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MISSIONARY EDUCATION FOR PRIMARIES  
AS REVEALED IN THE PUBLICATIONS  
OF FRIENDSHIP PRESS

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## INTRODUCTION

## INTRODUCTION

### A. Statement of the Problem

This study is an attempt to discover the nature and scope of the program of missionary education for primary children in the publications of the Missionary Education Movement. Such facts will be determined from an investigation of the yearly publications of the Missionary Education Movement which are published under its trade name, "Friendship Press." These publications include story reading books and picture story books for primary children, and outline study guides containing helps for the teacher. From an analysis of the contents of the above materials, answers to the following questions will be sought: What is the general content of the program of missionary education; what objectives are considered important for a program of missionary education; in what ways are these objectives achieved through the learning process; and what use is made of the Bible in relation to the program of missionary education. To obtain a wider view of the program, the ten-year period from 1939-1949 will be studied.

### B. Significance of the Problem

The outstanding event of the period from 1939-1949 was the second world war. With its development of such

powerful destructive weapons as the atom bomb, and self-propelled missiles, it has left to the surviving nations a legacy of hatred and distrust, and to the peoples of the world, much turmoil and confusion. Adults are not the only people who are affected. Miss Young in her book on the Missionary Education of Children states:

In face of this world situation, children as well as adults are confused, and are being forced to make many adjustments to life. Children of every nation are witnesses to prevailing fear and suspicion in the world about them. The radio, the movie, the printed page, and the tenseness in the voices and expressions of the adults they know, contribute to their confusion.<sup>1</sup>

The usual answer to the problem of confusion, is to become acquainted with the other person, then everything will be solved. But unfortunately, this is not the complete solution, because inner motives still influence responses. The real solution must come from a transformation of inner motives. This is where missionary education has a vital contribution to make. It not only emphasizes getting to know other peoples, but pervading such knowledge is the Christian principle of love for all people with the desire to tell other people of the source of that motivating force, namely Jesus Christ, the Saviour of the world. In this world of confusion and distrust, this is important, not only for the primary child's correct understanding of the great

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1. Young, E. Mae, Missionary Education of Children, p. 22.



new world which is just opening up for him, but also for the development of his own life, for as Miss Young says, "Children who discover that children of another race or nation are also objects of God's love are learning of a loving Father on whom they may always depend, come what will."<sup>1</sup> Therefore, it was considered important to investigate what type of a program of missionary education was being presented for primary children.

### C. Definition of Missionary Education

In speaking of missionary education a definition of the term is necessary. Harner and Baker in their book, Missionary Education in Your Church, define the term as

the sum of all our efforts to cultivate in children, young people, and adults a Christlike concern for people of every class, race and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth.<sup>2</sup>

In setting up a missionary education program there is usually a problem in the minds of many as to the relation of missionary education to Christian education. Should missionary education be just one part of many parts in a

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1. Ibid., p. 23.

2. Nevin C. Harner and David D. Baker, Missionary Education in Your Church, p. 21.

program of Christian education or should it be so closely woven into the Christian education program that without it the pattern would not be complete? The conclusion that experts in the field of missionary education come to is that which is stated by Harner and Baker:

Missionary education is a part of, not apart from, Christian education, and Christian education to be fully Christian must be missionary. This is not to say that missionary education and Christian education are identical, but that the missionary genius of Christianity is at the very heart of Christian education.<sup>1</sup>

What better time is there to begin such a program of missionary education than at the age when life attitudes are being formed and an acquaintance with the world is being developed?

#### D. Selection of Sources

In the field of missionary education "Missionary Education Movement" has long been a significant name.

For almost half a century, the Missionary Education Movement has provided literature for church organizations that foster missions, including in its annual publication program materials for the entire church membership - men and women, young people and children. The contents of these publications range from the missionary responsibility of the individual Christian to presentation of the varied work of church mission boards and interdenominational agencies in all parts of the world.<sup>2</sup>

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1. Ibid., pp. 29, 20.

2. Pamphlet, "Who, Why and What is Friendship Press".

The materials are published with the Movement's trade name, "Friendship Press."

Because the publications of Friendship Press are so central in many denominations, its publications will constitute the primary source material of this study. In keeping with the scope of the problem, the field of missionary education will further be limited to materials published for the primary age level, grades one, two, and three, and copyrighted from the years of 1939 to 1949. These materials are taken from a listing in the 1949 Fall Friendship Press catalog entitled, "World Friendship Books for Boys and Girls." They consist of story reading books and picture story books. Primary sources will also include fourteen study outline guides for teachers of primary children, which are listed in the general catalog of Friendship Press for 1948.

#### E. Method of Procedure

After a brief consideration of the history of the Missionary Education Movement, a survey will be made of the story reading books and the picture story books to discover what material is being presented for reading and study. Then the fourteen outline study guides will be investigated to determine how the mission study units based upon the above books for the children are to be taught by the teachers.

CHAPTER I

SURVEY OF THE MISSIONARY EDUCATION PROGRAM FOR  
PRIMARY CHILDREN FOR THE PERIOD FROM 1939-1949

## CHAPTER I

### SURVEY OF THE MISSIONARY EDUCATION PROGRAM FOR PRIMARY CHILDREN FOR THE PERIOD FROM 1939 -- 1949

#### A. Introduction

This chapter has two main purposes, the first being to acquaint the reader with the organization of the Missionary Education Movement through a brief historical survey. Its present organizational setup will also be discussed. This section will be concluded by consideration of the organization's relation to the individual denomination and the local church.

The second purpose of this chapter is to analyze for general content the story reading books and the picture story books of the Missionary Education Movement publications during the years of 1939 to 1949. First the annual missionary study theme for each book will be noted. Then a summary of the content of each of the eighteen books will be given.

In general, the books studied fall into different classifications. Some of the story reading books contain a continuous story running throughout the whole book. Other books are made up of a number of single stories dealing with the same theme but having their setting in different

places around the world. Another type has four or five short continuous stories each made up of about three or four single stories, usually centered in the life of a single family or person.

The picture story books present missionary information in a more pictorial form than the reading books, because they have a large photograph on one side of the page and the reading matter in simple form on the opposite page. The picture story books are of various types similar to the types of the reading story books. There is the continuous story type, the one theme-different setting type, and the one theme-different aspect type.

Finally, as a result of this study, the missionary education ideas common to most of the books will be summarized.

## B. History of the Missionary Education Movement

### 1. The Beginnings of the Movement

The origin of the Missionary Education Movement is described in an official statement as follows:

"In the eighteen-nineties several Mission Boards in the United States and Canada began to consider the question of missionary education, especially among the young, and in some cases secretaries were employed. The success of those activities led to considerable discussion of the question of education among the other Boards, so that a meeting was called during the Ecumenical Missionary Conference held in New York in 1900.

Before this meeting adjourned a committee was appointed to consider the question further. This committee with a few others met in New York in December, 1901, and appointed a committee which met in March and arranged for a summer conference which was held at Silver Bay, New York, in July, 1902.<sup>1</sup>

It was at this conference, then, that the organization was founded and named "The Young People's Missionary Movement."<sup>2</sup> At first the movement was concerned largely with young people:

. . . but very soon the work began to touch the interests of older adults and children, and in recognition of its larger scope the name of the organization was changed to that which it bears at present. This change was formally effected through an order of the Supreme Court of New York on July 10, 1911.<sup>3</sup>

## 2. Organizational Setup

Beginning with only a small group of people interested in missionary education for young people, the movement grew to include work dealing with children and adults and later came to be recognized by many denominations. Today the Missionary Education Movement is made up of the representatives of sixty boards of twenty-nine Protestant denominations in the United States and Canada. The organization of the Missionary Education Movement developed in the following

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1. Pamphlet, "The Missionary Education Movement of the United States and Canada," p.1.
  2. Loc. cit.
  3. Pamphlet, "Charter and By-Laws of the Missionary Education Movement of the United States and Canada," p.2.

manner:

From the first its policies were determined by representatives of the boards of missions, although up to 1919 it was financed largely by the gifts of individuals. From February, 1919, to January, 1921, the Movement functioned as the Missionary Education Department of the Interchurch World Movement, its own Board of Managers, however, maintaining its corporate existence throughout this period.

As reorganized in 1921, the Movement is an official agency of cooperation among those denominational boards of missions and allied bodies having responsibility for missionary education. They nominate their representatives to the Board of Managers, (which is the governing body of the Missionary Education Movement).<sup>1</sup>

The Board of Managers meets semi-annually and has an executive Committee that meets between the sessions of the Board. As the governing body of the Movement, the Board also:

. . . formulates policies, chooses themes, outlines materials, selects and interviews authors, carries through the publishing schedule along its various stages, and attends to other matters that come within the scope of the Movement.<sup>2</sup>

It is the Board of Managers which:

. . . approves all of the publications, plans for which have been developed by its members, with the help of age group specialists coopted from the denominations, and assumes responsibility for the use and promotion of all materials published. Responsibility for editorial and business phases of the program is delegated to the staff who are elected annually by the Board of Managers.<sup>3</sup>

### 3. Denominational Relations

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1. Ibid., p.4.

2. Loc. cit.

3. Pamphlet, "Who, Why and What is the Friendship Press," p.2.



Because the Missionary Education Movement is made up of representatives from twenty-nine denominations, relations with those denominations form an integral part of its existence. The purpose of the Missionary Education Movement shall be:

. . . to serve as a cooperative organization in which denominational home and foreign mission boards, departments of missionary education, boards of Christian education and other agencies responsible for missionary education in the United States and Canada unite to publish missionary education materials, hold training schools and conferences and carry on any other activities, which may be decided upon to further the cause of missionary education and carry out the desires of the constituent boards and agencies.<sup>1</sup>

The meetings of the Board of Managers give the various denominational representatives many chances for close cooperation as policies and themes are decided. With regard to the publications, many specialists from the various denominations cooperate in writing, editing, and reviewing such publications.

Each constituent Board cultivates its own churches, using the material published by the Movement and such other material as it chooses. Practically all of the literature of the Movement is distributed by the denominational Boards, the Boards purchasing of the Movement. The Movement attempts no work in the local church but furnishes the churches through their own Mission Boards with the literature."<sup>2</sup>

In conclusion, these statements from the charter of

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1. Charter and By-Laws, op. cit., p.8.
  2. Pamphlet, "The Missionary Education Movement of the United States and Canada," p.3.

the movement are significant:

The Movement has carried on many different forms of work throughout its history. It was a pioneer in the holding of summer conferences and trained much of the early leadership that made possible the remarkable extension of denominational conferences. While in later years it has continued to provide a center through which questions of leadership education in missions are discussed and to carry a limited responsibility for certain training conferences, its major activity has been the publication of books for study and reading, teachers' aids, maps, plays, and other types of materials needed in missionary education.

As a part of its planning for the effective missionary education of all grades and groups, the Movement has increasingly become a channel through which the mission-bodies maintain co-operation with the general agencies of Christian religious education in enterprises looking toward the progressive enrichment of the total curriculum available for all our churches.<sup>1</sup>

### C. Books for Primary Children

#### 1. The Story Reading Books

##### a. Mission Study Themes

The World Friendship catalog for boys and girls was found to include eighteen books for primary children from the years of 1939 to 1949. Eleven of these books are story reading books. "Each year the Board of Managers of the Movement surveys world conditions and chooses an area or theme for study that in the national and foreign fields seems likely to be strategic two or three years later."<sup>2</sup> Friendship Press publishes two books each year one on the home mission

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1. Charter and By-Laws, op. cit., p.4.

2. Pamphlet, "Together for a Christian Nation", p.3.

theme and one on the foreign mission theme. The themes follow no specific order in their respective annual emphases except that the usual pattern of the two themes of mission study stressing the foreign and home aspects of missionary education is broken occasionally by a general, world-inclusive theme. In comparing the books listed in the catalog with the lists of home and foreign mission themes for the respective years, it was found that one book, Ke Sooni, does not deal specifically with the theme for that year. In a conversation with Miss Millen, the children's book editor of Friendship Press, it was discovered that some years extra books are published in addition to the two books dealing with the Home and Foreign Mission themes. Ke Sooni was one of these books and was published because there were no recent books on that country and it was thought that it would also be useful in the study of China which was the next year's foreign mission theme.

In the comparison of the list of yearly themes and the listing of books in the catalog, it was found, too, in some years only one book was mentioned and in other years no books at all were listed. Miss Millen suggested the reason for this omission was that originally books had been published, but were now out of print and no copies were available. In some instances though, it was correct to say that

only one book had been published because the home and foreign mission themes were the same.

The home mission themes and the related books for the years of 1939-1949 are as follows:

#### Home Mission Literature Themes

1939	Christ in the World Community: At home. Elementary: Alaska	Story reading books None
1940	Shifting Populations in America	None
1941	Christianity and Democracy in America	None
1942	Latin America	None
1943	The Church and America's Peoples	<u>The Pigtail Twins</u>
1944	The American Indian	None
1945	The Church among Uprooted Americans	<u>Friendship Magic</u>
1946	The Christian and Race	None
1947	World Evangelism. Elementary: The Bible	<u>My Story Book</u> <u>About the Bible</u>
1948	America's Geographical Frontiers	<u>Wishes Come True</u>
1949	Cooperation for a Christian Nation	<u>Sandy and Mr.</u> <u>Jalopy</u>

The foreign mission themes and the related books published during the years 1939-1949 include the following:

#### Foreign Mission Literature Themes

1939	Christ and the World Community: Abroad	Story reading books None
1940	China	None
1941	Christians and World Order	None
1942	Latin America	None
1943	Christian Ventures in Learning and Living	None
1944	Southeast Asia	<u>A Bell for Baby</u> <u>Brother</u>
1945	Africa	<u>Mpengo of the</u> <u>Congo</u>
1946	India	<u>Fig Tree Village</u>
1947	World Evangelism. Bible Goes Around World	Same as Home list
1948	Korea	<u>Ke Soon</u>
1948	China in the Asia of Today	<u>Watch-Goat Boy</u>
1949	Japan	<u>Toshio and Tama</u>

b. General Content of the Material

(1) Home Mission Study

(a) The Pigtail Twins, by Anne M. Halladay -  
1943.

This story is primarily a secular story, written in 1943. It is about the inter-racial experiences of a community in Colorado, and centers in a third-grade class of different nationalities. In the classroom the interest is centered about the teacher, Miss Emilene, two little girls who are called "the pigtail twins", and two class projects - the PTA meeting and a special class gift to the school. The children find little to keep them from having good times together, but the wartime animosities come from the older people in the community. These difficulties are solved as the people of the community come to know and understand each other better through the influence of the children's program at the PTA meeting and subsequent community sings. The whole idea of a unified community is brought to a wonderful conclusion by the making of a community house out of an old barn where the various nationalities can appreciate the talents of the others in various craft classes and social events.

The emphasis suggested in this book are: friendship, love, kindness, consideration for others and respect for differing nationalities.

(b) Friendship Magic by Jeanette Perkins  
Brown - 1945.

This is one of the books that has various stories dealing with one theme, namely, friendship. The stories deal largely with the experiences of children who, because of war conditions, or the nature of their fathers' work, have been uprooted from their homes. The many difficulties of a new environment are eventually solved by the magic of friendship either on the part of the child to a group or of a group to the child. Emphases suggested here are friendship, appreciation of other classes of people, appreciation of differing abilities, and helpfulness.

(c) My Story Book About the Bible by Mabel  
Niedermeyer - 1947.

This book has many short single stories in it dealing with the theme of how the Bible came to different people in many lands. Concurrent themes emphasize good neighborliness, working together, sharing, kindness, joy and happiness, and the important element of sacrificial giving. The Bible comes to some through mission schools, through missionaries, through the sharing of a group, and to many by the living out of the Bible teachings in the lives of other boys and girls.

(d) Wishes Come True by Jeanette Perkins  
Brown - 1948.

One steps in this book into the lives of four families

who live on the island of Puerto Rico. Because of their connection with some phase of church work in that country, whether it be in a mission school or clinic, or a recreation center, or personal contact with a missionary, the lives of the families are definitely changed. For one it means the end of many problems as to a job, income, and school for the children; for another boy it means the chance to go on to a higher schooling in order to become a pastor; to another neighborhood it means the establishing of a church of their own and securing a preacher because of the interest of one boy; and to the last family it means good health, good crops, a small income, and a longer schooling period and much happiness. There is a definite emphasis in this book on the way the church helps people through its work in hospitals, schools, recreation centers, and health clinics.

(e) Sandy and Mr. Jalopy by Edith J. Agnew - 1949.

Mr. Jalopy, the family car, brings Sandy many experiences as Sandy travels with his family to pick crops. Mr. Jalopy finally brings the whole family to a new camp, under the supervision of the Home Missions Council, where a new sense of security, built up through an effort to share in the community life of the camp, changes the family's whole outlook on life. The basis of the change of their outlook comes from a realization that God can

actually be a part of their lives. Again friendship is stressed, the work of church through the Home Missions Council is mentioned, and the change the Christian faith makes in every day living is emphasized.

(2) Foreign Mission Study

(a) A Bell for Baby Brother by Jessie Eleanor Moore - 1944.

The stories in this book are under five general headings, all stressing the idea of helping someone else. The stories take place in various countries around the world with one story set in the country of the foreign mission theme, Southeast Asia. The general headings have to do with helping at home, helping at school, helping in the community, helping at church, and helping others around the world. Because little children have learned to help, homes are made more pleasant places, a difficult school-room situation is solved, children hear of the Bible stories, churches are built, and missionaries are sent to others. Here the emphasis is on helping, sharing, and being missionaries.

(b) Mpengo of the Congo by Grace W. McGavran - 1945.

Mpengo moves with his family to a non-Christian village in the jungle because the church is sending his father there to start a school and to be an indirect means of telling the people about the Christian life. The



school is started and gradually the kindness of the family spreads throughout the village, except where it is hindered by influence of the witch doctor and his son who are both relatives of Mpenko. The story comes to a climax when the chief's son breaks his leg and the old witch doctor tries to cure the leg by covering it with earth and building a fire on top of that. Just in time, the witch doctor's son admits the harm of the practice and the boy is taken to the mission hospital where it can be properly healed. The witch doctor's son accompanies the boy to the hospital and having seen the happy life there, in that Christian community, decides in his heart to be a Christian.

With the witch doctor's power dispelled the people are free to follow the Christian way, and when the boy's leg is mended they return to a changed village - clean and happy because the people are beginning to live in the Christian way. The main emphasis in this book is that Christians are different, they are kindly, they live in cleaner homes, they are willing to suffer for their faith, and they want to help others, too. There is also an emphasis on national missionaries going back to work with their own people.

(c) Fig Tree Village by Grace W. McGavran -  
1946.

Village life in India is heightened for one

Christian family and also for the whole village by the arrival of a native preacher-teacher and his wife. The lack of satisfaction in the old Hindu ways in contrast to the joyousness of the Christian life is evident by the work of the preacher-teacher in the village. Especially is it seen in the life of the old Hindu grandmother who at the beginning of the book was adamant that her ways would not be changed, by having seen the kindness and goodness of the Christians around her decides to follow the ways of Jesus. Again the emphasis is on the difference in the lives of the Christians and those of the non-Christians around them. Mention is also made here of the missionary nationals and their place of respect in the community. The relation of a small village group of Christians to the Ecumenical church is brought out at the Christian camp meeting.

(d) Ke Soon by Virginia Fairfax and Hallie Buie - 1947.

Because of a little Korean girl's sacrificial giving and her love for her grandmother, the grandmother has a change of heart and mind, and turns from her ancestor worship to go to the Christian church.

(e) Watch-Goat Boy by Gertrude Rinden - 1948.

A typical American small boy, Johnny, the son of missionary parents in China, sets about to make friends with the Chinese goat-boys who climb the hill behind his

house every day to pasture their goats. His adventuresome spirit, together with a touch of kindness, helps him to become accepted by them as a friend and as a result helps him to become better acquainted with Chinese customs. Because of a deep friendship established between Johnny and Lao-hu, the leader of the goat-boys, Johnny not only joins in their fun on the hillside but also introduces Lao-hu to his friend Jesus by inviting him to Sunday School and to his mother's special story hour. The things Lao-hu hears and learns help him to overcome his fear of evil spirits and he becomes a hero by being able to rescue a child from the river.

Friendship is at the core of the experience of the book with the idea of showing love and kindness to non-Christians. Pagan festivals are contrasted with Christian festival seasons. This is the first book in which humor is used both in the story and in the illustrations.

(f) Toshio and Tama by Anne M. Halladay - 1949.

Village life for city children is a new experience for Toshio and Tama in Japan, but then they have many new experiences when their father returns home after the long war. Not only does it bring new experiences for the children but also for the mother as she tries to show her Christian faith to her husband's non-Christian parents and

to the village at large. The emphasis is on the post-war life in Japan, and also on Japanese-American relations, as the little boy becomes good friends with a Christian American soldier. Friendship, love for others, adjustments to new environments, and the desire to share one's Christian faith are stressed in this book.

### C. Summary

From the preceding survey of the story reading books covering the years from 1943-1949 the following countries were studied: America, China, Puerto Rico, Africa, India, Japan, Korea. Besides these countries two of the books had a world-inclusive emphasis and as such, stories from many countries are presented. The teaching values connected with the story reading books may be seen in the following summary of the emphases found in the reading books: friendship, love, kindness, appreciation for differing nationalities and classes, helpfulness, Christians act and live differently from non-Christians, Christians desire to share their faith with others, nationals are now responsible for missionary work in many countries, and the church through its missionary services is on the field to help anyone. Besides the above emphases there is always an underlying emphasis on the customs and life of the people being studied.

## 2. The Picture Story Books

### a. Mission Study Themes

The choice of the themes for these books is handled in the same manner as for the reading story books. Having listed the mission study themes in the section on the story reading books, a shorter listing will be given here. Seven picture story books were listed in the catalog:

1939	<u>The Friendly Missionary</u>
1941	<u>Come Everyone and Worship</u>
1942	<u>Little South Americans</u>
1944	<u>My Indian Picture Story Book</u>
1946	<u>Billy Bates</u>
1948	<u>My Alaska Picture Story Book</u>
1948	<u>Surprise for Min Deh</u>

### b. General Content of the Material

Shorter summaries can be given of the content in these books because the story is not the main source of interest, the story being largely dependent upon the pictures.

#### (1) Home Mission Study

- (a) My Indian Picture Story Book by Mabel Niedermeyer - 1944.

The stories illustrate the pictures, telling in conversational form the experiences of American Indian life.

- (b) Billy Bates by Mabel Garrett Wagner - 1946.

Large pictures, again, form the basis of this book but interwoven with them is a continuous story of the life of a negro boy who moved from Arkansas to a different type

of life on the West Coast, when his father was able to get a job in a war plant.

(c) My Alaska Picture Story Book by Edith J. Agnew - 1948.

This book gives a glimpse of the country of Alaska through the eyes of an imaginary uncle writing to his nineteen nieces and nephews. It is also illustrated with large size pictures.

(2) Foreign Mission Study

(a) The Friendly Missionary by Nina Millen - 1939.

This little booklet is seeking to give to the reader an understanding of just what a missionary is and does, and presents its pictures through colored drawings, in conjunction with the printed text. No specific country forms the background of the material, rather it deals with the work of the missionary in general.

(b) Come Everyone and Worship by Armilda E. Keiser - 1941.

Worship in many lands is the central theme of this book. Illustrated stories tell about the ways boys and girls in many lands worship God.

(c) Little South Americans by Nina Millen - 1942.

Simple one page stories are used here to explain the pictures of the typical life of South American boys and girls.

(d) Surprise for Min Deh by Nina Millen - 1948.

Life in West China is made real to the reader as the experiences of a little Chinese boy, Min Deh, are told and shown in the accompanying pictures.

c. Summary

All of these picture story books are similar in content. Their teaching values consist mainly in a clarification of ideas regarding the life or customs of various peoples who have interests in common with the American primary child.

D. Summary

A study of the story reading books and the picture story books revealed that there are certain themes common to the books which most of the writers seem to feel should be included in a program of missionary education for primaries. In all the books the idea of friendship was found to be central, whether it concerned a group or individuals. In connection with that idea, most of the books also pose the problem of the winning of that friendship. In the realm of attitudes, kindness, love, and the desire to help others were seen to be stressed. Along with the presentation of the customs and ways of living of the various nationalities, the idea that Christians are different is emphasized in many books. Their lives show greater happiness and joy, their

homes are cleaner, and their interests are not only centered in their own community but also extend around the world. With regard to the church, it was discovered, a world-wide emphasis is also stressed. The missionaries are respected members of the community, and not only are the missionaries from foreign countries, but many of the missionaries are nationals.

The countries studied are America, Puerto Rico, Korea, Japan, India, Africa, China, South America and Alaska. In addition to units on the above countries, two books deal with world-inclusive themes.



CHAPTER II  
AN INVESTIGATION OF THE STUDY OUTLINE GUIDES  
FOR TEACHERS OF PRIMARY CHILDREN

## CHAPTER II

### AN INVESTIGATION OF THE STUDY OUTLINE GUIDES FOR TEACHERS OF PRIMARY CHILDREN

#### A. Introduction

It will be the purpose of this chapter to obtain a more complete view of the educational program of the Missionary Education Movement by an examination of the study outline guides for primary teachers. These guides are published as helps for the teacher and accompany both the story reading books and the picture story books. Formerly the guides were bound with the story reading books, but in the ten-year period studied, the study outline guides are separate from the reading and picture story books.

Of the eighteen children's books studied, in the period from 1939 to 1949, fourteen were found to have study outline guides accompanying them. In determining how to present the material contained in the teacher's guides, a preliminary investigation was made to discover common emphases. The results of this investigation showed that certain organizational features are common to all fourteen guides. Therefore, it was decided to analyze these as a group, rather than to make a separate analysis of each study guide. The emphases found in the material thus will be organized about objectives, background information, the introduction of the unit, the

use of activities, the use of the Bible, and the closing session of the unit.

## B. Analysis of the Study Outline Guides

### 1. Objectives

In analyzing a unit of study it is essential first to look at the objectives or purposes set up for the course, as they determine the development of the unit of study. Before dealing with the objectives found in the fourteen study guides it is important to note just what objectives the Missionary Education Movement considers essential in its publications for children. An official statement of the Missionary Education Movement lists the following as the objectives for the missionary education of children:

We recognize the need for education in world friendship and missions as an essential in the Christian education of children. The Missionary Education Movement should aim to enrich our total program of Christian education by furnishing materials which will not only lead to an appreciation of and a participation in the work of the church at home and abroad, but also will provide opportunities for children which will help them to:

- a. recognize God as Father of all peoples;
- b. appreciate the peoples of the world and recognize them as members of the world family;
- c. realize that in God's plan for the world every race and class has some contribution to make to the life of all;
- d. develop a Christian attitude toward all peoples;
- e. see increasingly the living Christ as he is working in the world through his followers;
- f. desire to share the Christian message and the Christian way of living with all others;

- g. understand and participate intelligently, willingly, and happily in the missionary program of the church;
- h. seek to discover new opportunities of fellowship and service.<sup>1</sup>

It was evident upon examination of the guides themselves, that the above objectives were used as the basis for planning the fourteen courses. In some of the guides the above objectives are stated explicitly while in others the objectives are found implicit in the development of the course. Further study of the objectives as stated in the fourteen guides reveals that some are used more frequently than others. In regard to the first Missionary Education Movement objective, to "recognize God as Father of all peoples," the following statements were found:

To begin to know God as a universal Father whose good and wise laws must be observed by all people in order that all may benefit.<sup>2</sup>

And this in turn may bring about the realization that all are children of one Father, which is the essence of the Christian religion and, therefore, of the missionary enterprise.<sup>3</sup>

Gain a growing concept of God as Father of all.<sup>4</sup>

The second objective to "appreciate the peoples of the world and recognize them as members of the world family" is expressed in such phrases as:

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1. "Statement of Aims and Objectives of the Missionary Education Movement Publications for Children, p. 1.
  2. Niedermeyer, Mabel, "A Primary Teacher's Guide on the American Indian," p. 4.
  3. Adams, Katherine S., "A Primary Teacher's Guide on Child Helpers Around the World," p. 3.
  4. McDonnell, Lois E., "A Primary Teacher's Guide on Japan," p. 3.

Through this course they may be led to feel more deeply their oneness with Christians of every land who gather together to worship God.<sup>1</sup>

We want to help our pupil to appreciate the fact that children everywhere belong to God's great family.<sup>2</sup>

To help the children live together as cooperative members of a democratic group.<sup>3</sup>

. . . recognition of the American Indians as members of the human family of God.<sup>4</sup>

A sympathetic appreciation of how alike we all are in our needs and interests may give them a definite feeling of kinship with all people everywhere.<sup>5</sup>

The stories help children to sense the kinship between themselves and the Christian boys and girls of Africa as partners in a world-wide fellowship.<sup>6</sup>

To provide opportunity for primary children to learn to know some other children of the world family of Christians.<sup>7</sup>

A realization that the Bible stories and verses that they know and love are enjoyed by boys and girls throughout the world.<sup>8</sup>

Through stories and possible firsthand acquaintance to help children here identify themselves with the Puerto Rican children, their country, interests, problems, and needs to the extent of wishing for them what they wish for themselves.<sup>9</sup>

To "realize that in God's plan for the world every race and class has some contribution to make to the life of all," is the next objective and is stated as follows:

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Note: All of the teacher's guides bear the title, A Primary Teacher's Guide on---. For the sake of brevity, throughout this chapter they will be referred to by author and country only. For example: McDonnell, Japan.

1. Gardner, Elizabeth C., *Worship Around the World*, p. 8.
2. Hoke, Blanche, *South America*, p. 3.
3. Taylor, Florence M., *The Church and America's Peoples*, p. 12.
4. Niedermeyer, *The American Indian*, loc. cit.
5. Adams, loc. cit.
6. Keiser, *Africa*, p. 3.
7. McDonnell, Lois E., *India*, p. 3.
8. Niedermeyer, *The Bible Goes Round the World*, p. 3.
9. Brown, Jeannette P., *Puerto Rico*, p. 3.

It (a feeling of oneness with other Christians) might lead also to an appreciation of hymns and prayers and worship customs of other countries, and to the use of these in their own services of worship.<sup>1</sup> . . . to help them grow in their understanding and appreciation of America's many peoples and rich cultural heritage, and of the church's relationship to these varied peoples.<sup>2</sup>

A growing appreciation of the belief that God has given differing abilities to differing groups of his children, so that each might have something to give to the common welfare, and an appreciation of what the creative contribution of the Indians to American life has been.<sup>3</sup>

. . . its object is to provide opportunities for recognition of each one as an individual, for appreciation of each other's experiences and contributions, for a happy adjustment to the new home and group, and for good times together.<sup>4</sup>

They should begin to develop appreciation of the contribution of Negroes to American life and of what both white and Negro leaders are doing to further better understanding.<sup>5</sup>

The study has been planned to acquaint primary children with the life and work of migrants and to guide the boys and girls, insofar as they are able, to gain an understanding of and appreciation for this group of workers to whom we are indebted for harvesting many of our foods.<sup>6</sup>

The teachers' guides also bring out the idea that the children should "develop a Christian attitude toward all peoples." This objective is seen reflected in the following:

. . . members of this family (God's great family) should know and help one another.<sup>7</sup>

To make more Christian the children's attitudes toward those individuals in their own group or community who are of different race or nationality.<sup>8</sup>

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1. Gardner, op. cit.
  2. Taylor, op. cit.
  3. Niedermeyer, *The American Indian*, loc. cit.
  4. Brown, Jeanette P., *The Church Among Uprooted Americans*, p. 3.
  5. Hoke, Blanche, *Negro-White Relationships*, p. 3.
  6. McCaw, Mabel N., *Migrants*, p. 3.
  7. Hoke, *South America*, loc. cit.
  8. Taylor, op. cit.

A more appreciative understanding of the home, church, school, and play life of American Indian boys and girls, a feeling of likeness toward them in the things they do, and a spirit of friendliness for them.<sup>1</sup>

. . . to provide materials and experiences through which they may enter imaginatively into the lives and problems of newcomers to a community, understand how it feels to be an "outsider", and be moved to show friendly attitudes and practices toward any such children.<sup>2</sup>

A sense of fellowship with children throughout the world and in their common use and enjoyment of the Bible.<sup>3</sup>

To develop attitudes of appreciation and friendliness toward children in their group and community and toward people of other races and nationalities.<sup>4</sup>

A feeling of friendliness should be developed on the part of the primary children for migrant boys and girls.<sup>5</sup>

The objective to "see increasingly the living Christ as he is working in the world through his followers" is to be noted in the following ideas:

They (the stories) can be used to help children begin to understand how Christianity comes to and grows in African villages.<sup>6</sup>

Through this family's growing understanding of what it means to be a part of the great Christian community, to help the primary children have an increased feeling of being a part of the world family of Christians.<sup>7</sup>

To become acquainted with Chinese children and life through the experiences of an American missionary family in China.<sup>8</sup>

Find out what Christian leaders are doing in rural areas in Japan.<sup>9</sup>

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1. Niedermeyer, *The American Indian*, loc. cit.
  2. Brown, *The Church Among Uprooted Americans*, loc. cit.
  3. Niedermeyer, *The Bible Goes Round the World*, loc. cit.
  4. Lindsay, *Meta R., China*, p. 3.
  5. McDonnell, *Japan*, loc. cit.
  6. Keiser, op. cit.
  7. McDonnell, *India*, loc. cit.
  8. Lindsay, loc. cit.
  9. McDonnell, *Japan*, loc. cit.

The following objectives which are the last three in the Missionary Education Movement list will be grouped together not only because some of the teachers' guides do not separate them, but also because these objectives tend to overlap each other. The three objectives, a "desire to share the Christian message and the Christian way of living with all others; to understand and participate intelligently, willingly, and happily in the missionary program of the church; and to seek to discover new opportunities of fellowship and service," are stated as follows in the guides:

Also a desire to share in helping to care for their own church and make it beautiful, in helping to build churches for those who have no place in which to worship, and in helping to beautify places of worship that are unattractive.<sup>1</sup>

We want to help our pupils to discover how the children of the Americas can know and help one another by finding out ways in which their own church is working in South America and ways in which they can share in this work.<sup>2</sup>

To provide an experience of significant sharing in some phase of the church's home missions activity, either in the local community or in some mission field.<sup>3</sup>

A knowledge and appreciation of the missionary program of their church among the members of an American Indian group or groups, and a desire to help in that work.<sup>4</sup>

A growing respect for the total program of their church and a greater desire to support it and to give service through the opportunities provided in this particular study.<sup>4</sup>

For all who hear the stories it should deepen appreciation of the church as a meeting place where, in worshipping God and learning about Jesus, children and

- 
1. Gardner, op. cit.
  2. Hoke, South America; loc. cit.
  3. Taylor, op. cit.
  4. Niedermeyer, The American Indian, loc. cit.



grown people become concerned about their neighbors' needs and find opportunities to practice Jesus' way of friendliness.<sup>1</sup>

They will give a glimpse of the church at work in African village life.<sup>2</sup>

The stories may be used to provide motivation for discovering how American children can have a part in the program of the Christian church for African boys and girls.<sup>2</sup>

To help them learn of the way the Christian church shares its message and program with the people of other lands.<sup>3</sup>

To guide the children in a desire to have a part in the support of the Christian mission in India and to provide opportunities for them to share in the mission projects of their denomination.<sup>3</sup>

They should begin to discover how the Christian church is helping to change people by developing Christian character and providing a healthier, happier, freer environment and outlook.<sup>4</sup>

The boys and girls should begin to find ways in which they may take part in this phase of the church's work.<sup>4</sup>

An understanding of the fact that children in all lands are sharing the Bible story with others, together with the discovery of ways in which they themselves may have a part in sending the Bible into other parts of the world.<sup>5</sup>

To find ways to provide friendly aid and to share the message of Jesus with the Chinese people; to understand better and participate in the missionary work of the church.<sup>6</sup>

To provide an opportunity for them to make at least a few of these wishes come true through the sending of gifts to the island boys and girls.<sup>7</sup>

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1. Brown, *The Church Among Uprooted Americans*, loc. cit.
  2. Keiser, loc. cit.
  3. McDonnell, loc. cit.
  4. Hoke, *Negro-White Relationships*, loc. cit.
  5. Niedermeyer, *The Bible Goes Around the World*, loc. cit.
  6. Lindsay, loc. cit.
  7. Brown, *Puerto Rico*, loc. cit.

Through the stories and activities to help the children to a knowledge of the place of the church in Puerto Rico, and to a realization of how the message of God's love for all men has power to change lives in Puerto Rico as in other places; to help them understand how their money gifts are channeled through missionary societies and boards toward specific needs and more abundant living.<sup>1</sup>

...the study group should be guided into projects of sharing and helpfulness.<sup>2</sup>

Learn how they themselves can share in the work of the church in Japan.<sup>3</sup>

It is evident from the above listings that some objectives are repeated. To point this up more closely a summary of the above statements regarding the use of the objectives will be given.

The objective mentioned most often is that of sharing the Christian message by participating intelligently in the missionary program of the church. Of second importance, is the objective having to do with the children's recognition of themselves as belonging to a world family. Interestingly enough, the outgrowth of this sense of belonging, namely, the development of a Christian attitude toward all peoples, is the objective next emphasized. Basic to the idea of a world family is the idea of an appreciation of the other members of the family and their

- 
1. Brown, "Puerto Rico," loc. cit.
  2. McCaw, ~~Migrants~~, loc. cit.
  3. McDonnell, Japan, loc. cit.

contribution to the life of all. This objective came fourth in emphasis. Of equal emphasis were the remaining two objectives, the recognition of God as Father of all peoples, and seeing the living Christ as he is working in the world through his followers. Since these are based on the general objectives stated at the outset of each study course, it is not necessary to consider them individually. The above findings suffice to point up the over-all emphases of the courses.

## 2. The Approach to the Learning Process

It was discovered in the previous section that the material in the units of study was planned with certain objectives in view. The next step will be to discover how these objectives are to be achieved in the courses of study. One basis for investigation is the information contained in the section of the guide usually called Introduction. It is in this section that the general objectives are stated and various teaching helps are given: suggestions regarding the use of the unit as to the number of the sessions and the children for whom the material is geared; method suggestions concerning the use of stories, activities, pictures; background information regarding the country or problem of the unit; and supplementary teaching aids for the teacher. The other basis for determining the approach to the learning process was a study of the actual sessions themselves.

The key to the learning process is in the use of activities as given in the teacher's guide to be used in connection with the study of Africa, by Armilda B. Keiser. She is also the author of a forth-coming book on the use of activities in missionary education. Her statement in the guide is as follows:

"Activities" is a word used by educators to describe the various methods by which they hope to accomplish the objectives of a teaching unit. The misinformed have thought of activities as a kind of scissors-and-paste gymnastics tacked on to the lesson. Activities properly conceived are not "extras." They are not "glorified busy work." They are the very core of the lesson. They include construction, art work, dramatization, research, creative writing, picture study, and worship.

To the question "Have we time for activities?" the answer is "If we have time to teach at all, we have time for activities." Children learn best by means of them. Of course there is not time to exhaust all the possibilities for activities in any one teaching unit. Careful choices of a few must be made and they should not all be of one kind. One construction activity, some type of dramatization or participation in native games and songs, some handling of objects, some picture study, some discussion and worship added to the stories make a balanced program. And, of course, the climax always is some sort of outgoing expression of friendliness and good will in the way of gifts to the new-found friends.<sup>1</sup>

From the above statement, and from a study of the use of activities in the session plans, it can be concluded that the philosophy of Christian education

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1. Keiser, op. cit., p. 4.

embodied here is that of the progressive method in which the child learns while acting, rather than learning, then acting. If, then, learning is by doing, the activities to be engaged in must be worthwhile experiences for the children. The activities must have meaning. Such a concept of activity is called "purposeful activity."

The first step in purposeful activity, preparation, was found included in the teachers' guides in the many suggestions made for the advance preparation of the teacher. Specific lists of resource books both for the teacher and the children are included in every guide. General background information of immediate and long range activities for the unit, are found in all except two of the courses. In the guide on Africa, which for the sake of continuity will be used by way of illustration of the various points to follow, the suggestions are given in connection with the teacher's preparation for the first session in this way:

Find some interesting books and pictures for the browsing table. Open the books to pages showing African animals and other pictures of African life that you think would be especially appealing to your group.

If possible, have some interesting African objects to show--articles made from palm leaves, a coconut, mats, or jars. These should be placed upon a low table where the children can handle as well as look at them.

A few simple and quickly made posters might help. And always you will emphasize the fact that both African and American children are doing the same things, the

although in different ways.<sup>1</sup>

Similar suggestions are given in most of the other guides.

After the children have come, and become interested in the pictures, books, and objects which the teacher has placed in the room, the teacher further leads the children's thinking in relation to the specific unit of study.<sup>2</sup> Note how Mrs. Keiser suggests doing this:

By singing the song "Friends," remarking before you do so that you noticed they had been looking at the pictures of the friendly children shown in the posters. "Our song is about some of the things you saw in the pictures." After the song has been sung you might continue, "I have a story book that tells about a little boy in Africa whom I think you would like for a friend. His name is Mpengo. I will read Chapter 1 of Mpengo of the Congo.<sup>3</sup>

After the initial interest has been aroused, further interest is stimulated by the use of questions following the first reading of the story as follows:

Some questions may be asked to help the children think. Talk about the parts of the story that have especial missionary education value. Try to avoid questions that may be answered "Yes" or "No" unless they are followed up with "Why?" The following questions might help to stimulate the thinking of the group:

Shall we guess where Mpengo's family is going? Where might it be? How do we know Mpengo is not going to a city? (Because he would not need a fish-hook there.) Do you like Inkema? Why? If you lived in Africa, would you be glad to have Inkema come to your village? Why? Do you think you would like Doctor White? Why? What is he doing in Africa? Would you like Tommy for a friend? Why?<sup>4</sup>

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1. Keiser, op. cit., p. 11.
  2. Cf. McDonnell, op. cit., pp. 10 f.
  3. Keiser, loc. cit.
  4. Loc. cit.

Now that the children and the teacher have begun to purpose together regarding the unit,<sup>1</sup> the next step is to make plans concerning their further study.<sup>2</sup> The African study continues thus:

If you have a large class and plenty of helpers, it is a good idea to divide into small groups, each one to make plans for going ahead with one of the activities suggested in the list on page 6. Making an African village or a peep show or a wall border are good activities that will carry on all through the ten sessions of the unit . . . Today each group with its leader should decide what it wishes to do and begin to make plans. If a village is to be made, the entire class could work on it and each of the smaller groups could make something to go into the village. Talk over what you want in your scene or village and make a list. It will include houses, jars, spears, gardens, mission hospital, school, and probably a river and a crocodile. Later, as they hear more of the story, the children will wish to add other things.

Next will come the questions "How can we make these things? What do they look like?" This will mean consulting pictures. This is a good time to show various pictures of African life and to talk informally about the interesting things the pictures tell us. Always stress the basic likenesses rather than the differences. Africans eat, play games, help each other just as we do, only in different ways.<sup>3</sup>

The next step follows naturally as the plans made are executed. In the above guide the execution of the plans comes in the second session, the following suggestions being given:

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1. Cf. Brown, Puerto Rico, p.12.
  2. Cf. Hoke, South America, p.13.
  3. Ibid., pp.11 f.

The children should divide into groups and begin the work they planned last session. Be sure that books opened to pictures showing details of African village life are on the reading table and that helpful pictures are either laid out or hung up where they can be consulted for help in making the parts of the peep show or the village.

It may be necessary to make more arrangements or at least remind the children of the plans made last week. The groups making peep shows may start cutting out or drawing the figures for the scenes they plan to make. If the group is constructing a village, some children may make houses, some palm trees. Consult pictures to see how these should look and let the children figure out ways to make them with the materials at hand. You will be surprised to find what good results you will get without patterns.<sup>1</sup>

Another important emphasis found not only at the close of the unit but also at various stages during the unit is that of evaluating the work to see more clearly the progress being made.<sup>2</sup> In the African study the first mention of evaluation comes during the third session:

When the children work on activities in interest groups, it is important that each group feel itself a part of the whole. Be sure that the whole class sees samples of what the various groups are doing. "Evaluate" is a word that means both "criticize" and "praise." It is good for children to appraise honestly their own and others' work. This meeting will be a good time to see and to appreciate what others are doing and to decide on what is the next step toward completing the activities begun.<sup>2</sup>

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1. Ibid., p. 12.

2. Cf. Carrier, Blanche, How Shall I Learn to Teach Religion, pp. 126-129.



Thus the five steps generally held essential to purposeful activity<sup>1</sup> are carried out by the teacher and children as parts of a complete learning experience, namely; preparation, purposing, planning, executing and evaluating. As McDonnell states, "The planning and carrying through of a unit of work is a cooperative enterprise of teachers and children."<sup>2</sup> Through the use of stories, games, dramatization, pictures, books, maps, songs, making "movies," posters, participating in worship, bringing an offering or making a gift for others--in other words through purposeful activity--the children are led to "new experiences in Christian living"<sup>3</sup> through missionary education.

#### 3. Supplementary Teaching Aids

In addition to the story reading books, the picture story books, and the teacher's guides, the Missionary Education Movement's program for missionary education emphasizes in the teacher's guide, the use of supplementary material. Suggestions regarding the use of supplementary teaching material are contained in the

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1. Cf. loc. cit.

2. McDonnell, India, p. 4.

3. Loc. cit.

introductory section of each guide. The suggestions vary with what is suitable for the individual course, but most guides include suggestions under the same general headings, which are as follows:

a. Pictures

Suggestions regarding pictures are contained in every guide because "pictures are invaluable in any work with children."<sup>1</sup> The suggestions given in most of the guides deal mainly with sources where they can be obtained. Such suggestions include: picture files of the primary church school department, church school leaflets,<sup>2</sup> past copies of missionary magazines, newspapers and other magazines,<sup>3</sup> post cards,<sup>4</sup> five Friendship Press "Around the World series,"<sup>5</sup> denominational mission boards,<sup>6</sup> and railroad folders or calendars.<sup>7</sup>

b. Audio-Visual Materials

The use of audio-visual materials is a rather recent development. In the earlier guides of this ten-year period, especially in the years of 1941-1944, the

- 
1. Cf. Hoke, South America, p.10.
  2. Cf. Taylor, op. cit., pp.14 f.
  3. Cf. Hoke, loc. cit.
  4. Cf. Gardner, op. cit., p.13.
  5. Cf. Niedermeyer, The Bible Goes Around the World, p.5.
  6. Cf. Ibid., p.6.
  7. Cf. Niedermeyer, The American Indian, p.6.

only suggestions in this field are the use of lantern slides,<sup>1</sup> and Victor records of music.<sup>2</sup> Movies and koda-chrome slides<sup>3</sup> are first mentioned in 1945, and a film strip<sup>4</sup> on a little boy in China comes in 1948. Records<sup>5</sup> are again mentioned, but this time in relation to the use of two from the "All Aboard for Adventure" series II.

c. Globes and Maps

Most of the guides suggest the use of a globe and maps as supplementary teaching aids. One guide suggests in relation to the use of a globe that "each group should have access to a globe during the unit. If we are to become world-minded, we must learn to think of the relation of the countries of the world to one another."<sup>6</sup> It was found that Friendship Press puts out its own maps which include friendship maps, picture maps, outline maps, and political maps of various countries. The picture maps are especially valuable for use with primary children, because of the sheet of cut-outs showing various aspects of the life of the people, which accompanies the map. Regarding the use of maps one of

- 
1. Cf. Hoke, loc. cit.
  2. Cf. Gardner, op. cit., p.19.
  3. Cf. Brown, The Church Among Uprooted Americans, p.5.
  4. Cf. Lindsay, op. cit., p.6.
  5. Cf. Brown, Puerto Rico, p.7.
  6. Cf. McDonnell, India, p.6.

the authors has this suggestion to make:

Detailed maps are difficult to use with primary children, but there is value in using a map to find where a friend lives. In using a map with this age group, you will avoid the misconception of having the children think that the world is up and down if you place it on the floor, with the north of the map pointing north.<sup>1</sup>

d. Books and Pamphlets

All of the guides contain lists of books both for the teacher's use and for the children. Some books are obtainable from Friendship Press, but many are books which can be borrowed from public libraries, and are useful for browsing tables. Most of the guides list pamphlets which can be obtained through denominational boards and are suggested as helpful in enriching the teacher's own background.

4. Specific Suggestions in the Lesson Plans

a. Background Information

Background information is used in two ways in the guides. All except two<sup>2</sup> of the guides contain general information regarding the unit of study in the opening introductory section. Specific information is also given in relation to the specific purpose of each

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1. McDonnell, loc. cit.

2. Cf. McDonnell, Japan; cf. McCaw, Migrants.

session in most of the guides. One kind of background information given deals with the factual knowledge regarding life in a foreign country. For instance, in the guide on China,<sup>1</sup> general information concerning the land and the people is given in the introductory section. Then in the following individual sessions, such information is given as is related to the purpose of the session. Some of the specific types deal with the climate, the size, and the characteristics of the people; place of children in Chinese life; homes; religions found in China; education; Christian festivals; Chinese festivals; the work of the Christian church in China in relation to churches and leaders and the work of medical missions. Each of the other guides contains similar information.

The other type of information given has to do mainly with the working out of a problem especially in regard to some group of people in America. Included under this heading would be the studies of uprooted people during the war,<sup>2</sup> Negro-White relations,<sup>3</sup> and a

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1. Cf. Lindsay, *op. cit.*, p.5,7 ff.

2. Cf. Brown, *The Church Among Uprooted Americans.*

3. Cf. Hoke, *Negro-White Relationships.*

study of migrants.<sup>1</sup> How background information is used in connection with the purpose of a unit can be seen in the study on migrants. The purpose is stated as follows:

The study has been planned to acquaint primary children with the life and work of migrants and to guide the boys and girls, insofar as they are able, to gain an understanding of and appreciation for this group of workers to whom we are indebted for harvesting many of our foods. The children will discover that the system under which the migrants labor is far from ideal. They will learn of ways in which the church is seeking to better the bad working conditions of the migrants and to enlarge their opportunities for better homes, education, and economic security.<sup>2</sup>

Therefore, the material stated in the introductory section deals largely with the problems that will have to be faced in relation with the children's conception of migrants. Then the separate sessions touch on such things as workers, places they work, and the things they pick; homes of the workers or rather their lack of them; conditions under which they work, and the resultant lack of schooling for most of them; transportation from job to job, and camps where they have to stay; the work that the churches are doing with regard to improving the conditions in the migrant camps; and the various types of service that the churches through the Home Missions Council are carrying on.

Background information supplies sufficient information for the teacher adequately to understand

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1. Cf. McCaw, Migrants.  
2. Loc. cit.

the subject without having to read other books, especially if none are available. This, of course, should not hinder the teacher from looking at resource books but should stimulate her to further study.

Background material also serves to make the material of the reading or picture story books more understandable. Customs, simple common phrases, and problems are made clear, so that the pupil and the teacher may more easily enter into the experiences of the people about whom they are studying, thus helping to make the study vital to their lives.

b. Introduction of the Unit

As was evident in the consideration of the approach <sup>1</sup> to the learning process, these teaching guides stress the importance of launching properly a new unit, because much of the interest needed to carry the unit along will be aroused in the first session. If the teacher and pupil are to work together throughout the course, they must purpose together at the outset of the study. Then too, it is through this first session that first impressions are made regarding people strange to the experience of the children, for the most part, and further relationships and ideas regarding these people are dependent on how they are presented in the launching session.

The methods used to launch the units vary, though a number are of the same general pattern.

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1. Cf. Ante, pp.33 ff.

Only some of the more outstanding ones will be mentioned here. One of the most novel of the various methods presented is suggested in the teacher's guide on "The American Indian," by Mabel Niedermeyer.<sup>1</sup> It is suggested that there be placed on a table in the room a box addressed: "For the use of the Primary Department of the \_\_\_ church, (city) \_\_\_, (state) \_\_\_."<sup>2</sup> Inside the box there should be one or more copies of the picture story book to be used, plus some objects made by the Indians. If no objects are available, the book itself is to be wrapped and laid on the table to be opened. When all the children have arrived, one may be chosen to open the box, the contents may be taken out and examined, and the first chapter of the book read and its pictures examined.

Another suggestion concerns a trip by airplane to the country to be studied. A realistic plane trip is mentioned in Jeanette Perkins Brown's guide on Puerto Rico.<sup>3</sup> The children are to arrange their chairs like airplane seats and the teacher is to become the stewardess, who provides a running commentary on the many sights they pass over on their way to Puerto Rico.<sup>4</sup>

Many guides begin with pictures. One guide suggests

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1. Cf. Niedermeyer, "The American Indian," p.8.
  2. Op. cit., p.8.
  3. Cf. Brown, Puerto Rico, p.11.
  4. Ibid., p.11.



making silhouettes of some of the animals of the country and then playing a guessing game to find out what pets are liked by South American children.<sup>1</sup> Pictures may also be used to make a chart, as the guide dealing with the peoples of America suggests.<sup>2</sup> Another guide suggests that pictures be used to make puzzles, to introduce the work that migrants do.<sup>3</sup>

One other outstanding method is the use of a song. In the unit dealing with Negro-White relations the song, "Lord, I Want to be a Christian," is used to stimulate interest and discussion before the picture book is shown.<sup>4</sup>

#### C. Use of Activities

The term "activities" is used here in its broad sense to include all types of pupil response and effort. The emphasis on purposeful activity and on active participation of the children in the various steps of the process has already been set forth.<sup>5</sup> Examination of the material revealed that every guide includes some mention of activities. All but one<sup>6</sup> include a comprehensive list in the introductory section of the unit, and every guide mentions

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1. Cf. Hoke, South America, p.11 f.
  2. Cf. Taylor, The Church and America's People, p.22.
  3. Cf. McCaw, Migrants, p.7.
  4. Cf. Hoke, Negro-White Relationships, p.8.
  5. Cf. anti, pp.33 f.
  6. Cf. McCaw, op. cit.

specific activities to be a part of each session. Each guide mentions ongoing activities lasting through a large part of the work, if not over the whole unit, and immediate activities to be used only in one session. Since it will not be feasible to give specific references to all activities mentioned, only outstanding instances of the various types of activities will be indicated. The following suggestions are contained in the guide for the study of India and are typical of those included in other guides:

Some of the activities that may be carried on in the developing of the unit include; listening to stories of a Christian family of India; looking at pictures of India that tell of the land, the children, and the activities of your denomination there; finding India on a map or globe; taking an imaginary trip to India; looking at some objects that came from India; looking at motion pictures or slides of India; learning some new songs; playing games that children in India enjoy; making a garland for a friend; dramatizing incidents from the story; thinking of experiences children in this country enjoy that are similar to those of the story; learning some of the things missionaries do; planning a major activity, such as making a "movie," a frieze, or a book; bringing money for an offering; making a poster picture illustrating the ways that their money works in India; planning or making a gift for some children of India; participating in worship; planning to share experiences with others; preparing reports.<sup>1</sup>

It is usually stated at the outset of the list of activities that the teacher will not be able to use all of these suggested, but that she should decide which will be the most suitable and helpful to her group.

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1. McDonnell, India, p. 5.

In relation to the use of various activities throughout the unit, the guides vary in their methods of presenting suggestions. Some give instruction concerning the activities in the introductory section of the unit, while others offer suggestions regarding the activities used in each session. Some guides include instructions both in the introductory section and in the individual sections.

A study of the use of activities in the guides shows that most of the activities presented can be classified under the seven headings listed by Miss Keiser in her guide on Africa. They include construction, art work, dramatization, research, creative writing, picture study, and worship.<sup>1</sup>

(1) Construction

Of all the activities used, it was found that this activity is used most frequently, probably because of its service possibilities. The construction activities that are suggested most often are making a "movie"<sup>2</sup> and a peep show. Other activities having to do with showing something of the country of the people being studied included a diorama, a papier-mâché village,<sup>3</sup> a table

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1. Keiser, op. cit., p.3.
  2. Cf. Brown, Puerto Rico, p.8.
  3. Cf. Keiser, op. cit., p.4.

scene, clay models representing articles used in the life of the people, and an actual room in a Japanese<sup>1</sup> and a Chinese<sup>2</sup> home. Many of the construction activities have to do with the making of gifts for others. Gifts for smaller children are mentioned, such as playthings, like spools on a string, clothespin dolls, and unfinished scrapbooks. Gifts for various mission stations are also suggested; "health kits" for migrant centers,<sup>3</sup> bean bags, stuffed animals, doll furniture, and rest mats. Suggestions for general gifts for others include Bible bookmarks, folders, calendars, and napkin rings. For the use of the class itself, mention is made of such things as building a three panel screen for the worship center,<sup>4</sup> making clay candlesticks, spray hanging,<sup>5</sup> and offering plates.

## (2) Art Work

The making of a frieze is suggested most often. Second to this is the drawing of companion posters which can be combined to make a wall border. The third drawing activity mentioned is the illustrating of picture story books as the children's own record of the people or country they are studying.

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1. McDonnell, Japan, p.18 f.
  2. Lindsay, op. cit., p.12.
  3. Taylor, op. cit., p.39.
  4. Ibid., p.33.
  5. Brown, The Church Among Uprooted Americans, p.11 f.

(3) Dramatization. Dramatization is used in most of the guides. By this means, as they dramatize the incidents portrayed in the stories from the reading and picture story books, the study becomes vital to them. One of the most novel suggestions is made by Jeanette Perkins Brown in connection with a study of Puerto Rico.<sup>1</sup> She has written a number of verses which tell the story of how one child's offering finally reaches the Puerto Rican people. The action moves from the presentation of the offering by the child, to the Treasurer of the individual church giving it, to the Board of Missions of the denomination, to the Board deciding where to spend that money, culminating in the action of a teacher working in the mission field who writes the Board for money for a sick child.

(4) Research. This activity, dealing largely with the finding of material on some aspect of the unit, such as discovering a country on a map, or collecting supplementary material for a browsing table, is included in most of the guides.

(5) Creative writing. This, too, is a popular type of activity, the children being given the opportunity to create their own poems, songs, prayers, and litanies.<sup>2</sup>

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1. Cf. Brown, "Puerto Rico," pp. 8 f.

2. Cf. Keiser, op. cit., p. 6

In several guides<sup>1</sup> the suggestion occurs that they write words to accompany booklets they are making in connection with their study. Dictation of the material for reading charts and reading cards, which also could be illustrated with either their own or clipped pictures, is another activity presented.<sup>2</sup>

(6) Picture study. Pictures are used many times to stimulate interest and to give information on the unit being studied. It is suggested that pictures not only be used in individual and group study, but also be used in picture corners and placed on special tables and bulletin boards for further examination.<sup>3</sup>

(7) Conversation. Group conversation is used in every session. It has a varied number of uses, but its main purpose seems to be to stimulate thought whether it be in relation to looking at the pictures and stories in the reading and picture story books,<sup>4</sup> planning to dramatize some incident,<sup>5</sup> planning for guests,<sup>6</sup> discussing how they themselves might be missionaries.<sup>7</sup>

(8) Games. The use of games depends largely on the situation in which the unit is being used. Sunday morning

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1. Cf. McDonnell, "India," p. 11
  2. Cf. Hoke, "South America," p. 19 f.
  3. Cf. McDonnell, *op. cit.*, p. 8
  4. Cf. McCam, *op. cit.*, pp. 8 f.
  5. Cf. Lindsay, *op. cit.*, p. 8
  6. Cf. *Ibid.*, p. 22
  7. Cf. Adams, *op. cit.*, p. 18

sessions would contain a smaller amount than a vacation church school situation. Games found suggested<sup>1</sup> are closely tied to the country being studied and, especially in relation to foreign countries, are ones that the children in those lands like to play.

(9) worship. A study of the fourteen guides published from the years of 1941-1949, reveals that in these years the basic elements of the worship service were unchanged. A few things were added and a few things were also deleted, but the basic elements - prayer, the use of Scripture, and songs or hymns - remain. As to the form of the worship services, it is hardly possible to state any conclusion dogmatically, since each guide has its exception, but generally it might be said that the form has tended to become less stylized. In the first few years, the form usually follows a certain pattern which includes in every session, a call to worship, a song, a Bible reading or story, prayer, and an offering.<sup>2</sup> But since then the form, though containing similar elements, has become more flexible with some of the worship services consisting only of a prayer and song, possibly dependent on the attitude of the author of the guide. In regard to things which have been deleted over the span of years studied, the most noticeable is the exchanging of Bible verses for Bible stories.<sup>3</sup>

1. Keiser, op. cit., p. 15

2. Cf. Taylor, op. cit., pp. 24 f.

3. Cf. McDonnell, "India," p. 16

Another observation made is that, in most of the guides after the first four years or so, with few exceptions, quiet music has replaced the use of a call to worship.

Regarding things added, the use of a litany appears first in 1944,<sup>1</sup> and in the succeeding years, such things as the use of quiet music,<sup>2</sup> poetry,<sup>3</sup> and pictures<sup>4</sup> are introduced.

In addition to the nine areas of activity discussed above, there are a few remaining activities that do not fall specifically under any one heading, but seem to have their roots in many of the areas. There are two that receive about equal mention, namely, taking a special offering, and planning for the visit of guests. These activities give the children opportunities to work in various areas, such as creative writing, picture study, construction, art work, and worship, thus taking in the whole scope of the term "activity."<sup>5</sup>

Activities, then, as used in the teachers' guides suggest numerous opportunities for the children to actively participate in many areas of learning. An important outcome of such learning is the development of Christian attitudes.

1. Cf. *Agams*, op. cit., p. 11.

2. Cf. Brown, *The Church Among Uprooted Americans*, p. 10.

3. Cf. McDonnell, op. cit., p. 18.

4. Cf. *Ibid.*, p. 14.

5. Cf. McDonnell, *Japan*, p. 27 for suggestions regarding taking an offering; Hoke, *Negro-White Relationships*, pp. 21 ff.



This is potentially realized through the teachers' guides, as the children are led to plan together, work together, worship together, and together share what they are experiencing, with others.

d. Use of the Bible

(1) Its Use in the Worship Services.

Upon examination of the worship programs in the fourteen guides for the years 1941-1949, it was found that in the first guide of this period,<sup>1</sup> Bible stories are told in the worship service. After the first year, however, scripture readings, consisting of a few verses, take the place of the Bible story except in Adam's guide in 1944<sup>2</sup> in which Bible references are given from which to tell a story. There is also some mention of worship stories not based on a Bible text.<sup>3</sup> In the later years of this period, when quiet music is used as a call to worship, the Bible verses formerly used for the call are no longer needed. Thus, it might be concluded that generally over the period from 1941-1949 actual Bible has come to be less frequently used in worship.

To obtain a more concrete picture of this change,

1. Cf. Gardner, op. cit., p. 22 f.
2. Cf. Adams, op. cit., pp. 11, 15, 17, 18.
3. Cf. McCaw, op. cit., pp. 22, 25 f.

the first guide of this study, published in 1941,<sup>1</sup> will be compared with one of the last guides, published in 1949.<sup>2</sup>

A summary of the Bible material used in the worship services is included in the introductory section of the former, "Worship Around the World." The following references to the use of the Bible are found:

Chants:

"Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him and bless his name."

"This is the day which the Lord hath made: We will rejoice and be glad in it."

"O come, let us worship, and bow down: Let us kneel before the Lord our Maker."

"The Lord is in his holy temple: Let all the earth keep silence before him."

"I was glad when they said unto me, Let us go into the house of the Lord."

Bible Passages and Verses:

"O God, thou art our Father." Isaiah 64:3.

"Mine house shall be called a house of prayer for all peoples." Isaiah 56:7.

"Worship the Lord in the beauty of holiness."

I Chronicles 16:29.

"All nations shall come and worship before thee."

Revelation 15:4.

Psalms 100.

Bible stories based on the following passages:

Building a Church in Bible Times - Exodus 35-40.

Caring for a Church in Bible Times - 2 Chronicles 24:4-16.

Worshipping in a Church in Bible Times - I Kings 8:22-36.

When Jesus was a Baby - Luke 2:8-20; Matthew 2:1-12.

Jesus Praying to God - Mark 1:35.

An Offering of Love - Mark 12:41-44

1. Gardner, op. cit.

2. McCaw, op. cit.

A Story Jesus Told - Luke 10:29-37  
 Praying to God - Acts 21:5-6.  
 Telling the Story of Jesus - Acts 8:26-39<sup>1</sup>

Since two guides were published in 1949, a selection has to be made. Because Mabel Niedermeyer McCaw's guide dealing with Migrants included in each worship service, except the last one, a section called "Using the Bible," it was selected.

Before giving specific examples of Mrs. McCaw's use of the Bible in the worship services, it might be interesting to note what the author's concept of worship is. This is stated in the introductory section of the guide as follows:

Worship is planned to be the high point of each session. The boys and girls will come to know God more intimately than before and to experience anew his love and care for them and for his family of children everywhere.<sup>2</sup>

Two of the sessions will be used to show how the above concepts are carried out.

The second session of the unit deals with the fact that migrants have no homes of their own. The worship service which concludes the session is as follows:

Quiet Music.

Hymn: "Praise to God for Things we See" or "The Nicest Things."

Leader: "We are glad for the things we see about us, and we want to thank God for them. What are the

1. Gardner, op. cit., pp. 17 f.  
 2. McCaw, op. cit., p. 4.

things that are mentioned in the song we have just sung? Can you think of other things that we enjoy? Yes, I am thankful for all of these, and I am thankful for my home, too, aren't you? What do you enjoy most about your home? We would miss many of these things if we had to move around from place to place as often as the people do who pick our crops. I wish they could stay in one place and have real homes in which to live. Maybe some day men will be good enough and wise enough to find a way of picking our crops so that the pickers can have homes of their own, too. That is a part of God's plan for all of us-for every family of people living in his world."

Using the Bible: "There is a verse in our Bible that tells us that these good things we have been talking about come from God. (Open the Bible to James 1:17 and read the following condensed form of that verse: "Every good gift and every perfect gift is from . . . the Father.") That is why the writer of the song we sang a while ago tells us to praise God for the things we see. God has given them to us or shown us ways and given us strength to have and enjoy them. Shall we thank God for these things now?"

Prayer: Thanking God for the things around us that we enjoy-the things in the out-of-doors, our homes and families and friends-and praying that boys and girls everywhere may have these things to enjoy, too.

Offering.<sup>1</sup>

The fifth session has as its specific objective to

"discover that the churches in our land are trying to improve the conditions in the migrant camps through their service to the workers, and to help them learn what their own church is doing in this regard."<sup>2</sup>

The worship program for this session includes the following:

Quiet Music.

Hymn: "We Thank Thee, Father."

Using the Bible: "We have learned today that our church and other churches are sending workers to have Sunday schools and child care centers and vacation

1. Ibid., p. 12.

2. Ibid., p. 18.

schools and games and meetings of different kinds for migrant children. Do you sometimes wonder why our churches are always trying to serve somebody? Because the men and women and boys and girls who make up the churches are trying to live as Jesus did. They are showing love toward one another. Jesus talked much about love. He said that we should love God, and that we should love one another, too. Not very long before he knew that he would leave his friends, he wanted to remind them of this again, so he said, 'A new commandment I give unto you, that ye love one another' (John 13:34). Then he went on to say that other people would know that they were his followers if they lived in loving ways together.

"And so when the people of our churches send someone out to the camps to have Sunday schools or vacation schools or to help care for the children, they are showing their love for the migrant workers. 'These people are Christians,' the people in the camps say. 'They are Christians because they are helping us in these ways.' Yes, they are Christians because they are showing that they love one another."

Prayer: Thank you, God for your love for us. Help us to show that we love one another by the kind things we do each day. Amen.

Offering Service: Explain the use of the offering to the children so that they may bring it with understanding. If the offering goes for missions and a part of it is to be used for migrants, make that clear. If the entire offering may be sent for migrant work, be sure that they understand that.<sup>1</sup>

From the preceding examples it is evident that the Bible is used in a different way in each example. In the first example, "Worship Around the World," the Bible material is used apart from the lesson itself in the sense that it is only generally connected with the thought development of the session. For instance, in the session on discovering that "boys and girls all over the world sing praises to God

1. Ibid., pp. 19 f.

as they do,"<sup>1</sup> the Bible story to be used is one based on Mark 1:35, which is to be told to "help the children to think of Jesus as he talked to God in prayer."<sup>2</sup> The call to worship at the opening of the worship service is general, of course, but does include the idea of praising God. Some of the other worship services are related more specifically to the lesson aim but it seems that the Bible material has no vital connection with the rest of the learning that has been going on in the same session.

On the other hand, in the other two examples from the guide on migrants, the outstanding feature of the worship service is its use of the material learned in the preceding part of the session. By thus drawing together the previous experiences worship becomes the "high point" of the session. The Bible verses which are used serve to point up the experiences of the morning, either by summarizing the discoveries of the earlier part of the session or, as used in the other example, to lead the children to a deeper understanding of what they had discovered.

It is evident, then, that during the years from 1941-1949 the ways in which the Bible is used in worship services have changed. It is not the intention here to say which is the right approach, as each way can be used effectively to

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1. Gardner, *op. cit.*, p. 36.

2. *Ibid.*, p. 38.

enrich children's experiences. But it can be said, that in whatever manner it may be used, it must be made vital and real to the lives of the children if they are to gain help from it.

## (2) Use of the Bible in General

A study of the fourteen guides reveals that outside of the worship service, in which a specific Bible passage is generally used, Bible material is seldom found. Where it is used, as in discussion or prayer, the reference is rarely to actual Bible material but rather, "What would Jesus do?" or "How would a Christian act?"

One guide, however, as might be expected from its title, "The Bible Goes Around the World,"<sup>1</sup> contains many references to the use of the Bible apart from the worship service. Some of the many ways in which the Bible is used can be indicated by the following examples: Bible verses used in a matching game; a recall of Bible stories used to explain the words of a new hymn; Bible bookmarks made for parents, with a verse of the Bible printed on them; a chart made of Bible verses formerly discussed as rules for living; booklets of old Bible leaflets made and pictures illustrating Bible stories collected for a service project; Bible verses used to explain the story represented in stained glass windows in a church; the Christmas story dramatized;

1. Niedermeyer, op. cit., pp. 6-7, 9, 10-11, 14, 16, 19-21.

an offering taken to buy either a Bible for their own Sunday school, or to buy Bibles to be sent to others that do not have any; a folder of the Thanksgiving to Christmas daily Bible readings made for parents; and napkin rings made with a Bible verse written on them.

In summary it may be said, that with the exception of the afore-mentioned guide, only slight reference was made to actual Biblical material in the individual sessions outside of the worship services, except as some guides included Biblical material in the closing service of the unit.

e. Closing Session of the Unit

In most guides the closing session of the unit, the tenth session, is a time for sharing with others what the children have been learning during the preceding nine weeks. As stated by Taylor, the purpose of the closing session is "to bring to a significant conclusion the experiences of the unit, by participating with parents and friends in a service planned to summarize new learnings."<sup>1</sup>

A study of the various closing services indicates that the program is definitely pupil centered. The learning that is shared is the outcome of activities planned with the closing service in view. The construction activities provide tangible evidence of session-by-session

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1. Taylor, op. cit., p. 46.



learning. Conversation week by week helps the children to crystallize the material from the reading or picture story books, and dramatization helps them to express that learning. Participation in worship prepares them to feel at ease as they share in a worship service for their visitors. Creative writing gives the children such things as poems, litanies, and prayers to use in the closing worship services.

Specific plans for the closing service are made about two or three weeks in advance. Invitations written by the children or dictated to the teacher are prepared and sent out to parents and friends. Ways of welcoming and entertaining the guests are discussed. The actual service is discussed and plans are formulated. Also, many of the closing services include some time for bringing the service project to conclusion, either by sending off the money from the offerings to a missionary of their own church, or by packing a box with the materials made during the course to send to a denominational mission station.

The closing service itself, in many instances, is almost completely in charge of the children, except as the teacher adds a welcome to the guests, and leads informal discussions. The following example of an informal closing service, centered about the theme, "Sharing with Visitors,"

will show the prominent place of the children:

"We have been making some new friends and want to tell you about them today."

Song: "Friends of All."

"Our new friends live in India." Ask one of the children to show where India is located on the globe. Others may show pictures that were used during the unit. The children have played they were making a trip to India. They have made some records of the things they saw.

The group that made the "movie" will show it. The group that made the frieze will tell of their work and show it. The group that worked on a book will show what they have done. Some of the children will dramatize one of the incidents of the story. The incident will be in the children's own words.

"We like to think of girls and boys around the world who are becoming friends through the church. Children in India like to hear stories of Jesus."

Show the picture of Jesus and the children. One of the children may tell the story.

Recall several verses from the Bible used during the sessions: John 15:35; Proverbs 17:17a; 1 Corinthians 3:9a.

Tell of the way you planned to share with friends in India.

One child may tell what you are going to do with the offering the children have made. Another may read from the poster the way the church helps people by sending money.

Sing "God's world."<sup>1</sup>

Thus it can be seen that the closing session holds an important place in the development of the experiences through which the primary child learns. It is important not only because of its summarizing values in relation to previous learning in the unit of study, but also because it provides many outgoing experiences which are significant in the missionary education of children.

1. McDonnell, op. cit., p. 22.

## 5. Summary

The educational program of the Missionary Education Movement not only includes books published for children, but also study outline guides to accompany the children's books. The study outline guides contain helps for the teacher in teaching a particular unit.

Of the eighteen children's books examined in chapter one of this thesis, fourteen are found to have accompanying study outline guides for the teacher. An investigation of these fourteen guides formed the basis for this chapter.

This investigation of the study outline guides revealed several things regarding the educational program of the Missionary Education Movement. First of all, a comparison was made of the objectives set up by the Missionary Education Movement for the missionary education of children. It was found that the objective that was mentioned the most times, was that of sharing the Christian message by participating intelligently in the missionary program of the Church. The next objective most frequently mentioned had to do with the children's recognition of themselves as belonging to a world family. And thirdly, the development of a Christian attitude toward all peoples was emphasized. These objectives were worked out in the various activities of the unit.

The material contained in the introduction section of the unit, and the material contained in the specific lesson plans was then studied, and it was found that the key to the learning process was the use of activities. Through such activities as construction work, art work, dramatization, creative writing, picture study, and worship, the children were given opportunities to learn by doing.

Of all the activities used, it was found that construction work was used most frequently. Two of the most popular of the work projects were the construction of a movie and a peepshow. Some of the other work activities included making the following: a diorama, a papier-mâché village, a table scene, and a room in Chinese and Japanese homes. Many of the activities had to do with making gifts for others. "Health kits," bean bags, stuffed animals, doll furniture, Bible bookmarks and calendars were some of the suggestions.

Art work and creative writing were other useful means of recording learning. This was done through the making of a frieze, illustrated picture story booklets, companion posters and illustrated reading cards and charts.

Worship, discussions, picture studies, dramatizations of incidents from the reading or picture story books, and native games that were played were forms of activities which gave the children opportunity to enter more deeply into the experiences of the people about whom they were studying.

Supplementary teaching aids found suggested were pictures; maps; a globe; audio-visual aids including slides, film strips, records, and films; and books and pamphlets.

The use of the Bible generally, and specifically in worship services, was also investigated. In regard to its general use in the individual sessions, it was discovered that except for the worship services, actual Bible material was seldom used. The exception to the preceding statement was the guide on the use of the Bible. Here Bible verses were used quite frequently in relation to various activities.

In regard to the use of the Bible in worship services, it was found that over the period from 1941 to 1949 it had various uses. At first, the call to worship consisted of Bible verses, but in about 1944 quiet music came to be used in place of the Bible verses. Also it was discovered that in 1941 Bible stories were used in the worship services, but by 1949 Scripture readings or a Bible verse were used in place of the Bible stories.

A study of the opening and closing sessions of the units also was made. The main purpose of the opening session was found to be to arouse the interest of the children in the course to be studied. The closing session concluded the ten-week unit of study and in most guides was a time of sharing with parents and friends the things that had been learned during the course.

CHAPTER III  
SUMMARY AND CONCLUSION

## CHAPTER III

### GENERAL SUMMARY AND CONCLUSION

It has been the purpose of this investigation to make an objective study of the program of missionary education for children, as presented in the publications of the Missionary Education Movement. This organization was chosen because it is the cooperative agency in which twenty-nine of the leading denominations unite to publish missionary education materials. Therefore, its publications would be significant.

Each year the movement publishes materials in three age group areas: children, young people, and adults. This study has been concerned with the primary age level in the children's area and has been further limited to such publications as are now in print which were published for this age level from 1939-1949. The material surveyed included the story reading books, the picture story books, and the study outline guides for teachers of primary children.

An analysis of the general content of the books for primary children revealed that during this ten year period they presented boys and girls in China, Korea, Japan, Puerto Rico, Alaska, Africa, India, and South America. Not only were children in foreign lands studied, but also groups who lived in the United States, such as the American Indians, the Negroes, people uprooted from their homes because of war conditions, and migrants. In addition, other books presented

what a missionary is and does, how children around the world worship and help, and the ways in which the Bible is used around the world.

It was evident upon examination of the story reading books that certain themes are emphasized. Friendship was seen to be a significant emphasis in all the books. Attitudes such as kindness, helpfulness, love, and the desire to share were also repeatedly emphasized as important themes in all of the books. In connection with the presentation of the customs and ways of life of the various peoples studied, the underlying idea seemed to be that even though these boys and girls lived in different countries or are parts of various minority groups within nations, yet they all have common interests - interests which are a part of the life of boys and girls in this country also. In one sense only were differences found stressed and that mainly in the books dealing with foreign missions in relation to the life of a Christian and non-Christian. The Christian's life was pictured as filled with more of a sense of real joy, happiness, and security than the non-Christian experienced, this difference causing the non-Christian to seek what the Christians have. And finally it was discovered, there is an emphasis in relation to the church - that the church has an outreaching mission not only to those close at hand but all around the world.

In the picture story books it was evident that the main purpose is to give the child an acquaintance with the



life of the people being studied. Common interests are also emphasized.

The study outline guides for primary teachers were found to contain many helpful suggestions both for the experienced teacher and the inexperienced teacher. Suggestions include much background information regarding the people or country to be studied; resource books for increasing the knowledge of teacher and pupil in relation to the specific subject of study; supplementary teaching aids such as audio-visual aids, teaching pictures, maps, and books and pamphlets; actual session plans, organized mainly on a ten-session unit, which includes suggestions for opening and closing sessions, specific emphasis for each session, and suggestions regarding the use of activities. Throughout, the use of purposeful activity was seen to be the key to the learning process; such activities as construction work, art work, dramatization, research, creative writing, picture study, games, and worship being included. Thus the children are to learn by doing.

A study of the use of the Bible in the sessions - its general use and its specific use in the worship services - revealed that apart from the worship services the Bible was seldom used, except in the guide by Mabel Niedermeyer, The Bible Goes Around the World. During the years 1941-1949, when the fourteen guides studied were written, the amount of

actual Biblical material used in the worship services was seen to decrease. At the beginning of the period Bible stories and Scripture readings of four or five verses were used, but by 1949 only rarely were more than one or two verses used, and some worship services omitted the Bible altogether.

From these findings certain conclusions may be reached in relation to the program of missionary education for primary children as presented in the materials published by the Missionary Education Movement during the years 1939-1949.

On the one hand, it may be stated conclusively that the program is educationally sound. The methods of purposeful activity emphasizing learning by doing are today generally recognized as basic to the educational process. The material presented takes into account the experiences of the primary child and uses them as the means of broadening the child's understanding and interests. The mechanical features of the books, their format, type and leading, in addition to the story and illustrations, are also well geared to the interests of the primary child.

On the other hand, it would seem to the writer that whereas the educational emphasis is strong, the spiritual aspect of missionary education is largely neglected in most of the books. In general, missions are equated with world friendship. Surely an understanding of the customs and life of the people, important as it is, is not completely adequate

to develop in the children a "Christlike concern for people of every class, race and nation."<sup>1</sup>

In this respect, three of the eleven story reading books and one of the seven picture story books stand out as going beyond mere world friendship and presenting missions in terms of evangelization. They are: Mpengo of the Congo by Grace McGavran; The Watch-Goat Boy by Gertrude Jenness Rinden; My Story Book About the Bible by Mabel Niedermeyer; and The Friendly Missionary by Nina Millen.

The Missionary Education Movement presents a wealth of material for a program of missionary education and its methods are educationally sound. Their use depends upon the teacher. If the materials are used wisely, supplemented at times by discussion of the purpose of missions, or by Bible stories and other related materials, it is felt that a challenging program of missionary education for primary children will result.

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1. Harner and Baker, op. cit., p. 21.

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