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A COMPARATIVE STUDY AND EVALUATION
OF ADOLESCENT PROGRAMS AND ACTIVITIES OF RELIGIOUS
EDUCATION IN REPRESENTATIVE PROTESTANT CHURCHES.

A Thesis Submitted in Partial
Fulfillment of the Requirements
for the Degree of
Master of Religious Education.

by

Margaret Jeanette Harris, B.A.

The Biblical Seminary in New York

March 1930.

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To

Walter E. Bachman

and Henry W. Mack

who are promoting a constructive
program of Religious Education
for Christian Leaders, this thesis
is gratefully dedicated.

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of Adolescent Programs and Activities of
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Gift of Miss Harris

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CHAPTER I.

INTRODUCTION

A. Statement of The Problem.

In considering the religious life of the young people of our nation, we find that there are 1,318,000 children and youth under twenty-five years of age in Protestant Church homes, who are not reached by the educational program of the Protestant Church. It means that sixty-nine and three tenths percent of the children and youth of our nation are receiving no systematic religious instruction. (1) Taking the country as a whole, seven out of ten children and youth of the United States, under twenty-five, are not being touched in any way by the religious educational program of any Church. (2)

With this condition existing, we are moved to do all that is possible to improve the efficiency of the programs of religious education which the Protestant Churches provide for their youth. The problem of this study is to survey the programs in use in representative Protestant Churches on Manhattan Island. This is an endeavor to find the results secured through their use, and the criticisms offered by the leaders, concerning the programs. It is hoped that the results of this study will give a basis for the improvement of the programs offered.

(1) World Survey, American Volume. p. 209.

(2) Athearn, Walter S.: Character Building in a Democracy. p. 26.

B. Importance of the Problem.

So far as the writer is able to discover, there has been no recent attempt to survey the young people's programs used in Protestant Churches on Manhattan Island. Such a survey is essential that we may know the nature of the present programs, the results obtained through their use, and the criticisms of the leaders. Also to discover why the programs in use, are or are not meeting the needs of the young people and how best to improve them. Such a study is needed that the problem may be attacked more intelligently and effectively.

C. The Method of Procedure.

A study has been made of the various Denominations represented on Manhattan Island, to discover which should be included in the survey. Eleven Denominations were found to make contributions to the solution of the problems involved in this study. These Denominations are arranged in order of size as indicated by the number of Churches and the total number of contributing members, as follows:

Figure 1. The Denominations Included in the Survey. (1)

<u>Denominations</u>	<u>Number of Churches</u>	<u>Contributing Members</u>
1. Protestant Episcopal	62	35, 858
2. Presbyterian	44	29, 189
3. Baptist	33	18, 790
4. Lutheran	33	14, 258
5. Methodist Episcopal	36	11, 280
6. Reformed in America	15	5, 215
7. Congregational	6	3, 176
8. Reformed in the U.S.	2	582
9. Disciples of Christ	2	550
10. Evangelical	2	413
11. United Presbyterian	2	313

(1) Cf. The Brooklyn Daily Eagle Almanac. 1929. P. 202-208, 217.

Letters were written to the Denominational Headquarters of the eleven strongest Denominations, and calls were made to the Reformed Church in America, Presbyterian and Methodist Board Offices. This was done to secure information about the standard training programs for adolescent young people, which they recommend for use in the young people's organizations in the Churches of their own Denomination. The Denominations responded with letters describing the program which they offered, if any, and with packets of literature which they print or recommend for use in program building.

Having secured material concerning the programs which these eleven Denominations recommend for use in their Churches, the next step in the procedure was to discover what programs were actually being used in the Churches on Manhattan Island, and with what results. Out of the two hundred and thirty-seven Protestant Churches on Manhattan Island, of these eleven Denominations, a representative number were selected to be covered by the survey. Approximately one Church in every four of the Churches of these Denominations was selected, however as a basis for selection, consideration was given to the size, geographical location and nationality of the membership, with a representative distribution in every one of the eleven Denominations. This selection was supplemented by a further survey of those Churches in which fellow students were staff members. All of the above factors were taken into consideration in an attempt to represent, in the survey, a wide enough dispersion of Churches to adequately portray the conditions existing in the Churches on Manhattan Island with respect to the

programs of religious education provided for young people.

A questionnaire was then prepared for use in securing information essential to complete the survey. The preliminary blank asked for the names of the leaders of the young people's groups in the Sunday School Classes, in the Senior Societies, in the Young People's Societies, and in the Week-day Organizations for young people. In addition to the name and address of the leader, information was requested regarding the time of meeting and the ages of the young people with whom the leader works. To the leaders of the young people's groups were sent questions concerning the nature of the programs being used, the aims of the group, the results achieved, the problems encountered and their criticisms of the programs which they are using.

These questionnaire blanks were filled in during a personal interview in as many cases as possible. Where an interview was impossible, the blanks were sent to the leader with a letter describing the nature of the survey and asking his cooperation in making it possible for the study of his program to be made. In the majority of cases the blanks were promptly returned, and in some cases an additional amount of information was given in a letter, describing the program in full.

A copy of each of the questionnaire blanks used in making the survey follows.

1. The Preliminary Survey Blank.

A SURVEY OF THE PROGRAMS OF RELIGIOUS
EDUCATION FOR YOUNG PEOPLE IN MANHATTAN.

(Approximate ages to be studied: middle adolescence, seniors - 15-17 years; later adolescence, Young People - 18-24.)

Date _____ Church _____ Address _____

List the middle and later adolescent groups in your Church under the following headings:

Young People's Organizations.	Name of Adult leader.	Address of adult leader.	Meeting day and hour.	Average ages.
1.S.S. Classes				
2.Senior Society				
3.Young People's Society				
4.Week-day Clubs				
5.Other Groups				

2. The Program Survey Blank.

Analysis of individual group.

Name of group? _____ Name of leader? _____ Sex of group? _____

What are your aims for this group? _____

What are the aims of the Young People themselves?
 What do they want from their group? _____

Nature of topics studied or discussed? _____

Definite program materials used? _____

Usual type of leadership of group?
 (Member, adult leader, speaker, etc.) _____

Through what means or agency is this group's activities
 correlated with other groups in this Church? _____

What specific projects is this group
 now carrying on? _____

List any accomplishments
 of the year just past. _____

Type of recreation
 for this group? _____

Opportunities for individual training: (check approximate per-
 centage of members entering actively into the following:)

	none	0-25%	25-50%	50-75%	75-100%
1. Participation in discussion					
2. Leading meetings of group					
3. Who will lead in prayer					
4. Active in building program					
5. Chief interest social					
6. Chief interest religious					

Have you, at present, any program
 material recommended by your denomination? _____

Are you
 using it? _____

What is your
 criticism of it? _____

In the following, underline the two lines in which you see most
 results in your group.

1. Ability to mix socially;
2. Willingness to lead meetings;
3. Active interest in discussions;
4. Deepening prayer life;
5. New insight into social problems;
6. Dedication of lives to Christ openly;
7. Growing interest in Church work and problems;
8. Entering full time Christian life service;

What are your major problems, and criticisms
 of your present program? _____

When the returns from the questionnaire study were secured the cases covered by the survey of adolescent programs and activities were analysed, point by point, the results were charted out, an evaluation of the results of the survey was made, and conclusions were drawn relative to the purpose stated.

In concluding the study, a comparison was made of the programs recommended by the Denominational Boards and the ones being used by the Churches. In the light of the results of the study made, positive recommendations for programs and activities for adolescents in Protestant Churches were made, and an adequate program for adolescents was suggested.

CHAPTER II.

A STUDY OF THE STANDARDS OF THE INTERNATIONAL COUNCIL AND DENOMINATIONAL BOARDS.

A. The Denominations Surveyed, and the Nature of the Investigation.

According to the results of the investigation of the Protestant Churches on Manhattan Island, which has been described in the preceeding chapter, eleven Denominations were found to make contributions to the solution of the problems involved in this study. These Denominations are arranged in order of size as indicated by the number of Churches and the number of members, as follows:

Figure 1. The Denominations Included in the Survey.

<u>Denominations</u>	<u>Number of Churches</u>	<u>Contributing Members</u>
1. Protestant Episcopal	62	35,858
2. Presbyterian	44	29,189
3. Baptist	33	18,790
4. Lutheran	33	14,258
5. Methodist Episcopal	36	11,280
6. Reformed in America	15	5,215
7. Congregational	6	3,176
8. Reformed in the U.S.	2	582
9. Disciples of Christ	2	550
10. Evangelical	2	413
11. United Presbyterian	2	313

Calls were made to the Denominational Headquarters of the Reformed Church in America, the Presbyterian, and the Methodist Episcopal Churches, and letters were sent to all, and to the International Council of Religious Education, requesting information concerning the training programs which they recommend for adolescents in the Church. This first set of letters was sent out in the month of August, and in some cases produced

unsatisfactory results. This was probably due to the fact that August is a vacation month. Later another letter was sent to each Denominational Secretary of Young People's work asking again about the program materials which they recommend for adolescents, also asking if the Board suggests any unified program which ties together the various Young People's activities.

B. Nature of Program Materials Suggested.

In reply to these inquiries, most of the letters had several features in common. They stated that the letter had been referred to them, in some cases, having been sent to three offices before being answered. Many had no definite program to recommend for which an apology or an explanation was offered. There was usually a statement made concerning a collection of printed matter which they were sending, in the form of booklets, leaflets, bulletins, posters, mimeographed papers, lists, plays, and the like. After recommending several books, the letters closed with a statement of assurance that further inquiries would be welcome.

The material received from the eleven Denominations surveyed is as follows:

1. From the Protestant Episcopal Denomination.

a. Letters.

They state that they have no standard program for training adolescents, and publish very little material, but that they try to get groups to analyze their own situations. They recommend a variety of existing materials.

b. Books Recommended.

Shaver, E.L. How to Teach Seniors. Pilgrim Press.
The Young People's Handbook. International Council.
Stock, Harry T., Church Work With Young People. Pilgrim Press.

c. Samples of Available Material in Printed Form.

Magazine issued quarterly, "Findings in Religious Education."

d. Miscellaneous.

"Good Will," a pamphlet containing prayers for our world at work.

A list of available Lenten Offering material, and order blank.

e. Conclusions.

- 1) The Protestant Episcopal Denomination is making no adequate provision for adolescents.
- 2) Program suggestions are indefinite.
- 3) Material sent, was irrelevant. It concerned leadership not programs.

2. From the Presbyterian Denomination.

a. Letters.

They state that the Manual for Leaders for the Tuxis-Pioneer groups is the basic outline on which their program is built.

b. Suggested Study Courses.

The Westminster Departmental graded lessons for Intermediates and Seniors. Twenty elective courses, each lasting one quarter. Topics of a new and enlarged type are provided for the young people's expressional meeting. These quarterlies include problem discussions, missionary and devotional topics and other suggestions for expressional activities. These are correlated with the Sunday School Lessons.

c. Books Recommended.

Manual for Leaders of the Tuxis-Pioneer group.

d. Samples of Material in Printed Form.

- 1) Plays.
"The Sheer Fun of Service." Program materials on the Intermediate and Senior Foreign Mission Stations.
- 2) Weekly papers and bulletins.
"Five Continents," a monthly bulletin about missions.
- 3) Discussion material.
"How we can help our Missionaries." Christian Endeavor Topic.
- 4) Detailed Programs.
"Sharing," some material and detailed suggestions for the evening service on Young People's Day.
Plans and suggestions for observing Young People's Day, Young People's Week, and Christian Endeavor Day in keeping with the recommendations for the year.

5) Pamphlets.

"A Plan of Action," describes the Intermediate and Senior programs.

"The Departmental Graded Materials," is a statement describing the courses offered.

"Meeting the Needs of Children and Youth." A Presbyterian program list of materials for Juniors, Intermediates, Seniors and Young People.

"Service Objects in Three Continents," is a view of Foreign Mission Work supported by Young People.

"Foreign Missions Material for Intermediates and Seniors," is a list of program material.

"Prayer Calendar for Intermediates and Seniors."

A poster for Foreign Missions.

e. Conclusions.

- 1) The programs are correlated, bringing together the various organizations of the Church, in a united plan.
- 2) The program is comprehensive, including missionary study, Bible study, service activities, and other elements.
- 3) The program suggestions may be easily adapted to the needs of a given group.
- 4) The suggested program is definite and adequate.
- 5) The program presupposes efficient leadership.

3. From the Baptist Denomination.

a. Letters.

They state that they have no definite program prepared for adolescents, but are sending material for teen-aged children. (Their terminology probably means adolescents after all.) Advice was given concerning orders for missionary literature and stereoptican slides.

b. Samples of available material in printed form.

1) Pamphlets.

"Royal Ambassadors," is information concerning a world outlook organization for boys from 12-18.

"Guild Goals for 1929-30." A statement of goals for World Wide Guild.

"Graded Missionary Stories and Worship Programs for Baptist Sunday Schools," is a list of available materials.

"Missionary Courses for Teen-age Boys," is a list of materials.

"The Church Missionary Committee," is an outline of suggested activities.

"Missionary Education in the Local Church," is a list of materials.

"Mission Study Materials," is information concerning themes for the year's study and suggested materials.

"National Missionary Reading Contests," is a missionary reading program for the local Church.
 "Mission Study Specialties," is a list of literature and supplies.

c. Miscellaneous.

Two post card advertisements for the book, "Splendor of God," by Honore Willsie Morrow.
 A post card advertisement of "The Book of Remembrance, 1930."
 A call to prayer for Friday, March 7, 1930.

d. Conclusions.

- 1) There is a deficiency of program material or suggestions.
- 2) Much of the material is irrelevant.
- 3) Apparently, no help for the local group of young people is available, with the exception of suggestions for missionary education, from the Denominational Headquarters.

4. From the United Lutheran Denomination.

a. Letters.

One inquiry was disregarded entirely, and the other met with a response in the form of a very brief letter saying that a Luther League Packet would be sent.

b. Samples of available material in printed form.

- 1) Weekly papers and Bulletins.
 Luther League Review - the monthly organ of the Luther League of America.
 American Lutheran Student - the official organ of the Lutheran Student Association of America.
- 2) Discussion Material.
 "The Discussion Group for 1929," is a suggested series of studies.
- 3) Pamphlets.
 "How to Organize a Luther League," is a copy of the constitution and goals.
 "Order for the Reception of Members," is an installation service in detail.
 "History in Brief," is a story of the Luther League.
 "Better Devotionals." A brief outline of suggestions.
 "Better Business." A clear statement concerning business meetings and their procedure.
 "Better Socials," makes suggestions for parties, programs, and activities.
 "Follow Me," is a statement of the objective of the Luther League, giving the machinery of the organization

with suggestions as to carrying out the program.
 "Luther League Topics." The Senior, Intermediate, and Junior topics.

"Ways to Read," gives suggestions to aid in daily Bible reading.

"Seven Points," offers suggestions concerning the missionary program.

4) Detailed programs.

"Luther League Topics." This is a quarterly containing outlines for the meetings of the month, worked out in detail.

"Bible Readings," is an outline of correlated Bible readings for each day, with the Luther League topics in view.

"Better League Missionary Endeavor," contains plans and suggestions for the missionary meetings.

c. Miscellaneous.

An advertisement for a book, "The Successful Young People's Society," by Catherine Atkinson Miller. Queries of the Educational Secretary, makes pointed suggestions and inquiries concerning young people's work.

"Daily Bible Readers Intention Card."

"Life Service Card" stating covenant and purpose.

"Luther League membership card."

"Are You a Sustaining Member?" a sustaining membership application.

"Luther League Reading Courses." An outline of courses.

d. Conclusions.

- 1) Although I know there is a course of Bible study and religious education provided for the young people of the Lutheran Church, my request for information concerning their program received no answer. Only material for the expressional meeting was presented.
- 2) The lack of attention to letters indicates that they are not well prepared to aid Young People's workers with their problems.
- 3) The expressional meeting suggestions are well prepared and definite.
- 4) The program suggestions pre-suppose trained leadership.
- 5) The suggested program does not permit of much variation.
- 6) The program is well organized.

5. From the Methodist Episcopal Denomination.

a. Letters.

They recommend the International Graded Courses X, XI, and XII for the Church School work of the older High

School group, and a new program called "Adventures in Christian Living" for the Senior Epworth League. They also state that there is a plan which they recommend for a correlated and unified program.

b. Suggested Study Courses.

1) Elective Courses for Seniors.

Age 15, Grade X. The Bible: Story and Content.

Laufer, Calvin W.

Builders of the Church. Tucker, R.L.

Age 16, Grade XI. Jesus Ideals of Living. Fiske, W.G.

The Spread of Christianity.

Hutchinson, Paul.

Age 17, Grade XII. Christianity at Work, Versteeg, J.M.

Out into Life. Horton, Douglas.

Finding My Place, Moxcey, Mary E.

2) Graded Courses for Seniors.

Course X. Christian Leaders.

a) Leaders who lived with Jesus.

b) Leaders in the early Church.

Course XI. Youth and Christian Living.

a) What it means to be a Christian, and how to develop a Christian Character.

b) How to discover, acquire, and utilize the resources which will enable their own characters to grow Christlike.

c) The Christian in Modern life.

d) Youth and the Church.

Course XII. Problems and Principles of Social Living.

a) Making principles of conduct to guide in social relationships.

b) The world and it's problems.

c) Working toward a Christian Social Order.

3) Program units for "Adventures in Christian Living" for Epworth League Services.

c. Books Recommended.

To leaders of Methodist Youth, Kirkpatrick, Dr. Blaine E. "Organization in Church School and the Epworth League," a booklet.

d. Samples of available material in printed form.

1) Mimeographed sheets.

"How to organize an Epworth League," is a proposed plan of organization.

2) Pamphlets.

"The Teaching Literature of the Methodist Church." A catalogue.

"Planning What to Do." This is a guide to program building for the groups of Young People in the Epworth League and Church School.

"Missions and Stewardship Reader's Guide." An outline of suggested books for young people's reading.

"The Enlarged Program for Methodist Youth." An explanation and estimate of the program.

"Plain Facts about the twenty-four-hour-day plan."

A plan for the securing of contributions for missions.

"Mission Study and Stewardship prospectus for 1929-

30." An outline of Missions courses and suggestions for mission study.

"The Christian Comradship Series," brief descriptions of eight books for adventures in Christian living.

"Planning the Recreation in an enlarged program of Epworth League and Young People's Work." Suggested activities and materials, for recreational programs.

"The What and Why of the Booth Festival." A suggested plan of a get-together of all the Leagues in a district, for Christian comradship and a good time.

"Constitution for a Local Chapter of the Epworth League."

"Prospectus of Midyear Institutes for Methodist Young People." An outline of plans, programs, and materials for institutes.

A packet of Intermediate League Material, similar to the above.

e. Miscellaneous.

"What can you do with two cents?" a series of illustrations.

"The What Where and Why of the American Bible Society." A pamphlet.

An application for a charter for the Epworth League.

An order blank for leaflets and materials available from the Board of Education for young people's work in the Epworth League and Church School.

Two pledge cards for remittances to world service and the local budget.

f. Conclusions.

- 1) Materials for programs are broad in scope, and variety but all have a major Biblical emphasis.
- 2) The program is well correlated.
- 3) The program pre-supposes efficient leadership.
- 4) The program may be easily adapted to the needs of any group.
- 5) The program suggestions are definite and adequate.

6. From the Reformed Church in America's Denominational Headquarters.

a. Letters.

They recommend the use of Preparation for Teaching by Oliver, as preparatory to the Standard Program of the

International Council of Religious Education for leadership training classes. However they have no definite program worked out for adolescents. They believe it is better to study the needs and resources of each individual group so that the program may be built up from beneath rather than be imposed from above. They encourage the development of a correlated program by a Young People's Council of the Church School, or by a Young People's Cabinet, composed of the presidents or secretaries of the Intermediate, Senior and Young People's organizations of the Church. These leaders should have their monthly or quarterly meetings together and work out a correlated program.

b. Suggested study courses.

In an interview at the Board offices, the program worked out in the Presbyterian Young People's Quarterly was recommended.

c. Samples of available material in printed form.

- 1) Weekly papers and bulletins.
"The Young People's Quarterly."
- 2) Discussion Material.
Tercentenary mission lessons published by the Department of Missionary Education, on the following subjects:
Arabia
Mexico
Aliens
China
India
Prairie Preaching
Japan
Brewton Academy
American Indians
Kentucky Mountains

d. Pamphlets.

"The Young People's Society Program." A yearly standard of efficiency for all Young People's and Intermediate Societies.
"Reading Program for Church School Leaders and Teachers."
"Suggestions concerning the Organizing of the Young People."

e. Conclusions.

- 1) The Reformed Church in America is making no adequate provision for adolescents through the Denominational Headquarters.
- 2) The Denomination does not have any program to recom-

mend for expressional meetings for young people.

- 3) A personal interview and two letters have convinced me that the Denominational Secretaries are not prepared to give aid to their workers with young people.

7. From the Congregational Denomination.

a. Letters.

They state that their Denomination has no single plan for adolescent groups. They have the Graded Lessons, and the group Graded Lessons and a set of discussion topics, but there is no real relationship between them.

b. Books recommended.

Church Work with Young People, Stock, Harry Thomas.

c. Samples of available material in printed form.

1) Weekly papers and Bulletins.

"The Adult Bible Class Magazine," a monthly publication.

"The Wellspring", a weekly paper for young people.

Six copies of "The Young People's Bullitin", a publication issued quarterly by the Young People's Department of the Congregational Educational Society.

2) Detailed programs.

"The Meaning of Leadership." A service of worship.

"God in Nature." Suggestions for a Vesper Service for Young People.

"Thy Kingdom Come." A series of morning meditations.

3) Discussion Material.

"Young People and Money." Stock, Harry Thomas.

"Why I Believe in the Church." A booklet of quotations.

"What is Education." Sheets of mimeographed statements.

4) Pamphlets and mimeographed sheets.

"Suggestions for the Building of a Curriculum for Adolescent Groups," by Erwin L. Shaver. An outlined program.

"The Major Interests of Young People." The results of a survey of College and High School young people.

"Organizing a Young People's Society or Club." Stock, H.T.

"How to be an Effective Officer of a Young People's Organization." Stock, Harry Thomas.

"The Price of Being a Leader." by Erwin L. Shaver.

"The Standard Leadership Training Class in the Local Church."

"What is the Standard Leadership Training Curriculum?"

A description of the Standard Leadership Training Curriculum and an outline of student conditions of credit.

"Bookshelf for Leaders of Youth." a list of recommended

books.

A flier of propaganda for leadership training programs for the local Church.

Five booklets of "Christian Life Topics" dated from July 1927 to June 1930.

d. Miscellaneous.

A propaganda leaflet in the interests of the International Council Convention at Toronto. June 23-29, 1930.

"Special Helps." A list of mimeographed materials available for young people.

e. Conclusions.

- 1) The program suggested lacks unity and correlation.
- 2) The discussion topics are critical and basically social.
- 3) The program requires expert leadership.
- 4) The course as outlined for the expressional meetings does not permit of choice, or much variation.
- 5) The program suggestions are on the whole inadequate.

8. The Reformed Denomination in the United States.

a. Letters.

The first inquiry was answered with a brief statement concerning the mailing of a sample copy of Youth's Guide Book, suggesting that a subscription be placed immediately. The second inquiry was disregarded entirely.

b. Samples of available materials in printed form.

- 1) Papers and bulletins.
"Youth's Guide Book." A small monthly publication giving suggestions to leaders of young people in Societies, Classes, and Young People's Departments, containing program building materials.

c. Conclusions.

- 1) Lack of attention to letters indicates that this Denomination is not well prepared to aid Young People's workers with their problems.
- 2) There is apparently no program which they recommend for young people.
- 3) The program suggestions made in the guide book are meagre and altogether inadequate.

9. The Disciples of Christ Denomination.

a. Letters.

Both inquiries were entirely disregarded so there is

no report to be made, only to mention their lack of preparation to answer requests that come to them from their young people's workers.

10. The Evangelical Denomination.

a. Letters.

They state that a definite program is in the making, but will not soon be ready for use. The present program recommended for those over sixteen was outlined.

b. Suggested Study Courses.

Under sixteen, Course in Evangelical Teacher Training.
Course in the new Catechism, entitled
"Handbook of Religion for Youth."
Sixteen and over, The Standard Training program as
outlined by the Evangelical Denomination.
A minimum of twelve course-units of
at least ten lessons each. Nine are
required, six are general, and three
are elective courses.

c. Samples of available material in printed form.

1) Pamphlets.

"Intermediate and Senior Society Activities for 1930."
a booklet of program suggestions.
"Leadership Training." A plan in outline form with
suggested courses and textbooks.
"The Standard for Young People's and Adult Societies."
A score book for attained goals.
"Young People's Society Activities for 1930." Pro-
gram suggestions for Evangelical Young People.
"The Standard for Intermediate and Senior Societies."
A book for the measuring and scoring of attainment.
"The Intermediate and Senior Leagues." A description
of the nature of organizations and activities.
"The Quiet Hour and Bible Study Department." A syl-
labus for this committee in the Evangelical League.
"The Christian Citizenship Department."
"The Lookout Department."
"The Sympathy and Service Department."
"Department of Missions."
"Department of Stewardship."
"Department of Literary and Social Culture."

d. Miscellaneous.

"Can you answer these Questions?" An advertisement for
the Scofield Reference Bible.
A flier advertising new dollar religious books for great
preaching.
An advertisement for the "Indoor Announcer." A bulletin

board of dignity and refinement.

An advertisement for the book, "Not Slothful in Business," by Herbert A. Bosch, on the subject of financing the Church on a Christian basis.

e. Conclusions.

- 1) There is no comprehensive program provided in the plan of this denomination for the religious education of the young people.
- 2) Little actual program material is presented.
- 3) Program suggestions are indefinite, and inadequate.
- 4) Program suggestions for expressional meetings are meagre.
- 5) Expert leadership is required for the leadership training courses, which are well organized.
- 6) There is a tendency to evade the question and send irrelevant material.
- 7) The scope of the program suggested is limited.

11. From the United Presbyterian Denomination.

a. Suggested Study Courses.

For Senior High School young people - "Bible Study for Bible Students," is a course which presents the Bible from the beginning, and is related to life experiences of the pupils of this age group. Also a Teacher Training program as outlined by the International Council of Religious Education is recommended.

b. Samples of available material in printed form.

- 1) Pamphlets.
 "Efficiency in the Bible School in Organization."
 Number one.
 Plans of organization, and brief statements of the duties of the various officers.
 "Efficiency in the Bible School in Materials."
 Numbers six and seven.
 "Efficiency in the Bible School in the Group plan of Expressional Work." Number nine.
 "Denominational Programs of Leadership Training."
 International Council of Religious Education.

c. Conclusions.

- 1) This Denomination provides a program for Church School but none for an expressional meeting or for week-day activities.
- 2) The missionary emphasis is entirely lacking.
- 3) The program suggested is inadequate, but what is provided has good religious educational features.
- 4) The young people in this Denomination are not receiving adequate provision.

12. The Material Received from the International Council
of Religious Education.

a. Letters.

They sent a letter stating that they would send information concerning the High School Leadership Curriculum.

b. Material presented.

They sent the Educational Bulletin number six, "The High School Leadership Curriculum." A booklet concerning the High School leadership curriculum, principles of administrative supervision, organization and leadership, planning the program, the school in operation, and reporting the results. Although they did not mention the Christian Quest Series, it should be included in the account of their program material. The Christian Quest Leader's Manual is frequently recommended by the International Council and generally used by leaders of young people. The Manual consists of a series of pamphlets containing basic materials for leaders.

c. Conclusions.

- 1) The program is broad in scope.
- 2) The course permits of some electives, and furnishes a variety of subjects from which to choose.
- 3) The courses are all strong and helpful.
- 4) The courses demand strong, efficient leadership.
- 5) There is a wealth of good program suggestions provided.

C. Conclusions Concerning the Standards of the Denominational
Boards.

On the basis of the study of the materials and letters indicated above, and considering the specific conclusions stated above, the following general conclusions have resulted.

1. On the whole the Denominational Boards are not making adequate provision for their young people's programs.
2. There is a small percentage of the material used which is basically Biblical.
3. Educational material is for the most part limited

to the subject of Missions.

4. The emphasis in the young people's programs is social.
5. Judging from the amount of propaganda material on the subject of missions - the Denominations would give them an ever increasing amount of attention.
6. The Denominational Boards are better prepared to aid their young people with problems of organization than with program building suggestions.
7. In general the programs offered by the Denominations are lacking in adaptability. The material is too limited to be used in more than one or two ways.
8. The programs suggested require expert adult young people's workers to direct the group.
9. In general the Denominations need a system which will so organize the courses that each will contribute to the next, and no essential materials will be overlooked, and repetition will be less prevalent.
10. The programs are noticeably limited in scope.
11. In general the Denominational standard programs are lacking in unity and correlation.
12. The type of material available from the Denominational Headquarters is in most cases unsatisfactory. Much of it is merely propaganda or promotional literature. In an effort to make it inexpensive it has very largely been rendered ineffective. Statements are so brief and indefinite that they are of little value.
13. In general the Denominations need to work out more comprehensive programs.

14. Denominational Boards are issuing a wealth of colored tracts and pamphlets which are of small value to the young people's worker, and are failing to provide any definite outline, or manual for the programs.
15. On the whole it is difficult to secure aid from the Denominational Headquarters in the most essential work of the Director of the young people's work in the Church - that of program organizing and building.
16. The Denominational Boards are underestimating the value of setting a standard program for their young people which is adequate to their needs.
17. Judging from the survey, the Presbyterian and the Methodist Episcopal Denominations are providing the most definite and adequate programs for their young people.
18. In cases where programs are not provided there is a corresponding lack of suggestions for organization and curriculum building.
19. There is an apparent reticence about recommending materials.
20. Denominational Boards seem too willing to evade the problems presented and substitute irrelevant material instead of suggestions.
21. One asking for aid is made to feel by the way his request is referred from one to another that there is no provision made for the handling of such matters for the workers in the local church, and that there is an unwillingness to do much more than send out a collection of free miscellaneous literature.

CHAPTER III.

A Study of the Programs for Young People's Organizations in Representative Protestant Churches on Manhattan Island.

A. Introduction.

The survey of the programs of young people's organizations in representative Protestant Manhattan Churches was conducted by the use of the questionnaire, described in Chapter I. The preliminary blank was filled out during the interview whenever possible. Personal letters were written to the leaders of the young people's organizations whose names were secured from the preliminary survey blanks. An explanation was given of the purpose and nature of the survey, and information was requested concerning the organization of which they were leaders. The questions asked for the leader's aim, the young people's aim, the program material used, the results secured, the problems, and the criticism of the program used.

The chart below, indicates the Denominations included in the survey, ranked according to strength as revealed by their membership. The second column gives the percentage of the Churches of each Denomination on Manhattan which were dealt with in the survey. The third column gives the percentage of the Churches responding, of those attempted in the survey, of the various Denominations. The fourth column states the number of Churches surveyed in each of the eleven Denominations and the last column gives the number of young people's organizations surveyed in each Denomination.

The chart follows:

Figure 2. The percentage of response to the questionnaires.

Denominations surveyed	Percentage of Churches dealt with.	Percentage of Church response	Number of Churches surveyed	Number of organizations responding.
Protestant Episcopal	11%	50%	3	6
Presbyterian	30	85	11	29
Baptist	27	44	4	6
Lutheran	27	44	4	9
Methodist Episcopal	17	16	1	1
Reformed in America	53	63	5	8
Congregational	33	100	2	5
Reformed in the U.S.	100	50	1	1
Disciples of Christ	50	100	1	2
Evangelical	50	no	0	0
United Presbyterian	100	no	0	0
Interdenominational	10	100	2	6

The organizations of the young people's groups surveyed are as follows: Sunday School Classes, Senior Societies, Young People's Societies, Young People's Associations, Teacher Training Classes, Week-day Clubs, Dramatic Clubs, Mission Guilds, Gymnasium Clubs, and Boy Scout Troops. The above chart indicates that there are more than one young people's organization in each Church. These organizations may be classified as follows:

<u>Nature of Organization.</u>	<u>Number of Organizations.</u>
Sunday School Classes	28
Christian Endeavor Societies	23
Other Young People's Activities	22

B. The Analysis of the Programs of Young People's Groups in Representative Protestant Churches on Manhattan Island.

In the above classification, the first two groupings are for young people's organizations which are of a distinctly religious nature. The last group includes Week-day Clubs, Gymnasium classes and the like. The programs for this group have less religious emphasis, and are more generally recreational. The analysis of the programs used in these organizations as revealed by the survey, follows.

1. Sunday School Classes.

a. The Leaders' Aims for Their Groups.

The Aim Stated.	Number of Leaders who State it as their Aim.
1) To teach the Bible.	10.
2) To motivate Christian conduct.	9.
3) To inspire a personal devotion to Christ.	8.
4) To help them to acquire a more adequate understanding of life's meaning, and to accept a distinctly Christian goal.	7.
5) To secure Christian character through spiritual development.	7.
6) To help them meet their problems.	6.
7) To develop devotion to, and service in the Church.	6.
8) To teach how to apply Bible teachings to life.	5.
9) To make Christ the controlling factor in their lives.	3.
10) To train effective and efficient Christian teachers.	3.
11) To win them to Christ.	2.
12) To inspire them with enthusiasm for further Bible study.	2.
13) To make worship real.	2.
14) To provide religious instruction.	2.
15) To promote the world view of Christianity, and service to Missions.	2.
16) To help them to know Christ.	1.
17) To help them to know God.	1.
18) To promote progress in their Christian faith.	1.
19) To secure high intellectual ideals.	1.

b. The Aims of the Young People for the Group.

The Aim Stated	Number of Groups stating it as their Aim.
1) To be able to deal with personal problems of moral and spiritual adjustment to life.	10.
2) An opportunity for social contact.	8.
3) An opportunity for real corporate study of the Bible.	4.
4) To secure more light, spiritually.	3.
5) To secure intelligent instruction.	3.
6) No aim, indifferent, and unconcerned.	3.
7) To secure guidance.	2.
8) To secure a better understanding of life.	2.
9) To secure a definite and intimate knowledge of God.	2.
10) Opportunities for service to others and the Church.	2.
11) To secure religious help from the group.	2.
12) To secure a definite and intimate knowledge of Christ.	2.
13) Ability to teach Christianity.	2.

c. The Nature of the Topics Studied or Discussed.

The Topic.	The Number of Organizations using it.
1) Social problems, with Jesus' teachings as a basis.	10.
2) Life problems.	5.
3) Life of Christ.	5.
4) Life of the Christian.	4.
5) Christian ideals.	4.
6) Bible study by books and by topics.	3.

7) Religious perplexities.	3.
8) Methods of teaching.	3.
9) Ethical standards.	3.
10) Social hygiene.	3.
11) Study of Mark, with a view of applying the problems and decisions of Jesus to our lives to-day.	2.
12) Teaching Religion.	2.
13) Current Events.	2.
14) The Nature of God.	2.
15) Finding God's Purpose in the individual life.	2.
16) Applying the Bible to the daily life.	2.
17) International Sunday School Lessons.	1.
18) Presbyterian Denominational lessons for Senior Students.	1.
19) Athletics.	1.
20) How Jesus dealt with individuals.	1.
21) The training of the twelve.	1.
22) St. Paul, The Man and His Work.	1.

d. Definite Program Materials Used.

The Material.	The Number of Organizations using it.
1) The Bible.	8.
2) International Sunday School Quarterlies.	5.
3) Westminster Graded Lessons.	4.
4) Personal experiences.	2.
5) Commentaries, cartoons, illustrations.	2.
6) The Rule Book.	1.
7) Teaching Religion. Myers, A.J.	1.

8) Hidden Years; Oxenham.	1.
9) Life of Christ, Judson Press.	1.
10) Life of the Christian. Judson Press.	1.
11) Lutheran Quarterly	1.
12) International Commentary.	1.
13) Pupil and Teacher, Weigle.	1.
14) Junior Method in the Church School. Powell.	1.
15) Character and the Conduct of Life. McDougall.	1.
16) How to Teach Religion. Betts.	1.
17) Heroes of the Faith. Gates, W.H.	1.
18) Maps.	1.
19) The Great Adventure. Westminster Press Tuxis Club material.	1.
20) Topics suggested by members of the class.	1.
21) Principles of Religious Teaching. Barclay.	1.
22) Augsburg Senior Lesson Leaflets.	1.
23) Free discussion.	1.

e. Usual Type of Leadership of Group.

Leadership.	The Number of Groups.
1) An Adult Leader.	24.
2) A member of the Group.	4.
3) An outside Speaker.	1.
4) Free Discussion.	1.

- f. The Means or Agency through which the Sunday School Class is Correlated with Other Groups in the Church.

<u>Means or Agency of Correlation.</u>	<u>Number of times reported.</u>
1) Christian Endeavor Group.	10.
2) The Sunday School Department.	6.
3) Attendance at Group Meetings through the week.	4.
4) No correlation.	4.
5) Membership in Church.	3.
6) Membership in a Week-day Club.	3.
7) Athletics.	3.
8) Dramatic Club.	2.
9) Participation in Church Programs.	2.
10) Correlated with Christian Endeavor Program.	2.
11) By doing substitute teaching.	1.
12) Through a social agency.	1.
13) Adult advisors for the Young People's League.	1.
14) A Church office secretary is a member of the Class.	1.

- g. Specific Projects now Carried on by the Group.

<u>Project.</u>	<u>Number of Groups using it.</u>
1) Missionary Offerings.	2.
2) Helping New York City families in Need.	2.
3) A play.	2.
4) Mission Study.	1.
5) Conduct the regular Church Service one Sunday Evening each month.	1.

6) An investigation of superstition in Christianity and in life.	1.
7) To interest and help other young women.	1.
8) Bible study each Sunday morning.	1.
9) A program to increase Church attendance.	1.
10) An effort to reach the unchurched in N.Y.	1.
11) Reconciliation trips.	1.
12) Service activities in Hospitals.	1.
13) One program each month for the Christian Endeavor Club.	1.
14) Character study.	1.
15) The study of Jesus' Methods in training the Twelve.	1.
16) Sending a treasure chest to the Philippines.	1.

h. The Accomplishments of The Groups in the Past Year.

<u>The Accomplishment.</u>	<u>The Number of Times Reported.</u>
1) The production of pageants and plays.	4.
2) The awakening of interest in Christian experience.	2.
3) Missionary offerings.	2.
4) Help in furnishing the Church.	2.
5) The awakening of interest in the Bible.	1.
6) Active participation in discussion.	1.
7) Personal surrender of several members.	1.
8) Active participation in prayer.	1.
9) Group attendance at Missions to study what constitutes a Christian experience.	1.

10) Bible study.	1.
11) Investigation of social problems.	1.
12) Investigation of other religions.	1.
13) Study of some great Christian teachings.	1.
14) Study of the prophetic teaching and leadership of Judah.	1.
15) Study of the social teachings of the Bible.	1.

i. The Type of Recreation Provided for the Groups.

<u>Recreational Activity.</u>	<u>Number of Groups Using it.</u>
1) Basket ball.	8.
2) None.	7.
3) Gymnasium Classes.	5.
4) Club Meetings.	3.
5) Occasional Parties.	3.
6) Athletics.	2.
7) Hikes and Outings.	2.
8) Dances.	1.
9) Dramatics.	1.
10) Institutional Games.	1.
11) Plays.	1.
12) Motion Pictures.	1.
13) Suppers.	1.
14) Evening Meetings.	1.
15) Entertainments.	1.

j. The Opportunities for Individual Training in the Groups.

The number of Sunday School Classes in which an approximate percentage of the membership enter actively into the following opportunities for individual training, is indicated below, also an estimation of the interests of the groups.

Figure 3. Percentage of Individual Training in the Groups.

	none	0-25%	25-50%	50-75%	75-100%
Participation in discussion		1	4	10	8
Leading meetings of the group	9	6	3		3
Who will lead in prayer	7	9		2	1
Active in building program	9	5	3	1	
Chief interest social	2	4	4	3	4
Chief interest religious		7	4	4	5

k. The Lines in which the Leaders See the Most Results in Their Groups.

Lines Indicated.	Number of Groups Showing Results.
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1) Active interest in discussions.	16.
2) New insight into social problems.	10.
3) Growing interest in Church work and problems.	10.
4) Dedication of lives to Christ openly.	6.
5) Ability to mix socially.	5.
6) Willingness to lead meetings.	3.
7) Deepening prayer life.	2.
8) Entering full time Christian life service.	0.

1. Major Problems Reported by the Leaders.

1) Difficulty of drawing girls into discussion.	2.
2) Difficult to secure advance preparation.	2.
3) Group does not know each other well.	2.
4) Planning the discussion for people of such a variety of religious and educational backgrounds.	2.

- 5) To provide something definite to do in addition to their study and play. 1.
 - 6) Hard to find a project in which they seem interested. 1.
 - 7) Ill suited music in the opening period. 1.
 - 8) Hard to develop service ideal in a Mission group. 1.
 - 9) Heavy home work for school - excuse for failure to prepare. 1.
 - 10) Evidence of lack of early religious and spiritual training on the part of the group members. 1.
 - 11) To create an intelligent interest. 1.
 - 12) Too little time to make full use of opportunities. 1.
 - 13) Not enough social contacts with them. 1.
 - 14) Problem to balance religious with social elements and visa-versa. 1.
 - 15) Time is too limited, one half hour a week is too short. 1.
 - 16) To get boys to use Christian training in their daily life. 1.
 - 17) Work is impeded by constant change in the personnel of the group, making it difficult to carry out any program. 1.
 - 18) The program is a problem in an inter-denominational group. 1.
 - 19) Discipline. 1.
 - 20) Maintenance of interest and application. 1.
 - 21) Main problem is to substitute interest in spiritual realm for superficial social interest. 1.
 - 22) Difficult to eliminate self satisfaction and complacency. 1.
 - 23) To make the group feel their own problems vitally. 1.
 - 24) To make the group think for themselves. 1.
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m. Summary of the points in the Analysis of the Programs of the Young People's Sunday School Classes in Representative Protestant Churches on Manhattan Island.

- 1) The most common aim of the leaders reporting was to teach the Bible.
- 2) The aims stated are very general.
- 3) The leaders are fairly well agreed in seeking to develop Christian character.
- 4) In general the leaders' aims are not concrete enough to function as a guide to procedure.
- 5) Most of the Young People have a definite purpose in mind in being members of their groups.
- 6) Young People are seeking to know Christ and receive spiritual help from the Church.
- 7) The majority of the courses offered are Biblical with applications made to life situations.
- 8) Most of the courses offered are organized according to the needs and interests of the group, rather than the adoption of the Denominational outline.
- 9) The most widely used Program material was found to be the Bible.
- 10) The teaching material reported in most cases is too limited.
- 11) The religious emphasis is prominent in the teaching materials used.
- 12) The majority of Sunday School Classes for Young People are led by an Adult.
- 13) A small percentage of young people are now receiving active leadership from within their own group.
- 14) There is an apparent lack of correlation of the Sunday School Class Programs with other Young People's activities in the Church.
- 15) The vagueness and variety of answers given to the question about correlation, designates a misunderstanding of the term in many cases.

- 16) Practically none of the reports submitted indicate a plan or correlation.
- 17) Fifty-nine percent of the Sunday School Classes surveyed are not attempting any projects.
- 18) Not all projects reported are service projects.
- 19) Too few accomplishments of the year just past have been of spiritual value.
- 20) The small number of accomplishments reported and their nature is a commentary on the vision of leaders and led, of the opportunities for growth and service.
- 21) There is considerable variety in the types of recreation provided but athletics and parties are most common.
- 22) More young people are availing themselves of the opportunity for individual training in participation in discussion than in any other way.
- 23) Comparatively few young people's groups have a part in the building of the program used in their Sunday School Class.
- 24) Few young people are leading in prayer in their classes, which may indicate that they are not given an opportunity to do so, as well as that they are untrained or unwilling.
- 25) A much larger percentage of young people in Sunday School Classes have as their chief interest religion rather than social life.
- 26) The greatest results which leaders reported in their groups were in increased interest in discussions, and new insight into social problems.
- 27) There were very few results indicated in the deepening of the Spiritual life in comparison to the number of groups showing progress in the development of the social life and interests.
- 28) The major problems which the leaders presented arise from:
 - a) Failure of group and leader to understand each other.
 - b) Poor organization.
 - c) Poor background in religious training.
 - d) Limitations of time.
 - e) Unfortunate circumstances which cannot be controlled by leader or group.

2. Christian Endeavor Societies.

a. The Leaders' Aims for Their Groups.

The Aim Stated.	Number of Leaders who State it as Their Aim.
1) To develop an abiding loyalty to the Church expressed in service.	6.
2) To provide social recreation.	5.
3) A personal experience of Christ for each member.	5.
4) To secure the expression of vital religious experience.	5.
5) To help plan and carry out a program of service.	4.
6) To make religion vital.	4.
7) To make Christ essential to their lives.	3.
8) To develop a sense of religious responsibility.	3.
9) To provide Christian fellowship.	3.
10) To provide a program of worship.	2.
11) To provide general information.	2.
12) To create a social mindedness.	2.
13) To promote growth of Christian character.	1.
14) Moral and ethical problem discussion.	1.
15) To bring a Christian attitude to bear on social, political, economic, and intellectual problems.	1.
16) Striving to help them gain a better understanding of Christianity and life and its problems.	1.
17) To build up strong bodies, healthy minds, and deep spirituality.	1.
18) To offer a real "Church House."	1.

19) To make religion something human.	1.
20) To make religion a natural part of one's life not something to be set apart, feared, or ashamed of.	1.
21) To get more interest in higher things.	1.
22) To cultivate Christian friendships.	1.
23) To keep the young people of the Congregation together in the Church.	1.
24) To get the young people organized.	1.
25) To provide an adequate religious and social program so that young people may feel the Church to be the center of their lives socially as well as spiritually.	1.
26) To secure interest in religion.	1.
27) To aid in a deepening Spiritual experience.	1.

b. The Aims of the Young People for the Group.

The Aim Stated.	The Number of Groups stating it as their Aim.
1) A chance to serve.	8.
2) Social recreation.	5.
3) To find each other's views.	4.
4) To find vital religion.	4.
5) Fellowship.	4.
6) Lacking in aim.	3.
7) Self development.	2.
8) Entertainment.	2.
9) A better understanding of Christianity.	1.
10) A better understanding of life and it's problems.	1.

11) Pleasure minus any responsibility.	1.
12) To cultivate Christian friendships.	1.
13) Opportunity for expression in prayer.	1.
14) Opportunity for expression in discussion.	1.
15) Opportunity for leadership.	1.
16) Opportunity for worship.	1.

c. The Nature of the Topics Studied or Discussed.

The Topic.	The Number of Organizations Using it.
1) Social problems of the group.	8.
2) Moral and religious problems.	6.
3) Biblical, social, economic and political problems in the light of Christian conditions.	4.
4) The duty to the Church.	2.
5) Meaning of Christianity to young people.	2.
6) Vital things of religion.	2.
7) Civic problems.	2.
8) Bible Study.	2.
9) Christian Endeavor Topics.	2.
10) Permanency of standards of conduct and idealism.	1.
11) Critical studies of the records of the life of Jesus.	1.
12) The possibility of believing in a personal God in the light of modern science and psychology.	1.
13) Philosophy.	1.

14) Purely a social gathering.	1.
15) Church unity.	1.
16) Drama, music and books.	1.
17) Religions - Historical and Biographical studies.	1.
18) Home Foreign and Inner Missions.	1.

d. Definite Program Materials Used.

The Material.	The Number of Organiz- ations using it.
1) Christian Endeavor World.	3.
2) Group Discussions.	2.
3) Speakers.	2.
4) Christian Endeavor Quarterly.	1.
5) Bible outline.	1.
6) Young people's Leader programs.	1.
7) Business Session and Refreshments.	1.
8) Manual for Luther Leagues.	1.

e. Usual Type of Leadership of the Group.

Leadership.	The Number of Groups.
1) Member.	11.
2) Adult Leader.	5.
3) Member and Adult Leader.	5.
4) Speaker.	3.
5) Leaderless - informal.	1.

f. The Means or Agency through which the Christian Endeavor Society is Correlated with Other Groups in the Church.

Means or Agency of Correlation. Number of Times Reported.

1) All members are related by the staff to a job.	6.
2) No definite correlation.	6.
3) Membership in Church and other Church organizations.	6.
4) Committees working with Pastor and Director of Religious Education.	4.
5) Joint projects with Sunday School and Church.	1.
6) Young people's Council, composed of officers of all societies and ex-officio officers.	1.
7) Through the Director of Religious Education.	1.
8) Through the Church Trustees and Pastor.	1.

g. Specific Projects now Carried on by the Group.

Project. Number of Groups using it.

1) None.	12.
2) Financial projects for Church expenses.	2.
3) Movie depicting the radio work of the Church.	1.
4) Helping a poor family at Christmas.	1.
5) Entertaining a youth of the New York Presbytery Conference.	1.
6) Young People's Choir.	1.
7) Arranged a Glee Club Concert by a College Group.	1.
8) Taking charge of a Mission meeting.	1.

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| 9) Annual dinner and Christmas tree for a group of unfortunate youngsters. | 1. |
| 10) An entertainment for the congregation. | 1. |
| 11) Gifts to Missions. | 1. |
| 12) Spiritual uplift of young Scandanavian emigrants. | 1. |

h. The Accomplishments of the Groups in the Past Year.

<u>The Accomplishment.</u>	<u>The Number of Times Reported.</u>
1) Presentation of a play.	18.
2) None.	7.
3) Gifts to Missions.	4.
4) Entertained a C.E. Union.	3.
5) Financial projects.	3.
6) Many have been won for Christ.	1.
7) An evening Church Service conducted.	1.
8) Securing speakers.	1.
9) Presentation of an original play setting forth the groups' conclusions on social problems.	1.
10) Participation in Church Bazaar.	1.
11) Bible Studies.	1.
12) Increased activity and interest.	1.

i. The Type of Recreation Provided for the Groups.

<u>Recreational Activity.</u>	<u>Number of Groups Using it.</u>
1) Parties.	12.
2) Hikes.	6.
3) Games.	5.
4) Dancing.	4.
5) Basket Ball.	4.
6) River Excursions.	2.

7) Dramatics.	2.
8) Bridge Parties.	2.
9) Three Week-ends at Country Clubs each year.	1.
10) Open House Meetings.	1.
11) Bowling.	1.
12) Mid-winter Bus ride to Bear Mt.	1.
13) Skating.	1.
14) Swimming.	1.
15) Sunday evening supper.	1.

j. The Opportunities for Individual Training in the Groups.

The number of Christian Endeavor Societies in which an approximate percentage of the membership enter actively into the following opportunities for individual training, is indicated below, also an estimation of the interests of the groups.

Figure 4. Percentage of Individual Training in the Groups.

	none	0-25%	25-50%	50-75%	75-100%
Participation in discussion		2	7	4	5
Leading meetings of the group	1	6	3	1	2
Who will lead in prayer	3	6	3	1	2
Active in building program		6	5	4	
Chief interest social	1	5	4	5	3
Chief interest religious		4	2	5	3

k. The Lines in which the Leaders See the Most Results in Their Groups.

Lines indicated.	Number of Groups Showing Results.
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1) Active interest in discussions.	14.
2) Ability to mix socially	12.

3) Growing interest in Church work and problems.	8.
4) New insight into social problems.	4.
5) Dedication of lives to Christ openly.	3.
6) Willingness to lead meetings.	3.
7) Deepening prayer life.	0.
8) Entering full time Christian life service.	0.

1. Major Problems Reported by the Leaders.

The problem.	Number of Leaders who Reported it.
1) A problem in the diversity of the group.	3.
2) To increase a spirit of reverence in worship programs.	3.
3) Difficulty of securing new members.	3.
4) To secure interest and cooperation.	2.
5) To secure a program that will compete with other Churches.	2.
6) Too little of the spirit of doing big worthwhile things together.	1.
7) The program is too indefinite.	1.
8) Not touching enough of the young people of the Church.	1.
9) The indifference and failure of our young people to respond.	1.
10) Too much group consciousness and not enough Church consciousness.	1.
11) To understand the Psychology of personal problems.	1.
12) To meet personality difficulties in the group.	1.
13) To work out a program that will fit the four-fold need with a group primarily interested in social life.	1.

- 14) An unusual group - no major problems. 1.
- 15) To secure time suitable for meeting. 1.
- 16) To secure consent to broaden the social program to include dancing and bridge in the Church. 1.
- 17) To improve devotional services which are childish and out of date. 1.
- 18) Group is too conservative. Reticent about trying new things. 1.
- 19) To secure interest and at the same time make the program vital. 1.
- 20) To secure greater participation by individual members. 1.

m. Summary of the Points in the Analysis of the Programs of the Young People's Christian Endeavor Societies in Representative Protestant Churches on Manhattan Island.

- 1) The leaders of young people's groups place strong emphasis on all phases of the development of Christian character.
- 2) Many of the leader's aims are too general to be effective.
- 3) Few leaders restrict their aim to social development exclusively.
- 4) Young people recognize the spiritual values to be gained from Christian Endeavor Societies and are earnest in their seeking.
- 5) Comparatively few young people within the Church are indifferent and irresponsible.
- 6) The majority of the problems discussed are vital in importance to the group.
- 7) There is a compromise indicated in some cases by the nature of the topics discussed in Christian Endeavor meetings.
- 8) Program materials reported are entirely too limited in scope.

- 10) The Christian Endeavor Groups are affording leadership training for the members in the prevalent use of members as the leaders of meetings.
- 11) A lack of correlation between Christian Endeavor and other young people's activities is prevalent.
- 12) Splendid plans of correlation are reported in some Churches.
- 13) Sixty percent of the Christian Endeavor Societies surveyed are not attempting projects.
- 14) A small percentage of the accomplishments of the year just past have been of spiritual significance.
- 15) Young people's Christian Endeavor Groups are missing valuable opportunities for growth and service.
- 16) Christian Endeavor organizations are fairly successful in providing well balanced spiritual, social and recreational programs.
- 17) Much of the recreation provided for the members of Christian Endeavor groups is wholesome and worthwhile.
- 18) Types of recreation reported, show considerable range in variety.
- 19) Participation in discussion is the most common form of expression which young people use in their individual training provided through Christian Endeavor organizations.
- 20) Many Christian Endeavor Society leaders believe their young people to be more interested in social life than in religion.
- 21) Not all young people's groups have a part in the program building for their organization, which may account for the lack of interest reported in some instances.
- 22) Results in deepening prayer life and dedication of lives to Christian service are not being realized in any of the groups reported.
- 23) Results reported indicate a reticence of leaders and led to undertake the more difficult but vital phase of the Church program.
- 24) In many cases there is a lack of agreement in the purpose of leader and group.
- 25) Some groups have completely lost sight of their goal.

26) Problems stated reflect earnestness on the part of the majority of leaders.

27) Problems show that many young people have poor perspective of life values.

28) Comparatively few problems reported are uncontrollable.

3. Other Young People's Activities.

a. The Leader's Aims for their Groups.

The Aim Stated.	Number of Leaders who State it as their Aim.
1) To develop Christian character.	7.
2) To secure interest in missions.	5.
3) To help the group overcome selfishness.	4.
4) To induce higher ideals.	4.
5) To encourage healthy social life.	4.
6) To provide wholesome play as an aid in character building.	4.
7) To establish a normal and healthy relation to the Church.	4.
8) To help them solve their problems.	4.
9) To have the young people know the joy of service.	4.
10) To teach them to find power for attaining high ideals in a vital contact with our Lord.	3.
11) To deepen their prayer life.	3.
12) To make better citizens.	3.
13) To develop leadership ability.	2.
14) To develop the appreciation of good dramatic literature.	2.
15) To provide an educational element.	2.
16) To give them a foundation for a religious life.	1.

b. The Aims of the Young People for the Group.

The Aim Stated.	Number of Groups Stating it as their Aim.
1) Social contacts.	11.
2) Recreation.	3.
3) Cultural development.	3.
4) Service.	3.
5) The satisfaction of religious needs.	3.
6) To play Basket Ball, well.	2.
7) Mission Study.	2.
8) Discussions of problems.	2.
9) Exercise - health.	2.
10) Play production.	2.
11) Knowledge of drama.	2.
12) The desire to get but not to give.	1.
13) A larger organization.	1.

c. The Nature of the Topics Studied or Discussed.

The Topic.	The Number of Organizations Using it.
1) Missionary work.	5.
2) Topics on character training.	5.
3) Current events.	3.
4) Lectures on drama and dramatics.	2.
5) Play production.	2.
6) Personality problems.	2.
7) Literature.	1.
8) The nature and function of the Church.	1.
9) Christian responsibility.	1.

10) Comparative Religions.	1.
11) Devotional subjects.	1.
12) History and Geography of the United States and Germany.	1.
13) Hymnology.	1.
14) Preparedness.	1.
15) Travel.	1.
16) God as revealed in the stellar universe.	1.

d. Definite Program Materials Used.

The Material.	The Number of Organizations Using it.
1) Games.	2.
2) Learning to live.	1.
3) Knights of service.	1.
4) LaPortes' Handbook of Games.	1.
5) Basket Ball.	1.
6) Pamphlets published by "The Inquiry."	1.
7) Informal discussions.	1.
8) One act plays.	1.
9) "Blind Spots." Leiper. a Home Mission Book.	1.
10) "All in a Day's Work." a Foreign Mission Book.	1.
11) The History and Geography of the United States and Germany.	1.
12) Boy Scout handbooks and literature.	1.
13) Speakers.	1.1.
14) The Mission Tidings.	1.

e. Usual Type of Leadership of Group.

<u>Leadership.</u>	<u>The Number of Groups.</u>
1) Adult leader.	5.
2) Member.	2.
3) Adult leader and member.	2.
4) Speaker.	1.
5) No leader.	1.

f. The Means or Agency through which these Young People's Activities are Correlated with Other Groups in the Church.

Means or Agency of Correlation. Number of Times Reported.

1) None.	9.
2) Sunday School.	6.
3) Christian Endeavor.	4.
4) Clubs.	2.
5) Church Membership.	2.
6) Connected with the Missionary Society.	1.
7) Glee Club.	1.
8) Assistance in programs for other groups in the Church.	1.
9) Young People's Council.	1.
10) Correlated with the Young Women's Social Union.	1.
11) League of Service.	1.

g. Specific Projects now Carried on by the Group.

<u>Project.</u>	<u>Number of Groups using it.</u>
1) None.	6.
2) Basket Ball games with other Churches.	3.

3) Equipping a club room for a meeting place.	2.
4) Scrap books for Missionaries' use.	2.
5) Older boys accompany and coach younger teams on Basket Ball trips.	2.
6) Gymnasium exhibition.	2.
7) Making things to send to the mission field.	2.
8) Play production.	2.
9) Financial projects.	2.
10) Caring for a little girl in a mission school in Alaska.	1.
11) Leper work.	1.
12) Studying Mission fields.	1.
13) Social meeting once a month.	1.
14) Study of History and Geography in the United States and Germany.	1.
15) Getting stage equipment.	1.
16) A pageant resulting from group discussions and work.	1.

h. The Accomplishments of The Groups in the Past Year.

<u>The Accomplishment.</u>	<u>The Number of Times Reported.</u>
1) None.	11.
2) Plays.	10.
3) Making scrap books for Missionaries' use.	2.
4) Survey made for the minister of the new apartment house area, with a view of possible new member census.	1.
5) Parties.	1.
6) Built up a Club ritual.	1.
7) Financial projects.	1.
8) Increased Membership.	1.

9) Gifts to Missions.	1.
10) Hikes.	1.
11) Filling baskets at Thanksgiving.	1.

i. The Type of Recreation Provided for the Groups.

<u>Recreational Activity.</u>	<u>Number of Groups Using it.</u>
1) Games.	7.
2) Dramatics.	6.
3) Parties.	6.
4) None.	5.
5) Gymnasium work.	3.
6) Hikes.	3.
7) Basket Ball.	3.
8) Handwork.	2.
9) Swimming.	1.
10) Football.	1.
11) Fencing.	1.
12) Wrestling.	1.
13) Teas.	1.
14) Outings.	1.

j. The Opportunities for Individual Training in the Groups.

The number of other young people's activities in which an approximate percentage of the membership enter actively into the following opportunities for individual training, is indicated below, also an estimation of the interests of the groups.

Figure 5. Percentage of Individual Training in the Groups.

	none	0-25%	25-50%	50-75%	75-100%
Participation in discussion.	3	1	3	3	7
Leading meetings of the group.	5	6	3	2	1
Who will lead in prayer.	5	4		1	1
Active in building program	1	6	4		3
Chief interest social	1	6	3	5	1
Chief interest religious	1	3	3	2	1

- k. The lines in which the Leaders see the most Results in Their Groups.

Lines Indicated.	Number of Groups Showing Results.
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1) Ability to mix socially.	10.
2) Active interest in discussions.	8.
3) New insight into social problems.	6.
4) Growing interest in Church work and problems.	6.
5) Willingness to lead meetings.	4.
6) Deepening prayer life.	1.
7) Dedication of lives to Christ openly.	0.
8) Entering full time Christian life service.	0.

- l. Major Problems Reported by the Leaders.

The Problem.	The Number of Leaders who Reported it.
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1) Attendance is a problem.	4.
2) Too much outside work.	2.
3) To secure cooperation.	2.
4) Widely diversified group makes it difficult to secure a working program.	2.
5) Nothing is accomplished but getting together.	2.
6) To secure interest in the spiritual life.	2.

- 7) Group has too young minds as yet. 1.
- 8) Difficult to get a point of contact unless we do personal work between meetings. 1.
- 9) To get young people to assume responsibility. 1.
- 10) Too little Church work for them to do. 1.
- 11) Results are disappointing. 1.
- 12) The program uses so few members in the Club. 1.
- 13) To balance religious and non-religious activities. 1.
- 14) To keep the club from being rough and impersonal. 1.
- 15) To teach fair play. 1.
- 16) Infrequent meetings. 1.
- 17) To overcome the precedent of a neglected organization. 1.
- 18) Too many suggestions to pick from. 1.

m. Summary of the Points in the Analysis of the Programs of the Other Young People's Activities in Representative Protestant Churches on Manhattan Island.

- 1) The majority of the leader's aims center in the desire to develop Christian character.
- 2) The aims stated reveal a high type of Christian leadership and if they are aims that function indicate growing, worthwhile organizations for the young people.
- 3) The majority of aims of the young people for their group are worthy.
- 4) The topics chosen indicate a diversity of interests.
- 5) Program materials reported are limited in scope, and not adequate to realize the aims stated by the leaders.

- 6) A large percentage of the groups are under adult leadership.
 - 7) Correlation is largely through membership in other organizations rather than through programs being related definitely.
 - 8) The number of projects carried on is entirely too meager, considering the possibilities.
 - 9) Few of the accomplishments of the past year, which were reported, are concerned with interests outside the group or the local Church.
 - 10) The relatively large number of groups reporting no accomplishments in the past year is a sad commentary.
 - 11) The types of recreation provided for the groups reporting, are varied and wholesome.
 - 12) Leaders believe their groups to be more interested in social life than in religion.
 - 13) Interest in discussion and leadership of meetings, seem to indicate the principal line along which young people in these groups are seeking to avail themselves of opportunities for individual training.
 - 14) A large percentage of results achieved are along social and cultural lines rather than religious.
 - 15) Problems reported in several cases show discouragement, and disappointment in results on the part of the leaders.
4. The Denominational Replies Concerning the Program Material Recommended by the Various Denominations for use in Young People's Organizations.

The table below, indicates the various Denominations represented on Manhattan Island, which were included in the survey, with the percentage of leaders who have no program material recommended by their Board, the percentage who have material and are using it, and the percentage of leaders who are not using the material they have received from their Denominational Headquarters. The table also

presents the number of Sunday School classes, Christian Endeavor Societies, and Other Young People's Organizations reported to be using the program material recommended by their own Denomination.

Figure 6. The Distribution and Use of Program Materials.

Denominations Surveyed.	Have no Program Material	Have and are using Material	Have and do not use Material.	S.S. Classes using the Material.	C.E. Groups that use Material.	Other Groups using it.
Episcopal	80%	20%		0	0	1
Presbyterian	26	37	37%	5	2	4
Baptist	50	50		1	1	1
Lutheran	60	20	20	1	1	2
Reformed in Am.	50	38	12	1	2	0
Congregational	80	20		0	0	1
Disciples of Ch.	50	50		0	0	0
Methodist			100(1 org)			1
Reformed in U.S.		100(1 org)			1	
Evangelical			No response			
U. Presbyterian			No response			

a. The Leaders' Criticisms of the Program Material Recommended for Use in Young People's Organizations by the Various Denominations.

1) Protestant Episcopal.

a) Christian Endeavor Societies.

Not practical enough and does not go deep enough.

2) Presbyterian.

a) Sunday School Classes.

Too general to fit the needs of a specific group. (4)

None.

We prefer to use the Bible.

Very good. (3)

Not deep enough or sufficiently vital.

The course assigned is too advanced for the age intended.

b) Christian Endeavor Societies.

Satisfactory.

Does not fit the needs of our group.

Group too widely diversified to use it.

Deprives the group of the opportunity to exercise their initiative.

c) Other Young People's Activities.

Does not fit into a club program.
 Good but insufficient.
 Can secure more extensive material elsewhere.
 Not specific enough.
 Does not interest boys from eighteen to twenty.
 We do not need it.

3) Baptist.

a) Sunday School Classes.

Material is fair.

b) Christian Endeavor Societies.

Material does not face the needs.
 Very good.

c) Other Young People's Activities.

None to offer.

4) Lutheran.

a) Sunday School Classes.

Good.

b) Christian Endeavor Societies.

It does not meet our needs.
 A trifle academic.

5) Reformed in America.

a) Christian Endeavor Societies.

The Material needs to be adapted.

6) Congregational.

a) Christian Endeavor Societies.

I doubt if there is any material available.
 We may have Denominational cooperation for the asking but are not dictated to by them.
 It is not interesting to the group.
 The program material does not fill the need.

7) Disciples of Christ.

a) Sunday School Classes.

Material is not practical enough for the group.
 I have none to offer.

8) Methodist Episcopal.

a) Other young people's Activities.

Does not stimulate thinking.

b. The Leader's Criticisms of their Present Programs.

<u>The criticism offered.</u>	<u>By the number of leaders.</u>
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- | | |
|--|----|
| 1) No criticism, I am well satisfied with the results obtained. | 2. |
| 2) There is not enough time for worship. | 1. |
| 3) It does not appeal to all members of diversified interests. | 1. |
| 4) There are too many suggestions to pick from in the Boy Scout Manual. | 1. |
| 5) The program is fair. | 1. |
| 6) The present program deals chiefly with methods, and does not emphasize foundation principles. | 1. |
-

c. Summary of the Points in the Analysis of the Replies

Concerning the Program Material Recommended by the Various Denominations, for Use in Young People's Organizations.

- 1) The Denominational program material is not distributed very generally among the leaders of young people in the Churches.
- 2) A small percentage of leaders are using Denominational program material.
- 3) In general the criticism of program materials is concerning the difficulty of adapting it to the groups, and that it is lacking in depth and scope.

C. Conclusions to the Analysis of the Programs of Young People's

Groups in Representative Protestant Churches on Manhattan Island.

1. The leaders' aims are general but place the strongest emphasis upon the development of Christian character.
2. The majority of leaders recognize earnestness on the part of the young people in seeking spiritual help from the Church, and those who are not providing it are underestimating their young people and their opportunity.
3. Frequently the topics used in young people's programs are not of sufficient importance to be justifiable.
4. Program materials in general are inadequate and too limited.
5. Adult leadership is the most common form used in young people's groups.
6. There is very little correlation of programs used in the various organizations in the Churches.
7. The constructive side of the programs is weak.
8. Few results are reported in the development of the spiritual life of the individual.
9. There is an evident difficulty in keeping the programs consistent with the goal of the Christian Organizations.
10. The problems show misunderstandings among leaders and their groups, and in many cases, lack of perspective of the values of life.
11. Most of the recreational and social life reported is wholesome.
12. The Churches are not securing the fullest results with the young people.
13. The Churches are touching but few of the Protestant young people on Manhattan Island.

CHAPTER IV.

APPLYING GOOD PROGRAM PRINCIPLES TO THE IDEAL
RELIGIOUS EDUCATION PROGRAM FOR ADOLESCENTS.

In the light of this study of the program materials offered by the various Denominations for the use of their young people's organizations, and the programs being used in representative Churches, together with the results obtained through their use, certain basic principles have emerged, which should govern the formation of an ideal program.

A. Principles that should Guide in the Building of a Program of Religious Education for Adolescents.

1. The program should be planned so as to engage adolescents in such activities as will result in growth and development of personal and social experiences in terms of the Christian life.
2. The program should be well balanced, fostering individual growth in the spiritual, social, physical, and intellectual life.
3. Programs should be adapted to the age, sex, and interests of the group.
4. The essentially religious program is the most satisfying one for adolescent young people, and should be provided.
5. The program should be carefully organized.
6. The program should be designed to cultivate an abiding interest among the young people in the needs and opportunities of religious service.

7. The young people should have a part in the program building for their organizations.
8. There should be certain clearly defined aims in view during the organizing, planning and executing of the young people's program.
9. The program should be broad enough in scope to set forth principles which will determine choices along the line of life work and standards of conduct.
10. The program of the young people's organizations should be so correlated that between the departments there will be no friction, duplication, omissions, and rivalry.
11. The program builder should emphasize effectiveness rather than numbers.
12. The program of the Church for young people should attempt to provide various elements essential to the training of Christian character without a multiplicity of organizations.
13. All program material should contain Christian values.
14. Young people should be encouraged and directed to carry their suggested programs through to completion and evaluate them in the light of future program planning.
15. All social and recreational activities included in the program should contribute to the formation of Christian character.
16. The individual should not be submerged in the group but should be given an opportunity for active leadership training.

17. In planning the program, one should avoid the tendency to develop a program that is nothing more than a series of superficial stunts.

B. A Church Program of Religious Education for Adolescents.

Considering the needs of young people which it is the opportunity of the Church to meet, the following plan is proposed as a guide in organizing a program of religious education for adolescents.

Every young person should identify himself with the Church and its program of establishing the Kingdom of Heaven on earth. All should participate in the regular Church services of worship as well as the meetings of the young people's department.⁽¹⁾

The pastor should be a leader in the field of religious education, should introduce the educative element into the entire Church program, constantly bearing in mind, the needs of the young people.

A young people's council, composed of the pastor, the director of religious education, the director of young people's work, and the presidents of the young people's organizations should be organized. The purpose of this council would be to unify the programs of the young people's organizations and plan in a general way, the activities of the various groups.

(1) Cf. Horne, Herman Harrell: "A Program for the Religious Education of a Community." International Journal of Religious Education. October. 1928.

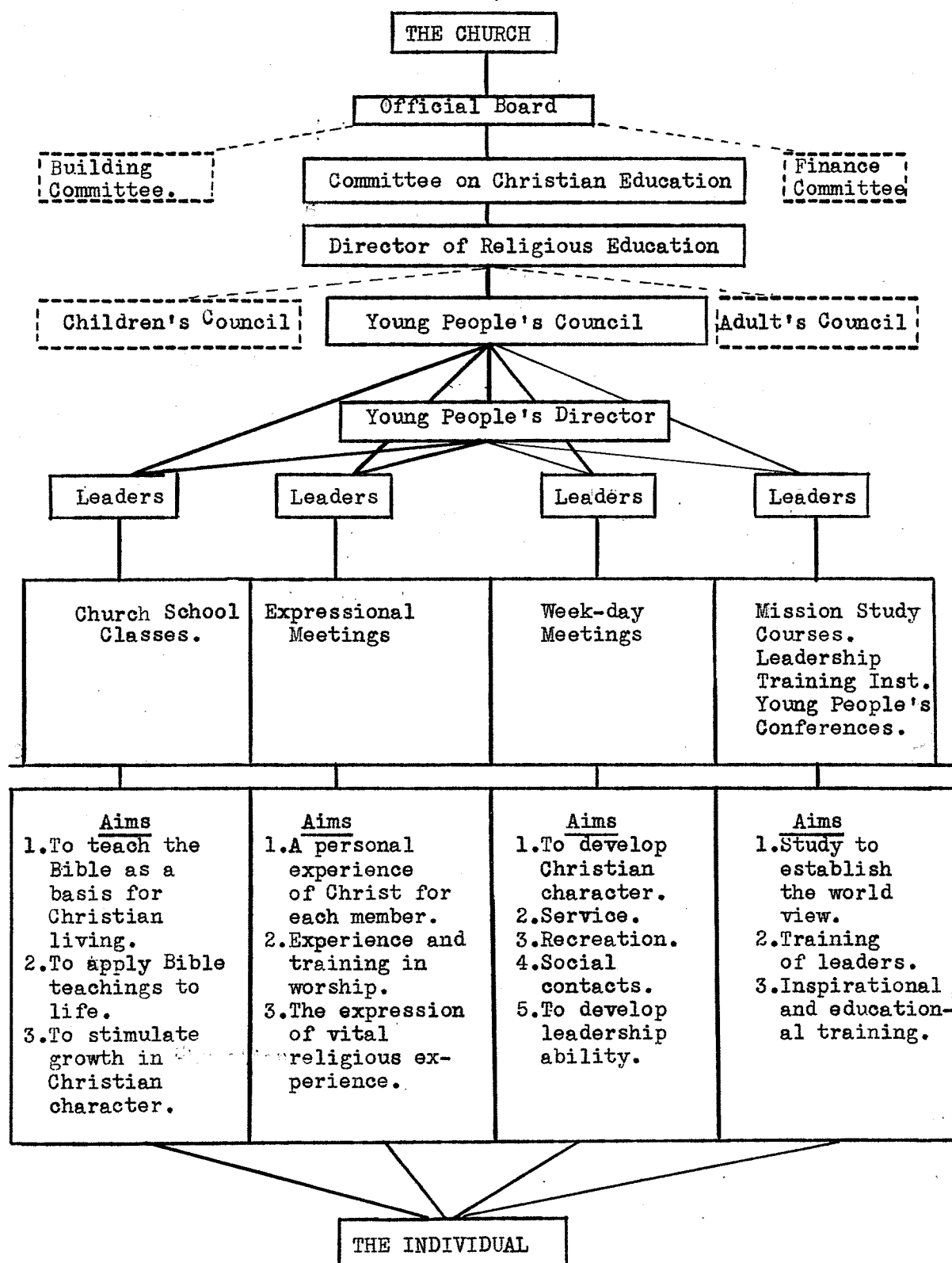


Figure 7. A proposed plan of Religious Education for Adolescents.

1. The Young People's Department of the Church School.

The Church School Department for young people should win the interest of all the young people of the Church and in addition to keeping them in the Sunday School should provide definite religious instruction, with the Bible as the major text book. Their leader should direct them to a solution of their problems in the light of Scriptural guidance. Through this organization, their leader should aim to stimulate growth in Christian character.

2. The Young People's Expressional Meeting.

There should be an expressional meeting provided for the young people with membership open to a limited range of ages. This meeting should have a strong devotional emphasis, and as all of the other young people's organizations, seek to bring each person to a personal experience of Christ. This meeting should provide opportunities for all to express their religious experiences, seeking and sharing any help for their problems.

3. Week-day Meetings for Young People.

During the week, there should be provision for the young people to make social contacts with each other, to work out service projects, to develop leadership ability, and to enter into wholesome recreational activities with a Christian influence, all for the purpose of developing Christian character. These meetings may center around

interest in missions, the dramatization of Bible stories, Bible Study groups, health clubs, or leadership training classes.

4. Mission Study Courses, Leadership Training Institutes, and Summer Conferences for Young People.

During the Church year, there should be opportunities offered to young people to enter a mission study group in which the missionary program, missionary biographies, and the challenge to enter mission service may be presented to them.

All young people should also be permitted to enter a leadership training class or institute, where expert instruction is provided, along with actual training in teaching and other forms of leadership. The Church should relate each young person to its program by assigning the responsibility for some job. This leadership training enables him to become more interested, efficient and effective.

Young people's summer camps and conferences make a great contribution to the individual in the way of supplying inspiration and religious training along with recreation and social contacts.

All of these organizations have a definite place and a distinct contribution to make in the development of any young person into a well balanced Christian. Each organization has a large place to fill, and if the aims outlined for it are realized, there will be little danger of overlapping, or omissions of important parts of the

training essential to victorious Christian living.

C. Outline Guides for Judging a Program of Religious Education
for Adolescents.

1. For Sunday School Classes.

- a. Are the organization and meeting conditions satisfactory?
- b. Is the grouping natural?
- c. Is there a definite aim for instructional and service activities?
- d. Is the program material suited to the group?
- e. Does the program strengthen right attitudes and motives?
- f. Does the class program increase the capacities of its members in Christian service?
- g. Does the program enrich the personal lives of the members and strengthen life purposes?⁽¹⁾
- h. Does the program provide an opportunity for class expression in constructive projects?

2. For Christian Endeavor Meetings.

- a. Are the organization and meeting conditions satisfactory?
- b. Is the grouping natural?
- c. Is there a definite aim apparent in the program?
- d. Is the program adapted to the needs and interests of the group?
- e. Does the program permit of complete participation on the part of the members?

(1) Cf. Thompson, James V.: Handbook for Workers With Young People. pages 134, 135.

- f. Does the program provide enough opportunities for individual growth?
- g. Is the program helping the members to a satisfactory solution of their problems?
- h. Is the program enriching the personal lives, and strengthening the life purposes of the members?

3. Other Young People's Activities.

- a. Are the organization and meeting conditions satisfactory?
- b. Is an adequate aim apparent?
- c. Is the recreational program wholesome and contributing to the formation of Christian character?
- d. Is the program contributing to the social development of the individual?
- e. Is the program giving emphasis to religious instruction and service activities?
- f. Is the program contributing to the enrichment of the individual life?

APPENDIX.

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Protestant Churches on Manhattan Island Included
in the Survey.

<u>The Church</u>	<u>Address</u>	<u>Pastor</u>	<u>Address</u>
<u>Episcopal</u>			
*St. Thomas	Fifth Ave. W. 53rd	R.H. Brooks	1 W. 53rd
Calvary	Fourth Ave. 21st	S.M. Shoemaker	103 E. 21st
*Grace Emmanuel	216 E. 116	W.K. McGown	1925 7th Ave.
*Church of the Resurrection	115 E. 74th	E.R. Bourne	125 E. 72nd
*Heavenly Rest	2 E. 90th	H. Darlington	2 E. 90th
*St. Ignatius	West End Ave. 87th	W.C. McCune	552 West End Ave.
<u>Presbyterian</u>			
West End	Amsterdam Ave. 105th	A.E. Keigwin	340 Riverside Drive
Church of the Sea and Land	61 Henry St.	R. Merritt	61 Henry St.
Fort Washington	Broadway 174th	W. Megaw	140 Wadsworth
Church of the Covenant	310 E. 42nd	H.V. Yergin	1635 Addison Ave.
Rutgers	Broadway W. 73rd	D. Russell	236 W. 73rd
Greenwich	145 W. 13th	E.W. Work	4614 Fieldstone Road
Fourth Presby.	West End Ave. 91st	B. Farber	631 West End Ave.
Madison Ave.	Madison Ave. 73rd	G.A. Buttrick	921 Madison Ave.
Brick Presby.	Fifth Ave. 37th	W.P. Merrill	412 Fifth Ave.
*Spring Street	246 Spring St.	F. Hunger	25 Van Dam Ave.
Park Avenue	Park and 85th	A.P. Fitch	1010 Park Ave.
Fifth Avenue	Fifth Ave. 55th	H. Howard.	277 Park Ave.
<u>Baptist</u>			
Czecho-Slovak	429 E. 77th	J. Novatny	429 E. 77th
Madison Ave.	31 E. 31st	G.C. Moore	30 E. 31st
*Mariner's Temple	Oliver & Henry	W.N. Hubbell	55 W. 12th
Central Park	235 E. 83rd St.	M.W. Pullen	235 E. 83rd
Riverside Church	Riverside Drive 122nd	H.E. Fosdick	3041 Broadway
*Mt. Olivet(col)	Lenox Ave. 120th	W.P. Hays	214 W. 139th
*First Russian	543 E. 11th	B. Bookin	543 E. 11th
*Calvary	135 W. 70th		
<u>Lutheran</u>			
*Advent	Broadway & 93rd	A. Steimle	Broadway & 93rd
*Our Saviour's			
Atonement	580 W. 187th	Rev. Egner	580 W. 187th
Holy Trinity	65th & Central Pk. W.	P. Scherer	3 W. 65th
*Grace	123 W. 71st	J.A. Weyle	119 W. 71st
*Our Saviour(Nwgn)	237 E. 123rd	T.O. Lovaas	241 E. 123rd
*St. Lukes	308 W. 46th	Wm. Koepchen	316 W. 46th
St. Marks	323 Sixth St.	E. Podszus	7109 3rd Ave. Bkln.
St. Pauls(Ger.)	323 W. 23rd	H.A. Kropp	312 W. 22nd
Gustavus Adol- phus(Swedish)	3rd Ave. 22nd.	M. Stolpe	217 E. 49th

* No program analysis blanks returned.

Methodist Episcopal

*Sixty-first St.	225 E. 61st	B.F. Saxon	223 E. 61st
*Madison Ave.	Madison Ave. 60th	R.W. Sockman	950 Park Ave.
*Grace	131 W. 104th	J.L. Davis	440 Riverside Drive
*Washington Square	139 W. 4th	C.R. Ross	133 W. 4th
Broadway Temple	178th W. of Brdwy.	C. Reisner	639 W. 173rd
*Eighteenth St.	305 W. 18th	J.F. VanBurkalow	305 W. 18th

Reformed in AmericaRef. Church of

Harlum	E. 89th	E. Tilton	
st. Nicholas			
Collegiate	Fifth Ave. 48th	M.J. MacLeod	Cedar Knolls, Bxve.
*Bethany Memorial	First Ave. 67th		
Marble Collegiate	Fifth Ave. 29th	D.A. Poling	1 W. 29th
West End Collegiate	West End Ave. & West 77th	H.E. Cobb	370 West End Ave.
*Sunshine Chapel	550 W. 40th	H. Murphy	550 W. 40th
Fort Washington	Ft. Washington Ave. & 181st	I.H. Berg	
*Manor	350 W. 26th St.	C.W. Gulick	350 W. 26th

Congregational

Broadway Tabernacle	56th & Brdwy.	C.E. Jefferson	121 W. 85th
Armenian Evangelical	152 E. 34th	A.A. Bedikian	152 E. 34th

Reformed Church in the United States

*Martha Memorial	419 W. 52nd St.	E. Burger	
St. Pauls	606-612 E. 141st	J. Schmitt	612 E. 141st

Disciples of Christ

Central	142 W. 21st	F.S. Idleman	400 W. 118th
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Evangelical

*First Church	424 W. 55th	J.G. Hagelstein	
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United Presbyterian

*Second	172nd & Audubon Avenue	E.D. Miller	512 W. 172nd
*West 44th St.	432 W. 44th St.	Ed. Radcliff	

Reformed Episcopal

Beekman Hill	50th & Second Ave.	H.D. Higgins	5 W. 57th
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Interdenominational

Olivet Memorial	63 Second Ave.	J. Babbitt	63 Second Ave.
Dewitt Memorial	280 Rivington	D.J. Walton	280 Rivington St.

* No program analysis blanks returned.

The Denominational Headquarters from Which
Materials were Received for Adolescent Programs.

The International Council of Religious Education.

5 South Wabash Ave. Chicago, Illinois.

The American Baptist Publication Society

1701 Chestnut Street, Philadelphia, Pa.

Congregational Education Society

14 Beacon Street, Boston, Mass.

The Evangelical Church

1900 Superior Ave. Cleveland, Ohio.

Methodist Episcopal Church.

740 Rush Street, Chicago, Illinois.

The Presbyterian Church in the U.S.A.

156 Fifth Ave. New York City.

The National Council, Protestant Episcopal Church

281 Fourth Ave. New York City.

Reformed Church in the United States.

1505 Race Street, Philadelphia, Pa.

The United Presbyterian Church

209 Ninth Street, Pittsburgh, Pa.

The United Lutheran Publication House

1228-1234 Spruce Street, Philadelphia, Pa.

Reformed Church in America.

25 E. 22nd St. New York City.