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A STUDY OF YOUNG ADULT WORK WITH SPECIAL REFERENCE
TO THE PROGRAMS OF THE NORTHERN BAPTIST CONVENTION
AND THE PRESBYTERIAN CHURCH, U. S.

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, N.Y.
April, 1950

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INTRODUCTION

A STUDY OF YOUNG ADULT WORK WITH SPECIAL REFERENCE
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INTRODUCTION

A. Statement of the Problem
and Its Significance

More and more church leaders are coming to the place of attention concerning the group of people termed as young adults. This group has been neglected through the years. Fallaw says:

"Religious educators, like general educators, social scientists and welfare workers, have been saying for quite a while that the family is basic in any process designed to educate individuals and serve society."¹

To see the failure of the education in the church is the first step by which to correct it. There is the realization that young adults, as well as children, need to grow in their Christian experience. With this group cast aside so-to-speak, bitter results have been witnessed. It becomes more evident that the Christian family is one joined together for sharing and attacking common problems of living. With one link broken the rest of the family is affected. Fallaw presents us with this challenge:

"You can only resurrect Christian education in the living church as you find success in an educative

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1. Wesner Fallaw: The Modern Parent and the Teaching Church, p. vii.

process. Of first importance to the educative church is the family."¹

The fact that it is easier to educate and mold children may partially account for the neglect of young adults within Protestantism. Preaching and worship should be complemented by a religious education which provides "the discipline of study, thought, inquiry and educational rebirth through adult learning."²

It is not uncommon to find young adults to be the most frustrated and disillusioned group in the community. Uncertainty, (frustration,) and cynicism often lead to many forms of escapism: reaction, disinterestedness, abnormal imitation of some class characteristic, or reversion. Surely this group which is building today for tomorrow should be of vital concern to the church. The young adult problem is that the transfer from youth to adulthood has been delayed. Between this time of youth and adulthood the talent available has not been used by the church.

Perhaps Chamberlin has said in a few words what the relationship is between the church and young adults.

He says:

"The appeal of the church should not be on the basis of what its young people need, or think they need, rather it should set its young adults face to face with the needs of others around them; it should present

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1. Ibid., p. 14.

2. Ibid., p. 50.

to them the most pressing and urgent tasks the church has to do. Young adults deserve such a challenge."¹

When the time comes that men and women can cease receiving and begin to give, their lives will manifest what they have really received.²

The problems the church faces, if it is to reach this group, are of vital importance. Much of the church's attitude toward young adults needs to be changed. It must have an understanding and true conception of them. Also a reappraisal of its own teaching process is necessary in order to prepare them for a vital and vigorous faith in the future.

"These restless, idealistic, purposeful young people have deep spiritual wants. We know . . . that if they can find what they want in the church, they will eagerly seek it there."³

B. Delimitation of the Problem

The tremendous amount of material being produced by denominational and interdenominational agencies relating to young adult work makes it necessary to limit the material in this thesis. Consequently, a study will be made of the young adult programs set forth by two of the larger denominations, namely, the Northern Baptist Convention and the

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1. J. Gordon Chamberlin: The Church and Its Young Adults, p. 32.
2. Ibid., p. 38.
3. Jessie A. Charters: Young Adults and the Church, p. 32.

Presbyterian Church in the United States.

C. Sources of Data

The primary source material used for this thesis has been obtained from the denominational headquarters of the Northern Baptist Convention and the Presbyterian Church in the United States. Other outstanding books for background study have been consulted which treat the subject of young adults and their place in the Christian program of the church.

D. Method of Procedure

The first part of the study of this thesis will be devoted to a survey of the need for young adult work. This will include defining young adult work; classifying young adults together with their respective problems; considering the importance of the home; and citing specific instances in which the church has failed in developing a young adult program.

On the basis of this study of the need of a young adult program in the church, a presentation will be made of the young adult programs of the Northern Baptist Convention and the Presbyterian Church in the United States.

The third chapter will consist of an evaluation of the two denominational young adult programs. This will

be accomplished through measuring them by the standard set up in Chapter I.

CHAPTER I

A SURVEY OF THE NEEDS IN YOUNG ADULT WORK

CHAPTER I

A SURVEY OF THE NEEDS IN YOUNG ADULT WORK

A. Introduction

The church is not found to be totally indifferent toward young adults. However, there has been a neglect of them that has created a need for an expansion of the work specifically related to them. Religious leaders are becoming vitally concerned. It is increasingly apparent that an active program with this group will help to solve many of the church's problems in this country. Vieth says:

"A new strategy is needed to hold this important group in active participation. Having outgrown the comparative limitations of youth, yet with the spirit of pioneering adventure still in them, the young adults might be the very center of new life and growth in any church."¹

B. Definition of Young Adults

In this study of young adult work it is necessary first to define young adults. The question may be asked, "Who are young adults?" If they are to be defined in general terms, this may be accomplished by stressing the one characteristic that they have in common--they are young at the business of being adults. This group is on the

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1. Paul H. Vieth: The Church and Christian Education, p. 121.

crossroads from a dependent life to the world of responsibility. Harner gives criteria for identifying young adults: the end of formal education, marriage, economic independence, leaving the parental home, moving out of the environment of childhood.¹ This group may be married or unmarried, attend college or not, may be employed or unemployed, civilian or soldier, mature or infantile. With this range of experience plus age differences there is much variety of personality, interest, and ability represented.²

During the young adult period patterns and ideals for life are in the process of crystallization. Christian influence is vital in the lives of these young persons.

C. Classification of Young Adults and Their Respective Problems

To classify young adults by age, they may be said to be between twenty-five and thirty-five years of age. Yet this is inadequate. For example, a young man graduating from high school may start his career as a farmer, and so starts his young adulthood at an early age. Whereas another man may study to be a doctor, and consequently his young adulthood would not begin until seven or eight years later. Young adults are men and women anywhere from

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1. Nevin C. Harner: Youth Work in the Church, p. 195.
2. Chamberlin, op. cit., p. 18.

eighteen to forty, although this does not mean that all within that age are young adults.

The majority of the Protestant denominations have officially set young adult age limits in their Christian education programs for administrative purposes. They agree that most young adults come between the ages of twenty-four and thirty-five, but exceptions may be made according to the local situation, when some persons, younger or older than this group, warrant inclusion.¹

It is necessary to classify young adults in general divisions in order to allow them to work together effectively. These divisions fall into four groups: married, single, college, and non-college. Each of these has its own common interests and characteristics.²

1. Married Young Adults

The married group may be any age with the pre-dominating interest of establishing a home and accepting the responsibilities that are involved. Because of their obligations to the home and family they soon become a definite part of work, school, church, civic life, cultural activities, and social exchange. Perhaps for this reason they are the most stable of the four groups in the church

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1. Chamberlin, op. cit., p. 17.

2. Ibid., pp. 18-20.

and community.

2. Unmarried Young Adults

The characteristics of the single young adults are somewhat the opposite of those of the married, for they tend to be more self-centered than family-centered and many times need special interests and activities as substitutes for the lack of compelling home interests. Single men and women are more often eccentric since they lack the restraining and tempering influence of mates. The challenges and rebuffs of society many times tend to force unmarried persons to build up protective measures. The results are fewer community and group ties and greater transiency among them than among married young adults.

3. College Young Adults

The college educated young men and women have a common background of life in the college community and the pressures it brings upon them. This does not necessarily give them a more adequate philosophy of life. Jesse A. Charters explains the transition from college to an independent life in this way:

"There is a gulf fixed between the life of a student and that of a citizen From the life of memorizing, idealizing, accepting dicta, he plunges headlong into the life of learning and doing."¹

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1. Jessie A. Charters: Young Adults and the Church, pp. 18-19.

There were rapid and revolutionary changes experienced before college. But greater influence is reflected by the changes now. Many college graduates are not prepared to meet the demands of life.

The percentage of college students who regularly attend church is low. This would leave the majority with practically no stability in their religious life, with little workable knowledge and faith in a living God.

4. Non-College Young Adults

The fourth group of young adults, who do not attend college, meet young adulthood at an earlier age. They are independent to find a place in life and in the community without the long delayed period of the college student. The shorter period between youth and adulthood lessens the frustration in their relation to community life. Those of this group who lived at home until they became independent can be more easily understood when it is recognized that outside influences have not had a bearing on their lives. If they started as children in church school, they will probably remain in the church and take an active part in its program.

It is increasingly apparent that there is diversity and variety of character and personality which is the result of different influences. These differences are revealed in their mental attitudes, habits, talents,

self-expression; attitudes toward society, in dress, manner, and type of home and associates, their different interests, type or work and experiences. All this makes the simple classification more complex which means that the church must not be bound by any rigid classification of their young adults.

D. Certain Requirements Toward
the Understanding of Young Adults

In order to meet the needs of these groups the church must recognize that there are certain requirements for understanding young adults generally.¹

(1) First of all, there must be an acceptance of their diversity with a true Christian spirit so that everyone is made welcome and feels he has a place. Everyone has a unique contribution to the church's life and work.

(2) There must be an acceptance of the inevitable reorientation during the young adult period, particularly with relation to the person who leaves home and enters college. He has to make a great readjustment to demands and environment. But this college orientation, this new philosophy of life developed by the student, is not adequate for the young adult when he leaves college. Now the graduate meets a new environment, new standards are to be met, new relations to friends prevail. He is faced with the subtle challenges of world influences in place of the

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1. Chamberlin, op. cit., pp. 23-32.

positive and open challenge of a college professor. He becomes

"enmeshed in a web of organic corporate relationships which surround his life in concentric circles of ever widening radius--his family, his neighborhood, his race, his people, his nation, all humanity. . . . Each relationship conditions and molds both the life and thought of every person in greater or less measure, usually in more subtle and pervasive ways than he realizes."¹

The society into which the young adult moves becomes not only a teacher but a dictator which challenges every belief and conviction that has previously been held.

A new outlook on life must now be formulated. This is where the church must be alert and show its initiative. Youth need to be guided to rethink their philosophy and re-examine what the Christian life means in terms of their environment, also, their understanding and appreciation of the Bible, and their knowledge of church history. They must discover the Christian church's responsibility in world missions as well as their personal responsibility in a group. Whether conscious of it or not young adults "become as little children" and reinterpret their earlier experiences into new language and meaning.

(3) There must be a recognition of the characteristic that during young adulthood men and women decide their permanent type of employment and many times their place

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1. The Message and Decisions of Oxford on Church, Community and State, Universal Christian Council, 1937, p. 14, cited by J. Gordon Chamberlin, op. cit., p. 25.

of residence. This process of settling down is significant to the understanding of young adults and should be considered carefully by the church. Otherwise the couple may settle into work and play and leave out worship. To win people after the settling down is more difficult. Here the Christian church must place itself first and at the center of all activity or else it faces the danger of becoming just another organization of the secular level.

Many times when attempting to become established young adults become frustrated and disillusioned. Their future seems unsure and their hopes are destroyed. As a result of the complex world and of monotonous jobs, many become cynical. This is found frequently in cases where college training has left them with nothing positive.

A few years ago a group of fifty young adults were brought together in a conference to discover their general feelings concerning life. Their problems were summed up in the following list:

- "Influence of beverage alcohol on home life.
- The hopelessness of this generation.
- How can we make a living today?
- We need guidance for our leisure time.
- What is a Christian home?
- War and international relations make life unchristian.
- I can't find my place in my church.
- Present organizations give no satisfying worship experience.
- I need help in building a philosophy of life.
- Citizenship means little.
- I can't find my place in a social group.
- There is no transition group from youth to adult life in the church.

I need help in fitting myself into new environments."¹

The church must be aware of these needs and prepared to meet them with the singular provisions of its message of the gospel. Through Christian preaching, teaching, and practice the church must guide young adults to a knowledge and acceptance of God's saving grace and an awareness that through the power of Christ they can face the needs of their lives. Only in this way will they find true victory within themselves. Their lives will find new meaning and expression as they serve the risen Lord.

E. Needs in Young Adult Work as Related
to the Local Situation in the Community

Before beginning work with young adults the setting in which they live must be taken into consideration. The larger community in which the local church is located determines to a great extent the quality of fellowship which that church may have because of its human and physical surroundings.

Vieth states:

"It is well recognized that in the community in which persons live are important factors in the development of their attitudes, beliefs, and conduct. Thus Christian education can never be the concern simply of the local church. The local church must establish its relationship with the community in which it lives."²

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1. Harner, op. cit., p. 194.
2. Vieth, op. cit., p. 49.

An inventory should be taken before the church attempts direct action in joining home and church for religious education. In general, is the community metropolitan, suburban, underprivileged, wealthy, mixed population, or homogeneous? With this distinction of economic level the values and prejudices can be judged to be peculiar to the church of that community. The interests and concerns of young adults can be found by a look into their every day life of working hours, health, leisure-time, and general occupational security. The type of education should be noted as to whether it is traditional or modern and how the community feels toward what their children are taught. To what extent has the school been successful in adult education? Generally if the town is politically and economically conservative, the schools and churches are governed by conservative standards. If the public school uses good methods of guidance the church may capitalize on their method or form a working relationship. If this is not true, the church has a greater obligation.¹

Church leaders need to consider the proportions of our secular order so that they may confront it with what they experience and believe to be truth beyond the limitations of humanistic naturalism. The church could profit by

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1. Fallaw, op. cit., pp. 27-28.

being aware of reasons why the community tends toward the secular rather than the sacred--the historic corruption of the church, the scientific age, sectarian bigotry, human preoccupation of the good things of life to the exclusion of the best, the fast pace of living that precluded contemplation, the exaltation of the intellectual and neglect of the emotional, the primacy of the physical over the spiritual, and the belief that the primary fact about the universe is man and not God.¹ With this secular focus on the temporal, the young adult lives in an atmosphere bound by worldliness. Here is where the church must step in and through religious education lift the young adult up and out of his bondage as he is willing to give himself over to God's Spirit as he comes to know Him.

The educational program of the church ought to be examined and improved. Does the church have a desire to conduct its educational program along the lines of modern religious education, and does it know how to accomplish that purpose? If it does, such a church has reached outside of its walls and has found expression in most of the avenues of human expression. For a church to attain this level, its teaching must be functional as well as theoretical and theological. It must be dynamic and not static. With this kind of religious education the church must by necessity

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1. Fallaw, op. cit., pp. 31-32.

be opposed to certain aspects of prevailing customs.¹

Fallow says:

"If a church realizes that righteousness and truth must be re-discovered in every generation by every person who values justice and God's love as Jesus expanded them in work and act, then modern religious education may be used to advantage."²

Repeated examination of goals and purposes of Christian education should be discussed in staff meetings, in special committees, in small informal groups of parents and teachers' meetings in homes and at the church. The goals and purposes of religious education will grow as young adults grow together in fellowship and in Christian experience.

F. Needs in Young Adult Work
and the Importance of the Home

In surveying the need in young adult work the importance of the home can by no means be overlooked. A large number of young adults are establishing homes. The home is the greatest of all institutions because it is sacred in God's sight; therefore, it should hold special significance in the work with young adults. This group is new at establishing their homes. At the beginning is the strategic time the church can give the correct guidance if the home's foundation is to be stable and lasting in sacred

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1. Ibid., pp. 35-36.

2. Ibid., p. 36.

matrimony.

The present state of the average home does not bear out the fact that homes are stable or that the church has fulfilled its obligation to this institution. The homes of America's fathers and grandfathers reflected the centrality of Christian faith which accounts for the fact that the family altar, with Bible reading and prayer, was used in the homes of church members. The purpose of the Sunday School was to strengthen the religious instruction that was rendered by the family during the week. This showed the dominance of the church in family life.

The modern home is quite different. Its faith and loyalties are expressed in other ways. The family devotes much of its time to secular agencies and worldly activity. It is uncommon to find religious instruction given in the home.

"The sterility of the church rests upon the fact that the sanctuary has become a place of retreat from life, rather than a center where life is assessed and determination is born to reconstruct it."¹

Truth is not learned by merely hearing it from the pulpit but by self discovery and living out that discovery. The church must have an educational program which enlists young adults for learning. This has been neglected. Religious education for young adults must complement preaching and worship if the church is to be a growing institution

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1. Fallaw, op. cit., p. 49.

and meet the needs of the homes. Young adult parents will, in this way, have religious instruction as a basis by which to guide Christian conduct within the family.

Fallow presents Bushnell's belief in this manner:

"The impressions of infancy and the influences of parents on their growing children are determining factors in the kind of faith and conduct which tend to characterize the child become man."¹

The fact that the home is of first importance in child growth is evidenced by child psychologists, social case workers, as well as through observation.²

There are children's workers, boys' workers, and girls' workers, religious and secular teachers who try in confidence to develop the character of youth apart from the home because the home is bad for them and has failed. This failure is a fact, but the home is the place that God ordained to properly guide the faith and conduct of the child, thus surely the task cannot be adequately fulfilled until both the responsibility and opportunity are transferred to the home. Protestantism has been practising extensive separation of children from parents and now it must find ways for unifying family life around Christian fellowship wherein the priesthood of believers may be practised from generation to generation.³

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1. Fallow, op. cit., p. 51.
2. Loc. cit.
3. Ibid., pp. 52-53.

Young people have testified that the home is the most important factor in shaping their attitude toward the church. The attachment of the parents to the church influences the children's attitude of attachment toward it. Mr. Jacob Long states that, in answer to his questionnaire circulated among Presbyterian young people in Pittsburgh, nine out of ten who responded indicated that parental influence tended to direct them toward the church.¹

G. Some Special Needs in
Developing a Young Adult Program

The failure of the church in developing an adequate young adult program is mainly due to the fact that church leaders have not realized the necessity of having a specific program for this particular group. Foresight and consecration are essential if the young adults are to be reached and a program for them accomplished. The church has failed in various ways.

1. The church has failed in counseling.

a. Pre-marital guidance has been neglected. It is widely acknowledged that the majority of the ministers make inadequate counseling contacts or none at all with these young adults. To establish the best working relations with

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1. Jacob Avery Long: Young People and the Church, p. 51.

the family the starting point must be before the wedding.

b. Post marital contact is very often dropped. Couples will need friendly encouragement and guidance in adjusting to their new life situation. They need to be brought into the fellowship of the church and with other married young adults.

c. Guidance to people not marrying is many times greatly needed. Counseling may guide them away from a lonely and troubled life to a happy and victorious Christian one.

2. The church has neglected its contact with pre-school children and their parents.

In most churches there is a big gap between wedding ceremony and when the first child comes to church school where concentration is on school-age children.¹

It is suggested that those who participate in the pre-school work of the church should be equipped to offer assistance to young parents in the religious guidance of the pre-school child and also be able to help the minister in his counseling of parents along these lines.²

To nurture the child's proper understanding of God and man, the home should be made the main center for

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1. Fallaw, op. cit., pp. 154-155.

2. Ibid., p. 155.

religious living and teaching. This should be the aim of work with young adults both before marriage and throughout the years of child rearing.¹

3. The church has failed to make the young adult a definite part of the whole church group.

When the war was over many service men were encouraged to return to church services to become loyal and patient followers of someone else. Any church that encourages this destroys the vitality that must find expression. The young adult must have a definite place in which to exercise his talents and feel a part of the whole church program. This has been accomplished in some churches throughout the country by having a separate class, guild, league, or fellowship, by, and for young adults. Some meet Sunday morning, some on Sunday evening, and some on week nights. Many of these are for married couples only. Large churches may have four or five distinct young adult groups. They have invented very interesting names--Yomaco (young married couples) Club, Fireside Club, G. G. and G. Club (meaning unknown to outsiders), Mariners' Club (the good ship "Matrimony" of course), and Kill Kare Klub are among the most popular.²

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1. Ibid., p. 156.

2. Young Adults in the Church, International Council of Religious Education, 1939, pp. 4-16.

One of the greatest values of a married couples' group is that men and women have an opportunity to work together. Usually many things are left to the women, but the church situation is one in which both men and women should have equal interest and opportunity in the church school, missions, social service, and other interests. Madras urged more joint work by men and women:

"We are of the opinion that every phase of evangelistic work should be shared by both men and women, and that there should be equal opportunity to service for both men and women in this as in every department of the churches' activities."¹

Young adults need to be able to use their talents in the congregational organization in serving on church committees such as missions, education, committees welcoming new members, as canvassers, ushers, church school teachers, stewards, and trustees, also on the official board, and the session. They should help draw them as a whole into active work for civic betterment.

There should be a place for them also in the larger area of the total church for interdenominational fellowship, for sharing ideas and experiences, and for meeting problems too large for a single group or church. They would work with problems such as racial antagonism, conflicts between workers and employers, migration and health problems.

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1. Madras, p. 38, cited by Chamberlin, op. cit., p. 112.

There must be careful planning so that there is not the temptation to narrow responsibility striving after perfection. The area of service is too extensive and calls for all to help and no one can do a perfect job any way.

The young adult must be given his rightful place. This group is ever growing, able, and talented. They come from homes of every race and color who make up the body of Christ having confidence in the God who led in the past and will guide in the future.

4. The church has failed to build an adequate study program.

The young adult needs Christian nurture for a full rounded Christian experience.

- a. Worship
- b. Prayer
- c. Sunday morning Bible Class
- d. Sunday evening discussion meeting
- e. Appreciation of church music and choir participation.
- f. Evangelism
- g. Church doctrines
- h. Personal devotional life
- i. Church history
- j. Missions
- k. Projects
- l. Elective courses or interest groups

- m. Leadership training
- n. Conferences
- o. Visual aids
- p. Christian art
- q. Dramatics
- r. Resource material

5. The church has failed to provide a recreational program that centers about the church.

The world has continually developed its social and recreational program to attract the young adult. It is time the church provided wholesome activity for the leisure of this group.

6. The church has failed in contacting young adults who are unable to attend church services.

7. The church has failed to engage young adults in Christian community and world action.

H. Summary

In this chapter attention has been focused on a survey of the need for young adult work within the church. The young adult was defined as the group between youth and adulthood and classified into four major groups: married, unmarried, college, and non-college. This was further classified by finer characteristics together with problems

young adults face and which need to be met.

The church has the responsibility of becoming aware of young adult needs with patient understanding of their differences, their period of adjustment, and their becoming established in a life work.

The local situation in each community presents somewhat of a starting point by which to reach the young adult with religious education. Church leaders are realizing to a great extent the value of reaching the family unit in bringing Christian living to its rightful place before God. The church has failed these young adults in not reaching them and their children at the crucial time to attract them to a life of guidance through the church; consequently, there has been a lack in giving the young adult a definite place within the whole church program.

Failure to develop a young adult program brings the church face to face with matters of counseling, both married and unmarried young adults; welcoming pre-school children and parents into the church program; bringing young adults into a place within the entire church program; providing a study program that is adequate to develop every phase of a growing Christian experience; giving the young adult wholesome social and recreational activity; contacting young adults who are unable to attend church services because of business, or other reasons; and helping them to use Christian influence in community and world affairs.

The strength of tomorrow's church is dependent upon today's efforts with young adults in the total church program.

CHAPTER II

A PRESENTATION OF THE YOUNG ADULT PROGRAMS
OF THE NORTHERN BAPTIST CONVENTION AND
THE PRESBYTERIAN CHURCH IN THE UNITED STATES

CHAPTER II

A PRESENTATION OF THE YOUNG ADULT PROGRAMS OF THE NORTHERN BAPTIST CONVENTION AND THE PRESBYTERIAN CHURCH IN THE UNITED STATES

A. Introduction

The needs in young adult work having been set forth through the survey made in Chapter I, the procedures of two specific denominations in meeting these needs will now be considered. This will be accomplished by a study of the methods of organization and the basic and supplementary materials provided by the church boards of the Northern Baptist Convention and the Presbyterian Church in the United States.

B. The Young Adult Program of the Northern Baptist Convention

The Northern Baptist Convention is aware of the fact that the church has vital opportunities and privileges in working with young adults. There is the realization that provision for children, young people, and older adults has been emphasized in the past. Generally, the church has neglected younger adults. The church's mission cannot be fulfilled until this group with its potential leadership has been reached.¹

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1. Young Adult Plans and Materials, Philadelphia: Northern Baptist Convention, 1949-1950, p. 2

1. Determining the Young Adult Problem

The typical situation in most churches is that the number attending up to the age of twenty and those over thirty-five is much larger in proportion to those in the age group between twenty and thirty-five.

It is evident that the church is not fulfilling its mission unless it keeps these young adults in an active relationship to its program. They are necessary to the church's vitality. They need the church's inspiring and guiding influence at this time when they are undergoing many perplexing experiences.¹

The church should be most concerned since its purpose is to meet the needs of others. Perhaps this failure to meet their needs may indicate the reason for the non-activity of young adults. The church would do well to ask itself some questions. Has the program of the church been planned to meet the life needs of this group? Does the church's influence continue with individuals from childhood to old age, having its Christian program constant in moral and religious development? Do persons at the time from youth to adulthood drop away from the church? Has there been the appeal to young adult interest? If not, there is need for concern, because this realistic group will accept only that religion which

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1. International Council of Religious Education: Young Adults in the Church, Educational Bulletin No. 415, Chicago: International Council of Religious Education, 1947, p. 3.

helps to make more abundant living.¹

As a young person has previously passed from the Children's Division into the youth group of the church, it must be recognized that there is a time for him to pass from the Youth Division into a Young Adult Group.

a. "Youth in Adulthood"²

In this leaflet, which is used in the Northern Baptist Convention Young Adult Program, there are five questions listed which are for the consideration of the young adult, to help him find his place in the life of the church.

(1) "Are You Out of School?"³

School has made provision for a social group, supervision, guidance, and standing. This status is changed when the young person leaves school and begins to take his place in an adult situation. Here there are new relationships, responsibilities, and freedom to be met.

The first years out of school, young people have definite needs which the church should meet. The first of these is to provide a new type of fellowship through a supporting and guiding social environment. The second is to develop a broadening viewpoint and a sense of social responsibility. The third is to establish a philosophy of life

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1. Loc. cit.

2. International Council of Religious Education: Youth to Adulthood in the Church, Leaflet No. 415 A, Chicago: International Council of Religious Education, 1939, pp. 1-2.

3. Ibid., p. 1.

which will be a foundation for practical daily living. The young adult mind must become self-reliant and stable to make intelligent decisions required by adult life. He should discover that learning is life long.¹

(2) "Are You Self-Supporting?"²

New independence and power is one of the most maturing of experiences. Young people who are self-supporting like to associate with others who have the same interest. They have now laid aside their dependence upon parents which identified them with youth.

The church needs to provide guidance in making important decisions and choices concerning choosing a vocation and the place of the young adult in that field of work. Teaching a Christian view of vocation, of money, and the practise of Christian stewardship and helping those who are unemployed are vital areas in which the church has a difficult and responsible obligation.³

(3) "Are You Married?"⁴

This step demands a greater maturity than any other because of its effect upon the individual. Marriage involves new responsibilities, new privileges and limitations, new associations and social relationships, new habits and practises, new domestic arrangements. Newly married couples

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1. Bulletin No. 415, op. cit., pp. 4-5.
2. Leaflet No. 415 A, op. cit., p. 1.
3. Bulletin No. 415, op. cit., pp. 5-6.
4. Leaflet No. 415 A, op. cit., p. 2.

in the church have much in common and many needs which only the church can supply.

One of the church's greatest responsibilities with young adults is to establish and maintain ideals of Christian marriage. Christian family life can be nurtured through the pastor's counsel and suggestions within the young married people's group. For instance, the old "house warming" could be substituted with a Christian "home dedication." When children arrive, the church must help parents rear their families "in the nurture and admonition of the Lord." Essential social fellowship can be supplied in the new social setting. The church can foster a richer community life through Christian neighborliness which would be otherwise unprovided.¹

(4) "Have You Permanently Left Your Parental Home?"²

Leaving your parental home means you must establish your own home and perhaps adjust to a new neighborhood. This is in reference to the time after college when the individual takes up his life's work. The young adult can be greatly helped by the church's interest and action in this different situation of many new adjustments.

There are specific needs that the young adult faces. The young person has lost his source of moral strength through previous social friendships. There is need for counselling

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1. Bulletin No. 415, op. cit., p. 6.
2. Leaflet No. 415 A, op. cit., p. 2.

on problems of personal adjustment. Another need is fellowship, and for the unmarried the opportunity for satisfactory mating. Social contacts should be made quickly to give the person a sense of belonging. Recreational and cultural leisure time activities are needed to prevent young adults from being taken in by commercial enterprise. The church has a great opportunity in meeting all of these needs.¹

(5) "Have You Ever Voted?"²

At the age of twenty-one the law considers one an adult, for one has responsibilities as a citizen. The church has fallen short of facing political affairs with young adults. Young adult Christians could have a greater influence in politics if the church were a source of more active encouragement.³

The pamphlet, Youth to Adulthood in the Church, is prepared to help the young adult find his place within the church group. It is suggested by the denomination in order that their group may plan their program, around these experiences which have been found to be common to the young adult. In this way these young people will with the help of the church face the new powers and responsibilities of adult life as Christian men and women should. Then as a group they will be able to find a place of service and fellowship in the general church life. As parts of a group these young adults

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1. Bulletin No. 415, op. cit., pp. 6-7.
2. Leaflet No. 415 A, op. cit., p. 2.
3. Bulletin No. 415, op. cit., pp. 7-8.

can reach out to bring in others who are now out of touch with the church.

The pamphlet also suggests that when young adults leave the young people's group, it is wise to have some of the strongest members eligible to remain as advisers in the youth program, because no doubt the ones that do leave are the most mature leaders in the young people's group. Otherwise, if they are completely dropped, the younger group might be deprived of the help and counsel which they need. The adviser's needs would be met through the young adult program even though he had responsibilities in the young people's program.¹

b. "On Your Own"²

The Northern Baptist Convention suggests the use of another pamphlet entitled "On Your Own." The following questions are asked to determine what the young person is facing in order to help meet his needs:

"Are you 'on your own'--away from the authority and influence of:

Parental supervision?
School and college regulations?
Hometown friendly associations?
Military regimentation?

"Are you facing problems of adjustment?

To a new job?
To a new life mate?
To a new baby?
To a new relationship to God?

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1. Leaflet No. 415 A, op. cit., pp. 2-3.
2. International Council of Religious Education: On Your Own, Chicago: International Council of Religious Education, n.d., unpagd.

To new community relations?
To new citizenship duties?
To new financial responsibilities?
To living in 'one world'?
To civilian life?"¹

Topics of fellowship, study, worship and service activities of the young adult program are complimentary to meeting these needs. Topics with questions pertaining to them are given to provoke interest and thought. After each topic are two bibliographic suggestions. The following is an example:

"Home making and Parenthood--How can husband, wife and children plan to work, play and worship together? How can a couple disagree constructively? What is the place of the man and the woman in the home and beyond the home? How should Christian couples prepare for parenthood? What Christian social adjustments are necessary on the event of the new baby? What of the discipline problem? How can church and home work together? How answer early religious questions? How use prayer with children?

Reading: There's No Place Like Home, by James L. Ellenwood (\$3.00), Charles Scribner's Sons

Study Unit: The Home and Christian Living, by Hayward and Hayward (75¢), Westminster Press."²

The following is a list of topics given in the pamphlet: Getting Married, Unmarried Young Adults, Income and Outgo, The Bible and Young Adults, Responsibility for Christian Service, Christian Vocations, The Young Adult in the Local Community, To Drink or Not to Drink, Christian Race and Creed Relations, Christian World Order, and Re-creating Recreation.³

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1. Ibid.
2. Ibid.
3. Ibid.

2. Steps in Organizing Young Adults in Local Baptist Churches

a. Organization in the Local Church

Local church leaders have continually been confronted with the need for suggestions as to how to proceed in crystallizing the interest and participation of unreached young adults. In order to meet this need the Northern Baptist Convention has prepared suggested procedures which are set forth as follows:¹

"PRELIMINARY PREPARATION"

STEP ONE

- A. Invite a selected group of representative young adults to discuss ways of reaching unreached young adults. (Be sure that the pastor and interested key-leaders are present.)
- B. Prepare a preliminary list of unreached persons.
- C. Decide upon a strategy of reaching these unreached persons.

STEP TWO

- A. Endeavor to determine the reasons why these young adults have not been reached by existing organizations or fellowship programs.
- B. Explore the possibilities of membership in an existing class or fellowship group.
- C. If such persons cannot be reached through existing classes or programs decide which activities might attract these young adults, such as:

Sunday Morning Study

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1. Organizing Young Adults in Local Baptist Churches, Philadelphia, Northern Baptist Convention, n.d., p. 1.

Sunday Evening Discussion
Monthly Fellowship
Missionary Study
Luncheon Meetings
Reading Club, etc.

STEP THREE

- A. Select a time and place for an initial meeting of this unreached group.
Assign leadership responsibility for this first meeting.
Assign a committee to make plans for this first meeting.
- B. Assign responsibility for the sending of letters. . .
telephone calls. . . personal invitations. . . .

FIRST MEETING OF THE GROUP

STEP FOUR

- A. Hold meeting at appointed hour and place.
 - 1. Extend a friendly greeting to everyone.
 - 2. Explain the purpose of your meeting.
 - 3. Consider organizational possibilities.
 - 4. Have group express reactions to suggestions and ideas in the following leaflets:
 - 'Suggested Monthly Calendar of Activities for Young Adults.'
 - 'Plan Your Adult Program of Study and Discussion.'
 - 'Suggested Goals for Adult and Young Adult Classes.'
- B. Decide upon type of organization desired.
- C. Discuss future plans and programs.
- D. Appoint necessary committees.
 - 1. Nominating
 - 2. Program
- E. Select time and place of next meeting."¹

A Suggested Constitution for a State or Area Young

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1. Ibid., pp. 1-2.

Adult Organization has been prepared by the denominational Board. Only the purpose as given in the constitution will be stated here.

"ARTICLE II - PURPOSE

The purpose of this organization shall be to aid, counsel and encourage in every possible way the local young adult programs of the Baptist churches of _____.

It shall promote a program emphasizing personal acceptance of Jesus Christ as Savior and Lord, creative Christian living, enlightened Bible study, an intimate prayer life, evangelism and missionary outreach, and a Christian conception of a world community.

It shall promote a realization of the capabilities of the young adults in the execution of the entire church program."¹

b. Young Adults in the Church

This question may well be asked: How is the very beginning of a young adult group begun? To begin any group there must be a need, desire, and initiative to go ahead. The following example may illustrate this more clearly:

"A young husband and wife in the twenties were doing graduate work in the university a thousand miles from home. Accustomed to the ways and friends of the home church, they were lonely in this new city and at the new church. They had no crowd of their own! They talked with the pastor's wife, and before long there was a flourishing young married people's club in the church. It was this young couple--strangers--who took the lead."²

Whoever is interested may take the lead in organizing the group: the pastor, one or more young adults

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1. Suggested Constitution for a State or Area Young Adult Organization, Philadelphia, Northern Baptist Convention, n.d., p. 1.
2. Bulletin No. 415, op. cit., p. 20.

themselves, the church committee, the committee on religious education, or perhaps some interested individual.

The leader who has first taken the initiative is not, however, responsible for making the decisions. The group itself must make the decisions and determine the policies. The pastor or other leaders will give suggestions and a certain amount of guidance to establish them in the church and give them a sense of their part in the life of the church, as well as make available knowledge of other young adult groups. The group will want to decide the limitations it should have as to its membership, time of meetings, type of program and the question of leadership. Thus, leadership for young adults must be guidance and not domination for they want and need to venture out and discover their own abilities.¹

As a young adult group begins it is vital to have strong leadership with good judgment. The first leader has had the idea and displayed aptitude in beginning the group. The organizing motive of this person must be the heartfelt needs of the young adults. Other virtues of the leader should be understanding, and a sensitivity to the young adult mind and faith in it; ingenuity, persistence, courage, tact, tirelessness, and many others could be added. It is possible to find a good leader in every community to efficiently organize a young adult program.²

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1. Ibid., p. 21.

2. Ibid., p. 17.

External leadership should eventually be ruled out as the group develops its own leaders who are capable of the responsibility of the program and organization of the group. Their leadership should also expand into the church as well as their own group. An important point this group needs to realize is that it must maintain a definite relationship to the adult program as a whole and to the entire church.¹

3. "Young Adult Plans and Materials"²

The Board of Education and Publication of the Northern Baptist Convention has prepared the manual, The Young Adult Plans and Materials, and supplementary material to help challenge young adults with programs more vital, fresh, and timely. They believe that through classes, forums, and discussion groups, young adults will find basic guidance and help which will enable them to take their posts as Christian leaders, teachers, and volunteers in the church program.³

The material is arranged to try to meet the needs of young adults discussed under point one, Determining Your Young Adult Problem,--that which identifies young adults as young adults, namely, marriage, self-support, permanently leaving home, leaving school, and political majority.

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1. Bulletin No. 415, op. cit., p. 18.

2. Young Adult Plans and Materials, Philadelphia: Northern Baptist Convention, 1949-1950.

3. Ibid., p. 2.

The content is of two types. The first contains references to program elements, areas of adult interest, suggested activities, and procedures. The second provides current resources for guidance in building workable programs for men and women.¹

a. "A Program for Young Adults"²

Local adult leadership generally regulates church policies and programs. The kind of leadership determines the success of the church program. In order for the entire church program to be balanced and inclusive, the leadership must have sufficient preparation, consecration, and intelligence. The leaders must be willing to give of their time, talents, and income. It is essential, therefore, that the church program provide young adults with the opportunity for training, spiritual enrichment, and Christian self-expression.

Effective work with young adults can be very complicated. It is wise to consider groups that have already been started. It is necessary to have the co-operation of each young adult and of the leaders of these groups in order to build adult education into a unified program.³

The Northern Baptist Convention has prepared the following as suggested objectives for the year:

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1. Loc. cit.

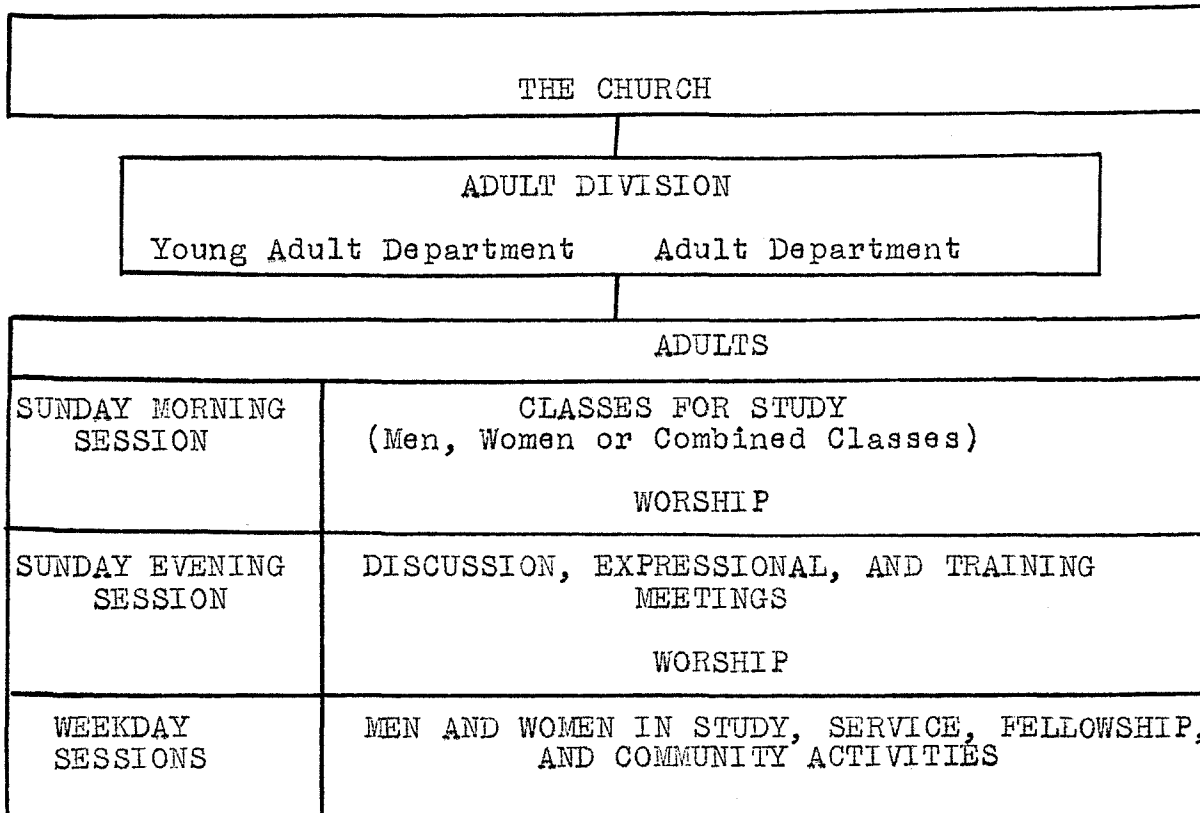
2. Ibid., p. 3.

3. Bulletin No. 415, op. cit., p. 3.

"Suggested Objectives for This Year

1. At least one newly organized and active mixed young adult class.
2. Special interest groups to reach inactive and unreached young adults.
3. Sunday evening discussion opportunities.
4. A plan of Home Visitation Evangelism.
5. A vitally functioning young adult fellowship group or class.
6. A committee on Christian Family Life to promote the interests of family life education, and to sponsor programs of study, fellowship, and action.
7. Regular Parent-Teacher Meetings.
8. Neighborhood meetings of Homemakers."¹

The following plan of organization is suggested by the denomination as one pattern of correlating adult and young adult programs and activities in the church.²



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1. Young Adult Plans and Materials, Philadelphia: Northern Baptist Convention, 1949-1950, p. 3.
2. Ibid., p. 3.

b. "Basic Program Elements"

Christlike character is developed through certain fundamental experiences in each individual life. The growth then of the whole spiritual, mental, and social life of each man and woman should be the concern of the church for its young persons. These basic objectives, therefore, are necessary in the adult program of Christian education:

"To bring men and women to an understanding and appreciation of the personality, life, and teachings of Jesus Christ as will lead them to experience him as Savior and Lord.

To lead adults into a progressive and continuously developing Christian experience which issues in Christlike character and conduct and in dynamic Christian living.

To lead adults to contribute constructively to the building of a Christian home and family life in which all the richest values of Christian faith and life are conserved, enhanced, and made increasingly significant for every member of the home and, through the home, for the community, the nation, and the world.

To develop in adults the ability and disposition to enter creatively into the life and work of the church as the organized society of Christians and the chief agency through which the cause of Jesus Christ is to be advanced.

To lead adults in a growing ability and disposition to participate in and contribute constructively to the building of a social order throughout the community, the nation, and the world, which increasingly embodies the ideal of the fatherhood of God and the brotherhood of man."¹

To make these objectives effective in a well-balanced young adult program the following elements are essential:²

(1) Evangelism - Although decisions for Christ are usually made before this period with which we are

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1. Ibid., pp. 4-5.

2. Ibid., pp. 5-7.

concerned, yet evangelism should not by any means be neglected among young adults. They should rather be made aware of its importance to the very life of the church. It should also be made clear to them that they share to a great extent the responsibility of the church in its evangelistic effort.

(2) Fellowship - Along with worship, work, and study, the recreational experiences of young adults are a vital part of their growth in Christian grace together. It is suggested that separate church groups may sponsor games, picnic dinners, socials, outings, and excursions to provide for such fellowship. Likewise, a cooperative spirit may be encouraged and sustained through activities planned for the entire church, such as a monthly Church Night.

(3) Service - This element of the adult program is divided into four areas of service. In the church young adults may take an active part in attending worship and mid-week services, in group leadership, supervising activities, ushering, and in choir participation. There are also other ways to serve in the church such as enrolling inactive members, fostering home worship, providing recreation, financing the preaching of the gospel, caring for the church and its equipment, and improving the church building and grounds. In the community there is service in the immediate vicinity of the church. This may be in personal evangelism, gospel teams, home study classes, cottage prayer meetings, fireside forums, parents' meetings, Christian centers, Christian friendliness, visits, to non-church folks, needy families

temperance, and social service through church and community agencies. In the denomination are larger interests of Christ's kingdom work through organizations which stimulate concern for Christian missions, through financial support of Northern Baptist missions, and through co-operation with other Baptists in state convention work, city mission societies, and associations of Baptist churches. In world outreach young adults become conscious of the churches' world-wide program through missionary and relief enterprises. To make the gospel known to all men gives Christian service its fullest expression.

(4) Study - The Bible must be the basic book for young adults to study. The purpose of the study should be growth in personal knowledge and experience of Jesus Christ resulting in a clearer understanding of their mission in the world.

(5) Worship - This element is essential to Christian living. Leaders may need to give guidance to young adults before they can appreciate the fullest benefit from Sunday and midweek services, and the Lord's Supper which are services which make provision for worship.

c. "The Bible in Young Adult Work"¹

The need of many young adults is that they must become aware of the Bible as the Word of God. Few have

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1. Ibid., pp. 7-8.

acquaintance with the Bible as a whole. Perhaps this has been caused from too much dependence upon quarterlies and leaflet materials.

In Christian education the Bible is basic and absolutely necessary. Other materials can only be spiritually helpful to the extent that their teachings are in harmony with the teachings of the Scriptures.

There are two ways of studying the Bible. One is the Bible-centered approach in which the method is to proceed from the Scriptures to the problem. The other is the experience-centered method which proceeds from the problem to the Scriptures. The Scriptures are of supreme importance in both. The latter succeeds only in that the class makes an attempt to understand the problem and the will of God for the individual and society.

d. "Discussion Materials"¹

These materials are written with the needs of the young adult in mind recognizing his maturity and experience. They aim to provide both the discussion leader and those who participate with ample amount of resource information.

Besides the factual information instruction is given for the conduct of each weekly meeting, such as suggested hymns, listed Scripture passages, and plans for variety in meetings.

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1. Ibid., pp. 8-9.

All of the material has a twofold objective in view; namely, to deepen and enrich the Christian's spiritual life, and the expressing of that strengthened life in a more purposeful and effective Christian program throughout the world.

The materials are biblical. Recognizing the importance of the Scriptures, contemporary issues are presented in the light of the revelation of the Scriptures.

Although they are prepared by Baptists for Baptists, their purpose would meet the needs of any sincere group seeking the Christian Way.

Each month these discussion materials are in the Baptist Leader under the Adult Leader section.

e. "Electives"¹

Many young adult groups prefer to use elective courses suited to their own interests and needs. In this case the leaders should carefully chose textbooks. It would be wise to consider and answer these questions in the affirmative:

"Does the text contain a Christian treatment of the subject? Was it written by a reliable authority? Does it challenge the thinking of adults? Can it be used advantageously in stimulating discussion? Will it influence adults to take a more positive stand for Christian principles of life and action?"²

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1. Ibid., pp. 9-10.

2. Ibid., p. 9.

A leaflet has been prepared containing book lists that relate to phases of the Christian Faith not in Uniform Lesson Materials and also the following elective study:¹

SUGGESTED TWO-YEAR CYCLE OF ELECTIVE STUDY

	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
F i r s t	Bible	Christian Home and Family	World Outreach (Mission)	Baptist History
S e c o n d	Personal Religious Living	Life of Christ	Prayer	Christian Social Progress

f. "Family Life"²

Our day is one of pyramiding divorces and broken homes which shows that "family life education" is an imperative of first importance. Approximately nineteen million families are Christian church members in our country, yet hosts of children grow up without knowing the joy of family worship. Christian teaching and practice should have daily expression in these homes.

In a program for the home the following areas of experience should be emphasized:

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1. Elective Units for Men and Women, Philadelphia: Northern Baptist Convention, n.d., p. 3.
2. Young Adult Plans and Materials, Philadelphia: Northern Baptist Convention, 1949-1950, pp. 11-12.

"Worship

Asking God's blessing at mealtime.
Using the devotional guide, The Secret Place, for family worship.
Regular family attendance at church.

Fellowship

Working and playing together as a family.
Planning together as a family group.
Observing family night at home weekly.

Study

Regular Bible reading and study
Using the church school literature for the home.
Reading some Christian family magazine and other good literature.

Share

Co-operation in constructive community activities.
Inviting persons of other racial and cultural groups into the home.
Supporting Christian work at home and abroad."¹

The following is a suggested and helpful procedure by which to plan a program of Christian family life:

- "1. Study the needs of your church families.
2. Plan a series of Family Nights at church.
3. Outline a closer working plan between home and church school.
4. Visit every family. Take a copy of Home and The Secret Place into each home visited.
5. Emphasize the significance of Christian family life through sermons, lessons, pamphlets, and posters.
6. Use visual aids to promote religious practices in the home.
7. Distribute literature to guide parents in family worship.
8. Encourage parents to organize special study groups.
9. Make guidance literature available for teaching religion in the home.
10. Urge each family to bring another family to the church school."²

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1. Loc. cit.

2. Ibid., p. 11.

g. "Home Department"¹

This department is not for only the aged and infirm but should include all who cannot attend church services and church school. Such persons as policemen, druggists, telephone operators, mothers of small children, workers in children's homes and other institutions, nurses, doctors, and young folks who are away at school would be included.

The main work of this department visitation with carefully selected visitors of various types. Their work would be to discuss the lessons, remember birthdays, inform members of special occasions, sending letters and greeting cards, and teaching area Bible classes.

h. "Leadership Education"²

Training the leadership needed to guide young adult groups in their program is very necessary. In a small church one person may be responsible for the entire program for adults, whereas in a larger church one person would be in charge of young adult work on the Committee or Board of Christian Education. A sub-committee with the member in charge of young adult work would form a program that would include the following list:

- "1. A listing of the young adult leadership needed.
2. A plan to discover and select persons who are capable and teachable.
3. Ways to enlist those discovered.

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1. Ibid., pp. 12-13.
2. Ibid., pp. 13-15.

4. Opportunities for their development.
 - a. Informal types of training.
 - (1) Guided reading.
 - (2) Observation, practice, and supervision.
 - (3) Conferences.
 - b. Formal Training.
 - (1) Courses from the Adult Division of the Standard Leadership Curriculum should be taught.
 - (2) Training Leaders for Your Church."¹

- i. "Missionary Education"²

The purpose of this program and process is to help young adults become acquainted with other people in this country and in other lands. In so doing to learn that their physical and educational needs are similar, but above all that "a power outside of ourselves on which to lay hold"³ is a universal need and that power can only come from God through Jesus Christ.

Information through the use of Missionary Education materials and projects to help meet these needs are the desired goals of Missionary Education.

- j. "Periodicals"⁴

Young adult workers will need to read certain periodicals besides basic reference books if they wish to keep up to date in their work. The Baptist Leader is a monthly magazine for all Baptist leaders. It contains program materials, worship suggestions, visual aids announcements,

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1. Ibid., pp. 14-15.
2. Ibid., pp. 15-16.
3. Ibid., p. 15.
4. Ibid., pp. 16-17.

workers' conference programs, administration notes, book reviews, and methods' articles for each department of the church school, and also teachers' helps for the older groups. Missions is a monthly magazine containing information concerning the general spread of the gospel in the world and especially that carried on by Northern Baptists. Crusader is the Northern Baptist Newsmagazine edited by a committee appointed by the Northern Baptist Convention. The Secret Place is a daily devotional booklet for personal or family worship. It is published quarterly. A Book of Remembrance is published annually. It provides daily readings covering all phases of the program of the Northern Baptist Convention. Birthdays and fields of service of all missionaries and denominational workers are listed, also daily prayer topics and important denominational statistics. News Bulletins contain information concerning Baptist activities, both national and local. These are published monthly by Baptist State Conventions.

k. Suggested Calendar Activities

The following is a Suggested Monthly Calendar of Activities for Young Adults:

"JANUARY

1. Visual Program.
(See leaflet, "Visual Aids on Home and Family Life.")
2. Sponsor a Leadership Education Course on Young Adult Work.

FEBRUARY

1. Race Relations Program.

- (Invite guests from another racial group.)
2. Observe Inter-Racial Sunday.

MARCH

1. Audio Program.
(See leaflet: "So You Want to Stay Married" and "Families Need Parents.")
2. Sponsor a Family-Night-at-Church Program.

APRIL

1. Book Review.
2. Sponsor a Father and Son Banquet or a Mother and Daughter Banquet.

MAY

1. Hobby Exhibit Emphasizing Family Hobbies.
2. Annual Fellowship Dinner
3. Sponsor National Family Week, distributing appropriate literature.

JUNE

1. Present a Play Reading.
(See leaflet: "Play Readings are Profitable Fun.")
2. Sponsor a Family-Night-at-Church Program.

JULY

1. Recreation Program.
2. Visit Some Spot of Historic Baptist Interest.

AUGUST

1. Hold a Picnic for Church Families.
2. Send a Representative Family to Area or National Young Adult Family Camp.

SEPTEMBER

1. Forum or Panel Discussion.
(See leaflet: "Reader's Digest Program Discussion Service," Parent's Magazine Group Study Programs.")
2. Hold a Planning Retreat.

OCTOBER

1. An Evening with the Poets.
2. Conduct a Home Visitation of all Members and Prospects.

NOVEMBER

1. Musical Program.
2. Sponsor a Family-Night-at-Church Program.

DECEMBER

1. Christmas Party for Family Groups.

2. Assemble and Distribute Christmas Baskets."¹

The First Baptist Church of Gardner, Massachusetts developed the following young adult program:

"SEPTEMBER: Discovering God in the Bible.
OCTOBER: Discovering God in Literature.
NOVEMBER: Discovering God in the Realm of Humanitarian Progress.
DECEMBER: Discovering God at Christmas.
JANUARY: Discovering God in Music.
FEBRUARY: Discovering God in Recreation.
MARCH: Discovering God in History.
APRIL: Discovering God in Art.
MAY: Discovering God in Nature.
JUNE: Discovering God in Human Personality."²

The Department of Adult Work and Family Life has prepared A Suggested Monthly Agenda for Young Adult Meetings:

- "1. A worship period.
2. Reports from teachers, officers, and committees.
3. Plans for this month.
 - 3.1 For study.
 - 3.2 For Sunday-evening meetings.
 - 3.3 For service projects.
 - 3.4 For social and party events.
 - 3.5 For co-operation with other groups in the Church and Community.
4. Calendar of events for this month:
 - 4.1 Church activities.
 - 4.2 Young-adult activities.
 - 4-3 Community activities of interest to young adults.
5. Major emphasis of work this month: (Insert)
6. Other items of business."³

Summer opportunities are very valuable for young adults because of their influence on the individual's life

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1. Suggested Monthly Calendar of Activities for Young Adults, Philadelphia: Northern Baptist Convention, n.d., pp. 2-3.
2. More Program Suggestions for Young Adults, Philadelphia: Northern Baptist Convention, n.d., pp. 1-3.
3. Suggested Monthly Calendar of Activities for Young Adults, Philadelphia: Northern Baptist Convention, n.d., p. 3.

and character. Activity in a Christian camp environment is both a vacation time and a guided experience where parents and children are encouraged to live, work, play, and worship together.¹

Sunday evening can be a most profitable time for young adults to meet for study and discussion. If they have children a program should be provided for them at the same hour. This hour before the Sunday evening preaching service not only would bring the family to church together, but also would increase the attendance at the evening service. These Sunday evening programs can be successful if new programs and techniques are used to reach adults, youth, and children.²

1. "Uniform Lesson Materials"³

Outlines prepared by the Committee on the Uniform Series of the International Council of Religious Education are the bases for the International Bible Lessons for Christian Teaching, Uniform Series. These lessons proceed from Bible passages and then go into all human relationships. This is done with the hope of guiding the student into a systematic study of the Scriptures and of the problems of Christian living. They are thoroughly evangelistic and missionary with a reverent approach, and are especially suited to Baptist

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1. Young Adults Plans and Materials, Philadelphia: Northern Baptist Convention, 1949-1950, pp. 18-19.
2. Ibid., pp. 19-20.
3. Ibid., pp. 20-21.

principles and their witness to the world.

For adult classes the Adult Class is recommended which is a quarterly containing practical and inspiring lesson expositions as well as informing articles and news of the activities of adult classes.

To supplement the Adult Class, leaflets, called Bible Lessons, are provided. They are published quarterly in weekly parts.

Baptist Leader has already been mentioned under periodicals.

For the Home Department members and parents of young children a quarterly, called Home, is published. It contains Uniform Lessons, editorials, articles, and inspirational verse.

4. Organizations for Young Adults Based on Common Interests

Young adults may be divided into the following groups depending upon the local situation and the interests of the young adults:¹

a. Married Groups

These groups are perhaps the most popular and numerous. This need not be hard to understand since they have started on life's greatest adventure and desire to be in the company of other married couples. If couples have left

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1. Bulletin No. 415, op. cit., pp. 11-16.

their home community, friendly companionship outside the home is needed whether or not the couple is aware of it. Greatest of importance is that they feel themselves rooted to the church through this fellowship. The program should be rich and inspiring, created by the group itself. This will be if the church gives encouragement. The group will draw the young couples with whom the church may be out of touch. Eventually, the married can be interested in other opportunities of the church and finally into the church itself.

The following is one of the conclusions stated by Dr. George Gleason as a result of his study of 222 Young Married People's Classes in California churches:

"Young married people feel a sense of separateness both from unmarried young people of their own age and from older married couples. Their interests and problems are different and more acute. In their marriage adjustments, home building, preparation for children, making a living and forming new social alignments, young people in early married life probably face more critical situations than at any other period. Sensing the similarity in their life problems, young married people find satisfaction in membership in a group of similar age, similar length of marriage and similar cultural and intellectual backgrounds."¹

b. Unmarried Groups

This group has been very much neglected by the church. They may find little interest in the regular church activities unless the church provides a definite group for them. The program may vary. It could center around special interests, or a completely religious study; it also may be

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1. Ibid., p. 12.

largely social. There could be small interest groups or a larger organization with a well rounded program. Separate groups of men and women may be formed as auxiliaries to the adult agencies of the church. Or, the unmarried group could include both men and women. They will enjoy the fellowship in social activity and the satisfaction of working together.

c. Groups for All Young Adults

Many small churches find it necessary to organize married and unmarried young adults together. Often large churches prefer this grouping. The social program and discussion of home and children is not as homogeneous or close-knit as in the married couples group. However, rich fellowship is found in the discussion of social, political and religious topics. Short periods of special interest groupings would take care of the individual needs of the group.

d. Special Interests Groups

Young adults may wish to be grouped according to their special interests. For example, some may prefer drama and literary activities, some home making and parenthood, some social and recreational activities, and some the discussion of social issues and planning social action. This type of grouping will depend upon the total group and the proportions which have special interests.

These separate groupings are important, but there is also the danger of their becoming too highly organized.

There must be a balance between no organization and an all-consuming one. In order to lead young adults into a mature Christian experience and well-rounded churchmanship, the organization must not become an end in itself; it must not exclude its members from natural relationships to the entire life of the local church; the groupings must not keep them from a broader fellowship with young adults of other churches and denominations; and it should not seek a loyalty which rightly belongs to the church as a whole.

C. The Young Adult Program of the
Presbyterian Church in the United States

It is the task of church leaders to reach young adults with Christian teaching. They must bring the Christian way of life to focus on problems and situations today. Young adults then will make self-discovery of relevant truths in the Christian faith and receive new power for living through Christian fellowship.

The local church may provide through young adult groups the following experiences:

"Opportunities for personal growth through Christian fellowship

A chance to think things through to a decision in the light of the best knowledge of the Bible and Christian experience

Some new causes to live for that will give purpose and meaning to life and,

Activities in which young adults may use their skills and abilities in service to their fellowmen, thereby helping to create a better world."¹

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1. Robert S. Clemmons: Young Adult Handbook, January, 1948, p. 6.

1. The Purpose of the Local Church Organizing and Promoting Young Adult Work Within Its Adult Division

(1) Young people are annually graduating into the Adult Division, and very often they do not find here a program that is challenging enough to hold their loyalty.

(2) Specific needs and interests are common to young adults. Through a separate organization of their own within the Adult Division these needs and interests can be recognized and met.

(3) Young men and women enjoy working together and prefer to be a part of groups with members near their own age, rather than be a minority group in older adult organizations.

(4) Young adults become the new leaders of the church. Without them the present and future church loses vitality. Active young adults are needed in the church.

(5) Young adults are the most energetic and potentially powerful group in the church.

(6) Young adult needs and interests are neglected by the church. The result of this neglect is that young adults are often away from the church for many years.¹

a. Young Adults Defined

Generally, persons come into the young adult group at the age of twenty-four. The Presbyterian church determines

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1. Young Adults, Here's How! Richmond: Presbyterian Church in the United States, 1946, p. 4.

that at this age they should have completed six years' work in the Young People's Department. However, to hold to any chronological age line is difficult because of the definition of young adults. They are defined as those who have recently passed or are passing through such experiences as: finishing formal school, becoming economically independent of their parents, leaving the parental home, getting married, attaining political majority, and leaving armed forces. They will be considered as young adults until the age of thirty-five.

b. Specific Needs of Young Adults

The denomination lists a number of specific needs which are common to the young adult on his own level of experience. They must be met at this particular period of time.

"They need a sense of going on to something larger. They seek a purpose in life and they need the church to help them make that purpose Christian. They are choosing life partners and need the fellowship, friendship, and guidance that the church can give. They need wholesome recreation and elevating fellowship and entertainment. They are making new homes and are beginning to rear families. They need to engage in Christian action, in order that their religious lives may deepen. They need above all else a sense of belonging, a sense of vital Christian fellowship with each other and with Christ. They need to be geared into the life and work of the church as a part of its adult program."¹

2. Initiating Young Adult Work

The denomination suggests that the leaders of the

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1. Ibid., p. 5.

local church meet together, such as the pastor, Sunday-school superintendent, and superintendent of the Adult Department, together with any interested young adults.

At this meeting they would discuss the need for a young adult group, and begin to outline a proposed plan of organization. The greatest accomplishment would be that of stimulating interest in the young adults present. They will be responsible for carrying on the work. More detailed plans may be made at a later meeting, with a larger committee of young adults present.¹

When the plans are ready to be presented to all the young adults attention should be given to the following matters:

- "1. Every young adult of the church and every prospective young adult should receive a personal and urgent invitation to attend this meeting.
2. Those invited should be told something of the purpose of the meeting.
3. A time and place should be selected which would encourage the largest attendance, such as:
 - a. In the Sunday school during the Sunday-school hour.
 - b. At the church after prayer meeting.
 - c. Sunday afternoon at the church or in a home.
 - d. Or any week night in a home or at the church."

The Joint Committee on Adult Work has prepared an interesting leaflet entitled, Are You a Young Adult? It is written as an invitation to the young adult functions of the

.

1. Ibid., p. 15.
2. Loc. cit.

church which it describes in outline form. It lists in detail the activities of the young adult program in the following manner:

"Fellowship

1. Games.
2. Parties.
3. Banquets.
4. Book reviews.
5. Socials.
6. Other occasions.

Worship

1. Church services.
2. Special young adult group devotions.
3. As members of other groups in the church.

Study

1. Bible Study.
2. Personal Religious Living.
3. What Does It Mean to Be a Christian?
4. Christian Stewardship.
5. My Christian Beliefs.
6. A Christian Philosophy of Life.
7. Living Together in the Home.
8. The Home Guidance of Children.
9. Preparation for Marriage.
10. Family Worship.

Action

1. Help with outpost Sunday school.
2. Sponsor nursery for children of parents attending church.
3. Equip or redecorate classroom.
4. Sponsor recreational program for children and adults.
5. Deal with problems related to church, community, and world, such as:
 - a. Juvenile delinquency.
 - b. Integrity in politics.
 - c. Minority groups.
 - d. World relief.
 - e. World order."

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1. Are You a Young Adult?, Richmond: Presbyterian Church in the United States, n.d., unpagged.

A social gathering may well be the appropriate time for the first meeting. When the proposed plans are presented they should include the need, purpose, and suggested organizational structure and program for the proposed fellowship. The group, then in a natural way, should be led to take action as to adopting or amending the plan. The date for the next meeting should be set with the understanding that election of officers will be held and also the formation of the permanent organization will be consummated.

It is best when choosing a name for the organization to avoid using the word "Young" or names having that connotation. This will prevent problems in future years when the next group of young people are ready to organize a young adult group.¹

3. A Suggested Organizational Setup

Because one organizational setup would not be appropriate for every church, there are four distinct groups considered in the manual, Young Adults, Here's How!. They are: (1) Churches with a few young adults which have no separate young adult organizations; (2) churches with many young adults which have no separate young adult organizations; (3) churches with a few young adults which have at least one organized young adult group, and (4) churches

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1. Young Adults, Here's How!, Richmond: Presbyterian Church in the United States, 1946, p. 16.

with many young adults which have one or more organized young adult groups.¹

a. General Suggestions

The denominational board believes that every local church should carefully consider its young adults. At least one organization or fellowship should be set up within the Adult Division. It will be designed to meet young adult needs and to challenge their interests.

The group or fellowship may be organized as, or developed around, a forum, Sunday-school class, an interest or study group, a book club, or other type organization. It will be the responsibility of the members of each group to elect officers, appoint committees, decide on the time and place of meeting, and determine the program to be followed including worship, study, action, recreation, and also study material to be used.²

Mr. Oliver Nelson says:

"Certainly history shows that in great times of action--like the Crusades or the Reformation or the Wesleyan Revival or modern missions--the ministers are there to lead and inspire and serve, but laymen become the great marching core of the church. On the other hand, when Christianity lapses into being a mere institution, ministers become the whole church themselves, planning, organizing, sitting as committees, keeping the faith pure, safeguarding the interests of the organization."³

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1. Ibid., pp. 5-6.

2. Ibid., p. 6.

3. John Oliver Nelson: Young Laymen-Young Church, 1948, p. 13.

(1) The Church Needing Only One Young Adult Group

This group should include in its fellowship all eligible young adult members of Sunday-school and church and all prospective members. All should be welcomed to attend the regular meetings and also the group's monthly recreational or social gatherings.¹

(2) The Church Needing More Than One Young Adult Group

In this situation an all-inclusive fellowship made up of smaller groups should be formed. All eligible and prospective young adults would be included. From this membership officers would be elected annually. A monthly recreational and social program to which all of the members could be invited would be planned by a committee of the fellowship.

The smaller groups within the total fellowship might be Sunday-school classes, forum, interest, and study groups. These groups would elect their own officers, appoint committees, and plan the program. The members of the fellowship would be those interested in that particular group. One person might participate in as many groups as he chooses.²

b. Proposed Organizational Setup in Detail

(1) The Organization of the Fellowship and Planning Committee

The all-inclusive young adult organization

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1. Young Adults, Here's How!, Richmond: Presbyterian Church in the United States, 1946, p. 6.
2. Ibid., p. 7.

annually elects the following officers: president, vice-president, secretary, and treasurer. Others may be added where needed. The Young Adult Planning Committee is made up of the officers just mentioned, the chairman of the Social Fellowship Committee, and the presidents of the young adult classes, the forum, and the interest groups. This is the Executive and Steering Committee of the young adult fellowship.

The president of the young adult fellowship should be a member of the Adult Planning Committee. In this way of sharing, the young adult work can be co-ordinated with the other work of the Adult Division.¹

(2) The Organizational Framework of the Fellowship

The young adult fellowship functions within the following organizational framework:²

A Social Fellowship Committee. This committee is responsible for providing a year-round social and recreational program for the entire membership of the fellowship. It should be well-planned and interesting.

Sunday-school or Study Classes. Organization of these classes is determined by the interests, desires, and needs of the members of the fellowship.

The members may desire to have a couples' class,

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1. Ibid., pp. 7-8.

2. Ibid., pp. 8-9.

a mixed singles class, a young women's class, and young men's class. If these are indicated they should be provided. They may meet during the Sunday-school hour or at other times desired.

The Forum Group. Timely topics with religious emphasis in which the group is interested are discussed. If the meeting is held on Sunday night they will later attend the evening worship service. A worship service should be part of the meeting if the group meets on a different night. Sometimes forums are combined with a supper or fellowship meeting.

Interest Groups. Young adults of these groups generally desire to study elective courses such as the Learning for Life courses or other subjects which meet specific needs. Harvey Walters writes:

"We find the International Council of Religious Education 'Learning for Life' Bulletin #410 very suitable for use as a study outline for adults--both young and old. We take this outline and suggest texts written by our own authors. The ICRE also sells a splendid interest finder for 5¢ which may be filled in by members of local Young Adult groups so that their leaders may determine exactly what they want most--before the study begins."¹

Weekday nights are most desirable for these groups.

Each group or class mentioned will elect a president who serves as chairman for that group and also represents it on the Planning Committee. Each group should elect

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1. Personal letter received from Harvey Walters, Director of Young Adult work, Richmond: Presbyterian Church in the United States, November 11, 1949.

additional officers according to the need to assure a well-rounded program of worship, activities, and service.¹

The young adult organization is a part of the Adult Division of the Church. The planning is arranged so that an individual or group will go into the older adult group not later than the age of thirty-five.²

Individual members of the young adult groups will also be members of other regular organizations of the local church, such as: Woman's Auxiliary, Men's Clubs, Ushers' Guilds, Choir, Official Boards, Sunday-school Leaders' and Teachers' Conferences.³

The denomination plans an annual presbytery young adult meeting. Representatives from each group of the local fellowship attend this meeting. Each Presbytery Subcommittee on Adult Work is responsible for providing annually the opportunity for young adults to meet, exchange ideas and experiences, receive inspiration, and learn to get better acquainted. This meeting may be in the form of a conference, institute, week-end camp, or some other type.⁴

An occasional bulletin entitled, Young Adult News⁵ is prepared for officers and leaders of young adult

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1. Loc. cit.

2. Young Adults, Here's How!, Richmond: Presbyterian Church in the United States, 1946, p. 9.

3. Loc. cit.

4. Ibid., pp. 9, 17.

5. Young Adult News, Richmond: Presbyterian Church in the United States, August, 1949.

groups. This contains news of young adult events, such as conferences and camps, and suggestions to leaders as well as denominational information.

4. Determining the Program

a. General Suggestions

It is advisable for the one-unit fellowship to plan its program in just as much detail as the larger fellowship. The plan would be simplified. The group would find such a plan a great asset to its success. A larger fellowship group will plan a complete program around each group.¹

The interests of the young adults can be discovered by use of interest finders, questionnaires, and in group discussion. In this way it is possible to prepare a program for the year. The Learning for Life Interest Finder² is published by the International Council of Religious Education to aid groups in selecting study and action projects. The Presbyterian denomination recommends this.

b. Program Emphasis in the Groups

Social Fellowship. The committee in charge of the social group must be aware of and must include the interests and desires of all of the members. The less outstanding

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1. Young Adults, Here's How!, Richmond: Presbyterian Church in the United States, 1946, pp. 9-10.
2. International Council of Religious Education, Learning for Life Interest Finder, Chicago, International Council of Religious Education, 1943, unpagcd.

persons are many times left out. There are opportunities for good teaching and personal help in this fellowship. The program needs to be varied to accomplish its purpose of reaching all successfully.¹

Sunday-school Class. The Presbyterian Church in the United States finds the use of the Uniform lesson materials valuable. They suggest that this material should be used on a quarterly basis in order to keep it vital. Because each class is different it is profitable to have each develop its own program of worship, study, and action.²

Forum Groups. If this group decided to meet on Sunday evening it would plan a meeting of discussion and the evening church service would supply the worship needed. If this arrangement is not made the leaders must plan for a meeting with worship included. A list of topics and discussion leaders for each quarter would make up the program outline.³

Interest Groups. The International Council Bulletin No. 410 entitled, Learning for Life, may be used in connection with the interest finder already mentioned. Other questionnaires and suggestions from the group would help to determine interests of the group to be studied. In a small young adult group it is possible to combine the interest

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1. Young Adults, Here's How!, Richmond: Presbyterian Church in the United States, 1946, p. 11.
2. Ibid., p. 12.
3. Loc. cit.

group and Sunday-school class.¹

As the young adults participate in classes, discussions and other activities, there will be a place for projects in evangelism and service which will find expression in the local church, in community enterprises, in activities in the national and international area.²

The following are sample work sheets³ supplied by the denomination for the various groups mentioned and also The Learning for Life Interest Finder prepared by the International Council of Religious Education:⁴

"Program Planning Work Sheet
for
Social Fellowship Committee

For year beginning April 1, 194____, and ending March 31, 194____

Outline of year's social, fellowship, and recreational program by months, including banquets, parties, outdoor affairs, sings, indoor games, outdoor games and tournaments, hikes, dramatic productions, hobbies, etc.

(Sample Outline)

First Month

ANNUAL BANQUET FEATURING INSTALLATION OF OFFICERS

Second Month

PICNIC FOR MEMBERS AND THEIR CHILDREN

Third Month

EVENING OF FOLK GAMES

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1. Ibid., p. 13.
2. Ibid., p. 14.
3. Ibid., pp. 27-31.
4. International Council of Religious Education, Learning for Life Interest Finder, Chicago, International Council of Religious Education, 1943, unpagged.

Fourth Month

AFTERNOON OF COMPETITIVE GAMES: HORSESHOE PITCHING,
TENNIS, SOFTBALL, VOLLEYBALL, ETC.

Fifth Month

FISH FRY

Sixth Month

EVENING OF SINGING

Seventh Month

HALLOWEEN PARTY

Eighth Month

ETC. . . .

Program Planning Work Sheet
for
Home Builders' Sunday-School Class

For year beginning April 1, 194____, and ending March 31,
194____

YEARLY STUDY OUTLINE BY QUARTERS

(Sample Outline)

First Quarter

Study Material
Adult Uniform Lessons
'Jesus and His Friends'

Teacher
Mr. Jones

Second Quarter

Study Material
'The Home Guidance of Children'

Teacher
Mrs. Brown

Third Quarter

Study Material
Etc. . . .

Teacher

Program Planning Work Sheet
for

Forum Group

For year beginning April 1, 194____, and ending March 31,
194____

Select worth-while, interesting, and timely discussion topics and a qualified leader for each. List by quarters the topic and leader for each meeting.

(Sample Outline)

First Quarter

- | Topic | Leader |
|--|--------------|
| 1. What is Our Responsibility to the Underprivileged Children in the Community? | Mrs. Johnson |
| 2. What is the Liquor Situation in Our Community and How Can We Help Promote Temperance? | Mr. Green |
| 3. As Christians, What Are Our Citizenship Responsibilities? | Mr. Black |
| 4. Who Are Our Neighbors? | Mr. Smith |

Second Quarter

Topic	Leader
Etc. . . .	

Program Planning Work Sheet
for
Interest Groups

For year beginning April 1, 194____, and ending March 31, 194____

Select Learning for Life electives or other study material in which group is interested. List by quarters the electives or study materials and teacher for each unit.

(Sample Outline)

First Quarter

Subject	Teacher
'Personal Religious Living'	Dr. James

Second Quarter

Subject	Teacher
'Christian Worship'	Mrs. Jackson

Third Quarter

Subject
'Living Together in the Home'

Teacher
Rev. Edward Johnson

Fourth Quarter

Subject
'Amusements in Our Community'

Teacher
Dr. Anderson

Program Planning Work Sheet
for
Activities and Service Projects

Home Builders'
(Name of Group)

For year beginning April 1, 194____, and ending March 31,
194____

YEARLY OUTLINE OF ACTIVITIES AND SERVICE PROJECTS BY
QUARTERS

(Sample Outline)

First Quarter

1. Visitation evangelism project
2. Redecorating classroom

Second Quarter

1. Sponsoring summer playground program

Third Quarter

1. Visiting every prospective member of class, especially veterans and families
2. Sponsoring nursery during morning church worship
3. Sponsoring outpost Sunday-school

Fourth Quarter

Etc. . . .

LEARNING FOR LIFE INTEREST FINDER

CHOICE OF GENERAL SUBJECT	TOPICS AND PROBLEMS	INTEREST TOPICS AND PROBLEMS
	BIBLE IN LIFE	<input type="checkbox"/> How and when the Bible was written <input type="checkbox"/> Content and teachings of the Old Testament <input type="checkbox"/> Content and teachings of the New Testament <input type="checkbox"/> Life and teachings of Jesus <input type="checkbox"/> Life and work of Paul <input type="checkbox"/> Paul's epistles <input type="checkbox"/> The prophets and their messages <input type="checkbox"/> Psalms <input type="checkbox"/> The following book of the Bible <input type="checkbox"/> Men of the Bible <input type="checkbox"/> Women of the Bible <input type="checkbox"/> How to get help from the Bible <input type="checkbox"/> How to use the Bible
	PERSONAL FAITH AND EXPERIENCE	<input type="checkbox"/> Cultivating personal devotional life <input type="checkbox"/> Prayer <input type="checkbox"/> What it means to be a Christian <input type="checkbox"/> Understanding the meaning of God <input type="checkbox"/> What stewardship means <input type="checkbox"/> Getting more out of worship <input type="checkbox"/> Values of worship <input type="checkbox"/> Great hymns of the church <input type="checkbox"/> What a Christian believes <input type="checkbox"/> Appreciating beauty in art and nature <input type="checkbox"/> What is a Christian philosophy of life? <input type="checkbox"/> Relation of religion and health <input type="checkbox"/> What religion does for personality <input type="checkbox"/> How to observe Sunday <input type="checkbox"/> Recreation and the Christian life
	CHRISTIAN FAMILY LIFE	<input type="checkbox"/> What makes a family Christian <input type="checkbox"/> Planning a program of home religion <input type="checkbox"/> How home and church help each other <input type="checkbox"/> What is a democratic family? <input type="checkbox"/> How to provide sex education <input type="checkbox"/> Getting along with young children <input type="checkbox"/> Getting along with older children <input type="checkbox"/> Getting along with the high school age <input type="checkbox"/> Preparing young people for marriage <input type="checkbox"/> Facing life unmarried <input type="checkbox"/> Family finances

LEARNING FOR LIFE INTEREST FINDER
(contd.)

CHOICE OF GENERAL SUBJECT	TOPICS AND PROBLEMS	INTEREST TOPICS AND PROBLEMS
	THE CHURCH	<ul style="list-style-type: none"> — Knowing more about our denomination — Church history — Our local church's program of service — Our local church's teaching program — Evangelism in our church — How to do personal work for Christ — Our church and social action — Our church's missionary outreach — Current mission study courses — Relation of our church to other churches — Our church's community relationships — Training for church membership — Training for leadership in the church — The World Mission of Christianity — The church and a new world order — The ecumenical or world church movement — Missions in some particular country such as _____
	CHRISTIAN ACTION IN SOCIETY	<ul style="list-style-type: none"> — How to build a more Christian community — Amusements in our community — How to curb gambling — Liquor and other narcotics — Delinquency and crime — Consumer's cooperatives, credit unions, etc. — Race and group relations — Constructive community forces, recreation, etc. — Social issues and the Christian ideal — A more Christian economic order — Economic problems of today — Current social issues — Christianity and competing world philosophies, such as fascism, nazism, communism, capitalism — Christian citizenship and government — Post-war problems
	WORLD RELATIONS	<ul style="list-style-type: none"> — The bases of a just and durable peace — Christians and war — International or world federation — Great religions of the world

In addition to the above Learning for Life Interest Finder, the Council of Religious Education Materials entitled Young Adults in the Church and On Your Own are used by the Presbyterians as well as the Baptists. The contents of these materials have not been repeated, however, in describing the program of the two denominations.

D. SUMMARY

The contents of this chapter consist of the young adult programs of the Northern Baptist Convention and the Presbyterian Church in the U. S. In outlining these programs, both denominations have defined young adults as that neglected group between youth and adulthood which has certain specific needs to be met.

The suggested plans of both denominations have been considered for organizing young adult groups in the local churches.

The plans and materials of the Northern Baptist Convention have been presented in respect to the following: a general program for young adults, its basic program elements, the Bible in young adult work, discussion materials, elective courses according to needs, family life and the home department, leadership education, missionary education, useful periodicals, suggested calendar activities, and uniform lesson materials.

It has been seen that the programs vary for the

four different young adult groups: the married, the unmarried, special interest groups, and a group for all young adults. Differing interests make such a division desirable.

The Presbyterian Church in the United States has suggested organizing the young adult fellowship around such groups as forum, the Sunday-school class, and interest or study groups. The possibility of one or more than one group within one church has been given some attention.

The Presbyterian plan of organization has then been described in greater detail with mention of particular committees and specific offices to be filled. The program operates through the organizational framework of a social fellowship committee, the Sunday-school class, forum groups, and interest groups. In conclusion, the special functions of and program content for these are suggested.

CHAPTER III
AN EVALUATION OF THE TWO YOUNG ADULT PROGRAMS
IN THE LIGHT OF THEIR NEEDS

CHAPTER III

AN EVALUATION OF THE TWO YOUNG ADULT PROGRAMS IN THE LIGHT OF THEIR NEEDS

A. Introduction

The purpose of this concluding chapter will be to evaluate the young adult programs of the Northern Baptist Convention and the Presbyterian Church in the United States. The basic framework and content of the two denominations' programs have been considered. The needs set forth in the survey of young adult work will be the measuring rod by which the two young adult programs will be evaluated.

B. With Respect to the Classification and Problems of Young Adults

1. Concern of Leaders

It is stated in Chapter I that religious leaders in general are vitally concerned about the neglect of young adults.¹ The young adults have definite needs which both the Northern Baptist Convention² and the Presbyterian Church in the United States³ acknowledge. They agree these can only be met within the church situation.

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1. Cf. ante, p. 2.
2. Cf. ante, p. 25.
3. Cf. ante, p. 56.

In the Presbyterian book, Young Adults, Here's How! there is a list of the needs of the young adults that are peculiar to this group and that must be met by the church. This they say can be accomplished through a specific program for young adults.¹

2. Definition and Classification

The age limit agreed upon by most denominational boards² is carried into effect by both the Baptists³ and the Presbyterians.⁴ It is generally accepted that young adults come between twenty and thirty-five years of age.

Young adults are classified by certain experiences common to them, such as finishing formal education, marriage, economic independence, leaving the parental home, leaving their childhood community, and becoming active citizens. They are generally divided into four groups for simplicity in meeting their needs. These groups are: married, unmarried, college, and non-college young adults.⁵

The Northern Baptist Convention accepts these experiences to be common to young adults as they have made reference to such in their use of the ICRE pamphlets, Youth to Adulthood in the Church,⁶ and On Your Own.⁷ Since

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1. Cf. ante, p. 58.

2. Cf. ante, p. 4.

3. Cf. ante, p. 26.

4. Cf. ante, p. 56.

5. Cf. ante, pp. 4 f.

6. Cf. ante, pp. 26 ff.

7. Cf. ante, pp. 31 f.

Presbyterians also make use of this material, the former pamphlet being fully included in Young Adults in the Church, they too recognize the above classification.¹

The special interest groups mentioned by both denominations include college and non-college young adults. The other two group titles are the same.

3. Understanding Problems of Young Adults

Through the attempt to have a varied young adult program the two denominations have accepted the fact that young adults have diversity and variety of character. The Presbyterian Church especially has expressed the desire to meet this need in their social program by encouraging the leaders to provide a program that will give everyone an opportunity for expression.²

Also, both believe that the leader who begins a young adult group must be understanding and sensitive to the mind of the young adults and have faith in them.

The adjustment period for young adults is one in which the church needs to guide in making vital decisions.³ Attempts are being made to meet this need. The pamphlet, On Your Own, lists possible problems of adjustment together with suggested material for help.⁴ Both denominations use

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1. Cf. ante, p. 75.
2. Cf. ante, p. 67.
3. Cf. ante, p. 8.
4. Cf. ante, pp. 31 f.

this material. They are preparing programs with the purpose of achieving a well-balanced fellowship which will help young adults to become adjusted within the family, church, community, and world.

That vocational guidance is needed in many young adult lives both church boards recognize. They hope to assist by teaching a Christian view of vocation and of money, and by encouraging the practice of stewardship for other unemployed persons.¹ They also suggest reading material for guidance listed in the pamphlet, On Your Own.

C. With Respect to the Relation Between the
Young Adult Program and Local Community Situations

Factors influencing young adults are the economic level of the community, the type of work young adults are engaged in, the kind of education public schools offer, whether it is traditional or modern, reasons why the community tends toward the secular rather than the sacred, such as the scientific age, church corruption, and fast pace of living. The young adults need help; therefore, the church must examine and improve its educational program. This may be done through staff meetings, special committees, and informal groups of teachers and parents.²

Young adults are challenged with community situations, such as housing and delinquency in the pamphlet,

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1. Cf. ante, p. 28.
2. Cf. ante, p. 13.

On Your Own, with suggested reading help. This is given with the hope that they will act upon the problems.¹

The Baptists have made some provision in their program of service to co-operate with community agencies and Christian center, to have parent meetings, forums, and evangelistic work and some other means of serving.²

There is lack of research concerning the type of community which would serve as a basis for Christian service. This lack pertains to both denominations. They provide for community service, but do not have an adequate understanding of the community itself.

D. With Respect to Recognition of the Importance
of the Home in Relation to Young Adults

1. A Christian Conception of Marriage

The home is thought of as the most Sacred of institutions and is rightly so because God has established and put His blessing upon it. Marriage today stands in need of being in its rightful place before God.

Both denominations agree that the church has a definite responsibility with young married couples. They are aware that marriage is God ordained and that the church must meet its obligation with them. They emphasize the need of "establishing and maintaining ideals of Christian marriage."³

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1. Cf. ante, p. 13.
2. Cf. ante, p. 32.
3. Cf. ante, p. 13.

2. Religious Instruction in the Home

Young adults cannot be expected to grow in a Christian experience by merely attending church services. They must have definite instruction in order that they may be able to carry out religious instruction in the home. Religious instruction rightfully belongs in the home.¹ It is a proven fact that parents have the greatest influence upon their children.²

Both denominations encourage young adults to establish a family altar. They recognize the fact that the church must help parents rear their families with Christian teaching.³

A procedure by which to plan a program for Christian family life is suggested by the Northern Baptist Convention. To study the needs of the church families is the first step. Other suggestions are: to have family church nights, visitation, to encourage Christian family life through sermons, literature, study and other means.⁴

The Baptists also provide a program for the home which includes the following areas of experience: worship, fellowship, study, worship, and sharing. In their Suggested Two-Year Cycle of Elective Study they have devoted one quarter

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1. Cf. ante, p. 15.
2. Cf. ante, p. 16.
3. Cf. ante, pp. 29, 60.
4. Cf. ante, p. 46.

to the Christian home and family.¹ They state as one of their objectives a committee on Christian family life to promote the interests of family life education, and to sponsor programs of study, fellowship, and action.²

The Presbyterian pamphlet, Are You a Young Adult?,³ contains several topics of study concerning the home. They are: living together in the home, the home guidance of children, and family worship. The first two of these are also mentioned as study topics in the Program Planning Work Sheets⁴ for the Home Builders' Sunday-school Class and Interest Groups.

The International Council's Learning for Life Interest Finder has lists of topics on family life for young adult study and suggests various action projects.⁵ Young adults of both of the denominations make use of this interest finder.

Thus it is evident that both denominations are emphasizing work with the home in relation to the church.

E. With Respect to the Adequacy of the Young Adult Program

1. Counseling

Both the Baptists and Presbyterians have found

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1. Cf. ante, p. 46.
2. Cf. ante, p. 39.
3. Cf. ante, p. 60.
4. Cf. ante, pp. 70, 72.
5. Cf. ante, p. 73.

the International Council materials to be a definite guide in the matter of counseling. Youth to Adulthood in the Church gives guidance for vocational counseling especially in regard to the unemployed, and for young married couples on home and family life and child training.¹ On Your Own adds to this list the unmarried young adult and those who are engaged in new civic and economic relationships.² The churches are attempting to counsel young adults on personal problems, after they have finished school.

In the young adult work presented, counseling with the unmarried young adults needs more attention. There is little mention of pre-marital counseling. This lack is felt in every community.³

2. Church's Contact With Pre-school Children and Parents

The church ought to be equipped to take care of pre-school children and guide parents in any problems with them. At this time the church has the vital opportunity of reaching the family unit and relating it to the church.⁴

The International Council gives reference in the pamphlet, On Your Own, to reading material which is to help parents in problems with their children.⁵ The Learning for

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1. Cf. ante, pp. 28 f.
2. Cf. ante, p. 31.
3. Cf. ante, p. 16.
4. Cf. ante, p. 17.
5. Cf. ante, p. 32.

Life Interest Finder gives the study and project topic, Getting Along with Young Children, which would be of definite help to the young adult parents in their training of pre-school children.¹

The Presbyterians in addition have provided a place for sponsoring a nursery for children of parents who attend church. This is mentioned in the pamphlet, Are You a Young Adult?² and in the Program Planning Work Sheet for Activities and Service Projects.³

There is definite need for a more adequate program with the pre-school child and their parents in both the Baptist and Presbyterian young adult programs.

3. Young Adults in Relation to the Total Church Program

Both young adult groups of the denominations are brought into a relationship to the entire church program by their organizational place within the church program. They expand from their own young adult fellowship into various services of the church. Democratic procedures allow for a discovery of their own abilities and talents within young groups and in the different activities of the church. Young Adults in the Church emphasizes these points.⁴

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1. Cf. ante, pp. 73 f.
2. Cf. ante, p. 60.
3. Cf. ante, p. 22.
4. Cf. ante, p. 18.

The Baptists give areas of service in which the young adult might participate. Some of these are: group leadership, supervising activities, ushering, choir, visitation, contribution, care of church and grounds.¹

The Presbyterians give a detailed procedure whereby young adults may set up their own organization.² This gives more opportunity for self-expression within the church program.

4. Study Program

a. Worship

Worship has been emphasized in the Sunday morning and evening church services, at the family altar, and in young adult discussion groups if the meeting does not precede the Sunday evening worship service. Leaders are encouraged to give guidance to young adults as to the meaning of worship.

b. Prayer

The topic of prayer as such has not been discussed in either of the denominations. However, it would naturally have a place at worship services and the family altar.

c. Sunday Morning Bible Class

The Baptists point out that the Bible must be the basic text book for study. Young adults should be made

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1. Cf. ante, p. 41.
2. Cf. ante, pp. 61 ff.

aware of it as the Word of God.¹

Both groups make use of the Uniform Bible Lessons. The Presbyterians use them on a quarterly basis, developing lessons around class interests.

d. Sunday Evening Discussion Meeting

The Baptist Leader provides material based on needs and real life issues. Resource information and methods are given, with the objectives of spiritual enrichment and expression of this in service.²

The Presbyterians suggest also various topics to be discussed in their forum groups, such as: As Christians, What Are Our Citizenship Responsibilities?³

e. Church Music

There is mention of choir participation in both denominations, however, there needs to be a greater appreciation of church music and also of religious art.

f. Evangelism

The Baptists stress a constant evangelistic emphasis on the acceptance of Christ. This is noted in Young Adult Plans and Materials.⁴ Projects in evangelism are part of the Presbyterian young adult program.⁵

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1. Cf. ante, p. 42.
2. Cf. ante, p. 44.
3. Cf. ante, p. 71.
4. Cf. ante, p. 35.
5. Cf. ante, p. 69.

g. Church Doctrines and History

The elective courses used by both denominations are arranged to take care of this study.

h. Personal Devotional Life

In the Learning for Life Interest Finder¹ topics are given under the heading, Personal Faith and Experience. Aside from this none of the materials stresses this aspect. There is therefore a need for greater emphasis on this for young adults in both denominations.

i. Missions

The Baptists give a specific place for the study of missions both at home and on the foreign field.² In the Presbyterian materials this is given no place. However, since the young adults are closely related to the general program of the church, they would receive stimulus to an interest in missions through other channels.

j. Projects

The Presbyterians provide a Program Planning Work Sheet for Activities and Service Projects. It is a yearly outline prepared by quarters. They enlist young adults for such projects as redecorating a classroom and sponsoring outpost Sunday schools.³ The Baptists also suggest a calendar

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1. Cf. ante, p. 73.
2. Cf. ante, p. 42.
3. Cf. ante, p. 72.

of activities. Theirs is arranged on a monthly basis and they have such activities as sponsoring a leadership education course on young adult work and visiting some spot of historic Baptist interest.¹

k. Elective Courses and Interest Groups

These are chosen according to the desires and interests of the group. The material used is to be carefully chosen so that it is thoroughly Christian and authentic.² The Presbyterians use electives from Learning for Life unless the young adult group prefers other material.³ The Presbyterians also make much use of the Learning for Life Interest Finder with a strong effort to establish a vital program.

The Baptists suggest that the young adults use elective courses which are suited to their own needs and interests. Book lists have been compiled and put in a pamphlet entitled, Elective Units for Men and Women. These lists relate to phases of the Christian faith not in Uniform lesson materials. Also they have prepared a suggested two-year cycle of elective study courses.⁴

1. Leadership Training and Conferences

The leadership training for Baptist young adults is both formal and informal. The formal includes courses

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1. Cf. ante, p. 50.
2. Cf. ante, p. 44.
3. Cf. ante, pp. 73-74.
4. Cf. ante, pp. 44 f.

from the Adult Division of the Standard Leadership Curriculum for the purpose of training leaders for the church. The informal includes guided reading, supervision, and conferences.¹

An annual young adult meeting on a Presbytery or District-Wide basis is held. This may be in the form of a conference, institute, week-end camp, or some other type. There is opportunity for exchanging ideas and experiences, for inspiration, and for getting better acquainted with other young adults.²

m. Visual Aids

Visual aids are used in suggested activities by the Baptists,³ but are not mentioned in the Presbyterian materials.

n. Dramatics

Drama is used by the Baptists and Presbyterians in their special interest groups⁴ and also in the Baptist monthly activity calendar.⁵

o. Resource Material

The International Council lists a bibliography which is helpful to young adults and their leaders

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1. Cf. ante, pp. 47-48.
2. Cf. ante, p. 66.
3. Cf. ante, pp. 46, 48, 49.
4. Cf. ante, p. 69.
5. Cf. ante, p. 50.

in their pamphlets Young Adults in the Church and On Your Own. The headquarters of the young adult work groups of the two denominations in addition supply their own reference materials.

5. Recreational Program

Recreational activity is provided for young adults and centered about the church.

The Presbyterians and Baptists agree that the church should provide recreational and cultural activities for leisure time to counter commercial enterprises. They wish to provide opportunity for satisfactory mating and they believe that social contacts give the young adult a sense of belonging.¹ They have provided for such recreation as games, picnics, socials, excursions, and times of fellowship with the entire church.

6. Young Adults Unable to Attend Services

The young adults who are unable to attend church for various reasons, such as employment, illness, and other reasons are many times forgotten by the church. The Baptists have a special department within their young adult division which is called the Home Department. The purpose of this department is to reach these young adults who are unable to attend church. They supply literature, hold Bible classes

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1.Cf. ante, pp. 29-30.

at various places and times, remember birthdays, and try in various ways to keep them in contact with the church.¹ The Presbyterian materials make no mention of such a department or aid to these people.

7. Christian Community and World Action

The International Council material points out that citizens have political responsibility and that the church should be concerned enough to stimulate greater interest in young adults.²

The Baptists in their manual, Young Adult Plans and Materials, insist upon real issues of topics for discussion and forum groups, centered in world action.³ The Presbyterians likewise use topics for community and world action in their forum group.⁴

Action is being taken by both denominations and attempts are being made to accomplish results through Christian means.

F. Summary

In the light of the basic needs that were defined in Chapter I, the young adult programs of the Northern

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1. Cf. ante, p. 47.
2. Cf. ante, p. 30.
3. Cf. ante, pp. 37, 40.
4. Cf. ante, p. 60.

Baptist Convention and the Presbyterian Church in the United States have been examined. The provisions of the two programs have been weighed against these needs with respect to the classification and problems of young adults, with respect to the relation between the young adult program and local community situation, with respect to recognition of the importance of the home in relation to young adults, and with respect to the adequacy of the young adult program. Findings will be reviewed in the pages which follow.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The purpose of this thesis study has been to discover through a survey of authoritative sources what the needs are in young adult work today, and then to determine by an examination of the denominational materials of the Northern Baptist Convention and the Presbyterian Church in the United States whether or not the young adult programs of these two denominations are meeting the needs of this group.

In this survey young adults were first defined as persons between youth and adulthood with age limits generally falling between twenty-four and thirty-five years. The following classification for grouping young adults was made: married, unmarried, college, and non-college.

It was brought out that the church needs to be aware of certain general characteristics common to these young adults in order to meet their needs. These include their diversity of character, their reorientation period, and their need of permanent employment and place of residence.

Community background was discovered to have a vital place in helping the church to understand the young adult. It was acknowledged that his physical well-being has an effect upon his spiritual capacity and must therefore

be understood and reckoned with.

The importance of the home and family life were recognized and shown to be essential in the young adults' relation to the church. Family and church must be linked together in order to produce the true spiritual life which the two can provide for one another. This involves the total church program which should be geared to meeting the needs of the entire young adult families.

Special needs were discussed in relation to developing a young adult program. These were summed up in the following: counseling with pre-marital, post-marital, and the unmarried young adult; the church's contact with pre-school children and their parents; active participation of young adults in the total church program; an adequate study program; a recreational program centering about the church; and a vital interest in Christian community and world action.

The second chapter was a presentation of the two young adult programs of the Northern Baptist Convention and the Presbyterian Church in the United States.

The materials of the Northern Baptist Convention together with two International Council of Religious Education pamphlets are examined and presented.

The young adult problem is determined as that group of people who are facing difficulties through the period from youth to adulthood.

The steps by which young adults are organized in local Baptist churches was set forth through a suggested procedure of preliminary preparation.

Possible ways by which a young adult group may begin and also favorable qualities of a young adult leader are discussed.

The manual, Young Adult Plans and Materials, prepared by the Board of Education and Publication of the Northern Baptist Convention and supplementary materials are presented to discover their content. The substance of this included program elements, areas of adult interest, and suggested activities and procedures. Current resources for guidance in building young adult programs are provided.

Four groupings suggested by the International Council are discussed as possible ways for dividing young adult groups. They are groups of young married couples, groups of unmarried young adults, groups for all young adults and groups with special interests.

The Presbyterian material from their booklet, Young Adults, Here's How! lists reasons why they believe young adults should be in a separate group from the Adult Division of the church.

Their definition of the young adult agrees with that of the authoritative sources and the Northern Baptist Convention.

A procedure is suggested for getting young adult

work organized. This is accomplished through committee meetings of interested church officers and members and definite plans made to welcome young adults to the church.

An organization setup is also suggested including churches which would have need of only one young adult group and churches which would have need of more than one.

The framework of the fellowship functions through a social fellowship committee, Sunday-school and study classes, the forum group, and interest groups.

The final chapter consisted of an evaluation of these young adult programs.

From this study the following conclusions are drawn: the materials from the Northern Baptist Convention show that content is emphasized more than an organizational plan, whereas the Presbyterian Church in the United States gives more detail for organization and leaves much of the content to be determined by the local church young adult groups themselves.

A lack found common to them both was in relation to the local community situation.

Both of the programs gave recognition to the fact that young adults have common characteristics which must be understood in order to succeed in reaching them with a suitable means.

There is much emphasis by both in their desire for programs planned to link the family with the church and

also to establish religious instruction in the home.

Both programs need a great deal more work with the young adult in counseling, especially with pre-marital young adults.

In both young adult programs there is a definite attempt made to draw the young adult into the total program of the church.

The materials of the Presbyterian church do not include direct study of church doctrine, church history, and missions.

Christian art and music appreciation and, in general, the fine arts are given less place in the Baptist young adult program.

Community and world relations are given their rightful place although both programs in this respect are in the process of development.

In general it can be said that both denominations are making an intelligent and careful contribution toward developing an adequate program for the young adults whom they serve.

APPENDIX

November 11, 1949

Dear Miss Teterud:

The book I recommend most highly to leaders of Young Adults is Young Laymen--Young Church, by John Oliver Nelson, Association Press. We feel it is the best thing available so far. It is not a product of our own authors, but is very suitable for use by any Young Adult organization.

Other books which should be of some help to you are Church Group Activities for Young Married People, by George Gleason, Association Press; More Successful Programmes for Young Adults, by Mervin A. Bury, Ryerson Press, Toronto; Young Adults, Here's How, John Knox Press, Richmond; and Young Adult Handbook, by Robert S. Clemmons, Methodist Publishing House, New York, N. Y. Most of these need revision at this time, but we find them very useful as reference material.

We publish several pamphlets listing study materials written by our own authors and suitable for use by Young Adults. We find the International Council of Religious Education "Learning for Life" Bulletin #410 very suitable for use as a study outline for adults--both young and old. We take this outline and suggest texts written by our own authors. The ICRE also sells a splendid interest finder for 5¢ which may be filled in by members of local Young Adult groups so that their leaders may determine exactly what they want most--before the study begins.

My secretary is sending you under separate cover all available materials listed above, and billing you for them.

I should mention that we have a close tie-in with our Department of Christian Family Life. Actually, the Young Adult Work Department and the Department of Christian Family Life are one and the same. We find that our married Young Adults are vitally concerned with problems of the family. Thus we frequently recommend family materials right along with our Young Adult materials. I am sending Dr. Sherrill's The Opening Doors of Childhood.

Sincerely yours,

Harvey Walters

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