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A SUGGESTED PLAN FOR THE REVISION OF  
THE PROGRAM OF CHRISTIAN EDUCATION IN  
A VIRGINIA INDUSTRIAL AREA

By

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TO MY MOTHER AND FATHER

from whose teaching in earliest childhood I caught a touch of that lofty faith which led me to the feet of the Great Teacher, and in the passing years, as they neared the Sunrise of that Greater Day, I saw the same unchanging trust, amid much sorrow, which strengthened and illumined my way.

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## INTRODUCTION

A SUGGESTED PLAN FOR THE REVISION OF  
THE PROGRAM OF CHRISTIAN EDUCATION IN  
A VIRGINIA INDUSTRIAL AREA

INTRODUCTION

A. The Problem of the Present Study

Decade after decade from the time of Jesus, the Great Teacher, the story of transformed lives has been told or retold with a fresh joy as each new evidence of the fact manifests itself. Christian education is directed to the fulfillment of the mission of transforming lives. In the last quarter century rapid progress has been made in the field of Christian education. Theoretically the progress has been made at a rapid rate, but actually improvements have been taking place in a much less degree. The church has realized that in order to be most efficient in proclaiming its priceless message its technique must equal that of the most modern educational theory. The application of some of the principles of modern Christian education will form the basis of this study.

Having been employed by a church in the manufacturing city of Hopewell, Virginia, the writer served as personal worker in a settlement just outside of that city. The latter community is really a part of the residential section of the plant workers. West Hopewell has approximately two hundred

forty inhabitants, while Hopewell has approximately thirteen thousand. While working in the former locality, the writer had ample opportunity to see the need of these people for an adequate program of Christian education. At present, the only religious activity in this section is through the services of a small so-called Mission Church, the leadership of which is assumed for the most part by people of the Hopewell Church. It has been through the study of modern principles and methods of Christian education both at the General Assembly's Training School in Richmond, Virginia, and later at the Biblical Seminary in New York that the writer was able to ascertain how far from ideal is the West Hopewell condition. Believing that this is a typical situation, the problem of this study is that of building an adequate program of Christian education to meet the needs of this specific community.

#### B. The Method of Procedure

In order to be able to recommend an adequate program of Christian education, the study will begin with a survey of the social and religious conditions of West Hopewell. The survey of the religious situation will include an analysis of the work of the Mission Church where the writer served. The data, for the larger part, were obtained through personal observation of, and participation in the work of this church. Further, during the year's service in the area of West Hopewell, the writer lived much of the time in the various homes



of these people and, also, made regular visits to the individual families. Consequently, there were numerous opportunities for interviews. Quite naturally, these privileges gave a deeper insight into and an appreciation of the needs of the people. Additional information was secured through the following sources: two historical and economical bulletins issued through the Hopewell Chamber of Commerce; a personal, detailed letter from Mr. Robert Moore, a twenty-year resident of West Hopewell; and personal records of Mr. and Mrs. Everett Barnett. Mr. Barnett is president of the Federal Savings and Loan Company of Hopewell, and is a recognized authority on Hopewell and its vicinity. Following the survey, criteria will be presented by which the program of Christian education of this settlement may be evaluated. Those principles which are given by recognized authorities in this field will determine the criteria, in the light of which there will be an evaluation of the program. Following this evaluation there will be suggested a plan for the revision of the total program of Christian education in West Hopewell.

CHAPTER I

A SURVEY OF EXISTING SOCIAL CONDITIONS  
IN WEST HOPEWELL, VIRGINIA

## CHAPTER I

### A SURVEY OF EXISTING SOCIAL CONDITIONS IN WEST HOPEWELL, VIRGINIA

#### A. Introduction

In seeking to present a comprehensive picture of the total life of West Hopewell, Virginia, this survey of the existing social conditions will include the historical background and geographical setting; the population, nationality distribution, and housing conditions of the inhabitants; the industrial situation and the educational facilities in the community.

These data were obtained through the following sources: two historical and economical bulletins issued through the Hopewell Chamber of Commerce, a personal detailed letter from Mr. Robert Moore, a twenty year resident of West Hopewell, Virginia, and the personal records of Mr. and Mrs. Everet Barnett. Mr. Barnett is president of the Federal Savings and Loan Company of Hopewell, and is a recognized authority on the life of Hopewell and vicinity. Moreover, the writer lived for a year in Hopewell, and spent a large portion of the time in West Hopewell, being employed as Christian personal worker in that section. Consequently many of these data are the result of personal observation.

## B. Survey of Social Conditions in West Hopewell

### 1. Its Location and History.

#### a. Geographical Setting.

Nestling on the banks of the historic James and Appomatox Rivers, at the junction of these two, is the city of Hopewell, Virginia, of which West Hopewell, that section with which this study is mainly concerned, is a suburb.<sup>1</sup> Hopewell is located eighteen miles southeast of Richmond, capitol city of Virginia, ten miles northeast of Petersburg,<sup>2</sup> and seventy miles from the Atlantic Ocean at Hampton Rhodes.<sup>3</sup> The latter is the largest port in the United States. This eastern coastal section of Virginia is known as Tidewater, Virginia. With the exception of Petersburg on the Appomatox River, Hopewell is the most inland port of the Atlantic coast.<sup>4</sup> At the harbor at Hopewell the width of the James River is four-fifths of a mile wide and forty-four feet deep, and in its lower reaches it attains a width of seven miles, thus furnishing a natural navigable stream for sea-going vessels.<sup>5</sup>

The United States Government has recently appropriated \$4,500,000 for the purpose of providing a channel twenty-five

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1. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia", p. 5.
2. Cf. Ibid., p. 5.
3. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 7.
4. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia", p. 5.
5. Cf. Ibid., p. 4.

feet in depth and three hundred feet in width from Hopewell<sup>1</sup> to the sea at Hampton Rhodes.

The Richmond-New York line of the Eastern Steamship Company offers thirty-two hour service between Richmond and New York, and from Norfolk to Richmond on the Buxton Line there is daily service, both routes going via Hopewell. Other ships go to Atlantic and Gulf ports, as well as through the Panama Canal to distant Pacific ports. These ships carry goods manufactured in Hopewell to different parts of the world.<sup>2</sup>

Two trunk line railroads, the Norfolk and Western, and Seaboard Air Line, serve Hopewell. The Jordan Point Airport of the city is considered by many to be one of the best airports on the Eastern Seaboard.<sup>3</sup>

As West Hopewell is only two miles from the center of the city of Hopewell, naturally it enjoys the same geographical advantages as does that city. This section is located just off the main highway leading to Petersburg and is only six miles from that city. This district covers an area of approximately one and one-half square miles. The "Plant Area" or industrial section of Hopewell is rather definitely separated from the business and residential section by railroad tracks and by natural divisions of land and water. This plant section has for its use and development about two thousand acres

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1. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 7.
2. Cf. Ibid., p. 7.
3. Cf. Ibid., p. 9.

of land, much of it fronting on the James River.<sup>1</sup> West Hopewell is about two and one-half miles from the plant district, but is a part of the residential section of the plant employees.

For the most part the topography of Hopewell and vicinity is level, but that of West Hopewell proper is very rolling. Aside from this natural lack of uniformity of the landscape of the latter, great indentations which served as trenches in the War Between the States are still reminders of that historic event.

The Piedmont and mountain sections of Virginia protect the area in and around Hopewell on the one side and the warm Gulf Stream and ocean on the other, so that as a result there are few extreme cold blizzards or storms.<sup>2</sup> The annual mean temperature is 57.49 degrees. However, snows are rather heavy several times during the winter.

The pomegranate and fig trees grow in the open and bear their fruit to perfection.<sup>3</sup> The Mareschal-Neil rose grows unprotected through the winter.<sup>4</sup> The majority of the people of West Hopewell have abundant gardens. This enables the families to have provisions for the winter by their canning of the vegetables. The wild duck and goose in season abound

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1. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 21.
2. Cf. Ibid., p. 24.
3. Cf. Ibid., p. 25.
4. Cf. Ibid., p. 24.

in the nearby rivers and bays, while wild rabbits and squirrel are plentiful in nearby woodlands.

b. History.

In order to gain an accurate insight into the historical background of West Hopewell, it is necessary to delve into the history of Hopewell, for much of the past of the two places is identical.

The most exclusive residential district of Hopewell is called City Point and it is around this section that a great many of the historical events took place. City Point was settled in 1613 by Sir Thomas Dale, Governor of the Virginia Colony.<sup>1</sup> It was then called Charles City. The first free school in America was started here in 1621 and was called the "East India School".<sup>2</sup> Both town and school were destroyed by the Indians in a great massacre of March 22, 1622, but both were gradually rebuilt.<sup>3</sup> After that the village was called Charles City Point.<sup>4</sup> In 1703 the name was changed to City Point. In the Revolutionary War and the War Between the States,<sup>5</sup> City Point was a place of commanding importance. In the latter war it was the real capitol of the United States for a short period early in the year 1865, when President Lincoln,<sup>6</sup> his cabinet, and General Grant were there. It was

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1. Cf. Hopewell Chamber of Commerce: "Hopewell the Inland Port of Virginia," p. 7.
2. Cf. Ibid., p. 7.
3. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 5.
4. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia," p. 7.
5. Cf. Ibid., p. 8.
6. Cf. Ibid., p. 8.

the headquarters for General Grant's army led by General Meade in the siege of Petersburg and the movement to capture Richmond in 1864-1865.<sup>1</sup>

In 1913 the E.I. Dupont de Nemours Company built a dynamite plant on what was then called "Hopewell Farm". "Hopewell" was the name given to the new city incorporated in 1916. But with the coming of the World War the plant was changed to a gun-cotton manufactory with an investment aggregating over seventy-five millions of dollars.<sup>2</sup> In forty weeks Hopewell had grown from a small village to a city of forty-thousand inhabitants.<sup>3</sup> And it was without any sort of stabilized government!<sup>4</sup> Many people in describing the situation to the writer have likened the condition to that of a gold-rush town in its lawlessness and its sudden inrush of people. "Virginia's War Time Baby" and "The Wonder City" were war-time descriptions of Hopewell.<sup>5</sup> People of many states, both native citizens and those foreign-born, moved in to become workers in the factory. By 1918 the factory had attained a productive capacity of one and one-half million pounds of gun-cotton per day and had contracts to supply England, France, Italy, Russia and the United States.<sup>6</sup> The close of the war

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1. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 4.
2. Cf. Hopewell Chamber of Commerce: "Hopewell the Inland Port of Virginia", p. 8.
3. Cf. Ibid., p. 8.
4. Cf. Personal Records of Mr. and Mrs. Everett Barnett.
5. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia", p. 8.
6. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 5.



meant the closing down of this gigantic plant, and the census taken in 1920 showed that only 1320 people remained in the city.<sup>1</sup>

Five other factories have originated in Hopewell since 1920, and consequently there has been a gradual and more steady growth in population since that time. Since 1920 there have been several crises among the plants which have severely affected the economic condition of the workers. This subject will be dealt with in more detail under the section to follow on the industrial conditions.

West Hopewell has become the home of many of the plant workers in the last few years due particularly to the inexpensive rentals of the homes in this area. In telling of the growth of Hopewell and its factory life, the history of the people of West Hopewell is necessarily included.

## 2. The Inhabitants.

### a. Distribution of Population.

West Hopewell has approximately two hundred forty people within its limits. There are approximately sixty families with an average of four persons to a family.<sup>2</sup> The city of Hopewell is estimated as having a population of thirteen thousand at present.

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1. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia", p. 8.

2. Letter from Mr. Robert Moore, twenty year resident of West Hopewell.

b. Nationality Distribution.

The following are the approximate number of families in West Hopewell according to nationality distribution: Czechoslovakian, fifteen; Italian, two; Russian, one; Greek, one; and native born, forty-one.<sup>1</sup> It is estimated that fifty per cent of the families have at some time lived in North Carolina.

c. Housing Conditions.

In West Hopewell houses may be rented at a nominal sum, ranging from three to nine dollars per month. Not more than three families own their own homes. The houses range anywhere from being well-painted, fairly convenient, and tidy, to being without paint, with rarely any conveniences, and very unsanitary. Most of the houses have from three to four rooms, with tiny porches in front and back. There are no public water facilities in this section, but the Workers' Project Administration has started transactions to provide them at an early date.<sup>2</sup> There is in each back yard at present a pump which supplies the family with water. Approximately eight families have electric lights. Coal or wood stoves provide for cooking and heating. Many of the men go to the near-by woodlands where they can obtain wood for the winter if they chop it themselves. Few of the houses have

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1. Cf. Moore, ante, p. 12.

2. Cf. Ibid.

screens in the windows.

Most of the homes are quite meagerly furnished; however, many of them have radios. One has a piano.

Practically every home has a garden plot where the members of the family work together to raise an abundant garden. Many families also own cows which aid in the family sustenance.

There are no paved streets or sidewalks, nor are there street lights.

### 3. Industrial Situation.

#### a. Factories.

After the close of the World War in 1918 and the dismantling of the great E.I. Dupont de Nemours Company, gun-cotton plant of Hopewell, thousands of the unemployed people were furnished free passage back to their homes.<sup>1</sup> By 1920 other factories began to locate in Hopewell, the first of which was the Stamsocott Company Incorporated.<sup>2</sup> Since that time this factory has undergone many changes in name as well as in type of products manufactured. Today it is called the Hercules Powder Company and is one of the largest of the few plants in the world that manufacture Alpha Cellulose. The company employs three hundred opera-

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1. Cf. Barnett, ante, p. 11.

2. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 10.

tives.<sup>1</sup> Approximately fifteen West Hopewell men are employed in this factory.

The Hopewell China Corporation began operation in 1920.<sup>2</sup> Today three hundred skilled operators are employed there in the manufacture of many types of china ware.<sup>3</sup> About eight West Hopewell inhabitants, both men and women, work there.

In 1921 Tubize Artificial Silk Company bought part of the old Du Pont site and erected a factory.<sup>4</sup> The plant officials sent representatives throughout the rural districts of the South enlisting hundreds of trained workers to be employed in the plant.<sup>5</sup> On June 29, 1934 there was a strike for higher wages among the Tubize operators.<sup>6</sup> Over twenty-one hundred operators were employed there at the time.<sup>7</sup> Only a small section of the plant ever reopened. This event had a marked effect upon the economic life of West Hopewell. For many months in numerous families there was no one working. This fact lowered the morale of both men and women. During the year 1935-1936 when the writer was employed in that section, there was much unemployment. Many of the former Tubize workers had never received other employment since the

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1. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 10.
2. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia", p. 18.
3. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell".
4. Cf. Ibid., p. 11.
5. Cf. Barnett, ante, p. 11.
6. Cf. Moore, ante, p. 12.
7. Cf. Ibid.

strike. The remainder of the Tubize plant is being moved to Brazil at present.

Another plant, the Hummel Ross Fibre Corporation, has been in successful operation since 1922 and at present has over three hundred fifty people on its payroll.<sup>1</sup> This factory makes many kinds of paper, from envelope paper to sheathing paper.<sup>2</sup> About eighteen West Hopewell men are among their employees.

The Atmospheric Nitrogen Corporation, the largest plant of its kind in the world, began the construction of its mammoth buildings in 1928.<sup>3</sup> Plans for the entire plant, only a third of which has been completed, call for a total expenditure of \$125,000,000.<sup>4</sup> It is probably the most highly mechanized plant in existence and when completed will employ about a thousand operatives who must be very skilful.<sup>5</sup> This corporation brought with it hundreds of trained workmen from northern cities to aid in the construction of the plant, but during the present depression the process of building was halted, leaving many without work or funds to take them back to their homes. A few found it necessary or preferred to remain in Hopewell. Today that part of

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1. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia", p. 16.
2. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 11.
3. Cf. Hopewell Chamber of Commerce: "Hopewell, the Inland Port of Virginia," p. 25.
4. Cf. Hopewell Chamber of Commerce: "Facts You Should Know About Hopewell", p. 12.
5. Cf. Ibid. p. 13.

the plant which is completed is running at full capacity, but not over five West Hopewell men are employed there. Possibly the majority of them are not sufficiently skilled.

All of the factories, with the exception of the Hopewell China Plant, require their employees to work in shifts, the hours of the shifts alternating. Some of the operators change hours every three days, some every two weeks. Aside from being very inconvenient for the workers, this is also rather difficult and sometimes confining for those who prepare the meals at home. Furthermore, such irregular hours cause undue fatigue. This whole situation naturally hinders regular attendance at religious services. As the atmosphere of the factory life is anything but conducive to religious aspirations, as many of the workers have told the writer, this situation is most unfortunate.

The average salary of the factory operators, with the exception of those of the Nitrogen Corporation which is considerably higher, is fifteen dollars a week.

#### b. Government Projects.

After the strike of the workers of the Tubize Artificial Silk Plant in 1934 the majority of those former employees were without regular employment until the Federal Government came to their aid through the Workers' Project Administration in 1935-1936. Many of the families well known to the writer were hardly getting sufficient nourishment up to that time. In homes where there were many little

children the suffering was more acute. This government aid came as a great salvation to many homes. Today there are approximately nine families in West Hopewell who have some member of the family employed in the services of the Workers' Project Administration. The workers make an average of nine dollars a week. The main working project now being carried on by the men workers of the Workers' Project Administration is the installing of city water throughout West Hopewell and the neighboring communities. The women workers are employed in a community sewing room.

#### 4. Educational Facilities.

##### a. Schools.

The Virginia state law provides for the attendance at school of all children between the ages of eight and fourteen years. A small percentage of the West Hopewell boys and girls discontinue going to school at fourteen years of age. Some of these work during the day and attend Part-time School at night. However, the largest percentage of the young people continue their schooling through high school. The nearest elementary school to West Hopewell is one and one-half miles away in another residential section called Woodlawn. Free transportation on the Hopewell trolley car is made possible for the school children attending this elementary school. Most of those young people who attend the high school in Hopewell, two miles distant, walk back and forth.

b. Recreation.

Formerly, when the Tubize Artificial Silk Plant was operating, the employers maintained certain types of recreational facilities for their employees. A part of that recreation, in the form of concerts, exhibitions, and other programs, seems to have been quite wholesome. None of the other factories provide any type of recreation at all for their workers with the exception of annual all-day picnics in the summer time. At present the only form of wholesome recreation which most of the West Hopewell people enjoy is that afforded through the schools and churches they attend, particularly the Mission Church. Many of the people seek a different type of amusement. Some of the young people attend the cheap dances at one of the many dance halls of Hopewell. Some of them frequent the beer parlors. Many attend the Hopewell motion picture theater. One of the worst features of all of the so-called amusement of the West Hopewell men and a few of the women is their great excess in the use of intoxicants. There is excessive sexual perversion which is usually the outcome of such disorderly ways of living.

C. Summary

In this chapter has been reported a survey of the existing social conditions of West Hopewell, Virginia, which survey revealed the following facts. With regard to the geographical setting, Hopewell occupies a place of extreme importance as a



harbor. Products manufactured there are exported to different parts of the world. Due to its proximity to Hopewell, West Hopewell enjoys the same geographical advantages. With regard to historical background, the major portion of the permanent growth of Hopewell has taken place since the World War with the establishment of five factories. In the last few years West Hopewell has become the settlement of a number of the plant workers. With regard to the distribution of population, there are approximately two hundred forty inhabitants in West Hopewell, and thirteen thousand in Hopewell. With regard to nationality distribution, the following are approximate statistics according to families: Czechoslovakian, fifteen; Italian, two; Russian, one; Greek, one; native born, forty-one. With regard to the housing conditions, the majority of the homes are inadequate. With regard to the industrial situation, approximately forty-six West Hopewell inhabitants are employed by the factories, and nine by the Workers' Project Administration. With regard to educational facilities, the majority of the young people are able to continue their schooling through high school. With regard to recreation the only wholesome form which most of the people have is provided by the schools and churches, especially by the Mission Church. In the following chapter will be reported a survey of the religious conditions of West Hopewell, Virginia.

## CHAPTER II

### A SURVEY OF RELIGIOUS CONDITIONS OF WEST HOPEWELL, VIRGINIA

## CHAPTER II

### A SURVEY OF RELIGIOUS CONDITIONS OF WEST HOPEWELL, VIRGINIA

#### A. Introduction

Although religion is a part of the social life of a community, it will be dealt with in a separate and more detailed manner in this chapter. For it is with the religious phase of the social life in this locality that the present study is concerned.

In order to get a comprehensive view of the existing religious conditions in West Hopewell, first there will be pointed out those churches which contribute to the religious life of the people of this settlement but which are all some distance from it. Following this there will be an analysis of the work of the one mission church with which this study chiefly deals and which is the only church which is located within the locality itself. This analysis will be made with respect to equipment, program, and leadership personnel of the church.

These data were secured through the writer's personal observation of and participation in the Mission Church.

#### B. Churches Outside of West Hopewell

##### 1. West End Presbyterian Church.

This church is located approximately one and one-half

miles from the center of West Hopewell, in the city of Hopewell, Virginia. It was under the leadership of the people of this church that the Mission was originated. The writer was employed by this church to serve as personal worker in the district of West Hopewell. West End is a church which is thriving and progressive, due greatly to the dynamic Christian character of the pastor. Aside from those attending the Mission, the largest percentage of the people of West Hopewell attend this church. Each Sunday morning a special bus brings its capacity of pupils from West Hopewell to attend the West End Church School. A number of these people also attend the evening services.

## 2. Woodlawn Presbyterian Church.

One and one-half miles from West Hopewell, in the opposite direction from the city of Hopewell, is located the Woodlawn Presbyterian Church. It is in the heart of another settlement known as Woodlawn. Only a small number of the West Hopewell people attend this church. The majority prefer the one in town to another Presbyterian Church an equal distance away.

## 3. First Baptist Church.

The First Baptist Church, situated two and one-half miles from West Hopewell, also in the town of Hopewell, claims the loyalty of a few very ardent adherents from this section. However, the distance seems to be a distinct disadvantage even as far as the regular attendance of these few

is concerned.

4. First Christian Church.

Two and one-half miles from West Hopewell is also considered too great a distance to warrant steady attendance at the First Christian Church by a small group of those in West Hopewell who prefer this denomination.

5. Lutheran Church.

One Czechoslovakian family attends a Lutheran Church regularly. They own an automobile and can drive the two miles to the services in a short time. Two or three other families go to this church fairly regularly.

6. Roman Catholic Church.

Several families are Catholic, but rarely go to services which are held at the Catholic Church in Hopewell, two miles away. These Catholic families are Greek, Russian, and Italian.

7. Czechoslovakian Church.

This church is Presbyterian in denomination. The majority of the Czechoslovakian families in West Hopewell quite naturally attend this church at which there is preaching in their native tongue.

C. The Mission Church Of West Hopewell

1. An Analysis of the Building and Equipment.

a. The Building.

The building which houses what is called the Mission Church is known to most of the inhabitants of West Hopewell as "The House of Prayer". On the corner of the building is a sign on which appears this name, under which is an announcement of the time of the Friday Evening Preaching Service. The building is situated on the slope of a hill in the central part of West Hopewell, one block from the highway which leads from Hopewell to Petersburg. It is a store building which has been rented for the past four years by the West End Presbyterian Church in order to serve its present purpose. It is a frame building, eighteen by thirty-six feet, having double doors at the front, each one three by seven feet, a single door, two and one half by seven feet, in the back; one window in front, four by five feet; one window in back, two and one-half by five feet; and two small windows, one on each side, one and one-half by two and one-half feet. These small side windows are built just two feet from the roof. The paint is completely off the outside of the building; the large front window is broken; the one step which is necessary for entrance at the front double doors is unsteady. Four feet of stairs which lead down from the back door are very steep due to the severe slope of the hillside. The meager plot of ground is barren in front of the building and is tangled over with deep grasses and weeds down the slope in back.

The front double doors, the back door, the large front

window and the small windows on the sides open into the main room of the building.<sup>1</sup> The one back window opens into a room seven by eight feet which is built into the large main room. A door opens between these two rooms. The walls are board and are almost completely without paint. There is also no paint on the floors. There are two drop-cord electric light fixtures in the main room and one in the adjoining room. There are no toilet facilities.

b. The Equipment.

The equipment will be discussed more in detail in connection with the various departments. Due to insufficient financial means it is very meagre. It is as follows:

A piano.

A red poplin curtain which is used to divide the main room into two parts for the separation of two classes.

One small round table.

A small "Hot Blast" stove.

Nine rough heavy benches and five light collapsible benches.

Supplies, such as pictures to be used with lesson materials, crayons, or scissors are furnished sometimes by West End Church and sometimes by the teachers personally.

2. An Analysis of the Program.

a. The Sunday Church School.

The Sunday Church School meets on Sunday afternoon at 3 o'clock. There are three departments or classes, divided according to age: the beginner-primary, the junior, and the young people's and adult departments of the Sunday Church School. All three departments meet in the main room for what may be

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1. See Diagram 1 in Appendix.

called a worship service ten minutes long before going into classes. The service is conducted by the assistant superintendent. At this time usually two or three songs are sung from the song-book called, "Life and Service Hymnal", a prayer is made by the superintendent, who is one of the officers in West End Church who is very much interested in the West Hopewell Mission work. Forty minutes are given to class study; then the entire group reassembles in the main room. At this time the secretary's report and announcements are made, usually one song is sung in unison, another prayer is given and the group is dismissed.

(1) The Beginner-Primary Department.

The beginner-primary department meets in a room seven by eight feet which has one curtainless window facing a sloping, weedy backyard. There are no chairs; the children sit on the floor on which newspapers have been spread. There are no framed pictures. Sometimes the teachers bring pictures which are appropriate for the day's lesson. In winter in order to get sufficient heat it is necessary to leave open the door which leads into the main room, where the juniors meet.

This department has an enrollment of twenty-five children, with an actual attendance of approximately eighteen children between the ages of three and eight years inclusive, and two teachers, one, the teacher in charge who is responsible for the lesson material, the other an assistant who checks the roll, helps in singing, or aids the teacher in other ways.



The lack of proper equipment, especially of adequate space, makes it very difficult to provide an efficient program for such a large number of children. Available lesson materials consist only of the Beginner Teacher's Quarterly, of the Departmental Graded Lesson Series, published by the Presbyterian Committee of Publication in Richmond, Virginia. Because of the expense, the Pupil's Quarterly is not used. Although this lesson material is excellent, it requires well-trained leadership and sufficient tools to carry out the suggestions successfully.

(2) The Junior Department.

The junior age group shares the larger church room with the young people's and adult department of the church school. A curtain separates the groups, the juniors having the back end of the room into which the beginner-primary room has been built. Aside from its being very unsightly, much of the space is taken up by the projection of the beginner-primary room. In cold weather, when it is necessary to keep the back door closed, there is no light in this part of the room except that afforded by the small windows near the ceiling. The curtains are closed during class periods to separate the junior and the young people's and adult department and consequently little light from the front window is received on the other side of the curtain. In cold weather, moreover, a "Hot-Blast" stove is set up in the corner of the junior room, making still less space, and giving off too much concentrated heat. Collapsible benches are used by

the juniors which are too high for them. The piano and table, being at this end of the room, remain there as a part of the junior department's equipment.

This department consists of an enrollment of eighteen children, from nine through eleven years of age, and one teacher.

The chief obstacle in the way of effective teaching in this department again is the lack of equipment, especially of adequate space for desirable activities. As with the beginner-primary department, so with this group, the Junior Teacher's Quarterly of the Departmental Graded Lesson Series is used, there being no Pupil's Quarterly provided.

### (3) Young People's and Adult Department.

The front end of the large room is used for this department, the red poplin curtains separating it from the junior department. There are so many of the large heavy benches in this section that when the curtains are closed it is difficult even for the teacher to have sufficient room in which to stand before her class. Furthermore, in warm weather when it is desirable to open the front double doors, several of the benches must be moved in order to provide space into which the doors may open to the room. The one large window with the broken pane gives adequate light, even when the double doors are closed. The present heating arrangement, however, is inadequate, so that in extremely cold weather there is not sufficient heat to enable the pupils to

feel comfortable.

This department of the Sunday Church School consists of an enrollment of thirty members, ranging from twelve years of age "up", and one teacher. A secretary selected from the class by the teacher checks the roll and receives the offering.

The lesson material used by the group is also the Teacher's Quarterly of the Senior Departmental Graded Lesson Series. The teacher uses the Bible a great deal in class, but the pupils do not. The lecture method is chiefly employed.

b. Thursday Evening Cottage Prayer Meeting.

In a different home each week a group meets for prayer. The gathering is very informal. The leader usually reads a few verses of scripture and makes appropriate comments; the group sings several familiar songs; individuals make requests for prayer; and the remaining minutes are spent in prayer.

The group consists of men, women, and children of all ages, in numbers varying from ten to seventy. The responsibility of securing a leader each week rests on the young woman who is secretary of the Sunday Church School. The superintendent of the Sunday Church School is almost always present. It was he who started these weekly prayer meetings one summer as a part of a project of West End Church, but the people were so intensely eager to have them continue throughout the winter that they all decided to help make it possible. Now it is a weekly meeting and continues to receive help and encourage-

ment from its originator.

c. Friday Evening Preaching Service.

Friday evening, at seven-thirty o'clock in winter and at eight in summer, the regular weekly preaching service is held for an hour at the Mission Church. Many times, especially in summer, such crowds attend these meetings that some go away unable to find seats, while others crowd the back of the room, and stand outside the doors. Usually there are about as many children and young people as there are adults. Often, where there is not a sufficient number of seats for all, newspapers are spread on the floor in order that the children may sit.

A twenty-minute song service precedes the main preaching period. Many of the evangelistic type of songs taken from "Life and Service Hymnal" are sung and brief devotional talks are interspersed between the songs. Usually there is a song which has been requested by the children which they sing with the aid of the leader. The writer usually conducted this part of the service when she was employed at the Mission. Following the song-service the preacher makes a prayer, reads the scripture and preaches a short, evangelistic sermon. At the conclusion of the sermon, the invitation is given as the group sings an appropriate evangelistic song. Following this, as the offering is taken, occasionally one of the girls sings a solo.

d. Recreational Evenings.

Approximately every two months a party is given in the Mission for the people of West Hopewell. Usually men, women, and children come; sometimes only women and girls are invited. The main room of the church is decorated to suit the occasion; games are planned which will interest as many ages as possible; refreshments are served; a closing hymn is sung; a prayer is given; and the crowd goes home. These parties are memorable events in the lives of the people. It is the only form of wholesome recreation many of them ever enjoy.

### 3. An Analysis of the Leadership Personnel.

#### a. The Minister.

The minister of West End Church is the preacher at the Friday Evening Worship Services, and it is he who is chiefly responsible for the work of the Mission Church, for it has been under his consecrated leadership that the Mission has progressed as it has. The service on Friday evenings, however, is the only service which he regularly attends.

#### b. The Personal Worker.

The position of personal worker which was held by the writer has been taken by a very efficient young woman who is a graduate of Moody Bible Institute in Chicago. The writer during her employment found it necessary to go often into the homes of the people in order to ascertain their needs and problems. These she found to be many and complex. She sought to interest them in the services of the Mission in

order to further benefit them. Besides the work of visiting, this worker found it necessary to fit into many types of jobs, from sweeping the church to preaching.

c. Volunteer Leaders.

The superintendent of the West End Sunday Church School agreed to accept the position of superintendent of the Mission Sunday Church School provided an assistant would take the major portion of the responsibility. This man is deeply spiritual and his influence is chiefly felt through his prayer life. He aids his assistant through making suggestions, but does little in the service.

The assistant superintendent of the Sunday Church School is a young man who is very earnest, very eager to know new ideas and methods, yet very inexperienced. He has just become a member of West End Church and up to the time of his membership had rarely been inside a church.

All of the teachers are from West End Church; some of them have had Leadership Training courses, but no further training. However, they are as a whole deeply sincere Christians.

d. Summary.

In the present chapter, in order to obtain a comprehensive view of the existing religious conditions in West Hopewell, Virginia, there has been presented the contributions of those churches outside the settlement of West Hopewell, followed by a detailed analysis of the work of the

Mission Church, which is the only church located within that same settlement. The Mission Church was viewed from the standpoints of equipment, program, and leadership personnel. The procedure of the next chapter will be to examine the criteria by which this program of Christian education in West Hopewell will be evaluated.

### CHAPTER III

#### CRITERIA FOR EVALUATING THE PROGRAM OF CHRISTIAN EDUCATION IN WEST HOPEWELL, VIRGINIA



## CHAPTER III

### CRITERIA FOR EVALUATING THE PROGRAM OF CHRISTIAN EDUCATION IN WEST HOPEWELL, VIRGINIA

#### A. Introduction

The International Council of Religious Education, in presenting the purpose of the church, that primary instrument for teaching Christian education, gives the following statement, "It is the purpose of the church to develop persons so Christlike at each stage of development that they will set about transforming society into that ideal society which Jesus called the Kingdom of God."<sup>1</sup> In the light of the above statement, the study of the present chapter will be made.

Chapter one revealed the social conditions of West Hopewell, Virginia. Chapter two presented the specific religious conditions of this district, with special emphasis on an analysis of the work of the Mission Church, which is the only religious organization in this locality. The object of chapter three is to give criteria for evaluating the present program of Christian education in West Hope-

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1. The International Council of Religious Education: The Educational Work of the Church, p. 5.

well, which in reality will mean the present program of Christian education of the Mission Church.

The principles of Christian Education which have been presented by recognized authorities in this field of endeavor will form the basis for these criteria. Such authorities are: The International Council of Religious Education; certain specialists in the field as Paul H. Vieth, Director of Field Work in the Divinity School and Assistant Professor of Religious Education, Yale University; Dr. William Clayton Bower, Professor of Religious Education, Divinity School, University of Chicago; Dr. Norman E. Richardson, Department of Religious Education, Presbyterian Theological Seminary, Chicago; Alberta Munkres, Professor of Religious Education, Boston University, and others.

#### B. Criteria for Evaluating the Building and Equipment

##### 1. The Building.<sup>1</sup>

The grounds, lawn, and exterior of the building which houses the church school should be attractive and in good repair.

The inside of the building should be as follows: The rooms in which the various groups of the church school meet should be suitable for their purpose. It is desirable that

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1. Cf. The International Council of Religious Education: Standard A, pp. 18-19; Standard B, pp. 25-26; The Educational Work of the Church, p. 23; A Proposed Standard for Adult Education in the Church, pp. 25-26. Cf. Norman E. Richardson: "Technique in Teaching Religion", Chapter V, in Studies in Religious Education, edited by P. Henry Lotz and L.W. Crawford, p. 120.

there be a separate room provided for each class and an assembly room for each department. Curtains or screens should be used in case it is impossible to have separate rooms. There should be a room in which the entire church group may meet to worship. The setting of this room should give an atmosphere of combined dignity, reverence, and beauty. There should be a recreational room. The building should be adaptable to the many different kinds of uses for which the modern Christian educational program calls. Such a program requires that various types and sizes of rooms be provided. The following are the requirements for floor space for each pupil in the church school: for assemblies, seven square feet; for class rooms, eight square feet for adults, from eight to fifteen square feet for the remaining groups with the exception of beginners which require at least fifteen square feet, preferably twenty-five square feet per child. There should be a separation by sound proof walls of those groups who worship simultaneously. The rooms should be situated so that they are free from external distractions. They should be easily reached from the assembly room. The rooms should be free from certain features which might be dangerous during some types of recreational activities. That is, there should be no projecting radiators, sagging floors, or other obstacles. It is desirable that there be a cloakroom or closet for wraps, preferably outside of the assembly room. The woodwork and general appearance of the rooms should be artistic. It is ideal that there be

one-fourth glass area of light to each unit of floor space. There must be adequate toilet facilities. There should be a heating arrangement whereby the temperature of the building would stay temperate and fairly uniform. Sixty-eight degrees Fahrenheit is preferable during the winter season.

<sup>1</sup>  
2. The Equipment.

There should be a sufficient number of suitable chairs. Some of the chairs should be ten inches and others twelve inches high for the beginner group and some twelve and others fourteen inches for the primary group. There should be desks, tables, or armchairs of suitable size on which the pupils may work. There should be a table for each departmental superintendent and a desk for each departmental secretary for all groups except the adults. There should be a blackboard in the junior department, young people's and adult divisions and wherever else they are needed in the church school. There should be a bulletin board for each department and as many maps as are needed. There should be a piano provided for each department. There should be an

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1. Cf. Richardson. op. cit., p. 120.  
Cf. Paul H. Vieth: Teaching for Christian Living, pp. 218-219.  
Cf. Hugh S. Magill: "The International Council of Religious Education", Chapter XVII, in Studies in Religious Education, edited by P. Henry Lotz and L. W. Crawford, pp. 382-383.  
Cf. The International Council of Religious Education: Standard A for the Sunday Church School, pp. 30-31; Standard for the Beginners' Department, pp. 24-25; Standard for the Primary Department, pp. 24-25; Standard for the Junior Department, pp. 27-28; Standard for the Intermediate, Senior, and Young People's Department, pp. 29-30; A Proposed Standard for Adult Religious Education in the Church, p. 26.

ample provision of recreational and athletic supplies. There should be a cabinet with a lock and key provided for each department. There should be at least one good, permanent, framed picture in each department. There should be a sufficient amount of such work materials as crayons, scissors and paste to supply the teachers and children. The pupils and teachers should be supplied with those things which are suggested in the teacher's helps. There should be an ample supply of hymn books in every department. These should be chosen according to the needs of the various age groups. There should be enough prepared lesson materials, selected according to the recognized standards of modern educational procedure. There should be enough Bibles to supply all the departments above the primary.

### C. Criteria for Evaluating the Program

#### 1. Modern Christian Educational Approach in the Program.

The emphasis of modern secular education is on life, personality, experience and character growth. Christianity agrees with this modern education in being primarily concerned with life.<sup>1</sup> Modern Christian education should therefore have the same emphasis as does secular education, but that life, experience and character growth must be built around the Person of the "Crystal Christ." Christian education,

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1. Cf. Luther A. Weigle and J. H. Oldham: Religious Education, Volume II, The Jerusalem Meeting of the International Missionary Council, p. 37.

then, should be a process of helping a person to face everyday life with all the problems involved in order that he may think and work his way through them in agreement with the teaching of Christ, and may find his own experience fuller because of the process.<sup>1</sup> In the new Christian education, then, the primary concern should be not the acquiring of knowledge for its own sake, but the acquiring of knowledge as a means of ministering to life; thus our education will be what is known as life-centered.<sup>2</sup>

What then should be the curriculum of this new education? Vieth answers this question as follows,

"Let A represent the pupil with his present powers, experience, capacity to learn, let B represent the objectives, then the line joining A to B is the curriculum. It is the road which the pupil must travel in going from where he now is to the place which represents the goal of education."<sup>3</sup>

When the conception of education is in terms of creative experience, and the conception of the curriculum is in terms of the learner's experience as it undergoes interpretation, enrichment, and control, the unit of learning becomes identical with the unit of the learner's experience.<sup>4</sup> The units should differ in size and complexity according to the

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1. Cf. International Council of Religious Education: The Educational Work of the Church, p. 8.
2. Cf. Paul H. Vieth: Improving Your Sunday School, p. 82.
3. Paul H. Vieth: Teaching for Christian Living, p. 18.
4. Cf. William Clayton Bower: "The Nature, Content and Form of the Curriculum", Chapter VIII, in Studies in Religious Education, edited by P. Henry Lotz and L. W. Crawford, p. 186.

age and experience of the group. They should be very small and easily related for little children and more developed and covering a longer period of time for more mature persons.<sup>1</sup> In a curriculum conceived as a unit of experience, there should be included many aspects of experience, such as projects in Christian living, worship, study and reading, appreciation, social and recreational activities and the influence of the Christian personalities on the learner.<sup>2</sup> The word curriculum should of course be thought of as including lesson materials, but should not be restricted to this conception.<sup>3</sup>

## 2. Organization for Carrying Out the Program.

Usually when one speaks of the term "church school" he is thinking only of the Sunday session of the church school or of what is commonly known as the Sunday School of the church. However, today the term "church school" should refer to that organization through which the entire educational program of the church is administered and integrated. The entire program of the church school should be carried through many units of organization such as the Sunday and week-day church school, young people's vesper meetings, missionary societies for children, young people, and adults and other clubs and societies. If the program of the church school is thoroughly integrated, these units of organization will furnish a cumulative experience which preserves a neces-

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1. Bower, op. cit., p. 186.
2. Cf. The International Council of Religious Education: The Educational Work of the Church, p. 11.
3. Cf. Paul H. Vieth: Improving Your Sunday School, p. 80.

sary unity in the life of the pupil. Each member of the organization should feel that he is a part of the whole.<sup>1</sup>

The organization for carrying out the educational program of the church school should be based on the psychological nature of the total constituency of the church. There should be a consideration of the ways that learning most successfully takes place, and the work of the related agencies toward this end. Consequently, in order to deal with the varied experiences of the different age groups, the organization should be graded and should provide for continuous growth progressing throughout life, from the youngest child to the most mature person.<sup>2</sup>

It is essential that the organization be graded or particularized in order that special interests and needs of various age groups may be dealt with properly. Examples of this grading are the beginner, primary, or junior departments in the Sunday Church School. However, at times the experiences of the groups may be made inclusive, as when adults and children meet together in congregational worship at which times universal needs and interests must be met. Such experiences do not mean that the children must absorb meanings and ideas from the adults, but that they should be stimulated to grow into greater experiences, while those accustomed to the more mature forms of worship should learn from the directness and trustfulness of youth.<sup>3</sup>

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1. Cf. The International Council of Religious Education: The Educational Work of the Church, p. 15.
2. Cf. Ibid., pp. 12-13.
3. Cf. James Seehorn Seneker: "The Theory and Function of Religious Education," Chapter IV, in Studies in Religious Education, edited by P. Henry Lotz and L. W. Crawford, p. 106.



a. Work Among Children.

The general discussion of the equipment of the church school has been presented in the first part of the present chapter.<sup>1</sup>

In the children's division of the church school the grouping should be as follows: beginners' department, approximate age, four and five years;<sup>2</sup> primary department, approximate age, six, seven, and eight years;<sup>3</sup> and junior department, approximate age, nine, ten and eleven years.<sup>4</sup> In each department there should be all those children of the correct age whose parents are members of the church and those children in the community that have no church relationships.<sup>5</sup> Each of the three departments should have a unified program, that is, there should be careful consideration of the work done by each of the educational agencies which touch the individual groups of children in order that efforts will not overlap and become wasteful.<sup>6</sup> There should be a trained superintendent, secretary, pianist, and a sufficient number of assistant teachers to teach adequately the

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1. Ante, p. 39.
2. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 20.
3. Cf. The International Council of Religious Education: Standard for the Primary Department, p. 20.
4. Cf. The International Council of Religious Education: Standard for the Junior Department, p. 22.
5. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 19; Standard for the Primary Department, p. 19; Standard for the Junior Department, p. 21.
6. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 17; Standard for the Primary Department, p. 17; Standard for the Junior Department, pp. 19-20.

children of each department.<sup>1</sup> There should be one teacher or assistant teacher to approximately every eight or ten children.<sup>2</sup> There should be an average attendance of from 75% to 100% of the average number of children in each department.<sup>3</sup> At least 90% of the children in the primary and junior departments should arrive on time.<sup>4</sup> At least 80% of the children in the beginners' department should arrive on time.<sup>5</sup>

The Sunday session of the beginners' department should be at least an hour in length and should be entirely separate from the programs of the other departments.<sup>6</sup> The Sunday session of the primary and junior departments should allow at least thirty minutes for their "study periods", such study periods including both the class periods and those times of specific instruction which occur in the departmental session.<sup>7</sup>

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1. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 17; Standard for the Primary Department, p. 17; Standard for the Junior Department, p. 19.
2. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 17; Standard for the Primary Department, p. 17; Standard for the Junior Department, p. 20.
3. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 20; Standard for the Primary Department, p. 20; Standard for the Junior Department, p. 23.
4. Cf. The International Council of Religious Education: Standard for the Primary Department, p. 20; Standard for the Junior Department, p. 23.
5. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 20.
6. Cf. Ibid., p. 4.
7. Cf. The International Council of Religious Education: Standard for the Primary Department, p. 14; Standard for the Junior Department, p. 15.

The term study when applied to the children's department should include all the learning activities such as dramatization, investigation, excursions, story telling, handwork connected with the working out of problems, memorization, and similar activities.<sup>1</sup> With juniors, in view of the increased learning capacity of their age, the type of learning activities should necessarily be more advanced and the problems faced, more complex. The technique which attempts to help children think, reason, and form judgments concerning problems is sometimes called "project" or "problem project" technique.<sup>2</sup> These various activities should be used by the Christian teacher with the purpose of working out different projects, thus enabling the child to get a pattern of Christian living, to learn to know the nature of God, and hence to worship Him.<sup>3</sup>

The children should experience worship at any time during the period.<sup>4</sup> With primary and junior groups there should also be a definite time set aside for a more formal worship service, while with beginner children it is impossible to separate the number of minutes in an hour's program which

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1. Cf. The International Council of Religious Education: Standard for The Beginners' Department, p. 14; Standard for the Primary Department, p. 14; Standard for the Junior Department, p. 15.
2. Cf. Alberta Munkres: Primary Method in the Church School, p. 43.
3. Cf. Elizabeth Mc E. Shields: Guiding Kindergarten Children in the Church School, p. 191.
4. Cf. The International Council of Religious Education: Standard for The Beginners' Department, p. 9; Standard for the Primary Department, p. 9; Standard for the Junior Department, p. 9.

are devoted exclusively to worship.<sup>1</sup> The formal services of the primary and junior departments will be discussed later. It is essential that care be given to making the informal worship experiences frequent. Regarding worship at any time during the program, so many seemingly trivial matters can cause it to be either a natural or a difficult thing for the child.<sup>2</sup> For instance, the tone of voice of the leader who makes the prayers, the manner in which the piano is played, the way in which songs or stories are introduced, all make an impression on the child. The atmosphere of the entire session should lead to spontaneous worship of the Heavenly Father. In describing this type of worship atmosphere the International Council of Religious Education gives the following:

"There should be something about the atmosphere which makes the superintendent feel that at any moment there may come joyous or quiet responses which show that the children have been brought near to God; which makes the pianist and helpers feel a sense of privilege at being able to contribute; which makes the regular visitor pause before entering the door for fear she will disturb the atmosphere if she chances to be late; which makes the chance visitor desire to come again that she may feed her soul; and which makes each child feel, 'I love to come to the Heavenly Father's house. It makes me happy. My teacher loves to come, too. It makes her happy.'"<sup>3</sup>

The worship materials must be graded, for it is impos-

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1. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 8.
2. Cf. Shields, op. cit., p. 184.  
Cf. Munkres, op. cit., pp. 205-206.  
Cf. Marie Cole Powell: Junior Method in the Church School, p. 382.
3. The International Council of Religious Education: Standard for the Beginners' Department, p. 9.

sible for a child to worship unless he understands the meaning of the worship materials.<sup>1</sup> These worship materials include instrumental music, songs, prayer, pictures, stories, verses of scripture, offering, and dramatic play. The list is merely suggestive. There are many other materials<sup>2</sup> through which children may worship.

There should be training for worship, but there should be no place whatever given for drill on verses or songs in the beginners' department, and only such drill as is needful given in the departmental program outside of the formal worship services in the primary and junior departments.<sup>3</sup> The beginner children should be taught the worship materials through the use of pictures, conversation and other uses of them by the leaders rather than by drill.<sup>4</sup> It is necessary that opportunity be given the pupils to make contributions to the service of worship through such means as original songs, prayers, or suggestions.<sup>5</sup> Special care must be taken in the selection of materials of worship to make sure that

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1. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 10; Standard for the Primary Department, p. 11; Standard for the Junior Department, p. 11.
2. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 10.
3. Cf. The International Council of Religious Education: Standard for Beginners' Department, p. 11; Standard for the Primary Department, p. 11; Standard for the Junior Department, p. 12.  
Cf. Munkres, op. cit., pp. 205-206.
4. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 11.
5. Cf. The International Council of Religious Education: Standard for the Beginners' Department, p. 10; Standard for the Primary Department, p. 11; Standard for the Junior Department, p. 11.

they are of the most superior type in that they give a true conception of God's character and purpose. Furthermore, in the selection of such materials as songs, thought must be given to ascertain whether they measure up to the highest standards of poetry or music.<sup>1</sup>

As has been previously stated, provision must be made for the special worship services in both primary and junior departments. The services should be from ten to fifteen minutes in length in the primary department and from fifteen to twenty minutes long in the junior department.<sup>2</sup> In the junior group participation should be of a two-fold type; first, by all of the department in every part of the service, and second, by a special group or individuals of the group in definite parts of leadership in the service. Moreover, juniors must be given an opportunity to share in the preparation of the worship service.<sup>3</sup>

Marie Cole Powell expresses a significant thought on the subject of worship in the following statement,

"When all has been said and written about leadership of worship, let it be remembered that undergirding the worship program of any department there must be the convincing personal experience of worship in the life of each teacher and leader. In so far as God is real to us and we are experiencing daily in our lives the thrilling adventure of faith, in so far shall we be able to lead boys and girls into a rich and fruitful

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1. Cf. Munkres, op. cit., pp. 207-208.  
Cf. Powell, op. cit., pp. 387-395.
2. The International Council of Religious Education: Standard for Beginners' Department, p. 9; Standard for the Primary Department, p. 10.
3. Cf. The International Council of Religious Education: Standard for the Junior Department, p. 11.  
Cf. Powell, op. cit., p. 385.

relationship to God."<sup>1</sup>

b. Work Among Young People.

At the beginning of the present chapter general criteria were introduced for the evaluation of the equipment of the church school.<sup>2</sup>

In order to meet the needs of a particular age group, there should be unity of the entire program. This means that there should be a study of the local situation which affects that age group, dealing with the practical problems and existing programs both within and without the church. Then there should be a program planned for rounding out and completing the experiences of these young people so as to make a successful educational plan with as little overlapping as possible.<sup>3</sup> The department should choose some definite aim so that the entire program can be built around a central purpose in the experience of the members of the group; thus it will be more than a mere formal arrangement of plans and topics. The department should be definitely related to the other work being done for its own age group in the church in order to insure unification and effectiveness of organization. The department should include all of those young people in the community who have

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1. Powell, op. cit., p. 395.

2. Ante, p. 39.

3. Cf. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments or Combinations of Departments in the Young People's Division of the Sunday Church School, p. 19.

no church home, besides those who are members or whose parents are members of the local church.<sup>1</sup> In the young people's department the grouping should be as follows: an intermediate department for boys and girls twelve through fourteen years of age, a senior department for boys and girls fifteen through seventeen years of age, and a young people's department for young men and women eighteen through twenty-three years of age.<sup>2</sup> Those within each department, however, should be grouped on the basis of their spiritual needs, their development, and their dominant interest. Moreover, there should be a consideration of their social grouping, school grade, chronological age, and physical maturity. If the church school finds that it is necessary to combine departments in order to do more effective work, this should be done on the basis of natural groupings. There should be departmental organization including student officers: president, secretary and treasurer; an adult counsellor or superintendent; a pianist; and a teacher for each class.<sup>3</sup> There should be an average attendance of from 70% to 100% of the average number belonging to the department and from 90% to 100% of those attending arriving at the opening of school.<sup>4</sup>

The department should allow at least forty minutes for

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1. Cf. The International Council of Religious Education: Standard for Intermediate, Senior and Young People's Departments or Combinations of Departments in the Young People's Division of the Sunday Church School, p. 23.
2. Cf. Ibid., p. 23.
3. Cf. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments or Combinations of Departments in the Young People's Division of the Sunday Church School, pp.21-23.
4. Cf. Ibid., p. 24.



class session outside of class business.<sup>1</sup> The entire departmental session should be sixty minutes long. The curriculum for this age group must essentially include all relationships between teacher and pupils, solving of problems, projects of service, elements of worship or recreational activities.<sup>2</sup> The Bible must hold a prominent place in the study. The young people should be led into its further understanding and its application to the definite problems in their lives. Furthermore, each young person should be aided in interpreting his Christian decision on his own level if he has made such a decision, and should be guided toward making one if he has not yet done so.<sup>3</sup> The most beneficial types of teaching for this age group are the research or topical method, the project method, the story method, the question method and the outline method.<sup>4</sup> The project method is used with the intermediate group more than with the older young people. The characteristics of the intermediate suggests the suitability of this method which develops initiative, resourcefulness, thinking and independent judgment.<sup>5</sup>

Worship experiences of course may occur at any time during the session, but for young people there should be a definite time set apart for a formal service of worship.

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1. Cf. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments or Combinations of Departments in the Young People's Division of the Sunday Church School, p. 13.
2. Cf. Frank M. McKibben: Intermediate Method in the Church School, p. 120.
3. Cf. Walter S. Athearn: The Church School, pp. 188-189.
4. Cf. Cynthia P. Maus: Teaching the Youth of the Church, pp. 89-194.
5. Cf. McKibben, op. cit., p. 173.

In planning for this worship service<sup>1</sup> the first step must be to choose a theme, in order that there be a unity of purpose. Next there must be a gathering of materials such as hymns, scripture, instrumental music, prayers, stories or talks, and an arrangement of these in proper sequence around the theme. At the beginning of the worship service the crowd must be organized into a worshipping unit. Often a bright attractive declarative hymn may be used, followed by a soft restful prelude. A call to worship may follow, and if it is sung it may be played over once as a prelude. The group should participate next in a hymn or a unison prayer. The main division of the worship program should be for clarification of the theme. This may be accomplished through the use of a story, a talk or scripture reading. The closing division should be for dedication which may be shown by prayer, a consecration song or consecration action. An example of the latter is the lighting of candles. The young people need to have a part in both planning and executing their worship programs.

Recreation is an essential factor in the young people's program. The recreational activities should be included in the program of the department, not just for amusement or for the purpose of gaining new members, but because of the opportunity provided thereby for character development. A

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1. Cf. O. S. Gates: Training Adolescents in Worship, pp.15-16.  
Cf. Mary Anne Moore: Senior Method in the Church School, pp. 232-237.

thorough study should be made of the recreational activities entered into by the members of the group, in order that the church may provide those needful opportunities not supplied elsewhere.<sup>1</sup>

c. Work Among Adults.

The criteria for evaluating the equipment for the adult group are included in the general discussion of equipment at the beginning of the chapter.<sup>2</sup>

Much has been said concerning the multiplicity of organizations for adults of the church in the last few years. The mistake comes in the overlapping of functions. This entails making of organization an end in itself, rather than means to an end. It further involves a great waste of human energy, with a lack of real educational results from such an amount of effort.<sup>3</sup> It is the task that confronts each church to decide for itself which organizations to create, which to keep and which to discard.<sup>4</sup> Each organization should have no lesser aim than the church as a whole. The adult work of the church school groups should so cooperate and if possible so integrate that the entire adult work of the church will

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1. Cf. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments or Combinations of Departments in the Young People's Division of the Sunday Church School, p. 14.
2. Ante, p. 39.
3. Cf. The International Council of Religious Education: A Proposed Standard for Adult Religious Education in the Church, p. 14.
4. Cf. Earl F. Zeigler: Toward Understanding Adults, p. 98.

move as a unit instead of as contending and competing fractions or factions.<sup>1</sup> To follow Christ they can do nothing else. The adult organization should function through the process of Christian education to meet every need of the group, some of which would be:<sup>2</sup>

- Physical well being and hygiene of the group
- Satisfaction of educational longings
- Sympathetic understanding of the economic conditions of other individuals
- Sociability needs
- Conservation of altruistic desires
- Supply of practical, everyday Christian ethics.

The total curriculum for adults should be somewhat as follows:<sup>3</sup> There should be preaching which is one of the main ways in which the Christian experience of adults is guided. There should be special evangelistic activities aside from the whole evangelistic program of the church, such as personal evangelism or personal workers' groups which influence the adult. There should be Bible study which is the very center of Christian education. So important is this phase of the curriculum that definite check-up should be made so as to ascertain what are the results of the Bible teaching in a certain church. There should be special courses built around definite problems or experiences of adult life, as for example, "Christianity in the Home", or "Preparation for Marriage", or "Understanding Young People". Sometimes these courses are

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1. Cf. Edward W. Raffety: Religious Education of Adults, pp. 53-55.
2. Cf. Raffety, op. cit., p. 55.
3. Cf. Lewis Joseph Sherrill and John Edwin Purcell: Adult Education, pp. 116-120.

promoted by denominational agencies, sometimes suggested by individuals or groups in the local church. There should be opportunity for service for the adult, for the true Gospel of Christ cannot end in the church house. This service must be a reaching out into the community and beyond it, a service which is not tied up with professionalism and red tape. There should be opportunity for giving. The promotion of the causes of the church prevents self-centeredness. There should be activities for social fellowship. In the release of play there comes a freedom which breaks down barriers and makes for common friendship, relaxation and fun. There should be the stimulation of interest in wider social activities leading to changes in society, examples of which are the consideration of industrial injustice, race injustice and war. Finally, there should be worship as an essential factor in the curriculum.

Concerning methods<sup>1</sup> of teaching adults in the church school, there should be a consideration of those most commonly used. These are (1) the question and answer or recitation method (2) the assignment and research method, (3) the problem and discussion method, (4) the project method and (5) the lecture method.

Very few adults respond to the constant use of the question and answer type. Those who do are mostly of the old type who are used to having their teacher move in a groove

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1. Cf. Raffety, op. cit., pp. 81-91.  
Cf. The International Council of Religious Education: A Proposed Standard for Adult Religious Education in the Church, p. 13.

and never stimulate them to any real independent thinking beyond the few Bible verses of the day. The question and answer method may be used only if the questions are excellent and truly stimulating.

Efficient teachers excel in the assignment and research method. The teacher must have an excellent insight into the topics which are worth assigning; they should deal with actual life-satisfying truths, the choice of the pupils being considered as far as possible. The best sources of information should be known by the teacher.

Very similar to the assignment and research method is the problem discussion method. This is splendid if wisely used. This method in an adult class should be directed, but there should be free discussion on some well selected problem which arises in the individual or social experience of the class members, with the definite purpose of seeking sincerely a satisfactory solution. Such a procedure should arouse vital interest and stimulate independent thinking.

The project method with adults can be used at its best with small student-minded groups. A certain type of service project may be used, however, with large adult classes or even as departmental undertakings. Examples of this type would be those activities in which the group unselfishly plans some material or spiritual benefit for some person, group of persons or institution in need.

The lecture method is very popular, and has some distinct advantage as well as some disadvantages. Some of the advantages

are that more people can be reached by this means, more truth can be presented than is possible by a series of uniform lessons or discussions which necessarily must limit the teaching materials, and more freedom is allowed the teacher in the manner and presentation of the materials. This method is most attractive to many timid adults and such teaching magnifies the lay messenger and his message. The following are some disadvantages of the lecture method. It encourages lazy-mindedness, it is difficult to secure teacher-lecturers of sufficient ability to win and hold large groups of adults. At its best this method is a one-man show. To make this type of teaching helpful much time for preparation by the teacher is necessary, for if the lecture type of lesson drops into a monotonous mediocre method, the class will die.

All class periods for adults should be at least forty-five minutes in length, regardless of the method employed. There is a great deal said in this modern day concerning adequate worship<sup>1</sup> in the Sunday morning church service. It is excellent that there has been a rethinking of church practices; however there should not be such an emphasis on the order of worship that we miss the Object of worship or get only a tiny glimpse of God when we might see Him face to face. Prayer is the heart of worship and the invocation, the offertory, the pulpit prayer, the prayer after the sermon, the benediction,

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1. Cf. Zeigler, op. cit., pp. 120-121.

2. Cf. The International Council of Religious Education: A Proposed Standard for Adult Religious Education, p. 8.

the silent prayer, and many of the songs are supposed to be prayer and should truly be made such. Prayer should be one of the most intimate meetings with God. The preacher's quotations from sacred writings, his memorization of litanies, the beauty of his vocabulary in prayer, cannot atone for the simple prayer which causes each worshipper to bow in the presence of God. It is not the formula that secures God's presence, but the contrite heart. Moreover, the language of the preacher should direct the attention of the people away from himself to God. This is no time for private devotions. Constantly he should check his prayers against the needs of the people if he expects his people to pray with him. Three minutes is the desirable length in the public prayer.

Worship services in the departmental or class periods should be at least fifteen minutes in length. They should be built around a central theme. There should be a total absence of such distracting elements as announcements or tapping of bells. The music, whether vocal or instrumental, should have a dignity and beauty which adds to the reverence of the program. Individual members should be chosen to share in both the planning and carrying out of the worship services.



## D. Criteria for Evaluating the Leadership Personnel

### 1. The Minister.<sup>1</sup>

The modern conception of the whole church as a unified school in Christian living naturally causes a change from the old idea of what should constitute the work of the minister. The minister should not only set about courageously to prepare himself for this new task, but should make plans towards educating the officers of the church to a knowledge of the new conception of the church. He must possess an experimental attitude which dares to venture forth.

The minister will still give to preaching a vital place, but the sermon, instead of being an isolated unit, will become an integral part of the total program. The minister should decide in a conference with his leaders just what they will seek to accomplish in the general program for the next three or six months or year. Then he should plan just what contributions his sermons can make to the total enterprise.

The minister must be a pastor to all age groups. He should master the methods by which Christian growth in childhood and youth take place. He should be as greatly concerned

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1. Cf. Harry C. Munro: "The Pastor and Religious Education", Chapter XV in Studies in Religious Education, edited by P. Henry Lotz and L. W. Crawford, pp. 564-568.  
Cf. The International Council of Religious Education: The Educational Work of the Church, pp. 19-20.  
Cf. Zeigler, op. cit., p. 152.  
Cf. Paul H. Vieth: Teaching for Christian Living, pp. 151-152.  
Cf. Harry C. Munro: The Pastor and Christian Education, pp. 172 and 226.  
Cf. Ernest John Chave: Supervision of Religious Education, p. 21.  
Cf. Brooke Foss Westcott: Lessons from Work, pp. 187-195, and 258.

that his approach to their needs is accurate and skilful as that his sermons are effectively delivered. He should so organize the total program and so plan for his part in it that his contacts with the children and young people will be as continuous and as well adapted to their needs as are his contacts with adults. Then the results will be that the whole church will be that part of the total program which is best adapted to the religious needs of children and young people.

The minister should have the responsibility of the active supervision of the total program of the church unless specialized, educational leadership is available. The minister should multiply his personality and influence through the recruiting and training of leaders to such a degree that they may carry out successfully his purposes and skills.

The minister should ever have a poignant passion for bringing souls to accept the Lord Christ. Furthermore, he should so keenly estimate the gravity of his own kingly position as representative of his Lord that daily his life will show his appreciation. It is only through personal fellowship with his Christ day by day that the minister can grow toward the attainment of God's perfect plan for him.

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## 2. The Director of Christian Education.

In case the demands of the total program of the church

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1. Cf. The International Council of Religious Education:  
The Educational Work of the Church, pp. 19-21.  
Cf. Harry C. Munro: The Pastor and Christian Education,  
p. 206.

for professional leadership are too great for the capacity of the minister, the services of a director of Christian education may be employed. The person in this position is responsible for seeing that the best educational methods are used in all the aspects of the total program. In order that the work may proceed smoothly the director may assume definite leadership of certain aspects of the program and the minister of other parts. Both of them should work out the program together, however, for the program must be one unit. One of the director's most important phases of work is his service in improving the learning-teaching process through the various methods of training and supervising an educational leadership. In addition, he should serve as executive officer, though not chairman, of the workers' council or educational board and be the technical advisor. The director should not be given tasks of clerical nature which interfere with his larger responsibility and usefulness.

### 3. Volunteer Leaders.

The superintendent<sup>1</sup> should hold the respect and confidence of the workers who serve under his direction. He should secure the cooperation of the pupils, officers and teachers with whom he works. He should be regular in his services, faithful to his promises, and able to secure results from his efforts. He should show evidence of initiative and resource-

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1. Cf. The International Council of Religious Education: Standard A, pp. 17-18, A Proposed Standard for Adult Religious Education in the Church, p. 17.

fulness in planning the work and in meeting new situations or emergencies. In case he is responsible for leading worship programs, he should do so with reverence, appreciation and dignity. He should be willing to consider new methods of procedure.

The majority of the authorities which were consulted agree for the most part on the criteria for determining the expert teacher<sup>1</sup> of Christian education. The following are some of those factors on which there is general agreement: The teacher must have had some training in modern Christian educational principles. The teacher must be where the pupil is; if he is in the center of the new curriculum, the teacher, too, must be there, for teaching must be a sharing, cooperative endeavor. The teacher must be a guide to the pupil to help him see problems, to awaken desires in him for their solution, and finally to help him to find his own solution. The teacher should no longer be the unquestioned authority, but a searcher after truth with the pupil. However, this does not mean that the teacher may not share the richness of his knowledge and experience with the group. Some teachers become fearful of becoming dogmatic and withhold valuable

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1. Cf. Powell, op. cit., pp. 452-464.  
Cf. Richardson, op. cit., pp. 117-124.  
Cf. Munkres, op. cit., p. 236.  
Cf. The International Council of Religious Education: A Proposed Standard of Adult Religious Education in the Church, pp. 15-17; Standard for Intermediate, Senior, and Young People's Department, pp. 16-18. Standard for Junior Department, pp. 17-18; Standard for Primary Department, pp. 15-16.  
Cf. Herman Harrell Horne: Jesus the Master Teacher, pp. 184-185.

information. Together the pupils and teacher should share their experiences to the common interest of the group. The teacher must be alert to any new technique which may lead to increased efficiency. He should gladly accept supervision. He must not have a mind set upon using any particular method, nor can he accept plans and procedures which have been devised for wholesale situations. Instead, he must be aware of individual differences in his pupils. He must have such a knowledge of the laws of growth that he will be able to see the changes in his pupils and to adapt his program to meet the emerging needs. The teacher must be thoroughly familiar with the Bible. The teacher should have a sense of humor and the ability to get the pupils to laugh with him at the appropriate time. Often an annoying situation may be averted in this way. The teacher should constantly be seeking to enrich his personality. Children and young people are especially attracted to those people who make actual the kind of person the boy or girl would like to be. A variety of interests such as the best in music, books, or nature study do much to develop the personality. The teacher should dress neatly and in a way which does not attract attention away from the lesson. The teacher should be able to hold the interest of the class, having no problems of disorder. The teacher should make careful preparation including lesson plans for each session and should study the unit as a whole in advance of the first session. The teacher should be regular and punctual at class sessions and at church services. The teacher should cooperate

with other teachers and officers. Finally, the teacher must have in very truth a deep and real experience with Jesus Christ. This experience will give the teacher an honesty in words and life, a sacrificial giving of himself to his pupils, an unprejudiced attitude toward all races, sects or classes, and a vision which encompasses the world.

Marie Cole Powell has quoted some of Arthur Guiterman's poem "Education" in which he has expressed the spirit of the ideal pupil-teacher relationship as follows:

"Mark Hopkins sat on one end of the log  
And a farm boy sat on the other.  
Mark Hopkins came as a pedagogue  
And taught as an elder brother.  
I don't care what Mark Hopkins taught,  
If his Latin was small and his Greek was nought,  
For the farmer boy, he thought, thought he,  
All through lecture time and quiz,  
'The kind of man I want to be,  
Is the kind of man Mark Hopkins is,'

. . .  
No printed word or spoken plea  
Can teach young hearts what men should be;  
Not all the books on all the shelves  
But what the teachers are themselves.  
For education is making men!  
So is it now, so was it when  
Mark Hopkins sat on one end of the log  
And James Garfield on the other."<sup>1</sup>

#### E. Summary

In the foregoing chapter, criteria have been presented for evaluating the present program of Christian education in West Hopewell, Virginia. In reality it is the program of Christian Education of the Mission Church, which is the only

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1. Powell, op. cit., p. 453.

religious organization in this settlement. The following criteria were presented. With respect to the equipment, the building must have a sufficient number of rooms which are adequate with regard to hygienic requirements and adaptability to the many types of uses required in the modern Christian educational program. The supplies must be adequate with regard to amount, usefulness, durability and attractiveness. With respect to the program, modern Christian education must be life centered. The organization for carrying out the program should be graded and should provide for continuous growth from the youngest child to the most mature person. With respect to leadership personnel, the minister should prepare himself and educate others to promote the new educational program of the church as a unified school in Christian living. The director of Christian education should be responsible for seeing that the best educational methods are used in all the aspects of the total program of the church. The superintendent of the Sunday Church School should be able to secure the cooperation of the pupils, teachers, and officers for the promotion of the best interests of the school. The teacher must be a guide to the pupil in his learning experience in order to help him see problems, to awaken desires in him for their solution, and to aid him in finding this solution. In chapter four will follow an evaluation of the program of Christian education in West Hopewell, in the light of the foregoing criteria.

CHAPTER IV

EVALUATION OF THE PROGRAM OF CHRISTIAN EDUCATION  
IN WEST HOPEWELL, VIRGINIA



## CHAPTER IV

### EVALUATION OF THE PROGRAM OF CHRISTIAN EDUCATION IN WEST HOPEWELL, VIRGINIA

#### A. Introduction

The magnitude of the inadequacy of the program of Christian education in West Hopewell, Virginia, is made to loom still larger resulting from clearer perception of the best. Such a comparison of values will form the basis of the discussion of the present chapter.

The social conditions of this settlement were revealed in chapter one. The specific religious situation with special emphasis on an analysis of the work of the Mission Church, the only religious organization in this locality, was depicted in chapter two. Criteria for evaluation of the program of Christian education in the settlement were presented in chapter three. The evaluation of this program, in the light of the criteria, in order to determine the needs, will be the basis of the study of the present chapter. This evaluation will be made with respect to equipment, program, and the leadership personnel of the Mission Church. In the following chapter a plan will be suggested for the revision of this program of Christian education in West Hopewell.

## B. Evaluation of the Building and Equipment

### 1. The Building.<sup>1</sup>

Due to the fact that the structure which houses the Mission Church in West Hopewell is in reality a weather-beaten store building located on a small, barren, sloping plot of ground, it is obvious that the situation does not measure up to the criterion which requires that the exterior and the grounds of the church school building be attractive and in good repair.

In the Mission Church two combined departments meet in one room, four combined departments meet in one end of another room, and one department meets in the other end of the same room. Curtains separate the groups which use the same room. Again, this is in variance with the criterion which holds that there should be a separate room for each class, and an assembly room for each department. In case it is impossible to have separate class rooms, screens or curtains may be used. The congregational worship room, the one in which the curtain is used to separate the two groups, lacks the specified provision for an atmosphere of beauty, dignity, and reverence. Further, the omission of a recreation room is contrary to the standards. The insufficiency of floor space

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1. See Diagram 1 in the Appendix.

per pupil in this church school, when compared to the given criteria,<sup>1</sup> may be seen by the following figures: for the assembly room when used for preaching services, approximately five square feet; for the combined young people and adult room, ten and three-quarters square feet; for the junior room, fifteen square feet; for the beginner-primary room, two and one-quarter square feet. This measurement of the assembly room excludes the projecting south end of the room where the piano is located. The junior room has the required amount of floor space, but the position of the stove, as well as the shape of the room, prohibit adequate usage of the available space. Furthermore, a comparison between the ideal specifications<sup>2</sup> and the actual conditions in this school regarding the glass area of light to each unit of floor space is significant. The latter is shown by the following approximate figures; young people's and adult room, one-sixteenth; the junior room, one-thirty-sixth; and the beginner-primary room, one-fourth. Another inadequacy, according to the given criteria, is the omission of cloak rooms and toilet facilities. The heating arrangement of the Mission Church in no way measures up to the standards which require a temperate and fairly uniform temperature. Finally, it is apparent that the walls and woodwork which are almost completely

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1. Ante, p. 38.
2. Ante, p. 39.

without paint, fail to measure up to the criterion which specifies an artistic appearance.

## 2. The Equipment.

The following equipment which the criteria recommend is provided in this church school: a piano and a secretary's table in the junior department; work materials such as crayons, scissors and paper for each of the departments; and a prepared lesson quarterly for each teacher. The fact that there are no chairs provided for the beginner-primary group, that over-size collapsible benches are furnished the junior group, and that rough, heavy benches are used by the young people's and adult group, makes evident the failure to measure up to that part of the standard which calls for a sufficient number of suitable chairs in each department. So inadequate is the equipment that provision is made for none of the following for which the criterion calls:<sup>1</sup> desks, tables or armchairs on which the pupils may write; a table for the departmental superintendant, and a desk for the departmental secretary for all groups except the adults: a black board for each group above the primary; a bulletin board and a sufficient number of maps for each department; a piano for each department; an ample provision for recreational and athletic supplies; a cabinet with lock and key for each department; at least one good, permanent, framed picture for each depart-

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1. Ante, pp. 39-40.

ment; sufficient adequate song books for each group; and enough Bibles to provide for all the groups above the primary.

### C. Evaluation of the Program

#### 1. Work Among Children.

It is obvious that the grouping in the children's division of the Mission Church School is incorrect, for the beginner and primary groups are combined, when the criteria recommends a separation of departments. Furthermore, three year old children are included, also, in the beginner's group, which is contrary to the criterion regarding age levels for this division.<sup>1</sup> No accurate census has been taken of other children whose parents are in the church, or of those children in the community that have no church relationship. This procedure, too, is a standard requirement. Again, in variance with the given criteria, no provision is made for unification of the program of these departments, but instead, each educational agency which touches these individual groups proceeds as an independent unit. It is apparent that there is a deficiency in the teaching staff of the children's division, for with the junior group there is only one teacher for eighteen children, and for the other two combined departments, there is only the superintendent, and her assistant for twenty-five

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1. Ante, p. 44.

children. This is opposed to the criterion which holds that there should be a superintendent, secretary, pianist, and sufficient assistant teachers for each department. There should be one teacher for every eight or ten children. The average attendance and punctuality of these children meets<sup>1</sup> the given requirements.

Since the length of time given to the total session in the children's division is forty minutes, excluding the worship program of the combined departments of the school, the time allotment for the beginner group fails to measure up to the requirement for an hour's separate program. The thirty minutes required for a "study" period for the other two groups is met in this situation. Obviously, with such limited equipment and insufficient teaching staff in this division, there can not be the specified program of purposeful learning activities. Recreational activities are provided for the children in connection with a program for the combined departments of the church school, but no effort is made towards meeting the needs of the individual age level through recreation. Furthermore, the atmosphere is not conducive to frequent worship experiences as the criterion demands. As to formal worship, it is evident that the service given to this purpose by the combined departments in the school is inadequate for meeting the needs of the individual groups. There is an omission of the required separate worship

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1. Ante, pp. 44-45.

services for the primary and junior groups in which the pupils should share in the planning and execution.

## 2. Work Among Young People.

As there is no organization whatever for a separate young people's division, there can be made no study of this program.

## 3. Work Among Adults.

No efforts have been made towards unification of the work done for adults at the Mission Church, but instead, each unit of the program which touches their lives proceeds as an independent fraction, which is, of course, in opposition to the criteria. However, all of the elements which, according to the criteria, are included in a total program for adults are present in a limited degree. These elements are preaching, special evangelistic activities such as personal evangelism; Bible study; teaching centered around problems; opportunity for service and giving; recreational advantages; a stimulation into wider social activities leading into a consideration of such questions as race problems or social injustice; and finally, worship. It is evident that the almost constant usage of the lecture method with this group is unwise. Again, the standards recommend the use of a large variety of methods. The time given to the class period in the Sunday Church School is forty minutes, when the requirements are forty-five minutes. There is a distinct lack of provision for congregational worship in this church, for the

preaching services are wholly evangelistic in purpose. This, too, is in variance with the standards which hold that there should be a worship service for the total constituency of the church. Worship for the adult group, also, is included in the program of the combined departments of the school, while the criteria call for a separate adult worship service of at least fifteen minutes in length planned and conducted by the members of the group.

#### D. Evaluation of the Leadership Personnel

##### 1. The Minister.

The program of the Mission Church School lacks the full-time services of a minister.

##### 2. The Personal Worker.

The services of the young woman who took the writer's place are very efficient for this position, but there is a deficiency in the work that should be done by a director of Christian education in this Mission Church.

##### 3. Volunteer Leaders.

Since the superintendent of the Sunday Church school of the Mission Church agreed to accept this position on the condition that his assistant would assume the major portion of the responsibility, it is the assistant superintendent who must be measured according to the criteria. The man who has this position, though inexperienced, is beginning to grow



towards the attainment of the criteria regarding his office.

There is a lack of teachers who are residents of West Hopewell. As conditions exist at present there is a tendency to depend upon the talents of the West End Church. The present small staff of teachers, all of whom are from West End Church, as a whole measure up favorably to the given requirements.

#### E. Summary

The inadequacy of the program of Christian education of the Mission Church of West Hopewell, Virginia, has been shown. The predominant deficiency, as was pointed out, is in the building. The quality and quantity of equipment are inadequate. There is an absence of the proper grading of materials in order to meet the needs of the various age levels. This same deficiency extends to the recreational programs. Definite omission in study and worship in the curriculum is apparent. Particularly there is a lack of congregational worship. Finally, several needful changes are evident in the leadership personnel. In the following chapter a plan will be suggested for the revision of the program of Christian education in West Hopewell, Virginia.

CHAPTER V

A SUGGESTED PLAN FOR THE REVISION OF THE  
PROGRAM OF CHRISTIAN EDUCATION  
IN WEST HOPEWELL, VIRGINIA

## CHAPTER V

### A SUGGESTED PLAN FOR THE REVISION OF THE PROGRAM OF CHRISTIAN EDUCATION IN WEST HOPEWELL, VIRGINIA

#### A. Introduction

For many months prior to the time the writer left West Hopewell, Virginia, the people had been expressing their desire for a new church building. This was their own suggestion. Many of them, realizing the inadequate financial condition of most of the West Hopewell residents, began to discuss improvements of the old building. Even at that time different individuals volunteered their services and made small improvements, such as building the back stairs and making the red poplin curtains which were used to separate the two departments in the assembly room. Having seen these practical demonstrations of their enthusiasm, the writer feels assured that the people would heartily cooperate in a revision of the present program. Therefore, a suggested plan for such a revision will form the basis of study in this chapter. In order that the plan be practical, it is made as simple as possible. Although the people are very poor, they are willing to contribute of their material possessions as well as their tireless efforts. Consequently, it does not seem unreasonable to believe that these faithful people could accomplish this undertaking.

The evaluation of the program in the light of the criteria set-up was made in the preceding chapter. The plan for revision to be presented in this chapter will relate to equipment, program, and leadership personnel.

## B. Suggested Revision of the Building and Equipment

### 1. The Building.<sup>1</sup>

An important step in the revision of the program of Christian education in West Hopewell, Virginia, would be the purchase of the store building which is used as the Mission Church. This structure is located on a fifty foot corner lot. In addition, the purchase should include the adjoining fifty-five foot lot. The entire ground space should be cleared and leveled, thus removing the steep slope of the back yard. The evened plot could be planted with hearty Italian grass and kept neatly trimmed. Small evergreen trees grow wild in the woodlands in close proximity to West Hopewell. Some of these dark green shrubs could be transplanted in clusters around the doorways of the white, remodeled church building. A broad, gravel walk might be made to lead to the main front entrance, and a narrow path of the same material to lead off this main one to the door of the annex, then around the east side of the house to the back doors. An annex should be built on the east side of the present structure. In this wing would be one front door, two and one-half by seven feet, and four windows on the east side,

. . . . .

1. See Diagrams 1 and 2 in the Appendix.

two and one-half by five feet each; a north outside door, two and one half by seven feet, would be built in the beginner-primary room in the opening where the window was, and the window built in two feet east of the new doorway. One step would be necessary for entrance at the new doorway, and one step would be built to replace the former four feet of stairs at the old back doorway. A window, two and one-half by five feet, would be built in each side of the main room in place of the present two small windows. The front step would be repaired, and the broken window would be replaced. Following the completion of the construction of the outside of the building, the entire structure could be painted a pure white.

All the doors and woodwork on the inside of the building, both in the annex and in the old part, should be varnished a clear oak. All the floors should be stained a dark brown; all the walls should be painted a soft buff. In the annex should be one room, twelve by twenty-eight feet, and two toilets at the south end of the room, each room, four by six feet. The large new room would be divided into two equal parts by a folding beaver board partition. The same type of partition should be built in the main assembly room in order to divide it into two departmental rooms. A door, two and one-half by seven feet, should open between the main auditorium and the annex. Two stoves of the new Arcola type would be installed, a large one in the assembly room, a pipe going through to the beginner-primary room, and a smaller one in the annex.

## 2. The Equipment.

The following number of light, standard size chairs should be provided: for the assembly room, one hundred and five; for the adult group, twenty; for the two departments in the young people's division, fifteen each; and for the junior group, twenty. Provision should be made for five additional chairs, fourteen inches high, for the small junior children. For the beginner-primary group there should be twenty chairs, from ten through thirteen inches high. The chairs which are provided for all the departments except the beginner-primary, also could be used for the congregational assembly.

The following number of tables on which the pupils may work should be included in the equipment: for the adult department, two tables, top surface, two by five feet; for the two departments in the young people's division, two tables each, top surface, three by five feet; and for the junior department, three tables of the same dimensions. Due to insufficient floor space in the beginner-primary room, the children would have to sit on rugs, and use their chairs for tables.

The following number of Bibles and adequate song books should be provided for each department: for the adults, twenty; for the two departments in the young people's division, fifteen each; and for the junior department, twenty-five. There should be three song books provided for the use of teachers in the beginner-primary department. The twenty-

five song books for the adult group should be included in the one hundred five necessary hymnals for the congregation.

Further provision should be made for the following: a table for the departmental superintendent in each group except the juniors; a desk for the departmental secretary in each group except the adults; a blackboard for each group except the primaries; a piano for the adult group, and one for each of the departments of the young people's division; and a map for each department above the primary. The following articles should be in every department: a bulletin board; a small cabinet; several clothes racks; at least one good, permanent, framed picture; and quarterlies for the pupils. The following recreational equipment should be on the play ground in the rear: see-saws, swings, horse-shoe rings, and a croquet set.

### C. Suggested Revision of the Program

#### 1. Work Among Children.

The following is the suggested revision of the grouping in the children's division: junior department, approximately, eight through eleven years; and beginner-primary department, four through seven years. This grading would not be inflexible but would depend particularly on the public school grade of the pupils. It appears best to allow the three year old children to form a part of the beginner- primary group due to the fact that in this situation

their remaining at home often would necessitate the absence of other members of the family. The building and equipment would not permit the formation of three departments in the children's division. The approximate number of pupils in the revised junior department would be twenty-five, and in the beginner-primary department eighteen.

It would be advantageous if the teachers of these two departments would take a complete census of all children whose parents are in the church, and of those children in the community that have no church relationship. Further, the teacher should make a thorough study of other educational agencies in the community and programs in the church which touch the lives of these children in order that a more intelligent unified curriculum can be planned to meet the needs of these particular groups. The only other educational agency which contacts these children is the public school.

For the junior group efforts should be made to secure the services of a secretary and pianist. One of these should serve as an assistant teacher. For the beginner-primary department there should be the added assistance of one more teacher who, also, should serve as secretary. On account of the inadequacy of space in the beginner-primary room a piano can not form a part of the equipment. However, the present teacher is so talented in music that the teaching of church music could be accomplished without the use of a piano.

The required sixty minutes should be given to the total program for the beginner-primary group. Efforts should be made to ascertain the necessary variety in the program of



learning activities in the children's division. Simple units in the larger project construction of the equipment of the church school should motivate these activities. Examples of some of these purposeful activities would be weaving rugs, making curtains, making bulletin boards, and painting chairs. Further activities could be provided through the use of the new play ground equipment. A club should be organized for the juniors in which they could spend an hour a week in extra curricular activities including recreation. At least twice a month the beginner-primary children should be provided a supervised recreational period. Of course, the recreational facilities would be available to all groups at all times, except when reserved for special periods.

It is expected that the atmosphere of the revised program will be more conducive to frequent worship experiences. Instead of the worship period of the combined departments of the church school, the junior group should have a separate service of fifteen minutes in which pupils could share in the planning and execution of the programs. A new Sunday morning congregational worship service would provide a time in which universal needs and interests of the total constituency of the church school may be met.

## 2. Work Among Young People.

After the construction of the two rooms, the young people's division can have a separate organization made up of two departments, an intermediate group of girls and boys

twelve through fourteen years, and a senior-young people's group of young men and women, fifteen through twenty-three years. Lack of an additional room would prevent the forming of three departments. Grouping according to chronological age should not be strictly adhered to for such factors as the following must be considered: spiritual needs, mental and physical development, dominant interests, social grouping, and school grade. It is being assumed that there would be approximately fifteen young people in each department, although at present there is a smaller number. Census should be taken by the teacher or counsellor of all those young people in the community that have no church home and of those whose families have no relation to the church.

In order to unify the programs for their groups, there should be study of the local situation, which affects these groups, dealing with the practical problems and existing programs both within and without the church. Then there should be a program planned for rounding out and completing the experiences of these young people so as to make a successful educational plan with as little overlapping as possible. The agencies outside the church which touch the lives of these young people are the public schools and commercialized amusements. Each department should choose some definite aim so that the entire program can be built around a central purpose in the experience of the members of the group. Thus, it would be more than a mere formal arrangement of plans and topics. Each department in the Sunday Church School should

be definitely related to the other work being done for its own age group in the church in order to insure unification and effectiveness of organization.

There should be departmental organization for each of these groups, such organization including student officers; president, secretary, and treasurer; an adult counsellor or superintendent; and pianist. There would be only one class in each department of this division of the Sunday Church School, therefore the superintendent or counsellor could teach the entire group.

The time allotment would not need to be revised for these departments; there would be forty minutes given to class session and the remaining twenty minutes given to worship. A most varied program of learning activities should be included in this curriculum, some of which would be the solving of problems, projects of service, elements of worship, recreational activities, and other relationships between pupil and teacher or counsellor. A splendid opportunity for the activity of training in leadership would be a Sunday evening vesper service for each group. The program should be correlated with that of the Sunday Church School. Further, a strong motivation for many of their activities would be the project of construction of church equipment. The participation of these groups could include sewing curtains; weaving rugs; making tables, bulletin boards, desks, cabinets, chairs constructed from small kegs for the beginner-primary children; and recreational equipment such as swings, see-saws, a horse shoe and a croquet set. Some of the older boys could aid in the carpenter

work and painting of the church building, and leveling the grounds.

The Bible should hold a prominent place in the program. The young people should be led into a deeper appreciation of it, and to its application to their lives. The teaching should be so challenging that the pupil is led to make a decision for Christ if he has not yet done so.

Efforts should be made to assure that the worship experiences of these pupils are frequent. The formal program of worship, of course, instead of being with the combined departments of the church school, should be separate for each of these departments. Special emphasis should be given to training in worship in order that the group may be skilled in the planning and execution of the program. Additional opportunity for training in worship would be provided through the Sunday evening vesper service for each group. The Sunday morning congregational worship service would provide a time in which needs and interests of the entire church school may be met.

It is essential in this situation that recreation forms a large part of the total curriculum. This recreational program should be kept so attractive and vital in the lives of the young people that their needs can be met and they will not seek outlets in unwholesome forms. Aside from the privilege of using the play ground equipment every day, there should be a period set aside every week for guided recreational activities for each of these departments. This time could be

a "hobby hour" in which they could enjoy the exclusive use of the play ground or other activities such as reading, singing, sewing or carving. Moreover, there would be a recreational program which would be in the nature of a party at least once a month for each group.

### 3. Work Among Adults.

One of the most pertinent factors in the revision of the program for adults would be a unification of their total curriculum. An accurate study should be made of each of the units in their programs in order that there would be a central purpose with as little overlapping as possible.

Although all of the required elements are included in their total program, the following need a greater emphasis: a study of the Bible; teaching centered around personal and social problems; opportunities for service; recreational advantages; and provision for worship.

The increased emphasis on Bible study as well as on teaching centered around problems should be done in the class session. This procedure should aid in doing away with much of the lecture method and would make for variety in teaching. As with the other groups so with this one, the project of construction for the equipment of the church school would be a strong motivating factor in their activities. The adults could share in the project through the following ways: the men through construction of the annex and other building improvements; rolling and beautifying

the grounds, painting the building, framing pictures, making furniture and play ground equipment. The women could sew curtains, weave rugs, make offering plates and clean the church.

The potent need for recreation for the adults could be met in part through the facilities on the play ground, particularly the games of croquet and horse shoe. Further, there should be a recreational program for the adults once a month. Sufficient study should be given in the planning of these programs to make them interesting enough to insure a full attendance. Varying the program would aid in the accomplishment of this purpose.

The Sunday morning service must supply the necessity for congregational worship at which time the needs and interests of the total constituency of the church could be met. Moreover, the addition of a Sunday worship service would provide opportunity for the factory workers who have alternating hours of shift work to attend this service when perhaps they would be unable to be present at the weekday programs. In this service, above all, the elements of worship should so be utilized that the people can come face to face with the Divine Person who is the center of the service. In the Sunday Church School the adults should have a fifteen minute worship period planned and conducted by members of the group. Further worship experiences would be provided through the continuation of the Thursday evening prayer meetings. The Friday evening preaching services

which are wholly evangelistic in purpose could remain as they are.

#### D. Suggested Revision of the Leadership Personnel

##### 1. The Minister.

In order for the program of Christian education of the Mission Church to be adequate, the full time services of a minister should be secured.

##### 2. The Director of Christian Education.

While the Mission Church is yet so young it would not be practical to have the services of both a minister and a director of Christian education. Until a later time the minister can serve in both capacities.

##### 3. Volunteer Leaders.

As was stated in the previous chapter, the assistant superintendent, who has the major portion of the responsibility of superintendent, is growing in the directing of fulfilling the criterion of his office.

It is advisable that efforts be made to secure as many teachers as possible among the West Hopewell residents. The process of revision of the teaching staff, however, would need necessarily be gradual. New teachers should have some training before assuming full responsibility.

### E. Summary

A suggested plan for the revision of the program of Christian education of the Mission Church of West Hope-well, Virginia, has been presented. The revision of the building and equipment included the construction of an annex, and making other building improvements; painting the structure, leveling and beautifying the grounds; equipping a play ground; and making interior furnishings. It was suggested that a revision be made of the study and worship in the curriculum of the children's, young people's and adult divisions of the church school. A proposal was made with respect to provision for congregational worship. There were changes made in the organization to provide proper grading in order that the needs of the various age levels could be met. An emphasis was given to the plan for the revision of the activities of all the groups. Finally, several necessary changes were suggested regarding the leadership personnel.



CHAPTER VI  
GENERAL SUMMARY AND CONCLUSION

## CHAPTER VI

### GENERAL SUMMARY AND CONCLUSION

The problem of the present study was that of building an adequate program of Christian education to meet the needs of the community of West Hopewell, Virginia. This settlement is a part of the residential district of the factory workers who are employed in the plants of Hopewell, Virginia. Having served as personal worker in the former locality, the writer learned to know the needs of the community. At present, the program of a small Mission Church is the only religious contribution within this settlement. After having received a more thorough knowledge of the principles of modern Christian education through study at the General Assembly's Training School in Richmond, Virginia, and the Biblical Seminary in New York, the writer was enabled to realize the inadequacy of the West Hopewell program.

The writer began the present study by means of a survey of the social and religious conditions of West Hopewell. Included in the survey of the religious situation was an analysis of the work of the Mission Church. It was through personal observation of, and participation in the work of this organization and community that data were secured. Two historical and economical bulletins issued through the Hopewell Chamber of Commerce, a personal, detailed letter from Mr. Robert Moore, a twenty-year resident of West Hopewell:

and personal records of Mr. and Mrs. Everett Barnett provided further information.

Following the report of the survey, criteria were established by which the program of Christian education of this community could be evaluated. These standards were determined in accordance with the principles suggested by authorities in this field. After the evaluation of the situation, a plan was presented for the revision of the whole program of Christian education in West Hopewell.

The report of the survey of the social conditions revealed the geographical setting, historical background, distribution of population, nationality distribution, housing conditions, industrial situation, educational facilities and recreational conditions of the settlement. The report of the survey of the religious conditions included the contributions of those churches outside this district, followed by an analysis of the work of the Mission Church, which is the only religious organization within the locality. The church was analyzed from the standpoints of equipment, program, and leadership personnel. The established criteria, also, were presented with reference to equipment, program, and leadership personnel. The evaluation of the total program in the light of these criteria showed the extreme inadequacy of the West Hopewell situation. The suggested plan for the revision of the program included the construction of an annex, and other building improvements; additions to the equipment; changes in the organization, curriculum, and

leadership personnel.

In the process of the foregoing study, it was found that an adequate program of Christian education can be planned through a comprehensive survey of the social and religious conditions of a community, through the setting up of suitable criteria, and through the evaluation of the existing situation when compared to the criteria. It was found that there should be a thorough understanding of a situation and all that is involved before any plans for revision are made. It is impossible to meet the needs of a people without an accurate knowledge of conditions. It was found that the plans should be made practical. It is obvious that this is necessary in order that they may be executed. It was found that the suggestions for improvements should come from the people themselves. Individuals feel that a project is their own if it is they who initiate it. It was found that the activities in the project of revision should be so planned and motivated that the various age groups will share in the accomplishment of the purpose. It was found that the aim of all Christian education must be kept foremost in all the process of revision, that is, to teach Jesus Christ. It was found that the leader must have a calm sure faith in God first, then a confident trust in people in order to be assured of the outcome in such an undertaking. Finally, it was found that all plans should be prayerfully made for, "Except the Lord build the house, they labour in vain that build it."

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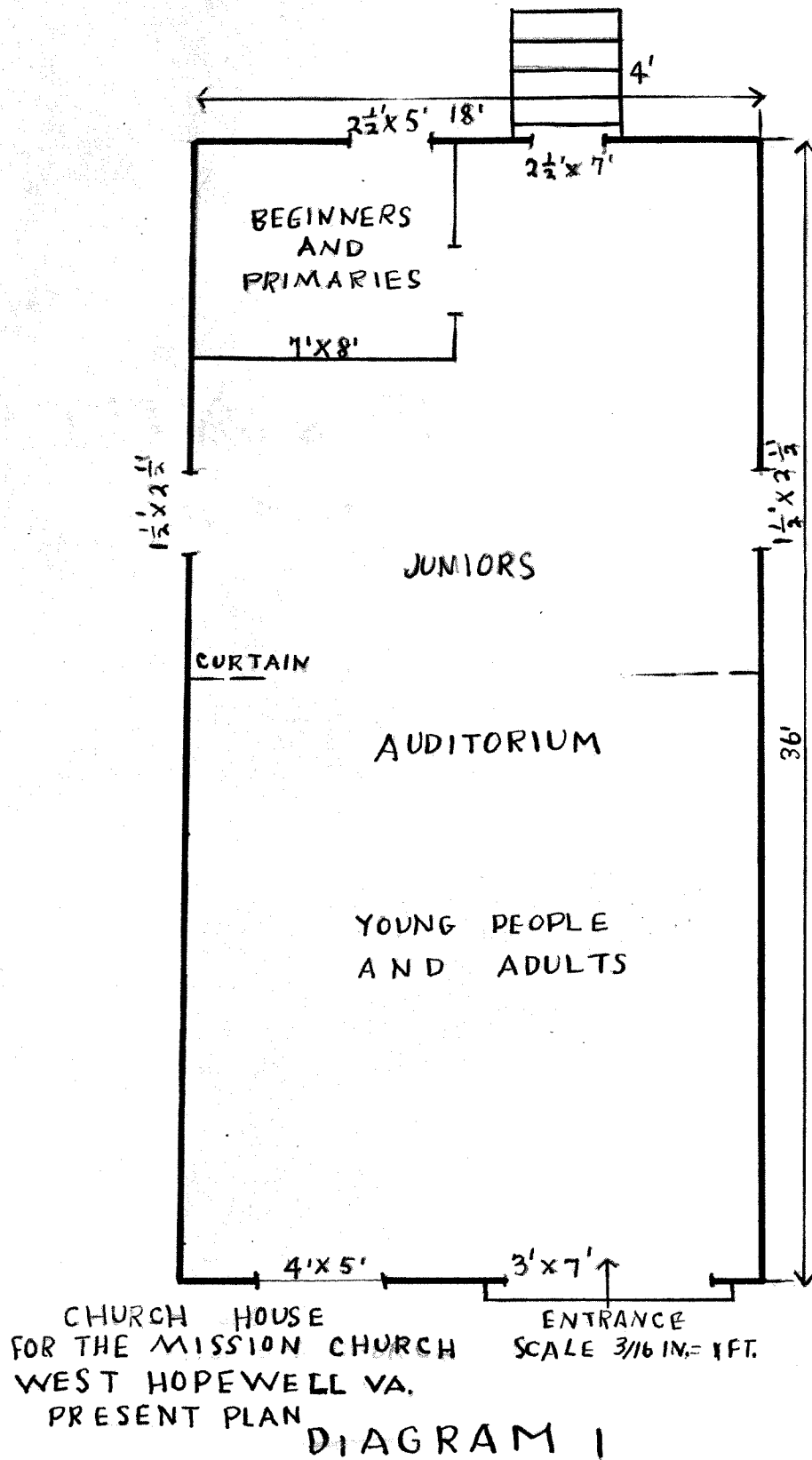
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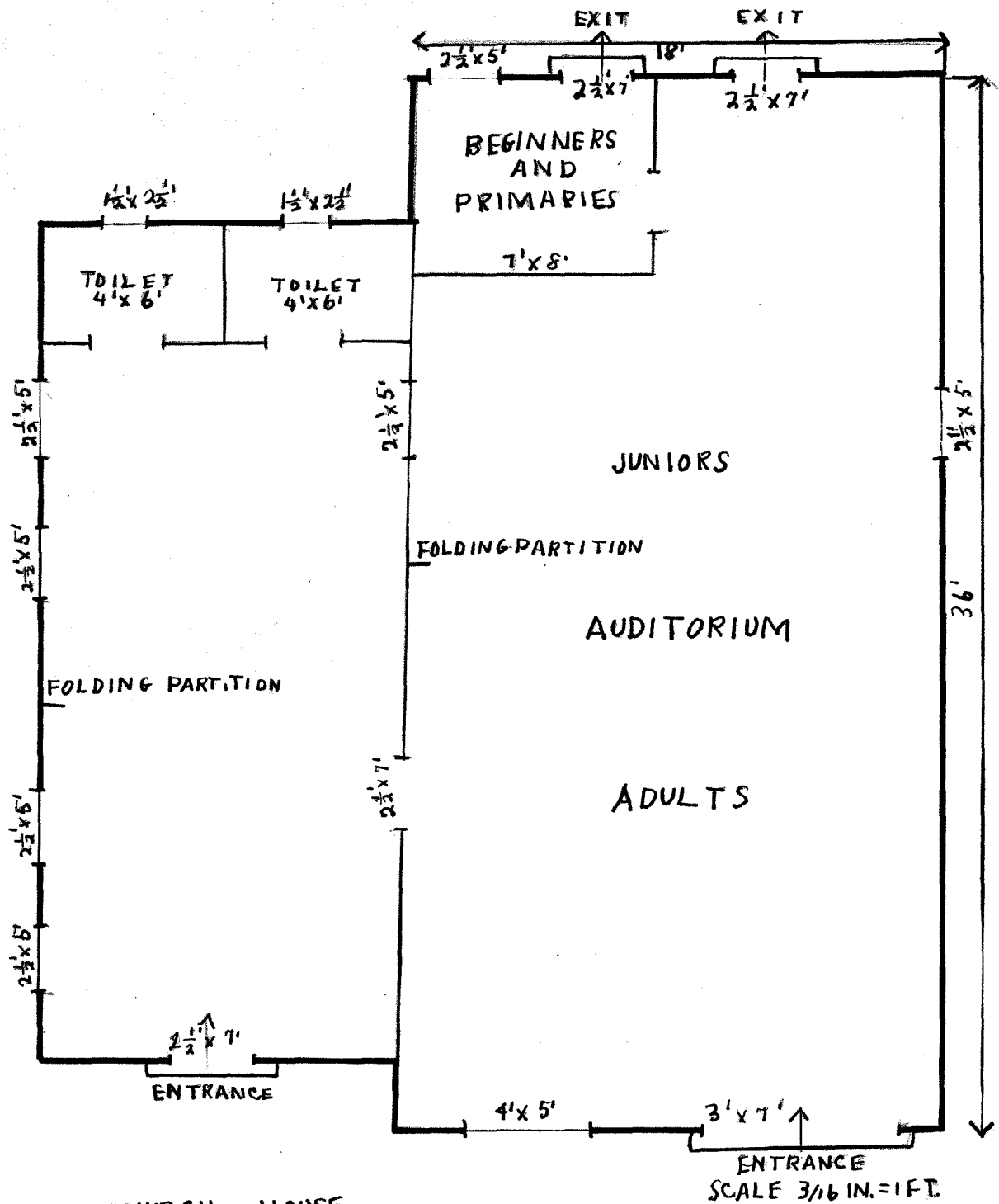
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## APPENDIX





CHURCH HOUSE  
FOR THE MISSION CHURCH  
WEST HOPEWELL VA.  
SUGGESTED PLAN

DIAGRAM-2

SCALE 3/16 IN. = 1 FT.