JUNIOR CHURCH IN THE NEGRO COMMUNITY

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The Junior Church in the Negro Community

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by
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<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreward</td>
<td>1</td>
</tr>
<tr>
<td>I. The Junior Church in the Negro Community</td>
<td>11</td>
</tr>
<tr>
<td>II. Introducing and Defining the Junior Church</td>
<td>13</td>
</tr>
<tr>
<td>III. Organization</td>
<td>22</td>
</tr>
<tr>
<td>IV. Physical Equipment</td>
<td>36</td>
</tr>
<tr>
<td>V. The Relation of Character Education to the Junior Church</td>
<td>46</td>
</tr>
<tr>
<td>VI. The Local Negro Church Program Inadequate</td>
<td>57</td>
</tr>
<tr>
<td>VII. The Local Junior Church in this Negro Community</td>
<td>78</td>
</tr>
<tr>
<td>VIII. Summary</td>
<td>93</td>
</tr>
<tr>
<td>Bibliography</td>
<td>99</td>
</tr>
</tbody>
</table>
FOREWORD

When one has labored exclusively in the field of his own choosing for more than a quarter of a century, he may become prejudiced and place undue value upon his chosen line and at the same time exclude other values equally as important. He may even find it difficult to curtail his prejudice so as to enable him to follow truth to a scientific conclusion. I trust, however, that this difficulty has been overcome in the interest of truth.

It is perfectly natural that the field of one's choice will hold the center of attention and interest. The religious interest in this community having claimed my attention for a decade, restricting my work largely to the negro group, it has become evident to me that the present church program in the group with which I work is wholly inadequate for the present task.

Our aim in this treatise is to show that a more adequate program in this immediate negro community is the demand of the hour. And that such a program may be found in the Junior Church is the faith of the writer. It is upon this faith we build our hope and focus our attention.

We owe a debt of gratitude to the pastors and
superintendents of the Negro Churches, through whose kindness the gathering of the religious statistics were made possible. Dean Hillbrand also gave helpful suggestions, for which I am grateful; nor can I forget the patience and care with which Mrs. Julia S. Walker typed the original manuscript, and then too, thanks to Miss Burket who very efficiently prepared the final copy. But I am especially indebted to Dr. Lambertius Hekhuis who so carefully, willingly, patiently, and ably assisted, corrected and directed me in this effort. His criticism was of inestimable value in this and any future achievement.
CHAPTER I.

THE JUNIOR CHURCH IN THE NEGRO COMMUNITY.

The opening of the field for a scientific study of religion is a challenge to some of the strongest minds in their search for a critical and conscientious study of religious values. Religion is as old as the race, but as a scientific study it had its rise in modern education and in the general acceptance of the theories of natural science. That it is possible to study scientifically religious experience is being verified by a psychological approach to religious problems. In the psychology of religion it is evident that a scientific procedure to the solution of the problems of religion is not only possible but necessary to reach authentic conclusions. Religion as referred to above may be defined in a number of ways, and it is well to select a few of these definitions as a lead in the present discussion. To make a scientific study of the subject of religion, the following definitions are worthy of attention, namely: "Religion may be defined as designating that behavior and those behavior products which are associated with belief attitude toward some concept of a God or gods."\(^2\)

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1. World Books, Vol. 8, p. 4966
"Religion is the soul's response to the spiritual revelation by which it is illuminated, kindled and moved. The key words of religion then are: response and revelation."¹

"Religion is keeping the natural laws of human nature in its threefold mode of action, in relation to myself, to my brother and to my God; the coordination of my will with the will of God; the ideals of my nature. So it is action according to my nature not against it. It is the agreement of the finite with the Infinite. Religion considers the spiritual element in the individual with its urge and outreach for something outside of itself which has those qualities that satisfy man's deepest nature. Religion seeks to discover and perpetuate the harmonious relationship between the individual and his object of worship."²

"It believes in the facts and power of decision, leading toward conversion, acting on the life that has drifted from its spiritual relationship, and seeks to make a satisfying adjustment. It aims at more than an ethical system but in addition develops a motive of right conduct. In this way religion maintains the adjustment which it has made and thus strengthens the relation between the individual and the object of his desire. The process

². Theodore Parker, View of Religion, p. 69
by which the desirer and the desired are brought closer together is religion."¹

"Religion includes all the agencies commonly used by the church to stimulate and develop the religious consciousness and conception. That is, religion does not discard the program of the church, but rather seeks to utilize these factors in the religious development of the individual."²

"Religion takes the child with capacities both for good and evil, seeks to discredit the bad and promote the good, using for the purpose religious instruction and guidance. It further takes into account the supernatural factors such as the working of the grace of God in the individual, the operation of the spirit in creating right attitudes and a dominant motive by application of the revelation to the life of the individual."

Religion's greatest aim is to strengthen the bond between the child and his heavenly Father. It deals with the heart and life; it is a dynamic which motivates action toward the realization of our highest ideal which is determined by our conception of the universe and our relation to it. These conceptions and relations are clarified and strengthened through the process of education, which may be defined as the process of drawing out or developing powers or potentialities which the individual possesses."

¹ George Albert Coe, The Religion of a Mature Mind, p.19, 35.
² Kilpatrick Source Book in Philosophy, p. 6
In the broadest sense it is the development of all the powers of man. It has for its object the formation of character. It is the harmonious development of the whole man, that is, it seeks to draw out all the powers of a personality. Education includes both a religious and mental phase. In its religious operation it seeks to create right motives for action and right attitudes toward the determiner of destiny; in the mental phase it seeks to discover the universe and man's relation to it. The former phase has been described as Religious Education which is the placing of the common good above selfishness. It is not only information, but the unfolding of Christian character and life. Religious education concerns itself with right motives and attitudes.

It is with the religious element in education this treatise purposes to deal, restricting the discussion to that part of religious training which includes children from nine to sixteen years. These constitute the group from which the Junior Church is composed.

Approximately fifteen years ago the first real attempt at organized work with the early teen age boys and girls was made. Since then there has been a growing interest in the religious life of the youth and a greater appreciation of the opportunity for religious training in

the adolescence period. The importance of childhood and youth once recognized for the kingdom and the church, leaders began to study the provisions which had been and were being made by the church for the development of the religious nature of the child. The investigation has revealed the fact that leaders in religion have been alarmingly negligent of the religious needs of the growing children. They have been thinking in adult terms and have forgotten that there is a child in the midst.

The discovery of a few years ago in the field of religious research which came in the aftermath of the world war has reminded the church that there is a lad here with whom it must reckon if it is to direct and develop the latent powers in the adolescence child. The church's greatest opportunity for the building of Christian character is found in the period of adolescence. A skillful application of scientific methods of procedure in the building process is indispensible. The lad and lass are with us and we have universal laws and principles to be scientifically observed and correctly applied to the life of the growing personality.

The failure of the church to interest and hold the children in worship has revealed that either the religious traditions held as religious principles are unscientific or the application of these principles to actual life is unscientific in as much as the church has failed to achieve
the type of character and life that is possible by the
right application of right principles.

The inadequacy of the program of the past has
necessitated a more scientific study of the child's religious
nature, making such adjustments as will make the harmonious
development of the youth possible. Because of unsatisfac-
tory results from the program of yesterday, students of
religious education are evaluating the resources and as yet
unlimited possibilities in the realm of the adolescent
personality and are trying to conserve and develop these values.

With the application of child psychology and the
actual accumulated experience with children a program has
been discovered suited to the life of the child and the
application of the program in accord with the natural
development of his deepest nature. With a program such as
this we may have the harmonious development of the whole
individual and this kind of education considers each and
all the powers and provides for the development of all.

It may be termed religious education because it
provides for the training of the moral and spiritual natures
by creating right motives for action and right attitudes
toward a Determiner of Destiny. This harmonious develop-
ment is the systematic raising of all the factors of a
personality to a higher power. This treatise is interested
in discovering the scientific and natural process of culti-
vating the religious nature of the adolescent by finding the
laws of growth as they apply to children from nine to sixteen
years. The purpose of this paper is to present nature's provision against a one-sided development by following the principles that govern spiritual growth. To discover and apply the art of unfolding the spiritual powers of inexperienced adolescence is the present task; we accept the challenge and begin the task.

According to history and tradition, religious and educational institutions have successfully operated by aiming at the development of the whole man. For example the Roman Catholic, the Church of England, and the Jewish Church all take into account the whole man, stressing particularly the spiritual element.

"The Catholic University of America, located at Washington, D.C. is the highest educational institution in the United States under the direction of the Roman Catholic Church. It was founded for the purpose of giving Roman Catholics an opportunity to study higher courses under the guidance of their own Church. The department of Theology began its first session in 1889 and the other departments, philosophy, letters and science were added as the buildings were completed."

The Church of England is episcopal in administration. It maintains countless missionary enterprises through which the religious and educational elements go hand and hand.

So closely did the Jews associate religion and education or so completely did they include the one in the other, that, of secular education in our sense of the word, they knew little, but they enjoined the duty and enjoyed the privilege of religion and moral training at home and in public worship far more than any other nation of antiquity. Children learned from their parents and their public teachers, the Levites, and later the Rabbis, to read, write and commit the law to memory.

After the captivity the Rabbis regularly gave instruction in the synagogue upon the Bible and the Talmud. According to their history, boys remain up to their fifth year in the apartment of the women; then under their fathers was begun the instruction in the law. Later the boy began a study of the Rabbinical books under the direction of men instructors. Unmarried men and women were forbidden to teach boys. The girls were generally without education other than the rudiments, yet they could attend the schools and learn more than to do needle work, keep house and care for children. Women were far higher in the social scale among the Jews than at present among the Orientals.¹

As a sect of the Jewish group, the Essenes took great pains to instruct children but confined their attention chiefly to morality and the law. The ultimate aim of Jewish instruction was to create and cultivate in the

¹ The Popular and Critical Bible Encyclopedia, p. 563.
youth, love, reverence, obedience and worship. How best to realize these goals in which the present discussion is concerned is our problem. The reason for this interest lies in the realization of the intrinsic practical value of the information gathered from a careful study of the religious nature and development of the adolescent included in the junior and intermediate ages. These groups have been chosen as the best material out of which to build a church service and the program for the development of the adolescent. 

In training the matter must be presented to the child in the vernacular of his chronological and mental ages. His growth depends as much upon the manner as upon the matter. Principles must be presented in a new way, and problems, however old, are demanding new solutions.

Such a problem is the apparently universal lack of interest in the church services on the part of children and young people. The indictment is made that fully fifty per cent of the children born to the church are lost to it before maturity. Religious leaders are conscientiously and scientifically working to stop this leakage, conserve and harness this misdirected energy to send it forth to bless the world.

In the search for an adequate program to meet the challenge of growing youth, leaders of the adolescent have

2. Ibid, p. 9
3. Ibid, p. 5
discovered what seems to be a favorable lead, and which they have been pleased to call The Junior Church. It is not claimed that this organization is the panacea for the absence of youth in church services, but it is claimed to be a step in the direction of capturing and holding the bubbling youth in this critical and transitional period of life.

Educational and religious researchers are laying stress both upon the values of the personality of the child and the golden opportunity to make the most of that personality through proper training and various types of service have been suggested to make the most of this personality through training in religious worship. As instances, we would cite the following:

Twenty years ago efforts began to be made toward some form of unified program for the morning assemblies of the church. At first the chief though was to reduce the time demanded by participation in both the Sunday School and church services. By the elimination of the interval between school and church and by leaving out the less necessary elements in both services people were encouraged to remain for the whole morning. This plan has given satisfaction in a few cases. Most churches that have tried it found that after the novelty of the first few times had worn off, the same crowd made its escape as before, and the net result was that instead of spending more time in the house of God they spent less.1

Another type of program provided for the presence of the children in the church service for a short time and their retirement after this to their assembly room for a story hour while the adult listened to the sermon. This had its good features, but it still left the teen age group unprovided for. The assumption was that the teen age would be satisfied in the adult service, while it is this very age whose attention is the hardest to secure because of restlessness in early adolescence and the period of doubt in later adolescence.

Still another type is the Junior Church, which is an organization composed of children from nine to sixteen, united of their own will for worship with a program made with the spiritual interest of the child at the center. There is no question but that both the unified service and junior church program represent an advance step, but they are not as we now have them—the last word.¹

Then finally the graded church which is the latest of all; in theory, the ideal, but in application much more difficult. The problem of equipment and efficient leadership meet us as in the graded Sunday School. It is scientifically correct, but its application depends upon efficient leadership and sufficient finance to supply needed equipment.²

The objections to the preceding types of program

¹ W.C. McCullum, The Graded Church, p. 31, 32.
² Ibid, p. 51, 63, 81, 82.
may be summarized as follows:

In the union service it has been found that after the novelty of the first few times had worn off, the same crowd made their escape as before and the net result was that instead of spending more time in the house of God, they spent less.

The second type where the children are in the church service for a short time and then retiring, left the teen age unprovided for, and they did not stay for adult service because there was no challenge.

The third type, the Junior Church, has the danger of divided loyalties.

After a careful study of the Church in this community of 6000 negroes, we discovered the need of a different type program to that given in the unified church worship or in the worship of the graded church. The inadequacy of the present worship program has led to the preparation of this thesis on the Junior Church, by which we hope to show at least an improvement on the present plan.
CHAPTER II.
INTRODUCING AND DEFINING THE JUNIOR CHURCH.

"The Junior Church is composed of the boys and girls of the church of a particular age, organized for their own service. In cases where membership in the Junior Church means church membership when the boys and girls graduate from the Junior Church into the parent church, they do not feel that they have joined a new and different organization. They have been members of the church all the time and have simply been working through their own organization."¹

"Certainly it is time and energy wasted unless it can be shown that such an institution as mentioned in the previous chapter is an actual necessity and that the demand for it is sufficiently great to justify the cost to create and perpetuate such a movement."² Most assuredly the methodology in dealing with adults is different from that of children, whether this applies to the intellect or to the emotion. In the case of intellect this fact seems to be recognized, but in the development of Christian character it is partially denied.

It is the purpose of the present treatise to

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¹ Gates, the Manual for the Junior Church, p.13.
include in the definition of the Junior Church those characteristics that apply both to years and experience, not including those who are young in Christian experience but adults in years. With this in mind we are prepared to consider the demand for the Junior Church. Nature is very exacting in her demands. She has certain laws from which she never deviates, regardless of the cost. She executes her laws throughout her domain, and they are never broken though often transgressed; they remain unchanged, but the lawbreaker pays the penalty. There are laws in the spiritual world as truly as in the physical, and they are equally as exacting. In dealing with unfolding life, scientific methods need to be observed if success is to be achieved.

That there is a child in the midst should be the dominant thought in our education program in home, church and state. The interest of the church and its ultimate concern is with persons, not things. Nothing matters much if the fellowship of the church is unholy, selfish, undemocratic and undistinguishable from the life of the world, and the welfare of the child is forgotten.\footnote{Atherm, The Church School, p. 2.} It is to you and your children the message comes. The mind is not as circumscribed as the body, there is a sense in which it is unlimited. In order to develop Christian character in the child, scientific methods must be followed as in other branches. The approach from the child's viewpoint with a
program adjusted to his unfolding life. Such a program is made possible through the Junior Church. In her charter of existence might be cited the following desirable features found where the Junior Church functions under ideal circumstances:

"It deals in a definite way with life in its making, largely ignoring the dogmatic, the theoretic and philosophical, emphasizing the constructive and providing answers for the troublesome questions that naturally arise in every young person's mind as life unfolds and its apparent injustice and inequalities are first experienced."

That these experiences are best interpreted through an organization established with the adolescent as the chief cause for its existence is seen in the report of an interesting experiment with a group of boys and girls 12 to 15 years of age. It follows: "At the beginning of the church year the leader calls together the boys and girls who had been in three or four different classes and suggested to them that they form a Christian Society. He gave them no program, but stood by as the counselor, while they prepared a constitution, selected a name, and chose the officers. They decided to call themselves the Junior Church, which raised a question of worship as one of the functions of the church. After some discussion by these children nine to sixteen years, they decided to study some form of worship for several weeks. Thus they developed
the first curriculum material. For them the Junior Church was a group of young people 12 to 15 years of age, organized to select, study and operate a religious program suited to their experience and religious needs, an institution that satisfies the religious need of adolescence personality may be defined as a group of junior and intermediate children of the church from 9 to 16 years of age organized by the church with a program of worship, missions, education, benevolence and evangelism in the language of their experience."

That such an organization is needed in this immediate negro community is evident from the fact that the negro population of Wichita is 6,200; of that number 700 are adolescents from 9 to 16 years of age, and of the 700, 429 are Christians. A sufficient working number for such an institution. Further we have fourteen negro churches, none of which has an adequate program for the Christian nurture of the Junior and intermediate children. As a result, the adolescents are notable among the absentees in the church service. We need a definite program that deals with life in the making, a style and length of service suited to the age being served, while still maintaining its distinctive church atmosphere and ritual.

The Junior Church is needed in this immediate negro community to create and develop a church consciousness and habit of church attendance with an appreciation for the Junior service of the church. The junior organization is

1. Homer Council, The Junior Church, p. 12
needed to furnish an opportunity for simple and comprehensive training of the adolescent in the fundamental obligation of church membership, religious experience and worship.

Religious leaders realized more than a decade ago that some change in the church program needed to be made in the interest of the Junior and Intermediate children, either in the character of the program or in its application to life.¹ With children and young people leaving church at the close of Sunday School in such large numbers, as to be a source of discouragement to leaders, and with the repeated failure of "compromise" church services hopefully planned to minister to both age and youth, it is not strange if we feel a sense of an impossible task. We have failed to interest and hold because we have looked in the wrong direction. It is a mistaken idea that children and young people have no interest in worship. True they do not care for a type of worship entirely foreign to their daily life, having no point of contact with their personal experience.² No sane adult would feel so satisfied and helped as to voluntarily and interestingly sit through repeated services in a foreign tongue, wholly unintelligible and with no appeal to his emotional life. The adolescent is just as conscious of a program that is foreign to him and has nothing in common with his daily life.

The average church service is intended to be made

¹ Homer Council, The Junior Church, p. 13, 14.
² Gates, the Junior Church Manual, p. 13, 14.
in the language and world of adult interest and emotion in every detail; its music, scripture, sermon, prayer and all are conducted with the adult as the center of interest. The entire program aims to deal largely with mature life which certainly has no appeal to the immature child.

Viewed from this standpoint, our problem is tremendously simplified. Youth is ready and even anxious to worship as youth. Thus we are challenged to a new field of endeavor. The church must be carried to the youth. This is more scientific than carrying the youth to the church. This is one of the old problems demanding new solutions, which may be found in the Junior Church where we have the boys and girls from nine to sixteen years organized with their own program, and in a language corresponding to the language of the everyday experience.¹ The message and all should employ terminology applicable to their ages in portraying life’s problems and showing human and divine relationship. This is an aspect utterly impossible in the ordinary church service where the aim of the sermon is to carry conviction, comfort and inspiration to an adult congregation.²

"In the Junior Church a church consciousness is born, the habit of church attendance formed by choice, an appreciation of the service of the church kindled and through a simple process of unconscious promotion the members of the Junior Church at the proper age pass into the life of

¹ Homer Council, Ibid, p. 15, 16.
the main church to be its most loyal and intelligent supporters. The Junior Church furnished the opportunity through its adolescent program for a simple but comprehensive training in the fundamental obligation of church membership, spiritual, social and financial." The reasons for and the significance of church ordinances, the missionary motives, the program of the church and the duties of church officers are made clear through the Junior Church whose history evidences her value in solving the problem of enlisting for Christ the adolescent personality.  

The period of the Junior Church is too brief to afford extensive scientific data, but enough has been discovered to show that the institution is fast becoming one of the most valuable organizations in Protestantism. It is no longer a new thing to students in religious research. They are quite agreed that the traditional program of the past must either be altered or discarded if it is to have any value in solving the problem—the enlisting and the nurturing of the religious life of the junior and intermediate children.

Through the discovery that led to the creation of an institution for a more adequate development of the youth it was found that the work of the church was largely adult centered. Church architecture reveals the fact (as it does far too much today) that most of the building is being constructed around an auditorium as the center. This was

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1. Homer Council, In the Foreword of the Junior Church, p. 11.
but an expression of what the church thought would be most important, which was the sermon. Then a study of the sermon showed that it was prepared with only the adult in mind. Further it was found that the Sunday School was the only organization in the church giving any definite attention to the needs and problems of the boys and girls and that this attention was very inadequate. It was, however, a step in the right direction and gave evidence of a growing sense of the need of a worship and teaching program made with the junior and intermediate children at the center of attention.

The Junior Church seeks to minister to boys and girls 9 to 16 years of age by building a program adjusted to their religious needs. It is an organization made for the adolescents, and this fact alone is the justification for its existence. The history of the Junior Church as previously mentioned giving evidence of her achievements shows that these values are not restricted to any particular locality or group but may be realized in any place and with any people, where the number of adolescents with which to work is sufficient and leaders are efficient. It has been shown that in this immediate negro community there are sufficient numbers to furnish ample material with which to build and develop a Junior Church. This together with the fact that there is no church that has a program definitely suited to enlisting and training children in church purposes and worship. That the previous program
has failed is seen in the inability of the church to hold the adolescents as a matter of interest and choice in services after the Sunday School. And the number that do remain for the after service is due in part to parental authority. But the Junior Church is a pleasing change from law to choice, and what it has done for other communities is possible here. Its history justifies a trial.
CHAPTER III.

ORGANIZATION.

"The success of any enterprise depends largely upon its initial impetus."¹ The mind in which an organization is conceived and delivered must take into account the need for such a movement, its function and possibility. It must also consider the essential elements for normal growth. Organization has for its objective efficiency in service; the right relationship of all the essential elements of the body, so harmoniously united that cooperation becomes a natural outgrowth and the ultimate aim is achieved. The finding and placing of individuals of the group according to ability and function, the elimination of friction and the promotion of cooperation are products of efficient organization. As defined by Webster "Organization is the act or process of organizing or the state of being organized. Organization is the systematic union of individuals in a body with officers, agents and members working together for a common end".² A military organization is an example. The Junior Church as an organization for religious service and worship seeks to eliminate friction between tradition and science and to foster

². Websters Dictionary, p. 312
religious growth in accord with the natural process of
Christian development. It takes the child with all his
natural tendencies and emotional elements and directs these
tendencies toward Christ through a worship program suggested
by the nature and characteristics of the child.

Examples of churches composed of junior and inter-
mediate children which have come into existence because of
a felt need for a definite service of worship for the
adolescents nine to sixteen years are as follows:

(a) The First Negro Baptist Church, St. Louis,
Missouri, Dr. O. C. Maxwell, pastor. Here we have a
Junior Church separate from the regular services and meeting
at the same hour. It has its pastor, who is given a
regular salary. He is well educated and has had consid-
erable experience with junior and intermediate children
having served as the principal of a public school for
several years. The organization has its own deacons, whose
duties are to look after and report the sick, take the offer-
ing, pass on applications for membership, make recommenda-
tions to the Junior Church for the reception of the same,
and report absentees.

The trustees look after the care of the building
in which they meet, keeping it sanitary and comfortable,
make the annual survey for the budget and the follow-up
of the same. The treasurer receives all monies, keeps a
record and at stated times turns all monies over to the
treasurer of the adult church who receives and pays out all
The secretary keeps a record of members, deaths, promotions to the adult church, and business transactions. The financial secretary keeps a record of financial standing of each member and of all monies received by the treasurer and monies turned over to adult church treasurer, and gives order for same to be turned over.

Five years' experience has warranted a continuation of the movement with a growing interest in both parent and children for an organization where youth can worship as youth. As an evidence of this interest, the church has recently spent several thousand dollars for larger and more adequate quarters for the operation of the Junior Church. Another manifestation of value placed upon it is that the adult church surrenders its services once a year to the Junior Church, at which time the adolescents have entire charge of the program.

No attempt is made to adjust the program to the adult, but rather to have the adult church witness the services of the Junior Church as it ordinarily is. On this day those who have reached the age of promotion are transferred from the Junior to the Senior Church. At this time certain information is issued touching the duties of adult membership and the privileges enjoyed, also the opportunity for a larger service in church work. This method has proved to be very helpful in that it gives inspiration and information to both adults and children.

The First Baptist Church of St. Louis is ideally
situated for a Junior Church. It is located in the negro belt. Its equipment also favors such a movement. There is a growing interest of both the adult and junior congregation in the adolescent movement, and there are indications that the Junior Church will become the chief interest in religious education in that locality.

(b) A second example is found in the Friends Church in Wichita, Kansas. Dr. Hoffman is the pastor and Mrs. Gordon, assistant pastor. The assistant pastor, Mrs. Gordon, has charge of the Junior Church. The service of the adolescent congregation is held at the same hour that the adult service is held. All children up to sixteen years of age may attend the worship of the Junior Church, but the junior and intermediate children are the prime factors in determining the worship program. They are considered the proper material out of which to build a Junior Church and for whose interest the organization exists.

The services of the Junior Church are an hour in length and consist of music led by the Junior Choir, which is under the supervision of the adult musical director of the church. The scripture reading is especially selected for the ages and experiences; a prayer which is simple, brief and instructive is used; then follows a brief message by Mrs. Gordon. The songs, prayers and message are governed by the natural emotional tendencies of adolescent children.

The official positions, corresponding to the similar official stations in the senior church, are occupied

(1) Resigned Sept. 1, 1931.
by the members of the Junior Church. The pastor states, "We are very careful not to make the impression that we are merely imitating the Senior Church". "We try to observe any indication of special religious interest manifested by any child who has not made volunteer and personal commitment, and when such signs appear that child is taken into what is called the "Pastor's Class". In this class efforts are made to lead the child to the point of complete surrender of his life to Christ".

A great deal of interest centers around promotion day, when those who have reached sixteen are transferred to the senior church. This event takes place once a year.

Third, we have what is considered by other workers in the field one of the best Junior Churches, in the First Presbyterian Church, Oklahoma City, Oklahoma, Dr. Samuel Martin Gibson, D.D., pastor, and Rev. W. Ward Davis, A.M., Director of Religious Education. In the church bulletin under the title "Junior Church Services"

A service suitable for children between the ages of six to fourteen is held each Sunday morning at 11:00 a.m. The Junior Church is a unique organization, now beginning its tenth year under the leadership of Mr and Mrs E.F McKay. A good motion picture, a brief sermon talk, and an anthem by the Junior Choir, are features of each of the services.

The Junior Choir is composed of a large number of boys and girls of the junior congregation. They meet each Friday afternoon for rehearsal under the direction of

1. Letter of Prof. Lamberson of Iowa University.
Prof. Samuel G. Heart. They sing at each Junior Church
service, and occasionally they are featured in the main
church service.

Further information is given in a letter of
inquiry dated May 30, 1931:

Mr. J. W. Hayes
Calvary Baptist Church
Wichita, Kansas

Dear Mr. Hayes:

I have your inquiry of April 29, regarding
our Junior Church. We are proud of our Junior
Church organization and of the good work it
has accomplished. In the first place it has
carried on for ten years under the leadership
of one of our elders and his wife, Mr and Mrs
E. F. McKay. We have a Junior Choir which
is trained by our director of music, and this
helps the service. We have a "Board of
Control" composed of representative boys and
girls who together with the sponsor plan the
service. We have a "Board of Deacons", boys
who usher and take up the collection.

The program each week consists in songs,
anthems by the Junior Choir, scripture reading
and prayer, led by children, Bible drill, a
story sermon, a special musical feature, piano
solo, vocal solo, violin, or other special
features and a motion picture story. The
services last about one hour and ten minutes,
and it really interests the children.

The service is planned for children ages
six to fourteen. I think it would be streng-
thening if it served only ages nine to fourteen.
We feel that an effective piece of work is carried
on here and that it supplements the brief time
of the Sunday School hour.

Our Junior Church period might be considered
as being divided in three parts: drill, worship,
and instruction. We have an average of two
hundred children and the service seems to fill a
real need in the church.

Education, First Presbyterian Church, Oklahoma City, Okla.
Experience is more convincing than argument. Mr. Homer Council's book is not primarily an argument for the Junior Church, but the demonstration of it. That is not life, but living, not a theory, but a Christian experience. From the start it has succeeded and this is the story of it.

In the Calvary Baptist Church in Washington, D.C., Mr. Homer Council and his young people have constituted a Junior Church and lifted it into the sphere of character and service.

The type or form of organization best adapted to the Junior Church is always simple and if the central motive which is creating and nurturing of a church consciousness in the Junior and Intermediate children are kept in mind, the form of organization will in most parts suggest itself. That is a careful and scientific study of the religious needs of the children nine to sixteen will reveal the type of program in worship which best answers the emotional demands of these adolescent children. We make the program by the child, with and for him, without him it would not be made. His normal development in worship is the actuating motive that moves religious education to seek the solution to the problem of adolescent worship, the result of which is the Junior Church.

The Calvary Baptist Church, Washington, D.C., Dr. Homer Council pastor is the fourth (d) example. The pastor, Dr. Council, is especially fitted for the Junior Church program. His ability is recognized by workers of religious
education who visit and study the organization in action. The leader of the Junior Church is selected with the utmost care as to intelligence and moral efficiency. It is believed by Mr. Council that one who accepts the responsibility as his greatest opportunity for Christian service indicates his fitness for the place. He must know and love children and enter into sympathy with them, possessing the art of gaining and holding their respect and confidence.

They must learn to go to him with perplexing problems and for spiritual direction. Such a place of responsibility challenges the finest quality in any life.

The deacon board of the Calvary Junior Church is patterned after that of the Senior Church. The duties of this board is to pass on application for membership in the church, safeguard the spiritual interest of the church, ministering to the needy of the congregation and assist the pastor in the execution of his official duties. The Junior Church, like the Senior Church, has a board of trustees. This board cares for the buildings, keeps the place in order for service.

The church clerk is an important officer in the Junior Church. His duties are to keep a roll of the members, their addresses and standing, also a record of the deaths, removals, additions and all business transactions.

The deacons and trustees of the Senior Church
constitute an advisory board for the deacons and trustees of the Junior Church. These adult boards do not interfere with the Junior Church as such, but render whatever advice and help is needed by the Junior Boards. The advice and help given are put in execution by the free act of the Junior Church under the direction of the Junior pastor.

So far as the Junior Church is concerned, the Senior and Junior boards work cooperatively in the interest of the junior and intermediate worship. The official staff may serve under different names that will be determined by the organization policies of the officiating denomination.¹

The officials may be designated: priest, rector, pastor and minister; other officers may be called stewards, trustees, deacons, elders, governed by the customs of the represented denomination.

MEMBERSHIP.

The question of membership in the Junior Church is a question of vital importance. The wrong conception here might result in great harm both to the adult and Junior Church. Church membership generally speaking is indicative of one's having accepted Jesus Christ as his personal Saviour and through baptism having entered into fellowship with His followers. But in the field under discussion here boys and girls before and after the period of decision are to be considered and served.

¹ Homer Council, The Junior Church, p. 30.
The members of the Junior Church are from nine to sixteen years of age, including the Junior and Intermediate departments. The membership is by personal choice of the individual and is of two classes, active and associate. The active membership includes all church privileges, voting, the ordinances, and the right to hold office. The associate membership has only the privilege to worship and associate with the church in its program and service except voting, holding office and partaking of the ordinances.

In the example given above, membership in the Junior Church may mean something very different from membership in the Senior Church, whose members are adults who have made a public confession of personal commitment to Christ and have united to the Church to actively engage in the church program and enjoy the privilege of full church membership. They may be termed active members.

In the Junior Church we have the active member who is one who has surrendered himself to Christ and declared allegiance to Him by uniting with the Church and the associate members are those who have not made public confession of religion but are interested in the type of worship conducted in the Junior Church; as a result he is a member of the adolescent congregation.

The difference in the types of membership in the Junior Church must be clearly defined if the purpose of the organization is to be realized. Where membership in the Junior Church implies commitment to Christ, it is
equivalent to membership in the adult church. Though he may remain a member of the Junior Church because it best meets his religious needs. But the associate member of the Junior Church is neither a full member of the Junior nor the adult church, but his membership is on parity with membership in any other auxiliary of the Senior Church.

Neither membership nor attendance upon the services should be forced other than as the dynamic influence of the program and service arrest attention and inspires decision.

The form of application for membership in the Junior Church as used by the Calvary Baptist Church, Washington, D.C., is as follows:

"Please enroll me as a member (active or associate) of the Junior Church. I will endeavor to be regular in my attendance at all the services, faithful in all the duties of membership, and will do all I can to aid the work of the Junior Church."\(^1\)

Applications are voted on once each month, having been passed on by the deacon board. At the time of receiving the member a brief ceremony is held, which affords an opportunity to explain the duties and privileges of Church membership. The program for the occasion of new additions aims to portray the type of character required for membership in the Junior Church, the privileges enjoyed by virtue of the relation and the duties encumbered upon each member.

\(^1\) Homer Council, *The Junior Church*, p. 31,32.
Loyalty to the church in every detail is demanded in attending the worship, in supporting the budget, in rendering service and in that type of life that best portrays the principles for which the Church stands. The privilege of each member is fellowship with Christ and the institution whose only reason for existence is to reproduce the life of Christ in the life of society. To share in a program which has as its soul purpose the establishment of truth and justice in the earth by creating and cultivating in the adolescent a passion to live up to the best that is in him, is the privilege of Junior Church membership.

In the preceding paragraphs of this chapter a number of examples are given of the Junior Church in action. In each example the actuating motive for the establishment of Junior organization was not geographical location, physical equipment, efficient leadership, nor even the mere fact that these have sufficient numbers of Junior and Intermediate children nine to sixteen out of which to build such an institution. The prime cause is an attempt to answer and satisfy the natural demands of adolescent personality which requires a program of worship corresponding to an adolescent in the nature of the child. The cause for the effects which are junior organizations may be found in the child itself. Other things, such as locality and equipment, have nothing to do with creating an urge which is inherent in the child; but all play a very definite part in the nurture and development of his religious impulse.
These impulses for which interest the Junior Church exists are natural characteristics of the adolescent youth regardless of race, nationality or locality. All adolescent children nine to sixteen need a program of worship suited to their religious experience, and this immediate negro community has seven hundred and fifty such children who need the type of religious program furnished by the Junior Church. Therefore the Junior Church is a necessity in this immediate negro community. It is evident that the fourteen negro organizations composing the negro churches of this community are inadequate with the present program of interest and worship to nurture and develop the adolescent child's religious character from the following facts:

First of all, it has been discovered in our investigation that the present program is inadequate for our task and purpose. This has been seen by the failure of the methods when applied; in many instances they have not worked, in other instances they have worked very unsatisfactorily, resulting in a great loss from the church in later adolescence and early adulthood. All this suggests a change in tactics.

And second, according to answers to questionnaires there is no Junior Church in this immediate negro community. And in every case is offered as a substitute a united program of worship in which an attempt is made to fit the service to all ages. This is impossible, because nature has given to the adolescent a distinctive personality whose
interest in worship is not enlisted by the same method as that of adults. His religious nature demands a program suited to its characteristics. Natural development must follow nature's law.

CHAPTER IV.

EQUIPMENT.

One of the essential factors in the successful operation of the church is the physical equipment. An institution without specially designed buildings in which to function may exist but it does function under great disadvantages. The handling of an inadequate building and insufficient equipment has perplexed and disturbed the thinking efforts of religious leaders and churches duringly in the last one and one-half decades. Although the essential objective of the church has remained, there is a new emphasis on the educational efforts, and leaders in religious and scientific research have deemed it wise to change the equipment and methods used.

(a) First, the general equipment or the equipment for the church proper is an item of vital importance. In studying the building requirements for the church today for convenience, the subject may be divided into two parts: the first will concern itself with the place or the church edifice itself, and the second with the place of work, which is becoming more and more a distinct architectural unit, and is given various names such as Church House, Recreation House, and Parish House.
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(a) First, the general equipment or the equipment for the church proper is an item of vital importance. In studying the building requirements for the church today for convenience, the subject may be divided into two parts. The first will concern itself with "the place of worship" or the church edifice itself, and the second with the place of work, which is becoming more and more a distinct architectural unit, and is given various names such as Church House, Community House, and Parish House.

The essential requirement for the place of worship is the same for the present as for the past. The most important consideration was and is the right spirit of devotion and self-sacrifice. Mr. Ralph Adam Cram in his "Church Builder" has told us something of the spirit which prompted or directed those who built the churches now the admiration of the world. He says "They lavished their scanty wealth and toiled with devout hands in gratitude and praise and thanksgiving and nothing was too precious, indeed all things failed in measure to show the deep devotion of faithful men and their solemn sense of the majesty of that presence which should enter and dwell there."1

The church building must be centered in life; it is an investment for Christian character. Buildings are a kind of an instrument in the hands of those who have the responsibility for building Christian character. It is to lend itself in every way to the achievement of that purpose. Every dollar must be measured in terms of its relation to the life of the people. Money should be invested in a way which promises desired results with the least possible waste of time, energy, and skill. A due regard for utility, beauty, and durability is a duty of the architect. Where the proper architectural skill is utilized, the building will suggest from the outside the purpose for which it was erected. "That church houses should look like libraries, post offices, 

banks, schools or other public buildings cannot be justified. They should concretely represent the faith that gave it expression. An architect who knows something of the history of church architecture, who appreciates the architectural features making for reverence and worship, and who understands the demands of the modern church program, is the demand of the hour."

In the matter of equipment for the adult church, three particular things should be observed, as follows:

(a) First, the constituency to be served; (b) second, the program to be followed; (c) third, the resources that are available. Determining the constituency will require a survey of local conditions including pre-membership rate of growth during several years, both as to congregation and community and to the possibility of additional congregations being organized. In the light of these findings the approximate capacities to be provided in the main auditorium and other parts of the building can be known. (b) The type of program to be followed will require an estimate as to the work now being done by other organizations or agencies at work, and any possible new line of endeavor likely to arise. (c) The money to be expended will be determined by studying the present and potential resources available, the cost of the land to be purchased and the approximate cost of the building to be constructed. A scientific survey of these three factors, the constituency to be served, the program to be followed
and the money to be spent will make it possible to erect a church house adequately equipped for its particular task.

The educational phase of the modern church program has given added importance to buildings and equipment. Scientific research has discovered that departmental and graded services for adolescent children are more satisfying to the child's religious nature and out of that discovery has come the Junior Church.

Most of the present buildings were erected before the development of the Junior Church, and those that have been erected since in most cases were built under the supervision of those for whom the Junior Church had not been discovered, so it was not included in the building program.

That church is indeed fortunate which has a second auditorium, which can be in order at the hour of worship. Under such circumstances the spirit of reverence may be felt upon entering. An atmosphere such as this having been created, the children are with ease led into the attitude of worship. The removal of distraction from the place of services is a great asset to acceptable worship. The building and equipment are to remind us of God and the purpose for which they exist.

Ordinarily the room for a Junior Church (where it exists) is a Sunday School room rearranged to answer as nearly as possible the purpose of the Junior Church auditorium. The leader will have the disadvantage of noise and distractions that cannot be avoided in making the
change. But when the cooperation of the officials of the Sunday School and the Junior Church is ideal, the difficulty of making the Sunday School room and auditorium ready for the Junior Church services is reduced to the minimum. However, it should be borne in mind that if the best results are to be obtained in the Junior Church services an auditorium should be erected especially suited to the character of work for which the Junior Church exists.

The room should be as cheerful and as attractive as possible and built above the ground to insure ventilation and light.1 The chief danger in rooms that Juniors and Intermediate boys and girls occupy is insufficient light. The room should be well lighted with day light avoiding artificial light wherever possible. Educators say that the capacity of the attention of the adolescent of the Junior Church is augmented one-fifth in a room that has good ventilation, heating and lighting. These features are sometimes spoken of as creating a proper atmosphere of worship. Proper atmosphere includes fresh air as well as order and attractiveness of surroundings.

"Two thousand cubic feet of air should be provided for each child during the hour. If this amount of air per child cannot be had by a natural process, some artificial ventilating system that will provide from twenty-five to thirty cubic feet of fresh air per minute to each person should be provided, keeping a temperature of not less than

1. Gates Junior Church Manual, Ch. IV, p. 31,32.
sixty nor more than sixty-eight degrees Fahrenheit.\(^1\)

But light, ventilation and temperature are not the only essential features that enter into the matter of an adequate auditorium. The children may still be put to a disadvantage with creaking doors in plain view, impaired furniture, a piano out of tune, disorderly arrangement of room and unclean walls.

Another important factor in the problem of equipment is the seating arrangement. The seats should be comfortably made and properly located. They ought to be made to correspond with the age and growth of the children so that when they are seated their feet may touch the floor. The pews should be so arranged that the audience can face the pulpit without strain.

The entrance to the room or auditorium should be at the rear. This is rather difficult because in most cases where departmental rooms are converted into a Junior Church Auditorium, the entrance is from the front. In cases where these conditions cannot be altered, the difficulty may be in a measure overcome by placing ushers at the door with definite instructions regarding the admission and seating of the late comers. Everything should be done to create and conserve right attitude toward God and reverence for the place where we meet Him. The children should be taught to meet God at the hour appointed.

If they are trained to be prompt, many of the dis-

\(^1\) Gates, The Junior Church Manual, p. 27
tractions will be eliminated and the right atmosphere which is an essential preparation to acceptable worship will ensue.

Some other principal features conducive to worship are surroundings, adequate program and efficient leadership. Each has its influence for or against true worship. Select pictures may also be included in the list of equipment. They have an educative value when in the hands of a skilled workman. The pictures are to be selected with care including some of the places connected with the life of Christ. Such for an example as Jerusalem, Bethlehem, or Nazareth, the Head of the Boy Christ, by Hoffman, and C. B. Parker's Christ. The Door of the Fold is especially liked by boys and girls.

The auditorium should be so attractive that the children will be anxious to come to the place of worship; so clean that they will be impressed to help keep it; so beautiful that they will consider it an ideal place in which to meet God. Beauty and grandeur in church architecture have always had a silent and gripping influence upon those who come to the temple to witness in the presence of God.

The temple at Jerusalem, for example, was built of massive stone and wainscot of gold. The boards within the temple were ornamented by beautiful carvings representing cherubim, palms and flowers. The Jews attempted to show their reverence for and idea of Him by grandeur in building and costly decorations. The temple with its
equipment reminded them of Jehovah so much so that upon entering it they were enveloped in a sense of awe and reverence. The attitude of worship was a natural consequence from the influence of these sublime surroundings.

The Roman Catholic church houses are other examples of building erected with such grandeur and beauty as to suggest reverence and the presence of God to those who come within their walls to worship Him. The architectural work not only is sublime, but the pictures and paintings arrest and hold attention and thus become important factors in shutting out other interests and reminding one of the presence of God.

"Go into St. Patrick's Cathedral in New York City. It is harmony born in beauty, beauty for which you are craving as you hustle to keep your place in the mad rush outside the cathedral doors."¹

"This concert of line and color in a worship room reminds one also that he is in the holy place where truth is brought to him by way of symbol, above all else the church is the ideal place for the symbolization of the truth, of God. The Catholics stress buildings and equipment; they specialize in interior beauty and suggestive symbols. The first impression upon entering these places of worship is that of a new world.

"The perfect masonry is obviously more than mass. It is a speech in stone. The mounting arches thus far

bring a curious feeling of inner silence and scene of a strange and gracious peace. These lines of the building seem a subtle conspiracy for the achievement of harmony."

The architect is to help satisfy in man his endless quest for harmony with God. The religious influence of the church architecture is of inestimable value and is especially effective in the worship of the adolescent whose life is decidedly influenced by what he sees.

The building should suggest to the worshipper in art and beauty the perfection of God. What they cannot say in word they may say in art. The influence of these environments creates an atmosphere that envelops those who approach the holy sanctuary in ecstasy and inspire an attitude of worship. The church in addition to being a shelter from the rain, and protection from the cold, is to remind us of God, and the dwelling place of the Most High.

The building which is indicative of the work of art and perfection deepens reverence, strengthens faith, confirms hope and inspires adoration. Where man worships is not so important as how he worships; but where he worships is especially valuable in creating an attitude which is essential to acceptable worship.

The church building is a silent message to those who come within its walls to be reminded of duty and receive strength for the task. While the beautiful decorations, attractive buildings and adequate equipment are not the ultimate aim, they are valuable assets toward the realization
of the Junior Church ideal, which is the proper development of the emotional nature of children nine to sixteen years of age. Too little value may be placed upon the religious nurture of the adolescent since the importance of the proper care of this emotional life cannot be measured in terms of money, but in terms of the intrinsic value of the child to himself and to society when properly trained. Religious education places the child at the center of attention and is interested in producing Christian character in his life.

Another part of the equipment is the library which should include Bibles, song books, and such papers and tracts with any other religious books suited to their age and experience that might be of value in cultivating the religious life of the adolescent child. All should be selected with the utmost care. This is especially true of the song books. The tunes of the hymns should be majestic, simple and artistic and should be within the vocal range of the worshippers. The instrument which is also a helpful contribution should be kept in the best order whether it be a piano or a pipe organ. Whatever equipment we have, we must insist upon the very best. The purpose for which the institution was created cannot be otherwise accomplished. Ideal surrounding is a prerequisite to ideal worship, and this is the supreme purpose for which the church was organized. To bring the subject into the immediate presence of his Master with the privilege of personal communion with Him is the goal of the service.
Chapter four is given to the consideration of building and equipment, not as an end within themselves but as a means to an end. These are the tools in the hands of skilled workmen scientifically used in carving Christian character which is the product of character and religious education.

The present chapter is interested in a consideration of character education as it relates to the Junior Church in this immediate negro community. In this locality a program of religious and character education can be created and fostered, suited to the religious nature and need of the junior and intermediate children. Both character and religious workers need to understand the ethical and emotional nature of the child and the part each is to play in bringing him to a realization of his highest ideals, a worthy object in citizenship and in worship.

For the present purpose character may be defined thus: "Character" comes from the Greek word "Charasso", meaning "to engrave". Character education is the process

1. Alice Shellabarger Hall, Practical Science Character Building, p.10.
of carving out and directing all the ethical powers of a personality in favor of the highest social standing set by the social group. Its aim is to develop that type of citizen that will be an asset rather than a liability.

Religious education is the act of drawing out the emotional life into the image of the creator. It is the process by which feelings and emotions are cultivated to the point when the glory of God becomes the dominant passion and worship the supreme joy. Religious education is life working with life to bring it into personal touch and relationship with the Divine.

Both leaders in secular and religious education agree that the religious and educational program should provide for the development of the whole personality of the child. The inclusion of character education in the public school curriculum is an effort to answer the demand of modern society for a citizenship that can be trusted and properly fitted into the complex program of modern society.

But does character education present any values to be conserved and utilized in the scientific development of the emotional life of the adolescent life? Or is it in any way related to religious education? If so, how does it effect worship? Is character education in any way a part of the program of the Junior Church?

There are values (honesty, truthfulness, justice and morality) in character education for religious education to conserve, to develop and utilize in making the
most of its subject. The conserving of the character values is a wise provision against an economic waste.

The justification of the Junior Church is that it specializes in adolescent worship. It is the most efficient agent to discover, collect and invest character values for the enrichment of society and the glory of God. The Junior Church for those of later childhood and early adolescence majors in leading its communicants into the presence of God to worship Him. This is an experience which the child has with God which is, says one, "like a breathing spell in a long and arduous footrace or the hour of roll call after a long and hard fought battle -- it is altogether indispensable to sane and wholesome living -- it is important enough in life to warrant the erection of classical temples and Gothic cathedrals. It is so important that one finds himself wondering how any of us can afford to do anything but educate ourselves in the art of worship."

Character education is related to the Junior Church in that character education gives the rule of ethical and moral life, and religious education makes the rule live in right conduct through worship.¹ This is the gold of the Junior Church and is life at its best. Character and religious education go hand and hand in the accomplishment of the greatest task ever intrusted to man, which is the harmonious development of the whole man. The Junior Church cooperates with the public school in its character program.

strengthens the ethical life and leads on to nobler purpose of human existence which is to fear God and worship Him.

The aim of character education is to integrate in the child's personality the highest ethical ideals of which he is capable, living in his present environment. It inspires the individual to strive to realize these ideals in his own experience.

The aims of character education are, as listed by one writer, (a) the cultivating of sound moral judgment, so that pupils will distinguish clearly between right and wrong; (b) the awakening of love for the good, the true and the beautiful; (c) the development of self-control; (d) the maintenance of high ideals.

The Junior Church conserves each lead set forth by the character education. It quickens in its program of worship the power of judgment and decision so that the child will not only know the right, but get pleasure in doing it. The Junior Church awakens love for the good, true and beautiful, but above all, reverence and love for the God of all. In the matter of self-control, the program for Junior and Intermediate worship bring the child under control of a power that governs all. Where worship is in accord with the child's natural development, he may be brought to the point when sacrifice is deemed his greatest opportunity to show his gratitude to the God whom he has learned to love and worship. The Junior Church makes

permanent what Character Education begins, by bringing the child into contact with that power that permeates the moral law and upholds the moral government by his own power.

The Junior Church aims to serve the spiritual need of ages nine to sixteen. Its field is restricted to this realm. It capitalizes every value in its field and specializes in the technique of leading adolescent children to honor, reverence and worship God. The more intimate and vivid the church can make the relation of the child to God, the more perfectly has it accomplished its task. To witness the presence of God in service is the goal of worship.

The fact that the church and school are dealing with the same personality, but in different situations is of vital importance. Any scientific approach will take into account the program of each of these or any institution that has to do with the life of the child. The scientist takes into account all the agencies that have to do with the personality of the child in the home, in the school, in the church, and on the playground, and seeks to correlate their influence in such a harmonious way that it will make them most effective in realizing the goal of character and religious education, which is a finished Christian character sent forth to bless man and worship God.

"The compass in research in character and religious education points toward a united program in the development of human personality. The highest attainments in human
development may be achieved by making adequate provision for the harmonious development of the whole man. "During the past 25 years the philosophy of education has greatly changed. One of the most significant changes is the emphasis which is now placed on education as a total personality phenomenon. The present trend indicates that educators are not concerned with subjects as such or with knowledge as mere words formula, but with the development and integration of the total personality."

The stress which Dewey and his followers have given to education as a doing phenomenon has placed greater emphasis on the nature of the activity situations which are set for the children and an estimate of relative values. What happens to the child when he engages in certain activities which are termed educational is of vital concern.

The attention which the students of mental hygiene have given to the necessity of developing correct attitudes rather than habit, has compelled a change in the method of presentation of material and the evolution of that which is good education.

The modern trend requires a study of all forms of human reaction and all situations which tend to call forth human activity as a possible means of education. Leaders in character and religious education need to know all the factors that function in building character on the Christ pattern. But each needs be a specialist in his particular field that the harmonious process of making Christian
manhood may carry on without friction. The following is a presentation of a few of the criteria of the best educational procedure upon which many educational authorities agree in supplementing character education with religious education:

(a) First they agree that education is a doing phenomenon; that is, the child must be an active participant whether a member of a school of character education or a member of the Junior Church, as to the former no one can learn for him, as to the latter, he must worship for himself. (b) Second, a sound education of activity is one which is fundamentally satisfying to the child. His interest lies in the direction where the activity in itself is satisfying. (c) Third, the activity must be interesting to the individual immediately or remote. This interest may be in the activity itself, or in a possible achievement through the activity. (d) Fourth, activity should provide developments which are necessary in order to enter into activities which are more complex. (e) Fifth, activities must be provided in the individual's experience which will tend to integrate all phases of personality into one functional whole. (f) Sixth, activities must be evolved from the opportunities which they provide for leadership of individuals in terms of the objectives desired through the activities concerned. (g) Seventh, it becomes apparent in character education that one of the essentials becomes the providing of individuals with an ability of self direction. The ability to make decisions and to act upon them, possibly in opposition to the dictates of the
group activities are being evolved, from the opportunities which are being provided in them for the development of such self direction.¹

The church in her work of religious education is to play the role of the prophets who fearlessly brought their people to face life's lessons in the presence of their God. The church in her program of worship may naturally and scientifically lead all who come under her influence into the very presence of God to fall down and worship Him. How well the objective of the church is realized, namely, religious education and worship, may be known by the reaction of the process on life and conduct. That phase of the program which best serves the adolescent in worship is more effectively operated through the Junior Church which takes the child who is governed by rule and teaches him how to live by love. It seeks to develop right conduct for its own intrinsic value rather than for the approval of the group. The church in worship creates a right attitude as well as right action or correct conduct.

The program of the Junior Church does not divorce character education, but includes it plus a power that makes right action a pleasure and satisfying beyond the approval of the group. The church seeks through worship to create and foster a state of peace and satisfaction in the life that has done its best to live up to its highest ideal.

It is interested in character education because

¹ Religious Education Association Journal, April, 1931, p. 348, 349.
character education works with the same child as does the Junior Church. The code of conduct used in character education is essential to contact with a spiritual force which changes law to love and the church is the medium through which contact is made in a program of worship. The contact vitalizes the ethical code and the life that is patterned by it in answer to the demands of society, and gives that personality the power to satisfy the deepest desire which is harmony with the Divine. Character Education is always included in it, but can never be a substitute for it. Love vitalizes law which is the rule of life.

The Junior Church takes the child with its moral code of character education and raises that life through the code to its highest power by a program of religious worship. Character Education is a cooperative venture of religious and educational leaders to close the gap (which is the trench) between the church and state in which continuous secular and religious battles have been fought. Scientific research has made it evident that personality is a unit and responds to a program of development that provides for the whole of life. The results of the application of the program for the whole of life is a personality on the Christ pattern.

Character Education is a valuable asset in the realization of this ideal. But can be most effective under the following conditions: "(a)" First, character education can be effective only to the degree to which the whole
environment in which the child is placed is raised to its highest level. The problems of the individual are bound up with the problems of the social group. A primary task of character education leaders is that of studying the cause of social maladjustments and attempt to remove them.

(b) Second, character education cannot be restricted to the teaching and learning of a set of rules and lessons about social living; it must itself "develop citizens of the highest social and individual worth". (c) Third, character education is a community responsibility. The effort of the school and other community groups must be coordinated in order to realize the common objective of developing a socially useful citizenry. (d) Fourth, in meeting their responsibility to the community, the character education and social welfare groups of the community should look to the public school to play the leading role. The public school is to be regarded as the communities most representative agent.¹

For the perfection of these agencies and the fulfillment of their purpose, the cooperation of the church which is the spiritual force of the community is indispensable. The most responsive point of contact and cooperation in the church for the realization of a common end which is Christian citizens is the program of worship in the Junior Church.

The public school with its program of character education and the Junior Church with its program of worship

are the most adequate movements for the complete development of the child, because they are dealing with a different phase of the same personality. The school true to its purpose majors in mental reactions, while the church, as a religious institution, true to its purpose majors in spiritual and emotional reaction in the same subject.

They have at least in common a subject and a similar objective, which is the harmonious bringing through a scientific process of all the elements of a growing child to complete fruition. Working together is essential to prevent overlapping friction and actual conflict, and the defeat of the object for which both exist.

The Junior Church in this immediate negro community is the prime factor in the solution of the religious problems confronting youth. Its program of worship vitalizes the code of character education and educates and intensifies the emotions by bringing the child into communion and fellowship with its God.

The Junior Church of this community is most efficient for that worthwhile task, because it takes into account the situation, tradition and environment and opportunities of the negro child. This is in addition to a scientific program of worship suited to any adolescent child under the same circumstances.
CHAPTER VI.

THE LOCAL NEGRO CHURCH PROGRAM INADEQUATE

When one has pastored the same congregation for more than nine years (without a break), he has unusual opportunities to study its needs as they touch the social, educational, physical and spiritual life of that group. The very nature of the pastor's office demands that he major in religion. This leads him into a study of the religious life of not only his own congregation, but of the community as well.

Attempting to follow the course that is essential to a successful pastorate, which is a critical study of the church and its surroundings, raised questions which could only be answered by ministers and leaders of other churches of the Negro group of the community.

Efforts were successfully made to secure the cooperation of the Negro pastors to whom questionnaires were sent to which they replied more than ninety-five per cent. The questions sent required that a careful survey of the local church be made in order that the answers be of scientific value.

The inadequacy of the Local Negro Church Program will
be seen in the survey of the Negro church as shown below in the answers to questions sent to the pastors of these churches. The purpose for which the questionnaires were sent was clearly stated in order to encourage the most accurate answers possible from each pastor. As a result we have:

**QUESTIONNAIRES**

Out of the fourteen churches to which questionnaires were sent on the relation of the adolescent children nine to sixteen to the church, fourteen responded and the results are as follows:

**I. How many children nine to sixteen in Sunday School?**

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<tbody>
<tr>
<td>a.</td>
<td>25</td>
<td>b.</td>
<td>29</td>
<td>c.</td>
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<tr>
<td>d.</td>
<td>40</td>
<td>e.</td>
<td>60</td>
<td>f.</td>
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<tr>
<td>g.</td>
<td>20</td>
<td>h.</td>
<td>60</td>
<td>i.</td>
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<tr>
<td>j.</td>
<td>16</td>
<td>k.</td>
<td>2</td>
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<td>m.</td>
<td>8</td>
<td>n.</td>
<td>36</td>
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**II. Do you have separate departmental worship in auxiliaries?**

<p>| | | | | |</p>
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<td>c.</td>
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<td>d.</td>
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<td>yes</td>
<td>f.</td>
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<tr>
<td>g.</td>
<td>no</td>
<td>h.</td>
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**III. How many children nine to sixteen are members of the church?**

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<tbody>
<tr>
<td>a.</td>
<td>15</td>
<td>b.</td>
<td>3</td>
<td>c.</td>
</tr>
<tr>
<td>d.</td>
<td>14</td>
<td>e.</td>
<td>50</td>
<td>f.</td>
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<tr>
<td>g.</td>
<td>15</td>
<td>h.</td>
<td>15</td>
<td>i.</td>
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<td>j.</td>
<td>18</td>
<td>k.</td>
<td></td>
<td>l.</td>
</tr>
<tr>
<td>m.</td>
<td>1</td>
<td>n.</td>
<td>29</td>
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</table>
IV. How many regularly attend the morning worship?

<table>
<thead>
<tr>
<th>a</th>
<th>5</th>
<th>h</th>
<th>40</th>
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<tbody>
<tr>
<td>b</td>
<td>2</td>
<td>i</td>
<td>10</td>
</tr>
<tr>
<td>c</td>
<td>50</td>
<td>j</td>
<td>8</td>
</tr>
<tr>
<td>d</td>
<td>12</td>
<td>k</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>35</td>
<td>l</td>
<td>6</td>
</tr>
<tr>
<td>f</td>
<td>45</td>
<td>m</td>
<td>8</td>
</tr>
<tr>
<td>g</td>
<td>15</td>
<td>n</td>
<td>22</td>
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</tbody>
</table>

V. What recognition is given for Church attendance?

<table>
<thead>
<tr>
<th>a</th>
<th>none</th>
<th>h</th>
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<tbody>
<tr>
<td>b</td>
<td>none</td>
<td>i</td>
<td>none</td>
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<td>c</td>
<td>none</td>
<td>j</td>
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<td>e</td>
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<tr>
<td>f</td>
<td>none</td>
<td>m</td>
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<td>g</td>
<td>none</td>
<td>n</td>
<td>none</td>
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</tbody>
</table>

VI. What is done with the Junior and Intermediate children during preaching hour?

<table>
<thead>
<tr>
<th>a</th>
<th>attend church service</th>
<th>h</th>
<th>attend church service</th>
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<tbody>
<tr>
<td>b</td>
<td>attend church service</td>
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<td>attend church service</td>
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<td>c</td>
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<tr>
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<td>attend church service</td>
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<td>attend church service</td>
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<tr>
<td>f</td>
<td>attend church service</td>
<td>m</td>
<td>attend church service</td>
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<tr>
<td>g</td>
<td>attend church service</td>
<td>n</td>
<td>attend church service</td>
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</tbody>
</table>

VII. Is any special provision made for worship for these children?

<table>
<thead>
<tr>
<th>a</th>
<th>at times</th>
<th>h</th>
<th>yes</th>
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</thead>
<tbody>
<tr>
<td>b</td>
<td>no</td>
<td>i</td>
<td>no</td>
</tr>
<tr>
<td>c</td>
<td>no</td>
<td>j</td>
<td>no</td>
</tr>
<tr>
<td>d</td>
<td>no</td>
<td>k</td>
<td>no</td>
</tr>
<tr>
<td>e</td>
<td>no</td>
<td>l</td>
<td>no</td>
</tr>
<tr>
<td>f</td>
<td>in S.S.</td>
<td>m</td>
<td>no</td>
</tr>
<tr>
<td>g</td>
<td>no</td>
<td>n</td>
<td>no</td>
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</tbody>
</table>

VIII. Have you a Junior Church?

<table>
<thead>
<tr>
<th>a</th>
<th>no</th>
<th>h</th>
<th>no</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>no</td>
<td>i</td>
<td>no</td>
</tr>
<tr>
<td>c</td>
<td>no</td>
<td>j</td>
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<td>d</td>
<td>no</td>
<td>k</td>
<td>no</td>
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<td>e</td>
<td>no</td>
<td>l</td>
<td>no</td>
</tr>
<tr>
<td>f</td>
<td>no</td>
<td>m</td>
<td>no</td>
</tr>
<tr>
<td>g</td>
<td>no</td>
<td>n</td>
<td>no</td>
</tr>
</tbody>
</table>
IX. Do you attempt to build a program in your regular worship for all ages?

- a - yes  h - yes
- b - yes  i - yes
- c - yes  j - no
- d - yes  k - yes
- e - no   l - yes
- f - yes  m - no
- g - yes  n - yes

X. What per cent of the children nine to sixteen remain for morning worship?

- a - 90  h - 66
- b - 7   i - 75
- c - 66  j - 20
- d - 12  k -
- e - 50  l - 40
- f - 50  m - 100
- g - 5   m - 60

XI. Do you consider your plan entirely satisfactory?

- a - no  h - yes
- b - yes  i - yes
- c - no   j - no
- d - no   k - no
- e - no   l - no
- f - no   m - no
- g - no   n - no

XII. What are its defects?

- a - The children should have a part more often
- b - None
- c - Unscientific and inadequate
- d - It is not broad enough to include the children
- e - More system
- f - Need cooperation
- g - It is inadequate
- h -
- i - None
- j - Adults not interested enough in youth
- k -
- l - Inadequate program
- m - Does not hold the young people
- n - Equipment
XIII. Give sample program.

a -

b - Union worship, song, prayer, song, scripture, sermon, offertory, announcements and benediction.

c - Processional, congregational singing, prayer, chant, song, responsive reading of scripture, song, announcements, song, offertory, song, sermon.

d - Song, prayer, song, scripture reading, song, prayer, sermon, offertory, benediction.

e - Song, prayer, song, scripture, song, sermon, offertory, benediction.

f - Devotional period, sermon, offertory, benediction.

g - Song, prayer, song, scripture, song, sermon, announcements, offering, benediction.

h - Song, prayer, song, scripture, song, sermon, offering, benediction.

i - Union service (Episcopalian)

j - Song, prayer, scripture, song, sermon, song, offering, announcements, benediction.

k -

l - Song, prayer, scripture, song, announcements, offering, music, sermon, benediction.

m - Song service, prayer service, song, sermon, testimony, offering, close.

n - Song, prayer, song, scripture, announcements, offering, sermon, benediction.

XIV. What office do you hold in the Church School?

a - Pastor
b - Pastor
c - S S Supt.
d - Pastor
e - Pastor
f - Pastor
g - Pastor
h - Pastor
i - Superintendent
j - Pres of Society
k -
l - Superintendent
m - Teacher
n - Superintendent
XV. How long have you held the present position?

| a | 7 years |
| b | 6 years |
| c | 3 years |
| d | 2 years |
| e | 6 months |
| f | 10 years |
| g | 9 months |

| h | 12 years |
| i | several years |
| j | 5½ years |
| k | Pastor |
| l | 6⅓ months |
| m | 7 years |
| n | 9 years |

XVI. Did you hold similar office before? If so how long?

| a | Yes, several years |
| b | Yes, one year |
| c | No |
| d | Yes, nine years |
| e | Yes, five years |
| f | Yes, fifteen years |
| g | Yes, nineteen years |

| h | Yes, seven years |
| i | No |
| j | Yes, two years |
| k | |
| l | Three years |
| m | Several years |
| n | No |

The results of the questionnaires sent to Negro pastors of the local negro community:

The relation of the adolescent children nine to sixteen to the church in the Local Negro Community are as follows:

Number of children nine to sixteen in Sunday School, 497. Number of Sunday Schools with departmental worship, 5, and 9 without.

Number of children nine to sixteen who are members of the church, 329. Number who attend the regular morning worship, 278. Number of churches giving recognition for church attendance, none. Number of churches making provision for the junior and intermediate children during regular service by a program for them, none.

Eighty-five per cent make no provision for these adolescent children even in Sunday School. None have a Junior Church. Three attempt to build a program in the
regular worship for all ages, eleven do not. 45 11/14% remain for morning worship.

Do you consider your plan entirely satisfactory? Ten say no and three say yes.

What are its defects? It is unscientific, makes no provision for the children, hence it does not hold them. It lacks the cooperation of the adult. Their interest in children’s worship is meager and as a result no provision is made for equipment.

Please give sample of program. Ninety per cent of programs are of the following order: Song, prayer, song, scripture, song, message affecting all adults centered.

What office do you hold? 7 Pastors, 4 Superintendents and 1 teacher.

How long have you served? An average of 7.3 years. Did you hold a similar office before? Seventy-five per cent held similar before.

The gathering of these facts, together with nine years’ experience studying and sharing in the church program of the local Negro church of this community, has made it evident that a change from the type of program that is adult centered to a program that will consider and provide for the development of the emotional life of all ages and groups is the demand of the hour. The natural changes that come into a life between birth and adulthood require a program corresponding to the transitional experiences of
the individual as to the physical, mental, social and spiritual developments.¹

A study of the local Negro churches has given evidence to the inefficiency of the present program and has discovered the need of a different kind of church service to meet the natural needs of the church constituency.²

In the process of research for a more adequate program of worship, one in which all are considered and may have a part, the Sunday School, Young People's meetings and the church proper were brought under observation. The study of the program of the Negro church and its auxiliaries of this immediate community has revealed that no definite consideration is given to the worship for children in the church proper and very inadequate provision is found in the Sunday School and Young People's meetings. For example in the two churches that have departmental Sunday Schools, a brief period of five to ten minutes is given for worship in each department at the opening of the session. The same is true in the Young People's meeting, a brief period of worship usually termed devotional is given at the beginning of service. As it is, the worship for children in the auxiliaries is unscientific and unnatural and as to the church in worship, it is adult centered.² The matter and manner of the sermon are suited to the adult experience, leaving the children to be benefited incidentally as some part of the services happens to come within the range of

². Questionnaires sent to Negro churches.
their experience, where they can gather a few crumbs that chance to fall from the adult table.

The church is poor in its adolescent following because it is weak in its adolescent program. Fifty per cent of the boys and girls nine to sixteen do not attend the church worship at all or if they do, it is with reluctance because there is little in the service in common with their experiences.¹

In a previous chapter, the study of the Sunday School revealed the facts: (a) that the Sunday School is fundamentally a teaching service and with little time at its disposal in which to do its task at best²; (b) in this local Negro community only ten per cent of the schools have even departmental worship where the service can be adjusted to the natural needs of the children; (c) none of the Negro churches of this immediate community have a graded Sunday School where the program is suited to certain ages; (d) eighty-five per cent of the program of worship for the Negro church of this community is uniform, that is, one service for all ages and no attempt is made at graded worship.

Discovering these facts and an inadequate program resulting in the great loss of the possible assets to the church, an effort is made to find or create an organization in which a program can be operated that will be a challenge and hold the attention and interest of the

¹ Gates, Manual of the Junior Church, p. 29
² Homer Council, The Junior Church, p. 31
adolescent children nine to sixteen years of age. The fact that fifty per cent of the children of this age leave the church after Sunday School is over, and that fifty per cent of those who do remain do so because of parental authority or influence without leaving the child to choose, make it evident that a new type of program is the demand of the hour.

It has been shown that the church and its auxiliaries as we now have them are insufficient to meet the challenge offered by the golden opportunity to capitalize the adolescent children of the Negro community for the enrichment of society. And this Negro community cannot perpetuate itself if it robs or suffers itself to be robbed of its only assets out of which to build Christian character and permanent society. Since "the world moves forward on feet of the children."¹ It is incumbent upon students and leaders in character and religious education to find or create and present an institution in which children of later childhood and early adolescence can be enlisted as material out of which to build a Christian society in this immediate Negro community.

A program that will enlist the children and conserve the values for the church and society is a challenge to Negro leaders in character and religious education. The need is sensed and the challenge accepted and may be met in an institution in which children can be enlisted and

¹ Gates, Junior Church Manual, p. 29.
developed in accord with the natural laws in the spiritual world.

It has been found from questionnaires sent to the Negro pastors and workers, and a study of the program of the Junior Church, that:

In this institution children can worship as children freely and voluntarily without suffering the handicap of a worship service out of their world and in a foreign tongue. Such as there is in this immediate Negro community where the church has no special feature in its program for the religious emotion of the child. Religious research has discovered an institution in whose program the adolescent child is the prime factor. It is a movement that is brought to the youth and is sufficiently challenging for him to accept of his own initiative. The organization is a movement for and with Junior and Intermediate children and has been termed the Junior Church. An organization, such as described above, is needed in this immediate Negro community to conserve and capitalize these intrinsic values which the Junior and Intermediate child possess.¹

Under the following heads the Junior Church will be considered in the present situation.

(a) The Junior Church is an actual need in this immediate Negro community.

(b) The Junior Church is possible in this immediate Negro community.

(c) The problem of creating and operating a

¹ Gates, The Junior Church Manual, p. 67
Junior Church in this immediate Negro community. That the Junior Church is an actual need of this immediate Negro community is evident for the following reasons: (Vide pp. 58-52)

(a) First, the Junior Church contains a program that not only meets the needs of the adolescent child in worship, but makes a challenging appeal to his emotional life and enlists his volunteer cooperation in the service.

(b) Second, the Negro population of Wichita, which is six thousand and two hundred, is a sufficient number from which to draw for a Junior Church program.

(c) Of this number according to reports from Negro principals, 700 are included in the ages nine to sixteen which is the Junior Church age.1

(d) Fourth, the Negro population is so grouped that three Junior Churches would be easily possible from a geographical standpoint. The groups are bounded as follows:

Group number one is bounded on the south by Central Avenue, on the east by New York Avenue, on the west by St. Francis Avenue and on the north by Twenty-second Street.

Group number two is bounded on the east by Main Street, on the south by Second Street, on the west by Waco Avenue, and on the north by Tenth Street.

Group number three is bounded on the south by Fourteenth Street, on the east by Arkansas Avenue, on the north by Twenty-fourth Street, and extending west four blocks.

1. Reports from three principals of the three Negro schools.
The Negro population is so grouped that getting together is not difficult. Of the fourteen Negro churches of the community, twelve are located in the immediate Negro belt. While there are other agencies of the community that contribute to the moral and social uplift of the Negro group, such as the public school, the Y.M.C.A., Y.W.C.A., Children's Home, and Association for the Advancement of Colored People, it remains for the church to give to the community a program of religious education adequate for the religious development of all ages of the group. The Junior Church specializes in worship for the Junior and Intermediate children. The Junior Church is an efficient organization to assume the task because it majors in that phase of Religious Education that centers its interest in the adolescent child nine to sixteen years. Its entire program and interest are centered in the interests and life of the child.

Other agencies (the Y.M.C.A., Y.W.C.A., Boy Scouts and Girl Reserves) are at work for the moral and social uplift of the youth and adolescent personalities of the Negro community. They may at points overlap and at times conflict because they need to be scientifically adjusted to the need of those for whom they exist. They are nevertheless important assets in the building of character.

Research in religious and character education (as expressed in the Y.M.C.A. and Y.W.C.A., the Week-day Religious School and the Vacation Bible School as evidenced
in the improvement of the technique of these institutions) is endeavoring to give a united cooperative program. This will be a decided improvement in the program of uplift and will discover and preserve values that can be utilized by the Junior Church in finding and applying the technique of adolescent worship.

The Junior Church is needed in this immediate Negro community because there is no such institution in the community among the negro group. One hundred per cent of the Negro churches of this community have the single united program in which all ages are included without any special provision being made for the adolescent child. He must therefore worship, if at all, out of his world and in a foreign tongue, which is impossible, hence he does not worship at all. But a small per cent of children from nine to sixteen remain because of parental authority or other causes and not because of interest in the program of worship which is out of the range of their experience. The program which the Junior Church fosters takes into account the mental and chronological age of the child. It brings the church to the child instead of simply bringing the child to the church.

Other agencies have failed to give the adolescent child an adequate program of worship. The Y.M.C.A., Y.W.C.A., Boy Scouts, Campfire Girls all aim to make a contribution to character building, stressing the idea of a four-fold development, physical, social, mental, and spiritual. But no

2. Answers to Questionnaires sent local pastors.
one of these agencies specialize in building and perpetuating a program of worship for children nine to sixteen years.\(^1\)

As to the church in the local Negro community, its program is insufficient to carry the church to its own children. The result is the children leave church in large numbers after Sunday School seeking more alluring streams.

This Negro community needs an organization that specializes in worship for that group of boys and girls of later childhood and early adolescence; many of whom are being lost to the church. Fifty per cent of children nine to sixteen leave before church service, due to the fact that the program of worship in the adult church has nothing in common with their experience. And that many do remain for worship, is due to parental authority rather than a challenging program of worship.\(^2\)

Even many parents still feel that the Sunday School is for the children and the church service for the adult.

In chapter five, which treats of character education, it was discovered that character and religious education need to present a program (if the interest, activity and cooperation of the child is to be enlisted) that is immediately satisfying to the child or he visualizes it for the future. This immediate or delayed satisfaction inspires effort in the hope of achieving the goal. The Junior Church aims to conduct a service that will demand the interest and cooperation of the communicants by being

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1. Program of these agencies.
2. Questionnaires sent to Negro ministers of city.
brought within the reign of the child's experience. Notwithstanding these Junior and Intermediate children are the great assets to the church for enlistment, enlargement and enlightenment, they are being neglected.

The need of a Junior Church program may be seen in that:

(a) First, children nine to sixteen want to worship as seen in Weekday Religious, Bible Vacation School, and in the departmental services. Although worship in all these is very inadequate, yet they evidence more satisfaction to the children than the church worship.¹

(b) Second, the church of the Negro community has no program of worship for the ages nine to sixteen years and as a result the devotional life of these children is not provided for.²

(c) Third, the Junior Church is needed to enlist and conserve these values at the most opportune time, nine to sixteen years.

(d) Fourth, the program of the senior church is adult centered and has little in common with the child's experience. Unless the church program is changed to suit the ages served, she loses not only the most opportune time to reach and develop the child, but may lose him altogether.³

The Junior Church meets this need more efficiently, (a) first, because it specializes in Junior and Intermediate worship; (b) second, the Junior Church has a separate service

1. Week Day Religious, Bible Vacation Schools program.
2. Questionnaires sent to Negro pastors in city.
with a program suited to the ages and experience of the children; (c) third, the children are free and have an opportunity for self-expression; (d) fourth, the waste of effort in trying to have a uniform program is eliminated.

The possibilities of the Junior program in this locality are great because of the constituency from which to draw. Such an institution would be the center of interest for the boys and girls who find nothing challenging in the adult church. There are great possibilities in opportunities of the Junior Church to function in Religious Education which is being carried on in a small way in the Negro group.

An organization that specializes in discovering and conserving the religious values latent in the personality of the children has infinite possibility, (a) because it is dealing with a plastic and growing life; (b) it is the most opportune time to deal with the religious nature; (c) it has a field all its own.

There are possibilities for a movement with a program of worship for the adolescent child (whose emotional nature has been so long neglected) that should be utilized in a program that satisfies the deepest emotions of a human being and will gain the respect of the participants for the institution that creates and operates the program.

The possibilities of the Junior Church are evident in its opportunity to cooperate with two recent movements in Religious Education of the Negro community. They are: The Week-day Religious School and the Vacation Bible School.

1. Questionnaires sent to Negro pastors, pp. 58, 59.
Both of these are great assets in the development of the religious life of the child and a valuable supplement for the Sunday School program.

The Junior Church takes these children nine to sixteen of the Week-day and Vacation Bible Schools and with them build a program of worship corresponding to the ages served. To build such a program the Junior Church will have the advantage of Bible knowledge given in the Week-day and Vacation Schools, as well as that of the Sunday School and the Young People's meetings. While these movements major in giving religious information, the Junior Church majors in developing the emotions and worship.

There are great possibilities of the Junior Church because of the religious atmosphere of the entire community toward movements in the interest of youth. The church with the various auxiliaries, the Boy Scouts, Y.M.C.A., Y.W.C.A, and Girl Reserves, have created an attitude in favor of a Junior Church program. All are interested in discovering and applying nature's technique of dealing with the adolescent child. A Junior and Intermediate institution would be a welcome asset to the agencies already working with the youth since none of the movements now operating specialize in the emotional life of the boys and girls nine to sixteen but are dealing with the moral, social and physical life of the growing children.

In addition to the possibilities that are evident there are possibilities that discover themselves as the
process of development goes on in a Junior Church Movement. Sufficient evidence of the possibilities of the movement has been given. But there are problems to solve and difficulties to overcome that need be taken into account in launching the movement.

(a) First, is the problem of educating the adult congregation to sense the need of a Junior Church organization. The old notion of the family pew in which the family sat together dies slowly and hard. Traditions and customs fix themselves so firmly upon personality that they often seem a part of original nature. A campaign of adult training in religious education is a slow but essential prerequisite to efficient and effective work with Junior and Intermediate children in the art of developing their emotional life. The parents must know, sympathize and acquiesce in the Junior Church program to assure its achievements.

(b) The matter of equipment which involves the question of finance and architectural science has been mentioned in chapter four. So it needs but brief mention here. The committee or leaders in this work will need to take an inventory of the available resources for acquiring the needed equipment. If the need has been sold to the adult congregation, the financial possibilities will often prove to be greater than anticipated in the beginning. The equipment program may consider the present and potential capital.

1. Questionnaires sent to local Negro pastors, pp. 58, 59, 60, 61, 62.
The second matter under equipment is the architectural technique. Care is needed in securing a specialist in this field that everything may be done in furnishing the type of building that will be conducive to an atmosphere of worship. The building and equipment should remind those who come within its walls of God and worship.

(c) Third, the problem of adequate leadership. It has been said that it is better to have no leadership than to have the wrong kind. Whatever may be said of the qualification and character of the leader of the adult church, the leader of the adolescent children nine to sixteen years certainly needs to be selected with the utmost care, especially as to his mental and moral efficiency. A specialist or one who is becoming a specialist is desirable for the task of leader in the Junior Church. The Junior Church program deals with life in the making at one of the most vital points. It is in the plastic and transitional period, a period of memory habit forming and change. A blunder here in the emotional life may send the child through life with the wrong notion of God and worship.

The problem of leadership in this field in the immediate Negro community needs to be solved before launching the Junior Church movement. It is the more difficult to get leaders in this phase of religious education because it is a new field and the schools for that type of leadership are not numerous nor by any means perfect.

1. Marion Lawrence. In an Address to the State St. Convention
2. Gates, the Junior Church Manual, p. 11, 14.
(d) The fourth problem with which to reason is the social phase. The best possible leader is essential to a successful Junior Church program. One who can build a worship service and create in and around it an attitude that is fundamentally devotional, and where the social phase is incidental rather than the chief objective. The Junior Church is not a place for a social good time primarily, but the point where God and the child meet. After a careful consideration of the religious needs of this immediate Negro community and the program of the Junior Church from the evidences of the community need and the contents of the Junior Church program, it is reasonable to conclude that we have in the Junior Church program the potential religious needs for the adolescent child nine to sixteen. The possibilities of supplying that need, and the technique for solving the problems confronting us may be found in the Junior Church movement.
CHAPTER VII

Local Junior Churches in Negro Community.

In the previous chapter statistics are presented which show the inadequacy of the present program of worship in the local Negro churches. With these in hand, together with a study of the Junior Church and its program, we are prepared to consider the local Junior Church in the Negro community. Fundamentally the principles of the Junior Church are the same, but there are minor adjustments to suit different situations and communities.

For the present we wish to consider the Junior Church as follows: (a) Equipment, (b) Program, (c) Leadership, (d) Relation to other auxiliaries.

"The Junior is simply the boys and girls of a particular age organized for their own service." In such a service, the communicants have freedom and expression that are not possible in a service in which they have no definite share.

The geographical situations for the Junior movement would be the center of the largest Negro groups and at the same time as near as possible to the smaller groups.

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Twelfth and Wabash, Water and Elm are the most ideal points. First these points would make convenience for each side of the city from a standpoint of transportation and each located in a Negro belt at the places to which children have been used to coming both for day school and worship. All of this is of physiological value as well as geographical and transportational.¹

These are assets that may be capitalized in the initial movement for a Junior Church program in this immediate Negro community. The fact that children are accustomed to gathering at these points for Sunday School, Young People’s meeting and service lessens the difficulty of getting a following of adolescent children. The problem is reduced to lower terms leaving to be solved the matter of increasing the number, interest, the character of the program and adjusting it to the need of the old and new comers. More to serve and better served will be the outgrowth of a Junior Church in the Negro group of the local community. It will be a vehicle of truth to the child nine to sixteen years and an institution of worship for him. Participation in the program of worship is as essential for emotional development as acquiescing in the process of education for intellectual growth. An organization for the worship of children of later childhood and early adolescence focuses its interest at the point of enlisting from the child volunteer participation in the program to be rendered. The child can take

¹ Survey of Negro Churches.
an active part in the Junior Church program because it is built to scientific order for the child's benefit. Activity is the law of development.

In chapter four the building and equipment were discussed at length. In that chapter principles are stated which are applicable to a Junior Church wherever located. The principles are an auditorium well lighted, with seats suited to the age of the child, books, maps and pictures selected in the interest of the child's emotional life. These carry through in any group and the difference for different Junior and Intermediate congregations lies only on the surface. But the deep seated purpose for which the institution exists is to find or create and operate a program of worship in which the children nine to sixteen are the prime factors.

While it is true that the purpose for which the Junior Church exists is one, there are items that should be considered in localizing the church, as obviously different localities would often differ in minor details, a few of which are considered:

(a) The Junior Churches in this immediate Negro community geographically situated would be Twelfth and Wabash and Water and Elm. As to arrangements, the auditoriums would need to be separated by dead walls and seated to suit children nine to sixteen years, which are the ages to be served. The seats should be so arranged that the children

when seated could see the platform with ease and in a natural position.

The best architectural service that the money available would command should be secured, that the building may portray worship in beauty and art. The best cost to make the present buildings adequate for the Junior Church would be Five Thousand Dollars.\(^1\)

The financial resources, if limited to one congregation, are inadequate, but if made a community matter the financial need could be met. The Junior Church in this immediate Negro community would have to be a cooperative community movement, especially as it touches finance. The draft shows the type of building needed.

In addition to buildings amply arranged, the matter of equipment is an item of importance. To suggest the highest ideal and sublime reverence, all equipment should be the best. An ugly appearance makes the wrong impression upon the child. It cheapens the occasion and lowers the child's notion of God. Everything suggesting perfection is an ideal situation to create an attitude of worship and a sense of the presence of God.

This suggestive appearance is especially impressive upon the Negro child, who for economic and social reasons does not have the opportunity to worship in the midst of art and beauty. The social and economic background of the Negro

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2. Contractor who made previous improvements on the same building.
child in America has robbed him of the experience in massive 
and beautifully decorated church houses in which he can be at 
home, hence he has a high sense of appreciation for beauty 
and art in churches.

The Junior Church program for this immediate Negro 
community is the same in all groups 9 to 16 years, and is 
arranged on the following general plan:

1. Call to Worship
2. Doxology (all standing)
3. Prayer (all remain standing)  
   May be led by Pastor, closing with the  
   Lords Prayer in unison)
4. Hymn (led by Junior Choir)
5. Devotional reading (Psalms 100)
6. Hymn (all standing)
7. Announcements
8. Hymn (all standing)
9. Offertory service
10. Scripture Lesson (Luke 2:8-20)
11. Sermon
12. Hymn (Invitation)
13. Closing song (Benediction)

The above program is constructed after considering, 
(a) the traditional background of the children for whom the 
program is made. The tradition of the local Negro is a 
reverence for things sacred and a faithful adherence to the 
customs of our fathers. (b) The social background has been 
almost distinctively racial as a result the matter of race 
enters in. (c) The educational experience has been inter-
racial and racial as a result we have the problem of the 
religious customs of each race. (d) The attitude of the
local Negro congregation is a fact with which we must reason. That is the endorsement and cooperation of the adult of the congregation is an essential asset. (e) The type of leader for the local task in the Junior Church for the Negro community is of vital importance for the most part he must be found and made. (f) Finally the work that is being done in the local Negro group of religious nature by other agencies. To prevent overlapping is the local task, a careful study of the program of other religious organizations is necessary.

Further it may be said, touching the above mentioned subjects, that religious traditions fasten themselves firmly upon personality if they do not implant themselves in human nature. This is especially true of the negro's religious tradition. Not that he necessarily differs from the other groups other than that environment and circumstances have added appendages to his original personality.¹ "The African holds to his religious traditions handing down to his posterity the story of Adam, the flood and Noah's Ark. The American negro, true to his ancestry is slow to change his religious customs."²

In making the Junior Church program for this Negro community, account must be taken of the reluctance with which the Negro surrenders religious customs. For an example, the family pew of fifty years ago versus separate worship for adult and Junior and Intermediate children today. The

2. Return Missionary, Dr. J.E. East, Philadelphia, Pa.
Junior Church program builder need show the possible harmonious relation in the adult and Junior Church. It needs be seen that one includes the other and that both are united in a program of worship in which all ages may have a part.

In dealing with the traditional situations, the program may not be too far in advance of the constituency for whom it is built and by whom it is supported. In this immediate Negro community care should be taken not to go more rapidly than the community can travel.

The social background that is the group or social circle in which the children nine to sixteen have been moving who are their friends needs to be taken into account in the Junior Church program. Since two Junior Churches would be all that could be adequately supported in the community, the question of enlisting the Junior material of the Negro community for the Junior Church would claim the utmost skill. All should be done to make the most of the religious life of the adolescent child. The development of his emotional life in worship by right is the center of interest.

Each church of this immediate Negro community has its particular following in which there is Junior Church material, but not a sufficient number to adequately support a Junior Church in each local congregation.¹

When the interest of the child dominates, all other interest will be subordinate, ecclesiastical differences will

¹. Questionnaires sent to Negro pastors.
vanish at every point in favor of the proper development of the child's religious nature. In building a religious program of worship for the Junior and Intermediate children, the leader will need to take into account, however, the ecclesiastical background and the present program of worship in the different local Negro congregations. The fact that no congregation has a Junior Church will obviate the likelihood of competition in the new movement. When this immediate community is led to focalize its interest in the child with a view to discovering and conserving the values latent in Junior and Intermediate childhood, it has found the prime factor in the solution of its problem.

If this immediate Negro community is completely sold to the conservation of its childhood, ecclesiastical traditions and social customs will surrender where victory in favor of the childhood of the race makes it necessary. Social difficulties in building a Junior Church program are minor, when the interest in the child is vital and love for him supreme. Social distinctions both in the local and different churches of this Negro community may be eliminated by the interest of the childhood at the center of activity and the program of the Junior Church is sufficiently challenging to demand it.

The educational background which was mentioned above is another item to be considered in building the Junior Church program in this immediate Negro community. The Negroes of this community are a heterogeneous group in which
fifty per cent of the states of the Union are represented.\textsuperscript{1} The educational opportunity of the Negro of this community has varied with the locality, not only as to extent but as to the influence of the training on his life. For example (a) there are negroes who have had nothing but Negro teachers. These are easiest handled by Negro leadership. (b) There are those who have had both Negro and white teachers. They are more democratic in their views, having had the advantage of both viewpoints. (c) Those who have had only white teachers have the problem of readjusting themselves to their own people. To unite these three types of personalities in a Junior Church program requires skillful and scientific treatment. (d) The right attitude of the adult congregation is essential in creating and perpetuating a Junior Church program. The local church must not only see the need of a program for Junior and Intermediate children, but actually feel it so much so that the enlistment of its service and support is a natural sequence.

A program of adult education for the parents of these children is the initial step in the Junior Church movement. In the process of educating the adult, one of the best methods of procedure is to call together (after having thought carefully and deeply on the matter) the leaders of the young people and children's movement, such as the Sunday School and Young People's meeting. The matter may be presented in detail with all its possibilities for the careful

\textsuperscript{1} Survey of the local church in which an account of the birth place was taken.
consideration of the select group. When the program is
told to them, they can be made the agent to sell the movement
to the entire congregation. After this has been accomplished
the field is ripe to create and perpetuate a Junior Church
program in this Negro community.

(a) To start the Junior Church movement in a church
to which the idea has not been sold to the adults is to
invite defeat. We purpose, first, to sell to the adults and
then enlist the children.¹ The adult church may be a hot
bed of nurture and growth for the Junior Church program, or
it may be a refrigerator in which every impulse is chilled.
The adult soil must be prepared first.

(b) The type of leadership available: After the
need of a Junior Church program has been seen and felt, the
next factor equally vital is the matter of an adequate leader
for so important a task. First, those who are in charge of
young people and children must be convinced that the person
secured to lead the Junior movement is the best available.
Second, the chosen leader needs have a dominate passion for
the task. Other qualifications are: (a) the leader need
be the highest exponent of the type of life he wishes his
children to become. (b) He need be a student in child
psychology, able to use to advantage the religious reaction
of the adolescent child. (c) He must be in sympathy and
love with the children whose lives he is trying to mold on
the Christ pattern and whose character he is striving to

¹ Gates, the Junior Church Manual, p.40.
mold for the Kingdom of God. (d) The leader of any Junior Church should study with the leaders of the Junior and Intermediate departments of the Church School the problem of correlation and unification of the program. If such study does not result in unification, it should certainly result in such cooperation and correlation as will avoid overlapping and duplication of efforts in leadership. By all means it must result in the avoidance of competition.¹

An ideal leader for this immediate Negro community may not be available, but a leader with the major qualifications such as Christian character, a passion to search for truth, sympathy and love for children, may be used who will naturally grow with the children. The sense of opportunity and responsibility will inspire research in the realm of child psychology and the religious nature of the adolescent child for whose sake the Junior Church operates.

The work that is being done by other auxiliaries of the church in this immediate Negro community needs to be clearly defined before the need and place of an additional auxiliary can be determined. In this Negro community the function of the Sunday School is to teach the Bible and lead to Christ. The work of the young people is to train for service by serving. At present there is no institution in the Negro community that is majoring in training the adolescent child to worship. Such training is essential to Christian citizenship.²

¹ Gates, Junior Church Manual, p. 11
² Regina Mae Cameron, The Junior and the Church, p. 56.
After the field of the other auxiliaries has been defined it is possible to point out the exact task for the Junior Church. Whatever may be the extent of operation of the Sunday School, Young People's meeting and the Junior Church, the leaders in these respective bodies need study together the entire program of the church so as to avoid friction or conflict and touch harmoniously at every meeting point.

And now having studied the features mentioned on pages eighty-two and eighty-three, we come to consider a tentative program for this immediate Negro community, keeping in mind that the program is made for the child rather than the child for the program.

The matter of equipment was discussed in Chapter IV, in which it was shown that the buildings and equipment help to set the stage for worship which is the sole objective for which the Junior Church exists.

In preparing the order of worship, there needs be considered the adequacy of the worship for Junior and Intermediate children in Sunday School, and the traditional customs. As a matter of fact, there will be shades of differences in different localities of this Negro community. First, by act rather than words, seek to create in the child an attitude of reverence for the house of God. At this point the Negro child needs special training. Second, the time of the program needs be definitely fixed and faithfully kept.

1. Study of Negro meetings for children and adolescents.
The fulfillment of a promise to meet God at the place of worship consciously fulfilled plays a very valuable part in molding the character of the child. The most opportune hour for this Negro community Junior Church service is 11:00 a.m. "Both parent and child are used to that hour of worship, which is as an organized experience that contact the individual with the eternal and brings all the elements of human in meaning and proportion."\(^1\)

To avoid confusion the program may be printed on the blackboard or otherwise, with the number of songs, prayer and responsive reading. The order of service for the Negro community need be maintained until the children were familiar with the program, and still vary enough to keep the interest from lagging.

The type of program for this immediate Negro community need be simple and one hour in length.\(^2\)

The very nature of the Negro church situation and program would require the following type of program:\(^3\)

1. Prelude to assist in creating an attitude.
2. Doxology or call to worship. All with books and taking active part. This favors order, interest and the right attitude.
3. Prayer, simple brief and instructive and reverent, so as to lead the child into the spirit of prayer and worship, all standing, closing with the Lord's prayer together.
4. Hymn -- all standing
5. Devotional reading (responsive) select passages.
6. Hymn -- all standing
7. Announcements
8. Special music children's choir and songs
9. Scripture lesson, select, brief and well read
10. Prayer in the language of the child
11. Hymn -- all standing
12. Message

\(^{1}\) Romas Augusto Soars, *Religious Education*, p. 302
\(^{2}\) Gates, *Junior Church Manual*, p. 29
\(^{3}\) Questionnaires on pages 58 and 59.
13. Hymn -- all standing
14. Benediction

The congregation needs to stand in singing, first the children like action; second, they use up the surplus energy that otherwise might be misdirected. The aim in training childhood and youth in worship is so to motivate worship that the experience may be characterized by such feelings and attitudes as will enrich and clarify the worshiper's consciousness of God. And vitalize his consciousness of social relationship, thus releasing to him an unfailing source of spiritual dynamic. Worship should bring to the individual’s inner harmony and ideal companionship with God.¹

EXAMPLE OF MATERIAL.

Certain songs create certain attitudes with certain groups; the song that most nearly expresses an experience moves most. For example, the Negro spirituals moved him as they could not move any one else. It was his experience clothed in words and set to music. The same is true of certain scriptures and certain forms of prayer. Example of song:

1. The Lord is in His Holy Temple, Let all the Earth Keep Silent Before Him.
2. This is My Father's World
3. O, Jesus Prince of Life and Truth
4. I Would Be True

Examples of passages to be read are:

¹ Betts and Hawthorn, Methods in Teaching Religion, pp. 443, 446.
The Psalms, stories of Moses, Joseph, David, Samuel, Josiah and Christ.

The entire program, songs, prayers, scripture and message, are to be determined by the occasion and need. An organization which will operate the type of program mentioned above is an imperative need of this immediate Negro community to conserve and develop these emotional possibilities of the Negro child of the community nine to sixteen years of age.  

1. W. C. McCollum, The Graded Church, p. 45.  
2. Questionnaires.
CHAPTER I.

If the world moves forward on the feet of children, it is inevitable that these feet should be properly shod. The security of the future for the race is in the hands of the adults of the present and the values which they hold today are in personalities who are the potential men and woman of tomorrow.

The major interest of the home, school and church should center in the child in the midst.

In Chapter I of this work we face in Religious Education the problem which centers in the religious values of the adolescent child nine to sixteen years. And in the process of research it was discovered that the development of the ethical and emotional life of the child is not commensurate with the development of his mental life. Research has also revealed that a harmonious development is essential to the highest type of character and Christian citizenship.

In the light of the above facts, chapter one is interested in efficiency of the worship phase of the religious program for children of the later childhood and
early adolescence and it concerns itself with a consideration of the present situation and proposing an organization that will more efficiently meet the religious need of the adolescent child. The Junior Church is the institution offered as the movement in which a program of worship can be made with the child at the center of the process.

CHAPTER II. Problem Defined.

"The Junior Church is simply the boys and girls of the church of a particular age, organized for their own service.

"In cases where membership in the Junior Church means church membership, when the boys and girls graduate from the Junior Church into the larger church, they do not feel that they have joined a new organization. They have been members of the church all the time and have been learning and working through their own organization."

The Junior Church is a product of research in religious education and includes a program of worship suited to the devotional life of the growing child. Its record of achievements assure its continuity. This immediate Negro community is a fertile field for the planting and developing of the Junior Church movement.

CHAPTER III. Organization.

The organization of Junior Church is a volunteer

union of adolescent children with officials selected from their own group.

The membership is composed of children nine to sixteen, classified as active and associate; active members having committed themselves to Christ, have all the privileges of church membership such as voting, holding office, and the church ordinances. The associate member is a member of the congregation with its privileges, except voting, holding office and the church ordinances.

The officials are selected from the active membership by a vote of the active members under the direction of the pastor or leader of the Junior congregation.

CHAPTER IV. Building and Equipment.

Chapter IV has been given to a consideration of buildings and equipment for a Junior Church program.

Perfect workmanship suggests to the child the presence of a Being, for whose glory the temple and church house are erected. When the building and equipment suggest the dwelling place of the Most High, an attitude of worship easily follows. It is true that perfect workmanship is not essential to acceptable worship. However, the place of worship may create an atmosphere for communion with the Infinite.

CHAPTER V. Relation of the Junior Church to Character Education.

Character education is an ethical code recognized
by society as the standard of conduct. Character education seeks to train the child in correct habits for his own good and the good of the social group. He may conform only in self defense or merely for the approval of the group.

The Junior Church conserves these character values and seeks to raise them to the highest power by making contact with the spiritual dynamic, The Infinite.

The Junior Church and character education are related in that they are dealing with the same personality. The latter is trying to bring the child in harmony with the demands of the social group while the former seeks to bring the child in harmony with the Divine.

CHAPTER VI. The Local Negro Church Program Inadequate.

The Negro group here has had the presence and influence of a Negro church for fifty years. During its history, the program has been adult centered and at no time has the church considered in its worship the child in the midst. As a result the adolescent children have been slipping through careless hands. And now fifty per cent of the adolescents nine to sixteen leave church after Sunday School. Others stay because of authority or the force of habit, rather than by the constraining power of a challenging program.

CHAPTER VII. Local Junior Church in this Negro Community.

Chapter VII is interested in the local Junior
Church in the Negro community. Chapter VI has shown the inadequacy of the present program in the Negro church. It was the task of Chapter VII to present the type of Junior Church and program needed for the Negro children between the ages of nine and sixteen years of this locality.

It begins by considering the needed equipment, the character of the program, the relation of the local Junior Church to other auxiliaries and the 700 boys and girls between the ages of nine and sixteen years, fifty per cent of whom do not worship in church service; and those who do remain after Sunday School find a service foreign to their experiences.

The program as shown by Chapter VII takes into account the social and ecclesiastical attitude of the Negro group and also the educational background whether racial or inter-racial.

CONCLUSION

In view of the facts as they have come from a scientific study of the Negro church of this immediate community, this community needs a Junior Church to take religious care of its Junior and Intermediate children.

(a) First, the emotional life of these children is not provided for in the present church program.¹

(b) Second, there are religious values in these personalities nine to sixteen that must be conserved and utilized if the church maintains its continuity.

¹ Questionnaires sent to Negro pastors.
(c) Third, fifty per cent of the Junior and Intermediate children leave church after Sunday School and have no part in the church worship.

(d) It is not possible to have a united program of worship in which each individual can participate in a cooperative way.\footnote{Gates, The Junior Church Manual, p. 29, 30.}

(e) The Junior Church has the most adequate program of worship for children.\footnote{Homer Council, the Junior Church, p. 21, 22.}

(f) There is no Junior Church in this Negro community.
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