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A COMPARATIVE STUDY
OF
RELIGIOUS EDUCATION IN PERIODS OF WAR CRISIS

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CHAPTER I
INTRODUCTION

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INTRODUCTION

A. The Statement of the Problem

The field of religious education has demanded an increasingly large amount of attention in religious circles for many years. Early in this century it was looked upon almost as a panacea for all our religious ills. However at the present time the world is engaged in the most far flung war of all time where survival of the fittest is as much the law as ever it was in the jungle. This fact challenges the work of religious education. What was the program of religious education twenty five years ago? What is it today? How do these programs differ? Is there progress or is the present war an indication that religious education has failed? It is the purpose of this study to pen a picture of the thought and practice in this field as mirrored in a leading publication in 1918-1919 in that period of world crisis, and to compare that picture with one of the present time when the world is again at a critical point in its history. The hope is that this comparison will throw some light on the questions above.

B. The Limitation of the Field

Volumes are written about various phases of religious education, and since one purpose of the present study is to get a picture of the whole, this work will be limited

by choice of source material. A periodical current to each of the periods will be chosen and the material contained therein will limit the study.

C. The Importance of the Problem

The manner in which an individual or group of individuals or an organization or a field of work reacts to a critical situation in which it is involved gives an indication of the true purpose and character of that individual or organization. It is believed that the thought, the practical application in the field of religious education in periods of stress will give a keen insight into this important work. It is further believed that a comparison of such an insight at two different periods of similar difficulty will give a basis for evaluation of progress in the field. When the very foundations of religion are being challenged by a world struggle it seems imperative that religious educators evaluate the work of the past, and take inventory to see whether or not there is evidence of progress that makes the work more effective in the lives of those touched.

D. The Method of Procedure

In approaching this problem of comparison the writer purposes to make a study of the source material and let the findings determine the points to be emphasized. The two periods will be presented, and then the period of

1918-1919 will be compared with the period of 1941-March 1943.

E. The Sources of Data

In order to present a view of the field of religious education as it was in the two periods, periodicals will be used. Periodicals were chosen because they give a more immediate picture of a specific time than do books which are written with a longer perspective. From 1918-September 1919 the Pilgrim Magazine of Religious Education, a Congregational publication, will be used. In October of 1919 this magazine appeared under a new name, The Church School - a Magazine of Christian Education. This was a joint enterprise of the Congregational, Methodist Episcopal Church North, and Methodist Episcopal Church South. Later The Church School similarly became The International Journal of Religious Education. The latter publication is the basis for the study of 1941-March 1943. All issues for 1918-1919 will be used except October 1919. This one is not available. Consecutive issues of 1941-March 1943 will be used. These are monthly publications with the exception of a July-August combination in the case of the International Journal of Religious Education. The sections of the magazines dealing with the Sunday school lesson or giving plans for worship programs will not be considered.

CHAPTER II
RELIGIOUS EDUCATION IN 1918-1919 AS
PRESENTED IN THE PILGRIM MAGAZINE OF RELIGIOUS
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A. Introduction

Periods of war always bring change and adjustment. Problems that severely test the very soul of a person or the heart of an organization are frequent. Religious education is not excepted. The very fact of war challenges the religious educator and the effectiveness of the work he is doing. He must adapt himself and his plans to meet the new problems. In a time when the whole world is engulfed in the most far reaching war of all time it is helpful to be able to look back and see how similar difficulties were met a generation ago.

B. The Field of Religious Education

The field of religious education includes a general survey of the work being done. Particular reference to organizational plans is made. The relation of religious education to other fields is seen in its connection with democracy.

1. The Need for Religious Education

Following a strike of the police force in Boston, many boys and young men in their 'teens had a part in

smashing store windows, looting, fobbing and rioting of various sorts. Visitors of the Boston City Missionary Society who knew the lower part of the city feel that the disorder "comes chiefly from young people who have been brought up without adequate Christian home life and training and who have considered themselves quite free from restraint."¹ An editor of the "Boston Transcript" makes a statement that is perhaps more telling because of its source saying,

"Boston today is reaping what she has sown. She is discovering how narrow is the space between the veneer of respectability and the spawn of hell. She is ascertaining that among large masses of her population no foundation of religion and character has been laid to which can be spiked a morality that will work."²

These statements are evidences of extreme need felt in this period of 1918-1919 for religious education. "What a clarion call to religious education,"³ says an editor of The Church School.

Another such indication is seen in the citing of wide spread social unrest and recognition of the contribution that interpreters of Christianity can make to the solution of the problems. The opinion is voiced that the

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1. Editorial: "The Editor's Outlook," November, 1919, p.3. Since only two magazines are used as sources for this chapter, the name of the magazine will not be given in the footnote. Any date from January 1918 through September 1919 will be The Pilgrim Magazine of Religious Education. If the date is November or December of 1919 the magazine will be The Church School.
2. Ibid.
3. Ibid.

church has dealt too exclusively with adults and with changing lives that are already set instead of moulding minds which are still plastic and ready to adopt any ideas. Proof for this statement is centered in the fact that the Protestant church has neither a well defined educational objective nor educational program. Mr. Chappell feels that development and execution of such a program should be the church's chief contribution to the distressed situation.¹

2. The Plans and Changes Proposed

At about the same time these challenging thoughts were being written, a Commission of the Congregational Church on Moral and Religious Education gave its report to the representatives of that body at the National Council Meeting at Grand Rapids. They characterize as an educational enterprise any activity that

- "1. concerns itself with growing, developing persons;
2. seeks to engage these persons actively in some form of study or work;
3. its primary interest . . . is the development of the persons themselves rather than the objective results of their activity;
4. seeks to communicate to them, while they in turn seek to profit by the riper experience of others;
5. . . . has its face set toward the future, aiming to promote, rather than arrest, their development and to help them gain new knowledge and added power."²

It is true that under this definition all the work of the

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1. Cf. Chappell, E. B.: "Christian Education and Patriotism," November, 1919, p.4.
2. "Report of Congregational Commission on Moral and Religious Education," December, 1919, p.30.

church is educational. However this commission roughly sets off as specifically educational the aspects of the work which deal with relatively immature members, especially children and young people; are concerned with acquiring new knowledge and development of new powers; employ educational methods such as continuity of study in the place of more sporadic attempts at learning.¹

Earlier in this same year Professor Walter S. Athearn published an article presenting "The Citizenship Plan of Community Organization in Religious Education."² This plan is the system used in the city of Malden. It includes a council made up of all Christian citizens who are interested in helping to build a program of religious education for the community, a board of directors, a chief executive officer in the person of the council president, a superintendent of religious education comparable to a city superintendent of schools, commissions for the study of community problems, and a board of religious education comparable to the city school board. The council sets as its objectives the following:

- "a. The development of a city system of religious education.
- b. The unification of all child welfare agencies of the city in the interests of the greatest efficiency.
- c. The supervision of a complete religious census of

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1. Cf. "Report of Congregational Commission on Moral and Religious Education," December, 1919, p. 30.
2. Cf. April, 1919, pp. 105-106.

- the city with special reference to the religious needs of children and young people.
- d. The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based.
 - e. The creation of a community consciousness on matters of moral and religious education."¹

All of the Protestant churches cooperate in this enterprise. Each denomination has its own educational program in its own church. Matters of a cooperative nature are handled by the Council and those strictly denominational by each church.² This plan has already been in operation for some time.

One other plan that receives a great deal of attention during this period is the proposed plan of the International Sunday School Association. It is called "The Educational Policy of the International Sunday School Association" and it includes an elaborate system of religious schools closely paralleling the system of public schools. The Committee on Education for the International Association recognizes itself as an interdenominational agency whose function it is to promote the development of this system. They propose to do this by furnishing information, doing research, standardizing and publicizing, supervising the schools and promoting training schools, serving as coordinating agency between public and church schools, seeking to

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1. Athearn, Walter S.: "The Citizenship Plan of Community Organization in Religious Education," April, 1919, p.105.
2. Cf. Ibid., p. 106.

make the program from the cradle roll through the university a unified one, and helping coordinate all cooperating agencies. Standards for the work are to be set by the Committee on Education. In the matter of teacher training the Association recognizes the responsibility of denominational classes to their denomination. It proposes to circulate information regarding such classes and to recognize them jointly with the denominations if they meet their standards. At the same time the International Sunday School Association will promote, supervise, and issue credit for classes of its own.¹ The schools to be promoted and recognized by this organization are: community training schools for religious leaders, schools of principles and methods, special schools for association leaders, and daily vacation Bible schools and weekday religious schools.²

This plan is discussed at length by various leaders in the field of religious education. They comment that it is masterly in general outline,³ that it "frankly acknowledges the utter inadequacy of our present plan of weekly lessons," that it will serve to set a vision before the churches and awaken and stimulate some toward real work,⁴ that it "forces Religious Education upon the atten-

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1. Cf. "The Educational Policy of the International Sunday School Association," October, 1918, pp. 623-624.
2. Cf. Ibid., p. 624.
3. Cf. Fiske, G. Walter: "The New Educational Policy of the International Sunday School Association: A Symposium," November, 1918, p. 671.
4. Op. cit., Cope, Henry F., p. 670.

tion of the whole nation."¹ There are also many questions and criticisms of the plan. The general thought seems to be that the "International Sunday School Association is to be congratulated on its vigorous assumption of a great task," but that it presents a goal to be worked toward for a long time, that the Association is not in a position to take some of the responsibilities it suggests and that it seems advisable to confer with denominations about such plans, but that further more detailed plans will be awaited with interest.²

Along with new or more inclusive plans being offered and discussed, workers are asking for revision of the standards now in vogue. In an open forum on religious education the need for revision of standards of subject matter and its form is pointed out. The subject matter should be more adapted to the pupil and should be in terms of life and character.³ One of the things Professor Horne calls attention to about Christian education is that it is gradually being standardized with a "growing standard."⁴

Another significant note of change being mention-

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1. Cf. op. cit., Meyers, A. J. W., p. 669.
2. Cf. "The New Educational Policy of the International Sunday School Association: A Symposium," Fiske, Meyers, et al., November, 1918, pp. 669-670.
3. Cf. Athearn, Walter S.: "An Open Forum in Religious Education," February, 1918, p. 81.
4. Cf. Horne, Herman Harrell: "Fourteen Points in Religious Education," December, 1919, p. 5.

ed is the need for more time. A survey made in Malden, Massachusetts reveals that Protestant children have twenty four hours of opportunity for religious instruction annually, Jewish children one hundred and eighty hours, and Catholic children four hundred and eighty hours.¹ Only one full day a year is open for all their formal instruction in religion, this when programs should be expanding. The fact that the increased program demands increased time is well shown by E. Morris Fergusson in an article "The Inadequacy of the Sunday School."² He says that the time-factor has been left out of the drive for better work. His thought is that "if this band of one hour a week cannot soon be broken, some of us will choke in the midst of our own painfully elaborated educational devices."³

With increased emphasis on religious education, the call is coming to the pastor to take his place as leader. Previously the pastor has had little to do with the educational program. He has always been the leader of the dominant emphasis of church life which has not been teaching up to this time. Now in the development of the "teaching stage" of the church it is up to him to be leader of the forces of religious education.⁴ Not only that,

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1. Cf. Athearn: "An Open Forum in Religious Education," January, 1918, p. 11.
2. February, 1919, p. 37.
3. Ibid.
4. Cf. Ward, Frank G.: "The Pastor As Leader of Religious Education," May, 1919, p. 136.

the fact that the church school is not a separate organization from the church but "the church itself functioning in the work of religious education"¹ calls upon the pastor as leader of the entire church to take his place in relation to the educational part.

It is an interesting note that reports of progress and changes in religious education are not limited to this country. In the Pilgrim Magazine of Religious Education for May 1919 a two page article tells about "Religious Education in Japan."² From a report reviewing the work of 1916 comes the statement that "'Christian education reveals a steady and healthy growth in Japan.'³" However the great work yet to be done is evidenced by the fact that only one child in fifty is connected with Sunday schools.

Embodying many of the suggested changes, and in spirit, the plans, Herman Harrell Horne gives a good statement of the relation of education to religion and a look forward in religious education in an article, "Fourteen Points in Religious Education."⁴ He says that true education is an enlargement of personality which must take place along seven lines. The last of these seven mentioned is spiritual and that is not so much an addition

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1. Littlefield, Milton S.: "Needed - The Pastor's Leadership," June, 1919, p. 171.
2. Makino, Rev. Toraji: pp.139-140.
3. Ibid.
4. December, 1919, p. 5.

as the spirit which permeates them all. The educational ideal was realized in the historic figure of the Prophet of Nazareth, he said, and He is "today's Master Teacher in morality and religion in both content and method."

Professor Horne emphasizes the need of the study being made up of problems pertinent to the age and group and of its being challenging to the pupil so that he will be brought to do much for himself since "education," he states,¹ "is an achievement, not a gift; a process, not a product." He echoes the statement of the reference cited earlier that Christian education is the sure, even though slow solution to our social problems. It is as leaven working until the whole is leavened as it progresses. Further:

"Democracy is Christianity in society and Christianity is democracy in religion. What new America needs is Christianity that will make safe the extensions of democracy in industry and politics. It will come through the right kind of education. But, the day being evil, we must redeem the time."²

3. Religious Education and Democracy

This last note of the relation between Christian education and democracy that Horne makes is a prominent emphasis just after the war. The general subject of the sixteenth annual convention of the Religious Education Association for this year is "A Religious Interpretation

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1. Horne, Herman Harrell: "Fourteen Points in Religious Education," December, 1919, p. 5.
2. Ibid.

of Democracy."¹ The theme for the sixteenth annual session of the Northfield Summer School of Religious Education held in 1919, is "Religious Education and Reconstruction."² At the ninth annual meeting of the Sunday School Council of Evangelical Denominations an address given by Norman E. Richardson was "Religious Education and Reconstruction."³ He calls attention to the fact that many loyalties and moral and spiritual reserves have been created and awakened by the war. The task of reconstruction, he feels, is equivalent to the program of destruction which has just taken place if it is properly undertaken. He makes an eight-fold analysis of the meaning of the situation at this time for religious education. One point he makes is that as a result of the recent war

"civilized nations will appreciate the danger of placing so much emphasis upon science in education as to crowd aside morals and religion. In a scientific and commercial age educators now know that they dare not forget God."⁴

Richardson also believes that because of the strong community spirit occasioned by the activities of the war it will be easier to pool the resources of the churches of the community for teacher training, and for executing a better program of religious education.

The eighth point in his analysis is that the

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1. June, 1919, p. 165.
2. Cf. "Northfield Summer School of Religious Education," July, 1919, p. 198.
3. March, 1919, p. 67.
4. Ibid.

"Christian teaching that right makes might has overcome¹ the pagan doctrine that might makes right." Because of this realization, the church, he says,

"will now be recognized as the most important of all institutions at work reconstructing the social, political, economic, and interracial order. . . . For it is the Christian churches to which the world must look to make the consciences of the coming generation morally sensitive and reenforced by the sacred sanctions of religion. Ours is an ethical faith. The only safe foundation of democracy is universal intelligence and morality. As the religion best qualified to create, purify, and vitalize moral ideals Christianity henceforth must function as an essential factor in the educational system of every enduring democracy."²

4. Organizations and Publications Relative to Religious Education

Various organizations are active in the field of religious education at this time to promote and direct. They have been mentioned in different connections previously. The Religious Education Association which was³ organized in 1903, is one. Others are the International Sunday School Association and The Sunday School Council of Evangelical Denominations. These two are somewhat⁴ overlapping in their activities and during 1919 commissions from each group met in joint session to work out a plan

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1. Richardson, Norman E.: "Religious Education and Reconstruction," March, 1919, p. 71.
2. Ibid.
3. Cf. "The General Policies of the Religious Education Association," July, 1919, p. 198.
4. Cf. Editorial: "The Sunday School Council," March, 1919, p. 69.

for combination.¹ This was done and the proposals presented² to the executive committees. Carrying out of those plans³ is expected greatly to advance the Sunday school work.

Two books published during this period receive particular attention. They are A Social Theory of Religious Education,⁴ by George A. Coe, and Religious Education and American Democracy,⁵ by Walter S. Athearn.

5. Summary

That a widespread need for religious education is felt by many groups is clear. It is also certain that leaders in the field are thinking and planning for a much extended, more effective program. They feel as did other leaders that religious education should be - must be - the basis for reconstruction. Organizations and writers are attempting to call its importance to the attention of the public and particularly all workers in the field of religious education.

C. Religious Education in the Local Church

While much thought and planning are being done in

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1. Cf. "A New Era in Cooperation," June, 1919, pp. 167-168.
2. Cf. September, 1919, p. 260.
3. Cf. Chalmers, William E.: "A New Day in Sunday School Cooperation," November, 1919, p. 17.
4. Cf. Winchester, B. S.: "A Notable Book on Religious Education," March, 1918, pp. 153-154.
5. Cf. Winchester, B. S.: "A Valuable New Book," April, 1918, pp. 213-214.

the general field of religious education, the local church continues its work. Day after day some kind of a religious education program is going on. Sometimes it is an organized program, other times a very haphazard one. This section will report what is written about religious education in the local church.

1. The Church School

The church school is the agency through which most of the recognized training in religious education is done. It has special problems and needs which are disclosed in writings about the work of the Sunday school.¹ Some of them are included here.

a. Administration. That religious education, in its highest and fullest sense, is the solution to the great social and economic problems of the day is expressed over and over. One church school superintendent, commenting on that growing conception, said, "how vastly it increases our sense of responsibility, and what is more to the point, our consciousness of opportunity."²

(1) The superintendent. In view of such great importance this leader suggests some ways in which the superintendent can personally equip himself for his responsibility. One

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1. The terms "church school" and "Sunday school" are used synonymously in the sources and will be so considered here.
2. White, Alfred: "The Modern Superintendent," September, 1919, p. 266.

of the most important and "delicate" qualifications is to be able to direct others wisely. The superintendent should do just what his title implies, superintend. There is vast opportunity for that office in relation to the young people being graduated every year from Sunday schools. The ability to use people is a counterpart of being able to direct them wisely. This storehouse of talent in young people out of Sunday school needs to be used. Further, the superintendent is most efficient when he can so delegate responsibility and work that the school is not dependent on one person, no matter who it is.¹

Not only must there be good organization, but the best superintendent will keep in touch with details. He should know the work going on in each department and what accomplishment the work is directed toward. He will not necessarily be an expert in each department but he should keep informed on up to date findings in the field and be willing to accept new ideas.² Another writer says, "Prove all things, in the sense of giving due consideration to new ideals and new plans."³ He feels that following that motto would avoid continuing in a "dead level of mediocre achievement." "Keep this fresh, vigorous outlook

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1. Cf. White, Alfred: "The Modern Superintendent," September, 1919, p. 266.
2. Cf. Ibid., pp. 266-267.
3. "Open Letter to a Superintendent," June, 1919, p. 164.

on life,"¹ he challenges. Needless to say this requires more time and thought than is possible on a hurried Sunday morning.

(2) The service. What are some of the responsibilities of the administrative officer of the Sunday school that are so important to the effectiveness of the service?

Milton S. Littlefield writes for Pilgrim Magazine of Religious Education in 1918-1919, a page called "Church School Administration." One of the things he considered important was the worship period. He says:

"The great purposes of worship are to express the soul's relationship to God, to develop the right attitudes toward God, to enrich the religious ideas by associating them with religious feelings, to reinforce the individual will by a common expression of reverence and commitment."²

The means that are used to those ends are music, prayer, Scripture, offering and some message related to these other means but not really part of the worship. Music, prayer, etc., should be such that the child can really express himself through them.³ The worship program needs careful planning. Littlefield characterizes a good worship period thus:

"The program of service of worship should be carefully planned that it may be fitting, worthy, and properly timed. The worship period should not be longer than

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1. "Open Letter to a Superintendent," June, 1919, p. 164.
2. Littlefield, Milton S.: "The Worship Period," May, 1919, p. 138.
3. Cf. Ibid.

from ten to fifteen minutes. It should be marked by variety without confusion, by brightness without triviality, by seriousness without sentimentality, and should convey the impression of dignity and gladness and orderly beauty."¹

The offering is part of the worship service; anyway it should be. Usually in the primary department and in the church the offering is dedicated with prayer or song of praise. Many times in the rest of the church school there is a collection rather than an offering. For an offering to have a real part in the worship and in the lives of the persons participating it is desirable that they should be trained to give reverently, to give with intelligence, and to give personally. In order to accomplish these aims they must know for what the offering is to be used.² In method of giving Littlefield cites Paul's advice to the Corinthian church.(I Cor. 16:2) "Systematically,³ personally, proportionally are his rules." The offerings of the church school should be correlated with church support. Ideally the church and church school budget should be one. A good example of that is found in a church where the church school was placed on the church's budget. An effort was made to get every member of the church school to contribute to the church. Contributions were taken jointly by school and church. This parish reported that the plan worked well

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1. Littlefield, op. cit.
2. Cf. Littlefield: "Church School Administration: The Problem of the Offerings," October, 1918, pp. 627-628.
3. Ibid., p. 628.

and that no difficulty was encountered financing the church school through the church. They felt that the plan had real educative value.¹

Class organization is sometimes a problem. When to organize is usually the question. The desire to belong to a group, to do things together is instinctive in human nature. It is up to the leader to see that this desire is used to good advantage. From the ages of ten or eleven up the classes should be organized not for the purpose of "doing something" so much as for the sake of "being something." The beginning of self-government and of group responsibility contribute much to growing lives.²

Proper class divisions are essential for successful class organization and instruction. In 1917 the Sunday School Council adopted new groupings for the years 12-24. The new age groups are:

"Intermediate - Ages 12, 13, 14
Senior - Ages 15, 16, 17
Young People - Ages 18-24"³

These groupings are understood to be flexible.

The problem of order is the responsibility of the executive head of the school or department. "Disorder is

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1. Cf. Hunting, Harold B.: "How a Church School Made Its Offerings Educational," February, 1919, p. 39.
2. Cf. Littlefield: "Church School Administration: Class Organization," March, 1919, p. 73.
3. "New Groupings," October, 1918, p. 622.

activity out of place."¹ It is usually caused by lack of thought on the part of the leaders, failure to set a good example, programs that are too long or too monotonous or interruptions of some kind. Disorder defeats the very purpose for which the school exists.

"The great task of the leaders of the school is so to guide and exemplify the life and work of the school as to create an atmosphere of dignity and thoroughness and loyalty, an atmosphere of reverence with wholesome brightness, of lawfulness with abounding activity, of seriousness in every task with a deep sense of joy in working."²

Another matter of administration is the question of records. Agnes Noyes Wiltberger feels that they are very important. She suggests a card form which might be kept over a period of ten years giving a complete record. Space for such data as birthday, date of entering, time of joining the church, parents' name and address, reasons for absences, also material studied is provided. This record would be of value in many ways such as ordering material or helping a new teacher.³

(3) Teacher's meetings. Teacher's meetings are a vital part of the administration of the church school if well conducted. As the winter's work draws to a close it is well to spend some time in such a meeting to evaluate the year's work. Questions that would help in such evaluation

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1. Littlefield: "Church School Administration: The Problem of Order," December, 1918, p. 723.
2. Ibid.
3. Cf. Wiltberger: "A Card-Index Church-School Record," February, 1919, pp. 91-92.

would relate to the relation of the school to the whole church, the statistics revealed by the secretary's report, the suitability of materials and activities used, relation to the homes, adequacy of equipment, and relation of work done to the pupils' everyday life.¹ As a result of one particularly successful teacher's meeting constructive plans were made for providing space in the church year-book for information about the church school, unused materials being placed where they would be used, a study of great hymns in Sunday school correlated with their use in church worship, visitation Sunday, a biblical museum, and preparation of a geography room.²

(4) The summer program. The summer program needs special planning. In some instances materials are prepared with a special theme for each month.³ In other cases special themes for each Sunday are chosen and great variety in presentation may be employed. The latter plan was used in a union church school experiment one summer during July and August. This experiment resulted in the decision by that group that it is not wise to continue the school's winter program on through vacation months and that it is good to have some form of community service.⁴

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1. Cf. "Survey of the Year's Work," June, 1918, p. 360.
2. Cf. "Results of One Teacher's Meeting," By a City Superintendent, March, 1919, p. 74.
3. Cf. "Important - Your Summer Work," June, 1918, p. 341.
4. Cf. Morrill, Grace: "A Summer Experiment," June, 1919, p. 168.

Altogether the administrative work of an effective Sunday school requires leaders of ability and desire to improve. Each phase of the work needs careful planning. That the teachers and officers work together is important and when they do, real progress can be made.

b. Leadership

"There is no girl problem, no boy problem in the Sunday school today," says the International Secretary of Young People's Work. "It is a problem of leadership. Youth is ready to be led - anywhere."¹

Margaret Slattery in an article on "The Making of Leaders" quotes the above statement in a plea for the church to take action. That leaders can be made is witnessed on every hand by the fine officers that America has developed and created. That the church can do it too, she firmly believes, but it must be done to meet the crisis of the present and immediate future, she says.²

(1) Types of training available. That same fall, 1918,³ a simultaneous teacher training drive is launched.

Frank M. Sheldon writing the next year as General Secretary of the Congregational Education Society, says that enrollment in teacher training classes increased four fold the year before and that correspondence courses are helping to

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1. Slattery, Margaret: "The Making of Leaders," November, 1918, p. 674.
2. Cf. Ibid., pp. 674-675.
3. Cf. "Simultaneous Teacher-Training Drive," September, 1918, p. 556. Also July and August, 1918.

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solve the teacher training problem in rural schools.

The fourth annual Twin-State School of Religious Education for directors, pastors, teachers, superintendents, prospective teachers and others is held in August, 1918. It is under the joint control of Sunday School Associations of New Hampshire and Vermont. New features this year are courses in biblical geography and story-telling.²

A rather unusual kind of training class is held in a community where the young men's class was broken up by the war and a young women's class disorganized by lack of imagination in teaching. The superintendent wrote a personal invitation to each member of this group to come and meet the new teacher and discuss formation of a new class. Interest is aroused by the suggestion of studying boy and girl life so that the young people may be better leaders. Requirements of regular attendance and one hour's study each week are set up. They observe boys and girls from nine to thirteen years of age and discuss problems that they find such as the place of competition in activities, reading material, training of the will. Incidentally they apply their findings to their own lives as well as to those of younger people.³

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1. Cf. "The Field Work Department," November, 1919, p. 27.
2. Cf. "The Twin-State School of Religious Education," August, 1918, p. 493.
3. Cf. Beard, Frederica: "A New Kind of Training Class," May, 1919, p. 137.

(2) Methods.

"To the student of education there is something very suggestive in the surprise of the untrained teacher as he discovers that when he thoroughly knows a subject there can be any difficulty in teaching it to another. He tells it to them, and they do not know it! If his pupils are young, they do not understand what he is driving at; if they are older, they get his idea, but they do not believe it. Strangest of all, the more he talks about it, the more confused the situation becomes."¹

Here the importance of method is clearly seen. Sometimes it has been overemphasized, but it is important. Jesus, the Master Teacher, was Master of method in His teaching.

"The perfection of his methods and his skill in the use of² them are the wonder of all who seriously study his work."

Through study of development of methods and the application of them educators have come to know that no one method can be used for all teaching. At least five types of method are recognized and the teacher of religious education needs to know and use them.³ Edward Porter St. John, Professor in the Department of Religious Education, Boston University, wrote a series of ten articles on the subject of "Learning and Teaching" beginning in January 1918. He calls attention to five varieties of method being used, some much better developed than others. They are

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1. St. John, Edward Porter: "Learning and Teaching: The Importance of Method in Teaching," January, 1918, p.7. All articles in this series have the same general heading, and only the sub-title will be given hereafter.
2. Ibid.
3. Cf. Ibid., pp. 7-9.

muscular habit method, memory-association method, appreciation method, inductive-deductive method, and the social project method. Each of these types are means to a definite end, and to be most valuable must be used together.¹

The muscular habit method is little used in religious education, but one need for it is found in learning to turn to any particular passage in the Bible easily, accurately, and quickly.² This may be accomplished by "a little well-planned training of the muscular-habit type."³ The second method is also involved in this process.

The appreciation method of learning should be much used by the teacher of religious education. For example in the use of hymns that are poetry and music combined, it is the task of the teacher to help the pupil to respond in the fullest measure possible to the emotion expressed by the poetry or the music.⁴ It is said that

"the whole of the service of worship (not the lesson or the sermon which seeks to give instruction) is an effort to lead the worshipers into a desired attitude of emotion toward God and toward his will for men, and that this general method will throw much light on ways of successfully accomplishing it."⁵

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1. Cf. St. John: "Suiting the Means to the End," February, 1918, pp. 69-71.
2. Cf. St. John: "The Problem of Method in Religious Education," March, 1918, pp. 150-153.
3. Ibid.
4. Cf. St. John: "The Place of the Appreciation Method in Religious Education," April, 1918, pp. 208-210.
5. Ibid., p. 210.

Most Sunday school teachers who have a definite plan for teaching the lessons use the inductive-deductive method, the writer says. This consists of presenting a truth to be taught as by telling a story from the Bible. Then by illustration or recalling previous study call attention to the likenesses of that truth to some in the pupils life or familiar study. By comparison of these draw out the central truth and then show how it should be acted on in the pupils own life.¹ When used as a means to a definite end this method has been of great help.

The newest method is the project method. The writer illustrates this by a project a boys class carried out in relation to a poor district of their town.² The various avenues of learning this project led to are very impressive. This method is said to be especially suited to moral and religious education because much of morality and religion are included in social relations.³ This method, it is expected, will soon be used more in church school materials and can be utilized now by teachers with vision.

(3) The need for a plan. The writer then devotes four articles to illustrating how to use these methods in a

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1. Cf. St. John: "How the Lessons of Life Are Learned," May, 1918, p. 282.
2. Cf. St. John: "The Project Method and Its Values in Religious Education," June, 1918, pp. 352-354.
3. Cf. Ibid., p. 354.

general teaching plan.¹ Knowing all the methods there must still be a plan to make them most effective. Necessity for a plan is illustrated by two boys who were playing. One of them when asked what he was making said, "'Oh, I don't know,...It might be a house or it might be a fort - or it might be a boat. One night I made a boat. I'll tell you when I get it done.'" The older one answered, when questioned, "'I am making a map of the United States. When it is finished if you fit the pieces right, there will be a row of soldiers and sailors all around the edge.'" Soon the small boy said, "'See,...I guess it is kind of a boat and this is the water all around. Huh! It all tumbled down.'"² It had, and so does the work of a teacher who has no plan for her teaching.

Questions that a teacher may ask herself about a lesson to help in lesson planning are:

"Why should I teach this lesson to this class? How can I teach it to this class? By what means can I best make plain to them this truth so that it will mean the building of their characters? How best can I impress the facts upon their memories that the effects may be lasting? How best may I provide opportunity to work out in action what I teach that they may develop into those who both know and do?"³

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1. Cf. St. John: "A General Method of Teaching: The First Step in the Process," July, 1918, pp. 422-425; "The Second Step in the Process," August, 1918, pp. 496-498; "The Third Step in the Process," September, 1918, pp. 559-561; "The Final Step," October, 1918, pp. 628-630.
2. Slattery, Margaret: "Some Pertinent Questions on Lesson Planning," May, 1919, p. 134.
3. Ibid., p. 135.

(4) The teacher. In spite of the existence of these various methods there are many teachers in the teaching forces of schools who do not teach; they do not teach because they do not "cause another to know," nor do they "awaken desire to know."¹ To fulfill the teaching mission many things are necessary besides a knowledge of subject matter or even a knowledge of method. Cope says:

"It is the teacher himself who teaches....No matter how emphatically we may stress the necessary intellectual elements in the teacher's equipment, we are all ready to recognize that the great element in teaching power is that of personality."²

And again:

"Professor C. E. Rugh sums up a most succinct argument on the nature of the teacher's work by saying, 'Improvement in teaching is achieved by the improvement of the personality of the teacher.'³

Because of its great importance the teacher should never neglect her own development.

Perhaps the first essential contribution to the personality of the teacher is her own spiritual development. In order to interpret Christ to a group the teacher must know Him personally; must study diligently, systematically His life and teachings; and must express His life in her daily living.⁴ As an outgrowth of her own spiritual life

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1. Cf. Slattery: "Teachers Who Teach," January, 1919, p.1.
2. Cope, Henry F.: "The Power of the Teacher," August, 1919, p. 231.
3. Ibid.
4. Cf. Editorial: "Interpreting Christ - The Teacher's Function," February, 1918, pp. 67-68.

the teacher must have faith. Faith first of all that her own life may grow is necessary.¹ Margaret Slattery says that if she were "asked to name the most important of the fundamental principles, the major plank in the teacher's platform," she should "answer in one word - Faith."² That means a vital faith, faith in God and faith in man.

Arnold of Rugby who had such great influence over the boys of England was characterized by a "saving faith." His perfect confidence in his boys was a secret of his power.³

Then a teacher must have sympathy. Cope says that "sympathy is largely a matter of the imagination."⁴ That imagination is a very important characteristic of a real teacher is often stressed. Lacking imagination, a teacher cannot see herself as her pupils see her, nor sense the way they feel. She cannot punish wisely, nor interest and inspire so little punishment is necessary.⁵ "Youth admires and respects strength and justice when fired by imagination even if that strength and justice does clash with its desires."⁶

How then may imagination be acquired? That

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1. Cf. Cope, op. cit., p. 231.
2. Slattery: "Planks in the Teacher's Platform," March, 1919, p. 70.
3. Cf. Richards, Thomas C.: "How to Win the Boy," September, 1918, p. 563.
4. "The Teacher's Spirit," September, 1919, p. 263.
5. Cf. Slattery: "The Teacher's Highway," November, 1919, p. 10.
6. Ibid.

question is not easily answered, but those who had it seemed to know some fundamental principles and keep patiently, doggedly, with passionate determination to succeed at them. "Every soul who ever brought help to the world first saw, then made a venture, then persisted to the end."¹

"If one means really, for the sake of the new world now in the heat of the making, to develop imagination, to walk the Highway, ... I believe that he cannot walk it successfully alone. But if he will pay the price, One will walk as truly with him along the road of this modern day as He did along the road to Emmaus and will as truly fire his imagination as He fired theirs who went from Him to their task of bringing new life to men."²

c. Related Activities. Many activities contribute to the purpose of the church school in making and training Christians. They are quite varied in character.

(1) Special programs and activities. Two activities in use which contribute to this goal are pastor's classes and decision days. Others include suggested activities for use with Bible study. For instance, the use of Bibles in other languages if any of the pupils know others or if they are studying them in school; equipping of a geography room and including physical and historical geography in

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1. Slattery, op. cit., p. 45.
2. Ibid.
3. Cf. McKinley, Charles E.: "The Pastor's Class," February, 1918, p. 90.
4. Cf. Peabody, Harry E.: "Decision Day," April, 1919, p. 106.
5. Cf. "The Bible in Other Tongues," January, 1918, p. 16.

their study; ¹ dramatizing stories, as a dramatization of
² Ruth. For the life of Christ, suggestions are the use of
Mr. Bailey's book, Art Studies in the Life of Christ,³
or of a motion picture "The Life of Christ" with appropriate
⁴ Scripture and music.

Plans for recreation in the community, ⁵ the Boy
Scout Movement, ⁶ and summer conferences ⁷ are cited as of
value as church related activities.

For special occasions such as Easter and Children's
Day, pageants and other services are worked out. More
Christmas programs are planned than for any other season.
Emphasis is on helping the child to learn the true meaning
of Christmas, on giving rather than receiving.

(2) Week-day church school. Week-day church school does
not have a prominent place in religious education.

Frederica Beard published some plans in three consecutive
issues of the magazine which are planned for two hour
sessions with intermediates using the International Graded

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1. Cf. Littlefield: "Geography Work in Bible Study,"
January, 1918, pp. 21-24.
2. Cf. "The Story of Ruth Dramatized," April, 1918, p. 215.
3. Cf. Holmes, Henry W.: "Art Studies in the Life of Christ,"
July, 1918, pp. 420-421.
4. Cf. Edland, M. Elisabeth: "The Life of Christ in Motion
Pictures," December, 1919, pp. 18-19.
5. Cf. "Community Cooperation for Moral Welfare," September,
1919, p. 267.
6. Cf. Richardson, Norman E.: "The Boy Scouts of America,"
November, 1919, pp. 6-8, 43.
7. Cf. "Summer Conferences," June, 1919, p. 343.

Series.¹ Notice is also made of the Protestant Teacher's Association of New York which was organized to help meet the need for more training in religious education. They worked to establish classes after school for religious instruction. In the winter of 1918 five centers operated from October until June.²

(3) Missionary education. "The missionary spirit means a disposition to give unrewarded service to the less favored."³ The ignorance of this spirit and of the history⁴ of missions is deplored by leaders in religious education. Spurred on by activities of the war, leaders in mission work are making plans for better inclusion of missionary education in the work of the church. A department called the "Missionary Education Department" occupied a page in the publication studied beginning in October 1918.⁵ Missionary plans for the church school are worked out for various age groups.⁶ Church schools are urged to conduct classes in missions.⁷ Materials for the various age groups are prepared. Missions are best an integral part of the Sun-

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1. Cf. "A Week-Day Church School," March, 1919, p. 72.
2. Cf. "Protestant Teacher's Association of New York," April, 1919, p. 102.
3. Fisher, Miles: "What Is the Missionary Spirit," December, 1918, p. 721.
4. Cf. Slattery: "The Field Is the World," December, 1919.
5. Fisher: p. 625.
6. Cf. "Missionary Plans for Church Schools," September, 1918, pp. 558-559.
7. Cf. "Training in Friendliness," February, 1919, p. 40.

day school work and plans made take this into consideration.

d. A Look Forward. As the church school takes a look ahead early in 1919 many problems face it. Leaders have been taken away; labor, fuel, transportation are short. However the challenge is, "Not Less But More."¹ Church school leaders are urged to set a definite goal and then plan a program of work. Particularly in four phases they are urged to keep standards high. They are thoroughness of community extension, appropriateness of lesson material,² supervision, and training classes. The young people's work, too, especially needs help. Young people need to be challenged by Christian service. "As one Wellesly college senior said, 'Give us a clarion instead of a flute call. Make us feel that the task cannot be done unless we do it.'³"

2. Social Service

In October, 1918 a Social Service Department was begun. Its purpose is

"to bring before teachers and leaders in the churches the problems that face the community. In the last few years there has been a very marked change in the atti-

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1. Cf. Editorial: "The Motto of the Church School for 1919," January, 1919, pp. 3-4.
2. Cf. Fisher: "An Idea With a Destiny," September, 1919, pp. 264-265.
3. Editorial: "Conserve the Young People's Work," October, 1918, p. 621.

tude of churches and church members regarding the purpose and function of the church in its community. A social conscience is being developed in the church. Religion to be worth while must function in the every-day life of men and women. The only hope for the world is a re-constructed social order."¹

This emphasis is reflected in many ways. "The Implications of Democracy" is the topic under the Social Service Department heading in February 1919,² and it calls attention to the necessity for justice and a real democracy in regard to the negro population of the country.

A number of items related to the campaign for prohibition. Results of prohibition, effective in some states, are graphically described.³ The Federal Council of Churches of Christ in America organized a campaign to present the social and moral loss occasioned by liquor traffic.⁴

One main interest of a social nature is the interest in and help sent to relieve Armenian suffering. At Christmas time special drives in the Sunday schools raised money for that country.⁵ Articles describing conditions there are published.⁶ A Sunday school commission from different denominations was sent to the Near East to super-

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1. Atkinson, Henry A.: "The Social Service Department," October, 1918, p. 626.
2. Cf. Atkinson: p. 41.
3. Cf. "Prohibition in Michigan," August, 1919, p. 233.
4. Cf. "Strengthen America," May, 1918, pp. 289-290.
5. Cf. "A Million-Dollar Gift," October, 1918, p. 619.
6. Cf. "The Least of These," November, 1918, p. 666.

wise or help¹ as well as get first hand information about conditions. Altogether the idea of the community rather than the individual is stressed more and more.

3. Special Relation to Men in Service

Churches and church schools engage in many activities especially for the men in service. Often churches give each boy leaving a Testament or Bible.² Others write letters each week to men away, keep a map with tacks showing the position of each man,³ have an honor roll, make men away associate members of the class, hold comradeship meetings with prayer for each one, remember them on birthdays,⁴ Christmas. Churches near a camp keep the church open daily, often with some kind of social room; provide affiliate membership for the boys; make special provision for them in church school and Christian Endeavor; help care for sick when outside the camp, provide program and speakers for certain nights at camp;⁵ entertain in homes; open service clubs in needed districts;⁶ help national and international war agencies.⁷

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1. Cf. "Sunday School Commission to Near East," June, 1919, p. 167.
2. Cf. "Before the Boys Leave," May, 1918, p. 288.
3. Cf. "A Sunday School War Council," January, 1918, pp. 6-7.
4. Cf. Pearce, W. C.: "Soldiers or Slackers?" January, 1918, pp. 13-15.
5. Cf. "What the Men Are Doing," January, 1918, pp. 15-16.
6. Cf. Sperry, Willard S.: "The Scollay Square Service Club," May, 1918, pp. 273-275.
7. Cf. Stockdale, Allan A.: "What the Church School Can Do For Our Soldiers and Sailors," May, 1918, p. 285.

The returning soldier is perhaps even a greater challenge to the church. Churches are urged to make provision for really worthwhile service for the men returning. They have come to demand reality in religion. The church must heed that demand.¹ The returning soldiers should be brought into the life of the church by vital contacts and activities. A minister who had several returned service men as his guests at dinner found that to them "religion is doing the kind thing."² The big problem is to correlate worship and service. By seeking to place them in positions of leadership where leaders are so much needed, a chance is also provided for them to express themselves and not to be told by some authority. The reality, the courage that the soldier demands is indeed a challenge to the church.

D. The Home

"However efficient are our schools they cannot do the whole or the most important part of the moral and religious education of the children."³ The home is the place where the most important training takes place. The family must serve as a center of Christian living and

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1. Cf. Merrick, Frank W.: "The New Mobilization," November, 1919, p. 25.
2. Owen, George W.: "The Service Man in Service," November, 1919, p. 25.
3. "Report of Congregational Commission on Moral and Religious Education," December, 1919, p. 32.

worship as a basis of the child's understanding of the relationship of God as Father and all men as brothers.¹

With the change of industry from the home to the factory and office, the massing of population in cities, the commercialization of life, the changing status of women also has come change in character of parental authority.² Some feel that the family as a social institution has outlived its usefulness, others say not. Dr. Weigle says that the home "must become more genuinely democratic and more whole-heartedly Christian."³

Need for training of parents is shown by examples of parent-child relationships. However parent training to many is an unheard of thing. A course of study for parents is amazing. On the other hand, through Mother's Clubs, Congress of Mothers, and Parent Teacher Associations many are being reached.⁴

One help available to parents and teachers as well is a series of articles written by Professor Luther A. Weigle. They largely relate to child psychology. His topics include: "The Child As a Discoverer," "A Bundle⁵

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1. Cf. Weigle, Luther A.: "The Christian Family," November, 1919, pp. 21-23.
2. Cf. Weigle: "The Modern Home and Its Perplexities," December, 1919, pp. 16-17, 47-48.
3. Weigle: "The Christian Family," November, 1919, pp. 21-23.
4. Cf. Alston, Grace I: "The Need of Parent Training," November, 1919, pp. 24, 47.
5. January, 1918, pp. 5-6.

of Instincts,"¹ "Children's Lies,"² "A Boy's Loyalty,"³
"The Age of Hero Worship,"⁴ "When a Boy Wants to Go to
Work,"⁵ "Breaking Old Ties,"⁶ "When Doubts Come,"⁷ "The
Forming of Habits,"⁸ "The Development of the Will,"⁹ "The
Roots of Law,"¹⁰ and "How Religion Grows."¹¹ These articles
are fuller treatments of subjects touched upon in his book
The Pupil in the Pilgrim Training Course for Teachers.
They are practical topics for both teacher and parent.

Another series of articles is worthy of note in
this connection. The American girl was investigated by
Margaret Slattery. "The American Girl and Her Community"
was the subject, so the reports are beneficial to home,
school, and church. "The Girl at Home,"¹² "The School-
girl,"¹³ "The Business Girl,"¹⁴ "The City Girl,"¹⁵ are her
topics. She describes their lives, their interests and
makes suggestions about how they may be helped.

In these various ways the family and its individ-
ual members are brought to the attention of religious

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1. February, 1918, pp. 71-72.
2. March, 1918, pp. 148-150.
3. April, 1918, pp. 206-207.
4. May, 1918, pp. 278-279.
5. June, 1918, pp. 350-352.
6. July, 1918, pp. 425-426.
7. August, 1918, pp. 494-496.
8. September, 1918, pp. 561-562.
9. October, 1918, pp. 630-631.
10. November, 1918, pp. 676-677.
11. December, 1918, pp. 719-720.
12. Slattery: June, 1918, pp. 361-365.
13. Slattery: April, 1918, pp. 211-213.
14. Slattery: March, 1918, pp. 156-159.
15. Slattery: February, 1918, pp. 75-77.

educators and church school workers.

E. The Message of Religious Education

A chaplain recently come from the front was asked what message he thought should be stressed in teaching young people. His reply calls attention to three points. God's need of man is primary. Soldiers are finding in that fact a purpose beyond themselves, he said, a purpose worth giving their lives for. The war should also point young minds to the sacrifices being made for them and to the Supreme Sacrifice that has been made. In this message the coming¹ of the Kingdom in greater power is to be expected.

The demand of the soldier is and will be for reality in religion it is felt. To the man at the front² sin, prayer and God are very real. They expect reality³ and spiritual courage from the people at home. The message of Christ including God as Father and men as brothers must become more real. Christ must be reflected more clearly from the church, in order to relate the highest ideals of men to Him, for He has the power to transform⁴ life.

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1. Cf. Editorial: "The Teacher's Message in This World Crisis," April, 1918, pp. 203-205.
2. Cf. Atkinson: "Education for Service in This Time of War," June, 1918, pp. 346-348.
3. Cf. Editorial: "Spiritual Courage," May, 1919, p. 133.
4. Cf. Richards: "The Soldier's Challenge to the Churches," May, 1918, pp. 283-285.

In the present situation of war, the Christian must bear witness by showing love for his enemies, by fighting for a better world, and by daily practicing his belief in eternal life.¹ This involves recognition of the eternal worth of the human soul, and of the power of the human spirit through the grace of God.²

In the world ahead, which it is believed will be totally different from the world before the war, the church has a supreme responsibility.³ On the foundation⁴ built by the church must stand the new social order. To build this foundation, several emphases are necessary. One is the change from a message implying ease and protection to a message of sacrifice, and service.⁵ The Christian life must be a real adventure, not a retreat,⁶ it must sound the note of brotherhood, of cooperation.⁷ To put this message into practice means an emphasis on the social nature of religion. Writer after writer points to the change of emphasis from individual gain to social service.

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1. Cf. Bosworth, Edward I.: "The Christian Witness in War," May, 1918, pp. 286-288.
2. Cf. Weigle: "Our Religious Education in War Time," June, 1918, pp. 339-341.
3. Cf. Atkinson, op. cit.
4. Cf. Holt, Arthur E.: "The Axe At the Foot of the Tree," September, 1919, p. 262.
5. Cf. Richards: "A Quest and a Challenge," September, 1919, pp. 259-260.
6. Cf. "Is Our Religion Selfish?" September, 1919, p. 260.
7. Cf. Editorial: "The Changing Emphasis," July, 1919, p. 197, from Lyman Abbott, in The Outlook.

The question is no longer "What can I do to be saved?"¹
but "What can I do to serve others?" It is the responsi-
bility of the church to see that this spirit of service
is Christian in ideal and purpose.²

To meet this responsibility, the church must
become a unit. This unity should begin in the local church,³
extend to churches of the community, and to a union of
church and community. The church can transform the group,
but it must be part of the group, not aloof. This "break-
ing down walls of partition,"⁴ must be evidenced in the
program of religious education.

In all these changes and problems the young
people must come to the front. The opportunity for the
church is in its young people,⁵ they are its vital assets.⁶
They are asking for a real challenge from the church, they
are asking for responsibility, a hard task to be done,⁷ a
church of service to belong to.⁸ They need leaders; they

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1. Editorial: "The Changing Emphasis," July, 1919, p. 197, from Lyman Abbott, in *The Outlook*.
2. Cf. Editorial: "Our Service Number," May, 1918, p. 268.
3. Cf. Editorial: "The New Year and the New World," January, 1918, pp. 3-4.
4. Cf. Cope: "The Call for Cooperation," April, 1919, p. 103.
5. Cf. Winchester, B. S.: "Today's Challenge," May, 1919, p. 266.
6. Cf. Editorial: "The Young People's Challenge to the Church," August, 1919, p. 230.
7. Cf. *Ibid.*, p. 229.
8. Cf. Slattery: "The Compelling Power of the Church in Action," August, 1918, pp. 506-509.

need to be understood.¹ They need these things now.²

E. Summary

Religious education is awake to the need of a more adequate program. It proposes to bring this about by better organization, by improving the work that is being done, and by increasing the work done. Leadership is one of the most vital needs in such a step forward. Religious education is caring for some needs of the men in the service, but it must get a far broader vision of the needs of the community. This enlarged vision must express its renewed sense of dependence on God in acts of service for all mankind. Such is the picture presented in 1918-1919.

1. Cf. Editorial: "The Young People's Challenge to the Church," August, 1919, p. 230.
2. Cf. Sheldon, Frank M.: "A New Day in Young People's Work," December, 1919, p. 28.

CHAPTER III
RELIGIOUS EDUCATION IN 1941-MARCH 1943
AS PRESENTED IN
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A. Introduction

Today's problems press in from every side. There is a feeling of having experienced many of these same difficulties in a former time of war crisis, twenty five years ago. There are some new elements in this picture however. What are they? What is found in religious education today?

B. The Field of Religious Education

Though the field of religious education in 1941-March 1943 is an extensive one and many areas are reached, much remains to be done. Leaders in Christian education are aware of the needs and their plans to help meet them are part of this field of religious education.

1. The Need for an Advance

"And there were children there."² Those are the

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1. The terms "religious education" and "Christian education" are used interchangeably in the source material. They will be so considered in this study.
2. Editorial: "There Were Children There," January, 1941, p. 3. The only source used for this chapter is the International Journal of Religious Education so the name of the magazine will not be included in the footnotes.

closing words of a recent news story from London describing the scene of an air raid. Russell Colgate uses them as a challenge to Christian education in America. Another challenge comes from Roger Babson who wrote before the beginning of the war,

"We oldsters will probably check in before real trouble comes. But our young people must have something more substantial than bank accounts, real estate, insurance bonds, or even democracy itself. Unless¹ they have sane spiritual foundations, they are licked."

These arresting thoughts are occasioned by and in foreboding of another war. The belief has been that out of the World War would come a "new order of righteousness." Indications of a false foundation for that belief began in the early twenties when the Interchurch World Movement failed. Previously in times of need people turned to the church, but with the depression came the unusual reaction of steady decline in church membership. It is evident that many young people are not being reached by the church program.² Only every other child is reached by any religious teaching.³ Crime is on the increase and the age of the average criminal is decreasing.⁴ "Speak to my people that they go forward!"⁵ is again the marching order. "What we teach our

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1. Bartlett, Edward R.: "Christian Education Must Advance," January, 1941, p. 11, quoting Roger Babson.
2. Cf. Ibid.
3. Cf. Smith, Luther Wesley: "Speak to My People!" April, 1942, p. 17.
4. Cf. Bartlett, op. cit., pp. 11-12.
5. Smith, op. cit.

boys and girls today America will become tomorrow. Give them Christ today and they will make America His tomorrow!"¹

With some such thought as this in mind

"The United Advance in Christian Education, taking account of the difficulties presented by our confused social order, is nevertheless confident of the limitless resources in the Christian faith. To increase their own effectiveness, to enrich the lives of our citizens, to strengthen democracy itself, our churches must go forward - together."²

2. The Plan Proposed

The International Council of Religious Education which for twenty years has been the organization through which about forty Protestant denominations and about thirty state councils have worked, has proposed that in the years 1942-1945 united effort be centered on reaching the "other half" with Christian education.³ The proposal grew out of individual denominational advances.⁴ The result is the planning of the United Christian Education Advance. This is a plan whereby new developments for the extension of Christian education are built on the foundation of the work already being done.⁵ In the place of individual efforts, a united effort is made. "A common goal - 'To reach every

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1. Smith, op. cit.
2. Bartlett, op. cit., p. 12.
3. Cf. Editorial: "Facing Outward - and Forward!" January, 1942, p. 4.
4. Cf. Munro, Harry C.: "What's New About This Advance," February, 1942, p. 10.
5. Cf. Editorial: "Facing Outward - and Forward!" January, 1942, p. 4.

person with Christian teaching¹ is supported by common specific emphases on home, church, and community." With this three-fold emphasis great possibilities are open for expanding. The putting of home and community in for their places of responsibility and help in this work of Christian education is an unusual, but vital part.² Long and careful planning has gone into a long term program for the Advance. Aims have been determined in this planning as follows:

"The United Christian Education Advance is united action to

REACH EVERY PERSON WITH CHRISTIAN TEACHING

In the Home

Regular Bible reading and prayer.

Living as Christians in the Family.

In the Church

Increasing attendance.

Improving teaching for Christian discipleship.

In the Community

Bringing every person into the fellowship of some church.

Churches working together for a Christian community."³

Promotion for the Advance is planned in detail beginning with state and city council promotions in January 1942. The official launching is the Quadrennial Convention of the International Council of Religious Education in February. The theme of the convention is the Advance. Then in April about one hundred and thirty five one-day conventions held all over the country will reach

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1. Munro, op. cit.

2. Cf. Ibid.

3. Editorial: "Facing Outward - and Forward!", January, 1942, p. 4.

local workers to stimulate, inspire, and help them plan
1
their part.

This union of goals, emphases, and methods will
make possible an attack on public opinion which is a
potent factor. Through newspapers, radio and pictures
the work of Christian education will be before the public.
2
Also through celebration of Christian Family Week in May
and Religious Education Week in the fall promotion will
3
be accelerated. As the Advance begins

"The words of Woodrow Wilson are more tragically true
. . . than when spoken: 'A nation cannot survive mate-
rially unless it be redeemed spiritually.' To such a
spiritual redemption the Advance is dedicated."⁴

3. How the Advance Becomes Effective

No matter how wonderful the plan, or how exten-
sive the publicity the effectiveness begins when people
are reached with the message. For instance, consider the
goals for "In the home." When a family which has not pre-
viously done so begins to read the Bible and have family
prayer, when family and personal life are thereby affect-
5
ed, then the Advance has begun in that home.

From the one-day conventions mentioned, the local

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1. Cf. Editorial: "Facing Outward - and Forward!" January, 1942, p. 4.
2. Cf. Munro, op. cit., p. 36.
3. Cf. Editorial, op. cit.
4. Ibid.
5. Cf. Munro: "How the Advance Becomes Effective," April, 1942, p. 16.

church must really begin the Advance. An example given illustrates this process. A family moved into a new community and affiliated with one of the churches. Soon both husband and wife had responsibilities in the church school. They attended a one-day convention with a car full of other workers. Mr. Kirk was challenged by the emphasis on "reaching the other half." He got in touch with other church leaders in his town. He gathered material which showed the numbers of people unreached by any church. At a meeting of superintendents, ministers, and others the statistics showed a picture which amazed them all. Results included the organization of a Council of Churches and Christian Education with cooperative plans for "reaching the other half."¹

A play, published in April offers the possibility of dramatic presentation of the step "From Convention to Action,"² with the need being spotlighted by a family situation. These examples and play both show the Advance actually becoming effective in a home, in a church, and in a community.

Since this study includes two years it is possible to see many actual results of this Advance in various

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1. Cf. Armstrong, C. A.: "How the Advance Starts in a Community," October, 1942, pp. 19-21.
2. Cf. Fling, Robert W.: "From Convention to Action," April, 1942, pp. 18-19, 36.

communities and churches. It is inspiring to read comments and reports sent in from all parts of the country. Over and over comes the report of ministers, churches, denominations working together in leadership schools, summer services, Rally Day meetings, taking religious censuses, parish visitations,¹ and Church School Nights.² Other evidences of the Advance come in reports of "Church Nights at Home,"³ selective service questionnaires with check lists for service and leadership,⁴ and local suggestions for promoting the Advance.⁵ Much home visitation is reported, sometimes preceded by training and consecration of visitors. The purpose of such visitation is increase in regular practice of Bible reading and prayer, attendance at church school, improved teaching, etc.⁶

As previously cited, Religious Education Week is observed in the fall. This observance helps call to the attention of more people the importance of Christian religious education. The local church is really the focal point of the Christian education program and each local

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1. Cf. "What's Happening in the Advance," February, 1943, pp. 19-21.
2. Cf. "Advance Briefs," January, 1943, p. 19.
3. Ibid.
4. Cf. Ibid.
5. Cf. "What's Happening in the Advance," February, 1943, pp. 19-21.
6. Cf. "What's Happening in the Advance," December, 1942, pp. 13-14.

church, it is pointed out, needs to plan ahead for its observance. "Religious Education Week can set the morale and shape the plans for the entire year's educational activities, if you plan well," it is said.¹ Denominations suggest programs for local churches, and churches are urged to use local radio stations for special programs designed to reach people not interested in religion.² This last suggestion applies too, to the second aspect of the observance of Religious Education Week, that of community observance. A suggested program for the blending of local church and community observance is published. Both aspects³ are essential, neither is complete without the other. The Council prepares helps for communities in planning radio programs. In addition, government officials of states, cities, etc., are requested to issue proclamations.⁴ The International Journal of Religious Education carries a letter of endorsement from the President of the United States.⁵

4. Special Relation to the War

Effects of the war are observable in many phases

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1. Ketcham, John Burns: "Religious Education Week," July-August, 1941, p.6.
2. Cf. "International Council Sponsors Broadcasts," October, 1941, p. 17.
3. Cf. Ketcham, op. cit., p. 8.
4. Cf. "Religious Education Week," September, 1942, p.33.
5. Cf. "President Endorses Religious Education Week. 1942," September, 1942, p. 17.

of the field of religious education. The very themes for Religious Education Week in 1941 and 1942 reflect the world struggle. "Foundations of Democracy" and "Foundations of Freedom" are the themes used.¹ Spiritual foundations are emphasized because foundations in a material world are shaking.

Perhaps the greatest challenge to Christian education because of the war, is the great transplanting of families. It is estimated that by 1943 over 20,000,000 people in the United States will have been moved to new homes, new sections of the country.² From all over the land comes the report of church activities in these "cities" that have grown up over night. In some instances a worker or a minister is employed and lives in the trailer group or new housing district.³ In other places people in the new community organize a Council and go to work themselves. Sunday schools are meeting out under the trees, in school buildings,⁴ and in homes.⁵ Vacation schools as well as Sunday schools are held in these areas.⁶ What is needed is "interdenominational action under denominational leader-

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1. Cf. Munro: "Foundations of Freedom," July-August, 1942, p. 20.
2. Cf. Kincheloe, Robert L.: "Religious Education in a War Boom Town," July-August, 1942, p. 8.
3. Cf. "Reach Every Person," January, 1943, pp. 20-21.
4. Cf. "What's Happening in the Advance," February, 1943, p. 20.
5. Cf. Kincheloe, op. cit.
6. Cf. "Reach Every Person," January, 1943, p. 20.

ship," says one writer.¹ Great is the need in many areas of the nation. "The churches must not fail these people in their hour of need!"²

Recognition of this great need is evidenced by plans for the Journal which include discussion of "problems for Christian education created by the war." These include camp and industrial community problems such as

"A Sunday school in a trailer camp.
The church caring for children whose mothers are in war industries.
Welcoming industrial newcomers into your churches.
Dormitories, trailer camps, new housing areas - Where can youth find its place?³
Swing shift recreation after midnight."

Also the subjects "When the Men Come Back" and "Christian Education Around the World"⁴ will be discussed. Already in the July-August 1942 number of the Journal a long article reports the work of "Christian Education Around the World" as it continues in spite of the war in countries⁵ which at that time were not severed from communication.

5. Summary

Truly the impact of the war on Christian education makes these years most significant ones. The United

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1. Kincheloe, op. cit.
2. Ibid., p. 9.
3. "The International Journal of Religious Education in a Time Like This," February, 1943, p. 20B.
4. Cf. Ibid.
5. Cf. Barclay, Wade Crawford: "Christian Education Around the World," pp. 6-7, 33.

Christian Education Advance launched officially in 1942 with emphasis on the home, the local church, the community seems created for such a time as this. The challenge is facing every Christian family, church, and community.

C. Religious Education in the Local Church

Even as the local church is cited as the focal point in observance of Religious Education Week it is the center of any program of religious education. "It is in your church that the real program of religious education reaches the child, the youth, the adult, and the homes from which they come."¹ It is not surprising then that much consideration is given to religious education in the local church.

1. The Church

The church as a single unit is more prominent than previously. Instead of thinking of the church school as the religious education enterprise of the church, the church itself is thought of as comprising all the various activities of its parish. At a parent-teacher night in one church where different church activities were illustrated, a woman was heard to remark:

"Good lands, but this church must do a lot of things."
"It does," a Council worker said . . . "The church is a big thing. It is more than just Sunday morning or

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1. "Religious Education Week," September, 1942, p. 20.

evening service. It is more than Council, or missions, or Sunday School. Oh, I tell you, it takes us all to make the church."¹

This oneness of the church group is being stressed in relation to the children. The church belongs to them too. They should be included in special observances; be taken on frequent visits to parts of the church such as the pulpit, organ, etc.; be encouraged to come to church in family group (with something in the church service of interest to different ages); have special activities such as choirs. Different ages may be made in different ways to feel that they belong to the church fellowship.²

The matter of becoming a member of the church in the usual meaning of that term, has become a special concern. Sometimes children are carefully trained in classes over a long period of time.³ One church which has used Lenten Saturday mornings for a class in church membership for sixth graders, finds many young people not members of the church. The whole intermediate department of the church school is made a membership study class during Lent. Personal contacts are made with the minister in a devotional period and in a brief talk he gives about the assignment for the day. Then a caller interviews each student and his

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1. Sessions, Will A., Jr.: "It Takes Us All to Make the Church," January, 1942, p. 18.
2. Cf. Jones, Philip Cowell: "The Church Belongs to Children, Too," February, 1942, pp. 6-7.
3. Cf. Ibid.

parents about church membership.¹

Membership classes attempt to make joining the church, baptism, and the communion meaningful to the children. However they should not be forgotten when they have joined the church. "Joining the church is significant but it is not the end - in a real sense it is the serious beginning of the Christian's real growth and service."² A program of training in stewardship might follow, which would purpose to make the church a fellowship of contributing members - contributing time, talents, possessions.³

Truly it does take all to make the church, all as stewards of Christ.

a. Organization of religious education in the local church. There are different ways of organizing the educational work in a local church. Probably organization under a Committee or Board of Christian Education is the most frequent type. This Board is the center from which the whole program of religious education in the church radiates. It has been called a "central clearing-house."⁴ Usually made up of representatives from various boards and organi-

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1. Cf. "We Could Try That," March, 1941, p. 16.
2. Burkhart, Roy A.: "When Children Join the Church," January, 1941, pp. 18-19.
3. Cf. Fritz, Dorothy B.: "What Do You Mean - Stewardship Education?" March, 1941, pp. 12-13.
4. Cf. Dunkin, Leslie, E.: "A Central Clearing House," October, 1941, pp. 16-17.

zations of the church, it makes plans, considers proposals, and generally directs the educational activities. Membership on this board means work the year round and members not willing to give time and thought to the work need to be replaced.¹ One such board set up the following four points to guide it in its plans and discussions:

- "1. The development of a church consciousness, rather than an individual, class, department or school consciousness;
2. Close cooperation with the national church-organization plans;
3. Close cooperation with the Christian education plans in the community; and
4. The balanced development of all phases of the church through the groups, talent and field available."²

These are good general goals to keep constantly in mind.

For a more specific analysis of the effectiveness of the educational program of a local church the following questions might be asked:

- "1. Who adopts the educational policy in your church? The church, a small group, or one person?
2. Have you a comprehensive program, or a mere assortment of activities?
3. Are your plans supervised once they are made?
4. Have you a long-term plan for getting your leaders?
5. Is your physical equipment adequate?
6. Have you a sound and thoughtfully chosen curriculum?
7. Do you intelligently cooperate with the home?"³

The importance of the religious education committee or board is seldom overestimated. It means real work

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1. Cf. Dunkin, op. cit., p. 16.
2. Ibid.
3. Howell, Walter D.: "Is Your Church Educationally Effective?" April, 1942, p. 9.

and earnest endeavor, but these should result in improved effectiveness.

b. The church school. In a discussion called "What We Can Expect of the Sunday School" Ethel L. Smithers¹ calls attention to the many criticisms that arise from the present organization and administration of that institution. There is not enough time, space and equipment are inadequate, and professionally trained workers are necessary. These are some negative reactions to the Sunday school. Taking these objections into consideration and showing that they are often overemphasized, suggestions are made as to what may be expected of the Sunday school. Seven specific expected outcomes of the work are listed. The church school may enable children to find Christian adult friends who are really interested in them. It may guide children "to be busy about the Father's business" in their everyday lives, familiarize them with the service of worship in which they may take part, establish a sense of "belonging" to the church fellowship, help them to "unify life around Christian values and devotions," and to study and think about spiritual things, especially the Bible, in such a way that it will be continuous.

The Sunday school is a school "for Christian learning and living that can vitalize and guide the total life

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1. November, 1941, pp. 10-11, 18.

of the church fellowship under the guidance of the trained and wise minister with the intelligent cooperation of the membership.¹"

(1) Organization. That the church school may fill full the possibilities just cited, and more, leaders are debating the values of various types of organization. Specifically discussion is concerned with the relative merits of the small and large class. A small class refers to a group numbering from five to fifteen while twenty five or more is termed a large class.² Leaders and others in the field express different ideas, though advocates of the large class are in the majority. Those favoring a small class point to the lack of trained teachers and feel that this lack makes them feel inadequate for directing a large group and leading assistants in a variety of activities. Also the effective teacher must have personal contacts with class members and this seems rather difficult with large classes. That a shy child will more likely participate in a small group, and that activities such as field trips are more practical in small classes are other factors supporting this division.³ However, as was stated, the larger class has more supporters. Reasons given for this preference include the fact that there

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1. Smithers, Ethel, L.: "What We Can Expect of the Sunday School," November, 1941, p. 18.
2. Cf. Editorial: "Large Classes - Or Small?" March, 1942, p. 4.
3. Cf. Riggins, Mrs. P. W.: "Arguments for the Small Class," May, 1942, p. 4.

are too few trained teachers, that many people are qualified to help with phases of work who would not be able to take a class,¹ that it offers opportunity for wider scope of work, and that it affords excellent opportunity for leadership training in the capacity of assistants.²

The final decision about division depends on the local situation, but the general opinion seems to be that large classes are better than small ones if not used as an excuse to avoid work to make the present set up effective, if not used as an excuse to lecture, if a good teacher is available, if carefully planned, and if personal contacts are maintained.³

Further organization of the class, whatever size, into a club is sometimes advocated. A contrast of classes and clubs shows that often a class is not a unit. This fact is influenced by grouping done according to age and public school grade rather than natural, neighborhood, or interest situations. This contrast is not pictured to insist that all classes be conducted as clubs, but to point out the need for "closely-knit, purposeful, creative, out-reaching, small fellowships, which represent a fundamental

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1. Cf. Editorial: "Readers Prefer Large Classes," June, 1942, p. 4.
2. Cf. Duncan, Mrs. Adella G.: "Arguments for the Large Class," April, 1942, p. 4.
3. Cf. Editorial: "Large Classes - If - ", July-August, 1942, p. 4.

need in our day."¹

One other element of administration mentioned is promotion day. One school changed its promotion time from the last Sunday in September to the first Sunday after public school started. They find that the delight in being in a new grade in school is carried over to church school. Then since the Sunday school continues through the summer, the decision to promote seniors the Sunday after their graduation from high school was made. Otherwise the tendency is to feel no longer a part of the high school department and by the fall promotion they are away in college, so they feel no real place in the church school. This change boosts summer attendance and the seniors feel that they are really coming back to their department on holidays. Now this school has decided to make promotion day for all departments at the close of the public school in the belief that prestige, summer attendance and morale will be improved.²

(2) Materials. Lesson materials have little place in writings of this period. Attention is called to the Uniform lessons³ and to the Group Graded lessons⁴ which committees have published for many years. A need for improved

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1. Limbert, Paul M.: "Group Work in the Church School," January, 1942, p. 15.
2. Cf. "We Could Try That," June, 1941, p. 12.
3. Cf. "Finally," April, 1942, p. 40.
4. Cf. "Finally," June, 1942, p. 40.

lesson materials was felt, and a few years ago three committees were appointed by the International Council to work on proposals. The plan suggested and approved includes three types of material. They are outlines for Bible content which will have as much in common for all age groups as is feasible, outlines called "the Graded Series" "rich in Biblical content and Christian doctrine" and suitable for various types of sessions, and a Curriculum Guide for the Local Church to be used where the church wishes to develop its own curriculum. People from many different denominations are working on the committees. This is the newest step in preparation of materials for the church school as well as for society, weekday, vacation, camp and family sessions.¹

Thus it is that the church school functions, changing and progressing, as part of the program of religious education in the local church.

c. Weekday religious education. Weekday religious education is a subject of general interest in Christian education circles today. There is much confusion, many questions arising, but the subject is a prominent one. Three general forms are in operation. The first called the Weekday Church School is held in cooperation with the public school, another form is the teaching of religion in the pub-

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1. Cf. Jones, Mary Alice: "Coming - New Lesson Outlines," June, 1942, p. 9.

lic schools as part of the curriculum, and the third is a community-wide approach in which the church is active in determining forces that affect the whole life of the individual.¹

Relative to these various forms, much discussion centers around the advisability of religion in public education. Dr. George A. Coe, and Dr. F. Ernest Johnson conducted a discussion on this subject, "Religion in Public Education," for four months in the Journal. They represented somewhat different schools of thought and their discussion served to present to the reader different ideas about the place religion should have. They both agreed that religion should occupy a more prominent place in public schools under certain conditions. Dr. Coe stressed the importance of democratic, scientific consideration of religion and its institutions.² Dr. Johnson would have religion included in the social studies with specific problems related to the various faiths.³ Dr. Johnson feels that moral, spiritual, aesthetic values may not be weighed by scientific technique and determined;⁴ Dr. Coe says that teaching religion as

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1. Cf. Editorial: "Weekday Religious Education," July-August, 1941, p. 3.
2. Cf. "Democratic Method of Teaching Is Essential," September, 1941, pp. 4, 36.
3. Cf. "Can We Not Trust Democracy," September, 1941, pp. 4, 36.
4. Cf. "The Scientific Method Is Not Enough," October, 1941, p. 4.

Dr. Johnson proposes would result in the schools promoting
sectarian loyalties.¹ They seemed to agree that schools
should make more prominent the area of conscience where
each individual's decision is final, and that the present
reticence toward religion in the public schools should be
diminished as rapidly as possible.² Dr. Johnson concluded
by restating his contention that

"A public school program which excludes the study of
religion as an empirical, institutional phase of the
culture, is . . . deficient and nothing outside the
school, however important in itself, is going to com-
pensate that defect."³

The main question asked outside of religious
circles on the subject is whether or not it violates the
American principle concerning separation of church and
state as embodied in the Bill of Rights. The question has
been answered in the negative by various writers. George
L. Cutton's article on "Released Time"⁴ is an example.
The interest in weekday religious education has increased,
and while many questions are being asked, they are being
answered in the execution of the program in constantly
widening areas.

The main problem seems to be competent leadership.
A fifteen point weekday school policy recently adopted by

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1. Cf. "Should the Public Schools Promote Sectarian Loyalties?" November, 1941, pp. 4,18.
2. Cf. Coe: "Is Not Democracy in Religion Itself Implicit in Christianity?" December, 1941, p. 4.
3. Johnson: "Which Is Most Important," December, 1941, p.32.
4. September, 1942, pp. 12-13, 33.

New York state includes emphasis on "adequately trained personnel."¹ The training of teachers then is one of the big problems.

There is also the problem of reaching unchurched children. In St. Paul this was accomplished by a census taken in the third, fourth, and fifth grades. Children who registered no church connection were contacted by visitors and if enrolled their names were given to the pastor nearest their home. This project has been effective and valuable.²

These discussions and reports make it evident that some form of weekday religious education is being introduced in many sections of the land. Problems are being met and solved in individual situations. Weekday religious education is a rapidly growing part of the field of Christian education.

d. Vacation church school. Still another part of religious education in the local church is the vacation church school. Here as in weekday schools trained leadership is a big concern. One of the most recent developments in training leaders is the laboratory school where trained teachers are in charge and helpers are becoming teachers.³

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1. Cf. "What's Happening," May, 1942, p. 38.
2. Cf. Petersen, Lemuel: "Reaching Unchurched Children," February, 1943, p. 22.
3. Cf. Powell, William D.: "Laboratory Vacation Schools Where Both Teachers and Children Learned," March, 1943, pp. 16-17, 35.

Some important elements to include in this training are materials, courses, purposes and plans, and worship.¹

Here in the vacation church school is another opportunity for children to learn tolerance,² a lesson so pertinent to today's needs. Here also is a potential check for the rapid increase of juvenile delinquency.³ Many churches are availing themselves of this opportunity.

e. Leadership. Leadership has been mentioned in all phases of the religious education program of the church. Yet it is so important that it must be dealt with as a special subject. The difficulties in securing leaders, and good leaders, are increased by the war situation. The values of service in Christian education need to be fully weighed in this time when many new tasks seem alluring and old ones humdrum and monotonous. Public school authorities have realized this need and from the Special War Bulletin of the National Congress of Parents and Teachers comes the following statement:

"The education of America's children cannot be slighted without permanently disastrous results to America. We must not 'sell the day to save the hour.'"⁴

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1. Cf. Henry, Freddie: "How About an Institute," March, 1942, pp. 12-13.
2. Cf. Brown, Jeannette Perkins: "Children Learn Tolerance," January, 1942, pp. 9-10.
3. Cf. Powell, op. cit.
4. Editorial: "Church Workers and National Service," June, 1942, p. 3.

How will Christian education meet the challenge?

(1) Soliciting. One answer may be found in division of leadership. For instance larger classes may be necessary, undreamed of resources in short term teachers may be utilized, pastor's classes may be revitalized, and the urgency of need for Christian leadership may challenge former slackers.¹ This challenge of need for leaders may be a

second answer to the problem. One pastor and his wife had great success securing leaders when the real need was made clear and opportunities available were cited.² Dedication and consecration services often help leaders feel the importance and responsibility of their work and may be used at the beginning of the year or whenever it seems suitable.³

(2) Training. Training of leaders continues even though affected by the war. Field workers and members of the state council may be of assistance to the local church. In one instance the state council and local church together planned a one-day Church Worker's Clinic.⁴ This is an example of concentrated leadership education.

A new trend in leadership education is the plan

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1. Cf. Foster, Virgil E.: "Fewer and Better Leaders in War-Time," May, 1942, pp. 19-20.
2. Cf. Yingling, Dorothy: "Shortage in Leadership?" January, 1943, p. 22.
3. Cf. Meek, Frederick M.: "The Light That Lighteth Every Man," September, 1942, pp. 6-8.
4. Cf. "A United Field Approach," March, 1943, p. 18.

of securing outstanding teachers and carrying on school in adjacent communities over a period of some weeks. Teachers stay in the community as field workers during the course. Thus class experience and study are integrated with the work of the pupils.¹

Last of all, training for service may be done quite informally by reading. County libraries may be of great assistance,² or with proper stimulation and guidance in reading, the local church may be the center for such informal training.³

From many sources come reports of adjustments and advances in leadership education. One director of religious education says,

"We have never had such a fine church school staff and it was never easier to enlist them. People realize the importance of the church in these times. They are determined to hold the home front. But they want a real challenge and an improved program."⁴

(3) Methods and activities. Teacher training includes methods and activities to be used. Sometimes workers become so interested in means that the end to which they are to be used is lost. This warning needs to be sounded in a consideration of things to do and how to do them.⁵ Perhaps

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1. Cf. Sweet, Herman J.: "Projects in Community Advance," April, 1942, p. 13.
2. Cf. "We Could Try That," June, 1941, p. 12.
3. Cf. Carmichael, Patrick H.: "Can Your Teachers Read?" December, 1941, pp. 14-15, 32.
4. "Leadership Education Advance," March, 1943, p. 15.
5. Cf. Editorial: "Do We Fool Ourselves This Way?" March, 1941, p. 3.

use of the discussion method misinterpreted is sometimes considered an end in itself. If a lively discussion takes place in a class the teacher is satisfied regardless of the outcomes. This misinterpretation has occasioned an attack on the value of the discussion method of teaching. Therefore writers are concerned with seeing its real meaning developed in religious education.¹

Another method of teaching which really includes several others is the project method. The large class, which many people advocate, furnishes excellent opportunity for its use.² Care needs to be exercised in evaluating the project and activities chosen. One group decided they were promoting "glorified busywork" instead of really "purposeful activity." They found in activity with a real purpose³ a zest that makes them dissatisfied with the other.

Group-research as a method of teaching is really quite similar and may be mentioned under discussion of the project method. In such a situation, different members of a group are each working on some phase of a problem which will finally be put together as a whole. Principles governing good group-research are a strong conviction on the part

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1. Cf. Welty, Ivan: "The Pack Trails an Idea," June, 1941, pp. 10-11.
2. Cf. Demerest, Ada Rose: "The Large Class Plan With Juniors," October, 1942, pp. 10-11.
3. Cf. McGavran, Grace W.: "Purposeful Activity or Glorified Busy-Work?" January, 1941, pp. 10, 36.

of the teacher, insurance of satisfaction which is to be found in "action that gets somewhere," varied activities, enterprises requiring the whole group, and unvarying emphasis on truth.¹

These methods incorporate discussion and action toward a purpose. "A good project is Christianity at work."² That is the end of any method of teaching.

A separate activity which is utilized by religious education in many ways is a Boy Scout Troop. Such a troop may be part of a coordinated church program and incorporate many other activities.³

Dramatics may also be used effectively as a means of teaching and worshiping.⁴ Many churches are using it a great deal with little expense involved.⁵

Methods of teaching are incorporated in the project method and it is being used to a large extent today. Variety and value are determined and achieved through choice of activities and project subjects.

(4) The teacher. "As a teacher you are teaching yourself more loudly than anything found in the lesson quarterly."⁶

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1. Cf. Yeomans, Nina A.: "Group-research An Effective Method of Teaching," February, 1943, pp. 12-13.
2. Welty, Ivan: "Let's Do Something!" July-August, 1941, p. 13.
3. Cf. Wyland, Ray O.: "Boy Scouts in the Church," September, 1942, pp. 10-11, 15.
4. Cf. Shaw, Alma: "Exalted in Spirit," May, 1942, pp. 27, 39, 43.
5. Cf. Welty: "Haywire Dramatics," September, 1941, pp. 14-15.
6. Welty: "Theology and Shrimp Wiggle," February, 1942, pp. 8-9.

What is the message being taught? What makes a leader, anyway? One of the first things is the habit of growth. The leader must grow in relationship to his activities with those he seeks to lead. A leader must have high motives which continually become more clear and more central. A leader must keep the natural qualities of personal relationship with his class.¹ Such a leader has been characterized thus:

"The creative leader is not soft or sentimental, but he stands with bowed head in the presence of Life. Personality is to him the gift of God. The ground whereon he treads is always holy ground. He can be humble without feeling humiliated. He can see others reap where he has sown and say, 'God giveth the harvest.' When he has been privileged to serve well, he is pleased by what has been done and graciously receives gratitude or praise, but he is also chastened by the thought of what he has failed to do; 'these things ought ye to have done and not to have left the other undone' often rings in his ears."²

Though leaders today are being called away from their homes there are others that may take their place if they see the need and the challenge. Training centers are also affected by the war but this difficulty too can be overcome with sincere effort. Though leaders need to learn good methods, their own self is the most important thing about their teaching and they should seek to grow in effectiveness.

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1. Sweet, Herman J.: "The Dynamics of Leadership," February, 1942, p. 15.
2. Ibid.

f. Special emphases. This study of the International Journal of Religious Education reveals certain special emphases which will be presented as individual topics. They are concerned with certain groups, certain activities, certain methods which are in the spotlight of religious education.

(1) The place of the Bible in Christian education. Teachers are often torn between two opinions about the place of the Bible in Christian education. It seems that

"One school tells him that he must return to the Bible, 'the whole Bible,' to a new devotion to memorizing its words and mastering its history and its teachings. The other school tells him that he has put too much trust in mere knowledge and that what he needs now is to deal with 'the living experience' of his pupils."¹

Because of widespread uncertainty and difference of opinion the International Journal chose this as "one of the three major issues to have special numbers devoted to them this year."² (1941) In succeeding issues also the use of the Bible is frequently reported. Therefore the main lines of thought concerning this pertinent question will be considered here.

In stating the International Council's position on the subject the editor cites the International Curriculum Guide. It says that in teaching how to live as a

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1. Editorial: "Place of the Bible in Christian Education," January, 1941, p. 4.
2. Ibid.

Christian you must have "subject matter." Teachers will use

"'whatever the experience of the race and the past experience of leaders and learners have produced, which has value in enriching this present experience and giving it a Christian quality.' Among all the recorded subject-matter available . . . the Bible is unique and preeminent. 'The Bible is the record of the historic situation in which Christianity arose; it contains the primary source-material for the understanding and evaluation of the rich content of Christian experience, belief, and doctrine; it not only contains the historic record of human initiative as seen in the progressive search of the Hebrew people for God, but also of the divine initiative as seen in God's search after man, culminating in the appearance on the human scene of Jesus Christ.'"¹

With this statement of position the Journal introduces the issue.

Dr. W. C. Bower writes an article entitled "What Do We Want Our Children To Know About the Bible?"² He is anxious that children have "an awareness of its history," that they use it as "a resource for living today," that they acquire an "understanding of its nature and origin," and that they discover "its enduring values."

"The Bible in the Home" is surveyed in an article³ with this title by Ralph Spaulding Cushman. He shows that even in families of officials in the church the Bible is comparatively little used. Reasons for this are varied;

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1. Editorial: "The Teacher and the Bible," February, 1941, p. 3.
2. February, 1941, pp. 6-7.
3. February, 1941, pp. 12-13.

lack of interest is probably the most fundamental. Lack of time is not a valid excuse, he says. He then suggests times for and ways of conducting family devotions. Though some materials are suggested a warning is included against substituting any devotional pamphlet for the Bible. General principles to guide family worship are given and they conclude with the admonition from Deuteronomy six.

An article showing that mere knowledge of the Bible is not in itself insurance of growth of character points to the necessity for better method of teaching to include a "motivation of life."¹ Different versions and arrangements and different translations of the Bible are suggested as possible helps in the teaching process.² For different age groups suggestions offered are: with young children use stories, teach juniors through activities, dramatization for junior high school groups, a time chart for senior highs, and lectures for adults.³ All these methods may be effective if well done.

For teaching the Bible to children Mary Alice Jones has given some additional helps for selecting and presenting material so that it may really furnish guidance for their

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1. Cf. Harrison, Samuel J.: "The Bible in Our Everyday Life," February, 1941, pp. 16-17, 40.
2. Cf. Baxter, Edna M.: "Modern Versions and Arrangements of the Bible," February, 1941, pp. 14-16.
3. Cf. "Teaching the Bible," Shields, Revelle, et. al., February, 1941, pp. 8-11, 40.

life.¹ It is good for children to have their own Bible and there are also many stories of the life of Jesus well written for children. Rightly directed they may early² learn to enjoy their Bible.

With this emphasis on the use of the Bible and with the helpful suggestions being offered it seems that Bible study should become more effective.

(2) Visual aids. As a means of enriching Bible study as well as other work done, the use of visual aids has come into prominence. A special issue of the Journal is devoted to their use in the educational program of the church. Visual aids include flat pictures, slides, motion pictures, maps, models and objects, blackboard, and even excursions.³ The general use of the term however refers to the first three. Many suggestions for the use of visual aids in church schools are given. Literature on the subject is also available.⁴ Careful selecting and careful planning for a definite purpose will make the use of visual aids⁵ a great value in religious education.

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1. Cf. Jones, Mary Alice: "Teaching the Bible to Children," March, 1943, pp. 8-9, 35.
2. Cf. Case, Adelaide: "Enjoying the Bible With Children," July-August, 1942, pp. 16-17.
3. Cf. Vieth, Paul H.: "Visualizing Bible Teaching," May, 1942, pp. 11-12, 25.
4. Cf. "Resources for Visual Education," May, 1942, pp. 14, 25.
5. Cf. Lewis, Hazel A.: "Using Flat Pictures," May, 1942, pp. 8-9; Braun, Theodore C.: "Learning to Use Visual Aids," November, 1941, pp. 15, 37; Rogers, William L.: "Accent on Purpose," March, 1942, pp. 10-11.

Motion pictures play a prominent part in this interest in visual education. Recognition of their value is shown by the organization of a Religious Film Association. The aims of this Association are to help provide a source of visual aids at as little cost as possible to churches, to provide reliable information about films, to stimulate production of materials needed, and to help in any way possible to make the churches more effective through the use of visual aids.¹ This Association is handicapped in its service to churches now because equipment is delegated to war use, but progress is being made. Some films are being used in camps and the possibilities in this field are great.²

(3) Missionary education. Missionary education is carried on today against a prominent background of war. Foreign missions are severely curtailed for many missions are cut off from support and many missionaries are unable to stay in or to return to their stations. Nevertheless there are encouraging signs, and Dr. Fleming calls attention to the fact that after other dark periods in history, Christianity has made great advances.³ Today must not be a time to neg-

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1. Cf. Editorial: "Churches Organize Religious Film Association," May, 1942, pp. 3-4.
2. Cf. Rogers, William L.: "Footnotes to Progress," October, 1942, pp. 16-17, 36.
3. Cf. Fleming, Daniel J.: "Foreign Missions in the World Situation," January, 1941, pp. 8-9, 19.

lect study and contributions for missions.

Nineteen forty two marks the fortieth anniversary of the founding of the Missionary Education Movement of the United States and Canada. In these forty years progress has been made in the place of missions in the church and in missionary education. Also a world Christian community has been forming. Christians of other lands are taking their places in the world Christian fellowship.¹ The feeling of "distance and strangeness" is changing to one of "nearness and essential oneness."² Today the challenge is to each Christian to carry on his part of this great enterprise.

The question of how to teach missions is answered in unique ways today. Movies are used to tell stories of home and foreign work, models of churches and pictures of activities and people in different parts of the world are used.³ A personal interest acquired by correspondence with missionaries or by a visit from someone who has been on the field is helpful. One church had an opportunity to invite a missionary family to spend a weekend in their community. Preparation for their coming, experiences while

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1. Cf. Cogswell, Franklin D.: "Missionary Education in a World Community," July-August, 1942, p.3.
2. Cf. "How Shall We Teach Missions?" July-August, 1942, p. 12.
3. Cf. Ibid., p. 10.

they were there, and the after effects of the visit proved¹
a very valuable course in missionary education.

(4) Special seasons and programs. Some church schools are using great seasons of the church year as real teaching experiences. One superintendent begins early to prepare her teachers for the best use of these festivals. The teachers are led to prepare themselves in spirit and with materials. The pastor helps by discussing the spiritual values of the seasons with them. The results are very gratifying.²

Christmas is the season most celebrated, though a variety of programs for other occasions is included. The need for a Christmas which brings quiet, community cooperation, the whole life of Jesus, Christian action central, and a rediscovery of the church is felt.³ One writer says:

"Christmas is meant to remind us of the joy and peace which are possible to those who, in the midst of every calamity, follow the Lord Christ. . . . It tells us of the free Spirit that we follow, of humanity set free."⁴

The war is mirrored in three plays which are published.⁵ One relates to democracy. Two others have

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1. Cf. "We Could Try That," January, 1942, p. 16.
2. Cf. "We Could Try That," January, 1941, p. 13.
3. Cf. Case, Adelaide Teague: "Keeping Christmas in 1942," December, 1942, p.6.
4. Ibid.
5. Cf. Eastman, Fred: "American Saint of Democracy," December, 1942, pp. 18-20, 38-39.

eternal life as their theme; one centers around an air
raid experience,¹ and the other around a home where a son
is reported "killed in action."²

(5) Youth. The youth of the land and particularly of the
church is a group that receives special emphasis. Summer
activities is the most frequent theme. Summer conferences,
camps, training schools,³ exist in increasing numbers.

They help to bridge the gap between the Sunday school and
the church of tomorrow⁴ and give the young people a unified
experience difficult to find elsewhere.⁵ Special summer
service is a comparatively new and open field for young
people.⁶ Vacation church schools, work camps and youth
caravans⁷ are some of the possibilities.

It is important to make young people feel that
they really have a part in church interest and activities.
The setting up of a youth budget which is planned and adopt-
ed by the young people has proved profitable.⁸ Another

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1. Cf. Eastman, Fred: "Eternal Life," September, 1941, pp. 17-19, 39.
2. Cf. Blanton, Catherine: "There Is No Death," March, 1943, pp. 19-20, 37.
3. Cf. "Summer Conferences, Camps and Training Schools," April, 1941, pp. 16-17.
4. Cf. Daniel, John Irving: "Federate the Young People," February, 1943, p. 10.
5. Cf. Scotford, John R.: "If You're Asked to Teach at a Summer Conference," May, 1942, p. 24.
6. Cf. Widber, Mildred C.: "Summer Service Needs Youth," April, 1941, pp. 12-13, 15.
7. Cf. "Young People at Work," Walter Towner, and Henry David Gray, November, 1941, pp. 6-7.
8. "We Could Try That," July-August, 1941, p. 16.

community experimented with a federation of two small groups of young people from different churches with success.¹

These activities with others help make the church really meaningful for young people and the young people real parts of the church.

There is another special group of young people, young adults, that Christian education has become increasingly aware of. This category includes young married couples and other young people who have for some reason assumed positions of maturity. Young adult fellowships are being introduced in some churches,² and others are having special programs of some kind for this group.³ Often the group is limited to young married couples who develop their program by their own resourcefulness, and who make a real contribution to the life of the church and community.⁴ Young adults have been called the "lost generation" of the church,⁵ but they are being found.

(6) Laymen. Laymen in Christian education receive special attention in the October 1941 issue of the International Journal. Proper credit has not been bestowed on this

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1. Cf. Daniel, op. cit.
2. Cf. Veh, Raymond M.: "Reaching Young Adults," January, 1941, pp. 16-17.
3. Cf. Burdick, Bernice Foster: "They Must 'Feel the Need,'" June, 1942, p. 8.
4. Cf. Callahan, William E.: "The Fifty-Fifty Class," December, 1941, pp. 12, 32.
5. Cf. Veh, op. cit.

group of workers, it is felt.¹ Prominent laymen from the past and present are quoted on the importance they attached to Christian education.² The challenge is to the church today to enlist laymen in its work. Principles basic to their enlistment are cited as productivity of projects, effective publicity, proper approach, and appeal through fellowship.³ A later article reveals that in at least some denominations men are organized and active.⁴

(7) Race relations. The relationship of one race to another has come to the front in Christian education. In the period from 1941-March 1943 plays⁵ and plans⁶ for special appeals to inter-racial friendship appear. New attitudes are created through activities such as inter-cultural festivals.⁷ Race relations Sunday is especially observed.⁸ Thus the Christian attitude of one race toward another is emphasized.

(8) Rural life. Interestingly enough religion in rural communities is given special attention. Not so much in

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1. Cf. Shaver, Erwin L.: "The Lay Teaching Ministry," October, 1941, pp. 8-9.
2. Cf. "They Believed in Christian Education," October, 1941, pp. 10-13.
3. Cf. Throckmorton, J. Russell: "Seeing It Through With Laymen," October, 1941, pp. 18-19.
4. Cf. "Trends in Men's Work," July-August, 1942, pp. 18-19.
5. Cf. Bangham, Mary Dickerson: "No Pleasant Bread," July-August, 1941, pp. 18-21.
6. Cf. Bangham: "Inter-Racial Friendship Plans," January, 1942, pp. 18-19.
7. Cf. Gillilan, Elizabeth: "Sharing Backgrounds," February, 1943, pp. 6-7.
8. Cf. Dickerson, Irene A.: "Gifts of Beauty," January, 1942, p. 21.

one issue as scattered throughout the whole period. One note about current happenings states that during 1942 ministers might "attend some 45 schools, institutes, graduate courses, conferences, or camps . . . and take a wide variety of courses leading to an understanding of the trends and problems of modern country life."¹ Rural Life Sunday observance is another note of awareness of the rural community.²

Some of the things writers tell about rural churches are how worship is made more meaningful by beautifying the chancel of the church,³ and how a vesper service with candle-light, music, and a brief meditation enriches the lives of the worshipers.⁴ Another article pictures the need for help in some rural communities where because of weather, work, or other conditions children receive no religious education.⁵

Activities of the rural church are also considered. Though some churches seem to ignore the community in which they are located, others are increasingly aware of their surroundings. There are some churches that are

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1. "What's Happening," March, 1942, p. 32.
2. Cf. "Beautify Your Home," May, 1941, p. 18.
3. Cf. Fisher, E. B.: "The Rural Church Beautiful," February, 1943, p. 11.
4. Cf. Gebhard, Anna Laura: "Worship at Country Altars," July-August, 1941, pp. 11-12.
5. Cf. Gilder, Eleanor Van: "Religion in Rural Communities," January, 1941, p. 12.

really "vitalizing and giving direction and meaning to community life."¹ One such church accomplished a great deal by instituting a graded church program. The main emphasis in this idea is "that adults, young people, and children grow together in the church."² Children in that church have their own church council, and they are supervised by the corresponding member of the adult council. This church project has greatly increased participation in church activities and has given its community a broader conception of the meaning of Christian education.³

The rural church has great potential strength. It needs to be developed in many cases, but proof that it can be done is furnished by examples of churches that are really growing.

2. The Church in the Community

No church can be completely separate from its community. In vacation and weekday schools, in its emphasis on Christian race relations, in its dealing with problems of young people, the church relates itself to the community. There is a growing community spirit, however, that more definitely ties it up with the community about

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1. Cf. Rich, Mark: "The Rural Church and Community Life," March, 1941, p. 14-15.
2. Putt, Robert Marshall: "A Country Church Finds a Way Out," September, 1941, p. 9.
3. Cf. Ibid., pp. 9-10.

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One of the aims of the United Christian Education Advance is to have churches working together for a Christian community. Some churches and some communities are one in spirit, but it has been a growing process. An example of this process is a woman who first opposed union of women's work in the local church, but who five years later felt it the only Christian move. She opposed formation of an interdenominational council, but she came to see that social problems in the town could only be really dealt with by united action. Now the women have formed a Council of Church Women to unite in helping create a Christian community.¹ Also a union of all Protestant church women called the United Council of Church Women is now a reality.²

Another evidence of growing community consciousness and interdenominational cooperation is shown in the union of two church schools working together under a council.³ In another situation fifteen churches of the same denomination organized on a "city larger parish plan"⁴ and are working together with great success.

The church enriches community life by its contri-

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1. Cf. Dexter, Harriet Harmon: "She Changed Her Mind - Twice," March, 1942, pp. 6-7.
2. Cf. "What's Happening," February, 1942, p. 32.
3. Cf. "We Could Try That," July-August, 1941, p. 16.
4. Cf. Muller, Carolyn Edna: "A City Larger Parish Plan," January, 1942, pp. 14-15.

bution of members to community service¹ or some civic
responsibility,² and also by its stand on such social
issues as the liquor problem.³

Aware that all churches are not conscious of the
community situation in which they are located, there are
nevertheless evidences of community action all about which
give encouragement.

3. The Church in a World at War

Relation of the different phases of religious
education to the war has been cited from time to time.
This statement now concerns the direct relation of a
church to its men in service and general war conditions.
Many interdenominational commissions are at work on differ-
ent phases of the problems and most local churches partic-
ipate in the activities of these groups through their own
denomination.⁴

Another united service of the Protestant denom-
inations is the organization of a Service Men's Christian
League. Its objectives are:

"1. To offer the chaplains of the armed forces a program

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1. Cf. "We Could Try That," October, 1941, p. 14.
2. Cf. Vogt, Paul L.: "The Church's Potential in Adult Education," February, 1942, pp. 11, 36.
3. Cf. Editorial: "Let Us Face the Facts About Liquor!" October, 1942, p. 3.
4. Cf. Herriott, Frank W.: "The Church at Work in Wartime," July-August, 1942, pp. 14-15, 33.

for men on active duty which may be used at their discretion.

2. To provide a means of Christian fellowship, devotion, evangelism and education for the purpose of fortifying the service man's Christian life.
3. To assist the man in service in maintaining his church affiliation and to prepare him for Christian citizenship in his community, nation and world when he returns to civil life.
4. To provide for the chaplains and the men in the armed services such help, devotional, evangelistic, educational and organizational, as may be required to enable the Service Men's Christian League to fulfill its ministry for Christ."¹

This is an important step in relating men in service to church life.

Local churches have enterprises of their own such as a plan for keeping in touch with all the boys who go in service. This is done through letters from the pastor, the church school superintendent and others in the church, and through sending copies of the young people's magazine and church bulletin. Birthdays are put in the church bulletin in advance and people have the opportunity to remember them with messages.² The pastor has a real responsibility in ministering to men of draft age in his church.³

In this manner the work of the church is carried on to serve its people no matter where they are.

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1. Editorial: "A Christian Fellowship for Service Men," December, 1942, p. 3.
2. Cf. "We Could Try That," January, 1942, p. 16.
3. Cf. Fagley, Richard M.: "The Local Church and Men of Draft Age," January, 1941, pp. 14-15.

4. Summary

Activities through which the program of religious education in the local church is carried on are wide and varied. The tendency is toward correlating this variety, making the church a well planned unit. Organization of the religious education program centered in a council helps make this possible. In this way the different agencies may fit together and places or subjects that need strengthening or emphasis can be taken care of. There is much still to be done, but the church is reaching out to help in the community and in the world.

D. The Home

The church is awake to the importance of the home in Christian education for it is one of the three points of emphasis in the United Christian Education Advance. Christian Family Week is proposed as a "means of calling the attention of both church leaders and parents to the basic place of the family in Christian nurture,"¹ and observances are planned for local churches. Suggestions include sermons on the Christian family, conferences of church school teachers and parents about their joint responsibility, observance of special "home nights,"² and Family Nights at Church. It is said that

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1. "Christian Family Week," April, 1941, p. 17.
2. Cf. Ibid., p. 39.

"Sinister economic and social forces have long been impairing family stability. These forces are aggravated by a war economy. The threat to family life both from outward and from inward perils is one of the gravest aspects of the present emergency.

"Yet the principles of love and service on which the family rests are the only hope for a better world. What builds and perfects family life lays foundations for the Kingdom of God."¹

1. The family

The first concern is with family relationships themselves. Before marriage is the time to begin. The church has a responsibility even here in "the development of better Christian life and personality."² By providing opportunities for making friendships and giving service, also in offering education in home life the church can help form good family relationships.³ If young people learn from the church that mutual dependence, cooperation, reverence, with religion implicit in all relationships⁴ is basic knowledge for a happy marriage, then Christian education in the home has a foundation. This knowledge is often strengthened by one or more pre-marital interviews with the minister.⁵ The church must not fail in these first responsibilities to the home.

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1. Editorial: "Christian Family Week," March, 1942, p. 4.
2. Cf. Dahlberg, Edwin T.: "The Church's Responsibility for Better Marriages," May, 1941, p. 14.
3. Cf. Ibid., pp. 14-15.
4. Cf. Wood, L. Foster: "A Christian View of Marriage," May, 1941, pp. 10-11.
5. Cf. Dahlberg, op. cit.

Cooperation between the church and the home after it is established is essential. A service of home dedication may be desirable and may be very meaningful to the participants. Suggestions for such a service are prepared.¹

The whole problem of Christian education as related to the home is being re-thought. Writers are saying that the major effort should be shifted from the pulpit to the home.² While the home seems little concerned about its responsibilities, the church's own attitude has perhaps contributed to this condition. By its church-centered program with no real provision for a parents' part in planning; by lack of lesson materials designed for joint home and church use; and by sometimes considering a class, a department, or the church an end in itself, the church has indicated that Christian education is its own responsibility. Parents will be more likely to accept their responsibility³ if the church sets the example.

The very celebration of Christian Family Week is evidence that attempts are being made to meet this situation. The Advance has set some elementary goals for family achievement including:

"1. A Bible in every home (and used, it is hoped).

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1. Cf. "We Could Try That," May, 1941, p. 19.
2. Cf. Harper, G. Shepard: "Parents Face New Horizons," July-August, 1941, p. 14, quoting Professor Samuel L. Hamilton
3. Cf. Editorial: "Just a Matter of Viewpoint," May, 1941, p. 3.

2. A ten percent increase in the number of families having family worship.
3. A regular parent's class in every congregation.
4. At least four sermons on the Christian home by each pastor during the year."¹

Materials for use in the home are being prepared, particularly suggestions for family worship, and literature on various phases of home life is being displayed.² Even a need for new hymn writers whose hymns will consider the home is suggested.³

One church conducted a project with twenty two couples, all parents, in which visits were made to the homes. Twelve possible activities for improving the religious aspect of the home were suggested from which each family chose two or three. Material helps on the different activities were supplied. Appreciation for this interest was evidenced by the parents. Every home accepted responsibility for some activity and fifteen couples signed for a "Parent's Study Class."⁴

Another outstanding project in adult education was a School for the Family held once a week for six weeks. A speaker presented some general problem, small discussion groups formed in which all had an opportunity to participate. Then the whole group joined in a forum with the speaker.

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1. Phillips, Harold L.: "A Church-wide Advance for Christian Homes," December, 1942, p. 16.
2. Cf. Ibid.
3. Cf. Editorial, April, 1941, p.4.
4. Cf. Harper: "Parents Face New Horizons," July-August, 1941, p. 15.

The success of this group was assured by the outcomes to which it contributed.¹

The need is for a "family centered parish program."² The above reports are steps in that direction. The church is increasingly aware that "every family is a community where a new generation will be won or lost to Christianity"³ and is doing something about it.

2. The Family in a World at War

In 1942 Protestants celebrated Christian Family Week. This year the observance is "National Family Week," and includes the three religious communions of the land. The Office of Civilian Defense is urging its support and is cooperating with sponsoring groups.⁴ Program and guidance materials have been prepared dealing with problems of a family in war time.⁵ "The purpose of National Family Week is the spiritual strengthening of family life to meet successfully the war-time and post-war conditions which tend to menace and disrupt families."⁶ This purpose is echoed in conferences and local plans from various sources.

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1. Cf. Schmidt, J. P.: "Finding and Meeting Family Needs," September, 1941, pp. 12-13.
2. Cf. Lentz, Richard. E.: "Family Centered Parish Program," May, 1941, p. 16.
3. Ibid.
4. Cf. Editorial: "National Family Week Inaugurated," March, 1943, p. 4.
5. Cf. "Family Week," March, 1943, p. 17.
6. Editorial: "National Family Week Inaugurated," March, 1943, p. 4.

The family is in special need at this time because of war work disruptions of family life, lack of religious provisions in newly settled and crowded areas, hastened marriages followed by separation, emotional tensions of children and adults caused by war time influences.¹ Particularly is the need for security in the home felt in considering children. One teen aged girl said, "We are too young to have much faith, mother. We haven't lived long enough. But we feel secure because you feel secure."² The attitude of parents is all important in the reaction of the child.³ "Democracy looks to the family for the welfare of its children," Katharine F. Lenroot says in reporting that the theme of the last White House Conference centered around the function of the families of children in a democracy.⁴ The Christian family has the resources which can make their welfare secure. To keep the feeling of a haven, of security in a family circle requires

"only what the Christian home normally provides anyway: an unflinching trust in the Father of all; reliance upon a universe in which finally, under God, love does rule and prevail; an understanding of and commitment to the Christian meaning and purpose of life."⁵

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1. Cf. "The War Affects the Home," December, 1942, p. 14.
2. Bainton, Ruth Woodruff: "Christian Homes in War Time," February, 1943, p. 17.
3. Cf. Ibid., p. 16.
4. Cf. "Democracy Looks To the Family," May, 1941, pp. 6-7.
5. "The War Affects the Home," December, 1942, p. 14.

3. Summary

The home is indeed a vital center of Christian education. On its success depends much of the success of any succeeding generation. The church must help to make marriages more successful. It must plan its program in relation to the home. Especially in times of war the home is tested and the church may help make it a better place for boys and girls to grow.

E. The Message of Religious Education

Religious education is carried on today in a diversified program. What is the message that this program seeks to impart to all the world?

1. The Message of Today

Religious education today is challenged by new waves of thought which break, in a measure, across the usual flow. There is a new emphasis, a "neo-orthodoxy" which combines "liberal Bible scholarship with Fundamentalist authoritarianism and a medieval doctrine of human nature."¹ Rapid spread of this trend of thought endangers the place of education, it is felt. The Christian educator is exhorted to stand firm on the conviction that Christian education is the best way found "of working with God, in accordance

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1. Cf. Editorial: "The Returning Sinner Challenges Christian Education," July-August, 1941, p. 3.

with the conditions he has set in human nature and in society for the redemption of both." ¹ However the "returning sinner" does sound some warning notes for Christian education. Some timely cautions are:

"Let us be more explicit in the contrasts which we draw between the life of the Christian and that of the non-Christian. Let us develop Christian codes of conduct which will help make the sense of guilt and sin very concrete and explicit, and the remedy clear. Let us draw an intelligent distinction between persons who are sinful and those who are mentally sick, and prescribe accordingly. Let us use religion as a therapeutic rather than as a pathological force. Let us teach for a verdict. Let us deal with the feelings as well as with mere ideas."²

These cross currents are reflected again in a criticism and reply centered about a book, Faith and Nurture, by H. Shelton Smith. The criticism says that the author writes from a neo-orthodox point of view which would deny the progress of religious education. ³ The reply states that both

"traditional liberalism and the newer theology are open to criticism, and that neither total rejection of the former nor the entire acceptance of the latter can be regarded as a constructive solution of the present problem of Protestant nurture."⁴

There is agreement that some changes need to be made in Christian education and that "Christian education is now facing a re-thinking of its place in the church."⁵

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1. Editorial: "The Returning Sinner Challenges Christian Education," July-August, 1941, p. 3.
2. Ibid., p. 4.
3. Cf. Bower, W. C.: "Has Christian Education Departed From the Faith," December, 1941, pp. 3, 32.
4. Smith, H. Shelton, "A Reply to Dr. Bower," January, 1942, p. 3.
5. Cf. Editorial: "How Liberal Is Christian Education," February, 1942, p. 3.

In recognition of this renewed emphasis on theology the International Journal began in January 1943, "a series of statements of personal faith for religious educators."¹ The first of these statements is "The World's Shortest, Wisest Creed,"² based on the Lord's Prayer. The two following are "I Believe in God,"³ and "I Believe in Jesus Christ."⁴ Those yet to be published include "I Believe in the Holy Spirit," "I Believe in the Kingdom of God," and similar themes. Plans for including articles dealing with the "significant relation between one's faith and his service"⁵ are also planned for future issues of the Journal.

A special issue on "evangelism through religious education"⁶ speaks for the important place given this subject in the message today. "Evangelism is the 'earnest effort to spread the gospel of Christ.'"⁷ Though different emphases at different times have characterized this gospel "evangelism is generally understood today to mean bringing persons of all ages, races and conditions into a vital relation with Jesus Christ."⁸ Articles deal with what the

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1. Cf. Editorial: "What Do You Believe?" January, 1943, p.4.
2. Palmer, Albert W., January, 1943, p. 5.
3. Gibson, George M., February, 1943, p. 5.
4. Branscomb, Harvie, March, 1943, p. 5.
5. Cf. Editorial: "What Do You Believe?" January, 1943, p.4.
6. January, 1943.
7. "Evangelism Through Religious Education," January, 1943, p. 6.
8. Ibid.

plan of salvation is,¹ with the place of conversion in
religious education,² with emotional development through
religious education,³ and other related subjects.

2. Religious Education Tomorrow

"What is going to happen religious education in the next fifteen years? What do you think will be the major changes in emphasis, what the general trends?"⁴ A number of religious leaders have answered these questions from their points of view. Their answers appear in the International Journal from September 1942 to March 1943. Some of these opinions follow.

One writer feels that emphasis on "the specific character of Christianity" will increase in the future for modern education has been too little concerned with Christian tradition's special contribution because of its supreme interest in "showing the reality of religion in the affairs of every day."⁵ "The need is felt of relating Christian teaching to daily life but also of making clear just what the contribution of this tradition is."⁶ This

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1. Cf. Powell, Wilfred E.: "What Is the Plan of Salvation?" January, 1943, pp. 6-7.
2. Cf. Laymon, Charles M.: "There Is a Place for Conversion," January, 1943, pp. 8-9.
3. Cf. Williams, Lillian: "Teaching Them To Feel," January, 1943, pp. 10-11, 33.
4. Editorial: "The Next Fifteen Years," September, 1942, p. 4.
5. Cf. McGregor, D. A.: "The Specific Character of Christianity," September, 1942, p. 4.
6. Ibid.

writer feels that pressure from within the church and from the social life of the nation will be exerted in that direction. From the church because of the lack cited, and from society because all social institutions will be scrutinized for their worth, for their specific function.¹

He says:

"I think that we may look forward to a new emphasis on the specific character of the Christian religion, and on the difference that this makes in social life. Then we will use our best modern methods to make these real in experience."²

Another expectation is that in the next fifteen years the major change in Christian education will be toward a "clarification of intention."³ The relation of Christian education to the problems of race, of class, of wealth and poverty, of real democracy is not agreed. Even our ideas of the nature of man and God and the nature of salvation are not unified. Therefore, though it will not likely be complete in fifteen years, the trend will be toward a clarification of purpose in these respects.

"An unparalleled search for a more authentic framework of Christian nurture"⁴ is in the immediate future, another writer says, for moral foundations are shaking and

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1. Cf. McGregor, op. cit.
2. Ibid.
3. Cf. Coe, George C.: "Clarification of Intention," October, 1942, p. 4.
4. Cf. Smith, H. Shelton: "New Dimensions of Faith," November, 1942, p. 4.

the new interest in Christian theology challenges both "conventional liberalism" and "traditional orthodoxy." The expectation that Protestant nurture will be rooted in "more fundamental structures of Christian faith" and that this will result in growing "ecumenical fellowship" and "more radical social action" is the picture for tomorrow.¹

A more important part in secular affairs by use of public discussion perhaps also resulting in more unity within the church, one leader thinks is ahead.²

Dwight L. Bradley says:

"The special job of Christian education is to provide a theological foundation and an ethical discipline capable of creating competent persons for revolutionary action under all conditions, in terms of the kingdom of God and in loyalty to the ideal of the kingdom of God."³

Toward performing this task Christian education will travel, becoming more functional, but also more theological and "more stringently ethical" as a basis for its activity.⁴

The church is discovering Christian education and the two are becoming unified. If this unity recognizes the importance of real faith expressed in life the change will be good.⁵

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1. Cf. Smith, op. cit.
2. Cf. Denny, George V.: "Facing Secular Problems," December, 1942, p. 4.
3. "More Functional - More Theological - More Ethical," January, 1943, p. 4.
4. Cf. Ibid.
5. Cf. Stock, Harry Thomas: "An All-Church Approach," February, 1943, p. 4.

"The next fifteen years will probably decide the issue between education conceived of as a democratic process or as one of dogmatic indoctrination."¹ This decision will be as pertinent for Christian education as for secular. Though there will be strong temptation to employ the latter means it is hoped that the majority of churches will use

"a scientific and reverent teacher-learner search for spiritual truth, employing the experience of the past as a guidepost and not a hitching post - confident that there is more light yet to break forth from God's word."²

In the future Christian education will stress worship, evangelism, teaching the Bible, the history, nature and function of the church in order to judge and guide the affairs of the present day.³

In a growing community unit, the church must cooperate and contribute religion and Christian teaching instead of holding aloof from its surroundings.⁴

These are the opinions of leaders in the field of religious education. They picture for the future a greater concern for the foundations and structure of Christianity, a more unified defining of purpose, and a closer relation of this foundation and structure through

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1. Shaver, Erwin L.: "Democratic Process or Indoctrination?" March, 1943, p.3.
2. Ibid.
3. Cf. McRae, Glenn: "Concerned With the Affairs of the Day," March, 1943, p.4.
4. Cf. Landers, Philip C.: "Becoming a Part of the Community," March, 1943, p. 4.

the purpose to problems of present day life.

3. Religious Education and a New World Order

Religious education is concerned with the community and the world in the days to come, particularly the kind of world we have after the war.

a. Basis for a new world order. A recent publication reflecting social trends reveals that religion comes fifth in the scale of values.¹ This writer points to the ideal situation where religious values come first. It is toward a righting of this scale that Christian education should work as a basis for a new world order. This is aptly stated in an article by The Archbishop of York referring to the Malvern Conference. He says of that meeting,

"We met on the basis of an agreement that the Christian doctrines of God and of Man are fundamental to any Christian social enterprise. Our concern with the economic system of our country was not to ask Does it work? nor even Is it just? but How far does it express or conceal that relationship between Man and God and between one man and another which the Church is commissioned to proclaim as alone right and true?"²

It is important that democracy and Christianity be not equated as their relationship is examined even though democracy must have spiritual foundations and Christian

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1. Cf. Editorial: "Putting Religious Values First," February, 1942, p. 4, referring to Todd: Social Norms and the Behavior of College Students.
2. "The Spiritual Foundations of Liberty," January, 1942, p. 8.

doctrines do support a democratic way of life. However to give real spiritual undergirding to democracy it is important to employ it in relationships. It is good to see that the local church is or becomes a "thoroughly democratic group."¹ It is also important to realize that democracy may not be defended by instruments of war alone, but must be preserved on the basis of the Master-Teacher's plan given twenty centuries ago.²

b. Present steps to take. With this basis for thought and study there are some things being done or that can be done now. The realization that the Christian church in its message has the answer to the problem of real peace,³ and that through a Christian fellowship that message may be spread to the community⁴ is basic. This helps bring to mind that peace must begin "in our town" if it is to begin at all.⁵ Study groups are warned that post-war study and post-war planning are different and that while study is for local groups in relation to the world, the local situation must be recognized as "symptoms of the

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1. Cf. Editorial: "Democracy in Action," March, 1942, p. 3.
2. Cf. Editorial: "Dynamite or Dynamos," October, 1941, p.3.
3. Cf. Taylor, Florence M.: "A Program of Peace Education," November, 1942, p. 8.
4. Cf. McDonald, J. W.: "To Serve the Present Age," April, 1942, p. 11.
5. Cf. Pope, Liston: "Peace in Our Twon," May, 1942, pp. 22-23, 37.

international disease." ¹ Recognition of this fact in action saw laborers, farmers, and the church get together in one community to use Christian ways of solving differences. ²

c. The steps ahead. Then in order to "build anew" religious leaders are setting goals, stating needs which point toward tomorrow. ³ Young people in conferences are outlining action for special groups, for planning on college campuses, and for investigating channels of reconstruction. ⁴ Writers are saying that secular and church education must unite in purpose to prepare citizens for a world order. ⁵

For Christian education and tomorrow's world Bishop Paul B. Kern says that America must realize its own failures in living the Christian faith. "We have 'drives for everything else,'" he says. "America needs a campaign for God." ⁶

4. Summary

The place of Christian education in the church is

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1. Cf. Abernethy, Bradford S.: "Study Groups, Beware," November, 1942, pp. 12-13.
2. Cf. Bouwman, J. Burt: "Laborers, Farmers, and the Church," November, 1942, pp. 14, 33.
3. Cf. "The Voice of Religion on the New World Order," November, 1942, pp. 6-7.
4. Cf. Harbison, Jean Humphreys: "Committed to Build Anew!" November, 1942, pp. 10-11.
5. Cf. Poteat, Edwin McNeill: "Preparing Citizens for a Christian World," March, 1942, pp. 8-9.
6. "Christian Education and Tomorrow's World," April, 1942, pp. 6-7.

being re-thought today. There is a new concern for theology which some writers think will greatly influence Christian education in the coming years. While some leaders look forward to this effect, others stress the importance of the present position of Christian education and hope that the best in the two trends may be combined. Christian education especially needs to be strong in these days and the days ahead to take its place in building foundations for the world of tomorrow.

F. Summary

Religious education is launching out on a three year plan for Advance which includes the home, the church and the community. This Advance has been well planned and provision is made for wide publicity. The program is adapting itself to meet war conditions in many divergent situations. All phases of the religious education program are part of this plan. The church school, the week-day school, the vacation church school, leadership training enterprises are being evaluated and expanded. New ways of meeting unexpected situations due to war conditions are being found. Some fields that have been rather neglected and some new fields are being emphasized. These are suggestive of the fact that the church is reaching out into the community and into the world. There is a new sense of the importance of the home being felt and the church is including the home and family in its plans to a larger

extent.

This is a period of change. The war is indicative of a crisis in many fields. The place of Christian education is being re-thought too. The specific character and contribution of Christianity is being brought to the front in relation to the part Christian education can play in the world today and the world tomorrow.

CHAPTER IV
A COMPARISON OF RELIGIOUS EDUCATION
IN 1918-1919
WITH RELIGIOUS EDUCATION IN 1941-MARCH 1943

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A. Introduction

Twenty five years elapsed between the beginning of the first period of religious education studied and the end of the last one. From World War I to World War II what changes have taken place in the field of religious education? In what respects has it remained about the same? To make a clear comparison five subjects will be considered and the two periods placed side by side that the likenesses and the differences may stand out. The five subjects of comparison will be the organizational framework, agencies in the curriculum, social relationships, consciousness of war, and the basic message of religious education.

B. Organizational Framework

Two outstanding organizations direct religious education work in 1918-1919. The International Sunday School Association is an undenominational body. This Association adopted a very inclusive educational policy. It provides for a system of religious schools, for leadership training, for establishment of standards. However it leaves denominations out almost entirely. The Sunday School

Council which is a denominational agency with much the same function as the International body sharply disagrees with this proposed plan. Out of this disagreement arises a collaboration of committees from each of these organizations, and the indication is that a proposal by this joint committee will be modified and accepted by the two bodies, thus beginning a new era in cooperation for the work of religious education. This tendency toward unity is indicated again by the discontinuance of the Pilgrim Magazine of Religious Education in September 1919, and the publication of the Church School which is a cooperative venture of the Congregationalists, the Methodist Episcopal Church North, and the Methodist Episcopal Church South.

This tendency toward cooperative organization is seen also in the local church where a plan of community organization is suggested and is in operation in some instances. It functions under a Community Council and promotes plans for religious education. Religious educators are saying that the field of religious education involves the whole life and it needs a united religious community to function best. The agencies of the church must unify and sell the idea to the community, they feel. Together they must develop scientific bases for the program.

Today this initial effort of cooperative functioning finds a matured organization in the International Council of Religious Education which serves about forty denominations.

This service has been going on for about twenty years. The International Journal of Religious Education is its official publication and this Journal is an outgrowth of The Church School which was just beginning in 1919. The International Council's annual meeting brings together people employed as workers in the field of religious education from all over the country. In 1942 in connection with this meeting a Lay Conference was also held, thus providing for those not professionally employed. At this meeting a movement called the United Christian Education Advance was launched.

Through the denominations this Advance seeks to move forward the program of Christian education. This is a new venture in its degree of unity, in its inclusiveness, and in its provision for influencing public opinion. In addition to the International Council affiliation, the denominations have their Boards of Education. State councils are functioning and Christian youth is organized in a Christian Youth Council of North America. County, city, and local councils of religious education are part of the organizational framework. In the local church the council or committee, or board of religious education is the hub around which the program revolves.

The extent and unity of today's organization far exceeds that of the earlier period. More provision is made for local organization and local units are more uniform in structure.

C. Agencies in the Curriculum

Organizational framework exists only for the purpose of helping to carry on certain work. The execution of the program is the next step and is a very important one. The church school is the chief agency through which religious education is carried on. There are signs that it is advancing toward a modern-graded, social-looking organization. New organizational divisions corresponding to public school grouping are introduced. Federated classes, and class organizations are contributing to the effectiveness of the work. Needs that are recognized are close cooperation of all church workers and the welding of rival societies and clubs into one educational unit - the church school. The time available for religious training is recognized as inadequate. Evaluation by one hundred pupils of the Sunday school reveals a need for social activities, trained and regular teachers, and opportunities to show really the practical application of the work done. Though the home is said to be a major influence in the life of the child, little reference is made to it in planning the program. Good leadership is one of the greatest needs. The pastor's leadership and a revision of young people's work are two other needs for the religious education work of 1918-1919.

The church appears as more largely a unit, with various parts contributing to the total program in 1941-

1943. The church school is still the main organ, but other branches show much greater development. Weekday religious education is prominent both in practice and discussion. Use of the vacation church school has spread. Leadership is as much needed as ever and efforts, such as the use of dedication services, are being made to emphasize the significance of the work. Because of such large professionalization of the work a trend toward appreciation and enlistment of laymen is evident. More use has been made of the summer as a time for conferences, camps, schools, and youth projects such as youth caravans, and work camps.

D. Social Relationships

The church is not a unit entirely apart, but is related in some measure to the community in which it exists. Social relationships in 1918-1919 include a study of the American girl and her community with special emphasis upon needs for reform, for inspiration, for leadership. The American Missionary Association is carrying on work with all races in the American republic, and the church is raising its voice against alcohol, citing the effects of prohibition where it is in effect. Other social relationships of importance are directly connected with the war and will be cited in that relation.

The demand for increased social vision is a strong note in the basic message of religious education in the

early period. Today the United Christian Education Advance places the home and the community along with the church in its plan for the Advance of Christian education. This new emphasis on the relationship to the home is one of the most striking elements of comparison. Emphasis includes relationships within the family. The Christian view and responsibility in marriage with an analysis of what makes marriages happy is one consideration. Young married couples occupy a new place of importance in the program of the church. Classes and activities of their own supplement their work with other groups. The life of the home, including worship, attitudes, and responsibility in training children is stressed. Celebration of Christian Family Week is a good example of the new emphasis on the importance of the home. All of these activities have a place in the accomplishment of that goal of the United Christian Education Advance, to reach every person with Christian teaching, the home being one of the points of attack.

An increasing awareness of the community is also seen in the plans for the Advance as well as in other ways. Many religious education programs are organized on a community basis and community enterprises such as recreation programs, and hobby programs are in effect.

Race relations is a prominent consideration in the social field today. Some steps are being taken to improve conditions. Migrant camps are problems which religious

education programs are helping. Plays celebrating Christian holidays are written to show parallels between the time of Christ and the present calling attention to our weaknesses in social structure. Conspicuous because of its repetition is a protest against liquor by the church. These are some of the foundations being laid for building a new world.

E. Consciousness of War

Since both periods studied fall at the time of World War, an important point of comparison is the consciousness of war manifested. The interest of the church is most naturally in relation to the men in service. In 1918-1919 this interest consists mainly of letters, gifts, remembrances on special occasions, keeping the home church informed, operating service clubs, furnishing camp speakers and home entertainment and supporting war agencies. In the present period these suggestions are repeated with expressed need for a definite plan. Additional means of service available now include extension of facilities of the Religious Film Association to camps and chaplains. The newest step is the organization of a Service Men's Christian League. The main organization will be local units organized "with the consent of or on the initiative of the chaplains, and will be under their direction."¹

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1. Cf. Editorial: "A Christian Fellowship for Service Men," December, 1942, p. 3.

The witness of the church in war time is an important consideration. It must include love for the enemies and must keep the purpose for fighting ever clear - that of fighting for a better world. The Sunday school is exhorted to keep its work going and to enlist more recruits in the service of God for the past contribution of this agency is recognized in the armed forces.

Today leaders are asked to weigh the importance of their work in the church, especially in the face of demands being made in government service. New leaders are being challenged by the importance and need of the work, and some leaders are becoming more efficient through training and a renewed sense of responsibility. The great need in defense and camp communities is being partially met by religious education programs suited to the special area, and Japanese student relocation is being attempted. The church is challenged to put Christian democratic principles to work in the family, the church, the community where they are not already existing. The program of Christian youth is being adapted to war time needs, and the International Journal of Religious Education has plans for further adapting its message to include the impact of the war and how to meet it now and later.

Again, in the early period, the war is teaching greater dependence on the realities of religion such as God's need of man, man's dependence on God, the eternal

worth of the soul, and the hope and promise of a better world. The expression of these beliefs will be found in a truer conception of Christ in all relationships. Expression in all relationships demands spiritual courage and a new emphasis on community relationships and the individual's responsibility for a new social order. Not "What can I do to be saved?" but "What can I do to serve¹ others?" is the order of the day.

In 1943 the church faces a difficult task, but it must know that democracy and civilization are not defended alone by armaments; every Christian layman has the message that will change the world. War is only an aspect of the crisis facing the world; culture is on trial; religious values must be elevated and made central. European "crisis theology" which emphasizes the sovereignty of God and the sinfulness of man is gaining prominence in America. While it sounds some notes of warning for Christian education it must not be allowed to erase the educational gains of the past years.

The conception of the post war world in the first period makes the church responsible for building moral foundations for a new structure. The churches must cooperate for the task. It is conceived as largely an educational process which will emphasize social ethics.

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1. Editorial: "The Changing Emphasis," July, 1919, p. 197, from Lyman Abbott, in The Outlook.

Likewise today a great deal is said about peace and a new world. The only sound foundation is a fundamental structure of Christianity on which rests the building for peace and a new world. This building must begin in the local situation for there are all the symptoms of the world disease. Discipline of spiritual living is required for this building.

Social projects in the early war period concern Armenian relief and food conservation at home. Today little mention of such factors is made in the magazine of religious education, though food for Europe is referred to.

Two regions where consciousness of the war today are noted were not prominent before. The effect of the war on the family is a strong consideration of religious education today. The family is affected by the war especially as its children lose the feeling of security. Families are broken and lives disrupted and the child is affected unless Christian resources are drawn upon to supply this need for security. The children will control the post-war world. They must learn not to hate, to be tolerant; they must have a feeling of security and love.

The effect of the war on world Christian education is the other new area of concern. This evidence of concern on a global scale illustrates the growing sense of unity of all Christians. This is a time of testing, but the work is going on in spite of the war. The new conception of missions joins the hands of Christians all around the world.

Today it seems that religious education is more conscious of the long time effects of the war than previously, and it is attempting to take care of the problems in so far as possible.

F. The Basic Message of Religious Education

The real basis for all this work of religious education is found in its real message. To interpret Jesus Christ by knowing Him personally, by studying His life, and by expressing it in daily living is the teacher's task. Witness to His message of Fatherhood of God and the brotherhood of man as well as to the endlessness of life. Inculcate His spirit of self-sacrifice in service, His gospel of social obligation into the lives of the youth. Make His cause and sacrifice for it in the service of mankind as challenging as the call of the war. Relate the highest ideals of man to Christ. Only the importance of service for God and humanity as recorded in Hebrews eleven is sufficient for the present day.¹ The world needs a directed sense of honor, justice, and right which is God inspired. It should reveal itself in the acceptance of an adventure of faith with God in a life of service practiced here and now. There must be a consciousness of comradeship, of brotherhood. Build moral convictions, face basic

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1. Cf. Atkinson, Henry A.: "Education for Service in This Time of War," June, 1918, p. 348.

problems, Christianize vocational ethics. These are the challenges of the day. The young people need a challenge to service, need responsibility, need a larger social vision. This is the message of the church in 1918-1919.

Any discussion of a basic message today involves the basic structure of the Christian faith, and the specific contribution Christianity makes to the world. Though there are differences of opinion about the meaning of the structure, it is being called to mind. Evidence of the need is the fact that the young people are found to lack knowledge of the nature of God, of the Bible, of Jesus, of the Church and its Sacraments. Discussions calling for a re-thinking of Christian education along theological lines get considerable attention. A series of articles on the very basic beliefs of Christianity is beginning in the Journal. Belief in God, in Jesus Christ, in the Holy Spirit are some of the topics already presented or soon to come. There is a strong emphasis on the use of the Bible in the church and in the home. A consideration of evangelism in religious education was recently featured in the Journal. This emphasis is so strong that writers find it necessary to warn against disregarding gains made in the field of education. The Christian religion, it has been said, is somewhat like

"a river, a current of wisdom and truth, and a Divine Personality, with its sources in the uplands and hills of God. . . . You fuse the historic Christian message and movement and Person with the living present and you

do that through Christian education as the instrument, the tool, the method for making that mysterious and holy transformation."¹

It seems that the fusion between the historic message and the living present needs to be strengthened at the foundations of the Christian religion. Whether this will be done without losing the strength of the living present is the concern.

G. Summary

This placing the two periods side by side shows how much more extensive and complete is the organization of Christian education today. It is notable that agencies other than the church school are prominent in the unified church program for this means more time devoted to the work. The wide social relationships embracing the home and the community help make Christian education effective in every phase of life. This is particularly helpful in view of the war and its effects. Christian education today seems to have learned some long time effects to guard against in war crisis and efforts are being made to protect the most vital parts. One place in Christian education that needs emphasis is the foundation structure, understanding the essential nature of the Christian faith. The foundation needs to be seen more clearly in the whole.

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1. Editorial: "The Meaning of Your Task," March, 1941, p.4.

Christian education must bring this foundation into view without destroying the superstructure.

CHAPTER V

GENERAL SUMMARY AND CONCLUSION

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A. Restatement of the Problem

Religious education today commands the study of experts, the preparation of a large variety of materials, and much work in the whole field. However with all this activity all the problems have not been solved. The world situation today forbids such a thought. What has been the work of religious education, especially in times of great crisis? What did the term "religious education" comprehend in the last World War period? How does religious education today compare with that of the former period? Does this comparison reveal any definite differences or similarities? The answer to these questions is the problem with which this study has been concerned.

B. General Summary

A survey of the field of religious education in 1918-1919 revealed a great need for more effective work. Extensive plans and changes were being outlined to meet this need. The church school served as the main agency for carrying on the program of religious education. Many suggestions were made for the effective execution of the work through the superintendent and teachers. The importance of the leaders was recognized by providing oppor-

tunity for their training and by the emphasis placed on the teacher herself. Through special programs and activities, and an initial amount of weekday religious education the work of the church school was supplemented. Social service including special activities for the men in the armed forces had a place in religious education of that day. The home was considered in the respect that articles on child psychology were published and working conditions of the American girl were evaluated. Religious education in the first World War period was placing emphasis on the functioning of religion in social relationships

Religious education today covers a broad field. It is well organized and a nation wide Advance is being conducted. The local church is also organized and the church school, week-day schools, vacation church schools are agencies through which religious education functions. Leadership is again a special concern and plans for soliciting and training leaders are in effect. Some special topics of emphasis at this time include the use of the Bible in religious education, youth, race relations, and rural life. A broadening concern for the community and for the world is evidenced in this war period. Here the family in all its activities is a special concern of the church. Efforts are being made to strengthen the spiritual foundations of the home. Religious education is returning to a concern for the fundamental doctrines of

Christianity in building today for a Christian world.

A comparison of these two periods reveals separate organizations of a somewhat overlapping nature approximating coordination in the early period while the counterpart today is found in the central agency of the International Council of Religious Education. The local agencies in the curriculum are better developed at this time, and although the church school is still the most important one, week-day religious education in various forms and the vacation church school are making a large contribution. There is indication of a better unification of all agencies in the church to form one whole enterprise. The training of leaders is a strong point of emphasis at both times. The laboratory method of training is becoming prominent today.

Religious education is considering social relationships to a larger extent at the present time. The home enters much more into discussions and plans than previously and the church is often judged to what extent it is conscious of the community and the needs it presents. The consciousness of war in the early period was largely reflected in direct relation to the men in service, while today it is observable in more nearly every phase of the planning and work, again indicating the community feeling.

Finally the basic message of religious education at the close of the first World War was in terms of service as an expression of the greater realization of God's need

for man and man's dependence on Him. At this time it is the structure of the Christian faith which is being called into focus as the foundation which supports all phases of religious education.

C. Conclusion

From this study of religious education in different periods of crisis some specific conclusions stand out.

1. When face to face with a crisis, leaders tend to evaluate their efforts. The changes brought about in this process as a result of evaluation create the trends for the years ahead.
2. The swing of the pendulum away from stress on individual salvation toward religion of a social nature had begun in 1918-1919. Today there is a swing back the other way far enough to stress the specific doctrines which make Christianity distinctive, but an effort is being made to retain all the advancement of a social and educational nature.
3. Increased emphasis on the use of the Bible in religious education is another part of the movement toward the more specific contributions of Christianity.
4. Missionary work evidences the spirit of unity mentioned, for growth in a real feeling of brotherhood among all Christians is indicated in this time of war crisis.
5. Every generation recognizes Christianity as the solu-

tion to the pressing world problems and changes in religious education are made with the sincere thought that this change will more nearly accomplish that purpose.

Today again we face the situation of world crisis. Twenty five years ago leaders in religious education evaluated their work and made changes to meet the needs they felt. Today our leaders are trying again. Have we really learned anything? Will this effort be better than the last? If religious education is able to combine securely and relate properly the gains in education and in social application of the gospel with the foundations of Christian doctrine then truly a step forward will have been made. That is our challenge today.

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