



This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the united States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain condition specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be *“used for any purpose other than private study, scholarship, or research.”* If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Contact

B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390

B.L. Fisher Library’s Digital Content
place.asburyseminary.edu



Asbury Theological Seminary
205 North Lexington Avenue
Wilmore, Kentucky 40390

800.2ASBURY
asburyseminary.edu

A STUDY OF EARLY ADOLESCENT MORTALITY
IN THE SUNDAY SCHOOL

A Thesis
Presented to
the Faculty of the Department of Religious Education
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Marion Brown
May 1950

TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND DEFINITION OF TERMS USED.	1
The problem	1
Statement of the problem.	1
Importance of the study	1
Procedure of research	2
Definitions of terms used	4
Early adolescents	4
Intermediate.	5
Junior High pupil	6
Mortality	6
II. CLAIMS OF AUTHORITIES CONCERNING MORTALITY OF EARLY ADOLESCENTS IN THE SUNDAY SCHOOL . . .	7
III. QUESTIONNAIRE RESULTS	12
Card questionnaire I and II	12
Pastor's questionnaire.	12
Student's questionnaire	15
Card questionnaire III.	16
IV. THE LIFE OF THE EARLY ADOLESCENT.	22
Age of development.	22
Physical development.	23
Mental development.	25

CHAPTER

PAGE

Social development.	27
Religious development	29
Influences in the life of the early adolescent.	30
Family influences	31
Church influences	32
Outside influences.	34
V. RECOMMENDATIONS	38
Activities.	38
Varied activities	39
Intermediate fellowship	41
Leadership.	42
Qualifications of leadership.	42
Leadership training	43
Home visitation	45
Evangelism.	45
Youth revival	46
Personal evangelism	47
Study courses for intermediates	48
Service	48
Christian colleges.	49
Christian vocations	49
Immediate service	49

CHAPTER	PAGE
VI. CONCLUSION.	51
BIBLIOGRAPHY.	54
APPENDIX.	57

LIST OF TABLES

TABLE	PAGE
I. Comparative Study of Four Departments in the Sunday Schools of Eight of Eight Small Churches.	13
II. Study of Sunday School Attendance taken from Questionnaire sent to 114 Young People in Plymouth, and 56 in Lincoln County, Kentucky, at Ages 12-14 Years	17
III. Comparative Study of 163 Churches of Ohio of Number on Roll in Junior Department, 1948 with Intermediate Department, 1949	19
IV. Responses of Sixty Pastors to the Activities their Church Sponsored for Young People.	35
V. Students' Choice of Activities in Church Program	36

CHAPTER I

THE PROBLEM AND DEFINITION OF TERMS USED

It has been held by many Sunday School authorities that there is a decided loss in the Sunday School at the end of the Junior year. The purpose of this investigation was to inquire whether such conditions still existed and if they did to suggest some recommendations to aid in the attendance problem. It is not assumed that final answers will be given, but it was hoped that light might be thrown upon the subject by reason of this effort.

I. THE PROBLEM

Statement of the problem. It was the purpose of this study (1) to investigate the claims of Sunday School authorities in relation to early adolescent mortality; (2) to discover, by the survey method, if the same trends still exist; (3) to make such recommendations as were suggested by the findings.

Importance of the study. It is understood by workers in Religious Education that the adolescent age presents the Church with some of its greatest problems. Of these adolescent years the ages twelve, thirteen, and fourteen are very significant. In Church School terminology those

within this age bracket are referred to as the "Intermediate" or "Junior High students".

Two basic facts stand out with respect to this age group. According to authorities, Intermediate years represent the "peak of conversion". That is, the period when the largest percentage of individuals accept Christ and join the Church. The other challenging fact is that during these years the majority of criminals begin their downward career.¹

If it be true that the Church experiences its largest mortality rates in this age group, the fact presents one of the greatest challenges of the Church. If on the other hand the picture is shifting and trends show that tremendous losses are no longer found in early adolescence, but in later years, the challenge is just as great in that the Church has the opportunity to work with the boys and girls and establish them in the Christian faith, thus eliminating the mortality rate in later years.

Procedure of research. In order to establish trends as to early adolescent mortality in the Sunday School five sets of questionnaires were distributed in an effort to obtain a random sampling which would provide a cross sectional view of the present situation in regard to trends.

¹ G. S. Dobbins, Working with Intermediates, (Nashville: Sunday School Board of Southern Baptist Convention, 1926), p. 14.

There were questionnaires, with an accompanying letter, sent to one hundred pastors of Baptist, Church of the Brethren, Evangelical Reformed, Evangelical United Brethren, Free Methodist, Independent, Methodist, Nazarene, Presbyterian, and Wesleyan Methodist churches. These churches were located in Florida, Georgia, Illinois, Indiana, Kentucky, Michigan, Missouri, Ohio, and Tennessee. The reason for selecting several denominations instead of one was (1) to discover any denominational deviation from the contemporary trend. Various states were included (1) to substantiate the cross sectional idea; (2) because of an acquaintance with the various pastors. Of the one hundred questionnaires sent, sixty were returned or exactly sixty per cent.

Two different sets of reply post card-questionnaires were sent to the same group of pastors asking additional information as the study progressed.

Questionnaires were sent to one hundred and forty-four Junior High students in Plymouth, Indiana and to fifty-six boys and girls of the same age group in Lincoln County,^f Ky. These locations represented two different states and situations. Plymouth, Indiana is a town in the northern part of Indiana with a population of over six thousand. In this community are found thirteen different churches. Educationally and economically the standards are average. The other school located in Lincoln County, Kentucky, is a typical

country, consolidated school where the boys wish to follow in their fathers' foot-steps and become farmers. The girls desire predominantly, to be housewives and waitresses.

The last set of card-questionnaires were sent to seven hundred and fifty pastors of the Methodist Church in Ohio. This represented every effective pastor in the entire state. There were one hundred and seventy-five replies received from which the data was taken.

In addition to the use of the questionnaire method, information and statistics were obtained from the Youth Divisions of ten of the leading denominations, and pastors who have made a study of youth. Attention was given to books, magazines, lesson materials, and pamphlets which seemed to bear upon the problem, chief among which were: Journal of Religious Education, Teen-agers Tell, Methodist Youth Fellowship literature, and Intermediate Fellowship literature from various denominations.

II. DEFINITION OF TERMS USED

Early adolescents. The term adolescence comes from the Latin adolescencia, meaning "growing up". The ancients used the term to designate the period when the changes are taking place which distinguish the child from the mature man or woman.² By common consent the period of adolescence

² Ibid., p. 23.

extends from twelve years of age through twenty-three. This interval of years, which divides childhood and adulthood, falls into three stages. The first stage is the early adolescent consisting of twelve, thirteen, and fourteen year olds; the next period is the middle adolescent to which the fifteen, sixteen, and seventeen year olds belong; the years eighteen through twenty-three are called later adolescence.

The first stage or early adolescence have been referred to most in this study since it has been the conviction of many authorities that it is a "key age" and is full of conflict.

Intermediate. This term is referred to in Church School activities and means the same age group as the early adolescents. Nevin Harner in his book, Youth Work in the Church says:

By common consent the first forgotten man in Church work with youth is the intermediate. We have lavished a good bit of attention on those just below him, and those just above him, but he himself has been frequently passed by----He is too old for the children and too young for the young people. He is "intermediate", betwixt and between, neither fish nor fowl, nor good red herring.³

This terminology has not been too popular among many youth groups since it signifies vividly the true dilemma in which the young people find themselves.

³ Nevin G. Harner, Youth Work in the Church, (New York: Abingdon-Cokesbury Press, 1942), p. 189.

Junior High Pupil. Because of the disfavor connected with the term "Intermediate" another classification is being used in some circles. The Junior High pupil is the status given to the young person between twelve and fifteen because it corresponds with his public school standing.

In this study the term Early Adolescent, Intermediate, and Junior High will be used interchangeably.

Mortality. Webster's definition for mortality is "the death of large numbers; death rate." In this study the term mortality is used in connection with the attendance less the Church experiences among adolescents.

CHAPTER II

CLAIMS OF AUTHORITIES CONCERNING MORTALITY OF EARLY ADOLESCENTS IN THE SUNDAY SCHOOL

Many studies have been conducted by authorities in the field of Religious Education in regard to the problems of early adolescence. Of the many problems discovered in this age, as they relate to the Sunday School, loss in attendance and its contributing factors is among the most important. Someone has called the years between twelve and fifteen the "neglected years". This period has also been called the "difficult age" and "a period of diversity."¹

The significance of the Intermediate years becomes increasingly apparent when we realize that two of the four most crucial periods of the individual's life occur in whole or in part during this time.²

This age is such a challenge because it is considered a very crucial age in youth work.

Claims of authorities. In 1922 a summary of the results of the Indiana Survey of Religious Education, was published.

¹ Nabel Gardner Kerscher, Missionary Education of Intermediates, (New York: Missionary Education Movement, 1929), p. 1.

² G. S. Dobbins, Working with Intermediates, (Nashville: Sunday School Board of the Southern Baptist Convention, 1926), p. 169.

This survey revealed that:

Considering only the Sunday School enrollment of pupils under twenty-five years of age, more pupils are enrolled at twelve years of age than at any other age. This was true of rural and urban Sunday Schools. During the twelfth year and the fourteenth year occurs the greatest elimination of Sunday School pupils.³

Cynthia Pearl Maus in Youth Organized for Christian Education published in 1925, said the church annually loses hundreds of these young people who might have been saved if the church had made a place for them.⁴

One year later, in 1926, G. S. Dobbins said students of Sunday School statistics assert that sixty-five per cent of boys, under the old regime, drop out of Sunday School between the ages of thirteen and sixteen.⁵ Dobbins states:

The tragic fact is that just at the time when the greatest numbers are won for Christ, the majority of these boys and girls who might thus be won have dropped out of Sunday School and thus have ceased to come under the influence of the gospel. This has been due, we have seen, not to the inherent irreligiousness of adolescents for they are nearly all deeply concerned in one way or another about their spiritual welfare; but the failure has largely been due to ineffective methods, incompetent teachers, inadequate equipment and an unattractive program.⁶

³ Walter S. Athearn, The Indiana Survey of Religious Education: Summary and Recommendations, (New York: Committee on Social and Religious Surveys, 1922), p. 14.

⁴ Cynthia Pearl Maus, Youth Organized for Religious Education, (St. Louis: Bethany Press, 1925), p. 16.

⁵ Dobbins, op. cit., p. 170.

⁶ Loc. cit.

In 1927 Chappell's Evangelism in the Sunday School was published with its pertinent statement concerning the loss in the Sunday School:

It is this age in which the greatest losses occur to the Sunday School. Researches carried on in many widely separated localities show that a fearfully large percentage of those who have been regular attendants at Sunday School during early and later childhood drop out between twelve and sixteen.⁷

Harry C. Munro, well known authority on Sunday School affairs, stated in one of his books published in 1929:

Early adolescence is the period of the highest number of decisions or self commitments, and also the period of most rapid elimination from the church school. So far as the student's church relationship goes, it is the crisis time.⁸

It also is claimed that interest in religion in early adolescents is wanting. In 1937 H. S. Dimock made a careful study of two hundred boys aged twelve to fourteen years. He determined their interest in Sunday School and church affairs by the amount of time they spent in various church activities. The time spent in clubs, scout troops, weekday meetings of Church School classes was measured and it was found that at the age of twelve, 2.0 hours were spent weekly. At the age of sixteen the time spent was .2 hours.

⁷ Edwin Barfield Chappell, Evangelism in the Sunday School, (Nashville: Publishing House M.E. Church, South, 1927), p. 121.

⁸ Harry C. Munro, The Church as a School, (St. Louis: The Bethany Press, 1929), p. 63.

There was a decrease of 1.8 hours between the ages twelve and sixteen.⁹

Roy A. Burkhart, an outstanding authority in youth work, said in 1938:

The church begins to lose young people at the end of the sixth grade; usually during the seventh and eighth grade, a third to a half drop out; at the end of high school there are generally only about ten to fifteen per cent of those who went through the children's department who remain....In a study made of ten churches it was found that the total enrollment of the junior departments of those churches was 1,385; the total enrollment of the junior high school department was 856; of the senior high enrollment 524; young people's department 295.¹⁰

A further statement is made by Ownbey in his 1941 publication relating to early and middle adolescence.

The teacher of adolescents should remember that a large percentage of convicted criminals begin their career of crime before the close of middle adolescence. It is this age in which the greatest losses occur in the Church School. Large numbers of boys and girls who have not already united with the church drop out of the Church School between the ages of twelve and sixteen.¹¹

In the chapter on the Intermediate Department in A Guide for Church School Teachers published in 1941, Randolph Miller says concerning the loss of young people in

⁹ Kevin C. Harner, Youth Work in the Church, (New York: Abingdon-Cokesbury Press, 1942), p. 13.

¹⁰ Roy A. Burkhart, Understanding Youth, (New York: Abingdon-Cokesbury Press, 1938), p. 123.

¹¹ Richard L. Ownbey, Evangelism in Christian Education, (New York: Abingdon-Cokesbury Press, 1941), p. 107.

the Sunday School:

There are many church schools which end with the eighth or ninth grade. Just at the time when there could be some teaching of the content of Christian doctrine, church history, and the real problems of Christian living, the pupils drift away. They "graduate" by way of confirmation, or they decide that church school is too young for them, or parents cease using pressure to get them there. Unless there are real means assimilating them into a fuller church life, they are lost to the church for a long period.¹²

James De Forest Murch, writing on the Intermediate Department, voiced the same opinion:

This department deals with the early adolescent-- those usually enrolled in the Junior High school. Startling changes take place in their lives and adjustments are not often easy. It is at this age that many of them leave the public school and also the Church School.¹³

Considered in this chapter are claims of authorities from the year 1922 through 1943. It is not presumed that this consideration of claims has been exhaustive, but it does reflect the expressed opinion of authorities over the years.

¹² Randolph Crump Miller, A Guide for Church School Teachers, (Louisville: Cloister Press, 1943), p. 33.

¹³ James De Forest Murch, Christian Education and the Local Church, (Cincinnati: The Standard Publishing Company, 1943), p. 312.

CHAPTER III

QUESTIONNAIRE RESULTS

Card questionnaires I and II. From the combined figures of card questionnaires number I and II, a comparative table (Table I p.13) was made of eight churches beginning with the Junior department and going through the Young People's department.

The churches represented were small, and the small number of cases makes the data inconclusive. The total enrollment of the Juniors was 234; the number in the Intermediate department was 201; the Senior enrollment was 184 and the total enrollment of the Young People's department was 174. It is interesting to note the percentage of decrease between the departments. The decrease between the Junior and Intermediate departments was 14.1%. The Senior department decreased eight per cent from the Intermediate and the Young People showed a decrease of only 5% less than the Seniors. One can see that the greatest mortality rate lies between the Junior and Intermediate departments.

Pastor's questionnaire. One question asked the pastors in the first questionnaire was, "About how many adolescents from 12-15 have you lost during the past year?" The tabulation showed that 43% of the pastors had each lost ten young people of this age or less. One pastor reported

TABLE I
COMPARATIVE STUDY OF FOUR DEPARTMENTS
IN THE SUNDAY SCHOOL OF EIGHT
SMALL CHURCHES

CHURCH	Juniors			Intermediates			Seniors			Young People		
	No. on Roll	Av. Attend.	Percentage Attendance	No. on Roll	Av. Attend.	Percentage Attendance	No. on Roll	Av. Attend.	Percentage Attendance	No. on Roll	Av. Attend.	Percentage Attendance
1	27	23	85.1	12	11	91.6	18	14	77.7	13	8	67.5
2	40	35	87.5	45	40	88.8	25	20	80.0	12	10	83.3
3	14	10	71.4	11	9	81.9	15	12	80.0	7	4	57.1
4	40	30	75.0	40	23	57.5	39	28	71.7	50	29	58.0
5	30	17	58.8	21	11	52.3	21	14	66.6	19	11	57.6
6	20	18	90.0	18	15	83.3	20	15	75.0	18	12	66.6
7	42	36	85.7	31	24	77.5	36	24	66.0	42	36	85.7
8	21	15	75.0	23	17	75.0	10	5	50.0	13	5	38.4
AVERAGE	234	184	78.6	201	150	74.0	184	132	71.7	174	115	66.0
CHANGE	DECREASE			14.1%			8%			5%		

he had lost thirty in one years' time.

Noting the answers to another question in the same questionnaire with respect to why the pastors thought they were losing their Intermediates it was found that approximately thirty-three per cent of the pastors or 20 of 60 answering stated the greatest reason for mortality in the Intermediate department was the unconcern of the parents. In the order of importance the other reasons were given: poor planning of church program, outside activities occupy so much time of the Junior High student, poor leadership, the child is not led into a Christian experience, and lack of recreation and proper facilities.

The positive approach to the same problem was given in the answers to the question, "If the early adolescent age is represented well in your church, to what factors do you attribute this?" The reasons given were: first, they had a strong well planned church program geared to the interests of this age group; second, the leadership was good; third, the parental interest was high; fourth, the spiritual life was emphasized.

It was noted that the spiritual element was placed in fifth place when the pastors told the reason they thought they were losing their young people and the answers given why certain pastors had been successful, the spiritual emphasis was placed fourth. This is not in accordance with

the answers to another question:

"Rank the following items as to their importance as you meet them in dealing with this Intermediate age."

_____	spiritual programs	_____	dating
_____	home life	_____	life work
_____	social life	_____	personality
_____	sex problems	_____	problems of inferiority

The two items listed as most important by 19 pastors were spiritual problems and home life; second, were social life and home; third, spiritual, home life; fourth, social and personality problems; fifth, dating and sex problems; sixth, sex problems and life work

In the second questionnaire sent to the same pastors, inquiry was made concerning the attendance of the ages 15-17 and 18-23. This was done to see if the mortality rate continued or whether it was exclusively an early adolescent problem. The question was stated thus: "Do you find it a problem to hold the interest of the young people of the age group 15-17; of the age group 18-23?" The reply for the age fifteen to seventeen was 82.8% yes and 17.1% no. For the age bracket eighteen to twenty-three, 79.3% stated yes and 20.4% no.

Student's questionnaire. In the questionnaire sent to students of the ages twelve through fourteen of Plymouth,

Indiana and Lincoln County, Kentucky, the results were as follows: seventy-eight Plymouth girls and thirty-seven Plymouth boys stated yes, they went to Sunday School regularly. Two Plymouth girls and twenty-four Plymouth boys said no. In the Lincoln County school thirty-two girls and nineteen boys answered in the affirmative while one girl and two boys stated they did not attend. In Plymouth 22% of the young people stated no and in Lincoln County 5% stated no. (See Table II). The great difference in attendance might be attributed to the fact that Lincoln County school is very definitely rural and thus more Sunday School minded. Plymouth, although it is not large in comparison to cities, does have many forces that would tend to pull the children away from Sunday School.

Card questionnaire number III. It was thought a more extensive survey should be made to substantiate and validate the findings thus far made. To do this, a card questionnaire number III was sent to seven hundred and fifty ministers of both Ohio conferences of the Methodist Church. The questionnaire was sent to ascertain the enrollment of the Junior department of 1948 and the Intermediate department of 1949.

When the total number in the Junior departments of one hundred and sixty-three churches was compared with the total for the Intermediate department, it was found, that

TABLE II

STUDY OF SUNDAY SCHOOL ATTENDANCE TAKEN FROM
 QUESTIONNAIRE SENT TO 114 YOUNG PEOPLE IN
 PLYMOUTH, AND 56 IN LINCOLN COUNTY,
 KENTUCKY, AT AGES 12-14 YEARS

Do you go to Sunday School every Sunday except for sickness or other reasons?		
	Plymouth	Lincoln County
Girls		
Yes	78	32
No	2	1
Sometimes	1	
Boys		
Yes	37	19
No	24	2
Sometimes	2	2
Plymouth	22.0	No
Lincoln County	5.0	No

the Junior departments of 1948 consisted of 6,991 students while the Intermediate departments of 1949 consisted of 6,063 students. (See Table III p.19). This shows a loss in enrollment in the Intermediate department of 828 or 13.3%.

Out of the 163 churches represented, 108 churches or 66.2% experienced a loss in their Intermediate department during the first year.

The facts thus related substantiate the claims of authorities regarding a definite attendance mortality beginning in the Intermediate department and continuing on through the youth departments of the church. These facts should challenge the leadership of the church to a study of the decrease and a remedy for this great loss.

TABLE III

COMPARATIVE STUDY OF 163 CHURCHES OF OHIO
OF NUMBER ON ROLL IN JUNIOR DEPARTMENT,
1948 WITH INTERMEDIATE DEPARTMENT, 1949

	1948	1949		1948	1949
Church	Juniors	Intermediates	Church	Juniors	Intermediates
1	34	36	33	55	60
2	35	45	34	23	28
3	7	12	35	25	40
4	48	67	36	12	17
5	32	40	37	88	92
6	11	20	38	6	15
7	30	35	39	160	175
8	14	18	40	29	30
9	18	20	41	65	84
10	20	45	42	72	75
11	25	38	43	38	45
12	29	36	44	50	60
13	29	37	45	28	37
14	63	75	46	20	26
15	56	70	47	70	75
16	93	97	48	37	38
17	12	30	49	24	26
18	14	20	50	20	29
19	15	26	51	55	60
20	13	15	52	22	23
21	25	30	53	44	75
22	32	34	54	50	52
23	25	35	55	30	31
24	40	46	56	27	28
25	78	89	57	45	40
26	7	18	58	15	12
27	15	23	59	54	17
28	35	55	60	30	25
29	13	31	61	13	11
30	42	44	62	13	12
31	12	20	63	17	8
32	25	37	64	80	47

TABLE III (Con't.)

Church	Juniors	Intermediates	Church	Juniors	Intermediates
65	125	105	106	100	80
66	77	38	107	27	26
67	79	47	108	45	42
68	24	22	109	47	17
69	39	24	110	50	18
70	22	13	111	105	98
71	11	9	112	10	8
72	36	35	113	74	45
73	62	43	114	68	39
74	38	37	115	26	16
75	48	43	116	41	24
76	42	36	117	100	89
77	57	49	118	30	15
78	45	40	119	40	30
79	26	19	120	82	66
80	89	72	121	34	29
81	52	40	122	60	32
82	102	41	123	50	35
83	12	8	124	32	26
84	28	22	125	62	53
85	92	56	126	22	20
86	16	9	127	52	48
87	54	44	128	15	12
88	26	14	129	38	36
89	32	25	130	11	6
90	45	32	131	53	40
91	44	35	132	79	40
92	8	5	133	13	10
93	31	9	134	25	15
94	44	41	135	37	36
95	37	20	136	72	24
96	20	17	137	22	20
97	70	60	138	45	35
98	37	23	139	25	10
99	50	45	140	28	26
100	74	40	141	80	30
101	18	16	142	40	40
102	15	9	143	50	50
103	59	27	144	27	27
104	33	18	145	15	15
105	39	34	146	35	35

TABLE III (Con't.)

Church	Juniors	Intermediates	Church	Juniors	Intermediates
147	48	48	156	26	12
148	31	21	157	25	12
149	159	100	158	63	38
150	170	70	159	35	25
151	16	9	160	110	76
152	12	3	161	43	36
153	28	15	162	57	44
154	25	18	163	24	18
155	61	57			
			Total	6,991	6,063

CHAPTER IV

THE LIFE OF THE EARLY ADOLESCENT

Realizing that early adolescence is such a vital period in the life span of an individual, it behooves Christian educators to study the development of the Junior High student and endeavor to come to some conclusions as to what type of influence will aid him with his problems.

There are reasons why the age twelve through fourteen is called the "difficult age". It is an age of individuality when new physical, mental, social, and spiritual influences bear upon youth thus making for maladjustment in many instances.

AGE OF DEVELOPMENT

The Intermediate age is indeed the age of development. The young person has developed so quickly and has experienced so many new emotions that he finds it difficult to understand himself. Mentally, he is becoming mature and socially, he is awakened to the fact of sex. He realizes he can make certain choices of his own as to the places he will go and the way he will spend his time. Spiritually, the Junior High student is realizing perhaps more than ever the meaning of sin. These are some of the characteristics

that make for individuality.

Physical development. "The crisis in these years is a physical one arising in connection with the functioning of new physical powers."¹ Puberty appears earlier in girls than boys, and earlier in warm countries than cold. There are wide variations in the coming of this epochal, physiological change.²

Every part of the body grows more rapidly during pubescence than at any other time, except the first year of life. It is possible that in one year the early adolescent may gain twenty-five or thirty pounds in weight and increase four or five inches in height. "The size of the heart actually doubles during adolescence."³

During early adolescence there is a rapid development of the large muscles both in length and thickness. This is closely related to what is called muscle hunger, which is characteristic of this period.⁴

¹ Antoinette Lamoreaux, The Unfolding Life, (Chicago: The Religious Publishing Company, 1907), p. 150.

² E. Leigh Mudge, The Psychology of Early Adolescence, (New York: The Coxton Press, 1922), p. 13.

³ Ina S. Lambdin, The Art of Teaching Intermediates, (Louisville: Sunday School Board of Southern Baptist Convention, 1937), p. 29.

⁴ Mudge, op. cit., p. 34.

Because of the rapid growth and rapid development of bones and muscles one can easily understand why awkwardness is a characteristic of this stage of growth. The shoulders broaden, lungs increase in capacity, hips expand, and with the boys the larynx grows, vocal cords thicken, the voice changes to deep masculine tones.⁵

The tired feeling which the early adolescent feels is not laziness, but nature's way of protecting him against overloading his body at a time when it is under the severe strain of abnormal growth. When this strain becomes too great one of two things happens-- either health will break, or the youth will rebel by dropping out of school, leaving home, giving up Sunday School and church, or making some drastic change in his life.⁶

The outstanding physical development of the adolescent years is the maturing of the reproductive organs. Usually this occurs in girls between the ages of twelve and fifteen and a year or so later in boys.⁷

The sex instincts appear long before the maturing of sex functions. "In fact, the characteristics, attitudes,

⁵ Hugh Henry Harris, Leaders of Youth, (New York: The Methodist Book Concern, 1922), p. 19.

⁶ G. S. Debbins, Working with Intermediates, (New York: Missionary Education Movement, 1929), p. 30.

⁷ Mudge, op. cit., p. 39.

and differences of sex appear in infancy and have undergone a long process of development before adolescence begins."⁸

"It seems that nature has provided a protection against the overstimulation of the developing sex functions in the apparent opposition and incompatibility of the sexes at this time."⁹ Even though the boy is apparently ignoring the girl he is awakening to a new interest in the opposite sex. This is shown by gymnastic feats, by teasing, or acting rude on his part.¹⁰

Of all the adjustments the young person of the intermediate age has to make, coping with and trying to understand the new powers which demand attention within his being is one of the most difficult for himself and others.

Mental development. Mudge states that there is a great development in early adolescence of the connection between different parts of the brain. The brain development of adolescents is hard to describe but there is a period of transition, development, adjustment, in which nervous energy does not find ready modes of response. The result is the nervous instability, the emotional shifts, the frequently changing moods of the adolescent period.¹¹

⁸ Mudge, op. cit., p. 37.

⁹ Ibid., p. 41.

¹⁰ Loc. cit.

¹¹ Mudge, op. cit., p. 35.

It is true that not only is there physical change in the young person but there are mental and moral changes.¹²

The power of sustained attention increases during this period. If he is interested he will listen. The powers of judgment and reason develop most rapidly during adolescent years. The Intermediate probably will re-examine the things he has been taught about God. This results in questions and great mental stress.¹³ Dobbins, in his book concerning the Intermediate says, "the mental outlook of the Intermediate age is perhaps best expressed by the word deepened."¹⁴

The deepened mental life certainly results in religious doubt and difficulty. The days of limited intellectual capacity are superseded by an era of mental awakening. Association of ideas, and logical processes can be carried out more readily. Imagination takes new direction and quest for truth becomes a passion.¹⁵

Pratt says the great cause for doubt is the inner discord aroused by some newly discovered fact which fails to

¹² Fred Lewis Pattee, Elements of Religious Pedagogy, (Cincinnati: The Methodist Book Concern, 1909), p. 61.

¹³ Lambdin, op. cit., p. 34.

¹⁴ Dobbins, op. cit., p. 30.

¹⁵ Harris, op. cit., p. 20.

harmonize with the things he has learned previously. An example of this is found in those who have believed the Bible until they encounter the evolutionary hypothesis in Junior high school.

The youth who has been brought up with no reverence or love for a religious belief may become as skeptical as you like, yet never know the intense and painful upheaval of adolescent doubt.¹⁶

This is very serious in dealing with intermediates in spiritual matters and demands careful planning and teaching on the part of leaders.

Social development. The social life expresses itself in two general directions.¹⁷ First, the young person of this age span seeks companionship of friends his own age. Every boy and girl wants a "chum" who can be looked upon as a bosom friend; a confidante to whom they may turn for sympathetic understanding and advice. They look also for a "gang", "bunch", "set", or "clique" with whom they may associate on terms of equality.¹⁸ Not to be in a gang or clique is to be socially ostracized from the commonly accepted form of social living. Hugh Henry Harris states:

¹⁶ James B. Pratt, The Religious Consciousness, (New York: Macmillan Company, 1920), p. 116.

¹⁷ Harris, op. cit., p. 20.

¹⁸ Dobbins, op. cit., p. 32.

As we have seen, many of the out-of-school hours of these years are spent in the gang or with the chum, talking, working, playing, building, or roaming the woods if geographical proximity permits.¹⁹

The second direction which the social spirit of the adolescent takes is the seeking of recognition on the part of adults. They desire to be independent like adults, to participate in the plans of the family, the church, the neighborhood.²⁰

If some young people fail to receive this recognition they react in other ways in order to command attention. This age is known as the age of truants. Lancaster has found that "thirteen is the age when truancy is at its worst, fourteen being the average time in the United States when children quit school."²¹ This runaway spirit is partly due however to a native wanderlust.²² This explains the reason for the crime statistics that more than two-thirds of all the delinquent boys brought into the courts are from twelve to fifteen years of age.²³ Such facts prove that there is inner conflict within the individual of the early period. Crow

¹⁹ Harris, op. cit., p. 21.

²⁰ Loc. cit.

²¹ Pattee, op. cit., p. 63.

²² Mudge, op. cit., p. 27.

²³ Norman Richardson, The Religious Education of Adolescents, (New York: Abingdon Press, 1913), p. 116.

and Crow relate:

The struggle between adolescent urges seeking expression and attempts at their direction by adults who themselves lack control of their own behavior, leads to bewilderment and sometimes to defiance of social customs and mores.²⁴

Religious development. In the book Life in the Making the authors make a statement concerning the religious life of the adolescent.

As he thinks for himself in matters of practical every-day living, so he will and should think for himself in regard to the highest things in life. The religious life should at this time not only become in a new sense his own but should become a larger factor in his living. At this time a conversion experience may be somewhat confidently expected.²⁵

With the deepening of the inner life which comes with the beginning of adolescence, there is presented the opportunity and need of utilizing these earlier potentialities.²⁶

"To the intermediate, religion should be life."²⁷

Contrary to the opinion of many adults the adolescent is sincerely interested in religion. In a study made in Maryland concerning attendance in Sunday School the committee

²⁴ Crow and Crow, Our Teen Age Boys and Girls, (New York: McGraw-Hill Company, 1945), p. 250.

²⁵ Barclay, Brown and others, Life in the Making, (New York: Methodist Book Concern, 1917), p. 129.

²⁶ Ibid., p. 137.

²⁷ Ibid., p. 138.

went into great detail to discover the reason for loss in attendance. They discovered that youth's personal faith in God was very high.

Those who have made extensive studies along this line tell us that the vast majority of conversions occur before the seventeenth year. Under sympathetic guidance the adolescent can be led to personal commitment of himself to Christ.²⁸ The need for a Savior has never been felt any more than at this period. One has stated that the new realization of a self, the increased moral sensitiveness, the awakened conscience and the search for sources of control all combine to make the whole nature of the early adolescent responsive to God.²⁹

In this chapter thus far the physical, mental, social and spiritual development of the early adolescent has been briefly treated.

INFLUENCES IN THE LIFE OF THE EARLY ADOLESCENT

There is not only development within the early adolescent which makes him what he is, but there are other forces, or influences, with which the boy or girl must cope. In most instances these influences can be good or bad.

²⁸ Lambdin, op. cit., p. 38.

²⁹ Frank McKibben, Intermediate Method in the Church School, (New York: The Abingdon Press, 1926), p. 69.

Family influence. This can, without a doubt, be the most influential force in the life of a youngster. In Trott's Maryland study questions were asked concerning factors in the home that affected the Sunday School attendance of adolescence. It was found that 81% of those attending Sunday School reported their home influenced them to go.³⁰ Also the parental attendance was tabulated and it was found that 51% of the parents attended Sunday School at least once a month. These were the parents of those young people who attend regularly. Of the group called the non-attenders 11% of their parents went once a month and 54% of the parents used to go.³¹

In the Maryland study the 1800 young people were asked to name the person who exerted the strongest religious influence in their life and the mothers received the highest vote. The minister was second and the Sunday School teacher was third.³²

In studying the devotional life of these young people within their homes it was found that grace was heard in only half the homes, only 14 out of every 100 homes had family prayers and only six out of every 100 homes took time for the reading of the Word or other religious material as a

³⁰ Norman Trott, W.V. Deloplain, Frank Cockrell, Teen Agers Tell, (New York: Methodist Publishing House, 1948), p. 42.

³¹ Ibid., p. 37.

³² Ibid., p. 44.

family event.³³

Church influences. Previously mentioned is the fact that the minister and Sunday School teacher are the people of spiritual influence in youth's life after the mother. This presents a challenge to the leadership of the church in that its responsibility lies next to the home and when the home fails the church is first in position. Recommendations concerning these factors will be made in the next chapter.

As has been noted before in this study the early adolescent age is the age of conversion. Palmer said that the height of conversion now is around the fourteenth year.³⁴ This is a time when conversion and religious experiences are normal. Because conversion is so normal in the early adolescent years the church has an added responsibility to this age group.

The church also has a teaching ministry in regard to the early adolescent. They are mentally and educationally fit for teaching "in the way they should go."

In the questionnaire (see Chapter III) which was sent to students, the question was asked, "Are you a Christian?" Out of 163 replies, 120 said yes. The second part of the

³³ Ibid., p. 43.

³⁴ Leon C. Palmer, Youth and the Church, (Milwaukee: Publishing Company, 1933), p. 17.

question asked them to state reasons why they considered themselves so. Some of their many reasons were:

1. Don't go to shows or dances
2. Read Bible, pray
3. Christ died for my sins
4. Believe in God
5. Go to Sunday School and trust in God
6. Been baptized, go to church
7. I can feel it
8. Love the Lord and want to do what he wants
me to
9. Believe in being saved and sanctified
10. Obey parents and God
11. Saved
12. Have a lot of faith in God
13. Joined church and believe in God
14. Read Bible, go to church, don't do wrong things
15. Believe in Jesus and go in the Methodist way
16. Asked God to come into my heart
17. Mother and Dad said I am
18. Believe and stand

This is enough proof that systematic teaching concerning salvation is vital.

Not only does the church have tremendous influence in the spiritual life of the young person but it can also aid

greatly in teaching young people to use leisure time wisely. In the pastor's questionnaire a list of nineteen activities which the church can provide for its young people was asked for. Table V shows the tabulation of activities sponsored in their churches. Religious movies, Boy Scouts, parties, and picnics are the predominant ones (see Table IV).

In the student questionnaire a similar list was given which asked for three activities they would like to have in their church. (Compare Table V.) It was very encouraging to see that the three highest choices were spiritual activities. In comparison with the ministers' reports the activities the churches have most are not exactly the young people's choice. They would rather serve the church and learn about God according to this survey. The fact that the number requesting dancing was so high could be explained by the influence of the schools and the general prevalence of dancing.

Outside influences. If the home and church do not provide for leisure time of young people the forces outside these institutions will. The public schools in some respects provide entertainment and excuses for the young people to delve into sin. Textbooks are not written to protect a young person's faith. The theory of evolution taught in history and biology has shaken the faith of many.

TABLE IV
 RESPONSES OF SIXTY PASTORS AS TO THE
 ACTIVITIES THEIR CHURCH SPONSORED
 FOR YOUNG PEOPLE

Religious Movies	49
Secular Movies	12
Hobby Clubs.	6
Crafts	13
Music Clubs (Choirs)	22
Dancing.	2
Ping Pong.	26
Boy Scouts	44
Girl Scouts.	27
Young People's Prayer Meeting.	27
Bible Club	7
Missionary Band.	19
Shuffle Board.	17
Base Ball Teams.	28
Library.	18
Banquets	30
Parties.	60
Picnics.	55

TABLE V
STUDENTS CHOICE OF ACTIVITIES
IN CHURCH PROGRAM

Young People's Prayer Meeting.	*59
Hobby Club	57
Library.	40
Dancing.	39
Music Club	47
Bible Club	*73
Ping Pong.	27
Stamp Club	11
Orchestra.	43
Craft Club	30
Boy Scouts	26
Girl Scouts.	22
Dramatics.	16
Gospel Teams (meet and go to hospitals and homes for aged to sing and read the Bible to them)	*69

* These numbers represent activities most wanted.

Also the entertainment world is geared to satisfy emotions and young people of the early adolescent years are characteristically unstable emotionally. Thus this presents them with many, many problems and temptations.

In the following ^{pages,} chapter these factors will be taken into consideration in making recommendations for a program that will aid the unstable early adolescent in his church and family relationship and thus aid in solving the problem of attendance loss between the years twelve and fourteen.

CHAPTER V

Reactions and RECOMMENDATIONS AND CONCLUSION

The summary of the Maryland study, page 52, gave eight statements or recommendations by the teen agers themselves, in their own words.

1. "Teach us about God and life."
2. "Give us quality teachers."
3. "Challenge us with stiffer requirements."
4. "Get our parents attending too."
5. "Show us that the church really cares for us as persons."
6. "Get busy with the twelve year olds."
7. "Help our Dads assume their share in guiding our religious growth."
8. "Tone up your buildings and equipment."

The recommendations of this chapter are being given under five headings: Activities, Leadership, Home Visitation, Evangelism, and Service.

I. ACTIVITIES

It has been agreed that any church which expects to attract young people must have a youth program well planned and in operation. Many times this has been the means to an end in interesting young people in Christ.

Each church should set aside in its budget as much money as possible for supplying equipment and materials needed in its youth work. For example, a class in crafts could not be sponsored unless there were money sufficient for supplies and materials. If the class were asked to pay for its own materials, there would be those who would be unable financially to do this.

If the adults of the church are interested in their young people, it may mean they will have to be willing to spend some time as counselors, teachers, or sponsors.

Varied activities. It was not the purpose of this study to discuss in detail the qualities of the various activities a church can include in its program, but merely to list them as suggestions. The following items are possibilities for a spiritual, uplifting program for young people of the specific ages 12 to 14:

1. Bible Club
2. Photography Club
3. Stamp Club
4. Young People's Prayer Meeting
5. Sewing Clubs
6. Hobby Club
7. Choirs and Music Club
8. Dramatics
9. Ping Pong

10. Gospel Team Work (visiting the sick and various institutions with a spiritual program)
11. Crafts
12. Shuffle Board
13. Woodwork Shop
14. Library
15. Orchestra
16. Boy Scouts
17. Girl Scouts
18. Nature Study Class and Hikes
19. Banquets
20. Parties and Picnics
21. Basketball and Baseball Teams
22. Visitation committee for visiting other young people in interest of the church
23. Planned Trips
24. Camps
25. Spiritual Life Retreats

It was noted that of sixty churches represented by pastors' questionnaire fifty had a recreation room available for their young people. The importance of the Christian camp was felt by these pastors since fifty-five out of sixty reported they sent their young people to camp.

The recreation program of the church has been found vital many times as a means to an end, but the young people want a spiritual program also. That has been noted by their

choices and the problems they brought to their pastors.

The answers by the pastors as to their judgment of primary problems and the answers given by the intermediates themselves as to their preferences and desires form an interesting study.

Everything in the program of the church concerning young people should point to leading them into a definite experience of regeneration and the Spirit-filled life and after that, teaching them in the way.

Intermediate fellowship. In churches where it is at all possible, a separate group should be organized for the intermediates. In very small churches this may be impossible, but where there are several young people between the ages 12 to 14, it would be profitable to have their own fellowship. This would give them responsibility, leadership training, and a sense of belonging which they need so badly.

The fellowship should be organized just as the Seniors with their own officers, time of meeting, and separate room from the other fellowships.

The sponsors or counselors of this group should be very carefully chosen with the spiritual welfare of the intermediates in mind.

There would be times when the fellowships would come together for special programs, but other than that the planning of their services would be separate.

II. LEADERSHIP

Many times when one is searching for reasons why a certain Sunday School class is at low ebb, the leadership of the class is found to be inadequate.

It is wise for any church to place their most spiritual and efficient teachers in charge of intermediate classes. As has been stated, this age is a crucial time in the life of a young person.

There is no organization which rises higher than its leader.¹ Mayer says, "Facing the whole question of young people's work honestly, we must admit that the future of our work is determined by our ability to discover and train leadership."²

Qualifications of leadership. Thompson, in his book for workers with young people, divides the qualifications into primary and secondary categories. The primary demands are:

1. The leader must have a message and an experience. The term experience should be interpreted to mean that the leader should be regenerated and Spirit-filled. Anything less than this experience would be inadequate.

³⁵ 1 Herbert Mayer, The Church's Program for Young People, (New York: The Century Company, 1925), p. 340.

³⁶ 2 Ibid., p. 346.

2. A vision of the task. There can be no expansion, passion, or goal without a real vision for God's kingdom.

3. A vital personality; without which there is little if any contagion.³

If as Tracy says, "response to the touch of personality is the top root of religious experience," then the conception of religion and the nature of the response thereto will depend largely upon the personality of the teacher or leader as presenting in tangible form, accurately or inaccurately, a human interpretation of the personality of Christ.⁴

Thompson's secondary qualifications for good leadership are:

A. Purpose and goal. If there is no objective there is no progress, but waste and delay.

B. A plan. There must be capacity to organize a plan thought through prayer.

C. Ability to direct others in doing things. No plan can be effective if the leader has not the ability to project his thoughts into action.⁵

Leadership training. A large percentage of the Sunday School teachers probably have had very little training for their task. There are many courses available for all

37 3 James Thompson, Handbook for Workers with Young People, (New York: Abingdon Press, 1922), 251 pp.

38 4 Ibid., p. 253.

39 5 Ibid., p. 252.

teachers, but too few avail themselves of this training.

It is the task of the pastor, director, or superintendent to schedule regularly, leadership training classes for their officers and teachers. These classes should be advertised and arranged as far as possible to fit into the daily work schedule of the leaders of the church.

Besides classes in the home church, there are available in various Christian assemblies, summer courses especially for Sunday School officers and teachers. Throughout the year there are conventions and laboratory schools which are of great assistance in leadership training.

If a Sunday School teacher is interested in bettering his or her teaching ability much can be done by way of self-improvement. There are journals and magazines which have helpful articles on leadership. Suggestions, programs, and bibliographies given in such periodicals are very helpful. Some of these magazines are: Christian Life, Christian Herald, Child Evangelism, International Journal of Religious Education. Also there are many helpful books and denominational publications.

Leadership should be very effecient in order to interest young people, counsel with them and ultimately win them to Christ.

III. HOME VISITATION

Visitation is not the work of the paid members of the staff only. Visitation should be a constant, never ending part of the program with many participating.

There should be a plan provided so that the families of the boys and girls in the intermediate department are contacted. The absentees should be visited and made to feel the church is interested in them.

Not only do the young people need to be contacted, but also their parents must be interested in taking part in the church program. The fathers especially should be visited and challenged for Christ. In the Maryland study only about five per cent of the fathers seemed interested in church activities and whether their children were in Sunday School.

Young people can visit other young people and thus help all concerned. This many times serves as a needed challenge for disinterested youth. Home visitation is a key many times to the individual's heart who feels he is not wanted and has no place in God's Kingdom.

IV. EVANGELISM

As has been previously noted, the ages twelve through fourteen represent a peak of opportunity for conversion. This experience is natural for this age and does not represent the unusual.

The entire intermediate program should have evangelism as the underlying principle and motive. McKibben says: "Evangelism cannot properly be considered apart from the general process and program of religious education. It is an emphasis which should be felt throughout the entire program."⁶

Therefore the ultimate aim of evangelism lies within the general aim of religious education.⁷ McKibben relates six objectives of religious education in which lie the aim of evangelism:

1. The acceptance of Jesus Christ as a personal Savior and Lord.
2. A knowledge of Christian ideals.
3. A personal acceptance and open acknowledgement of these ideals.
4. A public acceptance of the privilege and opportunities of such church membership.
5. A development of the social consciousness and its expression of the physical, social, mental and religious life in service to others.
6. A knowledge of Christian principles in choosing a life work or vocation.⁸

Youth revival. Evangelically minded pastors are increasingly seeing the benefit of scheduling a youth revival. This is a series of meetings by and for young people. The evangelist and musicians should be young or very experienced in dealing with youth.

Wise pastors work with a youth committee in prepara-

⁴⁰ ⁶ Frank M. McKibben, Intermediate Methods in the Church School, (New York: The Abingdon Press, 1926), p. 231.

⁷ Ibid., p. 233.

⁸ Ibid., 233 pp.

tion for the services. The youth committee acts under the leadership of the pastor in advertising, setting up the accommodations for the workers, visitation, finances, and other details pertaining to the revival. This serves as a laboratory school in which the young people can see the problems and blessings of the church program.

Personal evangelism. Too many times evangelism is limited to scheduled meetings and not understood as penetrating the entire program of the church.

In personal evangelism the teachers of the intermediate classes have an opportunity every Sunday morning to win the unsaved members of their classes to Christ. This should be the motive of their teaching and preparation. The teacher should have in mind the objective of winning each young person as a friend, then leading them to their Friend who is Christ. Dobbins states:

More than theology and philosophy, more than encyclopedic information about the Bible, more than an intellectual grasp of the plan of salvation, the intermediate needs a friend. He wants this friend to know Jesus and introduce him to his Friend.⁹

Personal evangelism can be injected into the Sunday School class, class parties, and home visitation. Wherever there is personal contact and a passion for souls by one of

op. cit., p. 171.

4/ 9 G. S. Dobbins, Working with Intermediates, (Nashville: Sunday School Board of the Southern Baptist Convention, 1926), p. 171.

the individuals, personal evangelism results.

Study courses for intermediates. It is important to teach the young person before he is converted and after he has had that experience. Before conversion teaching the way to salvation is the objective. This teaching would probably come in Sunday School class and personal conferences. After an individual is saved a teaching ministry is necessary to strengthen the young convert. For some time after conversion a special class should be held for these converts in which the Bible, prayer, church history, denominational history and doctrines should be taught. The challenge of Christian service should be a vital part of this training class. It will be out of this group that the Christian leaders of tomorrow will rise.

V. SERVICE

Too often the challenge of Christian service is not placed before a new convert. "By actual tabulation it has been proven that most of the Christian leaders of today chose their life-work during middle adolescence."¹⁰ Middle adolescence includes ages fifteen to seventeen, so it is important to train the youth preceding this period as to the need of Christian service. Mayer asks, "How many churches have any plan for challenging young people to devote their

¹⁰ Mayer, op. cit., p. 25.

lives to Christian leadership? The institution which cannot produce its own leaders must inevitably disappear."¹¹

Christian colleges. It would be wise for the pastor to include in his library, catalogues from good Christian colleges to aid him in giving counsel to young people.

Representatives from various Christian colleges and Bible schools could be contacted to come and speak to the Youth Fellowship groups. Quartets, trios, and Glee Clubs are always available to represent their schools.

Trips should be planned to visit various colleges and schools.

Christian vocations. Discussion groups, panel discussions, and speakers representing the various fields of Christian service provide many challenging and uplifting programs for the Intermediate Fellowship. The challenge of the work of the minister, missionary, director of Christian education, church secretary, Christian doctor, evangelist, song evangelist, children's worker, Christian laymen and women should be placed before the intermediates.

Immediate Service. Dobbins says of youths' need for expressional activity,

A religion that gets no further than talk soon loses

43 11 Ibid., p. 26.

its grip on the intermediate. He wants a religion of action, where doctrine can be translated into deed. It is in the doing of the will of Christ that the intermediate discovers his faith.¹²

There is no end to the possibilities of service in an intermediate group. The main point is to put the young convert into the field of service for God's Kingdom. His interest will be intense if he feels that he is an important part of the church and its mission.

Some of the ways in which an intermediate boy or girl can serve Christ include:

1. Youth visitation committee.
2. Participating in services in the hospitals, homes for the aged, delinquent homes.
3. Gathering and distributing food and clothing to the needy.
4. Participating in the musical groups of the church.
5. Tithing.
6. Doing odd jobs around church and grounds.
7. Making toys and scrapbooks for orphanages.
8. Prayer chain- praying for specific needs of the work in their church and on mission fields.

The main emphasis should be placed on witnessing to others of their Christian experience through testimony and service.

CHAPTER VI

CONCLUSION

From the years 1922 through 1943 varied claims were presented by authorities in the field of Christian Education concerning attendance loss. These authorities stated that the greatest losses occurred between the ages twelve and fourteen or at the end of the junior year.

It was the purpose of this study to consider those claims and compare questionnaire findings to see if the claims were still true. It was understood that the findings would not represent an exhaustive study, but would merely throw some light upon the subject. It was also the purpose of the study to suggest possible reasons for attendance mortality if it was found that it still existed and suggest some recommendations to aid in the attendance problem.

It was found that the intermediate department represents the place where great attendance loss begins. It was also found that attendance loss continues in the senior and young people's departments.

In an attempt to aid the reader to understand the reason for the attendance losses in this department the fourth chapter was written treating briefly the characteristics of the physical, mental, social, and religious development of the early adolescent. In connection with the study

the influences of the church, home, and outside were considered.

The fifth chapter contained recommendations for remedying the situation as regards losses from the church school. This consisted of more activities, including an Intermediate Fellowship, better leadership among teachers and officers, a program of home visitation where youth and parents would be contacted, a program of evangelism. The last recommendation was pertaining to service. The claims of Christ on the young person's life when presented would act as sufficient incentive for the youth to be a regular attendant and servant of God.

BIBLIOGRAPHY

BIBLIOGRAPHY

- Athearn, Walter S., The Indiana Survey of Religious Education- Summary and Recommendations. New York: Committee on Social and Religious Surveys, 1922. 111 pp.
- Barclay, Brown, and others, Life in the Making. New York: Methodist Book Concern, 1917. 230 pp.
- Burkhart, Roy A., Understanding Youth. New York: Abingdon-Cokesbury Press, 1942. 176 pp.
- Chappell, Edwin Barfield, Evangelism in the Sunday School. Nashville: Publishing House W.E. Church, South, 1927. 216 pp.
- Crow, Alice and Crow, Lester, Our Teen Age Boys and Girls. New York: McGraw-Hill Company, 1945. 366 pp.
- Dobbins, G. S., Working with Intermediates. Nashville: Sunday School Board of Southern Baptist Convention, 1926. 219 pp.
- Harner, Nevin C., Youth Work in the Church. New York: Abingdon-Cokesbury Press, 1942. 222 pp.
- Harris, Hugh Henry, Leaders of Youth. New York: The Methodist Book Concern, 1922. 239 pp.
- Kerscher, Habel Gardner, Missionary Education of Intermediates. New York: Missionary Education Movement, 1929. 184 pp.
- Lambdin, Ina S., The Art of Teaching Intermediates. Louisville: Sunday School Board of Southern Baptist Convention, 1937. 166 pp.
- Lamoreaux, Antoinette, The Unfolding Life. Chicago: The Religious Publishing Company, 1907. 164 pp.
- Maus, Cynthia Pearl, Youth Organized for Religious Education. St. Louis: Bethany Press, 1925. 190 pp.
- Mayer, Herbert, The Church's Program for Young People. New York: The Century Company, 1925. 387 pp.
- Miller, Randolph Crump, A Guide for Church School Teachers. Louisville: The Cloister Press, 1943. 125 pp.

- Mudge, E. Leigh, The Psychology of Early Adolescence. New York: The Coxton Press, 1922. 114 pp.
- Munro, Harry C., The Church as a School. St. Louis: The Bethany Press, 1929. 276 pp.
- Murch, James DeForest, Christian Education and the Local Church. Cincinnati: The Standard Publishing Company, 1943. 416 pp.
- McKibben, Frank, Intermediate Method in the Church School. New York: The Abingdon Press, 1926. 324 pp.
- Ownbey, Richard L., Evangelism in Christian Education. New York: Abingdon-Cokesbury Press, 1941. 160 pp.
- Palmer, Leon C., Youth and the Church. Milwaukee: Morehouse Publishing Company, 1933. 217 pp.
- Pattee, Fred Lewis, Elements of Religious Pedagogy. Cincinnati: The Methodist Book Concern, 1909. 224 pp.
- Pratt, James B., The Religious Consciousness. New York: Macmillan Company, 1920. 488 pp.
- Richardson, Norman, The Religious Education of Adolescents. New York: Abingdon Press, 1913. 191 pp.
- Thompson, James, Handbook for Workers with Young People. New York: Abingdon Press, 1922. 276 pp.
- Trott, Norman, Deloplain, W. W., Cockrell, Frank I., Teen Agers Tell. New York: Methodist Publishing House, 1948. 76 pp.

APPENDIX

PASTOR'S QUESTIONNAIRE

1. About how many young people do you have in your church from 12-15 years of age? _____.
2. Do you have an Intermediate Fellowship for them? _____. Is it well attended? _____.
3. Do you have an annual youth revival in your church program? _____. If not, do you have any special services for young people during the year? _____. If so, what? _____.
4. Are the boys and girls separated in their Sunday School classes? _____.
5. Are the teachers of this group considered very good or poor? _____. Do most of them have an experience of "conversion"? _____.
6. Does your church have a full time Religious Education Director? _____.
7. How many young people from the ages 12-15 come to you for advice yearly? _____.
8. Do you find this Intermediate age a problem in your church? _____.
9. Rank the following items as to their importance as you meet them in dealing with this Intermediate age:

_____ spiritual problems	_____ dating
_____ home life	_____ life work
_____ social life	_____ personality
_____ sex problems	_____ problems (feelings of inferiority, etc.)
10. What records, if any, do you prepare of your young people? (e.g. I.Q., personality traits, ambitions, family history, personal observations)? _____.
11. If you do prepare such charts, do you find them valuable in gaining insights? _____.
12. In what way do you establish contact with this age group outside the Church? _____.

13. Check any of the following if they are provided for the young people:
- | | |
|---|---|
| <input type="checkbox"/> Religious movies | <input type="checkbox"/> Young people's prayer |
| <input type="checkbox"/> Secular movies | <input type="checkbox"/> Bible Club meetings |
| <input type="checkbox"/> Hobby Clubs | <input type="checkbox"/> Missionary band |
| <input type="checkbox"/> Crafts | <input type="checkbox"/> Shuffle board |
| <input type="checkbox"/> Music clubs | <input type="checkbox"/> Basket Ball teams |
| <input type="checkbox"/> Dancing | <input type="checkbox"/> Library |
| <input type="checkbox"/> Ping Pong | <input type="checkbox"/> Banquets |
| <input type="checkbox"/> Boy Scouts | <input type="checkbox"/> Parties (how many a year?) |
| <input type="checkbox"/> Girl Scouts | <input type="checkbox"/> Picnics, hikes |
| | <input type="checkbox"/> Photography clubs |
14. If these activities are planned for the whole youth group, approximately how many young people of ages 12-15 attend (what percentage)? _____.
15. How many of the youth from 12-15 are "born-again" Christians? _____.
16. Does the public school in your area so monopolize the young people's time that they don't have time for church activities? _____.
17. Do you have a basement or recreation room in which youth can play? _____.
18. Is there a wholesome, well-chaperoned recreation center in your vicinity? _____.
19. What do you think is the reason for the Church losing so many of this age group? _____.
20. Are your Sunday messages directed in any way toward the Intermediate group? _____.
21. Do you send some of your young people to a camp in the summer? _____.
22. Do you consider the camp a spiritual force? _____. Do you give such camp life as a holder of young people in church? _____.
23. If the early adolescent age is represented well in your church, to what factors do you attribute this? _____.
24. About how many adolescents from 12-15 have you lost the past year? _____.
25. How does your group age 12-15 compare in number with other churches of your conference? _____.

STUDENT'S QUESTIONNAIRE

1. Race _____; Sex _____; Age _____.
2. In what grade are you in school? _____.
3. Do you usually go to Sunday School every Sunday except for sickness or other good reasons? _____.
4. Do you go to church? _____. If so, which one? _____.
5. Do both of your parents go to church? _____. If not, which one usually goes? _____.
6. Are you a Christian? _____. Why do you say you are a Christian? _____.
7. Do you like your Sunday School teacher? _____. Is your Sunday School teacher a man or woman? _____.
8. Does your Sunday School teacher ever visit your home? _____.
9. Does your Sunday School class have parties? _____. Do you go? _____.
10. If you do not go to Sunday School now, at what age did you stop going? _____.
11. Are the grown-ups in your church interested in the Christian experience of young people your age? _____.
12. If you did stop going to Sunday School, why did you do so? _____.
13. Do you usually understand the Sunday School lesson as presented by the teacher? _____. Do you enjoy it? _____.
14. Do you read the Sunday School lesson over before going to Sunday School each Sunday? _____.
15. If your church has a young people's meeting, do you attend? _____.
16. Are you an officer in your Sunday School class or in any other group in your church? _____. If so, what office do you hold? _____.
Have you ever held an office? _____. If so, what office? _____.
17. If you do not hold an office would you be willing to hold an office? _____.

18. Do you have an office in any organization in the Public School? _____.
19. How many nights a week are you busy going to school meetings, games, clubs, or practicing at school? _____.
20. What would you like to be when you grow up? _____.
21. When you have problems and are worried, do you go to anyone for help? _____. If so, to whom? _____.
22. Do you ever have a "date"? _____. If so, how often? _____.
23. Where do you go on "dates"? _____.
24. Where does your group of friends usually "hang out"? _____.
25. Check three of the following items you would like most to have in your church:
- | | |
|----------------------------------|--|
| Young People's prayer meetings | Orchestra |
| Hobby club | Craft Club |
| Library and good records | Boy Scouts |
| Dancing | Girl Scouts |
| Music club | Dramatics club |
| Bible club (study Bible stories) | Gospel team work (young people meet at church; then go out visiting Old Folks Home, etc. |
| Ping pong | |
| Stamp club | |
26. Are you a member of your church? _____.
27. Are you working outside the home? _____. How many hours a week? _____.
28. Would you rather have your Sunday School class made up of both boys and girls? _____.

CARD QUESTIONNAIRE, I

1. How many young people do you have on roll
in your Sunday School between the ages
15-17 _____; ages 17-23 _____?
2. Approximately what was the average attend-
ance for last year of the age group
15-17 _____; of the age group 17-23
_____?
3. Do you find it a problem to hold the in-
terest of the young people of the age
group 15-17 _____; of the age group
17-23 _____?

CARD QUESTIONNAIRE II

1. Number of Juniors (9,10,11) on roll in
Sunday School in 1947 _____? 1949
_____?
2. Average attendance of Juniors in 1947
_____? in 1949 _____?
3. Number of Intermediates (12,13,14) on roll
in 1947 _____? 1949 _____?
4. Average attendance of Intermediates in
1947 _____? in 1949 _____?
5. In your pastoral experience in what age
group does the Church have the greatest
loss in attendance? _____*

CARD QUESTIONNAIRE III

1. How many Juniors (9,10,11 yrs) did you have enrolled in Sunday School in 1948? _____; in 1949? _____. Average attendance in 1948 _____; in 1949 _____.
2. How many Intermediates (12,13,14 yrs) did you have enrolled in Sunday School in 1948? _____; in 1949? _____.
3. Please check ONE age group where your Sunday School has the greatest attendance loss.

9-11 yrs. _____	15-17 yrs. _____
12-14 yrs. _____	18-23 yrs. _____