THE CORRELATION OF THE EDUCATIONAL

AGENCIES OF THE LOCAL

CHURCH.

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**Chapter I.**

**THE FUNCTION OF THE CHURCH**

The function of the church is to develop all men to the highest possible character. To accomplish this, a great many forms of activity are necessary. There must be worship for inspiration from above; there must be education to bring men to a knowledge of high character standards; there must be expression of life to complete a knowledge of these standards; there must be social service to uplift the condition of the served and to strengthen the character of the servant; and there must be evangelization and missions in order that all men may be reached. Any other forms of activity might be mentioned which will make "The Kingdom of the world become the Kingdom of our Lord and of His Christ," by uplifting the characters of all men so that the will of God may reign rather than any low standard of character.

To say that the general purpose of the church has remained the same for almost two thousand years, does not mean that the church's method or specific task will always be the same. This could not be true unless social conditions had remained the same, and human nature in its interest, fund of knowledge and condition of life were static. That all men are equal may be an eternal truth, but in one century it may bear on the slavery question, and, in another it may touch the capital and labor problem.

A brief study of the past century reveals a great change in social conditions, in human nature's interest and state of progress. A great
industrial transformation has overtaken us. The father used to own his tools and teach his boys his trade, while the girls were kept at home to help with the home duties and the manufacture of clothes, etc. Education came then largely thru the home; and with this tie it was not difficult to conduct the family altar and learn of religion. Being together most of the time, it was an easy matter for the parent to teach the child the principles which should govern his life. But these conditions are now in the distant past. Machinery has driven the father to the factory; the children have been forced to get both their education and means of livelihood away from home, and family worship with the constant conversation on life's problems has been broken up.

If the young are going to be trained in religion, the church will be compelled to do it. The public schools were instituted for secular education, are supported by public tax and have salaried teachers. The church, with its voluntary support and teaching has a task before it to do as much for the child in the religious realm as the public school has done in the secular, for it is difficult to fill the place of the parent in the life of the child.

Invention has also brought a greater emphasis on property and wealth. Formerly none feared poverty nor craved millions. Ninety-three per-cent of America's wealth has accumulated since 1850. But now, poverty has given us slums and crime, and wealth has brought graft and oppression. Thus the problem of social service has demanded of the church great attention, if the right sort of character standards are to be maintained among both rich and poor. Otherwise, both self-security and utter despondency may hinder the cause of religion.
The great system of public education is also to be reckoned with. Science has developed by leaps and bounds, and demands that religion shall be rational. Public education has given this conception to the masses, and people are no longer content to accept authority in religion as taught in the parents' simple faith. Unless the church can give as good an education in Christian Religion as our schools furnish in science, there need be no surprise at scepticism.

In view of such transformation, a change in the church's method is demanded. The revival method is failing in strength. Fifty years ago, 79% came into the church during revivals, now only 24% come thus. One of the largest and most evangelistic of Protestant Denominations, gained only one half member per congregation in 1911, while some report a loss. Some attribute this to the fact that men no longer seek personal salvation thru a strange experience, but thru a social and practical conversion. Science has destroyed the fear of the supernatural, and men are no longer converted thru such a method.

A plea has come then, that the child be trained in a reasonable religion. Bushnell sounded the keynote of the modern movement, when he said, "That the child is to grow up a Christian, and never know himself as being otherwise." The church's whole task is not to save sinners, but to save people from sinning. Conservation and not reformation is the present day emphasis. While the child is pure, religious education should impress upon him great Christian principles, that at the conversion age he may not be converted to the devil, science nor wealth, but to the Christ in order to keep him pure. It would seem to be poor economy if a physician were to permit his patient to do that which would
weaken his strength before trying to make a healthy man of him. It is wrong to permit one to be weakened in character by sin, before trying to give him the highest possible character. Not only the wasted time and influence must be counted, but also the weakening which the law of apperception teaches us will lessen one's potentiality.

Great sinners have become mighty Christians, but it was in spite of, and not because of their sin. To make the greatest character possible, the church must give its influence for the making of a good heredity; then begin with the child at birth and know and meet its needs thru each stage of development throughout life. Thus born with religious instinct, man is never permitted to up-root it, but will have a continuous development to the highest reaches of character, "Growing in favor with God and man."

Such a systematized religious education is not only necessary for development of the individual character, but also that it may bring all men to such a state. Social service requires a knowledge of what and how to serve. "Apathy and antipathy" in missions may be cured by a knowledge of conditions. Evangelism and other methods of accomplishing the purpose of the church demand a thorough study.

Is the church meeting all of the needs of the present day, or, is it using the methods of a half century ago? Do the church's present organizations meet the needs of a 20th Century child or man by a continuous systematized plan of religious education? If they are adapted to former, rather than present conditions, they must be altered or replaced so that all needs may be taken care of in a satisfactory way.
5.

Chapter II.

***PRESENT CONDITION OF THE CHURCH'S EDUCATIONAL ORGANIZATIONS.***

In order to know whether adjustment is needed, there must be an examination of existing organizations with reference to their purpose, methods and condition. One of the most fruitful sources for such investigation is thru questioning a number of representative churches, and, it is assumed that other churches would reveal approximately the same conditions. For this purpose, a questionnaire was sent to one hundred pastors. These were confined to churches within the Missouri Valley, in order that climatic and other general conditions might be the same. Ten different Protestant denominations were represented in the list, in order that all methods of organization might be included. Churches ranging in membership from twenty-six to two thousand seven hundred and ninety one, averaging about two hundred and fifty members, located in the country and various sized villages, towns and cities were selected. This was thought necessary that the needs of the smallest and the methods of the largest might be known. One half of the pastors answered by filling out regular blanks and the rest thru personal interviews. Some of the questions did not apply to all the churches and naturally some answers are too indefinite to be of any value. Conclusions have been drawn only from definite answers given.

The following list of questions was used;--

1. What is the membership of your Church, Sunday School, Y. P. Societies, Senior Endeavor, Intermediate, Junior, Brotherhood, Missionary Societies, Prayer Meeting and other Organizations?

2. What is the main purpose of each organization in your church scheme? e.g. Prayer Meeting.

3. What has been your success in each organization in realizing that purpose, Sunday School etc?
4. List the activities of your organized Sunday School classes.

5. Do organized classes tend to increase or decrease attendance and effectiveness in Young People's Societies, etc?

6. Does any similar work overlap for the same group of people?

7. What needed educational work for any age is omitted?

8. What plan of program and library equipment have you for your missionary societies's study?

9. Do you have a system of promotion in your Sunday School, Young People's Societies etc?

10. How many take part in Prayer Meeting, Young People's Societies etc?

11. What supervision, if any, has the church over various organizations?

12. What system has the church for using people trained in organizations?

13. What plan and course have you for Teacher Training?

14. Use the back of this sheet to record any experiment you have made to increase effectiveness in any organization.

In response to the first question, 24,827 church members, 17,100 in Sunday School, 3,304 in Young People's Societies, 406 in Intermediate Societies, 888 in Junior Societies, 969 in Men's Organizations, 3,576 in Women's Missionary Societies and 1,472 in Prayer Meeting were reported. There were a few other groups of various kinds, but not enough to consider in a general study. This shows that the enrollment of the Sunday School is 68% of the membership of the church. Considering the number of children in the Sunday School, this means that much less than half of the church's constituency is receiving such vital training as the Sunday School claims to give. Considering the number of adults in the school, it means that there is less than one half as
many of the on-coming generation in training for the work of the church as are now in the church. The church's membership will either be reduced, or, it will be made up of a great number who have not had the advantages of early training for Christian work.

Compared with the church membership, the Young People's Society has 13.31%; the Intermediate, 1.53%; Juliors, 3.56%; Brotherhoods, 3.89% Missionary Societies, 14.40% and Prayer Meeting, 5.75%. All of these organizations combined have a membership of only 42.76% of the church membership. Inasmuch, as the same people are in a great number of these organizations, it is evident that a very small per-cent of the church membership is being cared for.

Each organization claims for itself a great field, but surely the field is not being cultivated. Probably less than one fourth of the membership of the church is definitely allied with some organization aside from the Sunday School, which seems by far the strongest department. One might say that this per-cent is unfair as not all of the churches in the list have all the organizations. It is true that they do not, but this only indicates that a great host in our small churches are not receiving what the larger ones claim to have. Since the combined membership in small churches probably exceeds that of the larger, the defect of our present system is evident, for a church of less than two or three hundred members cannot carry on all these forms of activity successfully.

Question two revealed general conditions rather than specific ideas. Many of the written answers on the purpose of each organization, left the question entirely blank, while others only gave a general purpose to include all. When asked in interview as to the purpose of certain groups, such as Young People's Societies, many pastors seemed dazed for a moment, and then some said, "Well, the same as all Young
People's Societies,---what is that? Some frankly admitted that they had no definite purpose in mind, and others seemed to search their mind for what they had read from the founders or promoters of such movements. No matter in what way they answered, only a small per-cent of the pastors showed any definite purpose for each organization, or, that these societies had any definite aim, which they were holding as their goal. Instead, pastors seemed to have found them in the churches they entered, and considered it their duty to keep them going, or else they were started because they had them in many other churches. This lack of definite purpose would naturally spell failure, even if the original aim of founders was the highest.

Answers as to success, revealed something of the same nature. The difficulty, is, that one cannot determine the criteria by which success has been measured. If the purpose was indefinite, they could not measure by that, yet this class reported the greatest success, even if the figures denoted otherwise, while those seemingly more successful were the most modest in their statement. Those who realize their problems are working on them, realizing the distance of their goal. More hopeless are those who do not realize their problems and are satisfied with merely keeping up appearances, and many indicate such a spirit of self-satisfaction.

A great difficulty in our present system, seems to be an overlapping of similar work for the same group of people. Thirty-four churches reported no overlapping, most of these being smaller churches where there were few organizations. Fifteen mentioned an overlapping between Sunday School classes and Young People's Societies. Most reports did not show much activity in organized Sunday School classes aside from boosting the class enrollment, which would have no effect on Young People's So-
sieties. If they are carried out by the plan of the International Sunday School Association, there must be an overlapping. The social committees of both are supposed to look after the social life of the members. Each has a missionary committee to interest the members in missions. The Sunday School class has a devotional committee corresponding to the Prayer Meeting committee of the Young People's Societies, and class Prayer Meetings are urged. Other committees belong to both, such as flower, citizenship, lookout, etc. Six report a decrease in effectiveness while eleven, by dividing the work, felt that they helped one another.

Men's classes and Brotherhoods have the same problem, and many have combined these into one organization. Four report the Prayer Meeting and Young People's Societies as overlapping. This is especially true in many small churches where the older people take part in Young People's Societies, and the two meetings are carried on in precisely the same fashion. It is also true that few young people attend prayer meeting. Six report an overlapping in attempts at missionary work between societies, or Sunday School committees and societies. Nine others mention some form of overlapping.

Even this does not tell the whole story for there is a great drain on a few people for different sorts of work. Eight volunteered the statement that a few are in all organizations. One said, "The Prayer Meeting attendants are the best all round churchworkers." The question is, whether they are the best all round churchworkers because they attend Prayer Meeting, or, vice versa. The faithful feel that it is their duty to attend all meetings and indeed their presence is necessary. Imagine the Sunday schedule of one who teaches a Sunday School class, attends morning church service, superintends the Juniors,
helps with the Intermediates, attends Teacher Training class, Senior Endeavor and Evening service. Such is known to be the case with some, and many lack only one or two of these services. Add to this one's Sunday work, and is it any wonder that many break down under such a strain?

In comparison with these people, note the modern pastor, especially in the smaller churches. He is expected to be present at and give life to nearly all meetings. One leading pastor, said, "The modern pastor is expected to be a machinist instead of a preacher. It takes all of his time to oil the machine and nurse infant organizations."

It is often true that only thru the pastor's attention and assistance, some organizations are kept alive. Such being the case, his study must be neglected and he cannot constantly give a masterly message, for, the greater a thing is spread out, the less the depth in any one place.

Another serious handicap in our present system seems to be that a great amount of needed educational work is omitted. Here again we cannot expect our answers to reveal all needs, for the pastor who realizes such needs will be supplying them as fast as possible. Yet there were only six who said no additional work was needed, while sixteen mentioned missionary education. The bulk of this work is being attempted thru women's societies. Their success must be limited, since only seventeen report any missionary libraries whatever, and twenty-three having societies, stated that they had no library. It seems strange also, that there is no such work attempted for men. If there be such, it is a rare exception. This puts intelligent giving to missions on a cheapened basis, for men, who are used to dealing in hundreds of dollars and on whom the major support of all church enterprises rest, are left uninformed, excepting from an occasional missionary sermon.
Six wanted something such as an Intermediate Young People's Society, six wanted Junior Societies and one wanted something for the motor side of all below the Seniors. Since only 1.63% and 3.56% respectively of the church membership are being taken care of in any expressional life, it seems that much is needed in Young People's Societies, or something that will take care of this vital side of human nature. Nine expressed a need of Teacher Training, and we find that only thirty-three of the one hundred churches mention any provision for this need. Eight felt that the young people were not given the right sort of work to line them up with the church. Three expressed the same for young men and four for the older men. It is a great problem to get everyone into some definite church work, yet one of the most important. Sixty-five churches report that they have no system for this. Many societies claim to train for service and yet when they are thru training, there is no task given them. One church assigns visiting, one has its young people run a mission Sunday School, and three have their membership divided into neighborhood companies with workers in each company.

Thirteen others expressed various desires such as education for social service, sex education, library equipment, church history, church management, boy's club and Christian giving. Seven were modest enough to say they needed everything, or, as one said, "much every way! Nineteen spoke of efficiency in existing organizations as the most needed thing. It is probable that nearly all of these needs might be applied to a large per-cent of churches, which are entirely lacking or wanting in any degree of efficiency.
It is probable that if we were to test the attempts that are being made, by a high standard of efficiency, that even the aforesaid would be a modest statement. Present weakness is not exaggerated by these statements, for pastors will not overstate this side of their work. This indicates that the problem of religious education is far from solved, and makes us wonder that the church has accomplished so much.

The weaknesses named above are not so difficult to understand when we note the lack of supervision reported. Especially is this true of overlapping in one place and omission of needed work in another. Thirty-nine said their church had no supervision of organizations, and nineteen others made no report of any. Six mentioned nothing but the pastor. Seven churches of the Methodists and United Brethren report supervision by a Quarterly Conference. This gives an opportunity for conference on the work of various departments and is better than no such communication, yet this plan seems to approve rather than direct the order of working and the choice of the leaders in various departments. Five churches of the Presbyterian and United Presbyterian report supervision by a Session made up of church and department officers. One pastor said this was only nominal supervision, checking a bad move rather than originating and promoting a good one. Three churches elect their Sunday School officers and four others nominate them, but other organizations seem to be independent. One church board elects the Sunday School Superintendent and another has a Sunday School committee to help them. Two boards have the Sunday School board meet with them and one board has a representative from each organization. Two churches
approve all officers and two require reports. One board has a Sunday School committee, and two churches elect all officers and one of these operates all societies, having only one treasury for the church.

These conditions indicate a lack of correlation of Church Agencies. With few exceptions, organizations seem to have sprung up where there was a need felt and a few people to promote them, without having any relation to other organizations or to the church. Many independent organizations are simply permitted to use the same building. They all have a supposed Christian purpose, and have many of the same people in them. Should a certain lodge room be used by three lodges having many of the same members, the same secretary and about the same purpose, they would not all be parts of the same organization, neither are such independent societies parts of the church.

This multiplicity not only causes overlapping in some cases, but also often hinders efficiency in all. Each organization must have certain equipment and funds to work with, but with many making the same demand, each one is limited and the church itself is handicapped in its efforts. One elder said, "We don't seem to be getting anywhere, each organization seems to be doing pretty well, but we don't pull together! This is too often true and many people never really belong to the church for all of their activity has been in the name of some society.

Another evident lack of correlation, is the lack of promotion. Fifty-two churches reported no system of promotion in the Sunday School; thirty had a regular system with a promotion day, and three promoted in some departments. Worse though, is the condition in Young People's Societies. Many have societies for the various ages, yet have no way of getting them from one to another, or of graduating them from the senior society. Forty-six reported no promotion; five had a system,
and two an age limit for the senior society, and two had promotion from the junior society only. It is evident that in most churches, people simply have to feel that it is time for them to quit in their organizations, however, some feel that it is time to quit before it really is, and others never feel that they should move on. It is also true that if not solicited, and even then, many may not join the organizations for their age, whereas, they should never be permitted to consider themselves as anything other than members.

Our present system may be summarized by saying that only a small per-cent of the church's membership is now receiving any religious training whatsoever in existing organizations, and that much work given is inadequate. A definite purpose is not held before these organizations, hence few realize their problem and the distance of their goal. There is a great amount of overlapping of similar work for the same people with a great drain on members and pastor, and corresponding to this, the church omits an endless amount of needed educational work which is necessary to develop Christian character in all men. These weaknesses are largely accounted for by the fact that all organizations are independent, having no central intelligent system defining what part of one great purpose each is to accomplish, and seeing that each need is supplied as far as possible.

This difficulty is evident, not only to the theorists, but also to the leaders in the religious world. Nine denominations in the United States, two in Canada, and the Religious Education Association have appointed commissions to give some light on a plan of correlation. Little has been done as yet by a number of these, but this indicates that a wave of unrest is sweeping over our churches, since we are not meeting the needs of our time, and that there must be some modification of method or
else instead of, "Evangelizing the world in this generation," we may be paganized in the next.
To make such modification, the first thing needed, is a plan of supervision and correlation, both of which seem to be lacking. In supervision we may learn something from the public school. It has a school board to direct the work of the school and to select the teachers. It may be said that there are no two classes doing the same work, and no equally important work is omitted. Neither do the pupils choose a teacher, who is popular with them. Should we not have some such board to oversee the educational work of the church? This board should be in close touch with the church board, either being a committee appointed within the board, or better, by the board. Another plan is to select by the vote of the church, but they probably would not select members in as intelligent way as the board would. The number on this committee would vary with the size of the church and the available qualified people. It is better to have three well qualified persons than seven with only one half of them qualified. The size of the committee must then be judged by local conditions.

The following are qualifications a member of this committee should possess;—

(a) He must be definitely interested in Religious Education. Because a man is a good Christian does not imply that he has the needed insight into this problem. He must know something of the place of Religious Education in the accomplishing of the purpose of the church. He should have the kind of interest that will cause one to sacrifice time and means in making his work a success.

(b) He must be zealous to learn more about his work. This sort of man may know little to start with, but later become a power. Whereas, the man who has read one book thru and knows how to solve all the problems, may be the biggest problem on the hands of the church.
(c) He must know something of the Psychology of various ages. It would be almost impossible for him to judge what sort of work the Junior child needs, if he knows nothing of the Junior child.

(d) He must have a capacity for management. Some might pass a high test on Psychology, and yet not be able to apply it thru the proper course and teacher. He ought to be one who could manage a public school, if that were his task.

(e) If possible, one should be selected who has been a successful school teacher, or has taken training in pedagogy. As schools of Religious Pedagogy are being opened, our churches may be able to find among their members, some who have elected such a course in their college training, and the church should also urge its members who are in college to get a knowledge of such work.

Any other qualification might be mentioned which would fit one for a successful management of religious education. Many churches may feel that they have no one who could come up to these requirements. This might also be true in selecting our public school board, yet we select those that are best fitted. So in the church, we must choose those who most nearly meet these qualifications. There is a good prospect, if they are only interested and zealous to learn, and there certainly ought to be a few such in every church. When this committee is appointed, it should recognize its task and begin its work. The following might be suggested as among its duties;—

(1) Prepare for the best possible work, and this may be thru extending the preparation mentioned above. Under this may be included the following;—

(a) A library on problems of religious education should be provided and used by the committee.

(b) A close study should be made of local conditions with reference to the work of various organizations, the nature of the membership, and the possibilities of improvement. No set system can be laid down for all churches, for variations will often be necessitated by local conditions. Unless the committee knows what variations to make, their work cannot be the most successful.

(c) They should keep in close touch with successful methods being used elsewhere by attending conventions, by keeping in touch with experts, district, state, and national organizations; and by getting the pamphlets and publications of these societies.

(2) To educate the church to a vision of religious education and its possibility, by;—
(a) Regular meetings with the board, discussing with them possibilities and needs.
(b) Establishing some system to get people to read good literature on these problems.
(c) Giving them the material sent out by central organizations.
(d) Having experts address the church.

(3) To intelligently supervise all of the educational work of the church by;---
(a) Selecting or at least recommending teachers or leaders of all educational agencies of the church. A class in the Sunday School has no more right to choose their teacher than a class in the public school. Neither should the largest popular vote of the school determine who shall be elected or removed for the sake of efficient work.
(b) Keeping all organizations under its jurisdiction for the sake of a unified program. The modern mania for strikes is not entirely unknown to the church. Organizations have become strong and have demanded that their desires shall be carried out or else they will be accomplished apart from the church.
(c) Keeping in close touch with committees of the church and various organizations within it, that all work attempted may be in harmony with a unified program.

(4) To unify and correlate the work of all educational agencies by;---
(a) Disbanding or modifying any organization which does not have a purpose worth while or which conflicts with some other department doing the same work.
(b) Adopting courses of study to meet every need which it is possible to meet.
(c) Establishing such regulations and standards as will aid efficiency in each part of the program.
(d) Having a continuous program mapped out and an adequate system of promotion from one course to another.

(5) In connection with such a committee there needs to be a director of religious education, Teaching Pastor or the like. He should be the chairman of the committee on religious education; he should, if possible, be trained for such work, and should possess all of the qualifications named for the committee above. Where it is possible, many of the larger churches have instead of an assistant pastor, such a man to give all of his energy to the educational phase of the church's work. Smaller churches are not always able to hire two men, and so try to get a combination in one. Colleges and Seminaries are beginning to give attention to this problem and ministers have an opportunity to study this work as a part of their course. The value of such a man to a church in caring for its educational problems cannot be estimated. Other pastors already in the field may be able to fit themselves for such service by reading the best literature and availing themselves of every opportunity to get the best methods.

If none of these can be secured, a church must select the best fitted person available. The one fitting most nearly such qualifications
as are given above should be chosen and helped in his work in every possible way. He should have every opportunity to make himself an efficient leader. The church can do much for him by encouraging him, fitting him with the proper library equipment and backing him financially in getting methods and inspiration thru conventions, etc.

This office will mean work and sacrifice, but the church's task requires these, and there are some in nearly every church who are willing to meet these demands. By centering his energies on this, rather than on a number of things, one could accomplish very much though following a regular occupation. Having selected a salaried director, a fitted pastor or a fitted layman, he may become the central factor in performing the duties of the committee given previously. He may be to the committee as a pastor is to the church board, a counselor and an inspirer. His task will be leadership in launching and promoting various plans, though the committee should have a part in all such work.

This may be only a partial list of suggestions for duties of committee and director and many may have to be altered to suit conditions, yet some such definite program is necessary for the highest success. It may be difficult to get a committee and director to faithfully perform a small portion of these duties, but as much should be done as possible with the realization that the church is not using its fullest possibilities of success until it has an alert, zealous, well prepared committee and director of religious education or some similar plan. The church can no longer permit all forms of independent organizations and simply be a "Court of Appeals" (as one called it), whose business is to interfere only when the church is about to be disgraced, or, merely to approve of officers and efforts which are being made. It should know
all the needs of the church, and should institute and promote those things which will satisfy those needs most effectively. Thus it can be a positive factor in an intelligent unified effort to accomplish the church's central purpose.

Such a set system may seem to be too arbitrary since all authority is invested in a few people. To insure democracy, a conference of representatives from various educational activities, seems wise. This may be conducted somewhat after the order of our present Sunday School Workers' Conference, except that it will include all educational work. In this conference there should be the educational committee, a representative from, or all of the church board, officers of all the educational agencies of the church, teachers and leaders, and one or more representatives from organized classes or organized societies etc.

Meetings may be held as often as is thought advisable. Some have such conferences quarterly. Here discussion will bring before all the work of every department. The needs of each department may be made known to the committee and the plans of the committee made known to all. This may avoid many misunderstandings as criticism usually comes when all of the facts and conditions are not known. Each department may then learn the facts thru its representative and all will feel a partnership in the efforts of others. Many churches have a Quarterly Conference or similar council, but it comes to have an added value when the educational committee has a definite positive program to put into operation which needs the harmony and support of all.

As a means of unification in curricula, we are attracted by the Sunday School as a starting point. It is the strongest organization within the church. It has been noted that of the one hundred churches
answering, there was 68.58% in Sunday School over against 42.78% in all other organizations together. It is also true that one could hardly find a church without a Sunday School, which could not be said of any other organization. It is even true that the Sunday School is usually the first work started, and out of it grows the church. This underlies the American Sunday School Union's entire plan of working. "As at present organized and equipped it constitutes the church's most worthful, far-reaching and permanent educational force." (Baptist Convention Report, 1912.)

The Sunday School is, or may be under more direct supervision of the church than many other organizations. The leadership is usually vitally connected with the church management, whereas, such organizations as Boys' and Girls' Clubs, etc., are often entirely independent of the church. Another thing that commends the Sunday School, is the fact that it includes all ages. One never graduates from it, nor has an opportunity to discontinue activity with any organization, as is true with all of the other organizations for the young.

It may be said that the Sunday School has always been the central educational feature of the church and needs no defense in making it such in a unified program.
Chapter IV.

***THE PLACE OF EACH ORGANIZATION IN A UNIFIED PLAN, OR CHURCH SCHOOL***

With unification in supervision, and curricula, the next problem is the need of each age and the part each existing organization may come to play in satisfying those needs.

(1) Cradle Roll Department, age, all under four years.

The benefit possible during these years must necessarily be given thru the parents. The principle characteristic of the period is physical growth, and this is accompanied by physical danger. When 22% of babies die before they are one year old, there seems to be room for instruction of parents. Much good can be done by different methods of instruction in the case of infants. This may be accomplished thru regular mothers' papers, thru good books on the subject, (furnished or list given,) thru lectures to parents and regular parents' classes meeting in connection with the Sunday School or at a separate time. At the same time, the parent should know of the child's mental development and should know what kind of stories and games to give that the child may develop in the right way. The mother has the privilege of giving the child's first religious truths and she ought to know how to use that privilege in developing the child's mind toward the highest character.

(2) Beginners' Department, age, four and five years.

Here the church begins to share with the parent the teaching of the child. The child's imagination and eagerness for stories are supplied thru the graded system by simple nature stories teaching the presence of God the Father, God's love and protection. If the church can
instil into the child a strong consciousness of God, it has laid one of the fundamentals of high character. The expressional side will be taken care of by telling the stories and by social service in helping God to take care of his birds, animals and the like. The parents are asked to co-operate in teaching these vital lessons to their children. No other society is needed for this age aside from that of the church school and the home training.

(3) Primary Department, age 6, 7 and 8 years.

The home is still largely responsible and must co-operate with the church school. The graded system attempts to give to the child a knowledge of God and to inspire him to live as God's child; to reverence His power, His house, His day; to love, trust and obey Him. These things are taught by stories and pictures which fit the child's nature. If these lessons are so engrained in the child's soul that they will abide throughout life, surely the church has added some other valuable steps in character growth.

Expression may be extended as far as the child's experience reaches. He has come to know more of other children thru his school life and so can be interested in helping other children in the neighborhood. Missionary interest is limited and if successful at all, is inspired thru the stories of children of other lands. Hand work is also used in some schools.

Worship is carried on thru song and prayer. Attendance at church though not essential at this age, tends toward good. Many children of this age attend Junior Endeavor, but there is no demand of the child's nature which cannot be supplied in the church school if properly conducted. His work will be unified and more strongly impressed
on him if this interest can be centralized along one line and under
the same teacher.

(4) The Junior Department, Age 9, 10, 11 and 12 years.

In this period the child has slow physical growth but an abundance
of energy which it will expend in some channel. The Sunday
School is beginning to take advantage of this by introducing the me-
chanical things which the child will need throughout life. It is a
great memory period, so the names of books of the Bible, portions of
the Bible one should memorize, the great hymns and whatever else is
of memory value are given the child to learn during this period. Along
with these the great lesson of obedience to law by examples from
Jewish history is taught. Ideals are beginning to be cherished, there-
fore great Bible characters in action are presented to them.

The expressional life has to receive more attention since the
child is beginning to manifest the social instinct. To meet this
need, Junior Young People's Societies have been organized. This or-
ganization was patterned after the Senior Society and few pastors men-
tioned any definite purpose distinct from that of the Senior Society.
One manual gives a four-fold purpose:—to win them to Christ; to guide
the young in forming character; to develop a mission spirit and to se-
cure generous, systematic and discriminating giving. Though not stated
in the purpose, the manual emphasizes the activity of the pupils.

The expressional side is just as important as the instructional side and modern pedagogy recognizes that the child must "learn by doing," yet the figures show that not all are being taken care of in our Junior Societies, and so only a part of the child's nature is being developed. Some things that seem to have hindered the greatest success in the Society, are as follows:

First, many societies have no definite age for members. They may either hold them in membership too long, or take them in too young. Some have members from three to twelve years and this necessarily has the same objection as for the Sunday School to try to have all of these in one class. Their natures are fundamentally different, and either the work will be too advanced for the younger children or it will be too elementary for the older ones, and many, especially the boys, will attend only under compulsion.

Second, many societies are a second edition of the Sunday School, neglecting the emphasis on expression which is their main purpose. It is doubtful whether a second Sunday School is needed and if so, it should be graded. The two will have a tendency to overlap and hinder one another.

Third, the lack of any distinct purpose other than that of the Senior Society reveals the fact, that usually methods adapted to older people are imposed on the children. For instance, the attempt to teach missions is far too advanced for Juniors. Their interest in missions will be confined to the childhood of other lands and the more concrete facts of missions.

Fourth, their work is not properly correlated with that of the Sunday School. Usually the leaders are not the same, therefore, one
cannot know what the other is trying to accomplish. Again, the lessons are not related to each other. It would seem strange in College for students to have their instructional work in Physics and their laboratory work in Chemistry, though both are scientific subjects. Is it not then, as strange to have the instructional work of the Sunday School in one subject under one teacher, and their expresional work on another subject under another leader, though both in religion? The work of the Sunday School is defeated by not having the subject impressed thru expression; the work of the Junior Society is defeated by not having the subject taught fully before it is expressed.

As a remedy for both, it seems plausible to correlate the Sunday School and Junior Societies and unify the child's instruction and expression on the same subject under the same instructor. The same length of time may be occupied as at present by having two separate hours for work. W. H. Boocook of the First Presbyterian Church, Buffalo, New York, is trying such a plan, but does not like the hours to be separate. He thinks we must arrange to have a two and a half hour session of the Sunday School, thirty minutes for worship, one hour for instruction and one hour for training for and in Christian service. This would have the additional effect of enrolling all in both sections of the work and of making them feel that they are getting only one half of the work, if attending just one meeting.

This plan will require more emphasis on expression in the Junior than has been given. If they learn of kindness in the Sunday School as shown by some Bible character, they should here be shown what they may be kind to and should be led in some definite acts of kindness, such as kindness at home,
visiting the sick, taking them flowers, etc. If they have learned
that God's house should be reverenced, acts of reverence should be en-
gaged in and they should be led to decorate, repair or do anything
that will make it appear as God's house. Then the church board will not
have to spend its time planning how to keep the Juniors from tearing
up all the church property. One pastor seemed well satisfied with the
success of his society, saying, "Oh, they get along all right, they
are not so hard to keep straight." If this is to be the goal of the
Junior Society, the church is much better off without it.

Many churches have graded worship as well as graded lessons and
graded expression. This includes the whole Junior department.

A vital fact of the Junior age is that life habits are being form-
ed, among which is the church going habit. It is an evident fact that
many young people, members of the church attend Sunday School only, and
not the church service. It is probable that many of these will continue
in this channel all of their life. In one of the largest churches re-
porting, a count was taken one Sunday morning showing that of the two-
thousand at church, but three hundred remained for Sunday School, while
five hundred and sixty-one came to Sunday School who had not attended
church. In view of such conditions a great wave of unrest seems to be sweep-
ing the country and many methods have been invented to get the Junior
child to attend church. Almost any method will be of some value since
it brings before teachers, parents and children the importance of church
attendance. Most people have thought that it did not matter, whether
the Junior child attended church or not. The revelation of its impor-
tance to one group of teachers in a training class, largely increased
the attendance of children at church. If the parents also could come to
realize it, there would be a larger increase.

"Go to church Ponds" and the like give emphasis to this. A card is given to each child which he presents to be punched each Sunday. Those having the best record are presented with rewards such as Bibles or books. It is said that this produces the church going habit among a large number of children. A danger is very evident, however, that the desire for reward rather than any idea of worship may induce the child to attend church. It may cheapen the child's idea of church-going and lend him to feel that he must always have some material reward if he attends church.

The difficulty has been charged, by many, to the method of church services. The Sunday School Executive sent a reporter to a number of well known Church and Sunday School workers to ask the question, "Does the teaching service of the church train children away from the preaching service?" Almost without exception the blame was laid on the church. It was said, "That the Sunday School is moving toward the Church, but the Church is not meeting it half way." It was claimed that the church frames its service almost entirely for adults, and that the children would get little value by attending. Realizing this, many churches have separate services for the children. They have their own organization, their own sacraments and a short talk adapted to them. It is claimed that they will be drilled in church organization as well as getting the benefit of the service. In opposition to this, it is claimed that they cannot very well learn church organization, since they are deprived of seeing the adult organization at work. This system certainly has advantages over that of letting the children form the habit of staying at home during church service, for the child gets a habit of some form of worship during the hour, and the service can be entirely adapted to him. The main
difficulty with this idea seems to be in getting the children from this to the adult service. Some think it would be as difficult to get them into the church-going habit as it would be from the Sunday School service. J. M. Farrar of Brooklyn, N. Y. who has had a Junior Congregation for twenty-three years says that he gets about the same percent from the Junior Congregation to the church as from the Sunday School to the Junior Congregation.

This has caused many to alter the regular service, so as to meet the needs of children. Their presence is recognized by giving them some part in the service such as a hymn, responsive reading or recitation. The principle feature, however, is the children's sermon of five or seven minutes length. This arrangement seems to have met with great success wherever it has been used. Besides getting the attendance of children, several other advantages are mentioned. Some feel that having the family seated together is of great advantage to the spirit of worship. Another advantage is claimed in that many simple things may be said that will be of benefit to the parents, who hear the talks. Pastors have reported that the parents appear greatly interested in the talks. Some feel that they must dismiss the children at the close of their sermon while others say that if they are given recognition in the fore part of the service, they will be willing to sit and listen thru the rest of the service, and, "at a surprisingly early age begin to speak lightly of the children's sermon and comment on the other as the sermon that interests them." One successful pastor in this work gives four rules for children's sermons. First, have only one point. Second, always have a story or illustration. Third, give the story or illustration before the point. Fourth, make it short, not over five
minutes.* Owing to differing conditions every church must recognize the problem and adopt the best possible method of solving it.

Another attempt at solving this problem has been thru combining the two services, but where no other change has been made in the service, some say the children "get on to it and leave at about the time the Sunday School ought to dismiss." This has also shortened some services to one and a half hours for both, but the church and Sunday School service do not seem sufficiently unified to have one period of worship. The Church of Christ at Burlington, Iowa, has had success with such a plan, though the pastor mentions the lack of unity as the main problem. If anything, more time is needed instead of less. This combination has brought more adults to Sunday School and more children to church, and seems to be a good thing where the time is not shortened and the church service is altered to fit the children. The Church of Christ at Marshalltown, Iowa, has such an arrangement. Thus the church may give the Junior child, one hour of instruction, one hour of expression, and worship in the church school and church service.

(5) Intermediate Department, ages 13, 14, 15 and 16 years.

This is considered as one of the most critical periods in life. It is the time when individuality begins to express itself and the child must solve his own problems. Ideals now come to have great influence on the control of the child's future life. The church must furnish the right kind of ideals and so thru the graded lessons, it presents the great leaders of Hebrew History and of the Apostolic Age and gives a year to the Life of Christ.

Adolescence is a great emotional period, and the child will be converted to love something, hence, it behooves the church to make sure that it is Christ they accept. Assuming that the child is converted, the last year's work is given on the Bible as a book of Christian life.

The same thing may be said of the Intermediate Young People's Societies as was said of the Junior, that the expressional life should be correlated with the Sunday School both in subject matter and leader. Altruism is strong and there is a great opportunity for leading them in service. At this time such work as Missions comes to have a real meaning to them, and they enjoy working for some one else rather than being helped.

Since the social life has more control here than before, we are met with the problem of boys' and girls' clubs both in this and the Junior period. Different forms of boys' organizations have had much popularity. The main purpose of nearly all of such, seems to be to give the boy the right sort of companionship and to direct him in the right kind of activities for the betterment of his physical, mental, moral and spiritual welfare. This is a great step from permitting the boy to spend his spare time in some reckless form of recreation. Such clubs' success seems to depend on the fact that they are adapted to boys' interests and include the whole of his life.

Certain criticisms have been made against them. It is claimed that many of them are based on the Culture Epoch theory of Education which has been abandoned by the public school. They are rehearsed in too many primitive activities, such as military life, rather than in the things which they will need. If we want to make warriors of them,
very well, if not, it is not best to rehearse them in military life. Another criticism given is that in imitating some ancient character such as King Arthur, they are limited by the detail peculiar to his time, and come to play a part rather than being controlled by ideals which help them to meet present conditions. Others feel that these clubs do not develop the spiritual life but detract from any society that does attempt it. The committee on Boys' work in the Men and Religion Forward Movement says that all these movements are really beyond the control of the church, and when a boy graduates from them he has nothing which relates him to the church. These boys may come to be "good moral men" instead of active church members. The committee recommends that this work be carried on thru the organized Sunday School classes, and that the social activities and all advantages of boys' clubs be included in their work. Then they are in vital connection with the church.

As organized class-work is advocated, all these needed phases could be well taken care of and the objectional phases omitted. It is argued that many join boys' clubs who would not enter a Sunday School. If so, they could be taken into those phases of the class work and there would be a greater opportunity for enrolling them in regular Sunday School classes. The same might be said of girls' clubs. Thus the whole activity of boys' and girls may be unified and definitely related to the church.

(6) Senior Department, 17, 18, 19 and 20 years of age.

Later adolescence is a critical period in the religious life of an individual. It is a time when young men and women become independent in other things, so that a religion merely from authority will not stand. It may die out if interest is drawn too largely to other
things, or, it may be lost thru doubt, for, to this age religion must seem to be rational and practical, else it is rejected. The church, then, needs to do her best with this age and prevent them from dropping out of religious work.

As vocations are being chosen, the first year graded lessons deal with the world as a field for Christian service. This is very important as a man's vocation may have a great part in forming his character standards. The other three years are given over to study of Biblical literature, history, and church history. At the conclusion of this period, one should have a systematic thorough knowledge of the Bible, if the seventeen years graded work has been successful. If one is not a Christian by this time, there is surely something wrong either with the teacher, with the lessons, or with the pupil. He should be getting ready to bear the burdens of the church of tomorrow.

The expressional side for this age introduces us to the Young People's Societies. The Endeavor movement founded by F. E. Clark has had a marvelous growth until there are now about 4,500,000 people in Young People's Societies. Clark said, "Service rather than entertainment is the watchword," and so expression is the thing emphasized by the founder. Thirty-five of the churches answering, said Young People's Societies were to train the young in Christian service, and others added some other phase such as missions, devotion etc.,

That the Young People's Societies have been instrumental in starting many young people in independent religious activity cannot be denied. It grew rapidly because some such work to interest the young was badly needed. It also became quite a factor in solving the social
problem of the church with reference to young people.

Still there seems to be much dissatisfaction with the present type of work. In the Congregational Church, Endeavorers decreased between 1897 and 1904 from 220,000 to 170,000 members. In the one-hundred churches reporting, membership of Young People's Societies was only 13.30% of the churches' membership. Since so many older people are in the societies, it is evident that but few of the young people of the Sunday School are being cared for in this work. It is also admitted that many existing societies are doing inferior work. When one asks what the difficulties are, a number of criticisms are offered.

The pledge is attacked by many and defended by others. It is claimed that it does not fit the nature of the adolescent age. A pledge or vow is very sacred, and to keep it one may come to read the Bible and pray in a mechanical way. G. Stanley Hall says, "It robs acts of their spontaneity which is one half of their charm and all of their virtue.*) He claims that compulsion will not cultivate a like, but, rather a dislike for things. Such people claim that there should not be a pledge but a purpose or set of ideals. This, it is claimed, would have the value of the present pledge, and not possess its faults. Another criticism of the pledge is, that it puts too much emphasis on speaking in meeting, and too little on service. It seems that it is the nature of some to work rather than speak, and that this should be recognized as the fulfilling of one's duty. Only about 40% of the membership are recorded as taking part in meeting.

A State Endeavor Superintendent said, "that the Endeavor was to fit the spiritual craving of adolescence," yet he said," Endeavor work *Hall, Adolescence II P.423.
appeals to only about one out of three young people." Assuming that
all have that craving, there must be something wrong with the organi-
ization if it appeals to only one third of the young people. The per-
cent of boys is smaller than girls, and is claimed to be on the de-
crease. Some charge this to the fact that boys do not care as much
for testimony as for action. This, of course, is included in the or-
iginal idea of the founder, but it has not received the proper atten-
tion.

Another defect seems to be the lack of any age limits. Very few
societies have any way of getting rid of the older people until they
choose to quit. Statistics in the Congregational Church showed an in-
crease of ten years in the average age of members in seven years' time.
Some societies have gone largely into the hands of older people and if
young people attend they have no active part and it is simply a second
Prayer Meeting. It is very evident that if the young are to be trained,
they should do their own leading and work. Even the presence of older
people takes away some of the freedom in leading and trying one's abil-
ity. Of course, there should be oversight of the church and the co-
operation of older people and pastor, but the work should not be taken
out of the hands of the young people.

Another difficulty seems to be that the church has no system for
using people trained in organizations. It is like a college, which is train-
ing students, but never gets them a position. The Young People's Socie-
ties attempt to put their members to work thru committees and the most
successful societies are those having the most work for all of their
people. Yet, this is for the society and not for the church, and when
they graduate from the society, the larger number is given no definite
task, unless they show particular ability in some line. Pastors always
feel that laborers are few, yet the larger per-cent of the church
membership is doing nothing. If some system were used to find a de-
finite task for every one trained in Societies, might there not be a
much greater number at work?

Another defect is the lack of supervision by the church and of
correlation with the instruction in the Sunday School. The import-
ance of relating instruction and expression has been noted above.
There must be more emphasis on expression and not let it be a Prayer
Meeting only, nor a study circle. Altruism now reigns if it has been
given opportunity, and young people will work if they are intrusted
with a task. The expressional hour then, should intelligently lead
them in service for the Kingdom. Members of the instructional class
are members of the expressional and vice versa, and it is only the
exceptional person who could not attend both if urged.

The efficiency campaign of standards for Endeavorers seems to give
people an idea of their degree of efficiency by their per-cent in ranking in
various lines of work. Some such standard may well be used in a unified
plan in order that each department may know with what degree of efficien-
cy their work is being conducted.

The social life of young people may be cared for thru the organi-
zed class or a joint meeting of the classes of the Senior Department.
(7) The Adult Department.

If one has had the advantages of seventeen years of efficient
instruction and expression, he should enter the Adult Department well
prepared for further study. He should not be graduated from the ed-
ucational work of the church, but given an opportunity to choose dif-
ferent courses as one would in college. This has introduced a system
of electives in the Sunday School. A plan has been suggested of
announcing the courses which could be given; then an enrollment is taken
for the year and the subjects in which there is the greatest interest
are offered. There are many Biblical courses available, which take up a
systematic, concentrated study of some part of the Bible. This might be
on the history of different periods, the teachings of the law, of the prophets,
of the gospels, or of Paul. Some might desire a study of the liter-
ature, introduction to Biblical Books, or a more concentrated interpreta-
tion of certain sections. Courses in missions offer a great opportun-
ity for this department. Another valuable course would be some plan of
social service. As was suggested in the Cradle Roll Department, Parents'
classes would be of great value. Other suggested courses are Church
History, Church Administration, Philosophy and Psychology of Religion,
Comparative Religions and the like.

The number and nature of courses offered must depend largely on
local conditions and the available teachers. It is evident that some of
these courses would be wholly unsuccessful unless good instructors were
available. It is probable that in many of the smaller churches most of
the courses given at the regular Sunday School hour should be Biblical
or missionary, since better instruction could be obtained for these than
for other branches, and there needs to be a greater Biblical and Mission-
ary knowledge than most people have. Classes in other subjects might be
induced to meet during the week.

The Home Department is introduced for those unable to attend. They
may take a regular Sunday School course or take reading courses in some
work, and these may be extended to those in other departments of the
school.

To get good results in any of the above courses it is evident that
higher standards of work must be maintained than are in the ordinary
adult class. Well written texts should be used and the pupils should be expected to prepare as they would in a school or college class. Some system of grading may be introduced which would cause students to have a pride in maintaining high standards of work.

The expressional side for this age introduces us to a number of adult organizations. The chief organization for men is the Brotherhood. The purpose of the Brotherhood seems to vary in different congregations, but all seem to include the social phase. One says that the Brotherhood should study scientifically the man problem and train men for effective service in reaching their fellows. Some have certain rules for regular devotion, and an earnest effort to bring others nearer to Christ. Some attempt courses of instruction, while others give all attention to expression.

Brotherhoods have been successful in so far as they have furnished fellowship among the men of the church; have given the men some work which is worthy of their concerted effort; and have given men the desire to be their brother's keeper. Yet the number of men in this organization is not large, being only nine-hundred and sixty-nine in the one hundred reporting churches. If their work is at present successful, a great number of men are being neglected. The experimental stage of the movement has not given a distinct purpose to all societies and they are thus handicapped. Many have felt that they did not have anything to do after they were fully organized. This reveals a lack of instruction in the needs of the church and of the community. The courses mentioned above in connection with the church school, may be of great value here. If men who are being instructed in social service, could take the leadership in directing the men in social service, and if those taking courses in missions could do the same in missions, the men would
be able to find a task. This education could be supplemented by lectures on the different phases of men's work. It seems that the instruction in any of these fields should be under the supervision of the church school, either at the usual hour or during the week. Where men's classes have been doing full organized work, they seem to have overlapped the Brotherhood and some churches have combined the two, which seems wise. Where men are divided according to the courses they elect, there is a place for a separate brotherhood for all the men in their social and expressive activity.

(8) Missions.

Another adult organization in most churches, is the Woman's Missionary Society. A membership of 14.46% of the church was reported. Most churches had the one society for the whole phase of missions; others had a home society, a foreign society and some had Young Women's or Children's Societies. The purpose seems to be to educate, inspire and give for missions. Eighteen societies report the use of topics for their meetings, and the meetings are conducted much after the order of an Endeavor Society. Eighteen societies report the use of text books for their study with their meeting as the recitation period. Three report lectures in addition to their other work.

The fact that missionary education is so lacking in most churches, makes anything that this society can do of great value. The missionary offerings of most churches indicate that the Woman's Society gives the largest per-cent. Most pastors felt that this work was quite successful. Yet, the history of the church shows that few churches begin to do what they could in missions. Education has been limited too largely to women.
The men must learn of missions if their larger contributions are to be expected, and this condition can probably be helped by such courses in men's work as are suggested above. Even for women, there seems to be room for larger success. Many societies meet only once a month, which brief time must be inadequate for any thorough education. Where topics are used, very often a large per-cent of the women do not prepare and unless the leader is exceptional, much good cannot be gained from the meetings. If a good text and a good leader can be obtained this seems to be a superior system. The vision gained must be narrow, unless a library is available, yet only seventeen societies report any library equipment and much of this is limited.

With a good library, great value could be gained in circulating missionary literature. The organization should be under the supervision should have the advantage of pedagogical courses, and have its work properly correlated with the other educational work of the church. It is probable that more could be enrolled if recitations were held during the week, since many taking other courses in the school would take this course. But it would have to be held in connection with the larger church school. Organization as a society could be maintained as a nucleus for missionary inspiration to the whole church. Not only higher standards of education, but higher standards of giving might well be maintained. The society working and giving in the name of the church may be a means of leading the entire membership to a greater appreciation of missions.

(9) Prayer Meeting.

The Prayer Meeting is admitted to be one of the greatest problems of the present day church. It's purpose seems to be spiritual uplift. This is sought wholly through prayer, and Bible study; or, testimony may be
included. The purpose is certainly a worthy one for no church is overburdened with spirituality. Yet, small and even large churches have disbanded the Prayer Meeting and many others are experimenting with new methods. The prayer Meeting has been called the pulse of the church, but when only 5.75% of the church attend, and less than one half of those take any part, the church would surely be badly in need of a doctor.

Some have placed the blame on over-organization of the church; others say the pastor does not prepare, and the members do not co-operate. The pessimistic say that people no longer have spirituality, but few grant this charge. It is usually charged to the manner of conducting the meeting. Modern life is too practical and full of life to have much interest in a meeting dealing with the distant alone, or, being too full of lethargy.

The Prayer Meeting may have an important place in the whole system of the church, if it does not attempt to do the same work some other organization is doing, but definitely relates itself to the problems of the church. There need not be less prayer, but it may be related to the things of present interest or need. Instead of many retold personal experiences, there might be discussion of immediate needs. The following are some suggested phases worthy of the Prayer Meeting interest.

(1) Discussion and prayer with reference to any special effort the church is putting forth. If the church is making a campaign to raise money for a church building, could there not be a report and prayer for such work each week?

(2) Discussion and prayer with reference to any special effort the church at large is putting forth. Such movements as the Men and Religion Forward Movement and great missionary enterprises would come under this head.

(3) Discussion and prayer with reference to any call for relief. Cyclone, flood disasters and the like, or some local need could thus be brought to the church's thought and prayer.

(4) Discussion and prayer with reference to the things our state and nation are doing. Either a good or bad move on the part of our legislative bodies could be reported and the influence of the church be brought to bear for or against it.
(5) Discussion and prayer with reference to the things our town, or city is doing. Influence against evil condition could thus be engendered and co-operation with righteous legislation could thus have expression.

These things are suggested simply as fields to which the Prayer Meeting may relate itself and come to be a live and practical service. It need not be any less spiritual, but should relate a man's spirituality to the problems of the day. All of these phases need not be mentioned at every meeting and many others might demand attention, but, whenever the cause of Christ, either within or without the church is at stake, prayer and influence may be exerted in this way. It could thus be the people's meeting, and their preparation would be to watch for needs that the church might serve. This in itself would be of great value to the members and such a meeting ought not fail to attract a larger male attendance. This plan might be carried to extreme in dealing with abstract principles. Only things of heartfelt interest need be given place for the meeting should not get out of the spiritual realm. Neither should other things of spiritual interest be excluded.

(10) Preaching Service.

When the educational work is properly carried out, the preacher will not have to stop to explain the minor points of Scripture to his congregation. Neither will he have to give a resume of current events, if the things really vital are touched in the Prayer Meeting. He may then give a message of inspiration to people who are capable of being inspired. His sermon need not be a Sunday lecture, but a part of an hour's worship and inspiration, making one feel that he is stronger to attack the tasks before him.

(11) Conclusion.

Thus the church may seek to have all of its needs supplied in a
systematic way. Each department has its superintendent, teachers and assistants, each organization and class its officers, but over all there is the educational committee seeking to have all work properly correlated and efficiently executed. The church may back all departments financially thru its central treasury, which receives all funds collected. Each department has a distinct work and, if that is well done, the church may feel that something is being accomplished; that it is adapted to present needs; and that no energy is being lost thru overlapping.

With such organization, the church ought more speedily "to bring all men to the highest possible character standards."
Chapter V.

*** TRAINING FOR EFFICIENT LEADERSHIP.***

A study of educational work in the church, forces us to admit that success depends largely on leadership. The same method of work, which is a failure in one place is often a success in another, because of superior leadership. With such a program as is outlined previously, even greater skill will be demanded. To teach a class for two hours makes a greater demand upon the skill and knowledge of the teacher than our present system does. The offices of the education committee and director of Religious Education, will also demand that the church shall have some method of supplying its members with such a knowledge of the work of Religious Education.

A recognition of the value of Teacher Training has caused nearly all churches to attempt some course. Since the movement is so new and the demand is so great, a large number of hastily written courses have been put on the market. These attempt to cover too great a field in too short a course, and the figures indicate that they have not materially added to the number or to the efficiency of teachers. Nearly all denominations are now raising the standards by making some of the following demands:

(a) That thorough texts be used. This usually means that new ones will have to be written so cover one field only. Child nature and similar subjects demand a book for themselves, if the book is to deal with its problem in such a way that it would be worthy of use for a normal school.

(b) That more time and work be given. To memorize a bare outline, will give one little practical value in teaching, but to do more than this in all the needed fields will demand more than fifty lessons and it will demand hard study on the problems of teaching.
The importance and opportunity of a teacher's position are certainly worthy of labor and sacrifice. Unless one has the thorough knowledge of the Bible which is necessary for successful teaching, one good text on the Bible will be required. A teacher should get a good idea of the organization and management within the Sunday School and class, by the study of a standard text. Very important also, is a study of Child Psychology. To complete these three texts with their associate readings, will require at least two years.

(c) That the training course be definitely related to the Church School. Unless the principles learned are shown to have practical value in the teaching service of the church, many will not be benefited. For, to say that a child is eager for wonder stories means little, unless it is shown that the wonder element of the Bible is given to this child in story form according to the graded lesson system. It is also very beneficial to have those who are not teaching to visit classes and do practice teaching, that they may observe the principles of child nature taught in their course.

(d) That the class shall have sufficient equipment. Biblical courses require maps and all courses require a separate room, blackboards, charts, models and the like. A reference library is necessary in order that a broad view may be gained. It is also fundamental that teachers be urged to build up a personal library as fast as possible. Any course limited to one text and not making the teacher realize that it is only a start for further research, is giving the proper vision.

(e) That a well prepared teacher be secured for the course. This is of the utmost importance and requires the best of the church's talent. It is probable that the Director of Religious Education should teach such a course. If more than one course is in progress, some member of the Educational Committee would probably be the best fitted. The teacher must know more about the subject than the pupil in order to be a success.

Method.

It is well, if the present teaching force has not had training to enroll them in a class at some hour during the week. It is sometimes difficult to alter the methods of an experienced teacher, but, by giving a practical application of methods taught in the class, much good can be obtained. It is of great advantage to get the young people into such courses that they may be familiar with the best methods from the start. Young people who have the temperament and ability to become good teachers should be chosen and urged to take this work. In smaller churches they
may be enrolled in the general class, but, if possible, they should have a separate class, meeting either during the Sunday School, or, at a separate hour.

In cities, an inter-denominational institute meeting each week under the direction of an expert in Religious Education, with experienced educators as instructors, is a great advantage. Elementary work may be taken in the Church's course and when one has selected the department in which he desires to teach, he may specialize in the work of that department in the institute, where a separate class is maintained for each department.

Church Colleges.

A few churches have extended their training into courses for leaders in other departments of the church. The Richmond Avenue Church of Christ, Buffalo, N. Y. last year offered courses in Church Finance, Church Evangelism, Missions, Community Service, Bible School Problems and Church Polity. There was an average attendance of one-hundred and twenty, and eighty graduated from the course. This is considered to be a Preparatory Course for a Church College which will be established next year. This college will take up courses of training in the specific work of the church and community. This plan will give more people work to do and at the same time train them for such work.
Thus the church is coming to adapt its method to the needs of
the present age, and, rather than being harmed by the modern advance
in civilization, is using it for the advance of the church. It may
intelligently supervise and unify its work by a well qualified com-
mittee of Religious Education with a director in charge. They may use
such plans as will give to each age the proper work in instruction,
expression and worship, while the adults will be given substantial
courses and be organized into larger groups for work. Since such a
plan requires trained leadership, adequate provision must be made to pre-
pare efficient leaders for every department.

With such a unified program of Religious Education, the outlook
is bright for the future. Nearly all churches are coming to realize
the inadequacy of their present methods and are looking for something
better. Most leaders and pastors are alive to the situation and where
they are not, their congregations are instituting and promoting plans.
Such a universal change in methods almost necessarily brings many un-
scientific and unpedagogical practices into use. They will soon fall
of their own weight, and unless these churches get discouraged, they may
find out how to accomplish their work in the most efficient manner. The
best plans will soon be brought to the knowledge of all churches and
unless a deaf ear is turned, the church has a glorious outlook in accom-
plishing its task of"developing all men to the highest possible character."
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