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A STUDY OF JUNIOR WORSHIP PROGRAMS

By

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A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, New York
April -- 1940

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To

Dr. Emily J. Werner

whose life of worship translated into action
is an inspiration to many.

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R2155 Gift of the author. Oct. 5, 1940.

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INTRODUCTION

"And they were bringing unto him
little children, that he should touch them:
and the disciples rebuked them. But when Jesus
saw it, he was moved with indignation, and said
unto them, Suffer the little children to come
unto me; forbid them not; for to such belongeth
the kingdom of God."

- Mark 10:13-14

INTRODUCTION

A. Statement of the Problem

Life is organized around three great realities -- one's self, one's fellowmen, and God; and its fullness depends upon the nature of the relationship of each to the others. In every stage of life there are problems of personality development and social adjustment, but always "the first great need of the human mind and heart is God Himself in a free and holy relationship."¹

That the teacher of the junior child keep this "first great need" clearly in mind seems to be especially important. The physical, mental, and social needs of the boy or girl are so obvious -- he is so active and interested in everything, so impulsive and heedless, so self-centered and yet so warm-hearted and generous, so occupied with affairs of the moment and yet so busy in unconscious building of attitudes which will vitally affect his whole after life -- that in the midst of these needs one may lose sight of "the better part" which must be cared for if the individual is to attain that abundant life which Christ came to bring.

One recent writer has stated the aim of religious

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1. Macaulay, J. H. Chambers: The Imprisoned Splendor, p. 154.

education for children to be:

"To help children become increasingly adequate in their social experiences and achieve religious quality in all relationships of life."¹

Although there is a difference of opinion among educators of today as to the nature of God, they seem to agree that "religious quality in all the relationships of life" cannot be achieved unless there is "a measure of accord with the divine purpose and a sense of personal relationship to God."² To help the pupil find the divine purpose, live increasingly in accord with it, and maintain a growing and satisfying relationship to God is the responsibility of the Christian teacher. Full understanding of God's purpose and a satisfying relationship to Him depend upon fellowship with Him -- that is, they depend upon worship.³ Hence the mission of the teacher of religion is to guide the pupils in worship, to provide for them many opportunities to have

"the experience of communion with God, in which their minds are occupied with ideas, attitudes, and purposes that are significant of filial relationship to Him. So only can their impulsive lives attain the unity and force and self-control which they long for and which we so much desire for them."⁴

Life, as analyzed by the psychologists, is seen to be motivated by desires, attitudes, ideals, and loyalties,

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1. Munkres, Alberta: Which Way for Our Children? p. 181.
2. Powell, Wilfred Evans: Education for Life with God, p. 173.
3. Cf., John 15:1-16, and 4:10-26.
4. Hartshorne, Hugh: Manual for Training in Worship, p. 3.

and to function on four levels: instinctive behaviour, reward and punishment, social praise or blame, and ideals.¹ The purpose of religious education is to lift the level of the pupils' living to the highest plane possible, for only there can they become proof against temptation, only there can they experience fullness of joy and the satisfaction that comes from perfect service.²

All life is governed by law. Just as there are laws regulating physical existence, and laws of learning that apply to mental growth, so too are there laws that govern spiritual development. These laws are not man-made, though they have been expressed in words in various ways throughout the ages; they are not simply for special times, although some have been discovered comparatively recently. As these control the spiritual life of the pupil, the method of the teacher must be in accord with them. For this reason, as one writer states:

"Christian Education is a reverent attempt to discover

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1. Cf., Chapman, J. Crosby and Counts, George S.: Principles of Education, p. 128.
2. Cf., Betts, George Herbert: Teaching Religion Today, pp. 142-145.
Cf., Fiske, G. W.: Purpose in Teaching Religion, p. 84.
Cf., Horne, Herman Harrell: Psychological Principles of Education, p. 204.
Cf., Hutton, Gertrude: Missionary Education of Juniors, p. 126.
Cf., Squires, Walter Albion: The Pedagogy of Jesus in the Twilight of Today, pp. 196-197.
Cf., Veith, Paul H.: Teaching for Christian Living, p. 41.

the divinely ordained process by which individuals grow toward Christlikeness, and to work with that process."¹

The purpose of this thesis is to discover the way in which worship is related to the everyday life of boys and girls of junior age, how it functions in bringing them into a vital relationship with God, and what methods are most effective in producing worship experiences in the lives of boys and girls.

B. Delimitation

To make a thorough study of all the ways in which worship is related to the everyday life of boys and girls of junior age, how it functions in bringing them into a vital relationship with God, and what methods are most effective in producing worship experiences in the lives of junior boys and girls would be impossible in a short paper such as this. Simply to discover the relationship of worship to every phase of junior living would require examination of all the physiological, psychological, and social aspects of the child's life in home, church, school, play, community, and world relationships;² and

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1. Harner, Nevin C.: The Educational Work of the Church, p. 20.
2. Cf., Baldwin, Josephine L.: The Junior Worker and Work, pp. 11-36.
Cf., Ibid., Worship Training for Juniors, pp. 37-38.
Cf., Betts, George Herbert, op. cit., pp. 162-165.
Cf., Chave, Ernest J.: The Junior, pp. 45-86.
Cf., Looney, Myrtle Owens: Guiding Junior Boys and Girls in the Sunday School, pp. 18-19.
Cf., Powell, Marie Cole: Junior Method in the Church School, pp. 15-27.

to find the methods most effective in helping the boy or girl experience worship in every situation in which worship is possible would call for a study of all the various methods of religious teaching that have ever been used with children nine, ten, and eleven years old. Religious teaching of today, however, seems to be concentrated in the church.¹ This study, therefore, will be confined to the child's experiences of worship in the church, the other phases of his life being considered only in their relationship to that. But even in the church there are three classes of worship experiences possible for junior boys and girls, any one of which taken alone would be a profitable study. These three classes of worship experiences are: the planned, more or less formal services in the church school; the informal and spontaneous moments of worship which should often occur in the small class group and sometimes appear in the assembly period; and the occasional services in which the juniors unite with other members of the church family. For this study the first type of experiences has been selected -- those planned, more or less formal services of the church school known as "Worship Programs". Since these are planned programs, both materials and methods must be considered. From the wealth of materials and program suggestions available

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1. Cf., Harner, Nevin C.: op. cit., pp. 33-35.

those in the International Journal of Religious Education for the years 1934-1938 have been chosen for special consideration. Thus this thesis will be limited to a study of junior worship programs of the church school, with special emphasis on the materials and methods suggested in the International Journal of Religious Education for the years 1934-1938.

C. Method of Procedure

To find the place of the church school worship programs in the life of the junior child will require an understanding of the relationship between worship and the objectives of religious education for the junior, and between worship and the experiences of the boy or girl. To judge the effectiveness of the programs, a study of principles for guiding juniors in worship will be necessary. To determine the value of the suggestions in the International Journal of Religious Education will call for an examination and evaluation of those suggestions in the light of the two previous studies. That is the order in which this thesis will proceed. First, the relationship of worship to the objectives of religious education for juniors will be discovered from a study of the works of religious educators of today; second, the function of worship in the experience of juniors will be ascertained

from a study of Christian child psychologists; next, the place of the worship service in the total program will be found by consulting authorities in the religious education of juniors, and principles for guiding in worship will be determined from specialists in the field of worship.

Finally, an examination and evaluation of the program suggestions in the International Journal of Religious Education for the years 1934-1938 will be made.

CHAPTER ONE

THE RELATION OF WORSHIP TO THE OBJECTIVES OF RELIGIOUS EDUCATION FOR JUNIORS

"Where'er thou be,
On land or sea, or in the air,
This little prayer I pray for thee:
God keep thee ever, day and night, -
Face to the light, thine armour bright, -
Thy 'scutcheon white, -
That no dēspite thine honor smite!
With infinite sweet oversight,
God keep thee ever, Heart's delight, -
And guard thee whole,
Sweet body, soul, and spirit high;
That, live or die, thou glorify
His majesty;
And ever be, within His sight,
His true and upright,
Sweet and stainless,
Pure and sinless,
Perfect Knight!"

- John Oxenham

CHAPTER ONE

THE RELATION OF WORSHIP TO THE OBJECTIVES OF RELIGIOUS EDUCATION FOR JUNIORS

A. Introduction

Since 1930, when Dr. Vieth published his book, Objectives in Religious Education, Christian leaders have become increasingly conscious of the importance of objectives and of their function in the process of education. As long as education was considered primarily to be transmission of knowledge the major aim was to see that the pupil learned the prescribed subject-matter. But when education began to be thought of as growth of personality, two questions concerning the aim arose: first, what is ideal personality; and, second, what should education do to foster the right kind of growth?

In answer to the first question, Christian educators today seem to agree that the ideal personality is that which is wholly consecrated to Christ, rooted in growing knowledge of Him, motivated by loyalty to Him, and acting in accordance with His principles.¹

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1. Cf., Macaulay, op. cit., pp. 215-216.
Cf., Powell, op. cit., pp. 231-233.
Cf., Squires, Walter Albion: Educational Movements of Today, pp. 123-128.

The second question, "What should education do to foster the growth of personality?", deals with the materials and methods of education, the ways and means by which the growth of personality can best take place. Both these questions are included in the expression "objectives of religious education", as the end cannot be attained without the means, and the means, without the end in view, is worthless. The answer to the question of means seems not to be so simple nor so easily answered as the first question was. According to one writer, education should enable the individual to satisfy certain definite and fundamental needs;¹ another thinks it should help the individual to organize his attitudes, purposes, ideals, and loyalties around one Center of Supreme Control;² while a third states that the purpose of religious education is to develop people who will live in right relation to God and man, by enriching, interpreting, and re-directing their experience.³ While these have been stated in differing terms, they seem to agree, however, that religious education should provide the individual with the material by

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1. Cf., Betts, George Herbert, op. cit., pp. 18-30. These are: Assurance, Consolation, Courage, Ideal Values, Enrichment of Personality, Control over Conduct and Character, Beauty, Brotherhood, An Object of Supreme Devotion, and A Revealer of Values.
2. Cf., Bower, William Clayton: Religious Education in the Modern Church, pp. 37-39.
3. Cf., Jones, Mary Alice: The Church and the Children, pp. 44-47.

which he can develop himself; the individual is the important thing, not the subject matter. As Dr. Vieth says:

"the individual is regarded as the primary unit in the educational process, and all the statements of objectives are made in terms of desirable changes in persons."¹

Changes that are desired are brought about by purposeful action toward some clearly-defined and deliberately-chosen goal. To determine what goals best express the purpose of religious education was not an easy task. The International Council of Religious Education, which is composed of most of the leading Protestant denominations in the United States and Canada, after much study formulated a seven-fold statement of aim. This statement was published in 1932 in The International Curriculum Guide, and has come to be accepted generally throughout the churches as the objectives of religious education. Briefly these objectives deal with God, Christ, character development, the church, social relationships, a life philosophy, and the Bible.

The purpose of this chapter is to discover how worship helps juniors to attain the goal set for them in each of the seven above-mentioned objectives of religious education. In order to do this, it will be necessary first to discover the nature of the goal set by religious education for junior boys and girls; and next to discover what

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1. Vieth, Paul H.: Objectives in Religious Education, p. 97.

relation worship bears to the attaining of that goal. Each objective will be taken up in turn. By examining the works of recognized authorities in the field of religious education, and the views of experts in the field of junior work, the full meaning of the objective as applied specifically to junior boys and girls will be determined. Next, authorities on worship, on junior worship especially, will be consulted to discover the place of worship in the lives of junior boys and girls. From these studies it will be possible to find the relationship of worship to the objectives of religious education for juniors.

B. Worship and the Objectives of Religious Education for Juniors

1. Objective One: The Right Relation to God

The first objective in the Christian education of juniors, as stated in The International Curriculum Guide, is "To foster in juniors a consciousness of God as a reality in human experience, and a sense of personal relation to Him."¹ The main headings in this objective are:

1. To guide juniors in a growing faith in God through his various revelations of Himself
2. To guide them to respond to His love by attitudes of trust, gratitude, and eagerness to do His will

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1. International Council of Religious Education: The Curriculum Guide, Book Two, p. 210.

3. To help them truly to fellowship with Him in worship
4. To help them increase in understanding of God's character and purpose through satisfying experiences with Him in service for others¹

Of these four, the first deals with the result of acquiring knowledge about God, the second with the emotional effect of that knowledge, and the third and fourth with experiences with Him. This is in perfect harmony with George Herbert Betts, who said that religious education deals with three great necessities of life: "Fruitful knowledge, right attitudes, and skill in living."²

That the junior develop right ideas concerning God was found to be considered of vital importance. The junior period is a time of very rapid accumulation of facts, a time when the fundamental attitudes are becoming established, and habits of thinking, feeling, and acting that will affect the whole after life are being formed.³ The nature and amount of information possessed determines the accuracy and dependability of the reasoning, the richness and beauty of the imagination, and the value and justness of the attitudes; for, as Bower says,

"Knowledge is the material the mind works with in thinking. If the mind is lacking in abundant and reliable knowledge, the analysis of the situation into its essential elements is impossible, suggestions as to

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1. Cf., International Council of Religious Education: The Curriculum Guide, Book Two, pp. 211-212.
2. Betts, George Herbert: How to Teach Religion, p. 47.
3. Cf., Looney, Myrtle Owens: Guiding Junior Boys and Girls in the Sunday School, pp. 108-109.
Cf., Powell, Marie Cole: Junior Method in the Church School, pp. 47-49.

alternatives do not arise out of its impoverished backgrounds, and outcomes cannot be effectively projected in the imagination. The more knowledge an experience is capable of carrying the greater the contribution it is capable of making to the whole of experience and the more certain and easy is its control."¹

It seems to be the consensus of opinion that juniors need a dependable and growing knowledge of God for themselves, not only because the junior age is the preparation time for the rest of life, but also because in the present time life is more complicated than before, conditions are changing, and many of the former standards and controls are lost.² The knowledge of God which makes the best foundation for full living for juniors was found to be a little more mature than that of early childhood, but not the same as that of older people. The specific items of information considered necessary were found expressed in various terms, but they can be summarized in the following statements:

1. God exists
2. He is a Person, intelligent and purposeful
3. He created the world and is still vitally interested in it
4. He established laws, works by them, and expects men to abide by them
5. He is omnipotent
6. He is omniscient
7. He is loving
8. He is just
9. He is unchangeable

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1. Bower, William Clayton: The Curriculum of Religious Education, p. 116.
2. Cf., Carrier, Blanche: How Shall I Learn to Teach Religion? pp. 3-10.

10. He cooperates with man, helps and encourages him, but expects man to do his part
11. He is the Father of all men, yet bears a personal individual relationship to each one, and fellowships with them
12. He is much greater than man can comprehend¹

Fruitful knowledge about God, however, is only the first step in establishing and maintaining right relations to Him. Right attitudes toward Him are necessary also. The International Curriculum Guide recognizes this need, and makes the second specific aim within this first major objective to be: "To guide juniors to respond to God's love by attitudes of trust, gratitude, and eagerness to do His will."²

Now a response is a reaction to stimuli. Without some conception of God as an objective Reality and some sort of impression from Him, it would be impossible to respond to Him. For this reason Powell says:

"The experiential side of religion is a matter of fundamental importance. One feels justified in saying that there can be no genuine religion without it, and that any conception which ignores or minimizes it is thereby rendered inadequate."³

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1. Cf., Betts, George Herbert: *Teaching Religion Today*, pp. 208-212.
Cf., Baldwin, Josephine L.: *The Junior Worker and Work*, p. 150.
Cf., Jones, Mary Alice: *Training Juniors in Worship*, pp. 30-45.
Cf., Latourette, Kenneth Scott: *Missions Tomorrow*, p. 129.
Cf., Powell, *op. cit.*, pp. 92-101.
2. Cf., International Council of Religious Education, *op. cit.*, p. 211.
3. Powell, *op. cit.*, p. 93.

An experience of God, however, involves more than simply receiving impressions from Him. The word experience according to the dictionary, means "knowledge derived from one's own action."¹ Hence, in order that ideas about God and impressions from Him may become knowledge and conviction, some sort of active response is necessary. Whenever conscious action occurs, feeling also is present, for, as Hartshorne says:

"A part of our conscious appropriation of reality, a part of the process by which our experience of reality takes place, is through feeling as attitudes, as the conscious correlate of activity. Reality becomes known to us, not only through the analyzed results of activity, but in the activity itself; and the conscious side of the actual process of doing something is Feeling."²

Feeling then is closely connected with both knowledge and action. If the knowledge is to be fruitful, and the activity rightly interpreted, the feeling or attitudes must be correct. The attitudes toward God which educators consider correct for juniors to hold were found to be seven:

1. Awe and reverence
2. Love and gratitude
3. Desire to cooperate with Him
4. Faith and trust
5. Companionship and cooperation
6. Repentance and a sense of His forgiveness with the determination to do better
7. A sense of responsibility to Him³

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1. Vizetelly, Frank H., ed.: Practical Standard Dictionary, p. 412.
2. Hartshorne, Hugh: Worship in the Sunday School, p. 127.
3. Cf., Baldwin, op. cit., pp. 149-154.
Cf., Whitley, Mary Theodora: A Study of the Junior Child, pp. 139-142.

Fruitful knowledge about God, and right attitudes toward Him must result in better living if the relationship is to be perfect. Veith, in Teaching for Christian Living, shows this in what he calls "the objective of the Kingdom of Love."¹ This objective he states to be:

1. "To build into the lives of boys and girls the best knowledge, the highest ideals, and the soundest habits of conduct which have yet been worked out
2. To implant that divine discontent which will forever re-examine our present practices and ideals in order to find a better way of living."²

Habits of conduct that help the junior maintain the right relationship to God were found to include duties to God and duties to man. Among the habits that specially show love for God are reverence, gratitude, and faith.³ Among those showing love for man are:

1. Being fair, honest, and truthful
2. Being dependable
3. Being cheerful, helpful, cooperative
4. Being generous, unselfish, thoughtful⁴
5. Standing for the right even when it is hard
6. Doing what one does not like when it ought to be done⁵
7. Exercising self-control
8. Being courteous and polite⁶

Experiences of worship were found to be of

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1. Veith, Paul H.: Teaching for Christian Living, p. 41.
2. Ibid., p. 41.
3. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 19-22.
4. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 152.
Cf., Powell, ^{N.C.} op. cit., p. 51.
5. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 152.
6. Cf., Powell, op. cit., p. 51.

great importance in helping the junior to develop and maintain the right relationship with God. Through worship the child comes to know God to an extent impossible in any other way, for, to quote Powell again: "Through worship men come, in a unique sense, to an acquaintance with God."¹ In worship the junior boy or girl has a chance to share his experiences with God, his Heavenly Father, and to learn His ideals and purposes. The desire to please God grows stronger, the understanding of duty becomes clearer, and the dedication of the will proceeds a step further.² This process of sanctification of the emotions, intellect, and will, helps the junior to make his conduct approved unto God. Thus he is enabled to grow in favor with God and man, even as Jesus grew.

2. Objective Two: The Right Relation to Christ

Although there appears to be some difference of opinion as to the exact attitudes and knowledge junior boys and girls should have concerning Christ, religious educators of today seem to agree that some kind of conscious, personal, and definite relationship to Him is essential. This relationship is the subject of the second

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1. Powell,^{W.E.} op. cit., p. 204.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 62-63.
Cf., Smith, Una R.: The Junior Department of the Church School, pp. 121-122.

general objective of religious education for juniors. As stated in the International Curriculum Guide it is this:

"Such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to love for Him and loyalty to Him and His cause."¹

Examination of this objective shows that it is composed of two distinct parts. The first of these deals with the reaction of the junior to Christ; and may be summarized as follows:

1. Increasing knowledge of the life story of Jesus and growing understanding of His love, wisdom, and justice
2. Fellowship with Him and increasing desire to be like Him
3. Increasing acceptance of His principles and growing ability to put those principles into practice in everyday life

The second part deals with Jesus as the Revelation of God, and for the junior means simply that God is like Jesus.²

There seems to be general agreement that the juniors need Christ, need to know His life and teachings; that fellowship with Him enriches their lives; and that His principles for living will furnish the standards and ideals they need. But there appear to be two trends in relation to what shall be taught the juniors concerning the deity of Christ, the miraculous element in His life, and His work of atonement. Mrs. Munkres, in her book Which Way

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1. International Council of Religious Education, op. cit., p. 212.
2. Cf., Ibid., pp. 212-213.

for Our Children? gives the views of several writers who seem to favor the humanistic approach. She suggests that the miraculous can be explained as accounts of subjective experiences; as incidents consciously or unconsciously exaggerated in memory by His followers and recounted as proofs of His greatness; or as wonder stories made up about Him afterward.¹ Her belief concerning what should be taught juniors about the Crucifixion is clearly seen in the following quotation:

"For older children, the incidents in the gospel narrative might be handled in various ways. Fox in the Child's Approach to Religion urges that we do not play too much upon the emotions by telling all the details of the crucifixion and suggests that we avoid showing pictures of the passion and death of Jesus. He stresses the idea of Jesus choosing to suffer and give up His life, 'take up His cross,' in order to show how important is the good way of life. Blanchard in How One Man Changed the World tells the crucifixion story in realistic fashion, and emphasizes the idea that this experience aroused the disciples to a consciousness of Jesus' worth and inspired them to become messengers of good news. They, in turn, inspired others with the result that the influence has lived down to the present time."²

The other group of educators feel that the junior should know Jesus Christ as God and Saviour as well as man. In 1936, two years after the publication of Mrs. Munkres' book, Which Way for Our Children?, Myrtle Owens Looney in her book, Guiding Junior Boys and Girls in the

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1. Cf., Munkres, Alberta: Which Way for Our Children?, pp. 42-45.
2. Ibid., pp. 43-44.

Sunday School, stated that the purpose of religious education of juniors is to lead the boy or girl to accept Christ as his personal Saviour from sin. This involves consciousness of sin on the part of the junior, and implies turning from it to Christ as Saviour.¹ The difference between this group of educators and the first group, and the importance attached by these to the teaching of the deity of Christ to children is perhaps most clearly seen in Squires' book, Educational Movements of Today, which was published in 1930:

"There seems to be a notion abroad that up to about the Intermediate Department of the Church School the humanity alone of Jesus should be emphasized. Any reference to the relation of Jesus to God is ruled out as being 'too theological' for children. This is indeed a serious blunder. Children can be taught to conceive of God in terms of Jesus Christ, and such conceptions are possible at a very early age. What is more, children soon come to a place where they need to know Him thus. For a little while parents and adult friends can supply them with those ideas of personality which they need in their conceptions of the Deity. Soon, however, they need higher and more perfect ideals than these human models can supply. To present a course of study on the life of Christ to Primary or Junior pupils, and to delete from the course most of the events and statements which set forth the deity of Christ is to deprive these little ones of what they need most in their construction of the God idea."²

Though educators may disagree in their Christological views, they all seem to feel, however, that Jesus does enrich the lives of boys and girls, and that the

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1. Cf., Looney, op. cit., pp. 118-122.
2. Squires, Walter Albion: Educational Movements of Today, p. 171.

juniors need Him.¹ Jesus is for them the ideal Hero around whom they can safely build their ideals and loyalties;² he is the perfect Friend who always understands, and helps and encourages;³ he is the Standard and Example by which they may safely pattern their lives;⁴ and he is the one who shows what God is like and provides the way of communion with Him.⁵

Knowing facts about Jesus, however, is not the same as knowing Him. If he is to become the Ideal Hero for the juniors; if friendship with Him is to be vital for them; if they are to accept his principles for living; if they are to know the love of God in Christ; then each one must have first-hand experiences with Him in worship; for, as Brightman says:

"In worship he comes to his most intimate relations with those powers, relations of a quite different order from those of his natural life. Worship enables him to look at his life not alone from his own point of view, or from any human standpoint, but, in some measure, from the point of view of his God. If creative prayer be, as Mrs. Herman calls it, 'the soul's pilgrimage from self to God,' when one finds God, one finds a new perspective, which is not only new but unique."⁶

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1. Cf., Carrier, op. cit., pp. 75-76.
Cf., Craig, Clarence Tucker: Jesus in Our Teaching, p. 102.
2. Cf., Eakin, Mildred Moody: Teaching Junior Boys and Girls, pp. 51-53.
3. Cf., Baldwin, op. cit., p. 150.
4. Cf., Looney, op. cit., pp. 21-22.
5. Cf., International Council of Religious Education, op. cit., p. 213.
6. Brightman, Edgar Sheffield; Religious Values, p. 213.

The Junior is still governed more often by his feelings than by reason, and he sees and imitates a person more readily than he can analyze and accept motives and principles.¹ In worship he is in the presence of Jesus, the Ideal Hero, his Friend and Helper; he has the opportunity to fellowship with Him, to respond to His love, to seek His forgiveness, and to renew his own loyalty.

3. Objective Three: Progressive and Continuous Development of Christ-like Character

To help junior boys and girls attain Christian character is the third general objective of Religious Education for juniors. Character development, according to the old familiar quatrain, would seem fairly simple:

"Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."²

Investigation, however, proved that it is not such a simple matter as the above might imply, and is much more than just the aggregation of habits. Habits being the result of purposeful choices consciously repeated until the action becomes automatic, may, through disuse, be lost. There must be something within the individual that has the power to form habits when needed, to preserve or change

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1. Cf., Powell,^{M.C.} Op. cit., pp. 53-54.
2. Source unknown.

them as occasion may demand.¹

It was found further that conduct, or character in action, springs from attitudes, ideals, beliefs, and loyalties,² rests upon a foundation of knowledge, and is set in motion by the will, which, in the case of Christian character, is the will to righteousness.³

One develops character through a long discipline of "self-exercise, self-control, self-determination, and self-expression,"⁴ gradually growing from control by external authority to complete motivation by inner controls. In this process the will seems to be the deciding factor, spurring the intellect and holding the emotions in check.⁵ Character, it was thus discovered, is not formed from the outside, but grows gradually from the inside;⁶ and the great problem is not how to cultivate specific qualities or habits, but how to so govern the will that all the habits formed and all the qualities acquired will be the expression of a unified purpose. When the purpose is the will of God in Christ, and the habits are consciously organized around that, the character is Christian.⁷

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1. Cf., Squires, op. cit., pp. 112-116.

2. Cf., Betts, op. cit., p. 142.

3. Cf., Vieth, Paul H.: Teaching for Christian Living, p. 39.

4. Baldwin, op. cit., p. 101.

5. Cf., Horne, Herman Harrell: Psychological Principles of Education, pp. 261-262.

6. Cf., Hartshorne, Hugh: Character in Human Relations, p. 269.

7. Cf., Hartshorne, Hugh: Manual for Training in Worship, pp. 1-2.

To make more definite what religious education can do to help junior boys and girls organize their habits around the will of God, the general objective dealing with character development has been divided into seven parts. Summarized from the International Curriculum Guide, these are:

1. To help juniors face frankly their failures in Christ-like living, to confess their wrong-doing, and to desire sincerely to overcome their faults.
2. To guide them into a growing recognition of God's power to help them do right, and to develop the disposition to ask His forgiveness and help.
3. To foster a growing ability to decide for themselves moral questions in the light of Jesus' teaching and example.
4. To provide actual experience in guided Christian living
5. To develop a growing ability to interpret life experiences in the light of God's love for all.
6. To lead them to initiate and carry through service projects as experiences in sharing with other children of the Father.
7. To develop the desire and ability to help others appreciate Jesus and His way of living.¹

In the working out of these objectives worship was found to have a very real and vital place. For the junior child it provides opportunity to see himself in relation to God's plan;² it helps him to discover what should be corrected in his conduct and provides a motive for doing so;³ it brings the conviction that God is willing and able to help, and strengthens the determination to

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1. Cf., International Council of Religious Education, op. cit., pp. 213-216.
2. Cf., Carrier, op. cit., p. 153.
3. Cf., Smith, op. cit., p. 122.

strive harder;¹ it increases joy in the fellowship of sharing;² and it creates spiritual energy for living better, striving for higher ideals, and making harder decisions and choices.³

Principles of right conduct seem to be ineffective in causing right conduct unless they are first seen lived out in the actions of some person who fires the imagination and rouses the feelings.⁴ But merely human heroes, however great they may be, are not powerful enough to furnish complete protection against sudden and unexpected temptation. Only when the highest loyalty is centered in Christ can one be sure of perfect safety.⁵ In worship one meets the Perfect Hero, Christ, sees in Him the principles of true life lived out perfectly, is drawn to Him and becomes like Him. Human friendship and encouragement help in maintaining and developing true character, but they cannot take the place of fellowship with Christ; for, as Squires says:

"The response of the mind and heart of the individual to the personality of Jesus is the real and chief source of Christian living. Human contacts count for much, but chiefly because they are often an instrumentality for leading the individual to such a response to Jesus as we have indicated. If religious education

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1. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 22.
2. Cf., Whitley, op. cit., p. 142.
3. Cf., Looney, op. cit., p. 97.
4. Cf., Chapman and Counts, op. cit., pp. 135-136.
5. Cf., Fiske, G. W.: Purpose in Teaching Religion, p. 84.

is to be truly life-centered, the life in which it centers must be something more than the imperfect life of human society. It must center in that deep and inner life where the soul finds mystic communion with God through Christ.¹

4. Objective Four: Right Social Relationships

Right relations with God, right relations with Christ, and development of Christian character have been listed as major objectives in the Christian education of juniors. Besides these duties toward God and one's self, however, it was found that another phase of life is also considered of great importance -- and that is one's relation to his fellowmen. That Christianity is social as well as personal in character and has a tremendous responsibility for social welfare seems to be generally accepted today.² It was not surprising, then, to find that one of the objectives of Christian Education deals with the establishing and maintaining of right relations with people.

The attitudes which were most emphasized as contributing to these right relationships with people seem to fall into three general groups: first, those that build a

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1. Squires, Walter Albion, op. cit., pp. 173-174.
2. Cf., Bower, William Clayton: The Curriculum of Religious Education, p. 231.
Cf., Atkins, Gaius Glenn: The Making of the Christian Mind, pp. 311-315.
Cf., Fleming, Daniel Johnson: Ethical Issues Confronting World Christians, p. 131.
Cf., Latourette, op. cit., pp. 201-210.
Cf., Powell,^w op. cit., p. 222.

spirit of friendliness, brotherhood, and love, rather than feelings of superiority, prejudice, pity, or animosity; second, those that foster cooperation and a sense of sharing in place of indifference, independence, rivalry or insistence upon "rights"; and third, those that encourage a constructively critical, wise, and Christian outlook toward society.¹

The inculcation and nurture of these right social relationships is the fourth general objective in the Christian Education of Juniors, according to the International Curriculum Guide. The six divisions of this objective, as outlined there, may be summarized as follows:

1. To help the junior discover and appreciate the beauty, dignity, and worth of personality wherever found, and to show sincere respect for the personality of others.
2. To help the junior discover his own responsibility for the welfare of his group, and to accept and fulfill that responsibility with increasing effectiveness.
3. To help the junior settle his social-conduct problems (such as law observance, fair play, property rights, assuming responsibility, etc.) from the standpoint of conscious cooperation with God.
4. To develop in juniors a growing ability to evaluate from a Christian standpoint the attitudes and behaviour of their social groups, and an increasing desire and determination to do their part to improve conditions.
5. To interpret social studies and conditions in the light of the Fatherhood of God and the brotherhood of man.

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1. Cf., Fleming, Daniel Johnson, op. cit., pp. 24-85.
Cf., Vieth, Paul H.: Objectives in Religious Education, pp. 186-214.

6. To develop a growing appreciation for the work of those who make the world a beautiful, healthy and happy place in which to live.¹

In building these attitudes and forming these habits, worship was found to have a definite and important place. It creates vision, provides opportunity to see things as they are and should be, furnishes spiritual motivation for social action, and presents a challenge. In the words of Soares, true worship

"Is always a revelation of moral possibilities and a summons to achieve them . . . the experience does not remain as an ecstasy of relaxation, the rapport with God. It becomes immediately an organizing experience bringing up into itself the great life-interests: If I am thus at one with God, what is the resultant behaviour in my life with men?"²

The worship of junior boys and girls leads to action, as shown in Meme Brockway's story of the boy who decided to be a Christian, and then said, "I cheated once about a berry card. I'll pay the money back."³ It is the combination of worship with teaching, according to another writer, that builds up right attitudes in juniors, develops their sense of responsibility, and strengthens their determination to live as Jesus would have them live.⁴ Perhaps these can all be condensed into the two things that another writer says worship does for the junior: gives him

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1. Cf., International Council of Religious Education, op. cit., pp. 217-220.
2. Soares, Theodore Gerald: Religious Education, p. 283.
3. Brockway, Meme: Church Work with Juniors, p. 173.
4. Cf., Looney, op. cit., p. 97.

the ideal of pleasing God as a motive for conduct, and helps in the development of right attitudes toward his fellowmen.¹

Thus it would seem that worship has a very real place in attaining this fourth objective in the Christian education of juniors, which, in the words of Josephine L. Baldwin, is so to develop the whole child

"That he may do the work and exert the influence of a true Christian in his own environment and fit helpfully into the social life in which he finds himself."²

5. Objective Five: The Right Relation to the Church

What the Church should be to the child is expressed briefly in a statement of H. F. Cope, quoted by Vieth in his book Objectives in Religious Education:

"Persons learn the life of love by living in a society that loves and in which they have enlarging opportunities of loving. That is exactly what every church ought to be to all children. It ought to be the family of the Christian love, the step from the smaller home family, where they learn to love, toward the yet larger world family in which all men will love when our great prayer is answered."³

To realize this ideal, it was discovered that the church apparently needs to do three things: first, help the children feel that the church belongs to them, by

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1. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 151-152.
2. Baldwin, Josephine L.: The Junior Worker and Work, p. 30.
3. Cope, H. F., in Vieth, Paul H.: Objectives in Religious Education, p. 235.

providing opportunity for them to share in the use of the sanctuary and in the support, fellowship, and work of the church;¹ second, acquaint them with the purpose and work of the particular congregation, and of the larger groups to which it belongs, in such a way as to arouse a sincere desire to participate in the enterprise;² and third, to guide them in the best ways of carrying on the work of the church.³

The accomplishment of this three-fold task is the fifth general objective in the religious education of juniors. In the International Curriculum Guide it is stated thus:

"To develop in the junior the growing ability and disposition to participate in the organized society of Christians -- the church."⁴

This statement is then divided into seven parts which may be summarized as follows:

1. To help the junior to think of the church as a fellowship of those seeking to know and do God's

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1. Cf., Harner, Nevin C., op. cit., pp. 148-150.
Cf., Jones, Mary Alice: The Church and the Children, pp. 186-198.
Cf., Powell, ^{MC} op. cit., pp. 298-299.
Cf., Smith, op. cit., pp. 22-23.
2. Cf., Vieth, Paul H.: Teaching for Christian Living, p. 42.
3. Cf., Carrier, op. cit., pp. 82-83.
Cf., Chalmers, William Everett: The Church and the Church School, p. 44.
4. International Council of Religious Education, op. cit., p. 220.

- will as it is revealed in Jesus Christ.
2. To bring happy relationships between the junior and the minister and other members of the church family.
 3. To help the junior develop the ability and disposition to join in creative and cooperative study and worship.
 4. To help the junior learn of the work of the church in this country and others, and to grow in the desire and ability to share in that work.
 5. To help the junior understand and participate in the sacraments.
 6. To make the traditional customs of the church meaningful for the junior.
 7. To help the junior consider himself a part of the church, sharing in its responsibility for advancing the Kingdom of God.¹

That in each of these, fellowship seems quite prominent is not surprising, since it was found that the church is generally considered to be a Fellowship, "divine, distinctive, inclusive, visible, priestly, gifted, and authoritative."² Friendship, on the purely human level, however, is not considered sufficient for the life of the church. For the church is a spiritual Body, deriving its life from Jesus Christ, guided and controlled by Him through the Holy Spirit, and zealous to do His will in all things.³ Spiritual vitality, assurance of God's guidance, and a knowledge of His will are possible only through communion with Him. So leaders today are emphasizing more and

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1. Cf., International Council of Religious Education, op. cit., p. 220.
2. Coffin, Henry Sloane: In a Day of Social Rebuilding, pp. 19-20.
3. Cf., de Blois, Austen Kennedy: The Church of Today -- and Tomorrow, pp. 7-11.

more the place of worship in maintaining healthful church relationships. In the lives of junior boys and girls, worship may provide opportunity to share experiences with God,¹ and arouse high aspirations setting forces in motion that will build right attitudes, strengthen the will, and bring forth conduct approved by God.² Worship also intensifies the feeling of belonging to that vast fellowship composed of those who have gone before, those who are now living, and those who are to come, by establishing a conscious relationship to Him in whom all Christians are united.³

6. Objective Six: A Christian Philosophy of Life

To speak of a philosophy of life in connection with children may to some appear absurd; yet Blanche Carrier says, "A child forms his philosophy of life very early,"⁴ and leaders today consider one of the important tasks of religious education to be that of helping the child to interpret all of life from a Christian viewpoint.⁵ This seems especially important for the junior boy or girl of today, in the changing conditions prevailing, when

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1. Cf., Smith, op. cit., p. 121.

2. Cf., Baldwin, op. cit., p. 113.

3. Cf., Bower, William Clayton: Religious Education in the Modern Church, pp. 164-165.

4. Carrier, op. cit., p. 87.

5. Cf., Ibid., pp. 84-87.

standards and certainties are giving way, and external authority has little weight.¹ Although the junior as yet has little power of organizing his thoughts and feelings into a logical system he is unconsciously fixing standards, forming ideals, and setting values, which are not easily changed in later life.² The beliefs most emphasized as necessary to a Christian philosophy were found to be the following:

1. That God is the Heavenly Father, loving, just and wise, controlling the universe in orderly manner by definite laws.³
2. That God expects cooperation from man.⁴
3. That science is man's interpretation of God's laws for the universe, and that in understanding and keeping those laws one is working with God.⁵
4. That spiritual values are the highest and will eventually triumph.⁶
5. That life continues after physical death.⁷

But for beliefs to become effective in life, it was found that more than mere intellectual acceptance is required. There must be continuous growth, fresh spiritual

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1. Cf., Looney, op. cit., pp. 18-19.
2. Cf., Powell, op. cit., p. 49.
3. Cf., Smith, op. cit., p. 23.
Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 31-38.
Cf., Craig, Clarence Tucker, op. cit., pp. 43-45.
4. Cf., Carrier, op. cit., p. 86.
Cf., Craig, op. cit., pp. 81-84.
Cf., Jones, op. cit., pp. 39-40, 58-71.
5. Cf., Carrier, op. cit., p. 85.
Cf., Myers, A. J. Wm.: Teaching Religion Creatively, pp. 45-46.
6. Cf., Vieth, Paul H.: Teaching for Christian Living, pp. 43-44.
7. Cf., Ibid., pp. 44-45.

discoveries throughout life, open-mindedness toward the views of others coupled with a sense of responsibility and accountability for one's own thinking and acting, faith in the unrealized possibilities of life, and a creative effort to turn those possibilities into actualities.¹ Creative effort was found to be characterized by genuine concern for the right, passion for justice, beauty, and truth, and a real desire to help others.² To help the junior acquire these Christian beliefs concerning life and the universe and to make them effective in his everyday living is the sixth general objective in the religious education of juniors. As stated in the International Curriculum Guide this objective has three parts, which may be summarized as:

1. To help the juniors find the answer to their questions regarding the nature of the universe. Desirable outcomes of this search are:
 - a. A growing understanding of the nature of the universe, and an appreciation of the limitation of human knowledge.
 - b. A growing recognition of the result of obeying or disregarding the laws of God.
 - c. The discovery of the purpose and love of God back of natural phenomena.
 - d. The confidence that the love and care of God continue in sickness and suffering as well as in health and joy, and the conviction that God needs men to help Him relieve and remove pain and sorrow.
 - e. A growing discovery of God in the beauties of nature.

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1. Cf., Bower, William Clayton: The Curriculum of Religious Education, pp. 253-259.
2. Cf., Myers, A. J. Wm., op. cit., pp. 46-48.

2. To guide the juniors to a growing faith in the ultimate triumph of right, and to an increasing willingness to stand for the right even when it is not popular.
3. To guide the juniors in the discovery and adoption of a Christian interpretation of life after death.¹

The worship of the juniors, it was discovered, contributed much toward gaining these objectives. In worship each junior can commune personally and privately with his Great Companion, even though he may be in a group;² feelings of gratitude, trust, and reverence are aroused, expressed, and developed;³ appreciation of and gratitude for the companionship with other peoples and races are expressed and deepened;⁴ the desire to know and carry out God's will becomes more definite, and the individual part in cooperating with God grows plainer;⁵ and that God works in orderly fashion through laws becomes better understood.⁶

7. Objective Seven: The Right Attitude Toward and Use of the Bible and Other Records of Christian Experience

"Spiritual realities are mediated through material things."⁷ Among the things that help especially to make

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1. Cf., International Council of Religious Education, op. cit., p. 222.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 75.
3. Cf., Baldwin, op. cit., p. 113.
Cf., Looney, op. cit., p. 91.
4. Cf., Looney, op. cit., p. 92.
Cf., Smith, op. cit., p. 125.
5. Cf., Jones, op. cit., pp. 61-81.
6. Cf., Smith, op. cit., pp. 124.
7. Atkins, op. cit., p. 214.

spiritual truths real are the Bible, music, painting, sculpture, literature, and the history and biographies of religious people.¹ Of these it was found that the Bible is considered to hold a position of signal importance. There seem to be two schools of thought as to the exact meaning of "inspiration of the scriptures", but members of both groups recognize the effect of the Scriptures on the life of the individual. One group holds to the idea expressed by Atkins:

"The Scriptures -- Old and New Testaments -- are a strong and ample foundation for faith, since they contain the entirety both of religion and life. They sound every depth, they reach every height of religious experience and carry with them their own authority through their range, their insight and their timeless truth."²

The other group follows the theory of "progressive revelation", as expressed by Betts:

"Yet human experience and the problems met in the common round of existence are broader than the Bible. The times represented in the Bible are not the times in which we of today live. The situations met by the great characters of the Bible are not the situations out of which arise the problems which are to be solved in our civilization. New ages bring new tests on morality and new values to be fitted into a philosophy of life. Eternal truths must take on new forms to meet new conditions. God has not confined Himself to the sixty-six books of the Canon. He inspired the writers of the Book, but His inspiration is not limited; it

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1. Cf., Carrier, op. cit., pp. 88-89.
Cf., Powell, op. cit., p. 67.
Cf., Squires, op. cit., p. 136.
Cf., Vieth, Paul H.: Teaching for Christian Living, pp. 45-46.
2. Atkins, op. cit., p. 275.

appears in the books of other writers ancient and modern."¹

The humanists, as seen above, remain on the horizontal level. For them there is but little difference between the authority of Scripture and that of other great writings. Yet they believe that the Bible does express fundamental truths about God more completely and in more beautiful form than any other book, in spite of the primitive ethics, folk-lore, and myths which they believe it contains.²

Though this group differs from the other in its belief concerning the authority of the Scriptures, they both agree that the Bible is:

"the greatest repository of spiritual wisdom known to man . . . the surest guide ever formulated for spiritual development," and that, "if we allow the young to lose it out of their knowledge, appreciation, and understanding, we shall have failed in one of our chief responsibilities as teachers and leaders."³

It seems to be the consensus of opinion that if the Bible is to be known, understood, and appreciated by juniors, it must be carefully adapted to their interests

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1. Betts, op. cit., p. 175.
2. Cf., Ibid., pp. 179-185.
3. Ibid., pp. 174-175.

and needs,¹ introduced into their experience,² and used and enjoyed by them.³ To help them know, understand, and appreciate the Bible, and have the right attitude toward other means whereby spiritual realities are mediated is the purpose of the last objective in the religious education of juniors. As stated in the International Curriculum Guide, this objective is:

"To effect in the junior the assimilation of the best religious experience of the race, as effective guidance to present experience."⁴

The subdivisions of this objective may be summarized as follows:

1. To lead juniors to appreciate the Bible as the religious record of the race, through a knowledge of its contents (especially the story of Jesus) and history; and by sharing in worship certain experiences of some of its writers.
2. To lead juniors to appreciate the Bible as containing both the religious record of the race to which Jesus belonged, and also the only true record of His life.
3. To lead juniors increasingly to enjoy the Bible and find in it help for everyday living, by

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1. Cf., Baldwin, op. cit., p. 116.
Cf., Jones, Mary Alice: The Church and the Children, p. 76.
Cf., Looney, op. cit., pp. 29-30.
Cf., Powell, op. cit., pp. 66-67.
Cf., Smither, Ethel M.: The Use of the Bible with Children, pp. 32, 106-130.
2. Cf., Eakin, Mildred Moody, op. cit., p. 55.
Cf., Jones, op. cit., pp. 70-73.
Cf., Looney, op. cit., pp. 29-30.
3. Cf., Jones, op. cit., pp. 81-83.
Cf., Looney, op. cit., p. 29.
Cf., Smither, op. cit., pp. 119-120.
4. International Council of Religious Education, op. cit., p. 223.

growing in the ability to share in the worship experience of its writers, in appreciation of its literary charm, and in finding increasingly satisfying relationships between Biblical accounts and teachings of science.

4. To develop a discriminating appreciation for other records of Christian experience: art and architecture, music and poetry, and history and biography.
5. To help the juniors see, through some of the best religious literature of other races, common aspirations of mankind toward God; and to realize that Christians from other lands can enrich American conceptions of Christ.
6. To lead juniors to discover and appreciate the work of modern disciples of Jesus.¹

These statements omit all reference to the Bible as the authoritative Word of God, and seem frankly to favor the humanistic view of the Scriptures in the religious education of juniors. But even so, there is still a close correlation between the use of Scripture and of other records of religious experience and worship. Appreciation is the thing emphasized in these statements; and it is interesting to note that twice worship is mentioned as a way to attain it. The relation between worship and appreciation of the Bible and other records of religious experience may be considered from two viewpoints: first, how does worship aid in appreciation; and second, how do these records of experience enhance worship?

In studying the first question, it was found that worship develops "sensitivity to the deeper, wider, and more spiritual aspects of life",² and, by

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1. Cf., International Council of Rel. Ed., op. cit., pp. 223-224.
2. Bower, William Clayton: Religious Education in the Modern Church, p. 42.

providing opportunity for contemplation of the best and highest values,¹ makes possible true evaluation of material and spiritual things.

In the study of the second question, it was found that the Bible and other records of religious experience are of great help in creating an atmosphere for worship, and in enriching and vitalizing the worship experience itself. The fine arts, especially, and those portions of Scripture which are used as calls to worship, aid in securing the right intellectual and emotional attitudes and develop a feeling of nearness to God² and a desire to commune with Him.³ Moreover, through Biblical and secular history and literature one may catch a glimpse of the common search by mankind for God, and be thereby more conscious of fellowship in a great universal quest.⁴ In the actual experience of worship itself, it was found that the Bible and other literature, if adapted to the situation and to the needs and capacities of the children, can lift them nearer to God than they have been before, and expand their love for mankind,⁵ by "furnishing an

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1. Cf., Hartshorne, Hugh: Worship in the Sunday School, pp. 22-23.
2. Cf., Smith, op. cit., p. 133.
Cf., Betts, op. cit., pp. 191-193.
3. Cf., Looney, op. cit., p. 92.
4. Cf., Betts, op. cit., pp. 181-191.
Cf., Vieth, Paul H.: Objectives in Religious Education, pp. 273-276.
5. Cf., Baldwin, Josephine L.: Worship Training for Juniors, p. 61.

avenue through which God can reveal himself,"¹ and by providing a language in which they can voice their feelings to God.²

C. Summary

The foregoing study of the objectives of religious education for juniors seems to indicate that though the objectives are seven in number they are not independent of one another, but are closely correlated parts of one comprehensive aim, which one might define as directions for carrying out the commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . Thou shalt love thy neighbor as thyself."³

When the central ideas in these seven objectives are combined, a statement of aim such as the following is the result:

To foster in the junior such a sense of personal relationship to God the loving Father, and to Jesus Christ, Friend and Revealer of God, as will result in development of character pleasing to Them; such character being built upon a Christian philosophy of life and a correct conception of the church, and manifesting itself in right spiritual and social relationships, the Bible and other records of

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1. Smith, op. cit., p. 133.
2. Cf., Looney, op. cit., p. 91.
3. Mark 12:30-31.

religious experience being used intelligently and discriminatingly as aids in attaining this goal.

The emphasis on fellowship in these objectives is quite noticeable:

1. Filial relationship to God -- fellowship with Him
2. Friendship with Christ -- fellowship with Him
3. Growth of Christ-like character -- the development which makes continuous and increasing fellowship possible
4. Right social relationships -- fellowship with men
5. Participation in the life of the church -- fellowship in the organized society of Christians
6. Christian philosophy of life -- the harmony of ideas which is the basis of fellowship
7. Right use of the Bible and other religious records -- sharing of experience, which is the material of fellowship

From this emphasis on fellowship one might conclude that fellowship is of supreme importance; and it is possible that this conclusion would not be far from the truth. Was not this what Christ implied when He said, "This is life eternal, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ"¹

If this be true, then the relation of worship to the objectives of religious education for juniors seems clear. "The first great need of the human mind and heart is God Himself in a free and holy relationship."²

Worship helps to make the junior conscious of

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1. John 17:3.
2. Macaulay, J. H. Chambers, op. cit., p. 154.

this relationship to his Heavenly Father, and provides the way for sharing experiences with Him.

Since "a free and holy relationship"¹ with God, however, is possible only through Jesus Christ,² the right relation to Him is of vital import. Although there seems today to be two differing views as to the full meaning of Jesus Christ to juniors, educators appear to agree that the boys and girls should know Him as Friend and Ideal. In worship they can come into the presence of this Friend and have intimate personal contact with Him.

To maintain right relationships with God and man requires constant readjustment or growth in character. Here, too, worship is needed. It provides opportunity to see one's self in relation to God and to other people, and to discover and turn from sin "with full purpose of and endeavor after new obedience."³ Through worship also, assurance of God's love, forgiveness, and help is strengthened, the joy of cooperation with Him is increased, ideals are elevated, and loyalty to the highest and best is deepened. According to Hartshorne,

"The essence of character is the organization of purposes and plans . . . The Christian character is the one that is organized consciously around the will of the Christian God. In fellowship with the Father, the

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1. Macaulay, op. cit., p. 154.

2. Cf., John 14:6.

3. Westminster Shorter Catechism, Question 87.

Christian finds the renewal, the reinforcement, the forgiveness, the leadership, the permanence; in a word, the ideal companionship that is essential for the achievement of the social ideals of Jesus Christ.

Christian worship is fundamental to Christian character."¹

In establishing and maintaining social ideals, worship helps the junior by providing the necessary perspective and furnishing the correct motivation. Appreciation and friendliness for all peoples, attitudes of cooperation and sharing, and a sense of responsibility for the welfare of all -- these come from an understanding of the inter-relation of nations as members of the Family of Him who "hath made of one blood all nations of men for to dwell on all the face of the earth."² His great purpose becomes clearer to the juniors as they fellowship with Him in worship; and the twin ideal of love to God and man as a motive for action grows stronger through association with Him.

In helping the junior feel a part of the church, worship can hold a key position. It furnishes communion with Christ, the Head of the Church, and increases the feeling of union with the great Christian Family which extends in unbroken line from the beginning of time to the new age that is to be.

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1. Hartshorne, Hugh: Manual for Training in Worship, pp. 1-2.
2. Acts 17:26.

Worship also helps the junior to formulate a Christian philosophy of life by definitely connecting all the events and conditions of his life with the great purpose of God. In worship, to quote Hartshorne again,

"Our ideas of God, of destiny, of human relations are clarified and elevated. They are here given a concreteness and vivid reference to reality without which it is not possible to associate them with emotional dynamic."¹

In thinking of worship in relation to the Bible and other records of religious experience, it was found that although there are two schools of thought concerning the inspiration of the Scriptures, yet it is generally agreed that the Bible enriches worship for the juniors, and that worship increases the powers of discriminating appreciation by bringing the boy or girl into contact with the highest values which humanity has yet discovered.

As a result of the foregoing study, it may be said in conclusion that worship is not simply one important means for accomplishing the various objectives of religious education for juniors; but is necessary for the fullest attainment of each.

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1. Hartshorne, Hugh: Worship in the Sunday School, p. 44.

CHAPTER TWO

THE FUNCTION OF WORSHIP IN THE AREAS
OF
JUNIOR EXPERIENCE

"I need a strength to keep me true
And straight in everything I do;
I need a power to keep me strong
When I am tempted to do wrong;
I need a grace to keep me pure
When passion tries its deadly lure;
I need a love to keep me sweet
When hardness and mistrust I meet;
I need an arm to be my stay
When dark with trouble grows my day;
And naught on earth can these afford,
But all is found in Christ my Lord."

- Theodora Horton

CHAPTER TWO

THE FUNCTION OF WORSHIP IN THE AREAS OF JUNIOR EXPERIENCE

A. Introduction

For education to be moral, it is necessary for the individual to realize the significance of his experiences.¹ For it to be Christian it is necessary for the individual to be conscious of a personal relationship to God;² to understand the significance of his experience interpreted from a Christian standpoint;³ and to discover the ways of enriching and interpreting, of directing and controlling it in harmony with the divine purpose.⁴

The interactions of the individual with his environment, though seemingly infinite in number, can be classified as to the kind of adjustment that is necessary. Klapper lists four phases of environment in which

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1. Cf., Hartshorne, Hugh: Character in Human Relations, p. 257.
2. Cf., Powell, op. cit., p. 244.
Cf., Bower, William Clayton: Religious Education in the Modern Church, p. 113.
3. Cf., Jones, Mary Alice: The Church and the Children, p. 120.
Cf., Powell, op. cit., p. 173.
4. Cf., Jones, op. cit., p. 47.
Cf., Bower, William Clayton: Religious Education in the Modern Church, pp. 113-114.
Cf., Powell, op. cit., p. 230.

adjustments must be made; these are physical, social, economic, and mental.¹ Betts classifies the adjustments from a different standpoint, but still has a list of four items:

1. Person to person relationships
2. Person to group relationships
3. Group to person relationships
4. Group to group relationships²

These he expands into ten areas: family; local community; school; church; play, gang and club; social welfare; work; civic relationships; racial and national consciousness; sex.³ Una R. Smith names six areas of junior experiences: study and investigation; work; fellowship; appreciation; play; and worship.⁴ Baldwin names four areas: home, school, play, and Sunday School.⁵ Chave gives ten: five group relationships, and five personal relationships. In his first list is included school, play, home, church, and community; the last list is composed of time, health, reading, sights and sound, and religion.⁶ Whitley enumerates nine necessary adjustments: three in relation to groups -- play, home, and school;

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1. Klapper, Paul: Contemporary Education, Its Principles and Practices, p. 24.
2. Cf., Betts, George Herbert: Teaching Religion Today, p. 161.
3. Cf., Ibid., pp. 162-165.
4. Cf., Smith, op. cit., pp. 79-82.
5. Cf., Baldwin, Josephine L.: Junior Worker and Work, pp. 11-36.
6. Cf., Chave, Ernest J.: The Junior, pp. 45-86.

three in relation to the self -- physical, mental, and volitional; and three in the realm of ideals -- hero-worship, growth in individuality, and the religious life.¹

By combining the ideas of various educators, the International Council of Religious Education obtained a list of eleven areas of experience. This list, published in 1932, in The International Curriculum Guide, is as follows:

1. Specifically religious activities
2. Health
3. Education
4. Economics
5. Vocations
6. Citizenship
7. Play
8. Sex and Family Life
9. General Group Life
10. Friendship₂
11. Aesthetics²

The purpose of this chapter is to discover how worship helps junior boys and girls to make perfect adjustments in each of the eleven areas of experience listed by the International Council. Since the reaction between the individual and his environment depends upon the nature of the person and the nature of his environment, it will be necessary first to ascertain the characteristics of the junior as manifested in the various relationships,

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1. Cf., Whitley, Mary Theodora: A Study of the Junior Child, Table of Contents.
2. Cf., International Council of Religious Education, op. cit., pp. 185-209.

and the different factors which make up the environment. Second, since attainment of perfection presupposes a knowledge of the ideal, it will be necessary to determine what adjustments are considered desirable for juniors. When these two things have been discovered, it will then be possible to find what part worship plays in helping juniors to make perfect adjustments in the various areas of experience. These subjects will be taken up in the order just mentioned. First, from a study of the nature of the junior child as set forth by leading child psychologists and religious educators, the characteristics of the junior which are most prominent in each area of experience will be determined; and from a sociological study of the same authorities the nature of the juniors' environment will be discovered. Next, from the works of leading religious educators of juniors the adjustments necessary for perfect junior living will be found. Last, by consulting authorities in the field of worship the function of worship in the adjustment process of juniors will be discovered. Thus the relation between worship and the experience of juniors in each area of life will be made clear.

B. Worship in the Areas of Junior Experience

1. Area One: Specifically Religious Experiences

The first area of experience listed in The International Curriculum Guide is that of the specifically religious. The kinds of experience included in this are:

1. Personal Worship
2. Group Worship
3. The church -- its services, fellowship, and ordinances
4. Hearing subjects of religious significance discussed in the general life of the group
5. Experiences related to suffering and death¹

The religious experiences of the junior were found to be closely bound up with his physical, mental, social, and moral natures.² Among the characteristics which particularly affect his religious nature, the following were discovered:

1. Physically -- he is restless³ and vigorously, constantly, exuberantly, energetically active⁴
2. Mentally -- he is eager to learn;⁵ has a vivid retentive memory;⁶ is actively creative in the concrete,⁷ but has limited comprehension of the abstract and symbolic;⁸ is rapidly developing in aesthetic appreciation;⁹ is sensitive to the emotional atmosphere of the group;¹⁰ and is

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1. Cf., International Council of Religious Education, op. cit., pp. 186-189.
2. Cf., Powell, op. cit., p. 31.
3. Cf., Whitley, op. cit., p. 140.
4. Cf., Looney, op. cit., p. 14.
Cf., Powell, op. cit., pp. 33-53.
5. Cf., Looney, op. cit., p. 14.
6. Cf., Whitley, op. cit., pp. 99-101.
7. Cf., Ibid., p. 147.
Cf., Powell, op. cit., pp. 53-55.
8. Cf., Looney, op. cit., p. 13.
Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, p. 59.
Cf., Chave, Ernest J., op. cit., p. 74.
9. Cf., Hartshorne, Hugh: *Childhood and Character*, p. 100.
10. Cf., Whitley, op. cit., pp. 140-143.

- growing in powers of awe, wonder, and admiration¹
3. Socially -- his interest in individuals is increasing² while at the same time he is developing group relationships;³ he shows great respect and admiration for active concrete heroes;⁴ and his conduct is influenced greatly by the standards of the group and fear of social consequences⁵
 4. Morally -- he is setting standards of conduct;⁶ is critical and demanding, impersonal and fair, in matters of conduct relating to himself and others;⁷ is interested in the moral aspect of the problems of everyday living which develop from his growing power to make independent decisions⁸

The environment of the junior, it was discovered, could, in general, be considered from two standpoints.

Marie Cole Powell says it is

"First, the world of facts, and, second, these facts as he sees them. In one sense his environment is made up of certain fact-situations; in another sense his environment consists of that part of his surroundings of which he is conscious."⁹

Baldwin and Looney consider the environment as made up of persons and things to both of which the individual must make adjustment.¹⁰ Classified as to the

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1. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 151.
2. Cf., Hartshorne, op. cit., pp. 100-109.
Cf., Whitley, op. cit., pp. 141-142.
3. Cf., Hartshorne, op. cit., pp. 97-98, 106-107.
Cf., Powell, op. cit., p. 35.
4. Cf., Hartshorne, op. cit., p. 105.
Cf., Whitley, op. cit., p. 139.
5. Cf., Smith, op. cit., p. 16.
Cf., Whitley, op. cit., p. 139.
6. Cf., Hartshorne, op. cit., p. 97.
7. Cf., Looney, op. cit., pp. 13-14.
Cf., Smith, op. cit., p. 14.
8. Cf., Looney, op. cit., p. 17.
9. Powell, op. cit., p. 15.
10. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 37-38.
Cf., Looney, op. cit., p. 18-19.

social institutions in which the junior must make adjustment, the environment was found to consist of home, church, school, play groups, and general group life.¹ The effect of each of these on the religious life of the junior may be good or bad, but there is a continual and definite influence of some kind exerted upon the thoughts, feeling and behaviour of the child.²

The influence of the home was found to vary with the attitudes of the family. In some cases deep reverence and a genuine consciousness of God's presence and purpose helped to develop a beautiful loving relationship with God;³ in some, indifference fostered carelessness and neglect;⁴ and in some, the ignorance, scorn of religious ideas, or misdirected zeal of the parents created entirely wrong and harmful ideas of God.⁵

The same conditions were found to exist in relation to the church. A gloomy, uninspiring place,

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1. Cf., Baldwin, Josephine L.: The Junior Worker and Work, pp. 11-36.
Cf., Betts, op. cit., pp. 162-165.
Cf., Chave, op. cit., pp. 45-86.
Cf., Powell, op. cit., pp. 16-29.
2. Cf., Myers, op. cit., pp. 36-42, 224-234.
Cf., Powell, op. cit., pp. 16-29.
Cf., Vieth, Paul H.: Teaching for Christian Living, pp. 82-83, 146-166.
3. Cf., Chave, op. cit., pp. 80-82.
4. Cf., Whitley, op. cit., p. 143.
5. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 111-112.
Cf., Jones, Mary Alice: Training Juniors in Worship, p. 31.

poorly prepared leaders, and confusion, inattention, and irreverence on the part of older people were found to foster wrong attitudes in children; while a vital program, beautiful surroundings, well-prepared leaders, and truly whole-hearted participation by others seem to be of great help to boys and girls in forming right attitudes and habits.¹ The influence of the public school also was found to be good or bad, depending upon the convictions of the teachers and the customs of the community. Some schools appear to be frankly humanistic in their handling of science and other subjects; in others the teachers are Christian and unconsciously exert a Christian influence.² In the play group it was discovered that the type of recreation as well as the character of the individuals participating is important.³ Some groups maintain high ethical standards, in others there are low ideals of sportsmanship, citizenship, and morality.⁴ The general life of the group was

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1. Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, pp. 27-37.
Cf., Jones, Mary Alice: *Training Juniors in Worship*, pp. 176-185.
Cf., Looney, op. cit., pp. 94-95, 102.
Cf., Smith, op. cit., pp. 125-126.
2. Cf., Carrier, op. cit., pp. 11-14.
Cf., Horne, Herman Harrell: *This New Education*, pp. 76-113.
3. Cf., Powell, op. cit., pp. 21-25.
Cf., Whitley, op. cit., p. 12-25.
4. Cf., Klapper, op. cit., p. 95.
Cf., Vieth, Paul H.: *Teaching for Christian Living*, pp. 164-165.

found also to have either good or bad effects on the religious life of the child. There are community attitudes toward great social questions such as religion, race, alcoholic drinks, and law observance,¹ that the child unconsciously absorbs. In the general life of the group, whether the local community, the city, state, or larger relationships, the child hears or reads the name of God used reverently or profanely; he can hear on the radio programs that scoff at religion, or that are truly worshipful. Thus it appears that the environment always exerts some kind of influence, either good or bad, upon the child.

The nature of the child, and the nature of his environment having been determined, it now remains to find what adjustments between the two are considered desirable for juniors. According to The International Curriculum Guide, there are five kinds of specific religious adjustments necessary:

1. Of personal worship
2. In group worship
3. To the church -- its services, fellowship, and ordinances
4. At hearing religious subjects discussed
5. Concerning suffering and death²

Experiences of personal worship for juniors, it

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1. Cf., Powell, op. cit., pp. 26-28.
Cf., Veith, Paul H.: Teaching for Christian Living, p. 166.
2. Cf., International Council of Religious Education, op. cit., pp. 186-189.

was discovered, should deepen the sense of fellowship with God;¹ direct his emotions toward God, thus deepening his gratitude and strengthening his faith; fix his loyalty on Christ;² and bring a sense of forgiveness and restoration and a greater determination to more perfect obedience.³

Experiences of group worship should develop the feeling of fellowship in the Family of God⁴ and cultivate the fundamental Christian attitudes of "Gratitude, Goodwill, Reverence, Faith, and Loyalty"⁵ to God and man.

Experiences of the services, fellowship, and ordinances of the church should help the child to feel at home in the church and to participate intelligently and joyously in its work and worship.⁶ They should, moreover, help the child grow in true awe and reverence⁷ and in appreciation of the holiness of God and should aid him in forming a Christian interpretation of life and the universe.⁸

Right reactions to hearing or reading about

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1. Cf., Powell, op. cit., p. 173.
2. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 18-23.
3. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 35.
4. Cf., Hartshorne, Hugh: Worship in the Sunday School, p. 27.
5. Ibid., p. 50.
6. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 206-207.
7. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 132-134.
8. Ibid., pp. 62-71.

religious subjects in general group life should result in growing faith in the goodness of God,¹ greater appreciation for and loyalty to Jesus Christ,² growth of a satisfying relationship between Bible stories and text books in natural science, and growing appreciation for and use of religious materials in everyday life.³

Desirable adjustments to experiences of suffering or death include acceptance of conditions which man cannot change, and a desire to improve those which can be bettered;⁴ growing understanding of the laws of the universe and man's relationship to them; and confident faith in the love and goodness of God even in the midst of affliction.⁵

To bring about these desired reactions in the junior, it was found that the worship of the Sunday School has a real part. The closer fellowship and greater loyalty that are desired as a result of personal worship are made possible through the actual experience of worship itself. It is in worship that the junior shares his inmost thoughts with the Heavenly Father. If his home, church, school, play, and community experiences have been such as to foster right attitudes to God, this fellowship will be meaningful;

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1. Cf., International Council of Religious Education, op. cit., p. 210.
2. Cf., Ibid., p. 212.
3. Ibid., pp. 223-224.
4. Ibid., p. 211.
5. Ibid., p. 222.

if the environmental conditions are unfavorable, or if the boy or girl lacks words wherewith to express his feelings, his fellowship will be poor and meagre. Here it is that the church school worship service helps; it corrects and enlarges the conception of God, clarifies the ideas concerning prayer, and gives a vocabulary.¹

One of the purposes of the church school worship service for juniors is to provide training in worship.² This was found to be quite important since the junior unites with others in various services of worship outside the church: table grace and family prayers; prayer at school, or at civic or patriotic meetings.³ Without training in the reason for and the meaning of the common ceremonies and materials of worship, these are simply meaningless forms to the junior, which he does not enjoy and to which he pays little attention.⁴

Worship is closely related also to the junior's experiences with the church. The church has been defined as "a fellowship of human beings with the 'God and Father of our Lord Jesus Christ'."⁵ To make that fellowship

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1. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 50-56.
2. Cf., Powell, op. cit., p. 176.
3. Cf., International Council of Religious Education, op. cit., p. 187.
4. Cf., Powell, op. cit., pp. 176-177.
5. Latourette, Kenneth Scott: Toward a World Christian Fellowship, p. 27.

vital for the boys and girls the worship training in the church school was found to contribute much in interpreting the materials and ritual of the church, and in explaining the sacraments and the customs and religious symbols of the denomination.¹ Fellowship in the junior group, where the materials and ideas are adapted to the boys and girls, is rich and meaningful, and leads on to further growth in worship and larger fellowship.

The things that juniors hear and read concerning religious topics also were found to be closely related to their worship life, ranging as they do from the profane to the reverent, from bitterness, scoffing, and complaint to faith, confidence, and love.² Sharing in services of worship was found to be a great help in forming and maintaining right conceptions of God because each occasion made possible a fresh experience of the love and power of God.³

Experiences with suffering and death were found to have several possible effects. They could "help the children see God's love operating in changing life;"⁴

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1. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 206-216.
2. Cf., International Council of Religious Education, op. cit., p. 188.
3. Cf., Smith, op. cit., p. 131.
4. Perkins, Jeanette E.: Children's Worship in the Church School, p. 141.

or they could cause questioning, doubts, or rebellion.¹ Worship was found to contribute to a more perfect understanding of life, and of God's loving purpose, by making it possible for the junior to come to his greatest Friend and be comforted, at the same time that he is learning more of God's plan and receiving strength and courage to carry on.²

2. Area Two: Health

The second area of experience listed in the International Curriculum Guide is that of health. The experiences within this area deal with food and drink, health and safety regulations, and contact with physical and mental illness.³

There were found to be three characteristics of the junior which especially affect his experiences in the area of health. These are his naturally healthy physical condition, his incessant activity, and his physical and mental development. It was discovered that the junior has high resistance to disease, seldom contracting serious illness and usually recovering quickly, easily, and without

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1. Cf., Perkins, op. cit., p. 141.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 22.
3. Cf., International Council of Religious Education, op. cit., pp. 189-192.

permanent injury from those he does take.¹ The incessant, exuberant, boundless activity of junior boys and girls is so evident that one is almost tempted to say that they have discovered the secret of perpetual motion and daily drink of the Fountain of Youth. The terms used by the different writers to express this excess of energy varied in degree all the way from the rather quiet idea of "alert" to the dynamic thought in "abounding".² It was found that although the junior is not growing as rapidly as he did during earlier childhood, nor making such revolutionary adjustments as will come in adolescence, yet he is developing in important respects, both physically and mentally. Three things were discovered about his physical growth: first, the permanent teeth are rapidly replacing the first set and without care may soon become decayed;³ second, the power of manipulation reaches the point where fine skill is possible;⁴ and third, growth takes place irregularly, sometimes spasmodically, with the result that the child's energy may outstrip his strength, or he may

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1. Cf., Chave, op. cit., p. 49.
Cf., Smith, op. cit., p. 12.
Cf., Whitley, op. cit., p. 64.
2. Cf., Chave, op. cit., p. 49.
Cf., Looney, op. cit., p. 13.
Cf., Powell, op. cit., p. 36.
Cf., Smith, op. cit., p. 13.
3. Cf., Whitley, op. cit., p. 66.
4. Cf., Hartshorne, Hugh: Childhood and Character, p. 101.

suffer "growing pains".¹ His mental growth was found to be in five directions:

1. The desire to excel is becoming a powerful force²
2. There is a sense of power and vitality³
3. There is an intense interest in heroes⁴
4. There is a great respect for those who can control him, but none for those who cannot⁵
5. Caution is beginning to be developed⁶

The features of the junior's environment which pertain especially to his health were found to be the home, the school, and those phases of the community which deal with safety and health: institutions like hospitals, playgrounds, and police or fire department; and regulations such as sanitary laws and traffic regulations. It was found that the home is the basis for the health training of the junior. Homes vary according to the attitudes, conditions, and care of the parents, especially the mother. Some were found to have good influence, fostering desirable habits by intelligent and careful training in all matters of health, hygiene, and sanitation, and by the example of correct attitudes displayed by adults.

Other homes were indifferent or careless, and the training of the children was neglected, with the result

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1. Cf., Whitley, op. cit., p. 63.
2. Cf., Hartshorne, Hugh: Childhood and Character, p. 106.
3. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 33.
4. Cf., Powell, op. cit., p. 37.
5. Cf., Looney, op. cit., p. 13.
Cf., Powell, op. cit., p. 40.
6. Cf., Hartshorne, Hugh: Childhood and Character, p. 106.

that bad habits were developed.¹ Schools likewise were found to be good or bad from the standpoint of health. Some provided adequately for the physical welfare of the child, with correct study and work equipment, daily planned outdoor exercise, and even periodic examinations followed by careful check-up, as well as instruction in the fundamentals of health and safety. Others seemingly paid little attention to practical everyday matters of health.² Certain phases of community life which are definitely connected with health were found to exert varying influences, depending upon the persons involved, and the attitudes displayed by others. In many cases the juniors feared the doctor or the dentist; sometimes they were friendly and cooperative with traffic officers and the fire department, while in other cases it seemed that a state of war existed between the children and the forces of law and order.³

The desired reaction between the junior and his environment seems to be such as will result in:

1. Knowledge and understanding of the laws of health and safety⁴
2. Attitudes of self-respect, a sense of responsibility

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1. Cf., Chave, op. cit., pp. 51-52.
Cf., Whitley, op. cit., pp. 33-34.
2. Cf., Norsworthy, Naomi and Whitley, Mary Theodora:
The Psychology of Childhood, pp. 258-259, 270-276.
3. Cf., Whitley, op. cit., p. 112.
4. Cf., Chave, op. cit., p. 50.

for the welfare of one's own body, and cooperation with health and safety forces of the community in keeping one's self and others well¹

3. Formation of good regular habits of sleeping, eating, and exercise; of personal hygiene and toilet requirements; of cooperation in public health measures²

In bringing about these desired reactions in the field of health, worship, it was discovered, has an important place. Through worship the child comes to the highest possible motive for personal and social health: the ideal of pleasing God and of love to man. It is through worship that the child comes to realize that what he does and says honors or dishonors God;³ his sense of individual responsibility for personal and social health and safety is lifted from the merely human level to that of cooperation with God;⁴ and he comes to see more clearly the value of right habits, and is strengthened in his determination to form them, while at the same time ugly and harmful practices and attitudes become more repugnant to him.⁵ Thus the junior comes to realize that God is interested in each phase of his everyday life,⁶ and that he himself has a

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1. Cf., Chave, op. cit., pp. 52-53.
Cf., Norsworthy and Whitley, op. cit., pp. 270-274.
2. Cf., Chave, op. cit., p. 49.
Cf., Whitley, op. cit., pp. 66-67.
3. Cf., Looney, op. cit., pp. 93-95.
4. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 151.
5. Cf., Ibid., pp. 160-161.
Cf., Powell, op. cit., p. 173.
6. Cf., Baldwin, Josephine L.: Worship Training for Juniors, p. 17.
Cf., Looney, op. cit., p. 100.
Cf., Powell, op. cit., p. 173.

responsibility in the work of keeping himself and others safe and well.¹

3. Area Three: Education

Within the third area of experience, according to the International Curriculum Guide, "are classified those experiences of the junior child which deal specifically with opportunities for learning".² These are:

1. Curiosity about wonderful and interesting things, recognition of need for learning, and a desire for information
2. Experiences with school
3. Experiences with the educational program of the church
4. Experiences from contact with other sources of information, such as movies, radio and newspapers, and informal conversation and advertising matter seen in the community³

The educational experiences of the junior were found to be affected by all phases of his nature, but his mental qualities seem to be most important in this area. Outstanding among these is his activity. Whitley says the junior is

"manipulating something all the time Some manipulate with their hands, some manipulate their own fancies, some manipulate other people by display or tricks. There is no such thing as a state of inattention."⁴

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1. Cf., Baldwin, op. cit., p. 22.
Cf., Powell, op. cit., p. 173.
2. International Council of Religious Education, op. cit., p. 192.
3. Cf., Ibid., pp. 193-195.
4. Whitley, Mary Theodora: A Study of the Junior Child, pp. 55-56.

Along with this constant busyness, several other things were noted in regard to the junior's mental processes. He thinks in specific concrete terms;¹ he is not yet able to analyze or to generalize well;² he is quite sensitive to stimuli of all kinds, but lacks ability to evaluate them and to pay attention to only the most important;³ he remembers vividly concrete situations and recalls accurately if he is trained to observe correctly.⁴ Besides these mental characteristics, two acquired abilities were found to be quite useful: increased skill in reading and the interest in books resulting therefrom; and the developing ability to write.⁵

The environmental factors which affect the junior's educational experiences were found to be quite varied. While realizing that individual differences prevent different children from reacting in exactly the same way to any given situation, still it was discovered that some conditions encourage learning, while others seem to make it difficult. Some homes, by their taste and culture,

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1. Cf., Chave, op. cit., pp. 44-49.
2. Cf., Whitley, op. cit., p. 50.
Cf., Chave, op. cit., p. 55.
3. Cf., Ibid., p. 57.
4. Cf., Whitley, op. cit., p. 101.
5. Cf., Baldwin, Josephine L.: The Junior Worker and Work, pp. 143-148.
Cf., Whitley, op. cit., pp. 46-47.
Cf., Powell, op. cit., p. 37.

furnish good background for and right attitudes toward education; others, by poverty, ignorance, or carelessness set wrong standards and foster error or partial truths.¹ Schools, likewise, were found to exercise favorable or unfavorable influence according to the equipment and program, the beauty and cleanliness of the physical surroundings, and the habits and ideals of the teachers.² The community, too, it was discovered, affects the child's educational experience. Concerts, museums, newspapers, movies, and the like all contribute something, good or bad, to the total educational life of the child.³ Churches, also, were found to help or hinder the child in his educational development, depending upon the adequacy of the program and equipment, and the efficiency and spirituality of the teachers.⁴

In view of the junior child's environment and characteristics four needs seem to be outstanding. Chave lists two of these as resulting from the junior's growing interest in reading: an introduction to the best literature, and help in choosing books which will help most in solving his everyday problems.⁵ Whitley adds two more:

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1. Cf., Chave, op. cit., p. 23.
2. Ibid., pp. 26-27, 55-58.
3. Cf., Ibid., pp. 15, 27-29.
4. Cf., Ibid., pp. 37-41.
5. Cf., Ibid., p. 15.

help in improving voluntary attention, and development of critical appreciation.¹

In helping to meet these needs of the junior, it was found that worship does four things: first, it provides moments when ideals may be visualized and beauty felt;² second, by strengthening the child's faith in God, it helps to resolve the conflict caused by the difference between the child's ideals and existing conditions as he knows them to be;³ third, it makes him conscious of the responsibility of the individual in growing in wisdom;⁴ finally, it provides a chance for him to pledge anew his determination to do his part.⁵

Educators are realizing more and more that public schooling must be supplemented by religious training if the individual is to develop completely. As far back as 1917 Dr. Walter S. Athearn stated this need in his book Religious Education and American Democracy. Said he:

"The educational arch must be completed. It is becoming increasingly evident that we cannot maintain a Christian democracy unless we maintain a system of efficient Christian schools. The price of our religious liberty is the sum required for the building of a system of church schools which will parallel our system of public

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1. Cf., Whitley, op. cit., p. 105.
2. Cf., Powell, op. cit., pp. 174-175.
3. Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, pp. 22-23.
4. Cf., Jones, Mary Alice: *Training Juniors in Worship*, pp. 69-71.
5. Cf., Loc. Cit.

schools and be equally efficient. We do not have in this country a system of public education, we have only a system of public schools. But this system of schools does not work with the whole child. It is but one half of an educational arch; we must complete the arch by building a system of church schools closely coordinated with the public schools. The two systems of schools -- one supported by the state, with secular leadership, the other supported by the church, with religious leadership -- will form the only system of education that a country can have in which the church and the state are apart."¹

Although much has been done along this line since Dr. Athearn expressed his views, much still remains to be accomplished. Reporting on the 1940 conference of the International Council of Religious Education, at Chicago, with regard to religion in education for democracy, Dr. Ralph W. Gwinn said:

"Americans are the best half-educated people in the world. We cannot have secular education. God must be in it. Religion must not be separated from education."

According to the findings of that conference there seems to be a decided trend toward correlation of religion and education in week-day religious education. Thus educators are finding that "The fear of the Lord is the beginning of wisdom."²

4. Area Four: Economics

Although modern society protects the child as

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1. Athearn, Walter Scott: Religious Education and American Democracy, pp. 14-15.
2. Proverbs 9:10.

much as possible from worries concerning food, shelter, and clothing, yet children today are vitally affected by the economic situation.¹ The importance of providing the right kind of experience in the area of economics is recognized in The International Curriculum Guide in its outline of the fourth general area of experience. According to that outline, the junior's experience in the realm of economics is seen to be:²

1. Experiences with using money
2. Experiences with possessions other than money
3. Experiences with broader economic problems, such as hearing or reading of strikes, capital-labor problems, and the like
4. Personal experiences caused by differences in economic status
5. Experiences in the effort to relieve suffering caused by economic conditions

Whitley gives three important characteristics of the junior which affect his reaction to economic situations:³

1. Because his necessities are provided by someone else and because of his inexperience he is happy-go-lucky, taking things for granted and realizing little of the meaning or value of money
2. Because he is impulsive, warm-hearted, and sympathetic, he is easily aroused to the needs of others
3. Because of his growing sense of fellowship, of "belonging", the need to do as others do, the feeling of responsibility for others, and the desire to help are increasing

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1. Cf., Soares, op. cit., p. 105, 110-111.
2. Cf., International Council of Religious Education, op. cit., pp. 195-197.
3. Cf., Whitley, op. cit., pp. 141-142.

Juniors have experience with possessions other than money,¹ but money seems to create greater problems for them than does any other economic question. Chave gives two problems arising out of the junior's relation to money. The first concerns the child himself -- his personal reaction to the desire for money. It seems to be a common practice for a junior boy or girl to steal if he wants money but is not sure of sympathetic help. The second problem grows out of family customs -- the habit of paying children for performing household tasks they should accept willingly as their share in the business of the home; and the habit of paying them to practice. The former dulls the sense of cooperative effort in a common task; and the latter makes practice a means of earning money rather than a prerequisite for acquiring skill.²

Boys and girls are sensitive, it was found, and notice the differences caused by economic situations. However, in most cases the children's attitudes appear to be a reflection of those held by their parents. Thus, among the underprivileged, children may be sullen and bitter or courageous and self-respecting according to the attitudes of their parents; among the more fortunate may be found feelings of superiority, impatience, and lack of

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1. Cf., International Council of Religious Education, op. cit., pp. 195-197.
2. Cf., Chave, op. cit., pp. 72-73.

sympathy, or of compassion, friendliness, and helpfulness, depending upon the atmosphere of the home.¹

In order for the junior to make the right adjustments in the area of economics it was found that certain needs should be met. Among these needs the following seem to be outstanding:

1. A growing understanding of the nature and value of money²
2. A placing of emphasis upon service and the opportunity to help others rather than upon earning money and satisfying selfish interests³
3. A growing feeling of brotherhood rather than superiority, and a sense of responsibility for helping the less fortunate⁴
4. A growing understanding and appreciation for the ones helped⁵

Worship, it was discovered, is a great help to the child in making the right adjustments in the area of economics. It guards against attitudes of both superiority and indifference by raising the motive for giving to the level of love for God and one's fellow man;⁶ it fosters understanding and appreciation of those to whom gifts are sent;⁷ and it lessens the possibility of an over-emotional

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1. Cf., Chave, op. cit., pp. 24-25.
2. Cf., Ibid., p. 73.
3. Cf., loc. cit.
4. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 157.
5. Cf., Ibid., p. 158.
6. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 156-157.
Cf., Powell, op. cit., p. 265.
7. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 154.

reaction to suffering or of that callousness which often results from repeatedly hearing about trouble and need without a chance to help, by providing the opportunity, through both prayer and offering, to put into effect the impulse to render aid.¹

To the junior who has been rightly taught, God is the loving Heavenly Father who cares for each one, whose love does not cease even though hardships may come. In worship this conviction is strengthened into a sustaining faith which makes it possible for the child to live in the assurance that "to them that love God all things work together for good, even to them that are called according to His purpose."² When assistance is necessary, the spirit of worship transforms the gift from patronizing pity into an expression of God's love sent by Him to one of His children through another. Thus, those who have abundance come to realize their responsibilities as stewards of God's gifts; those who must receive aid will recognize the love and care of God back of it. At the same time all are bound together in a closer dependence upon the God who loves and cares for all, and are challenged to greater effort in a cooperative endeavor to work out His will in the realm of economics, to put in the place of

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1. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 153.
2. Romans 8:28.

present inequalities, injustices, and inconsistencies the true brotherhood, righteousness, and harmony that spring from love for God and man.

5. Area Five: Vocation

The view held by modern educators concerning the relationship that exists between the child and work has been expressed by Soares in his book Religious Education:

"Society has decided that it is so important that children should learn to live that they must not be allowed to give their time to earning a living. We protect them from the industrial obligations of life until fourteen or sixteen years of age, and often for many years longer. The rigor and monotony, the uneducational character of most of the world's work, must not be forced upon children. We cherish hopes that we may yet find means of giving all men opportunity of creative labor; but, at all events, we are agreed that children must not join the ranks of the workers until they have had a chance of such development of experience that they will not be obliged to be merely workers.

Yet children should not grow up outside the economic experience. One does not learn the meaning of life by being fed and clothed and waited upon . . . The school may attain educational results by directing its students in work experience, that is, economic work as distinguished from study. Education will not use work to accustom children to the necessity of meaningless routine but to give them the experience of cooperative endeavor in the enterprise of human life."¹

For the junior child, according to The International Curriculum Guide, specific experiences in the area of vocations seem to fall into three major

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1. Soares, op. cit., pp. 105, 107.

classifications:

1. Experiences with personal inclinations and ambitions about certain types of work
2. Experiences with vocations of others
3. Experiences "looked down upon" by society¹

The energy, curiosity, and mental alertness of the junior -- characteristics which seem to form a sort of common foundation for all his experiences -- affect his reactions in the area of work just as they do in other areas. There are, besides these, other traits more definitely bearing upon his vocational experience. The junior has a great interest in real life, especially in the heroic and dramatic. He shows a decided tendency to reflect the attitudes of his parents and to seek the approval of those around him. He is impelled by the need for self-assertion and the development of his own individuality.²

In the modern family the boy or girl comes early into contact with vocational problems. The employment of the father, and often of the mother;³ the spirit with which household tasks are accepted and performed;⁴ the conflict between family custom or parental ambition and the child's own interest and desire regarding a vocation⁵-- these all

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1. Cf., International Council of Religious Education, op. cit., pp. 198-199.
2. Cf., Powell, op. cit., pp. 33-40.
3. Cf., Klapper, op. cit., p. 277.
4. Cf., Chave, op. cit., p. 31.
5. Cf., International Council of Religious Education, op. cit., p. 198.

affect his adjustment in the realm of work.

As far as definite instruction in vocations is concerned, it seems that the public schools do little for pupils of junior age other than giving them a broad and liberal introduction to different occupations by means of pictures and other visual aids, as a foundation for the pre-vocational and vocational training that is often given in the junior and senior high schools.¹

From observation of life the boy or girl is finding that some occupations are more desirable than others: some are glamorous, some are monotonous; some are "looked down upon", some are held in high esteem; some command high salaries, some bring in low wages. These facts are being absorbed by the junior, and unconsciously color his reaction in his search for his own life work.²

Several very definite needs of the junior in the area of vocations were found. Klapper mentions two: an understanding that work is a social process and must be undertaken for the common good;³ and a vital belief that service and not exploitation for profit should govern the selection and conduct of a vocation.⁴ Hartshorne feels that three things are necessary: interpretation of work

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1. Cf., Klapper, op. cit., pp. 252-254.
2. Cf., International Council of Religious Education, op. cit., pp. 198-199.
3. Cf., Klapper, op. cit., p. 259.
4. Cf., Ibid., p. 267.

as a service to the world rather than means of selfish plunder; the dignifying of work as a worthy human enterprise whether it be scrubbing floors or directing the government of the United States; and the beautifying of work by putting the spirit of Christ into control in all its relationships.¹

To let the spirit of Christ control in the world's work worship seems to be necessary. In worship the junior child, as well as the adult, comes to the right interpretation of labor, is enabled to see the dignity and worth of it, and to sense the beauty and glory in it. Through worship work becomes cooperation with God, and laborers are workers together with Him. One learns that abilities and possessions should not be used selfishly, extravagantly, or unworthily, nor should service be rendered grudgingly, stingily, or slightingly.² Besides these, one gains a fresh view of Him who "came not to be ministered unto, but to minister,"³ and in His strength goes out to do the work of everyday life.

What particular direction that everyday work will take for him the junior is not ready to state definitely -- the choice of a life-work is one of the decisions

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1. Cf., Hartshorne, Hugh: Childhood and Character, p. 208.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 39-40.
3. Mark 10:45.

that come in adolescence. But the junior is laying the foundation of right attitudes, and one of the most important safeguards for present and future efficiency, happiness, and peace is the knowledge, gained through worship that the fullest life is that which is lived in accordance with God's plan. Even a junior boy or girl can realize that God, the Almighty and All-wise, has a plan for the universe, and that this plan includes each of His children. Believing this, he will not find it hard to form the habit urged by the wise man of long ago:

"Trust in Jehovah with all thy heart; and lean not upon thine understanding. In all thy ways acknowledge him, and he will direct thy paths."¹

✓ 6. Area Six: Citizenship

The earliest contact with government that a child has is in the home. The expanding life of the junior boy or girl, however, brings him into various relations with much wider aspects of law and order, so that he is able to form an intelligent idea of the true meaning of citizenship. By nature the junior is ready for this development; and, whether he is taught or not, he is forming very definite opinions, ideals, and loyalties. Traits which particularly affect growth in citizenship seem to be those that deal primarily with social development: the desire to

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1. Proverbs 3:5-6.

"belong;"¹ a deepening sense of group loyalty and a growing ability to cooperate;² and an interest in heroes and the impulse to imitate them.³

According to The International Curriculum Guide, the area of citizenship for juniors is composed of the following experiences:

1. Those with symbols of government; such as: flags parades, and holidays
2. Those with benefits of government; such as: health and sanitary laws, traffic and safety regulations, schools and playgrounds
3. Those with broader aspects of government; such as: hearing or reading comments on national and international affairs
4. Those in the general group life in family, school and church⁴

The junior's daily life brings many contacts with the above-mentioned types of citizenship relations. The flag is seen flying from schools, postoffices, and other public buildings, and most juniors are familiar with the words of some form of flag salute which may or may not be meaningful to them. National holidays are recognized by some juniors, because of correct home, school, and church training, in their true significance; to other juniors they

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1. Cf., Baldwin, Josephine L.: *The Junior Worker and Work*, p. 13.
Cf., Chave, op. cit., pp. 19-20.
Cf., Whitley, op. cit., p. 25.
2. Cf., Hartshorne, Hugh: *Childhood and Character*, pp. 106-108.
3. Cf., Chave, op. cit., p. 17.
Cf., Hartshorne, Hugh: *Childhood and Character*, p. 105.
4. Cf., International Council of Religious Education, op. cit., pp. 199-201.

are just days when they do not have to attend school and when their parents may stay away from work. Traffic regulations, health, safety, and sanitation laws, and public parks and beauty spots are often taken for granted, with little thought given either to the reason for their existence, the cost of their maintenance, or the possibility of personal responsibility in connection with them. Radio, movie, and newspaper bring national and international affairs to the child's attention many times a day; and the boy or girl hears many differing opinions on current history, not only from recognized leaders and commentators on the air, but also from his playmates, family, friends, and acquaintances.

Little was found that applied specifically to the junior's citizenship experiences. Chave says that while schools "give some attention to civics" the community often fails to put into practice projects for social welfare and ideals of civic righteousness.¹

It would seem, however, that the characteristics which will help the juniors to become good citizens are much like those which will help them grow into upright, stalwart men and women: respect for authority, kindness and thoughtfulness for others, a sense of responsibility, and trustworthiness. The aim of religious education for

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1. Cf., Chave, op. cit., pp. 41-42.

juniors in the area of citizenship seems to be covered in St. Paul's injunction to Timothy:

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men."¹

In attaining this desired outcome worship plays an important part. In worship the child realizes that in honoring and obeying righteous government he is cooperating with God. He learns, too, that only that government which is founded upon God is worthy of obedience; and he finds that his everyday acts of truthfulness, unselfishness, kindness, and duty help to make his country great. Worship helps also to develop the ideal of right conditions for all peoples, a feeling of world citizenship, and of responsibility for other nations, as expressed in Psalm 67:

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations."²

7. Area Seven: Play

The play experiences of the junior child have been classified in The International Curriculum Guide as:

1. Activities of personal prowess in running,

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1. Titus 3:1-2.
2. Psalm 67:1-2.

- jumping, wrestling
- 2. Activities with play apparatus, and with toys, tools, and pets
- 3. Activities requiring social adjustment, such as:
 - a. Choosing sides, learning and obeying rules, winning and losing
 - b. Quiet games
 - c. Tricks, jokes, and surprises
 - d. Games associated with war or gangsters
- 4. Dramatic activities
- 5. Educational recreation: reading, movies, radio, and creative activities in the fine arts¹

In the play life of juniors it was discovered that while there are general characteristics common to both boys and girls there are certain activities which seem peculiar to each sex. Thus, boys are prone to settle their quarrels by a rough-and-tumble fight, while girls find some other equally effective but quieter way; girls still find joy in playing with dolls, while boys like hunting or wrestling. Girls usually stay indoors a little more than boys do, and have not quite such a fondness for hard and continued running as their brothers show.² But both boys and girls are individualists in their play: the rivalry, competition, and contests characteristic of their games are between persons rather than groups; the ability and prowess of the individual is the important thing, and, while cooperation for the sake of competition is developing, it is still individual prowess that counts.³ The

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- 1. Cf., International Council of Religious Education, op. cit., pp. 202-203.
- 2. Cf., Whitley, op. cit., pp. 20-21.
- 3. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 27.

children take their play seriously. Baldwin has suggested one reason for this seriousness. Says she:

"I have often wondered why children are so almost solemn when they play, and have about concluded that it is because play is the real life of a child, and all the rest is more or less artificial."¹

This seriousness, combined with the child's self-centeredness and venturesomeness, leads to disregard for the rights of others; and this in turn often brings the boy or girl into conflict with other children, with adults, and in some cases with the laws of the country.² Most of their games require considerable body movement. Whitley says that at least two-thirds of all the play of juniors is of this active type³ -- but quiet games also are coming into favor; and stunts, puzzles, tricks and jokes are gaining in popularity. The instinct of manipulation is strong and shows in constant attempts to build, to make something, to find out how things are made, what makes them go, and what happens under certain circumstances.

The environment was found to be of great importance in the play life of the junior child. Some homes provide play materials for the boys and girls, space and free time in which to carry on their activities, encouragement in creative endeavor, and wise supervision

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1. *C. I. D.*

1. Baldwin, Josephine L.: *The Junior Worker and Work*, p. 25.

2. Cf., Whitley, *op. cit.*, pp. 31-33.

3. Cf., *Ibid.*, p. 18.

and training in morals. In other homes the children are so strictly supervised that little opportunity remains for normal individual development. In still others they are left much to their own devices with the result that bad habits are formed, misinformation is picked up, and low standards and ideals accepted.¹ In many schools, especially in cities, supervised play is a regular part of the program; and many church schools also are enriching the play-life of the juniors. The community exercises great influence on the boys and girls through the moving pictures and playgrounds, where the attitudes and ideals of the adults are most clearly seen and most easily imitated.²

The primary play needs of the juniors seem to deal with their social adjustments -- playing together happily without quarrelling; keeping rules, taking turns, winning without arrogance and losing without bitterness, anger, or pouting; and thinking of the comfort and rights of others.³ Hartshorne calls attention to the importance of play in developing desirable character traits:

"The play spirit, the idea of sportsmanship, the 'rules of the game', habits of courtesy and forbearance and comradeship all learned in the art of playing cooperative and competitive games, where in the heat of friendly strife and individual strain, in the joy of physical activity and the excitement of conflict, the habits are built up that make the difference between clean and

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1. Cf., Chave, op. cit., pp. 23-25, 64-65.
2. Cf., Ibid., p. 41.
3. Cf., Ibid., pp. 61, 62, 99-100.

dirty playing. In situations of like character these habits will work, and as men and women play games all their lives, this training is of fundamental importance. Without special effort to form ideals and habits of true sportsmanship in other activities also, however, there is no assurance that the boy who learns to play fair in baseball will also play fair in business relations."¹

It is for this reason that worship plays so important a part in the play experiences of the junior. In worship the child realizes that the good times he has in play are a part of God's gift of life and health, and that playing fair and being a good sportsman are ways of showing gratitude for that gift.² He learns also that the Heavenly Father desires His children to show fair play, good sportsmanship, unselfishness, thoughtfulness and consideration for others, not just during play, but in every relationship of life.³ Joy in success is changed from selfish gloating over the downfall of another into unselfish and generous recognition of the contribution made by all to the fun of the game, the satisfaction that comes from honest endeavor, and the thrill of accomplishment.⁴ And when one is on the losing side, the sting of defeat is removed by the knowledge that cheerful acceptance of the fortunes of the game is one of the characteristics of a Christian,

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1. Cf., Hartshorne, Hugh: Childhood and Character, p. 225.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, p. 77.
3. Cf., Baldwin, Josephine L.: Worship Training for Juniors, p. 17.
4. Cf., Eakin, op. cit., pp. 96-97.

and that to be true to Christ is more important than to win a game.¹

8. Area Eight: Sex and Family Life

According to The International Curriculum Guide, this area of experience is composed of the following parts in the life of the junior child:

1. Experiences in personal hygiene: sleep, rest, exercise, and regular physical examinations
2. Experiences in family relationships: love and care of parents, fellowship with brothers and sisters, family celebrations (such as birthdays), family worship, and entertaining of friends
3. Experiences with sex-relations and reproduction: contact with taboos, chivalrous customs, growing plants and animals; curiosity and information about origin of life, sex, and family relations
4. Experiences with marriage and divorce: witnessing wedding ceremonies; reading about or seeing love affairs; observing parent's attitudes toward each other; living in a broken home, or coming in contact with one; hearing or reading of divorce; hearing coarse jokes on marriage or divorce²

Physical development during the junior years is not so rapid nor so revolutionary as in adolescence, but is nevertheless significant. Between the years of nine and twelve a boy attains a little more than half his adult weight, while a girl of the same age weighs usually five or six pounds more than the boy. In height they gain about an inch and a half each year; and again the girl outstrips the

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1. Cf., Looney, op. cit., pp. 125-126.
2. Cf., International Council of Religious Education, op. cit., pp. 203-205.

boy, being an inch taller at twelve years than the boy. But growth in both height and weight is spasmodic and uneven, with the result that the child is often awkward and clumsy. These changes in the body are an important reason for the formation of correct habits of body care during this period.¹

Among the other characteristics which affect the junior's experience in sex and family life the following seem to be most prominent: curiosity,² interest in things and people,³ and the tendency to form gangs.⁴

The nature of the environment, it was found, has great influence upon the adjustment made by the child in the area of sex and family life. In the home definite attitudes toward the use, importance, and care of the body are formed and health habits established; ideas are formed concerning the relationships between members of the family -- husband and wife, parent and child, brother and sister; and attitudes toward the origin of life and sex matters are built up. In some cases the atmosphere is wholesome and inspiring; in some it is indifferent; and in some it is positively harmful.⁵ Public schools are doing much to help the boys and girls form right habits of eating,

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1. Cf., Whitley, op. cit., pp. 61-67.
2. Cf., Ibid., p. 33.
3. Cf., Looney, op. cit., pp. 14-16.
4. Cf., Chave, op. cit., pp. 19-20.
5. Cf., Ibid., pp. 91-95.

sleeping, resting, and personal hygiene; but teachers say that nothing can take the place of personal instruction by parents in regard to sex knowledge.¹ If dependable and adequate information is not given in the home, the child frequently finds it in a distorted and vicious form from some playmate. Early and truthful instruction seems to be especially important in the case of boys, many of whom receive their permanent sex impressions at the age of nine and one-half years.² Radio, moving pictures, and funny papers also have a great influence on the ideas, ideals, and attitudes of the children toward sex and family life.³

In helping the children to make the desired adjustments in this area of experience, there seems to be needed first, adequate information, then right attitudes, and last, correct habits. The knowledge required may be listed as:

1. Knowledge of the needs of the body in sleep, food, and exercise
2. True and satisfying knowledge of the origin of life and some of the implications of sex -- that boys are brave and chivalrous, girls are kind and gentle
3. Knowledge that ideal family life is characterized by helpfulness, kindness, cooperation, and love

There seems to be only one right attitude in this

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1. Cf., Chave, op. cit., p. 93.
2. Cf., Ibid., p. 42.
3. Cf., Ibid., pp. 41-42.

area of experience -- a wholesome, sane, rather matter-of-fact acceptance of life, with some conception of its sacredness and a sense of responsibility for keeping it pure, lovely, and joyous.

The habits desired may be listed as:

1. Personal -- those relating to daily health routine
2. Social -- such habits as kindness, thoughtfulness, and consideration for others
3. Moral -- those relating to purity of thought and action

To help the junior attain the desired habits and attitudes, worship appears to be necessary. In worship, personal habits and family customs are motivated by love for God and a sense of responsibility to Him; and ideals of individual and home life are founded upon those things which He approves. Worship puts the right spirit into the letter of the law, as expressed in the words of St. Paul:

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye are bought with a price: glorify God therefore in your body."¹

9. Area Nine: General Life in the Group

General group life for juniors is, according to The International Curriculum Guide, composed of the following experiences:

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1. I Corinthians 6:19-20.

1. Experiences with public opinion: the influence of the crowd on one's own opinion and actions
2. Experiences as a member of a group: sense of group strength, pride in group achievements, harmony or discord within the group, participation in group planning and action, adjustment of personal plans and ideas to conform with the group
3. Experiences in the larger world: with people of different races, nationalities, and social position; with public servants, business etiquette, and in public places; newspaper and radio accounts of crime and world relations; knowledge of and participation in world work of the church¹

As might have been gathered from the name of this section, and as is seen from the above outline, this area is in the realm of social experience. According to Norsworthy and Whitley, junior children live

"in a world made up mostly of their own kind, vaguely peopled with adolescents and younger children, occasionally touched by the orbits of adults. True, grown-ups are borne with in such necessary spheres as industrial and school life, are tolerated as convenient providers of food, money, and other things; but on the whole they are regarded as amazingly far from the interests, occupations, plans and motives of the boy or girl of eleven . . . At no time may there be such complete mutual impatience or even misunderstanding, such falling foul of each other's inclinations and guiding principles."²

The child's imperfectly developed sense of "mine and thine", his abounding energy and impulsive action, his fertile imagination and tendency to dramatize are partly responsible for his living in a world apart from other age groups and explain the necessity for the forming of gangs

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1. Cf., International Council of Religious Education, op. cit., pp. 205-206.
2. Norsworthy and Whitley, op. cit., p. 292.

among his own kind.¹ The characteristics of the junior which particularly affect his experiences in the gang or in the larger groups are: loyalty to the gang, passion for justice, contempt for cowardice or bullying;² interest in reality and the heroic;³ and curiosity about many things.⁴

While juniors still desire the approval of adults, they are now more largely influenced by their own group. It is the gang which sets the standard of conduct, determines the kind of hero the boy or girl will admire.⁵ The opinion of the gang is the law of the child; loyalty to the gang is his greatest responsibility; and adjustment within the gang is his main business in life.⁶ The chief reasons for belonging to a gang seem to be: to do things, to find companionship, and to have the satisfaction of belonging to an organization like older people.⁷ The activities of the gang and its relation to other people depend to a large extent upon the neighborhood. Thus escapades which in a rural community might go unnoticed

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1. Cf., Norsworthy and Whitley, op. cit., p. 292.
2. Cf., Ibid., pp. 294-295.
3. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 15.
4. Cf., Hartshorne, Hugh: Childhood and Character, p. 110.
5. Cf., Ibid., p. 97.
6. Cf., Chave, op. cit., p. 86.
Cf., Norsworthy and Whitley, op. cit., pp. 292-294.
7. Cf., Ibid., p. 294.

often cause friction in a city.¹ The ideals and standards of the gang reflect the attitudes of adults observed at business or play, in moving pictures, on the radio, or in books, and are good or bad according to that which they imitate.²

Boys and girls are constantly in touch also with the larger world outside their gang: school, church, community, state, nation, and world. In these the standards and ideals are set by adults, and the ideas of the children are consciously or unconsciously molded for or against friendly unselfish cooperation, fair play, and brotherhood among all.

The adjustments desired seem to be chiefly in the realm of moral habits: loyalty to the group; contempt for lying, tale-bearing, cowardice, injustice, and bullying; admiration for courage, endurance, and perseverance; choosing duty before pleasure; self-control, obedience, dependability, accepting of responsibility, and acknowledging of one's deeds.³

In establishing these the junior has need of worship, for worship is first of all an experience of fellowship with God. Without this fellowship it is impossible to satisfy the deepest needs of the individual, for, as

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1. Cf., Norsworthy and Whitley, op. cit., p. 295.

2. Cf., Chave, op. cit., pp. 41-42.

3. Cf., Norsworthy and Whitley, op. cit., pp. 295, 296.

St. Augustine said, "Thou, O God, hast made us for Thyself, and our souls are restless until they find their rest in Thee." But true worship does not end in rest in God apart from others; it makes possible the most perfect human fellowship, it brings one into the "communion of saints".¹ It is while the child is thus in communion with God and in the company of His children that ideals are raised, motives purified, standards lifted, and loyalties fixed on the most worthwhile; former failures are recognized, repented of, and found to be forgiven, and the determination to give one's "utmost for His highest" is renewed.² The practices and ideals of existing groups are re-examined in the light of God's will; individual, group, and national affairs are seen in their relation to His purpose; new loyalty to Him is pledged. Thus the homely virtues of dependability, kindness, self-control, courtesy, fairness, courage, perseverance, and truthfulness among individuals and groups take on new meaning for the junior because he sees them as characteristics of that "great multitude whom no man can number", that great group to which he himself belongs, and recognizes them as traits his Heavenly Father expects him to display.³

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1. Cf., Sperry, Willard L.: Reality in Worship, pp. 170-176.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 68-71.
3. Cf., Ibid., pp. 78-81.

10. Area Ten: Friendship

Concerning this area of experience, The International Curriculum Guide has the following to say:

"The experiences of sincere friendship -- of loving and being loved, of serving and being served, of giving up for others, and being given up to, of giving loyalty and receiving it -- such experiences will help the growing boy or girl to understand the meaning of a God who is friendly toward his children, and will increase the joy in striving to cooperate with him in the carrying out of his purposes."¹

The experiences in this area are so closely related to those in the realms of play and of general life in the group that much of that which was found concerning them applies here also. This section will take up specifically those intimate and personal associations which the boy or girl has with a small selected group of people: some one in the family, the chum, a member of the gang, or possibly an adult. The experiences of the junior which seem to comprise this area may be summarized as:

1. Satisfaction in being with the chosen friend, and in feeling that others like to have him with them
2. Disappointment in friendship, dissatisfaction when a friend prefers someone else, or the feeling that others do not like him
3. Entertaining friends at home, and going to see them
4. Having friends of other races and nationalities and coming into contact with social and religious barriers in the selection of friends
5. Discovering how to be a friend, and developing standards of friendship
6. Having helpful friendships with older people²

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1. International Council of Religious Education, op. cit., p. 207.
2. Cf., Ibid., p. 207.

In this area of experience individual differences become apparent, and the effect of previous training shows clearly. If a child is "spoiled", rude, selfish or lacking in self-control his experiences in the realm of friendship will be poor and meagre; if he is thoughtful, courteous, kind, dependable, and loyal, his friendships are rich and varied.¹

Three forces of major influence in the friendship experiences of juniors were found to be the home, the gang, and the hero. The importance of the home lies in its opportunity to foster emotional control and the power of decision. There seem to be four things the home can do to aid growth toward mature personality along these lines: make opportunity for decision by giving responsibility; allow the child to feel the results of his decisions, helping him to evaluate them by their pleasantness or unpleasantness; make lack of decision, and too hasty decision uncomfortable; insist upon self-control. Homes ruled by whim offer little help to the child in the training of his will or emotions, and the junior is apt to be selfish, tyrannical, and emotionally unstable. The militaristic household prevents independent choice by the child and renders him ineffectual. The happy medium, often hard to determine because of individual differences, is the one

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1. Cf., Whitley, op. cit., p. 129.
2. Cf., Chave, op. cit., p. 87.

which combines routine with intelligent cooperation and helps the child to form habits of self-reliance, courtesy, and thoughtfulness, order and neatness, punctuality and responsibility, and of considering and making choices and sticking to the decision.¹

The gang helps the growth of volition and emotional control by the force of group opinion. Although junior groups are flexible and shifting, still as long as a child is a member of a certain gang he is loyal to it, adopts to a large extent its manners and ideals, and is judged by its standards.²

The junior takes for his hero a person whose deeds he admires, someone who both exercises power over people and things and at the same time shows genuine goodwill even though friendliness may be covered by gruffness. The hero is a person with whom the junior is acquainted. Sometimes he is an adult, like a traffic officer whom the child sees daily; sometimes he is an adolescent a few years older than the junior. In either case there are three dangers the boy or girl faces in this hero-worship. The first is the danger of too great an emotional attachment, which prevents recognition of any possible faults the hero might have and so leads to painful disillusionment. The

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1. Cf., Whitley, op. cit., pp. 89-90.

2. Cf., Ibid., pp. 93-94.

second is lack of conduct control in relation to the hero which shows in sentimentalism or queer antics to attract attention. The third is the danger of taking as hero one who is unworthy of imitation.¹

There seem to be three outstanding needs of the junior in the realm of friendship: the formation of habits of courteous, thoughtful and kind adjustment to others;² the acquisition of emotional control;³ and the adoption of worthy standards and motives for conduct.⁴

Worship helps the child in attaining all three of these. It helps him see that such virtues as kindness, truthfulness, obedience, courtesy, dependability, perseverance, cheerfulness, and self-control are desirable not simply because they make life easier for one, nor because they are ways of showing one's friendship and love for others, but because they are character traits which the Heavenly Father expects of His children and are ways of showing love for Him.⁵

Another contribution -- and perhaps the greatest

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1. Cf., Whitley, op. cit., p. 114.
2. Cf., Chave, op. cit., p. 99.
Cf., Hartshorne, Hugh: Childhood and Character, p. 111.
Cf., Norsworthy and Whitley, op. cit., p. 296.
3. Cf., Baldwin, Josephine L.: Worship Training for Juniors, p. 18.
4. Cf., Hartshorne, Hugh, op. cit., pp. 113-114.
5. Cf., Powell, op. cit., pp. 47-51.
Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 79-81.

-- made by worship to the friendship life of the junior is in bringing him into fellowship with the Ideal Hero.¹ Jesus, the Friend of children, is worthy of all the love and loyalty the child can give, is One Whom he can safely imitate, Whose ideals and attitudes continually call the child higher, Whose love and understanding never fail, Whose power and might are infinite.

11. Area Eleven: Aesthetics

Beauty has been listed as one of the fundamental necessities of mankind. George Herbert Betts says:

"Love of beauty, above most other human traits, sets men apart from the lower animals. There is no evidence that the higher apes, who stand nearest to man, are offended by ugliness or that they find satisfaction in beauty. But man, even at the lower levels of development, is affected by color, form, and harmony, and spends much energy in trying to combine them into something that corresponds to his sense of beauty and fitness."²

But what one considers beautiful, and what enjoyment one derives from lovely things depends to a large extent upon one's education and background.³ Children respond to color, line, and form, to music and rhythm, because they are sensitive to them. But the way in which they react varies. True appreciation is not a universal endowment which comes naturally to all; it is the result of training.

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1. Cf., Baldwin, op. cit., pp. 18-19.

Cf., Jones, op. cit., pp. 34-35, 63-64.

2. Betts, George Herbert: Teaching Religion Today, p. 27.

3. Cf., Norsworthy and Whitley, op. cit., p. 87.

However, almost every normal person can develop appreciation of beauty in many forms and can learn to derive exquisite pleasure therefrom.¹ Since what one values and admires -- that is, appreciates -- is built into one's character,² it is important that junior boys and girls develop appreciation for the best. Since the juniors are actively interested in what goes on around them, eager for new adventures, sympathetic and imaginative,³ they easily acquire the aesthetic standards of those around them. Where the environment displays taste and culture and provides opportunity for aesthetic development, the children usually show appreciation for true beauty; where surroundings are sordid, and where training and opportunity are neglected or absent, little appreciation for beauty is apt to be found.⁴

According to The International Curriculum Guide, the junior has four types of experiences in the area of aesthetics:

1. With beauty of nature: outdoor play, observation of birds, plants, natural phenomena, trips to beauty spots
2. With beauty of personality: voice and speech; lovely character traits; discrepancy between outward beauty and lack of character
3. With beauty created by others: literature, music, art, architecture, drama of various races; and

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1. Cf., Eakin, op. cit., p. 166.
2. Cf., Betts, George Herbert, and Hawthorne, Marion O.: Method in Teaching Religion, p. 82.
3. Cf., Looney, op. cit., pp. 14-17.
4. Cf., Chave, op. cit., pp. 23-29, 41-42.

perverted art in funny papers, on the radio, in moving pictures

4. With creating beauty: desire and endeavor to create in color, form, or tone; work with flowers; caring for art treasures; keeping things neat¹

Children all love to be out of doors;² but many of them are blind to the beauties that God has wrought and is constantly working in the earth and sky.³ Concerning the importance of helping them to see, Josephine L. Baldwin has this to say:

"The material things among which we live may not seem to have any close relation to the high plane of spiritual feeling and experience where true worship is found. But there is an affinity between physical cleanliness and spiritual purity and between beauty and the God who 'has made everything beautiful in his time.'⁴

Poetry and music, because of their rhythm and combinations of tone, appeal to children, and have the power to stimulate the emotions, arouse to noble deeds, and strengthen the moral nature.⁵

Junior boys and girls are continuously busy in some activity or another. They have reached the stage of development where skill is possible and take more and more delight in making lovely and useful things for the sheer joy of creating.⁶ The justification for creative activity

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1. Cf., International Council of Religious Education, op. cit., pp. 208-209.
2. Cf., Chave, op. cit., p. 126.
3. Cf., Eakin, op. cit., pp. 233-234.
4. Baldwin, Josephine L.: Worship Training for Juniors, p. 29.
5. Cf., Baldwin, Josephine L.: The Junior Worker and Work, p. 115.
6. Cf., Hartshorne, Hugh: Childhood and Character, p. 101.

in the church school, however, according to Mildred Moody Eakin, lies in the fact that it "gives boys and girls a sense of achievement, of 'calling' (to use an old theological term), of partnership with God."¹

Two character traits were found to be considered by junior children as most desirable. These are kindness and strength of body, mind, and character.² In a list made by children of things they detested were found several kinds of behaviour which seem to be considered by most boys and girls as completely unworthy of emulation. These are unfairness and dishonesty, cruelty and bullying, impoliteness and disrespect, and disobedience and cowardice.³ By combining these two lists one can form a fair estimate of the kind of personality that would be considered by the junior to be beautiful and worth imitating.

Worship has a unique place in the aesthetic experiences of the junior. Simply to feel the ecstasy of emotion in the presence of beauty is not enough. The experience must uplift, purify, and strengthen the daily life. According to Betts and Hawthorne:

"These things must be made to minister to something higher and more complete than themselves; they must carry over into the current of the common life and become stimuli and guides to action."⁴

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1. Eakin, op. cit., p. 206.
2. Cf., Chave, op. cit., p. 132.
3. Cf., Ibid., pp. 145-146.
4. Betts and Hawthorne, op. cit., p. 67.

Worship does three things for the child in his aesthetic experience. First, it increases his enjoyment by uplifting and purifying his appreciation -- he sees that the beauties of nature show forth the glory of God, that the art of man is a gift from God, and that lovely personalities are reflections from the character of God. Second, through thus connecting the experience of beauty with God, worship brings fresh strength and comfort, challenge and courage to the individual, sending him forth to his everyday life strong in the assurance that God cares and is still at work. Third, worship brings the junior face to face with the One who is altogether lovely, who more than meets the requirements set by the children for beautiful personalities; and it rouses the desire and determination to prove loyal to Him by being more dependable in work, more unselfish in conduct, and more obedient in spirit -- in other words to be more beautiful in personality and thereby be more like Him.¹

C. Summary

The study of the function of worship in the areas of junior experience was found to consist of three distinct parts. Since experience was found to be the

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1. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 68-71.

fruitful knowledge obtained by the individual from the interaction between himself and his environment, the first task was to ascertain the characteristics of the junior child and the nature of his environment in each area of experience. Next, by considering the knowledge most fruitful of abundant living for juniors, the needs of the boys and girls were determined. The last phase of the study was a discovery of the part played by worship in meeting the needs that arise out of the junior's own nature and the conditions of his environment.

From a study of the nature of the child in each of the eleven areas of experience listed in The International Curriculum Guide, it was discovered that abounding energy and incessant activity seem to be the distinguishing mark of children in this age group. With the exception of the specifically religious experiences, which were found to be affected by every characteristic of the child, it was discovered that the experiences in each area depend largely upon certain definite characteristics of the boy or girl. The characteristics of major influence in the various areas of experience were seen to be as follows:

1. In the area of health -- rapidly developing body and mind
2. In the area of education -- curiosity, eagerness to learn, and growing ability to read
3. In the area of economics -- impulsiveness, sympathy, and sense of belonging
4. In the area of vocations -- interest in contemporary

- life, tendency to imitate, and need for self-assertion
5. In the area of citizenship -- loyalty to the group, hero worship, and growing ability to cooperate
 6. In the area of play -- individualism, venturesomeness, and self-centeredness
 7. In the area of family life -- interest in people and curiosity
 8. In the area of general group life -- suggestibility and desire for social approval
 9. In the area of friendship -- need of companionship and individuality
 10. In the area of aesthetics -- imagination and emotion

It was found also that the environment in which the boy or girl is placed is an important determinant of his experience in any area. The environment, according to one writer, was found to be composed of both persons and things;¹ according to another, it was said to be certain fact-situations and at the same time only those parts of the situations of which the child is conscious;² according to others it is the social institutions among which the child divides his time -- home, school, church, play group, and general group life.³ All of these, it was found, exercise good or bad influence upon the child in every area of experience. Sometimes the good from one source overbalances the bad from another, so that the final result is toward improvement; sometimes the bad outweighs the good,

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1. Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, pp. 37-38.
2. Cf., Powell, op. cit., p. 15.
3. Cf., Baldwin, Josephine L.: *The Junior Worker and Work*, pp. 11-36.
Cf., Betts, George Herbert: *Teaching Religion Today*, pp. 162-165.
Cf., Powell, op. cit., pp. 16-29.

in which case the experience becomes a hindrance to progress. The sphere of major influence varies in the different areas of experience, but in each case it was found that there are one or two institutions whose influence predominates, the rest supplementing or modifying them. The environmental factors of greatest influence in the various areas of experience were found to be the following:

1. In strictly religious experiences -- the home
2. In health -- home and school
3. In education -- the school
4. In economics -- the home
5. In vocations -- the home
6. In citizenship -- school and home
7. In play -- gang and community
8. In family life -- the home
9. In general group life -- gang, home, and community
10. In friendship -- hero, gang, and home
11. In aesthetics -- home and school

The importance of the home in the life of the child is clearly seen from the above. Also, the need for strong, effective work by the church becomes evident, since, according to Chave, junior boys and girls have many religious problems which are not met by the home.¹

The outstanding needs for perfect adjustment in the different areas of experience were found to be:

1. For distinctly religious experiences -- a sense of fellowship with God, assurance of His love, and a firm faith in Him; loyalty and obedience to Christ; and a Christian philosophy
2. For health -- knowledge of health laws; good health habits; self-respect and a sense of personal responsibility for maintaining health

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1. Cf., Chave, op. cit., pp. 73-86.

3. For education -- knowledge of the best literature and of ways to use it in solving daily conduct problems
4. For economics -- knowledge of the nature and value of money, understanding and appreciation of the personality of others, and a feeling of brotherhood
5. For vocation -- knowledge of the worth and dignity of labor, and an unselfish spirit of service rather than a selfish spirit of personal profit
6. For citizenship -- correct motive for patriotism and obedience
7. For play -- good sportsmanship and consideration for others
8. For family life -- adequate information, right attitudes, and correct habits
9. For general group life -- loyalty, justice, and cooperation
10. For friendship -- self-control, and standards of conduct
11. For aesthetics -- emotional education

Worship was found to be closely associated with the experiences of juniors in every area, rightly motivating action, satisfying needs, and enriching life. The specific contributions made by worship in each area were found to be:

1. In the specifically religious -- ever fresh experience of the love, justice and power of God
2. In health -- love for God and man as the correct motive for health habits, the assurance that God is interested in the daily life, and a sense of responsibility for maintaining health
3. In education -- opportunity to see the ideal and to feel beauty, solving of problems caused by discrepancy between the ideal and the actual, rousing of a sense of responsibility for growing in wisdom
4. In economics -- prevention of a sense of superiority, sentimentalism, or callousness, by making love for God and man the motive for giving and sharing; arousing of cooperative effort to bring God's will into economic affairs
5. In vocations -- recognition of labor as cooperation with God and therefore worthy of honor; vision of abilities and possessions as trusts from God

6. In citizenship -- understanding of obedience to law as cooperation with God, of God's will as the only sure foundation for right government, of the everyday behaviour of its citizens as the source of a country's greatness, and a sense of world citizenship and of responsibility for the welfare of all nations
7. In play -- the realization that good play habits are a way of thanking God for the joy of living, and the conviction that God desires these good habits to be carried over into all phases of life
8. In family life -- love for God and man and a sense of responsibility to God as motive for personal habits and family customs
9. In general group life -- fellowship with God and the members of His family, evaluation of current practices in the light of His will, and uplifted ideals and strengthened will
10. In friendship -- love for God and man as motive for right personal habits, and fellowship with the ideal Friend, Jesus
11. In aesthetics -- increase of enjoyment through enlarging, spiritualizing, and enriching the experience; new strength and courage through the knowledge that God cares; and fellowship with the One who is altogether lovely

CHAPTER THREE

THE PLACE OF THE WORSHIP SERVICE IN THE PROGRAM OF RELIGIOUS EDUCATION FOR JUNIORS

"Have you and I today
Stood silent as with Christ, apart from joy
or fray
Of life, to see by faith his face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare to do
For him at any cost? Have we today
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

- Source Unknown

CHAPTER THREE

THE PLACE OF THE WORSHIP SERVICE IN THE PROGRAM OF RELIGIOUS EDUCATION FOR JUNIORS

A. Introduction

In the preceding study it was discovered that worship plays an important part in every area of junior experience.¹ In the present study only one set of experiences will be considered -- those definitely connected with the church, and specifically with the church school, since the church school is the organ through which religious education functions.

The expression "program of religious education" is generally understood today to mean "all the materials, directed activities, relationships, and associations"² which are planned and provided by the church school. From the standpoint of the child, the program is:

"A new body of experience to be achieved; a fund of enriched emotions, broadened sympathies, quickened and directed interests applied to the actual business of living -- the child's own living here and now. To him it is the socialized attitudes, clarified and motivated ideals, decisions that stand the test of practice. It is growing ideas, meaningful concepts, skills in thought and action. It is practice in meeting and adjusting to social situations so that out of them come moral

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1. Cf., Ante, Chapter 2.
2. Betts and Hawthorne, op. cit., p. 136.

habits, wise solutions of problems, right action in the multiple relations that make up the daily round of experience."¹

This "body of experience to be achieved" is usually considered to be composed of various elements, distinct yet closely correlated, and in actual practice inseparable one from another. These elements of the program have been listed in different ways, but at the present time are generally thought of in the terms used by Harner -- "worship, study, fellowship, service, and personal commitment."²

Of the various worship experiences possible for the junior in the church school, some occur spontaneously, unplanned, and more or less unexpectedly. More often, however, they are definitely planned for, and a specific time in the day's schedule is set apart for them. These planned experiences are known as worship services; and it is with these that this chapter will deal. The study will be in two parts. First, the kind of worship services needed by the juniors will be discovered. Second, the correlation between these services of worship and the rest of the program will be found. From these two studies the place of the worship service in the program of religious education for juniors will be made clear.

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1. Betts, George Herbert: Teaching Religion Today, pp. 151-152.
2. Harner, Nevin C., op. cit., p. 33.

B. Kinds of Worship Services Needed by Juniors

Since the worship service is an integral part of the total program of religious education for juniors, it was found that the same general characteristics that mark other phases of the program apply here also. These general characteristics are:

1. Correlation with other parts of the day's program in such a way as to produce a unified experience for the child.¹
2. Unity and definiteness in the service itself, obtained by organizing the materials of worship around some central idea.² The organizing thought may be a phase of the general subject under discussion, or it may be a closely correlated idea; it may be preparation for activity, or an enrichment and evaluation of experience; but always the thought around which the meaningful service of worship for juniors is built is specific and is clearly recognized by them.
3. Adaptation to the understanding, needs, and interests of the juniors.³ The junior has longings, aspirations, and wonderings that are peculiar to his own stage of development; his temptations and conduct problems are not the same as those of the little child nor of older people; his understanding and language also are his own; if his worship is to be meaningful for him, all these things must be considered.

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1. Cf., Eakin, op. cit., p. 252.
Cf., Powell, op. cit., p. 183.
2. Cf., Eakin, op. cit., pp. 243-246.
Cf., Looney, op. cit., pp. 91-93.
Cf., Powell, op. cit., p. 184.
3. Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, pp. 56-59.
Cf., Eakin, op. cit., pp. 236-238.
Cf., Jones, Mary Alice: *Training Juniors in Worship*, pp. 46-47.
Cf., Hutton, Jean Gertrude: *The Missionary Education of Juniors*, p. 128.

4. Provision for active pupil participation.¹ Worship is the up-reach of the soul toward God, and, because of a definite relationship established with Him, a resultant outreach toward one's fellowmen. For juniors, who are physically and mentally restless and active, these emotions are best expressed in some physical way. Another reason for active participation is that the pupil may learn to worship through worshipping. A satisfying experience is possible only through active participation, physical, mental, and emotional.

The kinds of worship services needed by juniors, it was discovered, can be classified according to the purpose back of them. Considered in this way, there seem to be two classes of worship services needed by the boy or girl. The first is the service whose sole or primary aim is to give glory to God.² Thanksgiving services are good examples of this type. The second class is composed of those services whose aim is to present higher ideals, purer motives, greater challenge to follow Christ in all things.³

Considering worship services from a slightly different standpoint, it was found that those needed by junior boys and girls can be classified also by the effect produced in the lives of the children. According to this classification there are four kinds: those that make God's presence and care real;⁴ those that foster growth in

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1. Cf., Carrier, op. cit., pp.156-160.
Cf., Powell, op. cit., pp. 171-173.
2. Cf., Looney, op. cit., p. 93.
3. Cf., Ibid., pp. 96-97.
Cf., Powell, op. cit., pp. 174-175.
4. Cf., Ibid., pp. 173-174.

reverence for God and man;¹ those that clarify ideals, uplift standards, and aid in conduct control;² and those that develop the ability to worship.³

Still another, and entirely different classification of worship services needed by juniors was found: informal and formal.⁴ By informal services are meant those that are rather spontaneous and unceremonious, in which free conversation and sharing of ideas between teachers and pupils often occur. This type of service is usually most effective with a small group of children of the same age and experience. Formal services have more ceremony and set order, and vary in formality from the very ritualistic on the one hand to the almost spontaneous on the other. These are more stately and dignified than the very informal, and, when they express the thoughts of the juniors, are based on their understanding, and meet their needs, they bring a sense of reverence and awe, of peace, security, and satisfaction that is seldom obtained from the more spontaneous service. Formal services also make another contribution to the church life of the child. It

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1. Cf., Looney, op. cit., pp. 95-96.
2. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 150-152, 160-161.
3. Cf., Powell, op. cit., pp. 176-177.
4. Cf., Jones, Mary Alice: The Church and the Children, pp. 104-105.
Cf., Looney, op. cit., pp. 99-100.
Cf., Powell, op. cit., p. 178.

is in this type of service that the juniors unite with other members of the church family on special occasions. If preparation for these occurrences has been adequate, if the juniors already have had some experience with this form of worship and are familiar with some of the materials used, the boys and girls will have a deep sense of fellowship with the whole group, their loyalty to the church will be increased, their conception of God enlarged and their communion with Him enriched through the corporate praise and prayer. The juniors need both the informal worship that develops spontaneously out of the day's activities, and also the stately, dignified service definitely planned and formally conducted.

C. Correlation Between the Worship Service and Other Parts of the Program

Recognition by present-day writers of the importance of worship in the program of religious education is expressed by Mary Alice Jones:

"The procedure, the subject-matter, the activities in a program of religious education for children should all be evaluated in terms of their effectiveness in helping to bring about . . . moments of worship. After all, the distinctive function of religious education lies in this area. Other programs share the task of developing social conduct, of learning facts of history and biography, of alleviating human suffering. But only a program of religious education is concerned with the development of the pupil's relationships with the Heart of the Universe, God, his Father. If the program of other years was to be criticized because of its lack

of emphasis upon immediate needs of the child, the present-day program runs the serious danger of being criticized for its lack of emphasis upon the cultivation of the spiritual life of the child."¹

Because of the importance of providing meaningful worship experiences for the children, educators emphasize the necessity of careful and definite planning for the worship service. The place in which the service is held, it was found, has great influence on the children, and should be as comfortable and beautiful as possible. If a chapel is not practical, the assembly room, or a part of it, can be arranged to create a worshipful atmosphere. For the worship service to have the maximum effect in the lives of the boys and girls, it seems necessary to make a distinction, however slight, in the physical environment of the places where study or work or recreation are carried on and where one comes to worship God.²

Another important consideration was found to be that of the place occupied by the worship service in the day's time schedule. Writers seem to feel that it is not very important when the service is held; the essential thing is that it be recognized by the children as time devoted to the worship of God, and that there be no drill,

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1. Jones, Mary Alice: The Church and the Children, p. 105.
2. Cf., Betts and Hawthorne, op; cit., pp. 477-478.
Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 27-28.
Cf., Carrier, Blanche, op. cit., pp. 160-162.

nor business, nor interruptions during the service.¹

Worship and fellowship are so closely connected that it is impossible to separate them. "Real worship is communion of spirit between the worshiper and God,"² but this communion of spirit is easier when the individual is in a group of people who are together fellowshiping with God, "for group thinking and fellowship is a power in worship as in all other relationships of life."³ Conversely, communion with God increases fellowship with men and eventuates in service for them:

"Our fellowship is with the Father, and with His Son, Jesus Christ; but if we walk in the light as he is in the light, we have fellowship one with another."⁴

"The experience (of communion with God) does not remain as an ecstasy of relaxation, or rapport with God. It becomes immediately an organizing experience bringing up into itself the great life-interests: If I am thus at one with God, what is the resultant behaviour in my life with men? . . . The experience completes itself in the enlistment for service."⁵

In the worship service, it was found, opportunity is provided both for the expression of commitment and for service. The prayers, the hymns, the moments of meditation allow individual communion; and in making an offering

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1. Cf., Baldwin, Josephine L.: Worship Training for Juniors, pp. 34-39.
Cf., Betts and Hawthorne, op. cit., pp. 482-483.
Cf., Carrier, op. cit., pp. 169-171.
Cf., Hartshorne, Hugh: Manual for Training in Worship, p. 10.
2. Looney, op. cit., p. 94.
3. Ibid.
4. I John 1:3, 7.
5. Soares, Theodore Gerald, op. cit., p. 283.

the child has a chance to make active expression in the sharing of his possessions. Intelligent and worshipful giving, however, it was discovered, depends upon the correct motivation and a knowledge of the reason for the offering and of where and how it is to be used. Thus worship, service, and study or information are all three connected. The worship service is related to the service activities also in other ways. By sharing in the planning and conducting of the service the children are trained in responsibility for carrying on the work of the church; and by constantly bringing their service projects to God in worship they learn to test their motives by His, and to evaluate their methods and results in the light of His purpose.¹

The worship service though distinct from the study period of the program, nevertheless is intimately related to study.² Worship is an act of the total personality -- thought, emotion, and will -- and if one's attitudes toward God are to be right, if one's service for one's fellowmen is to be wise, clear thinking about God and one's relationship to Him and to mankind is necessary.³ In addition to this meaningful participation in the

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1. Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, pp. 167-174.
Cf., Hutton, op. cit., pp. 129-136.
Cf., Looney, op. cit., p. 97.
2. Cf., Soares, op. cit., pp. 316-318.
3. Cf., Powell, op. cit., p. 172.

worship service calls for knowledge of the materials of worship -- the scripture passages and hymns used, the prayer customs of the group, the use of ritual, the Christian symbols and sacraments. These things, however, are best learned during the study periods of the program, that in the worship service one's attention may not be distracted from God by the introduction of too many new and strange ideas.

Not only does the worship service depend upon the study period to furnish background materials with which to worship, but it also motivates the memorizing of scripture, poetry, hymns, and other devotional material by providing a real use for them.¹ Another tie between the worship service and the study period is found in the relationship between the dominant purpose of the worship service and the major aim of the study period. If the worship precedes the study, it often opens up or emphasizes some phase of the problem to be considered in the later period; if it follows study, it serves to integrate and spiritualize the results of the group thinking.²

D. Summary

From the above study, the worship service has

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1. Cf., Jones, Mary Alice: Training Juniors in Worship, pp. 87-89, 116-117, 129.
2. Cf., Powell, op. cit., pp. 209-211.

been found to be an essential element of the program, permeating all other phases, and neither fully experienced nor completely effective without them. The place in the time schedule and the physical environment were both found to be important in helping the children make the distinction between the sacred and the secular, between time spent with God in worship and time spent in other activities.

The worship services needed by the juniors were found to be characterized by unity and definiteness, close correlation with other parts of the program, suitability to the understanding and needs of the group, and provision for active pupil participation. It was found further that juniors need worship services which help them more perfectly to glorify God, which present high standards, and which challenge to greater effort to live as Jesus would have one live; which make more real the sense of God's love and care for all, foster deeper reverence for God and man, clarify ideals, increase conduct control, and train in worship. All these, it was found, could be secured by two types of services, formal and informal, each of which makes its own contribution to the perfect development of the worship life of the boys and girls.

Fellowship with God in worship was found to be deepened and enriched by fellowship with man; and

friendly attitudes and right motives toward one's fellow-man were discovered to be broadened and purified by true worship of God. The worship service was found to provide opportunity for service through the offering of money and by the sharing of responsibility in the planning and conducting of the worship period. The motives for service and the methods and results of service enterprises were seen to be evaluated in the worship service, to be purified and brought into harmony with God's will.

The intellectual or study element of the program also was found to be vitally connected with the worship service. Meaningful participation in worship demands such knowledge and comprehension of the materials used in the service -- hymns, scripture, ritual -- that the mind will not be lured from communion with God by the necessity of trying to understand unfamiliar ideas. The creative thinking in worship comes in the new outlook brought to ideas already possessed, clearer glimpses of ideals but dimly visualized, reorganization of purposes and decisions in the light of God's will. Memorizing of devotional material, learning of ritual, study of the meaning of hymns, scripture, and sacraments -- all these, it was seen, furnish the background out of which worship arises; and worship enriches and motivates them. Thus, the worship service, to paraphrase Miss Hutton, is not

a separated and isolated part of the program, but is unified with and integrated into the complete program of religious education.¹

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1. Cf., Hutton, op.cit., p. 127.

CHAPTER FOUR

PRINCIPLES FOR PLANNING AND CONDUCTING JUNIOR WORSHIP SERVICES

"Lord, speak to me that I may know
Best how to help my children grow
In grace and knowledge, Lord, of Thee.
Led by Thy Spirit, may I see
Just what within Thy Word will fit
Their child-soul needs, and grant that it
May be by me so taught that they
Will love it better every day.
Lord, speak to me, and may I hear
So unmistakable and clear
The word of truth Thou hast for me
That these, my children at my knee,
May learn from me, and ever yearn
More of Thy love and truth to learn."

- Source Unknown

CHAPTER FOUR

PRINCIPLES FOR PLANNING AND CONDUCTING JUNIOR WORSHIP SERVICES

A. Introduction

As has been seen from the preceding study, the worship service is an integral part of the total program of religious education for juniors. In order that the service may perform its function perfectly, however, it is necessary for one to know not only the relationship between the various parts of the program, but also the principles that govern the worship service itself. This chapter will be devoted to a study of these principles.

Blair, in his book, The New Vacation Church School, suggests four questions as guides for evaluating a worship service:

1. Does it help the pupil to feel the presence of God?
2. Does it help him to face squarely some problem recognized to be of real concern in his everyday life?
3. Does it foster in him an earnest desire to change old habits and to form new ones that are true to the standards and ideals of Jesus Christ?
4. Does it strengthen him to act wholeheartedly on what he has discovered?¹

To bring about these desired results it was

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1. Cf., Blair, W. Dyer: The New Vacation Church School, pp. 79-86.

found that early planning is considered to be one of the secrets of success.¹ Although it was found that individual worship services for juniors vary greatly in their aims, materials, and methods, yet, according to the writers consulted, they are all based upon the fundamentals of the Christian life: God's relation to us as Creator and loving Father; our response to Him in trust and obedience, and our relation to our fellowmen expressed in love and cooperation.² While the emphasis in any one service depends upon the aim of that particular session, yet it would seem that if the service is to provide a complete experience of worship for the boys and girls, the following elements must be present:

1. A feeling of unity in the group
2. An understanding that the meeting is for the purpose of worshipping God
3. A consciousness of the power and holiness of God
4. An expression of humility and praise in response to the power and holiness of God
5. The contemplation of a definite phase of Christian living which is presented in the special emphasis for the particular session
6. Some response made to the ideals presented³

There are certain activities, it seems, which, if entered into in the right way, help the junior boy or

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1. Cf., Baldwin, Josephine L.: *Worship Training for Juniors*, pp. 196-197.
Cf., Eakin, op. cit., pp. 244-245.
Cf., Jones, Mary Alice; *Training Juniors in Worship*, p. 164.
2. Cf., Baldwin, op. cit., pp. 191-192.
3. Cf., Jones, op. cit., pp. 170-174.

girl to experience worship. These may be listed briefly as: prayer; music; offering; listening to a story, or engaging in conversation; using scripture; and witnessing or partaking of the sacraments.¹ According to the authorities consulted, it is not necessary for these activities always to occur in the same order; the arrangement should depend upon the purpose of the service and the kind of experience desired; for, "The outward expression in a service of worship should parallel the inner course of the experience of worship."² The purpose of this chapter is to discover the ways in which the worship service can be made most meaningful for the boys and girls. This will require first a knowledge of the materials which can be used in the various activities, and the principles that govern their selection and arrangement for any particular service. Second, it calls for an understanding of the group -- of the preparation needed by them for full experience of worship, and of the ways in which this preparation can best be made. Last, it means a discovery of the rules for conducting the service itself. In these three sections the study will proceed. First will come investigation

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1. Cf., Baldwin, op. cit., pp. 69-167.
Cf., Jones, op. cit., pp. 58-161.
Cf., Looney, op. cit., pp. 91-97.
Cf., Powell, op. cit., pp. 191-198.
2. Vogt, von Ogden, in Jones, Mary Alice: Training Juniors in Worship, p. 170.

concerning the selection and arrangement of materials; next, research into the preparation needed by the worshippers and the best ways of providing it; and last, consideration of the principles for conducting the service.

B. Selection and Arrangement of Materials

From investigation it would seem that there is a wealth of material which can be used in junior worship services, and the variety of ways in which it may be employed appears almost infinite. Just to mention a few, there are: prayer -- in unison, as a litany, led by one person, written, and quiet meditation; scripture -- told as a story, read in unison, read by one person, repeated from memory, read responsively, dramatized; stories -- both secular and biblical, told by an adult, told by a child, dramatized; poems -- by adults or children; music -- vocal and instrumental; pictures; talks; and conversation.¹

The materials to be used in any one service, it was found, depend upon the aim or purpose of that service.²

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1. Cf., Baldwin, op. cit., pp. 56-167.
Cf., Jones, op. cit., pp. 58-144.
Cf., Looney, op. cit., pp. 93-97.
Cf., Powell, op. cit., pp. 187-198.
2. Cf., Betts and Hawthorne, op.cit., p. 480.
Cf., Jones, op. cit., p. 166.
Cf., Powell, op. cit., p. 184.

Sometimes the service may stand alone, being independent of the ideas which were used in worship services immediately preceding and not definitely connected with those immediately to follow. Often, however, the service is a part of a series and is based on some phase of a major idea that runs through all the services in the series. In either case the materials used should be such as to make unmistakably clear the central idea and to arouse the desire to attain the ideal portrayed.¹ To aid in the selection of materials most fitted to bring this about, the following suggestions were found:

1. Everything used should be adapted to the understanding, interests and needs of the boys and girls, and to the aim of the particular service.²
2. In the use of music, the pianist, as well as the words and tunes, exercises great influence. The following items, it was found, should be considered:³
 - a. Concerning the pianist: has she a sense of time, rhythm, and feeling? Can she interpret correctly the message of the music? Is she vitally interested in the growth of the children? Does she know the purpose of the worship service and the contribution music can make?
 - b. Concerning the tunes: Do they contribute to the purpose or aim of the session? Are they within the range of the children's voices? Do they fit the words in both

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1. Cf., Baldwin, op. cit., pp. 195-196.
Cf., Betts and Hawthorne, op. cit., pp. 480-481.
Cf., Powell, op. cit., p. 184.
2. Cf., Baldwin, op. cit., pp. 203-204.
Cf., Jones, op. cit., pp. 166-167.
3. Cf., Baldwin, op. cit., pp. 98-107.
Cf., Jones, op. cit., pp. 98-114.

mood and phrasing? Is their appeal to the spiritual rather than to the physical? Do the instrumental selections further the aim of the session?

- c. Concerning the words of the hymns: Do they express the experiences of the juniors while at the same time providing for growth? Are they good poetry, simple and dignified in expression, without symbolic or figurative elements that are confusing to boys and girls? Do they express the highest ideals and emotions? Do they contribute to the aim of the service?
3. The purpose of using scripture in a junior service of worship, it was found, is to help the pupil come into a personal relationship with God the Heavenly Father. There seem to be many different ways of using scripture in the service; but the following suggestions should be kept in mind, according to the writers consulted:¹
 - a. Does the passage contribute definitely to the idea of the service?
 - b. Is it within the experience and understanding of the boys and girls?
 - c. Does it inspire and challenge?
4. Prayer, it seems, is considered by most of the writers to be the heart of the worship experience. To make this part of the service really meaningful for the boys and girls, the following suggestions were found:²
 - a. Prayer or communion with God should be definitely planned for as the climax to which all other parts of the service lead, and should come only at those times when the group is ready
 - b. When an adult leads the group he should express the thoughts and feelings of the children in their language
 - c. There should be variety -- sentence prayers, prayer hymns, litanies, times of quiet, as well as prayer led by an adult

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1. Cf., Baldwin, op. cit., pp. 56-60.
Cf., Jones, op. cit., pp. 122-128.
2. Cf., Baldwin, op. cit., pp. 136-149.
Cf., Jones, op. cit., pp. 74-89.
Cf., Looney, op. cit., pp. 98-100.
Cf., Powell, op. cit., pp. 192-198.

5. To make the offering an act of worship it was found that it is necessary to inspire the giving with a religious motive and to make it a real act of dedication by some definite ceremony in the service of worship. This can be brought about, it would seem, by:¹

- a. Making sure that the children understand the cause for which their offerings are brought; and that they have a share in both benevolences and current expenses of the church
- b. Seeing that they have a share in deciding the use to which their offering is to be put
- c. Providing for some form of deliberate dedication of the gifts during the worship service

Conversation, discussion, and planning concerning the object of the giving, and ritual in the offering service help to make giving worshipful; but the time when this occurs in the whole service of worship, and the exact words used in the ritual, vary from time to time.

6. Stories in the junior worship service, it was discovered, are used to gather up and make vivid the truth that the service as a whole is intended to emphasize, to bring home to the child in a personal way high ideals of service and right motives for conduct. The following suggestions for selecting a story for a particular service were found:²

- a. Is it based on the experience, interest, and needs of the boys and girls?
- b. Does it emphasize the thought of the particular service?
- c. Does it present positive values in Christian living -- high ideals, pure motives, perfect standards?
- d. Is it short, interesting, a real story and not a sermonette, homily, or lecture?
- e. Is it expressed in beautiful language?

7. Pictures, it was learned, also can be used to great advantage in a worship service, if they are used carefully. The following principles for the

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1. Cf., Baldwin, op. cit., pp. 157-165.
Cf., Jones, op. cit., pp. 152-161.
Cf., Looney, op. cit., pp. 95, 97.
Cf., Powell, op. cit., pp. 198-199.
2. Cf., Baldwin, op. cit., pp. 167-181.
Cf., Betts and Hawthorne, op. cit., pp. 473-476.

selection and use of pictures were found:¹

- a. Does the picture create a positive Christian atmosphere (reverence, joy, awe, etc.)?
- b. Does it express a positive Christian truth (God's relation to His children, their relation to Him and to one another, their responsibilities and privileges as co-workers with Him)?
- c. Does it arouse the emotion and express the truth desired in the particular service?
- d. Is it true to fact?
- e. Is it adequate in size?

When the theme for the service has been determined, and the materials to be used have been selected in accordance with it, there remain, it was found, two more steps to be taken in the planning of an effective worship service for juniors. These are:

1. Placing every item of the selected materials in its correct relation to all the others, in a logical order, so that in the service there will be a steady progression of experience.
2. Planning definitely for the emphasis and climax, so that the thought of the service will be unmistakable and clear.²

In this way the three requirements of unity, coherence, and emphasis will be secured.

C. Preparation of the Worshipers

According to one writer, worship is seen to be a progressive experience which begins with reverent contemplation and passes through revelation and communion

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1. Cf., Baldwin, op. cit., pp. 184-188.
2. Cf., Jones, op. cit., pp. 166-169.

to fruition.¹ In order to make this possible it seems that the activities engaged in must do four things: hold the attention, awaken the imagination, stir the emotions, and quicken the will.² Junior boys and girls are literal-minded and interested in things seen and heard; and for this reason, it was discovered, they need definite preparation for worship in order that their interest may be aroused and held, and their imagination, emotions, and will may be vitalized; and in order to provide a background of knowledge on which contemplation may be based, a foundation of faith on which revelation may build, and a conscious relationship to God which may grow into communion with Him and changed attitudes and habits toward men. This preparation of the worshipers was found to be of three kinds. The first concerns the psychological, and emotional readiness of the boys and girls at the time of the worship service. The second deals with that background of information which is constantly being increased and which is necessary for rich, meaningful worship. The third deals with the leader.

Boys and girls are helped to become ready for a particular service, it was found, by the environment

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1. Cf., Brightman, Edgar Sheffield: Religious Values, pp. 180-184.
2. Cf., Coffin, Henry Sloane: In a Day of Social Rebuilding, pp. 87-91.

and by the example of the adults present. If the room where worship is held is pleasant in temperature and lighting; if the seating is comfortable and arranged in such a way as to give unimpeded view of the leader without distractions from latecomers or from other disconcerting sights; if the place is as lovely as possible and not only suggests a different aim from the work or study room but also gives some hint as to the particular theme for the service; and if the time devoted to worship is kept strictly free from all other activities, then, according to the writers consulted, the atmosphere is truly worshipful.¹

The behaviour of adults, it was found, has great influence on the boys and girls. It is generally agreed that if the older people are reverent, attentive, and cooperative in the service, the juniors will assume a worshipful attitude and form correct habits; if the adults are careless, pay scant attention, take little part in the service, or try to transact business during the worship period, the juniors likewise develop habits of inattention, and irreverence.²

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1. Cf., Baldwin, op. cit., pp. 34-38.
Cf., Carrier, op. cit., pp. 160-161.
Cf., Chalmers, op. cit., p. 88.
Cf., Powell, op. cit., pp. 201-204.
2. Cf., Baldwin, op. cit., pp. 42-43.
Cf., Jones, op. cit., p. 181.
Cf., Looney, op. cit., p. 102.

Juniors, however, it was found, need more preparation than just this environmental fitness. In order to set the worship time apart from the rest of the day's schedule some sort of prelude or call to worship, or both, seems to be required. Training in the meaning and use of these must be done before the time of the service, according to modern educators, if they are to be of help in bringing about real worship.¹ In addition to these, there are other materials also which should be learned before the worship time, if worship is to mean very much to the boys and girls: scripture passages to be repeated from memory; responses for use in offering services and other ritual; the full meanings of hymns; the meaning, value, and forms of expression in prayers; the meaning, of the sacraments; the learning of ritualistic material; and the discussions and decisions concerning the need for and use of the offering -- all these, it was found, should be done at some other time than during the worship service, in order to provide the knowledge and skill necessary for a rich experience of worship, and to keep the worship time free for fellowship with God.²

Children, being extremely sensitive to the attitudes and emotions of their leaders, find in them a

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1. Cf., Betts and Hawthorne, op. cit., p. 453.

2. Cf., Ibid., p. 461.

Cf., Jones, op. cit., pp. 76-77, 115-160.

Cf., Looney, op. cit., pp. 98-101.

Cf., Powell, op. cit., pp. 196-203.

third most important influence in their worship experiences.¹ Realizing this, religious educators of today, it was found, consider thorough preparation of the leader to be essential. There seems to be a three-fold preparation needed for effective guidance of the juniors. The first is made up of a love and understanding of children and skill in handling them, a deep appreciation of beauty, a joyful, radiant personality, and -- most important of all -- a vital Christian life. The second includes understanding of the nature and function of worship, knowledge of the principles for guiding juniors in worship, and skill in conducting worship services. The third refers to the aims and plans for the particular session, and includes a clear idea of the aim, a thorough knowledge of the order of service and of the materials to be used, care that the room and materials are ready, and, immediately before the opening of the service, a fresh personal attunement with God.²

D. Conducting the Worship Period

Harner, in The Educational Work of the Church, describes worship in these words:

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1. Cf., Baldwin, op. cit., pp. 46-47.
Cf., Hartshorne, Hugh: Manual for Training in Worship, p. 10.
2. Cf., Baldwin, op. cit., pp. 48-49.
Cf., Betts and Hawthorne, op. cit., p. 479.
Cf., Powell, op. cit., pp. 204-205.

"The experience of worship can fittingly be regarded as a journey of the soul. Its starting point is where people are now ~~e~~- in the very midst of their hopes and fears, their failures and their aspirations . . . But its destination is something other. The end of the worship pilgrimage is at the very throne of grace."¹

To those who wish to guide juniors successfully in this pilgrimage of the soul from self to God, Miss Eakin offers two suggestions: use language and concepts that challenge the intelligence of the boys and girls, and provide meaningful, worthwhile activities through which they may express their emotions, their longings, strivings, and re-dedication.² Miss Looney also makes two suggestions: be sure that the atmosphere is kept worshipful, and see that the boys and girls are kept busy in creative thinking about the devotional idea for the day and in expressing adequately the emotions aroused by their thinking.³

The steps in the journey to God, according to present-day writers, would seem to be: directing the attention to God, seeing one's duty in the light of God's plan, expressing a desire to attain the goal thus discovered, and praying for help to reach it.⁴ To help the boys and girls take these steps, the following suggestions were found:

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1. Harner, op. cit., p. 38.
2. Cf., Eakin, op. cit., pp. 246-248.
3. Cf., Looney, op. cit., pp. 100-101.
4. Cf., Baldwin, op. cit., pp. 202-204.
Cf., Jones, op. cit., pp. 170-174.

1. Making each part of the service as rich in meaning as possible¹
2. Providing activities by which the pupils may engage in the spirit of worship in a natural and unselfconscious way: call to worship, hymn, litany, offertory and other responsive service, unison prayer, simple ritual²
3. Fitting the plan of the service to the needs and interests of the boys and girls as they are revealed during the time of worship³
4. Seeing that the transition from other parts of the program to the worship service is perfectly clear to the children, and that it is equally unmistakable when the worship ceases and other activities are resumed⁴

In these ways the worship service may truly become for the children an adventure of the soul, a foretaste of the perfect fellowship to be experienced fully in the Father's House.

E. Summary

From the above study it has been seen that the principles which govern the guiding of juniors in worship can be grouped in three sections: those that control the selection and arrangement of the materials, those that deal with the preparation of the worshipers, and those that direct the progress of the service.

Materials to be used in a service of worship, it has been found, should be selected for their ability

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1. Cf., Powell, op. cit., pp. 209-211.
2. Cf., Betts and Hawthorne, op. cit., pp. 481-482.
Cf., Looney, op. cit., pp. 100-101
3. Cf., Baldwin, op. cit., pp. 169-172.
4. Cf., Powell, op. cit., p. 209.

to further the aim of the service and for their suitability to the understanding, interests, and needs of the boys and girls. They should be arranged in such a way as to produce a unified and coherent experience with a clear and definite climax so that the parts of the service correspond with the progress of the inward experience of worship.

Juniors, it has been seen, are helped to become ready to worship not only by the environment and by the example of adults, but also by definite training in the meanings and uses of worship materials and by guided participation in the activities of worship. It was found that the leader is most important in helping the boys and girls to experience true worship, and should be thoroughly prepared for her task. She should be a radiant Christian, in love with boys and girls, with an understanding of their ways and needs, and with skill in leading them; she should have a knowledge of the nature and value of worship for juniors, and growing ability to guide them in worship; and she should make definite, careful, thorough, and fresh preparation for each service.

The worship period itself, it was discovered, is an adventure of the soul, a journey in which each child must take for himself the steps that lead from self to God. In this, according to the authorities consulted, it seems to be important that there be abundance of opportunity for participation by the juniors in the activities

of worship in a natural and unselfconscious way, that the plan of the service follow the interests, needs, and understanding of the children, and that the boys and girls realize clearly the distinction between the worship service and the other parts of the program.

From this study of the principles that govern the planning and conducting of junior worship services, it has been found that careful selection and arrangement of the materials, adequate preparation of the group, and skilful handling of the situation are necessary for full and rich experiences of worship. Suggestions for building worship services should include ideas helpful in all three of these spheres. In the next chapter it is proposed to discover how adequate are the suggestions for junior worship services found in the International Journal of Religious Education. The principles that have been set forth in this chapter will be taken as criteria for evaluating the suggestions on methods which will be found in that investigation.

CHAPTER FIVE

A SURVEY OF SUGGESTIONS
FOR
JUNIOR WORSHIP PROGRAMS
IN THE
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
1934-1938

"Prove all things; hold fast that which is good."

- II Thessalonians 5:21

"Hold the pattern of sound words which
thou hast heard from me, in faith and
love which is in Christ Jesus."

- II Timothy 1:13

CHAPTER FIVE

A SURVEY OF SUGGESTIONS FOR JUNIOR WORSHIP PROGRAMS IN THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION 1934-1938

A. Introduction

The International Journal of Religious Education is the official publication of The International Council of Religious Education, "which represents forty-one Protestant denominations and thirty state councils in North America cooperating in Christian education."¹ Thus it not only presents the most modern ideas being tried by the various denominations, but also has a great influence upon the teaching of religion through its wide circulation. A survey of suggestions contained in it should therefore yield rich results. For this reason it was chosen for special study.

The suggestions for building worship programs which it contains, it was found, are written by various people and apparently are wholly the ideas of the individual writers, neither representing denominational

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1. The International Council of Religious Education: International Journal of Religious Education, December, 1938, p. 1.

doctrine nor voicing the official opinion of the International Journal of Religious Education. The writers represent different sections of the country, being chosen because of some outstanding work of theirs in the field of Christian education of juniors. During the five year period, 1934-1938, the suggestions for junior worship programs were written by the following, each writer usually outlining program plans for a year, beginning with the October services: May Fenerty Settle, Topeka, Kansas; Una R. Smith, author of the Junior Department of the Church School; Violet W. Johnson, Director of Children's Work, Colorado Council of Religious Education, Denver, Colorado; Violet Otto Wilson, Chicago, Illinois; Dorothy B. Fritz, Director of Religious Education, Westminster Presbyterian Church, Albany, New York; Grace R. Hunt, Spokane, Washington; Ellen M. Goldey, Wilmington, Delaware.

The suggestions for each month appear in the issue for the preceding month; thus, October suggestions are in the September issue, the December suggestions are in the November issue, and so on. The magazine is published every month except August; but suggestions for both July and August appear in the June number, so that there is no break in the continuity of the programs.

The purpose of this chapter is to discover how adequate are the junior worship suggestions given in the

issues of the International Journal of Religious Education for the five year period, 1934-1938. Since it has been discovered that worship is essential to full attainment of every objective of religious education for juniors and bears a vital relation to every experience of the boys and girls, the suggestion for worship programs should further all the objectives of religious education and touch every area of junior experience. Because the worship service was found to be an integral part of the total program of religious education for juniors, suggestions for planning it should contain ideas for correlating it with the other elements of the program. There should be also materials for constructing the service itself; and, finally, principles for organizing the material and conducting the service should be included so that the individual teacher may grow in the ability to provide fruitful experience of worship for her boys and girls.

In making the survey, then, the following things will be noted:

1. The objectives of religious education emphasized
2. The areas of junior experience touched
3. The place of the worship service in the total program
4. The materials provided
5. The principles and methods suggested

B. Analysis of suggestions for Junior Worship Programs

1. Objectives of Religious Education Emphasized

In examining the suggestions for junior worship services, it was found that there was a monthly topic and a weekly theme for each program, but no definite statement of aim was seen anywhere. The materials suggested were always in harmony with the theme, and when worked out in the form of a service would provide a satisfying experience for the boys and girls; but the experience was as apt to be aesthetic appreciation, social fellowship, or some moral or intellectual learning as to be true worship of God, since there was no definite Christian aim stated to hold the group to worship. In some cases the objective could be found from examination of the materials given; more often, however, it was difficult to determine just what objective the writer had in mind. The following seem to be what was intended:

- a. In objective one, the right relationship to God: To help the junior realize that God is Creator of all in nature, and the great Law-giver, yet is the loving Father of mankind, cooperating with man and expecting man to honor Him by faithfulness to duty, kindness and cheerfulness; to help the junior see and feel God in art in lovely character, and in silence
- b. In objective two, the right relationship to Christ: To help the child see Jesus as the one who reveals God and who is the pattern for conduct, and to arouse the desire to honor Him
- c. In objective three, development of Christ-like character: To arouse the desire to live heroic lives; to foster habits of kindness, helpfulness, fair-play, friendliness, and consideration for others; to develop a sense of loyalty and responsibility and a growing power to make right choices and to exercise better self-control

- d. In objective four, world brotherhood: To develop a sense of the unity of humanity, to arouse a desire to serve, and to build right attitudes to other races
- e. In objective five, the right relation to the church: To help the children learn the meaning of the sacraments, the purpose and use of the prelude and periods of quiet in the church service, and rules for behaviour in church; to help them catch a vision of the progress of the church from the apostolic age to the present time
- f. In objective six, development of a Christian philosophy: To build up in the children right attitudes toward the self and others; to help them feel that life is a stewardship and that they have a personal responsibility for that which is committed to them; and to help them feel that God is ever present
- g. In objective seven, right attitude to the Bible and other records of Christian experience: To help the children understand the wonders and beauties of music and poetry, of art and sculpture; to help them find that the Bible reveals God, that it is one of the records of religious experience, and that it contains help for everyday living

The programs that were organized around themes related to the various objectives were found to be distributed as follows:

1. God

- 1934 -- Revealed in music and nature (2 programs)
 - Cooperating with man in prayer
 - The Giver of joy in vacation activities
 - Ruler
 - Law-giver
- 1935 -- Creator (2 programs)
 - Revealed in art and nature (4 programs)
 - The Giver of joy in play
 - Honored by faithfulness at home and school
 - Showing His love in the Gift of Jesus
- 1936 -- Revealed in art and silence (4 programs)
 - Creator
 - The Giver of joy in play
 - Cooperating with man in prayer

- 1937 -- Creator (8 programs)
Cooperating with man
The development of man's idea of God
- 1938 -- The Giver of beauty in nature (2 programs)
Law-giver
The Giver of the New Year
Creator
The Giver of Jesus

2. Jesus

- 1934 -- Our Pattern (4 programs)
Saviour
Worker
Christmas Stories
- 1935 -- People who have honored Jesus
The kind of people Jesus likes
The Revealer of God
- 1936 -- Courageous
Risen from the dead
Lover of the out-of-doors
The Light from God
- 1937 -- Our Helper in temptation
Hero
Possessing perfect self-control
- 1938 -- Obedient to God's laws
Visiting the temple
Honored on Palm Sunday
Revealing God's love and program

3. Character

- 1934 -- Heroes (4 programs)
Cooperating (2 programs)
Being like Jesus (4 programs)
Finding the purpose of rules
- 1935 -- Desirable character traits (3 programs)
The influence of books
Being unselfish, friendly, and thankful
- 1936 -- Good sportsmanship
Cheerfulness
- 1937 -- Standards for good character (2 programs)
Laws for growing in strength, wisdom, and
favor with men (3 programs)
Trying again (2 programs)
Forgiving
Being cheerful
Making right choices (3 programs)
Growing in self-control

4. Brotherhood

- 1934 -- Music shared by all nations

- Friends around the world (5 programs)
- Welfare agencies
- National Christmas customs
- 1935 -- Unselfish service (7 programs)
- Race relations (4 programs)
- The kind of people needed in the community
- 1936 -- Sharing the story of Jesus (5 programs)
- Friendliness (2 programs)
- Making our country a land of opportunity
- 1937 -- International cooperation
- 1938 -- Friendliness (3 programs)
- Common traits the world over
- The effect of war on children

5. The Church

- 1934 -- The use of the prelude and voluntary in the church service
- The meaning of the sacraments
- Religious music of different nations
- 1935 -- Rules for behaviour in church
- The use of silence in the church service
- 1936 -- A view of church history from the apostolic age to the present time
- The place of the church in the community
- The work of the church

6. Philosophy

- 1934 -- Concerning prayer
- Concerning God in nature
- Concerning recreation
- Concerning obedience to law (2 programs)
- 1935 -- Concerning social relations (2 programs)
- Concerning God in art (2 programs)
- Concerning God in nature (2 programs)
- Concerning attitudes toward one's self and others
- 1936 -- Concerning stewardship of life
- 1937 -- Concerning confession of wrong-doing
- Concerning the unity of mankind (2 programs)
- Concerning personal responsibility
- Concerning history
- 1938 -- Concerning Mother's Day
- Concerning attitudes toward school
- Concerning God in nature

7. The Bible

- 1937 -- Appreciation of the Bible as help for everyday living
- Appreciation of the Bible as a record of religious experience

Many of the programs, which, because of their themes, would have been classified as dealing primarily with Jesus, were found to come under the head of Brotherhood or Philosophy, because of the type of material they contained.

2. Areas of Junior Experience Touched

The areas of experience touched by the worship services were not difficult to determine; and it was found that frequently more than one area was entered in the same service. Thus, in a service whose theme was: "Growing as Jesus Grew," the areas of the specifically religious, health, education, and friendship were all touched. It was found that the worship service each time was intended to be in the area of the specifically religious, but some services emphasized the purely religious ideas more than did others; as, for instance:

In 1934 -- a program on the meaning of prayer

In 1935 -- discovering the meaning of the resurrection

In 1936 -- being grateful for the beauties of nature

In 1937 -- a study of temptation

In 1938 -- making New Year resolutions

The area of health, it was discovered, seemed rather neglected. In 1934 one program was devoted to a

discussion of the formation of good habits, and in another, in a discussion of the meaning of heroism, the children were asked to recall the names of health heroes they knew. In 1936 four programs were directed toward health. In one the idea was brought out that keeping healthy is a way of worshipping God; the next emphasized the fact that health is necessary for joy in play; the third brought out the responsibility of the individual in helping to keep others well; the last was a discussion of the rules for growing in strength. In 1937 also there were four programs in the area of health: growing as Jesus grew, the formation of right attitudes and the necessity for unbroken routine, laws of health and sanity, and control of the body. In 1935 and 1938 the area of health was touched only indirectly.

Programs definitely entering the area of education were found to be:

- 1934 -- One on the formation of good habits
- 1935 -- a. In connection with school life
 - One on right attitudes toward study
 - One on Christian conduct in school
- b. In connection with reading
 - One on the joys of reading
 - One on the kinds of books to choose
- c. Two programs devoted to evaluation of projects undertaken
- 1936 -- One on the value of play as a means to growth
 - One on the meaning of character
 - One on rules for growing in wisdom
- 1937 -- One on the need of practice

- One on the need of paying attention
- One on the use of the Bible as a guide-book for everyday living
- One on the control of the mind and heart
- 1938 -- One on the importance of right attitudes at school
- One on Christian conduct at school

The area of economics, it was found, was touched definitely only four times, although there were a few other programs in which economic implications could be brought out if the leader so desired. The four specific references to economics were:

- 1935 -- The ideal of having fair conditions for all
- 1936 -- Worshipping God through our offerings
Working to get play-time for all children
- 1938 -- The effect of war on children

The area of vocation was entered in four of the five years surveyed; and curiously enough, there was definite progress found in the ideas presented although the programs were suggested by different people. There were nine programs in all, their subjects being:

- 1934 -- Heroes that are found in different vocations
- 1935 -- People who carry on Jesus' work
- 1936 -- Life considered as a stewardship
Honoring those who work for us and who help us to prepare for work
- 1937 -- Sacrifice as an inescapable part of every vocation
The law of service in relation to choosing a life work

In the area of citizenship, it was discovered, there were three kinds of programs: one dealing with national holidays and customs, one with the benefits of

government, and one with ways to make the country great.

These were distributed as follows:

- a. National holidays and customs
 - 1934 -- Lincoln and Washington's birthdays
Thanksgiving
 - 1937 -- Two flag rituals
 - 1938 -- Memorial Day program
- b. Benefits of government
 - 1934 -- Good roads
 - 1938 -- Advantages in America for many kinds
of people
- c. Ways to make the country great
 - 1934 -- Living as Christians in the community
Obeying laws

The programs for the summer vacation time in each of the five years surveyed were in the area of play. The emphasis of the various programs seemed to be:

- 1934 -- Good sportsmanship
- 1935 -- Hobbies
- 1936 -- Play in relation to four-fold growth
- 1937 -- Self-control in play
- 1938 -- Sharing vacation joys

The programs in the area of family life were found to be much alike, all on the subject of living happily together:

- 1934 -- Being like Jesus at home (2 programs)
- 1935 -- Cooperating, sharing, and expressing
gratitude (4 programs)
- 1936 -- Living happily together
- 1937 -- Self-control at home
- 1938 -- Celebrating Mother's Day and being loving
all year (2 programs)

The area of general group life was found to be frequently entered. There seemed to be two emphases: the inter-relations of peoples, and the character traits that make those inter-relationships fruitful and joyous.

The distribution of programs was:

- a. Inter-relations of peoples
 - 1934 -- Music shared by all
 - 1935 -- National contributions to civilization
 - 1936 -- National Christmas customs
 - 1937 -- International peace plans
 - 1938 -- Common characteristics
- b. Character traits
 - 1934 -- Unselfishness, helpfulness, cooperation and kindness (8 programs)
 - 1935 -- Fair-play
 - 1936 -- Friendliness
 - 1937 -- Self-control and sympathy (2 programs)
 - 1938 -- Loyalty and neighborliness (4 programs)

The area of friendship also was found to be approached from two different angles: the friend one has and the friend one is. Programs on these were:

- a. The friend one has
 - 1934 -- Jesus the Ideal Hero
Heroes of peace
 - 1935 -- Heroes we like
Jesus as a Boy
 - 1938 -- Loyalty to Jesus
Increasing friendship with Jesus
- b. The friend one is
 - 1934 -- Friendly, sympathetic, polite (3 programs)
 - 1935 -- Thoughtful, unselfish, thankful, with the right attitude toward one's own abilities and those of others (3 programs)
 - 1936 -- Willing to share and to give up (2 programs)
How to get along with people (2 programs)
 - 1937 -- Self-control

In the programs specifically in the realm of aesthetics there were found four distinct ideas: appreciation of the beauties of character, art, and nature; growth of appreciation; recognition of beauty as a gift from God; and joy in creating. The programs were:

- a. Appreciation of beauty
 - 1934 -- Beauty of character (3 programs)
Appreciation of pictures and music (7 programs)
 - 1935 -- Beautiful actions
Music, poetry, and painting (6 programs)
Nature (5 programs)
 - 1936 -- Nature
Music
 - 1936 -- Beautiful character
Music and pictures
 - 1938 -- Nature
- b. Growth in appreciation
 - 1937 -- Finding beauty in the commonplace
Growing in appreciation
- c. Recognition of beauty as a gift from God
 - 1935 -- God and art
- d. Joy in creating
 - 1934 -- Suggested programs of children's own
music and poetry
 - 1937 -- Suggested programs built around
children's hobbies

3. Place of the Worship Service in the Total Program

As was found in a previous study the worship service is an integral part of the total program, and to function properly should be closely correlated with all other phases. Juniors, it was also discovered there, need both formal and informal experiences of worship.

In the International Journal of Religious Education the suggestions as to the place of the worship service in the total program were found to vary with the writer. Mrs. Settle, in 1934, correlated her programs closely with service projects, mission study, and summer activities. She provided only the materials for worship, rarely suggesting any order of service. Miss Smith, in 1935, correlated her programs with activities in home and school, in

with service projects, and leisure-time activities. She included each month a suggested order of service which was sometimes formal, sometimes informal, but was always distinct from the study and work periods. Miss Johnson, in 1936, grouped her programs around preparation for church membership, vacation plans, Thanksgiving, and Christmas. She emphasized informal services, combining study with worship. Miss Fritz, in 1937, emphasized the importance of a preparatory period before worship; she suggested the use of a browsing table to stimulate interest in the ideas to be considered in the worship services; and correlated her Christmas programs with the idea of world peace. She suggested an order of service, which was in most cases very informal. Mrs. Goldey, in 1938, built her programs around preparation for Children's Day, a world friendship project, a picnic, Thanksgiving, and Christmas. Her suggestions included plans for all types of services from the very formal liturgical service to the spontaneous experience arising out of service activities.

4. Worship Materials Provided

The materials provided for building the worship services suggested were found to be of two kinds: those actually printed in the International Journal of Religious Education and those listed as source materials. The 1934

issues contain rich and full sources of stories, pictures, books on worship, games of different countries, and victrola records. In the January 1936 issue is a bibliography of articles on the use of silence in children's worship; in June 1937 is given a bibliography of booklets on the sacraments, and in the September issue, a list of stories on self-control. In June, 1938, appears a list of books and stories on world friendship, and in October a bibliography of Thanksgiving stories, history, and customs.

The materials printed in each issue of the International Journal of Religious Education are rich and varied. Suggested Scripture passages and hymns were given for each service, sometimes at the beginning of the month, sometimes in the weekly plans. Most of the programs contained other material also for use in working out the services suggested. The stories about Jesus, the interpretation of His life and mission, and stories dealing with the apostles and the Early Church are humanistic in their approach; but they offer good suggestions. The following are a few of the materials from each year, and show the type of material found:

- 1934 -- Call to worship and response
Stories: Jane Addams, Jacob Riis, Edward Bok
- 1935 -- Stories
Mendelssohn, George Inness; "Silent Night",
"O Little Town of Bethlehem"
- 1936 -- Interpretation of "Song of the Lark"
Christmas pageant
- 1937 -- Two flag rituals
Dialogue on the use of the Bible
- 1938 -- Two candle-lighting services
Dramatization of the life of Christ

5. Principles and Methods Suggested

General principles for planning and conducting the worship service were included in the suggestions of each writer, usually at the beginning of each month's programs; and these were found to be pedagogically sound. Every writer called attention to the importance of early planning, of adapting the material to the local situation, of having a definite theme (but none mentioned an aim!), and of providing for active pupil participation. In the February 1934 issue rules for interpreting pictures are given; in September, October, and November, 1935, the laws of learning as applied to worship are discussed; in April, 1936, are given rules for leading a discussion; in December, 1937, the meaning and importance of the preparation period is explained; and in March, 1938, are found directions for carrying out a project.

Specific suggestions as to methods of conducting the individual services were found also in the programs printed. Most of them contained some sort of suggested order of service. Often leading questions for guiding conversation were found. Several times it was suggested that the worship period of one Sunday be given over to the working out of a program to be used on the following Sunday. Sometimes the suggestions were simply "Choose your own approach to the theme, select carefully from the

material offered, and make your program unified and emphatic;" sometimes it was in the form of a well-worked out procedure; sometimes there were definite suggestions for guiding silent or directed prayer, for working out a litany, for interpreting a picture; and once or twice a formal service was included with suggestions as to what should be done in the preparation period. Always, however, there was the caution to adapt both material and method to the local situation.

C. Summary and Evaluation

Through the foregoing survey of suggestions for junior worship programs in the International Journal of Religious Education from January 1934 through December 1938, it has been found that although each service is planned around a specific theme which is part of a monthly topic, no aims are stated. Because of this lack of definite aim, the final step necessary to bring the thought under consideration in the service into its correct relationship to God is often omitted, and the service becomes mere aesthetic appreciation, refined human fellowship, or moral re-evaluation instead of being a spiritual adventure. Due to this lack of aim, also, it was impossible to tell accurately how well the suggested programs furthered the

objectives of religious education. Sometimes, from the theme and materials given, the aim could be determined; more often, however, the objective was obscure. From those services in which an aim could be found, the following seem to be the objectives:

- Objective One -- To help the child realize that God, the Creator and Ruler of the universe, the loving Father who cooperates with man and expects from him cheerfulness, kindness and faithfulness, is seen in beauty and discovered in silence
- Objective Two -- To help the child see Jesus as the One who reveals God and who is the Pattern for conduct, and to arouse the desire to honor Him
- Objective Three - To arouse the desire to live heroically, and to foster right habits
- Objective Four - To develop a sense of the unity of humanity, to arouse a desire to serve, and to build right attitudes to others
- Objective Five - To help the child learn the meaning of the sacraments and the use of the worship customs of the church; to give a vision of the growth of the church from the apostolic age to the present time
- Objective Six -- To build right attitudes toward one's self and others; to foster the conviction that life is a stewardship and to arouse a sense of responsibility; to develop the feeling that God is always near
- Objective Seven - To help the children appreciate beauty; to help them find that the Bible reveals God, is a record of religious experience, and contains help for everyday living

As outlined thus, the worship services suggested

in the International Journal of Religious Education do not adequately cover the objectives of religious education for juniors although there are services dealing with each objective. In objective one there was found no direct reference to fellowship with God; in objective two there was no mention of Christ as divine, of faith in Him as Saviour, or of fellowship with Him; in objective three, the character traits suggested do not seem definitely connected with Christ; objective four seems to be trying to build a superstructure without a foundation; objective five leaves out the conception of the Church as a fellowship with Christ as Head; objective six seems to imply that the trust of life is from God and that one is responsible to Him, but it is not so stated, nor is any mention made of the desirability of developing faith in the goodness and power of God; in objective seven no mention is made of the authority of the Bible as the Word of God. Altogether, the aims seem to keep the services on the human level, and are not adequate guides for leading juniors in the worship of God.

Of the eleven areas of junior experience, it was found that the programs entered all; but here, again, the field was inadequately covered. The humanistic interpretation and the lack of definite religious aim made the services poor in spiritual quality, hence the experiences

in the area of the specifically religious were meagre and deceiving. It was found that the emphases in other areas of experience were based on some of the fundamental needs of junior boys and girls:

In the area of health -- personal responsibility for helping to keep one's self and others well

In the area of education-right attitudes and conduct at school, a sense of personal responsibility in learning

In the area of economics-the ideal of fair conditions for all

In the area of vocation -respect for all honest labor, and realization that sacrifice and service are the bases of true work

In the area of citizenship -- appreciation for one's own country, and an understanding of true patriotism

In the area of play -- good sportsmanship

In the area of family life-cheerful cooperation, self-control, and a sense of responsibility

In the area of general group life -- an understanding of the inter-dependence of nations, and the formation of desirable character traits

In the area of friendship -- the kind of friend to have and the kind of friend to be

In the area of aesthetics -- appreciation of beauty in nature, art, and character; growth in the power of appreciation; recognition of beauty as a gift from God; and joy in creating

The same criticism could be made of all the

programs examined. They are good examples of moral and ethical culture, but fail to lift the boy and girl to a deliberate consciousness of the presence and power of God in the affairs of men and to a vital relationship with Him. For instance: in the area of health the programs were found to be predominantly on the human level. In only two was any reference made to God, and even those failed to connect Him definitely in any personal and vital way with problems of health. Suggestions for programs in the area of education were found to deal with both attitudes and habits, but do not connect learning experiences with the individual's relation to God. It is true that two of these programs are based on Christian conduct at school, and one on the use of the Bible, but even these seem to be on the purely moral rather than the spiritual plane. The four programs dealing with the area of economics seem to be on the social level. Even the program which mentions God does so from the standpoint of man's doing something for God. No place seems to be given to a sense of responsibility to God in the handling of money, nor to faith in His love and care even in hardship, nor to stimulating cooperation to bring His will into the economic situation. The themes for the programs in the area of vocation offered splendid opportunities to bring out the spiritual implications in that area, but the writers failed

to take advantage of them, and no evident connection was made between God and the labor of man. Several of the themes in the area of citizenship, for instance the flag services, the Memorial Day program, and the consideration of ways to make the country great, offered good chances to help the boys and girls discover the relationship between God, the nations, and the individuals who make up the nations. This emphasis, however, seems to be omitted from the program suggestions. The programs dealing with the area of play are interesting, instructive, and challenging; but they could easily be given in a public school and no one would accuse them of being religious. The materials for programs in the area of family life were found to be rich in suggestions for spiritual emphases, if one had eyes to see. In the programs outlined, however, the spirituality seems to have been lost, so that the services drop to the merely moral level instead of being on a high spiritual plane. In the programs dealing with general group life, no connection is made between progress in international good-will and the working out of God's purpose in the affairs of men; nor is there direct reference to desirable character traits as ways of showing the rule of God in individual relationships. The programs on friendship do not seem to connect Christian conduct between friends with doing the will of Christ; nor, in the four programs

devoted especially to friendship with Jesus, is there found any mention of His deity. While these programs seem to imply the possibility of fellowship with Him, the prevailing attitude seems more that of reverence for some great man of the far distant past, than that of joyous friendship with a real and living Lord. The programs in the area of aesthetics were found to contain much enrichment material, and would probably develop the child's powers of appreciation and enjoyment. But they fail to make clear the love and purpose of God as revealed in beauty, and neglect to connect beautiful character with man's relationship to God.

Suggestions dealing with materials and methods were, on the whole, found to be good. Many ways of correlating the worship service with other parts of the program were given and provision was made for both formal and informal services, in which materials, based on the understanding, needs, and interests of the boys and girls, were carefully selected according to a specific theme and arranged so as to provide unity, definiteness, and active pupil participation. There was a wealth of material made available, sometimes printed in full in the International Journal of Religious Education, sometimes given in a bibliography. However, the humanistic tendency noted before is evident here, too, in much of that which is printed

in full, and necessitates careful selection and revision by the individual leader. Principles for planning the service were included, and were found to be pedagogically sound. Also, definite suggestions for conducting the service itself, such as questions for guiding discussion, helps for leading the group in prayer, and interpretations of songs or pictures, were found to be valuable aids.

In conclusion it may be said that the junior worship programs printed in the International Journal of Religious Education during the five year period, 1934-1938, contain sound up-to-date pedagogical principles and suggestions for organizing and conducting junior worship services; but that the lack of a definitely stated aim and the tendency toward humanistic theology make them weak both in furthering the objectives of religious education and in spiritualizing the experiences of the boys and girls.

CHAPTER SIX

GENERAL SUMMARY AND CONCLUSION

"'Only through me!' The clear high call
comes pealing,
Above the clamor of the crowded ways;
'Only through me can your souls find
healing,
Only through me can you redeem the days!' . . .
Only through thee! Yea, Lord, full
well we know it.
Life from its fetters can have no
release,
Till our hearts crave it, and thy
love bestow it . . .
Only through thee! Yet, Lord, we
know that ever
Thy work is done through human
heart and hand;
Here, now, we pledge our uttermost
endeavor --
Ourselves, our all, to thy supreme
command."

- John Oxenham

CHAPTER SIX

GENERAL SUMMARY AND CONCLUSION

A. Summary

This study of junior worship programs began with a general investigation into the relation of worship to the objectives of religious education for juniors. It then proceeded to consider in turn the function of worship in the experience of juniors, the place of the worship service in the total program of religious education for juniors, and the principles that govern the planning and conducting of the worship program; and as a final step the study concluded with a survey of the suggestions for junior worship programs printed in the International Journal of Religious Education from January 1934 through December 1938.

In the study of the relation of worship to the objectives of religious education for juniors the comprehensive aim was stated thus:

"To foster in juniors such a sense of personal relationship to God the loving Father, and to Jesus Christ, Friend and Revealer of God, as will result in development of character pleasing to Them; such character being built upon a Christian philosophy of life and a correct conception of the church, and manifesting itself in right spiritual and social relationships, the Bible and other records of religious experience being used intelligently, and discriminatingly as aids in

attaining this goal."¹

It was found that worship is not simply one of several possible means of arriving at this goal, but is an essential activity without which complete realization of the aim is impossible. Through worship, it was learned, the junior is made conscious of a holy and filial relationship to God; he has free access to and fellowship with Jesus Christ his Friend and Saviour; and he is enabled to see himself in relation to God's plan, and to discover and turn from sin in full assurance of God's love and forgiveness with clarified vision, elevated ideals, strengthened determination, and greater loyalty. Worship, it was further discovered, furnishes the necessary perspective and the correct motivation for social ideals and behaviour; it provides fellowship in that "great multitude which no man could number, out of every nation and of all tribes and peoples and tongues,"² the living Body of which Christ is Head; it helps the junior to form a Christian philosophy by definitely relating all events of life with the purpose of God; it gives him in the Bible the Voice of God; it provides a true and unchanging standard for judging the ideal values of life; and it enriches, purifies, and spiritualizes his enjoyment and appreciation of beauty.

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1. Ante, p. 44.
2. Revelation 7:9.

In the consideration of the function of worship in the experience of juniors, it was discovered that worship has a vital part in helping the child to make the most perfect adjustment in the situation, and in bringing the richest meaning to the experience, thus making it most fruitful in present and future living. In each area of experience, it was found, worship makes a distinct contribution; summarized, its function may be stated to be: To help the child live constantly in the consciousness of an intimate personal relationship to God, recognizing and assuming the duties and responsibilities that result therefrom.

Worship, it was learned, is an essential part of the total program of religious education for juniors, permeating all other phases and neither fully experienced nor completely effective without them. However, it was discovered, it is considered wise to have a period in the day's schedule set apart for worship alone, when clear distinction can be made between activities on the human level and fellowship with God. The plans for such periods are known as worship programs. Worship programs for juniors, it was seen, should be closely correlated with other parts of the program of religious education, should be based upon the understanding and needs of the group, and should provide for active participation by the boys and

girls. They should make the sense of God's love and care for all men more real, foster deeper reverence for God and man, clarify ideals, raise standards, challenge to greater effort to live as Jesus would have one live, increase conduct control, and train in worship. Both formal and informal experiences of worship, it was found, are necessary to the perfect development of the worship life of the junior, and both kinds should have the characteristics stated.

The materials to be used in a worship service, it was learned, should be carefully selected for their ability to further the aim of the service and for their suitability to the understanding, interests, and needs of the boys and girls, and should be arranged in such a way as to provide a unified, coherent, and progressive experience of worship.

The group, it was further discovered, should be made ready for the experience, physically, emotionally, and psychologically; and the leader should be thoroughly prepared, not only by careful, definite, and fresh study for each service, but by continuous growth as a Christian, and by genuine love for boys and girls, by deepening knowledge of the meaning and value of worship for juniors, and by increasing skill in leading them. The service itself, it was seen, can be thought of as a journey of

the soul from self to God, and should be so conducted that each child is led to take the steps that will bring him into the presence of his Heavenly Father.

The survey of suggestions for junior worship programs in the International Journal of Religious Education from January 1934 to December 1938, revealed that although the materials for each program were carefully selected in accordance with a definite theme, no aim was stated, and through this lack of aim the final step necessary to bring the thought under consideration into its correct relationship to God was often omitted, thus allowing the service to remain on the human level instead of lifting it to the Divine. Because of this, the major objective of religious education -- the consciousness of God -- in many cases failed to be realized.

It was found that the programs surveyed entered every area of junior experience and presented many splendid ideas, but failed to meet some of the most fundamental needs of the boys and girls. The function of worship in the areas of experience, as has been summarized from a previous study, is

"To help the child live constantly in the consciousness of an intimate personal relationship to God, recognizing and assuming the duties and responsibilities that result therefrom."¹

But the programs printed in the International

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1. Ante, p. 175.

Journal of Religious Education were found largely to be merely good examples of moral and ethical culture, failing to lift the children to a deliberate consciousness of the presence and power of God in the affairs of men and to a sense of vital relationship to Him. In this respect they were judged inadequate for Christian education.

The suggestions dealing with materials and methods found in the International Journal of Religious Education, on the whole, were seen to be good -- the methods up-to-date and sound, and the materials usable if careful selection is made. Many ways of correlating the worship service with other parts of the program were found, and plans for both formal and informal services were seen to be based on materials suited to the understanding and interests of the boys and girls, carefully selected according to a specific theme, and arranged so as to provide unity, definiteness, and pupil participation. A wealth of material was discovered, sometimes printed in full, sometimes given in a bibliography. A tendency toward humanistic theology, however, it was noted, necessitates careful selection and revision of that which is printed in full. General principles of teaching that relate to the planning of worship services, and specific suggestions for conducting the service were found to be valuable aids. Thus it has been seen that the worship programs printed in the

International Journal of Religious Education contain sound up-to-date pedagogical principles and methods; that the materials provided are many and varied but require careful evaluation and selection to separate the humanistic ideas from the theistic; that the fundamental needs of the boys and girls are not adequately met in any area of experience; and that the objectives of religious education are imperfectly comprehended and only partially attained. It would seem from this that the suggestions which were printed in the International Journal of Religious Education between January 1934 and December 1938 are wanting in the very things which Christian education should provide.

B. Conclusion

As a result of this whole study, then, several conclusions may be drawn. It is necessary for junior boys and girls to worship if they are to attain that abundant life which is the ultimate objective of religious education for them. In each area of junior experience worship plays a vital part in helping the child to make the correct adjustment. The worship service of the church school is an important and integral part of the total program of religious education for juniors. The selection and arrangement of materials, the preparation of the worshipers,

and the conducting of the service have great influence upon the kind of worship experience the children will have.

The materials suggested in printed prepared programs must be carefully examined for their spiritual emphases and adapted, changed, or added to if necessary, lest the social and moral interests crowd out the spiritual, and vision of God be thereby obscured; and both materials and methods should be selected in accordance with a clear and definite aim, specifically adapted to the group, correctly arranged, and skillfully used, if the boys and girls are to have a real experience of fellowship with the Father.

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