looketh,
Heart and mind and soul awake,
Teach me of thy ways, O Father,
Teach me for sweet childhoods sake.
In their young hearts soft and tender
Guide my hand good seed to sow,
That its blossoming may praise Thee
Praise Thee, wheresoe'er they go."

- Anonymous

CHAPTER II

CRITERIA OF SELECTION OF STORIES FOR THE PRIMARY CHILD

A. Introduction

There is a decided responsibility resting upon religious educators in the selection of stories for the primary child, which create the desired attitude toward God, as we have seen in the Introduction of this study.¹ The story is of vital importance in the Christian Education of the primary child, especially in relation to creating the desired attitude toward God, the center of the child's religious life.

It may be said with G. Stanley Hall,

"Stories are the natural soul-food of children, their native air and vital breath; but our children are too often either story-starved or charged with ill-chosen or ill-adapted twaddle-tales."²

It is, therefore, the purpose of this chapter to set up scientific criteria for the selection of stories for the primary child which create the desired attitude toward God in order that religious educators may select stories on a scientific basis rather than with personal taste or judgment.

The criteria will be based upon two vital considerations: The first consideration is the content of the material in relation to the child, his nature, and his needs as revealed in Chapter I of this study. In addition, certain books of worship training, accepted by

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1. Cf. Ante., pp. 2, 3.

2. Edward St. John: Stories and Story Telling, p. 100.

authorities in the field of Religious Education for primary children will be consulted.¹ The second consideration is the literary technique of the materials centering around the merit of structure, style, and aesthetic appeal. This set of criteria will be based upon the child, his nature, and his needs as revealed in Chapter I of this study and the consensus of opinion of authorities recognized in the field of children's literature.²

B. Criteria of Selection of Stories for the Primary Child

Which Create the Desired Attitude Toward God.

1. Criteria, Relating to Content, Based Upon the Nature and Needs of the Primary Child in Relation to His Attitude Toward God.

a. Stories for the Primary Child Should be Graded.

In selecting stories for the primary child, the developing needs of his life must be kept uppermost in mind. The stories must come within the range of his world, that he may put himself into the experiences related. He needs, therefore, stories dealing with situations and interests similar to his own, selected for their ability to stimulate a growing mind, satisfy a hungry imagination, offer satisfactory solution to the increasing complexity of child life.³

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1. Alberta Munkres: Primary Method in the Church School.
Clara Blashfield: Worship Training for Primary Children.
Amy Clowes: Seeking the Beautiful in God's World.
Ethel Smither: Teaching Primaries in the Church School.
2. Cf. Margaret Eggleston: The Use of the Story in Religious Education.
Katherine Cather: Religious Education Through Story-Telling.
Bert Esenwein and Marietta Stockard: Children's Stories and How to Tell Them.
3. Cf. Ante., p. 11.

b. Stories for the Primary Child Should Have Definite Aims.

The content of stories should be centered around a central theme which states the definite aim in the mind of the story-teller in selecting stories for the primary child. Every sentence should contribute toward realizing the aim which has been determined. Too many stories fall short of the purpose for which they are intended, either in attempting too much or in attempting too little. Therefore when choosing stories for the primary child which create desired attitudes toward God - decide upon a definite aim and work toward the fulfillment.¹

c. Stories for the Primary Child Should Create Attitudes Toward God in Accord with the True Character of God.

(1) Stories Should Create an Attitude Toward God as Loving Father.

Children naturally turn to some one who loves them. If the story is to make a lasting contribution to their lives, it must be saturated with that abiding sense of love which every human being craves. Love is the tie which binds earth and heaven together and when that bond is felt and experienced between God and His children, there is the abiding peace that passeth all understanding.

The primary child is keenly interested in his parents and the parents of other children.² This very fact greatly simplifies the task of the one who is selecting stories for the purpose of arous-

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1. Cf. Esenwein and Stockard: op. cit., p. 61.

2. Cf. Ante., pp. 16, 17.

ing God-consciousness and awakening religious feelings in the heart of the child. As God's love and goodness are made manifest to the child through the story, "that language of the soul," there comes a growing sense of gratitude and appreciation centering around utter dependence upon God the Heavenly Father, who cares for His children.

Innumerable and wonderful things are wrought through God the loving Father who cares for His creation as the earthly father cares for his household, being mindful of those in His keeping and doing for each of them the utmost good.¹

The child in whose world the adults are dependable, loving, and understanding has much less difficulty in attaining the interpretation of God as Father than the child whose home life is anything but happy. But the child who faces this problem may be helped through sympathetic and affectionate guidance to find in the experiences of worship and work in the church school that stability that comes only through confidence in a God who loves and cares. The story-teller should keep this in mind when selecting stories.²

As we have seen, many children do have misconceptions of God.³ This should not be. We would have the child learn that God does not punish His children willfully or tyrannically, but He seeks their good. He forgives them when they are sorry for doing wrong. He is not revengeful, but a kind, forgiving Father. The story may become the most valuable aid in creating this attitude toward God for

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1. Cf. Cather: op. cit., p. 80.
2. Cf. Ante., p. 16.
3. Cf. Ante., p. 4.

the primary child.¹

Not only is God the kind, forgiving Father of the individual child, but the Father of all children and He loves them equally. As the primary child comes into his new world, he encounters children of other nationalities and races,² and it is sometimes hard for him to accept the idea of God as loving all of them. The story, carefully selected, will do much to prevent this narrow conception.

(2) Stories Should Create the Attitude Toward God as
Creator of All.

It is a comforting thought to the primary child to know that God his Heavenly Father is the Creator of all the beautiful world. His imagination and curiosity lead him to ask the "how," the "where," the "why," about everything he sees.³ Stories should answer these questions by using the birds, the trees, the flowers, the sun, the rain, to tell the story of God's power and love.⁴ The child loves the beautiful. He is stirred to reverence and awe at the sight of it,⁵ and it is the inherent right of every child to be taught to seek this beauty and with each new discovery to experience a feeling of gratitude to God the Creator who "hath made every thing beautiful." Often times the very thought of the beautiful brings an unconscious realization of the presence of God.⁶ Dr. Herman Horne has said: "Beauty is really a

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1. Cf. Smither: op. cit., p. 25.

2. Cf. Ante., pp. 15, 16.

3. Cf. Ante., p. 11.

4. Cf. Alberta Munkres: Primary Method in the Church School, p. 20.

5. Cf. Ante., p. 14.

6. Cf. Clara Blashfield: Worship Training for Primary Children, p. 20.

manifestation of the perfection of God."¹

Dr. Meyers clearly shows the relation between the love of the beautiful and religious life when he says:

"A person who has learned to appreciate the gorgeous beauty of sky and field and water; who rejoices in a great work of art or literature; who is thrilled by a noble deed, is rich indeed. It is difficult for him to become coarse and vulgar. And if in his appreciation he has been trained to see God the Creator of beauty, he has a perpetual source of religious refreshment and strength."²

What an instrument is the story in the hands of the story teller. It may be used to capture this beauty in story form and pass it on to young lives who are helping to build God's Kingdom.

(3) Stories for the Primary Child Should Create the Attitude Toward God as Friend of Little Children.

When the primary child understands that God is his friend who loves and helps him and desires his love and help in return, his world takes on new meaning and value.³ The story may be used to teach the child to know that God is his Friend, who is most sympathetic at all times, entering with him into his joys, his sorrows, and depending upon him to cooperate with Him and share in His acts of love and goodness. This leads to a sense of responsibility as one of the helpers in God's world.

(4) Stories for the Primary Child Should Create the Attitude Toward God as One to be Worshipped.

Clara Blashfield says:

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1. H. H. Horne: Principles of Education, p. 336.
2. William Meyers: Teaching Religion, p. 92.
3. Cf. Hazel Lewis: The Primary Church School, p. 258.

"True worship is spontaneous; it is derived from and related to life experiences. . . . The child who possesses a high concept of God, when feeling happy and thankful will spontaneously address the heavenly Father in prayer as he speaks to the earthly father."¹

The story should appeal to those deep seated stirrings of reverence, awe and wonder that dwell within the heart of the child. It should arouse the child's desire to look to God his Father, as the motivating power of his life.² This power that the story has to touch the human heart to the very depths, to stir up the deepest emotions, is one of its greatest values. However, it is well to remember that the primary child can be over-emotionalized and the story should not go to extremes in playing with the emotions. The story should be wholesome and well-balanced if it is to contribute a lasting effect to the child's life. Otherwise the result would be confusion in the mind and superficial development of the emotional life.³

(5) Stories for the Primary Child Should Create the Attitude
Toward God as One Who Hears the Prayers of Little Children.

To the primary child God is very near and real. He can talk to God, the Heavenly Father, as if He were a visible, instead of an invisible Father, Companion, and Friend. The strong imaginative power of the child is a great asset in this direction. The story teller should take this fact into consideration when selecting stories.⁴

The story should teach the child that God is pleased when he

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1. Clara Blashfield: Worship Training for Primary Children, p. 17.
2. Cf. Ante., p. 17.
3. Cf. Ethel Smither: Teaching Primaries in the Church School, p. 20.
4. Cf. Ante., p. 11.

seeks fellowship with Him and is interested in what he does at all times. It should lead him to feel that God is with him in every simple joy, sorrow, or moral struggle. It should teach him that God gives him the strength to meet successfully the problem of his daily life, and that he may seek strength from the Father anytime and anywhere.¹

(6) The Story for the Primary Child Should Create the Attitude Toward God as the Giver of All, His Son Jesus Christ, the Best Gift, a Revelation of Himself.

The story may be used to teach the primary child that every good and perfect gift comes from God, the Heavenly Father. The home, parents, friends and all the lovely things of nature, the birds, the rain, the flowers, the sunshine are gifts from Him. But the best Gift that God has given to the world is His Son Jesus Christ Whom He sent that the world might be a happier place in which to live.

Jesus makes God more real to the primary child. He cannot as yet understand Him as personal Saviour but he can understand Him as God's Son and helper Who came into the world to teach men and women, boys and girls more about God Himself. The primary child thrills to the stories of Jesus' birth, His childhood and His deeds of lovingkindness.² The story should create in the child a desire to be like Jesus and to be His friend. The story should teach the child that he is doing as God would have him do when he seeks to be like Jesus.³ This brings into play his strong desire to imitate. As we have seen, the primary

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1. Cf. Smither: op. cit., p. 25.

2. Cf. Alberta Munkres: Primary Method in the Church School, p. 20.

3. Cf. Smither: op. cit., p. 29.

child is a born imitator.¹ What greater example could he have than Jesus Christ!

2. Criteria Relating to the Literary Technique of Materials Based Upon the Nature and Needs of the Primary Child in Relation to His Attitude Toward God.

The story selected should not only be suited to the nature and needs of the primary child, in its content, but in its literary technique as well. Therefore, this section of the present study is given to the discussion of the literary technique of the stories which create the desired attitude toward God under the following divisions: structure, style and aesthetic appeal.

a. The Structure

Every story that is to be told should have four very distinct parts and each is vital to the success of the story. These are the introduction, the body, the climax and the conclusion. Each of these should be carefully considered by the one who is selecting stories for the primary child.²

The introduction of the story is most important. It should be short, concise and to the point, answering in most cases the questions "who," "when," and "where." It is not essential that these facts should be in the introduction, but it is essential that the child's interest be aroused, his senses keyed, and his imagination

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1. Cf. Ante., p. 16.

2. Cf. Margaret W. Eggleston: The Use of the Story in Religious Education, p. 22.

gripped.¹ If the introduction does not command interest, no story teller can demand it. "The way to begin is to begin."² One real test of a story is its introduction.

After the introduction is the body, which should consist of a series of actions formed into a simple plot, each action following the other in rapid succession, one act or happening contributing to or causing that which is to follow. Thus, the interest of those who hear or read is constantly increased and there is an eagerness to know the outcome which is reached in the climax, the apex of the story.³

The climax is the turning point and heart of the story. All else, even the introduction, contributes toward it. It, too, like the introduction and body must contain no extraneous matter. The lesson is taught in the climax. The tension is broken. The struggles and trials are over and the hero has won.⁴

After the climax has been reached the end follows speedily in the conclusion, which must not detract from the climax or suggest another story. Children's stories should end very quickly. They want no long drawn out ending after the story has been told. "When the story stops, stop."⁵ The conclusion must never moralize or put into words what the narrator thinks about any of the characters or their actions. The conclusion pleasingly finishes the story and ushers the characters off the stage in a way that satisfies the mind.

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1. Cf. Ante., p. 10.

2. Berg Eisenwein and Marietta Stockard: Children's Stories, p. 43.

3. Cf. Katherine D. Gather: Religious Education Through Story Telling, p. 70.

4. Cf. Margaret W. Eggleston: op. cit., p. 26.

5. Ibid., p. 29.

In summing up the discussion thus far, we might well quote the words of Carolyn Sherwin Bailey:

"We have found it helpful to liken the effect that a well-written, well-told story has upon a child's mind to the appeal that a successful drama makes to an audience. We have discovered that the opening paragraph, the first sentence of a child's story should have the quality that characterizes the scenes disclosed on the stage when the curtain rolls up - compelling interest. Following this curtain raising of the story, there should be a series of pictorial scenes that carry the events that go to make up the story-plot, strung upon a slender thread of curiosity, and giving the element of suspense to the story. Following out this story structure we come eventually to the end. The curtain must fall at last before the eyes of the child audience and the closing of the story drama should be as mind-stimulating as was its beginning."¹

b. The Style.

The essential of style is lucidity and clarity of expression moulded together in a unity that moves along with ease and smoothness. The child mind is sensitive yet it cannot follow a number of unrelated details without becoming confused and irritated.² However, this does not mean that there should be over-simplicity which would allow for little depth of thought. There is a distinction between depth of thought and obscurity of language.

A good primary story is vivid and expressive in style. It makes the child see pictures. It is filled with imaginative sensitiveness. As Ethel Smither says:

"So fresh is its appeal that the children smell the flowers that bloom by the roadside, they listen to the caroling of the birds in the trees bordering the road, or they pant and

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1. Esenwein and Stockard: op. cit., p. 42.
2. Cf. Ethel Smither: Teaching Primaries in the Church School, p. 164.

press forward over its gray stones, lifted out of themselves into another world. Vividness is a matter of an exact use of carefully chosen words and a sense of reality on the part of the story-teller."¹

The essential purpose of language is to clarify and make plain the thought of man. Therefore the diction of the story should represent the best speech of the day, within the child's understanding. There should be repetition and contrast of words in order to give due emphasis and balance to the style. The language form must fit the spirit of the story.

The beauty of smooth flowing style and the vigor of terse expression may be impressed upon the child subconsciously at an early age. For this reason it is better to avoid slang and extremely colloquial expressions. However, on the other hand, the easy, correct colloquial idioms should not be rejected for stilted English. In choosing the language for stories, "simplify but do not sillify."²

c. Aesthetic Appeal.

The story should present to the child a picture of life that has the power to stir his emotions and guide him into action because it is true to the life which it seeks to describe. It should be clothed in beauty of imagery and of language so that it touches the deep wells of his heart. It must be a thing of beauty, in its highest and fullest sense.³

In conclusion, the literary requirements of the story for the

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1. Smither: op. cit., p. 171.
2. Esenwein and Stockard: op. cit., p. 65.
3. Cf. Smither: op. cit., p.

primary child may be summed up in the following words:

"His stories must contain action and emotion rather than reasoning. They must have vivid picture-quality without wordy passages of description. They must be concise and dramatic. In language and structure they must adhere to the best literary form. They must appeal to the imagination, inspire love of beauty and present right ideals. They must mirror his own experience and embody universal truth."

C. Analytical Summary of Criteria for the Selection of
Stories for the Primary Child Which Create the De-
sired Attitude Toward God.

1. Criteria Relating to Content of Stories Based on the Nature and
Needs of the Primary Child.

- a. The story for the primary child should be graded.
- b. The story for the primary child should create attitudes toward
God which are in accord with the true character of God.
 - (1) The story should create an attitude toward God as loving
Father, a forgiving Father, the Father of all.
 - (2) The story should create an attitude toward God as
Creator of all.
 - (3) The story should create an attitude toward God as Friend
of little children.
 - (4) The story should create an attitude toward God as One to
be worshipped.
 - (5) The story should create an attitude toward God as One who
hears the prayers of little children.

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1. Esenwein and Stockard: Children's Stories, p. 36.

- (6) The story should create an attitude toward God as the Giver of all, His Son, Jesus Christ, the best Gift, a Revelation of Himself.

2. Criteria Relating to the Literary Technique of Stories Based on the Nature and Needs of the Primary Child.

a. Structure

- (1) The story should have four essential parts: introduction, body, climax, and conclusion.
- (2) Each part of the story should contribute a vital, centralized effect to the whole.

b. Style.

- (1) The diction of the story should be lucid and clear.
- (2) The diction of the story should be simple, direct and smooth.
- (3) The diction of the story should be within the mental grasp of the child.
- (4) There should be repetitions and contrasts of wording to give due emphasis and balance.
- (5) The language should be in accord with the best English usage.
- (6) The style should be in accord with the message and thought of the story.

c. Aesthetic Appeal

- (1) The story should be a thing of beauty in its highest and fullest sense.
- (2) The story should have emotional appeal and power to aid in the development of character.

CHAPTER III

A CRITICAL ANALYSIS OF STORIES FOR PRIMARY CHILDREN

The knowledge of the things of God
Will arm them with a steadfast power,
Will make them, as they march along,
Sturdy and true, and brave and strong
To front each earthly hour.

The lessons of the love of God
Will shed a light upon their way,
A light more fair than sun or star
To lead them fearless and afar
Unto the perfect day.

O, may we strive to let them know
The Truth, that so, through joy and strife,
A shining journey they may go,
With song and victory, and make
A glorious thing of life!

Nancy Byrd Turner- "Concerning Children"

CHAPTER III

A CRITICAL ANALYSIS OF STORIES FOR THE PRIMARY CHILD.

A. Introduction

In order to discover the stories used most for the primary child which attempt to create desired attitudes toward God, it was necessary to examine the religious education materials which are being used by religious educators.

The selection of lesson curricula examined was guided by the choice of George Herbert Betts in his book, *The Curriculum of Religious Education*,¹ in which he gives a list of the most representative series in use. These curricula represent both the denominational and interdenominational series. They are as follows:²

The Completely Graded Series.

The Constructive Studies.

The Closely Graded Church School Courses.

The Christian Nurture Series (Protestant Episcopal).

The Westminster Series (Presbyterian U.S.A.)

The Abingdon Religious Education Texts (Methodist).

Departmental Graded Lessons (Presbyterian U.S.A.)

The Beacon Course (Unitarian)

The Christian Life Course (Lutheran)

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1. George Herbert Betts: *The Curriculum of Religious Education*, Chapters XVIII, XIX, XXII, XXIV.
2. Cf. Bibliography for lesson series examined.

Out of these materials, 1028 stories listed as being suitable for creating attitudes toward God for the primary child, it was found that 652 Bible stories and 376 secular stories had been used. Interestingly enough, the stories of the Bible center around outstanding characters and incidents. In each case there were six or more accounts of the same story. The writer has chosen that one which in most instances meets the requirements for the story as set down in chapter two of this study. Of this group the six stories used most frequently were selected for analysis and will form the basis of this chapter. The plan is to analyze them in the light of criteria set up in chapter two and to evaluate them accordingly.

At this point we shall briefly review the criteria as set forth in chapter two.

In selecting stories for the primary child which create the desired attitude toward God, those selecting the stories should keep in mind the following factors:

1. In relation to the content of the story:
 - a. The story for the primary child should be graded in accordance with the child's intellectual capacity, understanding and experience.
 - b. The story for the primary child should have definite aims.
 - c. Stories for the primary child should create attitudes which are in accord with the true character of God.
 - (1) God as loving Father.
 - (2) God as Creator of all.
 - (3) God as Friend of little children.
 - (4) God as One to be worshipped.

(5) God as One who hears the prayers of little children.

(6) God as the Giver of all, the best Gift, Jesus Christ,
a revelation of Himself.

2. In relation to the literary technique of the story:

- a. The structure of the story should be in accord with the best literary standards.
- b. Each part of the structure should contribute a vital centralized effect to the whole.
- c. The diction of the story should be simple, direct, smooth, within the mental grasp of the child.
- d. There should be repetition of contrasts of wording to give due emphasis and balance.
- e. The language should be in accord with the best English usage.
- f. The style should be in accord with the message and thought of the story.
- g. The story should have emotional appeal and power to aid in the development of character.
- h. The story should be a thing of beauty in its highest and fullest sense.¹

B. Analysis of Stories.

1. The Creation Story²

There were twenty-four accounts of the Creation Story found in the materials examined. The one given below has been adapted from

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1. Ante., pp. 34, 35.
2. Florence Brown: "God, the Loving Father", Westminster Textbook of Religious Education, pp. 4, 5.

the Biblical account as found in Genesis 1:1-23.

The aim as stated for the story is:

"To help the child to recognize his relation to God, his heavenly Father; to turn to Him in love; to reverence His power; to give gratitude for His constant gifts; to bring his daily life into obedience to God's will."¹

"THE CREATION STORY"

There never has been a time when God was not. God lived before you were born, before father and mother were born, before grandfather and grandmother were born. Indeed, God lived before there was any world at all, and he was great and strong and loving.

Away back, no one knows how many years ago, God made the world. But even though the world was made, it still was a dark and dreary place with no plants or animals or people upon it. However, God had only begun to carry out a wonderful plan.

After the world was made, God said, "Let there be light," and there was light. Did you ever get up early enough in the morning to see the light come creeping, creeping over the earth? I have, and I think you have. If so, you remember how beautiful the first soft rays were as they touched the trees and the hills and at last peeped into your window. You can imagine with me how wonderful and beautiful that first light was.

God saw that the light was good and he divided the light from darkness. He called the light, DAY and the darkness he called NIGHT.

Then God made the sky, and the day and the night of the second day were past.

God then made the dry land to appear, and he called the land "earth," and he gathered the waters together and called the waters "the seas." He told the grass to grow, and he called the flowers, and made the first trees. The earth was then growing more and more beautiful, and the morning and the evening of the third day were past.

Then God made two great lights, the sun to make the day bright, and the moon and the stars to give a soft light at night.

Now, although the world had grown so beautiful, not a living creature was yet to be found upon it, not even so much as a tiny bird or bunny. When the fifth day dawned God said, "Let the waters swarm with swarms of living creatures, and let the birds fly in the air," and the seas were filled with tiny fish

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1. Brown: op. cit., p. 3.

and great sea monsters; and the songs of birds echoed over the earth. And the fifth day passed.

God also put animals upon the earth, great beasts and small.

When this world was all ready, like a beautiful garden, God did the most wonderful thing of all: he made a man, in his own image. He gave him eyes to see the light, ears to hear the songs of the birds and the tinkle of the brooks, a mouth to taste the fruits and berries of the garden, feet that he might run about and walk, and hands with which to work.

God named the man Adam, and called him his son. God loved Adam so dearly that he said: "Adam, I have made this world for you. The light is yours; the quiet night-time is yours; the trees and the fruits are yours, save one; and the birds and the fish and the animals are yours. Take these gifts, my son, and use them. Here in the garden you will find food and drink and life and happiness."

Then, in order that Adam should not be lonely, and should have some one with whom he could talk, some one with whom he could walk about in the beautiful garden and look at the gifts, God created a woman. The woman was Adam's wife, and he called her Eve.

When all was done, the seventh day had come. God called it the Sabbath, and he rested.

This story because of its clarity and simplicity is especially suited to the primary child. We shall first consider the content of this story. It is centered around the elements of nature - the sky, the sun, the moon, the birds, the flowers which have been his intimate companions since earliest childhood. The normal primary child is constantly asking the "Why," the "When," and the "How" of everything he sees. God is the answer as revealed in this story. However, in this connection mention should be made of the statement,

"he (He) made a man in his (His) own image. He gave him eyes to see the light, ears to hear the songs of the birds and the tinkle of the brooks, a mouth to taste the fruits and berries of the garden, feet that he might run about and walk, and hands with which to work."

This presentation is not in accord with the true character of God and could easily lead the child to believe that God is endowed

with a human body and senses, as many children do believe. However, this thought might be averted by omitting the words, "in his (His) own image." As the child grows older, under careful guidance, he will learn to think of God as a Spirit, and to realize that He does not have a physical body.

The aim of this story, as stated above, is five-fold. To have such a broad aim is attempting too much for one story if the best results are to follow. The thought of the story centers around God, the Creator. God made, God gave, God saw, God said, which are more simple ways of saying God created. This thought of God as Creator is not definitely stated in the aim though implied in the words, "to give gratitude for his (His) constant gifts." A more definite aim in the mind of the story-teller would lead to a stressing of definite words which help toward the fulfillment of that aim. Therefore this story might be used most profitably keeping in mind the aim to create in the mind of the child the attitude toward God as Creator of all. The religious nature of the primary child naturally responds to the thought of God as Giver and Creator of all.

From the literary standpoint the story is decidedly well constructed. Although there is no highly organized plot, there is progressive action, centered around God the Creator, that needed centralization which is necessary for any good story. The progression is made clear by the use of the days. The first day, the second day, the third day and on through the sixth day and the seventh day. Thus the child may be made eager to know what will happen next. The interest may be increased as his imagination is stirred by this repetition of days. Then comes the climax:

"When all was done, the seventh day had come. God called it the Sabbath and he (He) rested."

There is a note of peaceful finality in the thought that when work is done there comes rest. The child will be left with a feeling of assurance that all is well and God is the Creator. In this way an attitude toward God which is in accord with His true character may be created for the child.

The easy flow of language which adheres in a great measure to the Biblical account is pleasing to the ear and in keeping with the thought of the story. The story is written in the language of the child with the absence of long involved sentences not in keeping with child usage.

The story is not lacking in aesthetic and emotional appeal. God created a world of beauty in which every creature had a part. God loved His creation and saw that it was good. The force and the power of it all is overwhelming to a sensitive soul.

In the light of these facts stated above concerning this story of the Creation let us see wherein it meets the criteria as set up in chapter two of this study.

In the first place, the content of the story is within the primary child's understanding in that it centers around the elements of nature with which he is familiar. Then the story does have definite aims, but the content of the story is not in harmony with those aims, as they were stated for the story. The note of God as Creator is much stronger than the note of God as heavenly Father, God as One to be loved and revered, or God as the Giver of constant gifts. Therefore,

it may be said that the aims of the story are not realized in relation to the content.

However, the content of the story is such as would create an attitude toward God as Creator of all which, as we have seen, is in accord with the true character of God.

The style of the story is adapted to the nature and needs of the primary child in that it is simple and direct, not lacking in aesthetic and emotional appeal. Therefore, we may conclude that this story may be used to create an attitude toward God as the Creator of all provided the aim be changed in that direction.

2. "A Shepherd Boy's Song"¹

Thirty-eight stories centering around the life of David were found in the materials examined. Of this number twelve were concerned with that period of his life as a shepherd boy on the plains of Bethlehem. An analysis of the story of David as a shepherd boy will be given below. This account has been adapted from the Biblical story found in I Samuel, chapter sixteen.

The Aim: "To aid the child in associating God with the true and beautiful and to form attitudes and habits of showing his gratitude."²

"A SHEPHERD BOY'S SONG"

Every morning when the sun was peeping over the hills of Bethlehem, David, the shepherd boy, would lead his father's sheep out to fresh green pastures. Down the quiet streets and

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1. Marie McDonald: "Learning to Live as God's Children", The Graded Press Series, pp. 49, 50.
2. Ibid.

out of the gates of the little town went David, followed by the sheep and little lambs. David's face was browned by the sun and the wind, his eyes were clear and bright and he was very strong.

David liked to live out in the open fields. He liked to see the sun come up from behind the rosy clouds. He liked to feel the cool fresh breezes touch his cheek and to hear the birds singing and twittering in the trees and hedges. He liked the green fields where the red and white lilies grew. But David had work to do. He had to find a good pasture and plenty of cool water for the sheep before the sun was hot. David never forgot his sheep. He was always kind and gentle with them, for they were his friends. Once a year there came a merry time. This was called the sheep shearing time when the thick wool was cut from the backs of the sheep to be woven into cloth. These warm woolen clothes kept David and the rest of his father's family warm when winter came.

The sheep loved David. When he called in a loud, clear voice: "Taa-hoo," the sheep would come close to him. But if a stranger would call they would run away. Sometimes the lambs grew tired and could not keep up with the flock. Then David would carry them in his strong arms. In the rocks and caves around Bethlehem there lived many wild animals which would harm the sheep if it were not for the brave shepherd. Sometimes the sheep would get frightened as they went through a dark place or when they heard a rustle in the bushes. David would take a stone from his bag and sling it out into the bushes and frighten the animal away.

David chose a pasture where the grass was fresh and sweet. Then he rested under the shade of the trees or under the shadow of a great rock while the sheep nibbled the grass. David liked to look up into the blue sky and watch the snowy clouds floating high above him. Far away across the hills he could see tall purple mountains. In the grassy fields grew bright red flowers called "lilies of the field." There were white star-shaped flowers, like narcissus, which smelled very sweet. In the branches of the trees and hedges were many birds' nests. David liked to watch the robins and wild doves take care of their baby-birds. Tall herons could be seen near the brooks and marshes looking for their baby herons.

David liked to lie under the trees and listen to the song of the wind as it rustled the little green leaves. The brook sounded as if it too were singing a glad song. All these things seemed to tell David of God, who made the world and all the beautiful things in it. The wind, the birds, the flowers, all seemed to say: "God cares for you. Give thanks, give thanks." All these beautiful sights and sounds made David very happy. He wanted to sing his thanks to God too. Sometimes he would sing a song with words. Then again he would take from his shepherd's bag a pipe, made from a tall reed, which grew near the brook. David could make music with the little pipe. Some-

times the music sounded like the singing of the wind in the trees or like the river rushing over the rocks. Sometimes David made soft low music like the murmur of the little brook or like the birds singing in the evening.

At twilight, when the long shadows came creeping up the hills and the sky was red and gold in the west and David had found a safe place for the sheep in a rocky cave, he liked to watch the moon and stars come out in the blue sky. The moon and stars made him think of God who made the world. I think David must have sung a song like this:

"I love thee, O Lord my strength. I will praise thee with my whole heart. I will be glad and rejoice in thee. I will sing praises unto thy name."

This story is truly one of childhood. The peaceful but challenging life of David the Shepherd boy has a tremendous appeal for the primary child. David is a real boy with a boy's love for the open fields. He is brave and strong and he is kind. He is a lover of the beautiful; it speaks to him of God. The primary child would be that shepherd boy who goes out each morning with his father's sheep to the sunny plains of Bethlehem, there to live with the sheep and care for them while listening to the songs of the birds, the rustle of the wind and the gurgle of the brook. The story is alive with beauty which creates an atmosphere of worship toward God. All creation is praising God. This would create in the mind of the child an attitude of worship. The child, too, turns his thought to God as he listens. Thus, the aim is realized, as the child is led to feel that God is One to be praised and worshipped. The sensitive cords of child nature are touched by the soft, the lovely, the beautiful. There is a kinship of spirit which finds a meeting place in God.

The structure of the story is well developed in keeping with the aim, that of creating an attitude of worship toward God. There is not that quick forceful type of action which is essential to most

stories for the primary child. Yet there is sufficient action to create the desired effect of a soothing atmosphere. The story is woven around the day's events in the life of David the shepherd boy. In the morning he leads his father's sheep out to fresh, green pastures. He guards and protects them during the day, herding them into the best pastures, frightening away the wild animals. He rests under the shade of the tree. Then, at the twilight, the close of the day, he finds a safe place for the sheep to sleep. David is happy and he sings praises to God. There is a note of reverence and worship in it all.

The literary excellence of this story is striking with its simple and expressive diction. The use of adjectives such as "fresh breezes," "green pastures," "quiet streets," "little green leaves," "glad song," "soft, low music," is very effective in creating an atmosphere tending toward worship.

It is a story which touches responsive cords in the life of the primary child. It appeals to his imagination. Yet the greatest appeal is to the love of the beautiful in reference to God who creates beauty and would be worshipped.

Now let us determine whether or not the account meets the requirements for the story as they have been presented in chapter two of this study.

The content, centering around the experiences of David the shepherd are not foreign to the knowledge and understanding of the primary child. Even the child who is not entirely familiar with shepherd life may with his vivid imagination capture the scenes as they are presented in this story. The aim of the story is definitely

realized as the events are presented in beautiful flowing English which tend toward creating an atmosphere of worship toward God. The structure is well developed in keeping with the aim. The diction is striking and expressive. There is an appeal to the aesthetic nature of the child which is most important for the story in creating an attitude toward God as one to be worshipped. Therefore, on these grounds, we may conclude that the story is well adapted for the primary child in that it does create an attitude toward God as one to be worshipped.

3. "A Little Girl Who Took Care of Her Brother"¹

Thirty-seven of the total number of stories examined were centered around the life of Moses. Eight of these were accounts of his babyhood experience adapted from the Biblical story in Exodus 1:1-2:10.

The Aim: "To lead the pupils to realize that it is pleasing to God for everyone to have a part in making the world a happy home."²

"A LITTLE GIRL WHO TOOK CARE OF HER BROTHER"

Long ago, in the land of Egypt, a Hebrew family had a little home. In this home there was a father who worked hard every day for the Egyptian king. There was a mother who took good care of the home, and made the father and children happy. Miriam, the big sister, was a good helper in the home, and her little brother Aaron was learning to help, too.

One day the Heavenly Father sent a dear little baby boy to live in this home. He was a beautiful baby, and his mother and father thought he was the dearest baby in the world. Miriam liked to hold the tiny baby, and Aaron liked to pat his chubby hands, or watch him when he smiled.

None of the Egyptians knew there was a baby in this Hebrew home. The mother and father, and even the children, could not tell about the dear little baby, for the cruel king of Egypt had

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1. "Children of Long Ago and Now," Departmental Graded Series, Unit 8, p. 9.
2. Ibid.

said, "All little baby boys who come to Hebrew homes, shall be thrown into the river."

"The king must not find our beautiful baby," they said. But day by day as he grew, it became very hard to hide the baby. "Some one may hear him cry," said the mother, "and if the king hears, he will take our baby."

The baby was safe in the Heavenly Father's keeping. He helped the mother to think of a way to save her baby. She took a basket which was made of grasses, and put clay and tar into every crack, so that no water could get in. It made the dearest little basket boat! When it was finished, she wrapped the baby in his soft, warm cover, and tucked him in his little boat. I expect he was asleep when she put the top on the basket, and carried it down to the edge of the river. Tall grasses and flag lilies grew along the river bank, and the mother placed the basket boat among these. "Miriam," she said, "stay where you can watch the baby's boat, and take good care of him, as you always do." As the mother left her baby, she prayed, "Heavenly Father, take care of my little boy today."

As Miriam watched, she saw the Princess, the daughter of the Egyptian king, come with her maidens to the river to bathe. As she walked along by the river's side, she saw the basket boat among the flags. "Go, bring me the little basket, hidden there among the flags!" cried the Princess.

When the basket was brought, she opened it, and there lay the beautiful baby, with tear-drops on his cheeks. "Poor little baby," she thought. "He has been crying. He is one of the Hebrews' children."

Miriam was watching and wondering. "What will she do with our baby?" She thought. Fearing they might take him away, she stepped up to the Princess, and asked, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for you?"

And the Princess answered, "Yes, go!"

Miriam ran quickly, and called the baby's mother. The Princess looked at the mother, and must have thought she would make a very good nurse, for she said, "Take the child, and nurse him for me, and I will pay you."

The mother took her own dear baby, and held him close; for she was very happy and thankful. And Miriam was very happy, too, as they went home with their baby. "No one can harm him now", they said, "for the king's daughter has said, 'Take care of him for me.'" Day by day they must have thanked the Heavenly Father for his love and care.

"Moses" was the name the Princess gave the baby. Now the mother and father could tell about the beautiful baby at their home. And Miriam and Aaron could take the baby out in the bright sunshine, as they watched and cared for him.

As to content, this story is suited to the primary child because it touches a phase of life with which he is most familiar - babyhood. Although he has passed that stage he is keenly interested in babies and all that concerns them. Then, other than the baby in the story, we have the mother, the brother, and the sister, all playing a part. They, too, are familiar figures in the world of the primary child. He understands what it is to have the love and care of father and mother. The appeal then is centered around something which the primary child knows and feels. His deepest sympathy is aroused for the little baby whose life is being sought by the wicked old king and it is a comforting thought to know that God, the Heavenly Father, watches over him and cares for him by guiding the mother to think of a way to save the baby. The mother's prayer for her child, "Heavenly Father, take care of my little boy today," with its strong note of trust and sincerity has its effect on the spiritual nature of the child. It is conducive to trust in God on the part of the one who is listening to the story. Then, the very fact that God does watch over the baby and save his life is more ground for trust and faith in God as a loving Heavenly Father who cares for His children. Thus it is made clear that the aim of the story is to create in the mind of the child an attitude toward God as loving Father. However, we may see that the stated aim does not point in this direction according to the stated aim in relation to the given title. Instead the emphasis is brought to bear upon the part that the sister Miriam plays. Nevertheless, the story in the original account may well be used to create an attitude toward God as

loving Father which is in accord with the true character of God.

The literary structure of the story is in accord with the accepted form, including the introduction, the body, the climax and the conclusion. In the first few sentences the characters needed to begin the story are introduced in their setting. Then the action begins, when the cruel Egyptian king says that all Hebrew babies must die. The struggle is on. What will happen to the little baby? The incidents which follow are portrayed with a vividness and clearness that carry the interest on through to the conclusion, in which the mother takes the baby in her arms and thanks God, the Heavenly Father for His love and care. At this point there is discovered a decided weakness in the structure of the story. The sentences of the conclusion are rambling as if they were there only by chance. It would have been sufficient and much more fitting to say, "The mother took her own dear baby, and held him close as she thanked the Heavenly Father for His love and care." One of the marks of a good story is that it stops when it is time to stop.

The diction of the story is simple and easy and within the understanding of the primary child. However, in contrast to that of the story of David there is heaviness of expression in that there is the absence of striking descriptive expressions. This is accounted for in the realization of the different aims of the two stories. Nevertheless, there is appeal in the action of the story. This is the key to its literary fitness. The suspense is carried on step by step until it reaches a climax in the decision of the princess. This makes the story graphic, vivid, appealing.

However, the story as it stands would not be appropriate for creating an attitude toward God as One who is pleased when every one has a part in making the world a happy home in the light of the content as has been presented. Furthermore, the aim is not realized in relation to the content. The idea of God as loving Father is much more dominant.

The structure of the story is not in accord with the best literary form in that the conclusion is made weak by a series of rambling sentences. Yet it may be said that the diction is within the understanding of the primary child and there is a decided appeal in the action of the story, that makes it worthy of being woven into a story of spiritual and literary beauty as it stands in the Biblical account.

4. "God's Gift of Jesus"¹

There were forty accounts of the birth of Jesus found in the materials examined. The one given below is adapted from the Biblical account in Luke 2:1-10.

The aim: "To create in the mind of the child an attitude toward God as the Giver of all - His Son Jesus Christ the best Gift."

"GOD'S GIFT OF JESUS"

Long, long ago, many people on this earth were very unhappy. They quarreled with each other. They took things which did not belong to them. They forgot to divide the good things they had with others. They forgot many of God's laws. Of course the world was not a happy place then at all.

God looked down upon His children and wondered what He might do to help them. He had given them so many gifts, but they had forgotten all about them. "My children have grown very selfish and wicked," God said, "but I will help them. I will send them

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1. Mabel Fenner: "God's Good Gifts," Christian Life Series, p. 73.

one more gift, the very best gift from heaven. I will send them My only Son, Jesus. He will teach them how to be good and how to be happy."

Then God looked among His people to find someone to care for His little Son. At last He found a dear, sweet woman, called Mary, for His mother, and a fine, strong man, named Joseph, for His father. God sent an angel to tell Mary about the Baby Jesus, who was coming to live with them.

It was spring time when the angel brought this wonderful message to Mary. All during the summer and fall time, Mary was very happy thinking about the dear little baby, who was soon to be with them. Then the winter time came and one day Joseph said to Mary, "I have received a message from the king. He wishes to count the people. You and I must go to Bethlehem, to be counted there."

So early the next morning they started. Mary rode on their donkey and Joseph walked beside her. There were many others on the road. They, too, were on their way to Bethlehem to be counted. It was a long journey and many times Joseph had to stop, in order that Mary might rest. When they reached Bethlehem at last, the streets were crowded. Joseph hurried to the inn, to find a place for them to rest that night, but every room was taken. Every house was crowded, too. At last he found a stable built in a cave. "It will be better than staying out in the cold," thought Joseph. So he took some clean, sweet hay and made a bed for Mary to rest upon.

That night God sent the Baby Jesus to Mary and Joseph. Oh, how happy they were to have this wonderful Child. They wrapped Him in long pieces of soft linen, called swaddling clothes. They made a little bed for Him in one of the mangers. Then kneeling down, they thanked God for sending them this wonderful gift.

This same night, out on the hills of Bethlehem, there were shepherds watching their sheep. Suddenly a bright light shone in the sky and the shepherds were very frightened. "Do not be afraid," said an angel, "I have come to bring you a happy message. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

As the angel finished speaking, the heavens opened and all the sky seemed filled with bright and beautiful angels. They were singing, "Glory to God in the highest, and on earth, peace, good will toward men."

Then the angels went back to heaven and all was quiet once more. The shepherds looked at one another and said, "Let us go to Bethlehem and find the Baby of whom the angels told us." So they left their sheep and hurried over the hills to Bethlehem. Here they found Mary and Joseph and the little Lord Jesus. As they looked at the beautiful Baby, lying in the little manger bed, they knew that it was Christ, the Lord. They knelt down and thanked God, because He had allowed them to see His Son. Then the shepherds went back to the hills, and to all the people whom they met, they told the wonderful story, that they had seen the Baby Jesus.

The story of the Baby Jesus is never without interest and appeal to the primary child. The facts centering around the birth are both human and divine. They touch the deep wells of the heart and create a feeling of love and sympathy for this little Babe of long ago who was sent down to earth by God, His Father.

From this account of the story the child is made to feel that God loves His children and wants to help them although they do wicked things. The best way He could help them was to send His own dear Son, Jesus, to live among them that He might teach them how to be good and how to be happy. Unconsciously the child is led to feel that God is a kind, forgiving Father in spite of the fact that His children are unkind and selfish. He is not a God of wrath, and anger heaping judgment down upon the child's head, but a God of love who has given him everything. The aim is thus realized in this story in a very definite way.

In the matter of literary structure there is a question as to whether or not the introduction of this story is too long. However, it is not without effect. Too many accounts of the birth of Jesus merely state the facts of His birth without making clear the aim of the story as it is intended in the Biblical account. In this case the child is given a reason for God's sending His only Son, Jesus, to the earth. The introduction, though long, is woven in with the rest of the story in a way that makes it a part of the whole. The primary child is advanced enough to understand the meaning of selfish and wicked. They are not terms which are foreign to his world.

The body of the story with its series of events is true to the best literary style which is most important as a means of holding

the interest of the child. Then comes the climax. The Child is born and the tension is released. In conclusion the shepherds come; they kneel down and thank God for His Son and go away to tell other people the wonderful story. Thus the child may be led to feel that God really has given to the world His best Gift and there is a feeling of satisfaction in the thought.

The action is worked out in smooth flowing English which captures the attention and interest of the child. It is not too difficult. He can understand.

In summarizing the points made concerning the story of "God's Gift of Jesus," it may be said that it is most appropriate for the primary child in creating an attitude toward God as the Giver of all, His best Gift Jesus Christ.

The content of the story centering around the little Baby Jesus has its appeal for the primary child. The aim is realized and the ideas are worked out in a series of well constructed events which are presented in dignified yet clear and carefully chosen English.

5. "Joseph's Errand"¹

There were twenty-three stories in the materials examined which centered around Joseph. Eight of these were concerned with the boy Joseph in relation to his father. The original story may be found in Genesis 37:3, 12-17.

The Aim: "To teach the child that God is pleased when we honor our parents."

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1. Primary Church School Leaflet, Westminster Series, Unit V, No. 2.

"JOSEPH'S ERRAND"

Jacob and his family lived in tents in a dry, hilly country. Jacob had great flocks of sheep. His sheep ate the grass on the hillsides. They were taken to springs to get water. At night they were brought back to the sheepfold.

Jacob had twelve sons. His ten oldest sons herded the sheep. Joseph and Benjamin stayed at home to help their father. Jacob loved Joseph more than he loved any of his other sons. He gave Joseph a beautiful coat.

One time the ten oldest brothers took the sheep far away. They wanted to find new pasture for them. The brothers were gone for many days. Jacob heard nothing from them. He wanted news of them and of their sheep. So he called Joseph to him. "Are not your brothers feeding their flocks near Shechem?" he asked. "Come, I will send you to them."

Joseph got ready for the trip. Shechem was about fifty miles away, so he had to take food with him. When he was ready Jacob said, "See if all is well with your brothers and their flocks. Bring me word from them."

Joseph was proud that his father would trust him on such an errand. He started on the journey with a happy heart. He climbed over many hills before he came to Shechem. But he could not find his brothers in Shechem. He looked everywhere for them.

A man in one of the fields saw him. "For whom are you looking?" he asked.

"For my brothers, who are herding their flocks," answered Joseph. "Have you seen them near Shechem?"

"Yes," said the man. "They were here but have gone. I heard them say, 'Let us go to Dothan.' Look for them there."

Joseph was very tired by this time. Dothan was fifteen miles farther on. He must have wanted to go back home. But he went on toward Dothan. He climbed many more hills. At last he reached Dothan. He looked around for his brothers and their sheep. Yes, there they were! He had found them. Joseph felt very happy. He had finished the errand on which his father had sent him.

This story of Joseph is of interest to the primary child since it centers around a small boy who was called upon to accomplish a hard task. The primary child likes to be made to feel that he is trusted by parents and friends. He feels that he is no longer a baby that must have constant care. Therefore, the fact that Joseph was happy to obey his father is a challenge to the child.

The content of the story does not lend itself toward a

realization of the stated aim since there is no bearing upon it within the story itself. As the story stands there is no mention of God and the primary child would more than likely fail to associate the idea of God's being pleased unless mention were made of Him. The thought of God's care over Joseph as he trudged over the weary miles in search of his brothers is much more evident.

The structure of the story is in keeping with the literary standard including introduction, body, climax, and conclusion. The incidents are few but sufficiently suggestive to play on the vivid imagination of the primary child.

He can picture the small boy Joseph leaving his father's house to go on a long, hard journey in search of his brothers. He can feel the tired ache in Joseph's body as he walked mile after mile. He can sense his disappointment at not finding the brothers after such a long search. He, too, can rejoice and be glad when the brothers have been found, knowing that Joseph has accomplished the task which his father had asked him to do.

The diction of the story is not as smooth as it might be; the sentences are too short and jerky; though this may be improved upon in the telling of the story by the use of connectives.

Let us now determine the suitability of the story for the primary child in relation to creating an attitude toward God as One who is pleased when we obey our parents, in the light of the criteria set up in chapter two of this study.

In the first place, the content is within the mental grasp of the child since the events related center around the boy Joseph.

There is a definite aim but it is not in keeping with the thought of the story. No mention is made of God or even implied.

The literary structure of the story is good but the style of presentation is poor in that the diction is not smooth and flowing. There is no aesthetic appeal to aid in bringing home a message to the child.

Therefore, taking into consideration these points that have been made concerning the story, it would not be judged suitable for the primary child in creating an attitude toward God as one who is pleased when he honors and obeys his parents.

6. "The Listening Child, Samuel"¹

Of the materials examined there were twenty stories centering around the life of Samuel. Twelve of this number related his experience as a boy in the temple. The account to be analyzed is adapted from the Biblical story as found in I Samuel 1, 2, 3.

The Aim: "To teach the child that God answers the prayer of His children and He is very near unto them."

"THE LISTENING CHILD, SAMUEL"

There was to be a great festival in the country of Israel. All the people for miles around were going to the temple to give thanks to God for His great goodness, and to ask of Him the dearest wish of their hearts.

Fathers, mothers and children, -- every one went and every one was happy, for it was in the joyous time of the year, when the birds were singing their sweetest songs and the flowers were showing their brightest colors.

Hannah, who was making the journey with her husband, had no children to bring with her, and when she saw the happy little

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1. Clara Guild and Lillian Poor: The Little Child in the Sunday School, The Beacon Series, p. 114.

people playing by the roadside she prayed with her whole heart that God would give her a son, the most precious gift she desired.

And God heard Hannah's prayer, and sent her a son. Hannah was so thankful as she held her baby in her arms that she said, "As long as he liveth he shall be lent to the Lord, and his name shall be Samuel, which means 'asked of God.'"

As the days and months went on Samuel grew sturdy and strong. When he was old enough to leave his home Hannah took him to the temple, for she had promised that he should be given to the Lord as long as he lived, and Eli, the high priest, had need of a little boy to help him take care of the temple.

Hannah loved her little son and was sorry to leave him in the temple, but she knew he would be taken care of by Eli and that he would learn to do what was right. Once a year she went to the temple to worship, and then she brought him a little coat which she had made with her own hands, and told him many things about his home, his father and his brothers, and Samuel learned to love his people.

Eli, too, loved Samuel. It made him happy to have a boy near who was ready to come when called and ready to do whatever was asked of him.

All day long Samuel helped Eli to take care of the beautiful temple. He learned to open and close the great gate at morning and night, to bring the oil for the lamp which burned day and night in the inner temple, and at night he slept quite near Eli so that he could watch the light.

Once in the night Samuel seemed to hear some one call, and he jumped up quickly and ran to Eli. "Here am I," said he. And Eli said, "I did not call, lie down again." So Samuel lay down to sleep. Again he heard the voice and again he ran to Eli, saying, "Here am I!" And Eli said, "I called you not, go and lie down." When Samuel came to Eli the third time, saying, "Thou surely didst call me," Eli said, "It must be the voice of the Lord. If He calls again, say, 'Speak, Lord, Thy servant heareth!'"

So Samuel listened, and when the voice called again, he answered as Eli had said. Then the voice told Samuel many things which might happen to the Israelites in the days to come, that Eli's sons, who were wicked men, would never be chosen to take care of the temple, for they had not learned to take care of themselves. A man, wise and good, would be chosen to fill Eli's place.

Samuel waited until morning came, then arose, opened the great door, trimmed the lamp and did all the tasks which had been assigned to him as Eli's helper; then he went to Eli and told him all that the voice had said to him in the night.

The story of the little boy Samuel and the events centering around his birth are particularly suited to the primary child. The

story is an interesting one with its graphic, pictorial qualities and its action. There is nothing unbalanced or unwholesome in it. There are a number of beautiful lessons that may be learned from it provided they are presented as they should be.

The aims of the story have been realized in a way that is pleasing and satisfying. Hannah prayed with her whole heart that God would give her a little son, the most precious gift she desired. God answered her prayer. Hannah had promised that she would give him back to God to do service for Him. Then she did and Samuel went to live in God's House, the Temple. He was happy there and did many helpful things for his old friend, Eli. God was near to him and spoke to him. This caused no fear in the heart of Samuel as he listened to God and did as he was told.

Although the events of the story occur in two different places, they are moulded together into a oneness of thought that makes a unified story with a fitting introduction, body, climax, and conclusion.

The diction of the story is natural and unstrained, in the language of the day, excepting for the use of the words, "liveth," "didst," "heareth." These it can be seen were used for a purpose in keeping with the thought and message of the story.

The story of Samuel is never without appeal to the primary child. The beauty of the story in its simplicity and earnestness touches the heart of the child and may be used to great advantage in teaching him great religious truths concerning the true character of God. Therefore we may conclude that the story is particularly suited

to the primary child for creating an attitude toward God as One who hears the prayers of His children and is near unto them, since it meets the requirements for the story as set up in chapter two of this study. The content is graded to the interest of the primary child. The definite aims of the story are worked out in a series of well constructed events. It is a story with a message of truth and beauty.

C. Summary

Of the six stories used most in the primary materials examined, four of them were found to measure up to the criteria as set up in chapter two to a marked degree. The four stories are:

- "The Creation Story" Genesis 1:1-2:3
- "The Birth of Jesus" Luke 2:1-10.
- "The Shepherd Boy's Song" I Samuel 16
- "The Listening Child, Samuel" I Samuel 1, 2, 3.

However, the stories, "A Little Girl Who Took Care of Her Brother" and "Joseph's Errand" were found to be lacking in one or two requirements, in the absence of definitely realized aims and smooth flowing diction, but might be used profitably provided these requirements be met.

A number of interesting findings come as a result of this survey of story materials for the primary child: First, that the stories used most by religious educators are Bible stories centering around certain outstanding characters; secondly, that the stories used most were used to create the following attitudes toward God,¹

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1. Chapter two of this study revealed other attitudes toward God which may be created for the primary child by the use of stories. Stories which create these additional attitudes toward God may be found in chapter four of this study.

1. God as the Creator of all.
2. God as the Giver of all.
3. God as One to be worshiped.
4. God as One who hears the prayers of His children.

Thirdly, that the percentage of Bible and secular stories used in the different series examined varied considerably.

CHAPTER IV

**A SELECTION OF STORIES FOR THE PRIMARY CHILD
WHICH CREATE THE DESIRED ATTITUDE TOWARD GOD**

"It takes a Soul

To move a body, - it takes a high souled man

To move the masses, even to a cleaner styte:

It takes the ideal to blow an inch inside

The dust of the actual: and your Fouriers failed

Because not poets enough to understand

That life develops from within."

- Elizabeth Barret Browning, "Aurora Leigh"

CHAPTER IV

A SELECTION OF STORIES FOR THE PRIMARY CHILD WHICH CREATE THE DESIRED ATTITUDE TOWARD GOD

A. Introduction

It is the purpose of this chapter to make a selection of sixty stories for the primary child which create the desired attitude toward God in accordance with the criteria set up in chapter two of this study.¹

In order to get a representative group of materials from which to select these stories a number of sources were examined. Letters were sent to thirty-three of the leading publication houses in the United States requesting information concerning their best collection of religious stories for primary children. Four did not reply. Of the remaining twenty-nine, five reported no religious story materials for primary children. It is from sources suggested by the other twenty-four publication houses² that the stories have been selected in addition to other sources. Librarians at certain libraries in the City of New York were visited for available materials.³ Also the religious educa-

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1. Cf. Appendix III for list of stories with sources.
2. Cf. Appendix II for list of publication houses questioned.
3. The Forty-second Street Public Library, New York City.
The Cathedral Branch of the Public Library of New York City,
Fifty-first Street and Lexington Avenue.
The Fortieth Street Branch of the Public Library of New York City.
The Library of The Biblical Seminary in New York, New York City.
The Library of Moral and Religious Education, Union Theological
Seminary, New York City.
The Foreign Missions Library of the Presbyterian Church U.S.A.
156 Fifth Avenue, New York City.

tion series examined for the study in chapter three were re-examined for stories especially adapted for creating desired attitudes toward God even though the story was not among the list of those used most by religious educators.

It is from this representative group of sources that the sixty stories including five Bible and five secular stories representing the six attitudes toward God as discovered for the primary child in chapter two of this study have been selected. Each story has been carefully analyzed as to content and literary technique in the light of criteria set up in chapter two of this study and has therefore been included in the list.

B. A Selection of Stories for the Primary Child Which
Create the Desired Attitude Toward God.

1. A Selection of Stories for the Primary Child Which Create
An Attitude Toward God as Loving Father:

a. Bible Stories:

Peter and Cornelius, Acts 10

The Boy Jesus at Home, Mark 6:3

"Sharing the Feast", Nehemiah 8:1-12

Thanking the Heavenly Father, II Chronicles 5:1-6

When the Baby Jesus Came to Church, Matthew 2:13-21

b. Secular Stories:

God's Little Garden, by Margaret Applegarth

The Sunbonnet Baby, by Margaret Applegarth

"Our Father", by Blanche Carrier

"How the Artist Forgot the Four Colors", by Margaret Applegarth

"Cotton Tails and Other Tales", by Margaret Applegarth

These stories have been judged suitable for the primary child in creating an attitude toward God as loving Father under two important considerations: First, the content of the stories in relation to the primary child, his nature and his needs; second, the literary technique of the stories in relation to the child, his nature and his needs. We shall first consider the content.

The content of the stories is graded within the experience and understanding of the primary child. The incidents and experiences related are such as are of interest to him. They challenge his intellectual ability to greater activity. They inspire in him a desire to know and love God in a greater measure.¹

Each story has a definite aim, that of creating for the primary child an attitude toward God as loving Father. The primary child responds naturally to the thought of God as Father. He looks to God as One who loves and cares for him at all times, as One who is interested in everything he does, as One who is sorry when he is bad and pleased when he is good. Such aspects of God are presented in these stories and a use of them may lead to the feeling that God is indeed a loving Heavenly Father.²

The literary technique of each story is of a high quality. The structure is such as will catch the interest of the child in the introduction. The body, the climax and the conclusion are made essential parts of the whole, each contributing a vital part in the fulfillment of the stories' purpose. There is the element of suspense that is

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1. Cf. Ante., p. 23.

2. Cf. Ante., p. 24.

of vital importance to the success of any story,¹ in such instances as the following: In the story of Peter and Cornelius, will Peter decide to go to Cornelius or not? In the story of How the Artist Forgot the Four Colors, what will the artist do when he awakens to find that he has been dreaming that his picture was destroyed? Or will the wise committee like the picture after it has been changed? Such notes as these attract the attention and hold the interest of the child.

The diction is vivid and expressive, thus giving that sense of reality that only carefully well chosen words can give. The language is that of a child though possessing that simple dignity in keeping with the spirit of the story.²

There is an appeal about the stories that is deep and lasting, because they are true to life and a message taken from life is not lacking in ability to strike a responsive note in the heart of human beings. The appeal is made stronger by the use of beautiful language which makes them a work of art.³

It is in the light of these facts that the stories have been deemed suitable for creating an attitude toward God as loving Father.

2. A Selection of Stories for the Primary Child which Create an Attitude Toward God as Creator of All.

a. Bible Stories:

"God's Gift of Day and Night," Genesis 2:4-25

"Jesus Showing God's Beautiful World," Matthew 25:26-28.

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1. Cf. Ante., p. 31.

2. Cf. Ante., p. 33.

3. Cf. Ante., p. 33

"In the Beginning" Genesis 1, 2.

"The First Home," Genesis 1:31.

"In the Garden of Eden," Genesis 1, 2.

b. Secular Stories:

"The Easter Lily," by Margaret Eggleston

"God's Wonderful World," by Amy Clowes

"Nessimo," by Ethel M. Patterson

"Plum Blossom," by Mabel Fenner

"The Northerner's Visit," by Ethel L. Smither

Let us first take into consideration the content of the stories. In selecting this group of stories the intellectual ability and interest of the primary child have been kept in mind. The stories deal with experiences and situations with which he is familiar,¹ such as the day and the night, a home, a garden, flowers, birds and other lovely creations in God's beautiful world. Furthermore, each story has a very definite aim in attempting to create an attitude toward God as Creator of all. The story without an aim is like a sermon without a message. The content of each story selected aids toward the realization of the aim decided for the story. The thought of God as Creator is the dominant note throughout. God is given as the answer to the child's many questions as to the "where," the "how," and the "why" of life about him. The child is made to feel that God loves the beautiful and that true beauty is a manifestation of God Himself.²

In the second place, the literary standard of the stories has been considered. In each case the mechanical structure of the

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1. Cf. Ante., p. 24.

2. Cf. Ante., p. 26.

story meets the highest requirement for literary form in relation to introduction, body, climax and conclusion. Not only is the structure of the highest type but the style of writing as well. The diction is carefully chosen in accord with the understanding and appreciation of the primary child. There is an aesthetic appeal in each story that stirs the emotion of the child due both to the beauty of thought and expression.¹

Therefore, the stories have been judged suitable for creating an attitude toward God as Creator of all.

3. A Selection of Stories Which Create an Attitude Toward God as Friend of Little Children.

a. Bible Stories:

"The Boy That was Loaned," I Samuel 1, 2.

"The Basket on the River," Exodus 2:1-10.

"A Boy Who Believed God Could Help Him," I Samuel 17:31-49.

"Jacob and the Angel," Genesis 27, 28.

"David Called from His Sheep," I Samuel 16:1-13.

b. Secular Stories:

"Who Cares," by Margaret Eggleston

"A Boy Who Couldn't Talk," by Howard Dean French.

"A Girl of India Who Believed God," by Ethel M. Patterson.

"Another Story About Little Trot," by Frances W. Danielson.

"Waiting for the Answer," by Virginia Greene Millikin.

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1. Cf. Ante., p. 33.

In selecting this group of stories for the primary child which create an attitude toward God as Friend of little children, the two essential factors have been considered; the content and the literary technique, both in relation to the primary child himself, his nature and his needs.

The content of the stories has been judged particularly suited to the primary child because of its dealing with the familiar, in most cases certain outstanding experiences in the life of a little child. For example, the little boy Samuel leaves his mother and home. This was a hard situation for both mother and child. The primary child realizes this fact. He loves his mother and home. Too, Jacob is afraid and lonely when he is far from home, but after the dream he realizes that God is everywhere. Any ordinary primary child is able to appreciate such situations as these. The primary child's greatest social interest is in children of his own age and understanding. As well, the content of the stories is centered around a definite theme which gives ground for the working out of a definite aim. In this case the aim decided for the stories is to create an attitude toward God as Friend of little children. This thought is kept uppermost throughout the story and the child is made to feel that God is the Friend of little children since He loves and cares for them as He did little Samuel, David or Moses. He is made to feel that God is most sympathetic at all times, entering with him in his joys and his sorrows and depending upon him to share in making the world a happy place in which to live.¹

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1. Cf. Ante., p. 27.

The literary value of the stories is excellent. The natural, logical sequence of events reveal the sound structure of the stories. The interest is aroused in the introduction by the use of such expressions as, "then something happened," "a little boy came" in "Another Story About Little Trot." Or, "many determined to win that prize," in "Waiting for an Answer." This interest is carried on through to the conclusion when Little Trot finds a way to help the little stranger and Mary decides that she doesn't care to win the prize after all. The stories are neither didactic nor moralizing but they are expressed in a natural manner with words that are easy and unstrained such as one would use in ordinary speech with primary children. The style of the writing is made even and balanced by the use of repetitions and contrasts which are most valuable in portraying a word picture to the primary child. The stories appeal to the child because of their simplicity, sincerity and earnestness of thought, in the challenge that they present to him by leading him to feel that God is truly the Friend of little children.¹

On these grounds, we may conclude that the above group of stories is particularly adapted to the primary child for creating an attitude toward God as Friend of little children.

4. A Selection of Stories for the Primary Child Which Create an Attitude Toward God as One to be Worshipped.

a. Bible Stories:

"Daniel in the Lion's Den," Daniel 6:16-24.

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1. Cf. Ante., p. 33.

"Building a House for Worship," Exodus 35.

"Jesus in His Father's House," Mark 1:21-28.

"Worshipping Through Giving," II Kings 12:4-12.

"In a Fiery Furnace." Daniel 3

b. Secular Stories:

"Helen's Prayer" by Margaret Eggleston

"How Janet Spent Her Allowance," by Margaret Eggleston

"Taki of Teapot Lane," by Amy Clowes

"Any Time Any Where," by Jessie Eleanor Moore

"Finding Joy in Talking With God," Anonymous.

The content of these stories makes an unusual appeal to the interest of the primary child. The graphic and pictorial account of events fire his imagination and prove most valuable in presenting a message to him. The courage of Daniel in the face of difficulties or the three boys in the fiery furnace are an incentive to greater courage on the part of the child to stand for the right at any cost. As well, "Little Taki of Teapot Lane," moves the child to turn his thoughts to God in a voice of praise and thanksgiving for the fact that he knows and loves God and His Holy Book. The fact that each story has a very definite aim that is made clear through the content is another favorable point in judging the group as being suitable for creating an attitude toward God as One to be worshipped. In realizing this aim the child is brought into the presence of God by arousing in him a desire to look to God his Heavenly Father as One of strength and power and love, One to be revered and adored in a spirit of true worship that

comes from an overflowing heart.¹

From the literary standpoint the stories are of exceptional merit. The structure of each is well organized in a natural logical sequence of events which makes for clearness and oneness of thought. There is an absence of long descriptions and extraneous conversation which break the continuity of thought and promote a lack of interest on the part of the listener. Simplicity is the keynote of the style both in the choice of words and the manner of expression.

The depth of feeling and emotion in the stories awakens in the primary child a responsive note of reverence, awe and wonder that leads him to realize that God is One to be worshipped.² This fact in addition to those mentioned above account for the merit of the stories in their ability to create for the primary child an attitude toward God as One to be worshipped.

5. A Selection of Stories for the Primary Child Which Create an Attitude Toward God as One Who Hears the Prayers of Little Children.

a. Bible Stories:

"Praying for Others," Acts 12:1-17.

"David's Prayer and the Answer," II Samuel 7

"Talking with the Heavenly Father at Church," II Chronicles
6:1-21

"The Shepherd's Song," Psalm 23

"Hagar and Ishmael," Genesis 16:1-16

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1. Cf. Ante., p. 29.
2. Cf. Ante., p. 33.

b. Secular Stories:

"Kate's Promise," by Margaret Eggleston

"How Prayers Saved Jack," by Howard Dean French

"The Pink Silk Dress," by Margaret Eggleston

"Heidi's Prayer," by Amy Glowes

"The Lost Children," by Amy Glowes

The content of these stories is graded for the primary child.

The experiences and situations related in them are not so far removed from those of the primary child but that he can understand and appreciate the messages that are evident in them. The content of the stories lends itself toward the fulfillment of the aim, - to create an attitude toward God as One who hears the prayers of little children. The child is made to feel that God is very near and real. He is made to feel that God is pleased when he seeks fellowship with Him. He is made to feel that God is with him and watching over him at all times and places, just as He is with David, Paul or Hagar and Ishmael under such varying circumstances and places as we find them in the stories. There is a depth of sincerity in the stories that does not fail to touch the spiritual nature of the primary child. The effect on his life cannot be measured but it is lasting nevertheless.¹

If content alone had been evaluated in selecting this group of stories for the primary child which create an attitude toward God as One who hears the prayers of little children, that would not have been sufficient. Therefore, an evaluation has been made from the stand-

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1. Cf. Ante., p. 28.

point of literary technique in the light of criteria set up in chapter two of this study. Then, it may be said that sound structure is characteristic of the stories along with appropriate diction expressed in true literary form. The appeal of each story rests in the fact of its deep personal message which is bound in close fellowship with God through the medium of prayer.¹ With such characteristics as these and others mentioned above the stories are most valuable in creating for the primary child an attitude toward God as One who hears the prayers of little children.

6. A Selection of Stories for the Primary Child which Create an Attitude toward God as Giver of All.

a. Bible Stories:

"Our Heavenly Father's Love," Luke 2:1-10.

"How God Took Care of Elijah," I Kings 17:1-7

"The Barrel of Meal and the Cruse of Oil," I Kings 17:7-16

"God Cares for Many Hungry People," Exodus 16:1-23, 35

"A Thanksgiving Day in Caanan," Deuteronomy 26:1-11

b. Secular Stories:

"Afa Bibo," by Margaret Eggleston

"The Bell and the Corn," by Margaret Eggleston

"The Little Lost Bird," by Margaret Eggleston

"To Whom Shall We Give Thanks," by Amy Clowes

"Demetrius," by Mary Berg

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1. Cf. Ante., p. 30.

If a story is to be effective in the religious education of the primary child in creating for him an attitude toward God as the Giver of all, the content must of necessity be graded within his understanding and experience.¹ Each story in the above list meets that qualification in that the events of the different stories center around, the little Baby Jesus, church, food, a little bird and other little boys and girls. Not only is the content graded in keeping with the interests and understanding of the primary child but it is in keeping with the determined aim for the stories as well. That aim, as we have seen, is to create an attitude toward God as the Giver of all. The child is led to realize that every good and perfect gift comes from God the loving Father but the greatest Gift that He has given to the world is His Son Jesus whom He sent into the world as a revelation of Himself.² Praise and thanksgiving are due unto Him for this manifestation of His love and goodness. Thus we may judge the content of the stories as being highly appropriate for creating an attitude toward God as the Giver of all. However, this would not be possible if the events were not portrayed in the best literary form such as is found in these stories.

The structure of each story is well balanced and sound. Each part makes a vital contribution to the whole in a manner that catches and holds the interest of the child as every good story should. Take for example the story of "How God Took Care of Elijah." In the intro-

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1. Cf. Ante., p. 23.
2. Cf. Ante., p. 29.

duction we are given the setting of the story, a mountainous country in which Elijah lived where few of the people loved God. As the story progresses the events center around Elijah and his relations with God and the wicked people. The unfaithful neighbors are left without food and drink while the faithful Elijah is fed by the ravens. Elijah is sorry for the people but he is happy in knowing that God loves and cares for those who love Him. Thus, the story ends. The style and wording fit admirably the thought and atmosphere of the stories. There is a strain of simple earnestness running throughout as well as a stirring note of sincerity which brings home the message to the child so that he really feels that God is the Giver of all that makes life full and beautiful.¹

Judging from these facts the stories are indeed suitable for use in the religious education of the primary child in creating for him an attitude toward God as the Giver of all.

C. Summary

It was the purpose of this chapter to make a selection of stories for the primary child which create the desired attitude toward God in accordance with criteria set up in chapter two of this study, taking into consideration two vital factors, the content and literary technique of stories in relation to the primary child himself, his nature and his needs. In the foregoing chapter we have seen that purpose accomplished in the list of stories selected which created the

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1. Cf. Ante., p. 29.

following attitudes toward God:

1. God as loving Father
2. God as Creator of all
3. God as Friend of little children
4. God as One to be worshipped
5. God as One who hears the prayers of little children
6. God as the Giver of all.

SUMMARY AND CONCLUSIONS

SUMMARY AND CONCLUSIONS

The purpose of this study was to make a selection of stories for the primary child which create desired attitudes toward God. The selection was to be made in accordance with criteria scientifically set up and based upon a study of the nature and needs of the child in relation to his attitude toward God.

In chapter one is reported the study of the nature and needs of the primary child in relation to his attitude toward God which was made in order to discover the characteristics and needs which would necessarily guide one in the selection of the stories. It was found that the primary child displayed certain physical, intellectual, volitional, emotional, social and spiritual characteristics and needs which necessitate for him stories that are graded to his interests, experiences and problems, stories that are definite in aim in accord with the true character of God, stories that measure up to the highest literary form in structure, in style and aesthetic appeal as revealed in the study reported in chapter two.

In chapter three is reported an analysis and evaluation which was made of the stories used most by religious educators in attempting to create attitudes toward God in the primary child according to the criteria of selection previously set up. This study revealed that the stories used most by religious educators are Bible stories centering around a comparatively small number of outstanding characters and incidents. It revealed also that the stories used most were for the purpose of creating the following attitudes toward God: God as Creator of

all, God as Giver of all, God as One to be worshipped, God as One who hears the prayers of His children. It further revealed that the percentage of Bible and secular stories used in the different series examined varied considerably.

In the concluding chapter a selection of stories was made for the primary child which best create the desired attitude toward God.

This selection was made in accordance with the criteria set up in the present study and includes stories which create the following attitudes toward God: God as loving Father, God as Creator of all, God as One to be worshipped, God as One who hears the prayers of little children, God as the Giver of all.

From this study certain conclusions seem evident. In the first place, religious educators must understand the nature and needs of the primary child in relation to his attitude toward God if they expect to select stories that are of most value to him. Then the story, to meet these needs, must measure up to certain criteria with regard to content and literary technique. These will prove of value to religious educators in selecting stories, and will serve a practical as well as theoretical purpose. This was made evident in the application of the criteria in the foregoing study. As well, one may infer from the study in chapter three that there is a decided lack of stories in use for the primary child which create attitudes toward God as Father of all and God as Friend of little children since the stories used most did not attempt to create these attitudes.

An outstanding value of this study is the selection of stories

for the primary child which create the desired attitude toward God and should be of service to any one seeking stories in religious education.

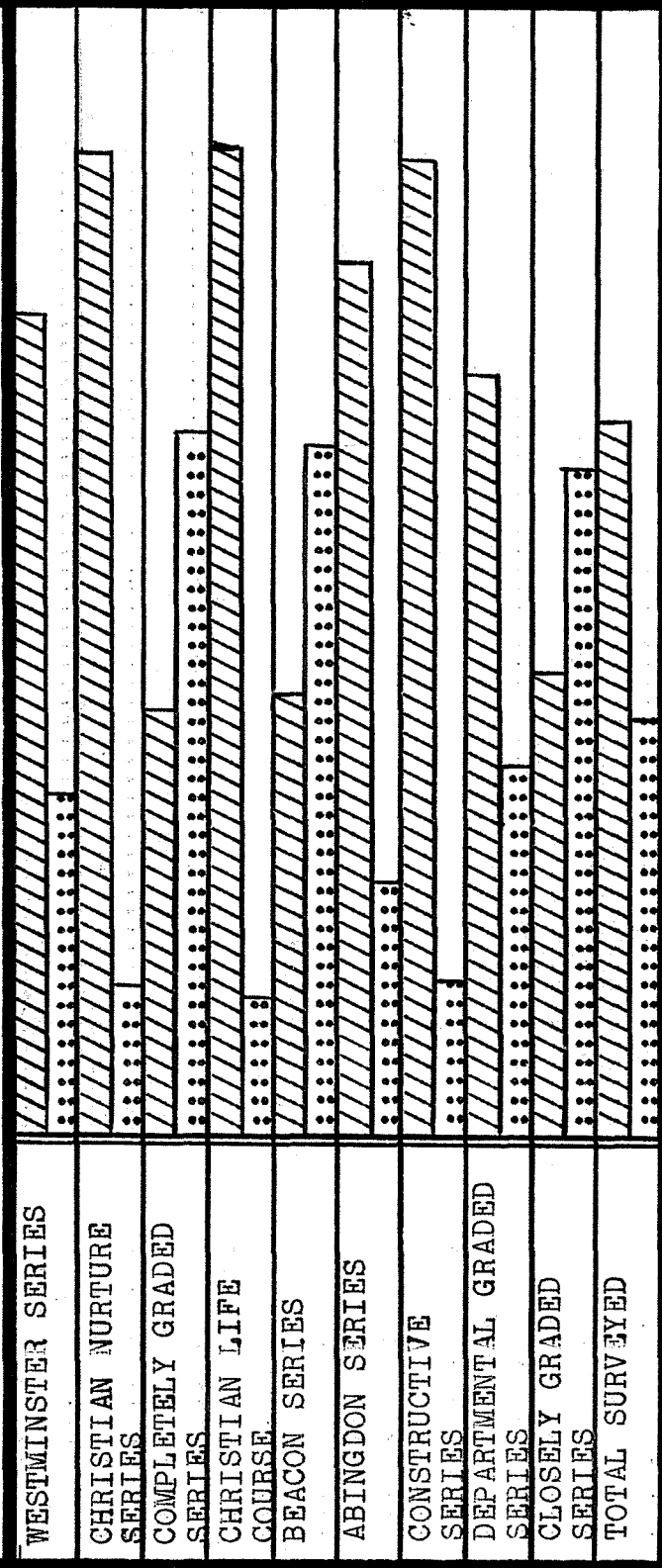
APPENDICES

Appendix I

**A CHART SHOWING THE PERCENTAGE OF
BIBLE AND SECULAR STORIES IN RELA-
TION TO NUMBER SURVEYED IN LESSON
SERIES**

PERCENTAGE OF BIBLE AND SECULAR STORIES
IN RELATION TO NUMBER SURVEYED

/// BIBLE STORIES
::: SECULAR STORIES



Appendix II

**PUBLICATION HOUSES QUESTIONED FOR
AVAILABLE RELIGIOUS STORIES FOR
THE PRIMARY CHILD**

PUBLICATION HOUSES

Abingdon Press, New York, N. Y.
Allen, Lane & Scott, Philadelphia, Pa.
A. Knopf, Inc., New York, N. Y.
Association Press, New York, N. Y.
American Baptist Publication Society, Philadelphia, Pa.
American Book Company, New York, N. Y.
Baptist Sunday School Board Publication Department, Nashville, Tenn.
Bobbs-Merrell Company, Indianapolis, Ind.
Central Publishing House, Cleveland, Ohio.
Charles Scribner's Sons, New York, N. Y.
Christian Board of Publication, St. Louis, Mo.
Dodd, Mead and Company, New York, N. Y.
Doubleday, Doran & Co., Garden City, N. Y.
Duffield and Green, New York, N. Y.
Harcourt Brace & Co., Inc., New York, N. Y.
Harper & Brothers, New York, N. Y.
Heidelberg Press, Philadelphia, Pa.
Henry Holt & Co., New York, N. Y.
Houghton Mifflin Co., Boston, Mass.
Longmans, Green & Co., New York, N. Y.
Lothrop, Lee and Shepard Co., Boston, Mass.
Lutheran Book Concern, Columbus, Ohio.
The Macmillan Co., New York, N. Y.
Methodist Protestant Book Concern, Baltimore, Md.
Oxford Press, New York, N. Y.

Publication Houses (Continued)

Publishing House of the Methodist Episcopal Church South,
Nashville, Tenn.

Pilgrim Press, Boston, Mass.

Presbyterian Board of Christian Education, New York, N. Y.

Presbyterian Committee of Publication, Richmond, Va.

Fleming H. Revell Co., New York, N. Y.

Thomas W. Crowell Co., New York, N. Y.

Willetts, Clark & Co., Chicago, Ill.

Woman's Press, New York, N. Y.

Appendix III

**A SELECTION OF STORIES FOR THE PRIMARY CHILD
WHICH CREATE THE DESIRED ATTITUDE TOWARD GOD**

I. A Selection of Stories for the Primary Child which Create an Attitude Toward God --

As Loving Father:

a. Bible Stories:

"Peter and Cornelius," Acts 19
In Primary Church School Leaflets (Unit II - Lesson 7)
The Westminster Departmental Graded Series, 1931.

"The Boy Jesus at Home," Luke 2:40, 51, 52; Mark 6:3.
In God and His Helpers by Mabel Fenner, p. 57.
The United Lutheran Publication House,
Philadelphia, Pa., 1926.

"Sharing the Feast," Nehemiah 8:1-12.
In Working with the Heavenly Father
by Ethel L. Smither, p. 82.
The Graded Press, New York, 1928.

"Thanking the Heavenly Father," II Chronicles 5:1-6
In Working With the Heavenly Father, p. 64.
The Graded Press, New York, 1928.

"When the Baby Jesus Came to Church," Matthew 2:13-21.
In Working with the Heavenly Father, p. 293
The Graded Press, New York, 1928.

b. Secular Stories:

"God's Little Garden"
In Missionary Stories for Little Folks
by Margaret Applegarth (first series), p. 154
George H. Doran Co., New York, 1917.

"The Sun-bonnet Baby"
In Missionary Stories for Little Folks
by Margaret Applegarth (first series), p. 174
George H. Doran Co., New York, 1917.

"Our Father"
In The Kingdom of Love, by Blanche Carrier, p. 179.
Doubleday Doran & Co., Inc., New York, 1929.

"How the Artist Forgot the Four Colors"
In Missionary Stories for Little Folks (1st series)
by Margaret Applegarth, p. 26.
George H. Doran Co., New York, 1917.

"Cotton Tails and Other Tales"

In Missionary Stories for Little Folks (1st series)
by Margaret Applegarth, p. 86
George H. Doran Co., New York, 1917.

**II. A Selection of Stories for the Primary Child which Create an
Attitude Toward God --**

As Creator:

a. Bible Stories:

"God's Gift of Day and Night," Genesis 2:4-25

In God's Good Gifts, by Mabel Fenner, p. 21.
Board of Publication of the United Lutheran Church
in America; Philadelphia, Pa., 1928.

"Jesus Showing God's Beautiful World," Matthew 15, 26, 28.

In Primary Church School Leaflets (Unit IV - lesson 4)
Westminster Departmental Graded Series, 1932.

"In the Beginning," Genesis 1:1, 2:2

In Children's Stories and How to Tell Them
by J. Berg Esenwein and Marietta Stockard,
The Home Correspondence School Publishers,
Springfield, Mass, 1919.

"The First Home," Genesis 1:31

In God's Good Gifts, by Mabel Fenner, p. 20.
The United Lutheran Publication House,
Philadelphia, Pa. 1926.

"In the Garden of Eden," Genesis 1, 2

In Second Primary Book in Religion, by Elizabeth Calson,
The Abingdon Press, New York, 1922.

b. Secular Stories:

"The Easter Lily," (Story of little brown bulb)

In Fifty Stories for the Bedtime Hour,
by Margaret Eggleston
Richard R. Smith, New York, 1931.

"God's Wonderful World"

In Seeking the Beautiful in God's World, p. 129
by Amy Clowes,
Richard R. Smith, New York, 1930.

"Neesima," (A story of Japan)

In Learning to Know God, by Ethel M. Patterson, p. 29
The Judson Press, Philadelphia, Pa., 1929.

"Plum Blossoms"

In God's Good Gifts, by Mabel Fenner, p. 37
Board of Publication of the United Lutheran Church in
America, Philadelphia, Pa., 1928.

"The Northerner's Visit"

In Working with the Heavenly Father (Course II - No. 8)
by Ethel L. Smither
The Graded Press, New York, 1928.

III. A Selection of Stories for the Primary Child which Create an
Attitude Toward God --

As the Friend of Little Children:

a. Bible Stories:

"The Boy that was Loaned," (Samuel) I Samuel 1

In Fifty Stories for the Bedtime Hours
by Margaret Eggleston, p. 88.
Richard R. Smith, New York, 1931.

"The Basket on the River," Exodus 2:1-10.

In Fifty Stories for the Bedtime Hours
by Margaret Eggleston, p. 34.
Richard R. Smith, New York, 1931.

"A Boy Who Believed God Would Help Him," I Samuel 17:31-49

In Learning to Know God, by Ethel M. Patterson, p. 185.
The Judson Press, Philadelphia, Pa., 1929.

"Jacob and the Angel," Genesis 27, 28.

In Tell Me a True Story, by Mary Stewart
Fleming H. Revell Co., New York, 1909.

"The Story of Four Boys," Daniel 1

In Tell Me a True Story, by Mary Stewart
Fleming H. Revell Co., New York, 1909.

"David Called from His Sheep," I Samuel 16:1-13

In Primary Church School Leaflets (Unit V - Lesson II)
Westminster Departmental Graded Series, 1932.

b. Secular Stories:

"Who Cares"

In Fifty Stories for the Bedtime Hours,
by Margaret Eggleston, p. 19
Richard R. Smith, New York, 1931.

"A Boy Who Couldn't Talk"

In *The Lost Crickett*, by Howard Dean French, p. 81
Abingdon Press, New York, 1930.

"A Girl of India Who Believed God"

In *Learning to Know God*, by Ethel M. Patterson, p. 207.
The Judson Press, Philadelphia, Pa., 1929

"Another Story About Little Trot"

In *Mayflower Program Book*, by Jeanette Perkins and
Frances W. Danielson, p. 129
The Pilgrim Press, Boston, Mass., 1922.

"Waiting for the Answer"

In *The Friendly Light*, by Virginia Greene Millikin, p. 100
The Abingdon Press, New York, 1929

**IV. A Selection of Stories for the Primary Child which Create an
Attitude Toward God --**

As One to be Worshipped:

a. Bible Stories:

"Daniel in the Lion's Den," Daniel 6:16-24

In *Tell Me a True Story*, by Mary Stewart, p. 141.
Fleming H. Revell Co., New York, 1909.

"Building a House for God's Worship," Exodus 35

In *Primary Church School Leaflets (Unit I - Lesson IV)*
Westminster Departmental Graded Series, 1931.

"Jesus in His Father's House," Mark 1:21-28

In *Pleasing God by Doing Right*, by Florence Brown, p. 71
The Westminster Press, Philadelphia, Pa., 1923.

"Worshiping Through Giving," II Kings 12:4-12

In *God and His Helpers*, by Mabel Fenner
The United Lutheran Publication House, Philadelphia, 1926

"In the Fiery Furnace," Daniel 3

In *Bible Stories Told Again*, by Howard R. Gold, p. 72
Fleming H. Revell Co., New York, 1929.

b. Secular Stories:

"Helen's Prayer"

In *Fifty Stories for the Bedtime Hour*
by Margaret Eggleston, p. 69.
Richard R. Smith, New York, 1931.

"How Janet Spent Her Allowance"
In Fifty Stories for Bedtime Hour
by Margaret Eggleston, p. 48
Richard R. Smith, New York, 1931.

"Taki of Teapot Lane"
In Seeking the Beautiful in God's World,
by Amy Glowes, p. 177
Richard R. Smith, Inc., New York, 1930.

"Any Time Any Where", by Jessie Eleanor Moore
In The Elementary Magazine, February 1935, p. 97
Cincinnati, Ohio.

"Finding Joy in Talking with God"
In The Elementary Magazine, February 1935, p. 100
Cincinnati, Ohio.

V. A Selection of Stories for the Primary Child which Creates an
Attitude Toward God --

As One Who Hears the Prayers of Little Children:

a. Bible Stories:

"Praying for Others" Acts 12:1-17
In Primary Church School Leaflets (Unit II - Lesson IX)
Westminster Departmental Graded Series, 1931.

"David's Prayer and the Answer," II Samuel 7
In Pleasing God by Doing Right, by Florence Brown, p. 90
The Westminster Press, Philadelphia, Pa., 1923.

"Talking With God, the Heavenly Father at Church,"
II Chronicles 6:1-21
In God and His Helpers, by Mabel Fenner, p. 10
The United Lutheran Publication House, Philadelphia, 1926.

"The Shepherd's Song," Psalm 23
In Stories to Tell to Children, by Sarah Cone Bryant, p. 231.
The Houghton Mifflin Co., New York, 1907.

"Hagar and Ishmael," Genesis 16:1-16.
In A Second Primary Book in Religion,
by Elizabeth Colson, p. 94.
The Abingdon Press, New York, 1922.

b. Secular Stories:

"Kate's Promise"

In Fifty Stories for the Bedtime Hour
by Margaret Eggleston, p. 120.

Richard R. Smith, New York, 1931.

"The Pink Silk Dress"

In Fifty Stories for the Bedtime Hour
by Margaret Eggleston, p. 21.

Richard R. Smith, New York, 1931.

"How Prayer Saved Jack"

In The Lost Cricket, by Howard Dean French, p. 54.
The Abingdon Press, New York, 1930.

"Heidi's Prayer"

In Seeking the Beautiful in God's World
by Amy Glowes, p. 185.

Richard R. Smith, Inc., New York, 1930.

"The Lost Children"

In Seeking the Beautiful in God's World
by Amy Glowes, p. 183.

Richard R. Smith, Inc., New York, 1930.

VI. A Selection of Stories for the Primary Child which Create an
Attitude Toward God --

As the Giver of All:

a. Bible Stories:

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