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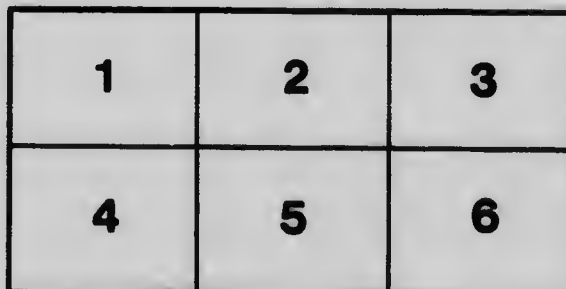
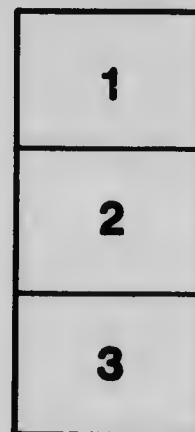
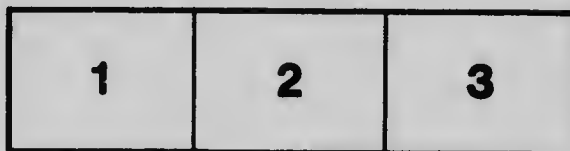
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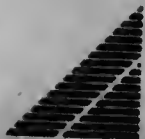
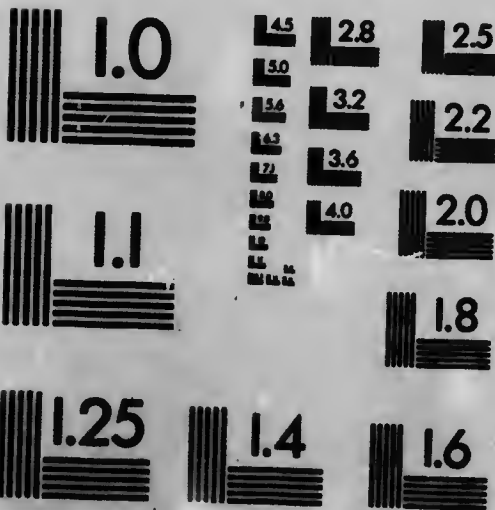
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MISSIONARY  
EDUCATION  
— IN THE —  
SUNDAY SCHOOL

By Ralph E. Diffendorfer



TORONTO  
THE SUNDAY SCHOOL COMMISSION  
OF THE  
CHURCH OF ENGLAND IN CANADA  
1914

ANGLICAN CHURCH OF CANADA  
GENERAL SYNOD, ARCHIVES



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# I

## THE POINT OF VIEW

These chapters are written from the point of view that the missionary life and spirit are natural and essential characteristics of all Christian living. Loving God and our fellow men is the sum of the commandments. This point of view rejects the possibility of a man's being a real Christian at all unless he is vitally missionary—yes, unless he is vitally a missionary—that is, unless he has a genuine regard for the needs of all God's children and a passion for the spread of the gospel of "good news," and gives himself in some way to the task, even unto sacrifice. The ultimate missionary motive is a complete and satisfying personal religious experience—one so rich and so dynamic that the believer craves for the whole world the same blessing. No person can be a missionary until he himself has taken voluntarily the high purposes of God for his own personal life.

If we all agree that the missionary spirit is

the very essence and core of Christian living, as most of us do, then we must be prepared to give it the central place in the educational process. When parents, teachers, ministers and other Christian leaders desire to educate a generation of children and youth in the ideals and practice of Christian living, the first question regarding training in the true missionary spirit and work which they must face is: Will you accept the above point of view and be willing to follow its implications?

Those of the present generation of Christians who regard the missionary work of the Church as something "special," "optional," "irregular" or "over and above" the "regular" were never taught to regard it in any other terms.

This point of view, then, means two things:

(1) Those who teach and lead children and youth must give missions the central place in their own thinking and living.

(2) The educational methods and material used must bear this same central relation to all of those processes whereby children and youth are guided into complete Christian living.

## II

### THE MISSIONARY COMMITTEE IN THE SUNDAY SCHOOL

Ideally there would be no place for a Missionary Committee in the Sunday school. If all of the officers and teachers themselves had been trained in accordance with the principles just mentioned there would be no need for a "special" machinery to educate the Church in its main business. Unfortunately, however, this is not the case. Until some generation produces a real missionary church it will be necessary for those who are interested and trained, to take charge of the educational work which will help to produce such a missionary church.

Let all Sunday schools whose leaders feel they have not attained the ideal, organize strong missionary committees. Let them be regularly appointed or elected, and let them be efficient and capable in educational matters, and sanely missionary.

**The Make-Up of the Committee**

The committee may consist of five or more members, as the size of the school demands. These members may represent the different departments of the school. The chairman should be a member of the Church Missionary Committee, a body now recommended as the unifying and clearing agency for all the missionary organizations of the local church.<sup>1</sup>

**General Suggestions**

Even though this committee may be considered a special agency, there are a few general suggestions, implications of the above point of view, which will help us to regard its work and the results as essential and not optional:

1. The appointment of the committee and the plans of work should not be heralded throughout the school as a provision of the authorities for making the school more missionary. There is some doubt as to whether or not the boys and girls need to know anything about the committee at all.

2. On the other hand, the school officers and teachers should plan that the work of the com-

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<sup>1</sup> See pamphlet, "The Church Missionary Committee," price 5 cents.

## Missionary Committee in the Sunday School 9

mittee may find expression in the regular and normal life of the school.

3. Thus the committee itself will not attempt to do the work of missionary education in the school, but will endeavor to interest, arouse and help each officer and teacher to incorporate missionary teaching and activity into his own endeavor. The committee, once appointed, should stand off, as it were, and take stock of the regular machinery of the school through which it may seek to accomplish its ends. Rather than add a new department to the organization of the school, it should seek to influence the teachers and officers. The committee's relationship is suggested in the diagram on page 10.

Thus the Missionary Committee will be back of the regular organization of the school; and all of its methods, material, activities and service will come before the pupils as regular and necessary parts of their religious training.

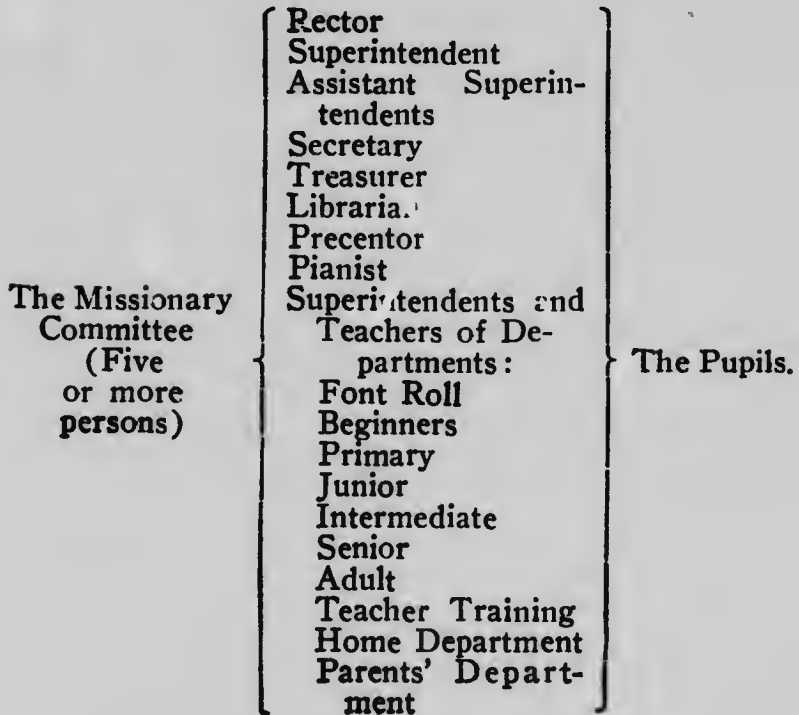
4. Not all the officers and teachers will respond with offers of coöperation. Whenever any of these fail the committee should arouse their interest and win their support and should seek a direct contact with the school from the platform and in classes.

Summing up these paragraphs, it may be

said that the purpose of the Missionary Committee in a Sunday school is to seek to naturalize the missionary spirit and the work of missions in the lives of the members of the Sunday school.

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The Sunday-school Organization :





### III

#### GENERAL METHODS

By taking a broad view of the educational possibilities in a Sunday school, the Missionary Committee will find that it can attain its aims through the following general methods.

##### **Training in Worship**

Training in worship is one of the aims of the Sunday school thus far largely unrealized. By organ, piano, or other instrumental music, the singing of hymns, silent and spoken prayer, the reading of Scripture and quiet meditation, the pupils may learn how to come into the presence of God through Jesus Christ and to realize his attitude to the human race.

##### **The Development of a Missionary Atmosphere Through Environment and Special Occasions**

Missionary atmosphere is a silent educational force. Its presence or absence may be easily felt in homes, schools and churches. The appearance of the rooms, the decorations, the attitude of the leaders and teachers of

pupils and the enthusiasm in any undertaking create its atmosphere.

### **Class Instruction**

Knowledge gives right direction to activities born of good impulses. The highest missionary endeavor demands knowledge of the needs of God's people everywhere, and especially of those who pass within our daily experience. It demands a knowledge of the history, manners, customs and the religious aspirations of non-Christian peoples, of the motives, methods of work, successes and failures of missionaries, and of the transformations of those who have decided to take the will of God for their guidance in life.

This knowledge, made possible by a wide range of literature, may be gained best by class instruction and home reading. This teaching will, of course, be graded. Missionary instruction needs no special pedagogy; in fact, the teaching of it is quite similar to that of secular history. Missions from another point of view is church history.

### **Home Reading with Class Reports**

U ntil there is more adequate provision for all branches of religious education, class in-

struction must be supplemented by home reading. Even with a good curriculum the vast outreaches of missionary life and endeavor will demand additional reading outside the classroom. Fortunately, the list of good missionary books for all ages is increasing.

### **An Adequate System of Giving**

The giving of money to further God's work is made necessary by the need of specialized missionary endeavor and the impossibility of extending the personal service of Christians to all parts of the world. Boys and girls should early be taught the principles of stewardship. This will give them the right attitude toward all their talents and goods; it will show them what money is for, and that it is a means to an end in all real living; and it will lead to the formation of some system or regular method of giving which, with continued practice, may become habitual.

### **The Doing of Personal Service**

Boys and girls must be taught that stewardship is applied to more than money and goods. Some needs of the world can be met by the giving of thought, word and kindly deed, in acts of personal service. It is difficult to train

generous givers of money, but it is also possible for men and women to feel that the use of money satisfies the requirements of personal service.

On account of the very close connection between activity, conduct and character the careful planning of kindly deeds to those who are in need is one of the Sunday school's greatest educational opportunities. In fact, if a Missionary Committee were compelled to choose for a beginning from the above general methods, the emphasis should be given to personal service.

In the succeeding pages these general methods will be further discussed, and the order suggested above will partially give way to treatment by departments or grades.

## IV

### WORSHIP

Worship in a Sunday school usually consists of quiet music, singing, giving, prayer, reading of Scripture and meditation. These exercises are in charge of the general superintendent and the departmental assistants. How, then, can the Missionary Committee realize its aims through the order of worship?

#### **Instrumental Music**

A loud, boisterous, highly strung orchestra with frivolous music is not conducive either to reverential awe in the presence of God or to the culture of appreciation. Then why not aim to make use of the best music? The playing of a tribal melody of the American Indians or the native air of a foreign people or a representative selection from a great author who is of Magyar, Italian, French, or some other foreign nationality, with proper introductory and explanatory sentences by the superintendent

may break down prejudice and open the way to genuine sympathy.

### **The Singing of Hymns**

Not all of the best missionary hymns are found in that division of the hymnal labeled "Missions." An examination of a number of popular Sunday-school songbooks showed that not only were the titles of most of the songs decidedly individualistic, with the pronouns "I," "me," "my," "mine," etc., predominant, but also the sentiment was selfish. The Missionary Committee can help the superintendent and the precentor to discover the best hymns, those conveying the meanings of the majesty of the universal power and love of God, the breadth of his mercy, the racial aspects of the death of Christ, the world-wide extension of the kingdom of Christ, the strength of the Church universal and the joy and blessedness of the life of Christian service. Such hymns may be found, and already the newer emphasis on the altruistic and social messages of the gospel are finding expression in hymnology.

Whether or not these hymns convey their missionary meanings will depend on the way in which they are introduced. For instance, "The Church's One Foundation" is full of

missionary content. Here is the Church erected on one foundation, "Jesus Christ her Lord," and built like any building of various and sundry materials, "Elect from every nation," and yet the whole, like a complete house, "One o'er all the earth."

A hymn does not carry its message merely because the words are missionary, but because, its meaning being understood, it is then sung well.

#### **Silent and Spoken Prayer**

No prayer should ever be uttered before the young that does not contain some reference to missionary enterprise and to the life for others. In expressions of adoration, thanksgiving and petition public prayer may reiterate and re-enforce the lessons of activity and study.

There are times—as after an effective story or some other public exercises—when, if the lesson is missionary, only silent prayer, guided by an occasional sentence from the leader, will bring each soul into the presence of God.

To be effective, missionary prayer needs to be definite. Generalities in prayer dull the spiritual senses. Personal references add to definiteness and do not destroy the dignity and power of spontaneous prayer.

A school prayer calendar will help. Take a sheet of white art board or Bristol board and print across the top some Scriptural reference to prayer and then add columns as follows:

Name	Station	Work	Occasion
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

Then let the pupils, of their own initiative, write in the names of missionaries for the school's calendar for whom public prayer may be offered. Under the caption "Occasion" the pupils may add the time and manner of their point of contact with the missionaries. This prayer bulletin may be hung on the wall low enough for all to reach and should have a pencil attached.

Pupils should also be encouraged, through the teachers in the classes, to use private prayer calendars. Those made by the pupils themselves, in which they can enter their own objects for intercession, are preferable.

### Scripture Reading

The missionary value of Scripture reading, alternately or collectively, lies in the selection of the passage and the appropriate comments



by the leader. With the coming of the Graded Lessons the opportunity for topical reading in the opening exercises has been greatly increased. The use of a passage of Scripture on some missionary occasion or its influence in the life of a new convert often affords a point of contact for effective comments.

It will be noted from the above suggestions that each one of these items in the order of worship needs careful preparation. This is the secret, for unless they are well done it would be better not to attempt them.

## V

### A MISSIONARY ATMOSPHERE

By using a few minutes now and then during the opening or closing exercises, before the main school, in the departments or individual classes, or by recognizing special occasions, the Missionary Committee may produce an enthusiasm about the missionary enterprise which will prove contagious. Creating such an enthusiasm is a study in missionary idealism.

#### **Teaching Loyalty to the Kingdom**

Loyalty to the kingdom of God on earth is like the newer patriotism demanding service to one's country. The missionary spirit is not dying for the kingdom, but living for it, day by day. Patriotism in so far as it is loyalty to national ideals, is imbibed by the young in more striking ways than through the study of books. How can we produce loyalty to the ideals of the world-wide kingdom of Christ? The question may be best answered by drawing

an analogy from the efforts, common to most nations, to surround growing youth with an atmosphere of patriotism and loyalty. In addition to the study of the history, geography and government of a country and of the biographies of its great men there may be found the following methods:

1. The presence of the flag and a regular salute to it.

2. The erection of commemorative monuments, tablets and statues, and the dedication of historical places with appropriate exercises.

3. The observance of national festivals, public days, etc. which are historical, epoch-making days, birthdays, memorial days, etc.

4. The hanging of pictures representing national events and the portraits of great heroes and copies of public documents on the walls of public buildings, schoolrooms and homes.

5. The organization of patriotic societies and clubs among the boys and girls.

6. The direction of parades, demonstrations, drills, exhibits and other forms of arousing popular enthusiasm.

7. The visits of government officials, army and navy veterans, etc., to cities, towns, day schools and homes.

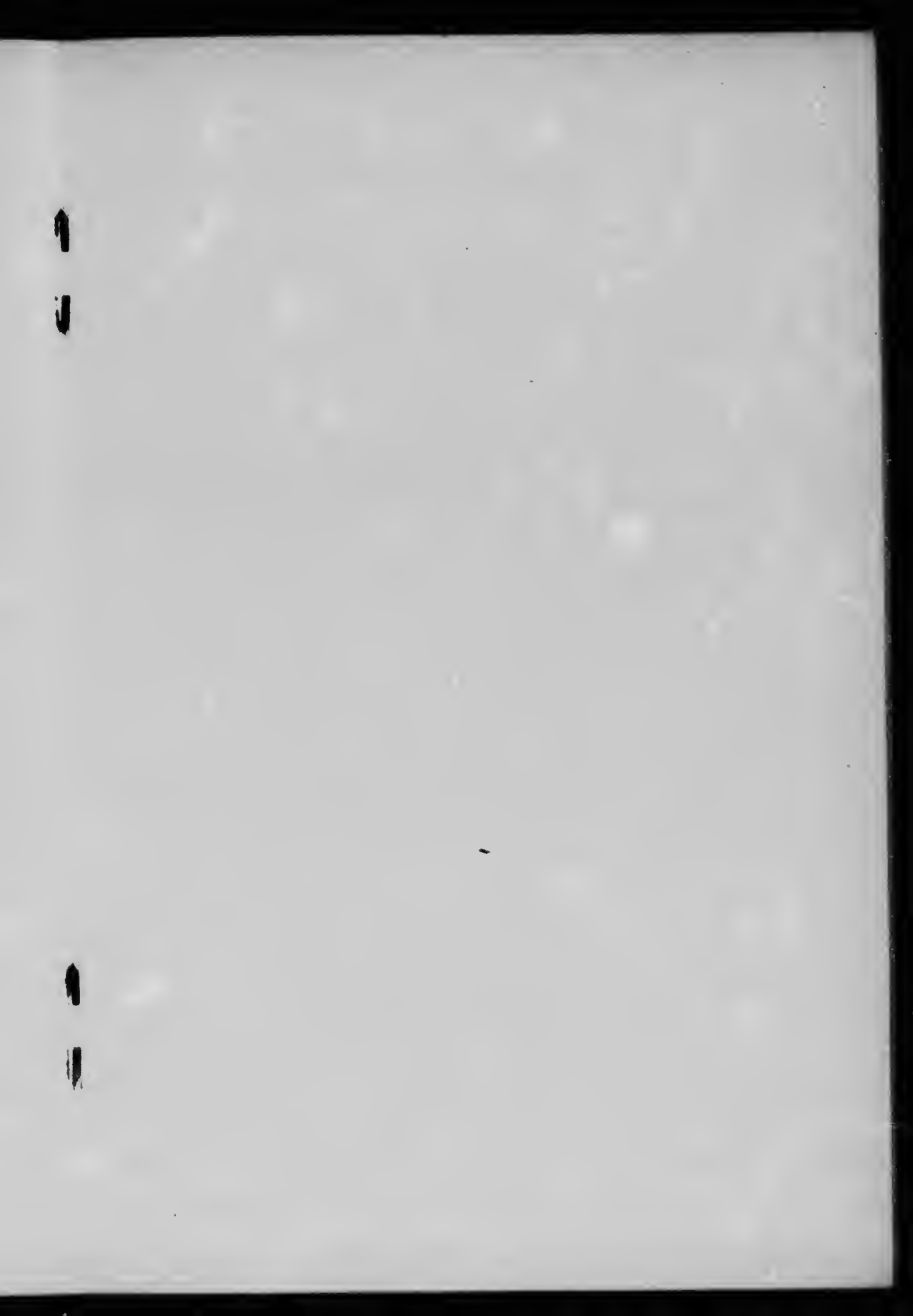
8. The provision of good storybooks and papers for homes and libraries, containing accounts of national heroes and events.

9. Story-telling, especially in the homes, in which the glories of the country and the classic tales of its founders and supporters are recounted.

10. The coöperation of the government, the Church, the home and the school in all of these matters.

The application of the above points to the kingdom of God on earth, its beginnings, its long and marvelous history, its significant epochs and its triumphant martyrs and heroes, ought to produce an atmosphere conducive to the highest missionary education and service.

When "missionary" is substituted for "patriotic" in all of the different meanings above an entirely new list of methods, some highly educational, appears.



## VI

### ADDITIONAL PROGRAM POSSIBILITIES

Ten or fifteen minutes used occasionally before the main school begins, the departments or classes having rooms of their own, will give additional opportunities for missionary education. Such presentations are, of course, fragmentary and more or less superficial, and are most valuable for arousing interest in current missionary events or in giving publicity to some mission study and work already done in classes and departments.

In a graded school these so-called programs should always be given by departments. In an ungraded school they should be planned to interest the younger members, and if well done will also appeal to the older pupils. Homemade programs are to be preferred. The public presentation then becomes the expression of work already done and is more than an exhibition or show. The pupils themselves should be made responsible for planning and carrying out these programs, a

rule which is equally applicable to the suggestions in Chapter V. The following have been tried and proved successful where adequate preparation has been made:

**Book Reviews**

New missionary books from the Sunday school or public library should be given to pupils to read, with the understanding that a review will be given later in the presence of other pupils. The Missionary Committee will help the reviewers to prepare this work. The name of the book, the author and something about him, the theme and a short résumé of the story and a personal criticism or recommendation should be included in a good public book review.

**Missionary Current Events**

These may involve a biographical sketch, a map talk, the explanation of pictures from magazines and papers, the use of a diagram or chart enlarged by the pupils and a debate between different classes. Current events, such as famine, fire, flood, plagues, etc., furnish opportunities for spontaneous giving and sometimes have serious missionary applications.

**Mission-Study Class Reports**

A week-night mission-study class, a Sunday-school class organized for mission study, the study work of boys' and girls' clubs, mission bands and junior societies should all be reported to the pupils of a department or to the main school. This may be done by a résumé of the course or by telling a number of stories illustrating the different topics considered.

**Reports of Missionary Service**

At least twice a year there should be a public report of the giving and personal missionary service of the school. There should be no boasting and no appearance of display. The motive of service in the face of need should prevail throughout. The character of these reports must be determined locally in view of the kinds and amount of service rendered.

**Demonstrations of Missionary Life and Work**

If well done a simple use of dramatics will prove very effective. The missionary, in his contact with strange peoples, and the reaction of the heathen mind to the gospel message often yield really dramatic situations which



may be most vividly presented to the school. They should always be preceded by careful study of all the parts, and each act and sentence should be interpreted by those taking part. Such demonstrations may be easily prepared by members of study classes, especially by young people and intermediates. The classic stories of missions lend themselves to dramatic presentation.

#### **A Missionary Musical**

Christian hymns translated into foreign tongues or native melodies, either secular or Christian, sung in solo and chorus parts, make a very inspiring program. As in the former suggestions, such a program is inspiring if well done and if the right explanatory comments are made; otherwise, it is farcical.

#### **More Elaborate Programs**

For a full hour's program on a week-day evening many suggestions may be found in playing the games of foreign children, simple dramatics, costume parties, lantern lectures (try one using boys and girls for lecturers, assigning four or five slides each to eight or ten pupils), demonstrations of native manners and customs and the telling of stories.

## VII

### HOME READING AND STUDY

There are two general ways by which a missionary reading campaign may be started in a Sunday school. One is a big, popular, enthusiastic movement, spurred by a contest or the giving of awards. The other is a "still hunt." The latter will probably produce the most normal results and there is less likelihood of a reaction against missionary literature.

Only the most general suggestions can be given for a "still-hunt" reading campaign. One or two individuals keeping steadily at it may get results. Many of the missionary books belonging to the author are read each year by business men and women, professional people, high-school students and younger boys and girls. In the back of every lending book is written, "Will each one who reads this book write his name below?" For library books, such a sentence may appear on a slip of paper pasted in the back.

It is probably best to select two or three persons who have the ability to know what in the different books would be of interest to other persons, and who have also the time and inclination to read all the books. The books may be found in public, Sunday-school or private libraries, or may be purchased by some special fund for that purpose. Suppose the Intermediate superintendent decides that no boy or girl should be promoted from the Intermediate Department without having read at least three missionary biographies and two books of general missionary reading. By displaying all five books, and by having reviews given before all the classes by five bright pupils, the books will be introduced. From Sunday to Sunday they should be checked up and reported. Add to this a good deal of enthusiasm, and the books will be read.

## VIII

### AN ADEQUATE GIVING POLICY

This is one of the most difficult and most debated problems in a local church and one not satisfactorily solved by very many churches. In view of this situation, the author feels free to set down here a possible giving policy for a local church, and the relation of the Sunday school to it.

#### **A Twofold Budget**

There should be a twofold budget for the church, which should include all the benevolent gifts and local current expenses of all the organizations in the parish. The amount of money needed for the expenses of the Sunday school should be included in this budget. The amount reasonably expected from the Sunday school for church expenses and for benevolences should be taken into account in these items. This budget should be made up of all the items of benevolence of all organizations of the church, such as the congrega-

tion, Sunday school, women's societies, men's organizations, societies of young people. This one budget would thus represent the total of all of these and possibly more.

### **The Best Envelope**

The double-pocket envelope is the best collecting device for such a giving policy. It should be printed with the items of the budget for both current expenses and benevolent gifts. Envelopes should be provided for every person in the parish, old and young.

### **The Canvass**

The simultaneous "every-member" canvass should then be instituted and an effort be made to reach the entire parish in a short time. Pledges on a weekly basis for both local expenses and benevolences should be secured from all. The amounts of these individual pledges may be easily secured by totaling gifts through the different organizations. Any readjustment necessary on account of individual ability may then be made.

### **Weekly Payments**

The weekly payments may be made by the children in Sunday school or at the church

service of public worship but preferably at the latter.

From such a policy might not the following results be expected?

1. Would there not develop a consciousness of the unity, dignity and worth of the local church? The Sunday school would then have a real chance to teach such an idea and create such a consciousness.

2. In many churches the Sunday school, on account of long-standing separate financing, is now considered by many in the church as an outside institution. May we not expect it gradually to come to be looked upon as the teaching or educational branch of the whole church?

3. Sunday-school pupils would develop in their maturing days a sense of responsibility for the church and all it stands for. Loyalty to the church is a bigger and better thing than loyalty to a Sunday school, however efficient and independent financially it may be.

4. The policy would not destroy, but rather help, the necessary support of the various church boards and benevolent societies. The parish abroad or station-plan idea of giving could be continued and very much strengthened by this whole-church-budget scheme.

## IX

### MISSIONARY SUGGESTIONS BY GRADES

#### **For Children Under Nine Years of Age**

This is supremely the story age. Little groups of children in mission bands, Sunday schools and homes may be entertained and instructed by the hour with simple stories. Child life is the key to the stories, and a big family of world children with one heavenly Father is the important theme. Care must be exercised not to provide stories with adult content told in a childish way. The stories should be illustrated by pictures and such objects as will describe child life and make it attractive.

In planning the activities for children under nine we must remember that the child's world is limited to the home, the neighborhood, the school and the church. The people with whom the child comes into contact are parents, neighborhood friends, relatives, playmates, teachers, the servants of the public good, such as policemen, letter carriers, fire-

men, health officers and that large circle of shopkeepers who provide our food and clothing. This is the child's world. Beyond this he knows little or cares little. Even if he learns of other people who live in other cities or other parts of the country, or other countries, they become real to him only as he takes them into his world. The child's interest in his world is in activity, and he is controlled almost entirely by his instinctive feelings.

The child under nine can be taught to show gratitude for benefits received, to help mother and others in the various home duties; to show kindness to animals by feeding the birds, the household pets and the domestic animals of the field; to provide flowers for the sick in the home and the community; to give flowers to others who may not be sick, in order to add to their joy and appreciation of life, and to help the poor by providing clothing, food, pictures and flowers. The older children may care for the younger ones in the home, the school and the Sunday school.

Especially in the latter part of the period the teacher may gradually extend the child's interest so as to include God's great family of children throughout the world. Either



through personal observation of foreign children in the community, or through stories, pictures, objects, nursery rhymes, folklore, games, etc., the other children of the world may be brought into his life.

#### **For Boys and Girls Nine to Twelve Years of Age**

The interest in stories continues, but the stories are of a different character. Adult experiences and heroic acts of the physical sort interest boys and girls of this age, and the tales must be true and must concern big and wonderful deeds in order to excite the hero-worshipping junior. It is the memory period, when the great names, places, events, etc., may be eagerly learned as foundation knowledge for future study and activity.

The organization of the junior classes or department into a week-day mission band, study classes and societies is now possible and should be emphasized. The following missionary activities have been reported as being successful: impersonations in exercises and plays, the salute of the Christian flag, illustration of a missionary hymn in a notebook, map-tracing, the collection of foreign postage stamps, post cards and coins.

Two or three things come into the life of junior boys and girls which increase the range of missionary activity and service. The study of geography and history based on the new senses of space and time gives a real interest to the hitherto undiscovered worlds of the past and of the far away. Boys and girls also have a new interest in constructing and collecting material things which makes it possible to offer them a much wider range of activity. In addition, therefore, to the suggestions for children under nine, most of which are applicable to these boys and girls, the juniors may collect picture cards and pictures; make scrapbooks and picture books for hospitals, orphanages and foreign mission stations; collect magazines and papers for homes for the aged and poor, for soldiers and sailors and for Mining and Logging Camps; and construct articles for gifts, especially at Christmas and Easter time.

The junior age is the time to emphasize the systematic giving of money, which will have value just in so far as the child realizes that the money is his own. On account of his new interest in the things that he possesses times of self-denial are very apropos. Sympathy arising out of great disasters, such as storm

and famine, frequently offers such opportunities.

**For Boys and Girls Thirteen to Sixteen Years of Age**

In adolescence, new life, physical, mental and spiritual, comes to the individual. Self-consciousness becomes clear and definite, self-feeling is sharpened and personality takes shape. Just as it is the crucial period for the adoption of personal religion, so is it the time for the stamping of character with the missionary spirit and ideals. Missionary education is now different from that of former years. Direct training of the missionary motive, the will to do and to believe and the desire for personal service, must be considered.

The intermediate is the gang age. Clubs and societies of all sorts are eagerly formed by the boys and girls. The study class and mission band or circle at this period attain their highest efficiency among children. They desire an active part in the organization and conduct of their meetings.

For material, it will be found that the short story or incident of the previous period will now give place to an extended and detailed account. Biography yields the best material

for character study. Boys and girls of the early adolescent period nearly always have some personal ideal among their adult friends, teachers or parents. This tendency to hero worship is the missionary teacher's opportunity. A textbook and helps for the teacher may be used. Each pupil should be provided with a book and regular meetings should be scheduled. For missionary activities the following have been reported as successful and are recommended: organized clubs mentioned above, debates, lantern talks by the boys and girls themselves, map-drawing, essays on various topics, illustrated notebooks, missionary stories and personal contact with missionaries.

In planning the activities for early adolescent boys and girls there is one new principle which should be realized by all teachers and parents. Activity and personal service will have value just in so far as they are a real expression of the child's own inner desire and purpose. The teacher may suggest, make the appeal or modify the pupils' environment, but the pupils themselves should make the decision. Boys and girls may actually observe cases of need, discuss what may be done and decide on the manner of performing the service. They should be permitted to decide the

distribution of their offerings of money for Christian work. As far as possible they should have some responsibility in the local church, such as the care of the younger children, volunteer choir service or acting as assistants to teachers and officers. They may plan for a missionary box or barrel, providing the articles and attending to the shipment. In their organizations they may assume places of responsibility and help to provide activities for those who are younger than themselves. The acts of service outlined for the Boy Scouts and Camp Fire Girls could be appropriately attached to the religious instruction in the home and the Sunday school.

#### **For Young People**

Of all the periods of development mentioned, this age offers the most unique opportunity to the missionary teacher. It is the time of life just before the assumption of the tasks of manhood and womanhood, when life work is usually decided. It is the most unselfish period of life, a fact well noted in the beginnings of love-making between the sexes. The romantic in literature has a keen interest. New social duties exclude other things, and there seems to be a falling away of inter-

est in religious matters. Study circles and organizations suffer in attention and interest. Much personal work must be done to start study classes. If the curriculum or course offered is worth while from the young people's standpoint, and if the leader is acceptable, there will be sufficient reward for holding a class.

For study classes such topics as life-work questions, the present-day problems of the kingdom, sketches of the more romantic lives of missionaries and social problems of the community are suggested, and have been found most satisfactory.

The missionary activities may take the form of missionary socials, musicals, dramatizations, tableaux, debates, reading circles, original essays, personal investigations and the study class.

The social and altruistic feelings are now naturally active. The permanency of these fundamental impulses will depend upon their use in this period. The opportunities for service will be limited only by the time and the ability of the young people to carry them out. There are one or two points of difference, however, between the kind of things which young men and women should be given

to do and those provided for boys and girls. Young people may be asked to assume definite responsibility for work. The activities heretofore suggested should be continued, with the change of emphasis on minuteness of organization and the personal responsibility of the pupils. Young people may teach Sunday-school classes, lead mission-study classes, assist in settlements, boys' and girls' groups and playground work. They may also be organized to meet special needs in the charitable, philanthropic and benevolent work of the community and church. They will rally particularly to the suggestion of the support of some special object in the mission field, or the care of some children in a local orphanage.

We should also seek to interest the young people in the problems and principles which underlie the needs of the world. Their tendency to philosophize about everything shows that their minds are dwelling on bigger matters than the mere alleviation of a single case of poverty or sickness. In the same manner they may be interested in the spiritual needs of the people of the world, and new motives may be aroused for adequately supporting the missionary enterprise.

**For the Adult Classes**

Though life is not yet mature, the period above twenty-one years of age is generally spoken of as adult. The age of twenty-five or twenty-six usually sees the close of adolescence, the last period being characterized by the final stages in the maturing of the body and mind. The differences between the characteristics of the few years before twenty-five and the years after are of degree rather than kind. The very fact that by this time nature has completed the structure of the human body indicates that for the first time in life it is ready to bear the burden of the actual work of life. Practically all functions are mature.

In the realm of the intellect reason is dominant. At first the child learns largely by imitation and emulation. Then in early adolescence he creates for himself a personal ideal. Later he projects his own ideal or an idealized self so characteristic of young people of sixteen to twenty. Still later, his guides to conduct are the principles which he forms when ideals are realized in activity. The interest in family life, politics, relation of capital and labor, community welfare, the Church and her work seems to indicate that social feeling has reached a higher stage.



Add to the above that characteristic element of American life, the tendency to organization, and it will at once be seen that if a man's early training is good his natural interests, characteristics and God-given place in the world as a member of society all point to the part which he is to take in the actual constructive work laid down in the program of the Christian Church.

Our church life ought to be so planned as to utilize for the purpose of useful work in building up the kingdom of God every one of its members. Missions are the Christian Church at work in the world. Missions may for convenience be divided into local, state, home and foreign, which may be necessary geographical distinctions. The missionary enterprise furnishes, however, the field in which each mature Christian should find his particular place and work.

## X

### HELPS FOR THE MISSIONARY COMMITTEE

For all of the methods suggested in these chapters there has been provided abundant help. There are books of methods, annotated lists of reading and study books, pictures with stories, charts, maps, periodicals, prayer circles, lantern lectures for rent and, above all, the most wonderful opportunities for service and for gifts of money. Let the Missionary Committee acquaint itself with the literature available. Letters of inquiry to the M. S. C. C. or to the Sunday School Commission will bring the needed information.

