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A PROPOSED PROGRAM FOR
THE RELIGIOUS EDUCATION OF
THE EARLY ADOLESCENT

A Thesis Submitted in Partial
Fulfillment of the Requirements
for the degree of
Master of Arts.

By

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1. Introduction

Today men are seeking, psychologically at least, the roots - the cause - the why of the problems that baffle them. Physicians first search out the cause and then begin to use methods not only of cure, but also of prevention. Education is no exception; and certainly religious education should be none.

One of the most talked-of, least understood, and most important problems of education is that of the adolescent boy and girl. That mothers grow perplexed and fathers impatient and exasperated, and that friends despair of any successful future for the unruly adolescent, indicates that the problem is one worthy of investigation and of an attempt at solution.

Of all adolescence, the first period or early adolescence is the keystone, and at once the most baffling and promising. Therefore, the purpose of this study is:

1. To understand early adolescent psychology in its relation to early adolescent religion.
2. To study the religious nature and needs of the early adolescent.
3. To study the task of the church in meeting these needs and ascertain the efficiency of its present

attempt.

4. To investigate programs now offered by the church and other organizations.
5. To suggest, in the light of the needs of the child and the aims of the church, a program for the religious education of early adolescent youth.

II. Early Adolescent Psychology as it Relates to Early Adolescent Religion

In defining early adolescence, it must be emphasized that no clear cut line of demarcation can be given as to the year when a boy crosses the threshold into manhood, or at what year he reaches early, later, or middle adolescence. "Life cannot be reduced to charts." (1) "Nothing so hard and crude as lines and words can more than partially symbolize the mobility and freedom of the ebullient soul." (2)

Yet so marked do certain changes in our lives appear that Pattee has compared them to those in the life of a butterfly. (3) In a sense we have a "different animal in every period." (4) And so it is true that there are more or less defined periods of life through which every child will go, and in which all are in many ways alike.

According to Webster, adolescence is the state of growing up from childhood to manhood. It includes the

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- (1) Tracy, Frederick, The Psychology of Adolescence, P. 3
 - (2) Lewis, E.S., The Intermediate Worker and His Work, P. 25
 - (3) Cf. Quoted by Lewis, E.S., The Intermediate Worker and His Work, P. 24
 - (4) Cf. Quoted by Lewis, The Intermediate Worker and His Work, P. 24

years from the beginning of puberty to the time of comparative maturity. Pubescence is the time of the marked development of the sex organs, a time of more rapid physical growth and of heightened sensitivity to all sorts of stimuli, and a period of great mental disturbances and changes. It is the growing up time when the youth is feeling his way into new experiences, physically and spiritually.

The entire adolescent period covers normally the second dozen years of life, according to Richardson. (1) There is often a difference of as high as four years in the attainment of pubescence. (2) It seems that many writers are tempted to put the period too soon for American youth. The years thirteen or fourteen to twenty-three or twenty-four are probably the truest estimates of adolescence.

Likewise, various divisions of the period have been made. Weigle gives two divisions: Thirteen to sixteen for early adolescence, and seventeen to twenty for later adolescence. There is a world of difference, (3) he says, in twelve and thirteen. The period is viewed

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- (1) Cf. Richardson, Norman E., *The Religious Education of Adolescence*, p.2
 (2) Crompton, *The Monroe Cyclopedia of Education*.
 (3) Weigle, Luther A., *The Pupil and the Teacher*, P.47

in the light of the early disturbance and change, and the later time of adjustment. He admits, however, that the end of adolescence often comes nearer twenty-five than twenty-one. Tracy admits the possibility of using three, but prefers the two-fold division. He uses twelve or thirteen to twenty-four or twenty-five with the dividing line at sixteen or seventeen. (1) Hall speaks of adolescence in one period from approximately twelve or thirteen, to twenty-four or twenty-five at the time of cessation of physical growth. (2)

In this study enough difference has been found to warrant the three-fold division, using thirteen to sixteen, sixteen to eighteen, and nineteen to twenty-four as the approximate ages of early, middle, and later adolescence. There is evidence of a difference psychologically between the earlier years of adolescence and the middle and later years. For instance, the first years witness wonder concerning physical changes and phenomena. The child is in a new world just beginning to feel his way, and he is filled with new and strange impulses. Physical change has greater emotional changes

(1) Cf. Tracy, Frederick, The Psychology of Adolescence, P. 11.

(2) Cf. Hall, G. Stanley, Adolescence, Vol. I, pp. 25, 26.

added to it. The youth has very strong sentiments, changing moods, and the beginnings of disturbing conflicts. The next few years are years of mental decisions, and adjustments to life work, community life, and civic affairs. As Richardson compares adolescence to ship-building, early adolescence is the assembling of parts, middle adolescence is the critical period of adjustment including the testing of various parts, and later adolescence is the first trip of the maiden ship measuring her strength against real life.

(1)

Hence, the early adolescent is the boy or girl of about thirteen to sixteen at the stage of life when the developed sexual organs are beginning to function, and life-giving hormones or internal secretions are poured through the body giving it the round figure, and making it distinctly feminine or masculine.

An essential factor in the psychological study of any age is an understanding of the important physical changes. The early adolescent period is characterized by growth that is very rapid and also uneven. The parts of the body do not increase in size simultaneously; hence

(1) Cf. Richardson, Norman E, The Religious Education of Adolescents, p.5.

the awkwardness characteristic of the period.

" The asymmetrical character of growth -- is so pronounced as to involve a temporary upheaval and loss of complete coordination and control."

(1)

The growth of the trunk is much accelerated now, the bones grow in length and size, there is greater chest expansion, and the muscles grow rapidly in weight and size, and also in firmness and power. The size of the heart actually doubles during adolescence, but this growth does not begin until about the fourteenth year. Hence at the time when the muscles, bones, and chest are beginning to grow rapidly, demanding great activity, the heart has not the power needed. Boys and girls of the first years of adolescence are active; they want and need sports and games demanding great exertion. However, there is danger of over-exertion at this time - now it is that new musical, literary, and club activities are often thrust upon the youth. Tracy's statement applies here; there is an impulse felt below the threshold which outgrows the increase in control. (2)

Richardson speaks of the " creature who is beginning to speed up under his own motor power." (3)

Tracy, Frederick, The Psychology of Adolescence, p.29
 Cf. Tracy, Frederick, The Psychology of Adolescence, p.110
 Richardson, Norman E., The Religious Education of
 Adolescents, p.54

(1)
 (2)
 (3)

Through childhood the brain has increased rapidly in size and weight but in adolescence develops rather than grows. It advances in structure and function, organizing its convolutions and making associations more readily. Messages are carried by the way of stimuli and response, and are transmitted over pathways in the neural tissue of the body. There are sensory nerves which receive stimuli, motor nerves to respond, and associate nerve cells which connect the stimuli and response. The brain and the nervous system at this period organize and build up the associative neurones giving ability for deeper insight and real thought. " The higher thought process until now latent, exhibit themselves in a variety of ways, and more formal and elaborate chains of inference supersede the reasoning from one particular instance to another, that is characteristic of the little child. " (1)

The most miraculous change of adolescence is the development of the sexual organs and the glands of internal secretion in the body. The sexual organs, located in the most protected part of the body, have been growing, the blood vessels and tissues increase in size and capacity, the pelvic bones are strengthened and general

(1) Butler, H.M., The Meaning of Education, p.203-210

resistance is raised, as a preparation for the processes of procreation. This means preparation for the power of fertilization in the one case, and in the other for the purpose of conception and nourishing the foetus and bringing it to birth, as well as for later processes of nourishment. (1)

But more important are the influences of the internal secretions, particularly of the puberty glands. This it is which seems to produce the rounded breast in the girl, the beard and deep voice in the boy, and the other subtle changes which make the boy a man and the girl a woman.

Clearly these physical changes will in more or less degree influence the mental life. The increased muscles coming before the strengthened heart makes a child restless. Perplexing emotions arise from strange physical sensations. According to Tracy, the need of muscular activity together with the strong feeling characteristic of the period accounts for much of the restlessness of the youth. (2)

And all this affects his religious life.

(1) Cf. Tracy, Frederick, The Psychology of Adolescence
p.32

(2) Cf. Tracy, Frederick, The Psychology of Adolescence
p.75

Some reactions or adjustments are native to the individual and take place directly upon the occurrence of the proper stimuli, without having to be learned. Other reactions, not native in themselves, grow more fixed, other things being equal, with every repetition of the reaction. The first is "instincts" and "habit" refers to the second.(1)

Watson denies that there are any instincts except the three tendencies which he calls fear, rage, and love,(2) but other psychologists give various groupings of the instincts including all bodily instincts or self-preservative tendencies, and also procreative instincts, the maternal instinct, gregariousness, love of opposite sex, sensitiveness to praise or blame of others, and imitativeness. (3) The interesting thing in this study is that many of the instinctive tendencies are first observed in adolescence. The self and social interests each are more pronounced and are in greater conflict in adolescence than at any other time. Before this the child has been primarily self-centered; after this the adult has learned to subject in some measure at least, his selfish interests to his altruistic tendencies.

(1) Cf. Tracy, Frederick, The Psychology of Adolescence p.47

(2) Cf. Thorndike, E.L., Educational Psychology (Briefer course), p.11p49.

(3) Cf. Watson, John B., Powell Lecture in Psychological Theory at Clark University, Jan.17,1925, (given in "Psychologies of 1925.", Edited by Carl Murchison)

In early adolescence particularly, social consciousness is awakening in the youth; and yet, due to mental and physical changes, he is more individualistic than ever before. The early adolescent is independent, yet self-conscious; an individual being, yet a social creature. (1) The social response differs slightly in the sexes. Although it is true that this difference in the social response of the sexes is due in a degree to environment and social expectation, yet without doubt much of it is native. And it is found that "all young people are developing independence, but boys particularly so; all young people are inclined to do what is being done around them, but girls particularly so. Boys are disposed to be path-finders, girls to be path-followers." (2)

Early adolescence is a bundle of contradictions. Tracy rightly speaks of the "backwardness and forwardness of youth." (3) "He wants to behave like a child and be treated like a gentleman." (4) The early adolescent, due to his physical changes, is surcharged with energy, is all impulses, and must have a chance at expressing these in activity. For

(1) Cf. Coe, George Albert, Education in Religion and Morals, p. 248.

(2) Tracy, Frederick, The Psychology of Adolescence, pp. 111-112.

(3) Tracy, Frederick, The Psychology of Adolescence, p. 82.

(4) Richardson, Norman E., The Religious Education of Adolescents. p. 15.

this reason, he is individualistic and independent, impulsive, bold, and "disrespectful of authority," it is claimed.

And yet that he is a social creature is evidenced by the fact that he is becoming more desirous of group activity, increasingly conscious of the opposite sex, and particularly sensitive to public opinion. The "public" at this age may mean the gang, the schoolmates, or any group of friends. The strangeness of living may develop a feeling of unfamiliarity, take away all self-confidence, and leave him fearful and miserable in company. Often a child at this age, used to the show of affection which formerly came from members of the family, and which gives him self-confidence in a measure, fails to get it and actually starves for love. He craves it, though it must not now be demonstrated in the same way as before.

Tracy is right that the instincts "that are of the greatest significance for the life of the race, come for the first time into operation and make themselves felt as forces in individual conduct, in the period of adolescence." (1).

(1) Tracy, Frederick, The Psychology of Adolescence, p.69

The fact that better and more associations are made now in the cortical area has been noted. For this reason "there is almost no subject in which it is impossible to interest an adolescent eagerly." (1) The interests change quickly, and parents say the boy is fickle. Memories are multiplied as interests are and imagination accordingly develops. The mind does not lean on that of the parents now, but wants to try itself by reaching out in various directions. Tracy shows that the adolescent will "work with something like intoxication on such calculations as how long it would take a cannon ball to reach one of the fixed stars. - - - The babe reaches out for the moon and the stars through incapacity to think in terms of distance; the youth also reaches out for these heavenly bodies, not with his hands but with his mind, through sheer joy of revelling in the immensities that stagger the imagination and baffle thought." (2) That such thoughts as these and, "How can there be no end?" come up is true. During early adolescence this organization of mental images is growing gradually and gaining power and facilitation. In short,

(1) Richardson, Norman E., The Religious Education of Adolescents, p. 46.

(2) Tracy, Frederick, The Psychology of Adolescence, p. 97.

the mind is getting wholesome exercise for the bigger tasks and powers in the following years. This does not always mean studiousness. At just this period in life, Oliver Goldsmith was pronounced by his teacher, one of the "dullest boys she had ever tried to teach." Henry Ward Beecher was "a poor writer and a miserable speller, with a thick utterance and a bashful reticence that seemed like stupidity." (1)

While the mental life of the early adolescent is developing in associative powers, and control is not yet acquired, it is the impulses and emotions that are having freer play than before or after. —than before because there is no attempt or little at control before, and than after because a normal person learns in a measure to control his emotions. The growing adolescent has many strange feelings which he cannot understand. New sensations resulting from new functions in the sex organs and from the life-giving hormones sent through the body, cause unusual and unaccustomed complexes of emotions.

The developing of the physical and mental life is accompanied by extreme excitability. A difference in opinion may mean undue excitement. Though the

Cf. Quoted by Richardson, Norman E., The Religious Education of Adolescents, p.97

early adolescent is ready to fight for his opinions, yet he craves love, social contact, a charm in his extreme self-consciousness - and the fastest of friendships can be formed. Often he fails to get this love at home because the parents do not understand the need. At this time the "gang" and the "bunch" may mean much.

There come great dreams, ambitions, and a love of adventure. At the same time arises the self-consciousness which inhibits activity, and the doubts of ability, which discourage the child. There is a sensitiveness to social blame, which is painful. At the same time he is beginning to learn that he is an individual; hence follow self-assertion and oftentimes reckless disobedience. In search of adventure he often attempts unwise escapades. He needs daring activities of the right sort.

The adolescent child is sensitive - he can vividly commune with nature, has great hopes and fears, strong likes and dislikes, great ambitions, and a sense of inability and self-depreciation. Also he is a dreamer and not infrequently a pouter. He feels his own pride and self-assertion trampled upon and uses pouting as an expression of his feelings. The emotions play such a great part in what the adolescent is and will become that President Hyde has said, "It is not of so

much consequence what a boy knows when he leaves school, as what he loves." (1)

The place will plays in early adolescence is important, though it occupies a different place here from that occupied in other phases of life. If we agree with Tracy in viewing will as "the total reactions of the individual to the forces that play upon him from environment, and to the influences that come from his instinctive and impulsive tendencies within," (2) then the smallest infant has will. Using will, however, as conscious volition, the distinction can best be discerned. Heretofore the child has had interests but they have been narrow and self-centered largely. At this time the greater association of cortical centers, the impulses, the emotions, the muscular growth and demand for activity, all declare that there is now a greater expression for desire or will than before. And yet, this is only under the process of construction, it might be said.

The absolute control is lacking, yet the youth has conflicts of ideas and desires. The control which later comes is only struggling for life now. The change from outer control to control from within the

(1) Quoted by Richardson, H.E., The Religious Education of Adolescents, p.111.

(2) Tracy, Frederick, The Psychology of Adolescence, p.103

individual is now beginning to take place. The contradictions, conflicts, excitability, and utter lack of control, on occasions, show that it is the beginning of the battle only, and that the boy is man and child at once and at succeeding intervals.

As one grows, feeling partly gives way to volition. Deeds are carried out in the higher centers and gradually a greater number of inhibitions are learned. In early adolescence this process is merely in its infancy and the youth at one time has control, and at another time because of his many changing interests, seems to be a bundle of uncontrolled impulses.

James explains will in terms of attention mainly. Will is "the power of the mind to hold itself steady in the direction of its desires, and this is attention." (1) Hall calls will a compound of our interests. (2) "The whole pedagogy of adolescence is to inspire enthusiastic activity." (3) says Lancaster. And this is particularly true of early adolescence, the period of impulses and activity. Here the

(1) Cf. Lewis, E.S., The Intermediate Worker and His Work, pp.148-149 (quoted)

(2) Hall, G.S., quoted by Richardson, The Religious Education of Adolescence, p.52

(3) Lancaster, E.C., Quoted by Richardson, N.E., The Religious Education of Adolescence, p.52

early adolescent needs directed and purposeful activity.

In early adolescence there is a development of mental powers, a new and different interest in religion, a sensitivity to art and nature, the emergence of new emotions, social interests, development of the imagination, and withal advance in the power of organization and correlation in the mental activity. There is at once the confusing of mental ideas, and the development of a power to coordinate. The child is now sensitive to conscience. He feels strongly, has fast friendships, and is quick in expressing opinions. And with all this, though contradictory it may seem, is an apathy, a day-dreaming, a forgetfulness and carelessness that disturbs many an anxious mother and teacher.

In other words, it must be recognized that there is a growth within, and an unfolding of many conflicting tendencies. The unfolding of these is hampered or helped by environment. The environment will be primarily the home, church, and school. It is gloriously possible for this environment to direct for good the tendencies of early adolescence. Here habit plays its part. Here too, is the chance of acquiring new habits of action. The fact that instincts may be replaced by other ones, may be weakened, streng-

thened, or re-directed is important. Habit-formation in adolescence, as well as in childhood, is important. Habits are formed in adolescence with greater correlation, formed in a whole system of activity, thus assisting in mental coordination and therefore important at this time when clearer mental activity is beginning to be developed.

What this has to do with the religious life and needs of the early adolescent is of concern to us. What do mental attitudes, love, self- and social - interests, restlessness, contradictions and habit-formation mean in relation to the religious nature of the adolescent ? To understand this, a study must be made of that religious nature.

III. The Religious Nature of the Early Adolescent

Adolescence is plastic, sacred, filled with possibilities. Despite disputed theories as to the psychology of religion, the reality of the religious consciousness in man is beyond all question. No arguments are needed to prove it a "genuine endowment of man." (1) That this religious factor exists and can be appealed to is substantiated rather than denied, by history and psychology alike. There is a receptive religious consciousness. Likewise the peculiar turn which comes in adolescence causing the great per cent of adolescent conversions, is universally and historically recognized. Various religions have various ceremonies to celebrate the arrival at a state of discretion in these matters.

Admittedly then, there is a religious consciousness, or at least a capacity of response to religious stimuli. What is this capacity or religious nature? And wherein does the religious nature of the adolescent differ from that of the adult?

(1) Tracy, Frederick, The Psychology of Adolescence, p.182

That part of us which is distinct from our physical nature is our spiritual, and includes all our mental life, our conscience, emotions, and will. This in its relation toward God, makes up our religious nature or this fundamental religious consciousness. Horne says, "By spirit we mean, then, mind in relation to deity, and by educating the spirit, or religious education, we mean bringing man in his integrity into right relationship with God. " (1) If this religious nature is universal and if it is the entire mental life of man as it turns toward God, then the difference in adult and adolescent religion is in the makeup of his psychical nature, or in other words, in the expression of his religious nature, as it shows itself in his feelings, deeds, and thoughts. Then adolescent religion will be best understood in its expression in the whole nature of the adolescent youth.

It is to be expected from the study of the nature of adolescence that early adolescent religion would be an active and impulsive one. Just this is true. His religion is an impulsive, an awaken-

(1) Horne, Herman Harrell, Psychological Principles of Education, p.334.

ing, a growingly-emotional, and a questioning one. He must do and act his religion. Now he measures up his heroes by the way they act and not the way they believe. His world is too new for him to understand except in deeds, and he is too near his childhood to intellectualize. His body and mind demand activity and his religion must express itself thus. He would rather take a Thanksgiving dinner to the woman on the next street than study about China.

Increasingly his religion is an emotional one. The early adolescent is all impulses and action but these have emotional drives. The emotions are gradually taking greater advantage of the individual. So, increasingly the wonder and majesty of God and religion appeal to him. The newness of matter of physical life attract him. Just so the wonder and emotions in regard to the world of spirit and nature appeal to and fill him with awe, increasing as he enters middle adolescence.

Here a glance at one of the religious phenomena of adolescence is helpful, namely, conversion. Starbuck found the frequency of conversions to have the highest rate at thirteen years, and the next at sixteen. Conversion is essentially a turning to God. That force in the individual which impels us

God-ward is called by Dr. Albert Clarke Wyckoff, (professor in the Biblical Seminary in New York) the greatest unifying force in the personality. Allowing the personality to be thus unified, is conversion. From this naturally results integration, a sense of calm instead of a sense of sin, confession to a Friend instead of morbidness and dangerous introspection, and a completeness instead of a feeling of incompleteness.

This plastic creature seems suddenly to become all a-throb with the vigor and freshness of new life and the joy of new friendship and power in religion, ^{and} is more likely than at any other age to turn whole-heartedly to follow the Christ as hero and Savior. Herein lies unlimited possibilities for the adolescent teacher.

The adolescent asks questions, but this questioning must be explained. In early adolescence the child comes into a new field of consciousness. His questions differ from those of the late adolescent youth. For instance, the early adolescent will want to know why a child is born, and how this or that occurs. The facts of sex hygiene satisfy him. The late adolescent goes further into the social life involved or into intellectualizing and reasoning concerning the rights or wrongs in the social group.

The early adolescent wants facts. The later adolescent wants opinions and judgments of respected men and women, reasoning as to causes. A second phenomena of religious life is doubt. Just as there is a difference of questioning in periods of adolescence concerning the physical world, so there is questioning in the religious world. The doubt of the early adolescent can scarcely be called doubt in the popular sense of the word. Rather it is an inquiry. In later adolescence the real doubt comes when reasoning must be given for the beliefs of God and sin. Heretofore these have been accepted rather passively. The early adolescent would know if there is an end or a beginning, and such questions as these. These questions answered by trusted and sympathetic adults are no serious trouble but a constructive agency, for more thought is given them than adults realize.

Many of the doubts and problems of the youth gradually become less and less troublesome as various aspects of life crowd him away from them, but woe unto the boy whose honest inquiries are not treated fairly here.

Then doubt and trouble will arise. Charles Bradlaugh who had been reared in a Christian home and had found some apparent inconsistency in the Articles of the Church of England, was finally driven away from his position and home because he dared to ask the pastor for an explanation. He was called an infidel and disgraced among his friends at the age of sixteen, left his church and religion and never came back. (1)

The stories are not all tragic, however, for when boys and girls have helpful and sympathetic influences around them, allowing them to express this religious tendency, in almost every case they will grow up into noble men and women. All recognize the the especial sensitiveness to religious life at this time, and a universal capacity for religion. .

Life is. God is. There exists forces, non-rational or rational, which draw man to something higher. Fear and many physical and mental forces around man tend to disintegrate the personality. Disintegration means a deviation from the normal. The normal mind and body characterize the happy individual. To enjoy life is to have life more abundant and full.

(1) McKinney, A.H., Guiding Boys over Fool Hill, pp.77-79

To enjoy life is to be normal. To be normal is to have integration of character, or unity of personality. This means that there must be a unifying force in the personality. (1) This is integration or normality of the highest type. Conversion brings about this, in the individual. James and others have studied the sense of completeness experienced after conversion in contrast to the incompleteness and sin felt beforehand.

The early adolescent in a special sense needs integration and in a special way is alert and sensitive to the freshness and beauty of the spiritual

The religion of the early adolescent differs from that of the adult in that the early adolescent differs from the adult in his thinking, feeling, and willing. His expressions of his love to God may be shown in his merry whistle as he works, and in his deeds of help to a neighbor woman, rather than in a long prayer or a solemn manner. His religion shows itself in the enthusiastic love and genuine reverence of the early adolescent boy or girl.

This conclusion concerning the religious nature of early adolescence will be used as a basis

(1) Wyckoff, Albert Clarke, (Class Discussion in the Biblical Seminary in New York.)

for the making of a curriculum for this age.
The plasticity, enthusiastic sensitiveness, and
possibilities of the early adolescent challenge
humanity.

IV. The Religious Needs of the Early Adolescent

An understanding of the needs of the early adolescent in his religious life involves a glance at the possible dangers in early adolescence, both physical and mental.

There can be, however, no clear line of demarcation between physical and mental danger-grounds since each is dependent upon the other. Some of the most serious mental diseases begin at adolescence or follow as a result of shock or some adolescent trouble. An example of this is dementia praecox. Dementia praecox is a mental disease, of early life, usually developing before the age of twenty. It provides about one fifth of all mental patients in institutions. The patient becomes irritable, quarrelsome, and suspicious of his friends, imagining them to be working against him. The disease causes mental deterioration. (1) Some adolescent dangers are more markedly physical, such as dangers from improper functioning of the sexual glands or any other part of the body, which may result in nervousness even to the point of breakdown.

(1). Cf. Benson, C.E., *Psychology for Teachers*, p. 346.

At this period there is a greater activity than strength, and is likely to be over-strain, due to musical and literary responsibilities, which will later if not now wreck the nervous system.

The mental pitfalls are important. There is often a doubt which nearly unbalances the early adolescent. This may go to the extreme and become an obsession. The desire to understand the things that he has thus far merely accepted, together with the feeling of incompleteness, sin and depression, lead to the obsession. The social self-consciousness and fear of failure in a group lead to introspection, depression, and morbidness. The child is often afraid to venture opinions. Consequently, his opinions are half-stated and he is tragically misunderstood. In one article the characteristics which mark the adolescent crisis are stated thus: "a conviction of sin; dejection and sadness; a feeling of incompleteness and a disturbed relationship to the environment." (1)

Elton Mayo shows the effect of mental depression at this period in the obsessions of later life (2) He also interprets Dr. Janet's experiments in obsessions and reverie, in the needs and thinking habits

(1) Mayo, Elton, "Sin With A Capital 'S'." Harpers Magazine, April, p.533 - 1927

(2) Mayo, Elton, "Sin With a Capital 'S'." Harpers Magazine, April 1927, p.533

of adolescence. Janet says that obsessions are incapacity of attention, and that each failure to attend results in a crisis of revery. This makes the individual feel remote, and away from and unlike other people. So Mayo says the adolescent crisis is a problem in the relation of revery to customary thinking, at puberty. (1) " In this connection it is interesting to recall another observation of Janet's, namely, that the effective will of an individual, like his ideas, is formed in revery before it shows itself in definite acts. " (2) So youth must dream and yet this very thing which begins to show itself in early adolescence, if exaggerated becomes a danger.

From the failure to understand his new emotions and sex feelings, together with the whispered warnings of parents and the sometimes threatening sex talks, there results an attempt to suppress feelings and reveries; this suppression results in a lack of concentration, and this in "perpetual vague preoccupation. " (3)

(1) Cf. Mayo, Elton, "Sin with a Capital 'S'." April 1927, p. 541.

(2) Cf. Mayo, Elton, "Sin with a Capital 'S'." April 1927, p. 541

(3) Mayo, Elton, "Sin with a Capital 'S'." Hapers Magazine, April, 1927, pp. 542-544.

Likewise, the new independence has in many cases, if unduly suppressed by exacting parents, led to complexes on that line, and obsessive conflicts between absurd extremes. (1) Often, too, the problem of decision is a burden too great.

It is evident that the best things even in adolescence may become mental hobgoblins: Decision, sense of social consciousness, sex impulse, or independence. "Almost every marked tendency of adolescence ---- may become so exaggerated as to be in reality a form of mental unsoundness." (2) From the emotional unsteadiness of the age through moodiness, self-consciousness, introspection and depression, to "melancholia, hysteria, religious crazes and hallucinations, (3) ---- this may be the story of the adolescent. These especially follow if there is no outlet, no channel of expression --- no friend in whom the child may confide.

If adolescent religion was best understood by an insight into the whole nature of the child, just so the needs of his religious nature are best understood by the needs in the mental life of the child.

- (1) Mayo, Elton, "Sin with a Capital 'S'," Harpers Magazine, April 1927, pp.542-544.
 (2) Tracy, Frederick, The Psychology of Adolescence, p.100.
 (3) Tracy, Frederick, The Psychology of Adolescence, p.100.

We have said that adolescent religion is an active and impulsive one; that there is a great awe, reverence, and love of a great Power; That there is indecision, morbid introspection, and sensitiveness, and therefore desire for and appreciation of a friend in whom to confide; that there is a gradual change from outer to inner control, that there is a great doubt, a feeling of sin and depression, and that there are many conversion experiences.

We have seen that almost any tendency of adolescence may be exaggerated (and such is often the case) may lead to great dangers. The adolescent is a bundle of contradictions.

How then can the outstanding needs be listed ?

The growing muscles, the love of adventure, the belief in deeds, not theory, all demand that the adolescent have action --- daring, directed, and purposeful, and that he be told about great men of daring and action, that his religion be allowed to express itself in some form of activity.

The great tendency to feel awe and reverence in the presence of greatness needs an expression, a chance of outlet.

Because of the sensitiveness, fear of wrong, and therefore indecision, the adolescent needs a Friend in whom to confide and from whom to gain self-confidence. The adolescent needs sometimes to be given tasks that he can do well in order that his self-confidence be strengthened.

The adolescent has always been controlled by commands from without. At about the adolescent stage he begins to be aware of his own desires and begins to do as he wants instead of as others say. This needs controlling and guiding, that the child may gradually grow to be guided by his own soul and to decide for himself, and master the battles which come, not because of outer commands but because of desire and control within. He is all emotions and the best way of teaching control is to teach him what to love.

The adolescent with his questions, "Why?" and "How could that be?", needs to learn faith in a great God. He needs an understanding of God and his Word in so far as that may be possible, and of faith in a great power and wisdom.

The adolescent at conversion, with his conviction of sin, awe, and desire for good, needs a guide who knows God, to lead him step by step into the greatness of God.

How can these needs best be reached ? The child wants and will have action of some kind; he must be given some great and daring deed to do for Christ in his everyday life. He will gladly help in a worship program, plan Thanksgiving aid, assist in church and community campaigns, and fight a good fight against temptation, if led in the right way. The friend may be obtained in the Christ. Self-control comes from practice and from knowing great and ideal characters, - the greatest one of which is Christ. Faith and understanding will follow from knowing Him.

The need for action, worship, friendship, self-control, and faith, all point him toward Christ, the greatest of all characters, to be accepted as the Son of God. Of course the Bible is the textbook here. The Bible and the Christ mean more to the individual, and particularly to the adolescent, if introduced into the action of and friendships of his life by a trusted friend and guide.

In all this the supreme need is to help the youth organize or unify his personality. Tracy writes of balance and symmetry in the individual, (1) and of this harmony being attained through control;

(1) Tracy, Frederick, The Psychology of Adolescence, pp. 7-9

Burnham declares " that integration is the essential characteristic of a normal mind, (1) and Tracy writes of complete and balanced personality saying the aim of education is that the individual should " realize himself, come into complete possession of himself --- so that every power is brought into effective functioning by every other power. " (2) Richardson writes of the integration of the personality (3) and Mayo speaks of adjustment.(4) Paul says, " This one thing I do," (5) and later admonishes, " wherefore girding up the loins of your mind." (6)

Early adolescence is the time when the emotional, mental, and sexual disturbances may develop into dangers. Here then there is a need. The need is apparently that of organization, of a method of control, or balance, of adjustment and unification - something which will lead the individual to adequate-expression and normal control of his powers, and which

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- (1) Cf. Burnham, W.H., The Normal Mind, p. 33
 - (2) Tracy, F., The Psychology of Adolescence, p.207
 - (3) Richardson, H.E., The Religious Education of Adolescence, p.164
 - (4) Mayo, Elton, "Sin with a Capital (S'," - Harpers Magazine, April 1927, p.539
 - (5) St. Paul, Phil. 3:13
 - (6) St. Paul, 1 Peter 1:13

will guide to a normal state of contentment and peace of mind, this bundle of conflicting emotions and ideas called "the early adolescent." He needs something to start him on a pathway which will help to guide him safely through the dangerous narrows of middle and later adolescence and into life's sea.

V. The Acknowledged Aims
of Various Church Schools

The church, the school, and the home are the great agencies for training youth. Many homes are not Christian and therefore leave the task to the church. The schools mainly educate in other lines and also are handicapped by state laws regarding such matters. So the task of educating the adolescent falls naturally to the church, both because other agencies leave it to her, and because the church exists to bring men to Christ and train them in the Christian life. There are community clubs and activities, but these in the final analysis usually come back to the church forces for money or support. Harper says, in speaking of various religious organizations " Everyone of these ---- must look to the organized Christian forces for support. " (1) Also, " The Inter-church World Movement proceeded upon the assumption that there was a Christian community not connected with the churches which would support a general program of Christian effort, but this beautiful dream proved to be the undoing of that wonderful enterprise for the kingdom. " (2) He goes on to say that the

(1) Harper, W.A., An Integrated Program of Religious Education, p. 21

(2) Harper, W.A., An Integrated Program of Religious Education, p. 23.

church and its individual members have the burden of the support of all religious organizations. Hence we are concerned with the task of the church, with the church's present aim and program and the formulation of the best possible program of religious education for early adolescence.

Agreeing that it is the church's task to help train young people in religion, we ask, "What is the church doing for its young people of early adolescent age?" In the leading denominations, there are intermediate societies. These meet from once to four times a month, for prayer, talks, and study just as in the young people's societies. However, many churches either do very little outside of the Sunday School, or consider that the important work of their church for youth is in the Sunday School. Several of the leading denominations indicate that the Sunday School or Bible School is their main work with young people. This term Bible School will be used to include the Sunday School, Daily Vacation Bible School, and Week Day School. To many churches this term will refer to the Sunday School only, since many have only that. Furthermore, where the week-day school

or vacation Bible School is held, it lasts for shorter periods of time often than the Sunday School, while the Sunday School is the year-round and therefore basic organization of the Bible School.

If then the religious education of the early adolescent falls to the church, and the Bible School Department, or the Sunday School of that department is the main factor in the religious education of the church, the question arises, "What is the aim of this school, and what is being accomplished?"

President Harper of Elon College speaks of the church school, including in this term the Daily Vacation Bible School, the Sunday School, and all the educational work of the Church, as the "creature of the church, the organization to which the church has committed the duty of teaching religion."

(1)

Some answers to inquiries as to the aim of the Bible School work of various churches are given here.

"----- to teach to young and old, but especially to the young, the truths and principles of the Christian religion, as taught in the Bible, with a view to bringing them into saving relationship with

(1) Harper, W.A., An Integrated Program of Religious Education, p.5

Christ and into active membership with his church for service. " (1)

" ----- to teach the Word of God in such a way that the pupil will be led to dedicate himself to Christ, and after such dedication to find his place in the program of the Master. " (2)

" ----- to teach self-expression, develop leadership, and impart especially to youth, a working knowledge of the Bible. " (3)

" The Sabbath School is the church studying and teaching the Bible to win souls to Christ, develop them in His likeness and train them for his service. " (4)

" One splendid definition of the aims was given thus: " to train the youth of the country in the teachings of the Bible, supplementing the training supposed to be received in the home. " (5)

Other answers given include such expressions as these: " to develop the finest Christian characters, (6) ----- " Christian education, to draw people nearer Christ," and, " to teach the Bible and --- prepare for --- Christian service. " (7)

Another is: " I consider the primary aim of the Sunday School to enlist and interest the people of the community young and old in the study of the Bible, with a view to winning the lost to Christ and training the Christian for the highest possible service in the kingdom of God and the world. " (8)

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- (1) Williams, C.B., Pastor A.R.P. Church, Atlanta, Georgia (Letter)
 - (2) Pittman, C.F., Pastor Baptist Church, Woodruff, S.C. (Letter)
 - (3) Hood, S.J., Pastor A.R.P. Church, Blacksburg, S.C. (Letter)
 - (4) McAuley, W.A. Pastor A.R.P. Presbyterian Church, Greenville, S.C. (Quoted by McAuley)
 - (5) McMurray, C.H.S.S. Supt. Abbeville, S.C. (Letter)
 - (6) Davis, J.W. Pastor Methodist Church, Kingstree, S.C. (Letter)
 - (7) Lums, R.A. Pastor Edgemoor, S.C. (Letter)
 - (8) Putney, F.W., Pastor Baptist Church, Darlington, S.C. (Letter)

John W. Suter, Jr., speaks of training boys and girls "so they will become more and more able to live the Christian life following the example of our Lord." (1)

"The function of the Bible School department of the church is that type of Christian Education which will show itself in evangelism and stewardship." (2) The church writing thus offers a splendid course in Bible study.

"The aim of the Sabbath School is to teach true religion as it relates to God and then to man; and the principle textbook for this instruction is the Bible." (3)

One writes, "The aim of the Sunday School is to teach the Bible in such a way that we shall know our duty and be willing to respond accordingly." (4)

Another believes that the aim of the Bible School is to "reach and teach men and women and boys and girls the great things of God as revealed in His Divine Word." (5)

Several of these aims mention Christian service as the end of the study in the Bible School. But the interesting and most evident thing is that ten out of the fourteen quoted, mention the teaching of the Bible as the aim or speak of the Bible as the text book.

Six give the teaching or studying of the Bible as the primary aim of the Bible School, which leads to service, membership, or right lives. One gives the knowledge of the Bible as one of the three main ends. One gives the teaching of the "true religion" as the aim, adding that the Bible is the best

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- (1) Episcopal Board, 281 Fourth Ave., N.Y. (letter)
 - (2) United Presbyterian Board, 207 Ninth St., Philadelphia, Pa. (letter)
 - (3) McGill, F.T., Pastor, Greenwood, S.C. (letter)
 - (4) Stevens, T.H., S.S. Supt., Greenwood, S.C. (letter)
 - (5) Grier, W.P., Pastor, A.R. P. Church, Clover, S.C. (letter)

text-book. One says, " teach the great things of God as revealed in his Divine Word. " A tenth gives the aim as the teaching of the Christian religion " as taught by the Bible. "

Two others speak of being brought nearer to Christ, and of following Christ as the example. The other two speak respectively of being made strong Christians, and of giving a type of Christian education which will result in service. And the latter, the United Presbyterian Board, though not speaking directly of the Bible in its aim, refers to the course of study offered as " the Bible in text-book form. " They say:

" The United Presbyterian church is among the first to present the Bible in textbook form -- The Master said, " I, if I be lifted up, will draw all men unto myself. " ---- The Bible has power to interest --- and save -- if it is presented in the proper form and properly taught. " (1)

Eight then, or two-thirds of the number quoted speak directly of the Bible, and the other of Christian lives and of following Christ. The textbook for a study of Christ or Christianity is, beyond dispute, the Bible. Some degree of acquaintance with the Bible seems to be the aim which the Bible Schools seek to accomplish in their work with young people. These speak of a knowledge of the Bible, training in the Bible, studying and teaching the Bible, training in the teaching of the Bible and religion as taught by the Bible.

The main duty, then, of the church school in its work with young people or in particular with the early adolescent is the training of these young people in the knowledge and teaching of the Bible, with the desired end of course that they become active Christians.

(1) United Presbyterian Board, 209 Ninth St.,
Pittsburgh, Pa. (letter)

VI. The Efficiency of the
Present Church Program

The next question demanding consideration is: Has the church been efficient in accomplishing the aim of its Bible School ?

Right here it needs to be stated that this study does not concern itself with what the church is failing to do with those outside its doors. True, there are eighteen million youth in United States outside of any class of religious instruction whatsoever; true, the majority of criminals are young people. Eighty per cent of the criminals in New York City are under the age of twenty-five. This of course means that somebody is failing in teaching the youth of our nation, and we have said elsewhere that it is the task of the church. However, this study is concerned with the program that is offered or is to be offered to those boys and girls who are in and will come into the church school, and is not concerned with the methods of bringing them in, under the assumption that many boys and girls will be attracted to the Bible School provided a program is offered which meets the needs of boys and girls, and

and that the church's business is to work on ways of bringing as many young people of the community as possible into the Church School. Then the question is as stated before, to what extent is the aim of the church school being accomplished ?

The opinions of those men whose definitions of aims have been quoted as to the accomplishment of these same aims, indicate woeful failure in many places, but great success in sections, or in individual churches here and there.

One pastor believes the aim to be accomplished " reasonably well " (1) in his section; another indicates that it is not well accomplished, and that schools lack reverence and need efficient teachers (2) One is afraid that the churches as a whole are failing woefully; (3) and another speaks of " untrained teachers." (4) Other expressions are: " very little done for adolescence --- need more and better trained teachers," (5) " many away from this aim," (6) " not

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- (1) Pittman, C.F., Pastor Baptist Church, Woodruff, S.C.
 (2) C.F. Hood, S.J. pastor A.R.P. Church, Blacksburg, S.C.
 (letter)
 (3) McAuley, W.A. Greenville, S.C. (letter)
 (4) McMurray, C.H., Abbeville, S.C. (letter)
 (5) Bryant, E.K. Fingerville, S.C. (letter)
 (6) McGill, F.T., Greenwood, S.C. (pastor A.R.P. Church,
 (letter))

fully accomplishing the aim, but striving ----- accomplishing this to a considerable extent," (1) and "as well as other agencies." (2) One reads "moving on the same old lines --- nothing special being done," (3) and a message from a denominational board, "not in the whole country ----- but here and there good results." (4)

One indicates that many are not taught but that it is the fault of those people themselves. (4a) Another writes of good results thus: "Due to our recent increased attendance, our increase in the number of officers and teachers and best of all, the keen interest that is shown by all, I feel that our aim is being carried out to a great extent. All of our teachers use Bibles in the classes and insist that the pupils bring theirs for the same purpose." (5)

An opinion from a Georgia church says that the most of the children of the Bible School are brought into the church, and also that the majority of those coming in come from the Bible School. (6)

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- (1) Lummis, R.A., Pastor Edgemoor, S.C. (letter)
 - (2) Simms, D.W., State Supt. S.S., N.C., Raleigh, N.C. (letter)
 - (3) Kaiser, C.E., S.S. Supt. Statesville, N.C.
 - (4) Episcopal Board, 231 Fourth Ave., New York (letter)
 - (4a) W.P. Grier, Pastor, Clover, S.C. (letter)
 - (5) Pittman, C.F., Pastor Woodruff, S.C., (letter)
 - (6) Cf. Williams, C.B. Pastor A.R.P. Church, Atlanta, Georgia, (letter).

An encouraging report comes from the United Presbyterian Board; that, though the school is not completely accomplishing the aim, still, the schools receive into the church membership over forty per cent of their enrollment each year, and over ninety per cent of the church membership is enrolled in the school in some cases. (1)

The opinion is often expressed by college teachers, that Freshman students even in Christian colleges show remarkable ignorance about the mere facts of the Bible. Perhaps, though, there is no way of knowing definitely whether this ignorance is as great concerning the teachings of the Bible.

Dr. Love, of Westminster College, writing on "Bible Instruction in Our Colleges," says:

After an experience of twenty-seven years in the classrooms of various schools and colleges, the writer is convinced that the majority of students are ----- thinkers. Here is a testimony that has come to us many times in our personal interviews with students. We submit it with the hope that it will make parents, Sabbath School teachers, and pastors do some earnest thinking: 'I was reared in a Christian home, and have been in Sabbath School all my life, but

I had very little idea of who Jesus Christ is until I took this course in the New Testament.' Yet some of these students were acquainted with ----- a great deal that is classified as unorthodox. Sometimes we have a consuming desire to visit every Sabbath School and congregation in our land and tell teachers and preachers to get something definite and convincing before the minds of our children and youth."(1)

These opinions of a few people do not prove the inefficiency of the church work; and yet these are voices from pastors in four different denominations, from two different church boards, one from a state superintendent of the Sunday School Association, and messages from five states and from various parts of states. Repeating, these are not final by any means, and yet coming from various people, they may at least be an index to the general fact, which seems to be that though great and fine work is being done, and much accomplished in places, yet there is much need for more effective work.

The conclusion then seems to be that good work is being done by the Bible Schools of the churches, yet in many places very little is done and in most

(1) Love, R.J. Ph.D., "Bible Instruction in Our Colleges," The United Presbyterian, July 21st, 1927.

places more should be done.

An examination of some of the programs themselves as offered by various denominations and organizations will prove valuable.

VII. Present Day Programs as
Offered by the Church and Other Organizations.

What programs for adolescent youth are offered now by our churches ? For early adolescent youth ? What features should be noted ? Certainly those which carry out the aim - to train in a knowledge of the facts and in a practice of the teachings of the Bible. This will mean training in Old Testament facts, the facts of Christ's life, the teachings of the Old and New Testament, the Way of Salvation, the early church history, and some memory work. There should be a study of what the Bible teaches about right, wrong, sin and salvation, and there should be a chance for a practice of these teachings in service in the everyday lives of the pupils. This will mean that there will be a study of the Bible and its teachings, and that there must be activities in which this may be practiced.

The Congregationalist Churches offer either the International Graded Lessons, the International Group Lessons, or the International Uniform Lessons. For churches using the International Uniform Lessons, a High School Quarterly is published for young people from twelve to seventeen years. The course offered in the International Group Lessons divides the course

in two: twelve to fourteen years, Life Problems as Jesus Faced Them; fifteen to seventeen, What Shall I Do With My Life ? These Group Lessons offer the study in Bible teachings and in the practical question of a life work. Finally, the International Group Lessons offer for

- 13 years - - - Leaders of Israel
- 14 years - - - Christian Leaders
- 15 years - - - The Life of Christ
- 16 years - - - Christian Living
- 17 years - - - The World a Field for
Christian Service

The Old Testament study is given in the thirteenth year and also in the ninth and eleventh when Old Testament stories and stories of the kingdoms of Judah and Israel are given. The New Testament is given in the fourteenth year and the fifteenth; Christian teachings and practical living in the sixteenth year; and the importance of service in the seventeenth. Memory work is given in the lessons of these courses.

The Graded Lesson Course seems to follow well the development of the child at the period. At the time at which the child is interested in chrono-

logical events, he is given biography, and when he begins to face life practically he is given lessons on Christian living and service.

The Congregationalist Church suggests the use of problem discussion groups, using possibly "What Does Christ Expect of Young People?" as a topic, with the ages thirteen to sixteen years. No weekday activities were suggested.

The Methodist Church uses the International Graded Lessons just explained. The Church of the United Brethren does the same. Each of these print the lessons at their own publishing house. The Methodists' course is called "The Keystone Series," and the United Brethren "The Otterhein Series."

The Northern Presbyterian Church uses the International Graded Lessons modified - the Westminster Departmental Graded Lessons. In these practically the same material is covered as in the International Graded Lessons, but there is some rearrangement in the order. The material is grouped and taught in a cycle, thus enabling two teachers to take the place of six.

In the Intermediate department (12, 13, and 14 years) all pupils the first year are taught the twelfth year work; the second year all are taught the lessons

for the thirteen-year old, and the last all are taught the thirteenth-year lessons. Thus the twelve-year-old entering the first year the lessons are used gets the lesson in the order 1-2-3. The twelve-year-old entering the second year gets them in the order 2-3-1, and one entering the third year 3-1-2. Each year is a unit in itself and can be used thus.

The lessons are:

Intermediate Department (12,13,14 years).

- 1st year - Mark. New Testament Leaders.
- 2nd year - Paul. The Gospel of Luke.
Later Christian Leaders. The Bible.
- 3rd year - Christian Faith. Christian Living.
Old Testament Heroes.

Senior Department (15,16, 17 years).

- 1st year - Youth and Social Life.
Ruth. James. Modern Missions.
Bible Poetry.
- 2nd year - Jesus, His Life and Work.
The Teachings of Jesus in the Lives
of the New Testament.
- 3rd year - Christian Living and Problems. The
The Christian and the Church. The
Word of God in Life.

The lessons within these two groups are closely enough related that one of any age in the group could understand any year in the course. The twelve-year-old can understand the lesson for the fourteen-year-

old, nor is that lesson below the interest of the fourteen-year-old.

This constitutes the Sabbath Day study program. For a complete and comprehensive program the Presbyterian Church offers the Pioneer Tuxis sections of the Christian Quest Program, which will be explained in connection with the International Council of Religious Education.

The Presbyterian Church, South, offers the Westminster Departmental Graded Lessons which have been discussed. Also it suggests biographical studies with dramatization, instruction, worship, and various expressional activities.

The Baptist Church offers for the thirteen-year-old a study of Old Testament Leaders, and for the fourteen-year-old New Testament Leaders. This corresponds practically with the graded lessons outlined in the Congregationalist program. Probably, with the exceptions of the Pioneer and Tuxis program to be discussed, the best year-round program found in the individual churches studied was in the Baptist Church. It suggests worship programs, Christian Life Service plans, and recreational social and evangelistic activities. In South Carolina, each Intermediate Bap-

tist Young Peoples' Union is divided into groups of ten, each of which has a sponsor or older helper. These groups work as units, taking part in contests or the worship programs. The Union gives systematically through the Church, rather than through the B.Y.P.U. The whole union is well-linked with the church.

The United Presbyterian Church uses a system of graded memory work which lasts through fifteen years, is the basis of promotion and takes the place of all other memory work. This includes Bible and catechism work. This church also offers the Bible in textbook form for students of high school age.

The Episcopal Church designates no special course of study for the individual congregations. As a rule this is left to the parish itself. The Christian Nurture Series of lessons is sometimes used. Though it probably is not typical, the Episcopal Church of Holy Trinity at Brooklyn offers the following:

- 13 years - - - The Life of Jesus
- 14 years - - - Early Christianity (Study of Paul)
- 15 years - - - The Spread of Christianity, (middle ages)

16 years - - - Jesus' Teachings and
 Problems of Today
 Use "The Man Nobody Knows," by Bruce Barton
 17-19 years- - Comparative Religions.
 Use possibly, "This Believing World,"
 by Lewis Browne.

John W. Suter, Jr., expresses the belief that no one can outline a course of study which can be used everywhere. He contends that such a thing is impossible and that the central board is to act as a guide but not to say which course of study shall be studied by the parishes of the church. (1)

The church office of the Episcopal Church holds many interviews with parents and teachers, and offers Lenten, Missionary, and Birthday Offering Programs.

The material published by David C. Cook & Company is entirely for use in teaching the International Uniform Lessons, and has the same lesson material for every child of adolescent age. The book published for students is a Quarterly "Problem Studies," and for the teacher, a teacher's edition of "Problem Studies."

The quarterly is used for pupils from twelve to seventeen years of age, and uses the problem study method. Problems are stated for discussion

(1) Cf. Suter, Jno. W. Jr., Next Steps in Religious Education, pp. 49-52.

and these are practical, wide-awake and of interest to the intermediate. The quarterly is fine for use with the Uniform Lessons.

The National Boy's Work Board of Canada offers for twelve-to-fourteen year-olds the "Trail Rangers" program, and for the ages fifteen to seventeen the "Tuxis" program, both of which are a part of the Christian Quest Program.

These programs use for the Sunday meeting the graded lessons of the denomination. The midweek meeting is taken up with business, devotion, recreation and Bible study. The year-round program includes summer camps, games, mission study, spring exams in Bible, health programs, and fun, service to others, and rewards in badges and honors.

The Young Men's Christian Association offers the "Pioneer" program for twelve to fourteen year-old boys, and the "Comrades" program for fifteen to eighteen year old boys, taking these programs from the whole Christian Citizenship program.

The Young Women's Christian Association uses the "Girl Reserves" program, involving work, play, fellowship and religion. The "Girl Reserves" gives as its aim "to give girls a consciousness

of God in life - the dynamic for action.". There are camps, conferences, story hours, and even educational classes with the younger business girls, carried on in connection with this organization.

Now we turn to the discussion of the program offered by the International Council of Religious Education: The Pioneer and Tuxis Section of the Christian Quest Program. This program, or practically this program with a different name has been mentioned as suggested or offered by the Northern Presbyterian Church, The National Boy's Work Board of Canada, and the Young Men's Christian Association.

This program has just been worked on in the past year. It is very pliable and does not set down hard rules or specified lessons. It first gives to teachers discussions on the importance of youth and their challenge to us. Next it discusses the psychology of youth and methods of working with youth. After this methods of organization are studied and then countless suggestions are given for definite work with young people, such as using an old barn for an athletic room and gathering place for young people, and having summer camps and picnics.

There are many suggestions from which the adolescent leader is to choose plans which will help

his group. This is to be done after a thorough study of his group and many get-acquainted times from afternoon walks and chance meetings to the regular social gatherings.

Thus the International Council of Religious Education offers a program which stresses leadership first, and emphasizes the fact that the leader must understand, love, and know youth. Next, as to method, it plans many ways in which to meet the child in every field of his activity. A child's activity is outlined thus: (1)

Areas in which Youth Lives

Relationship to God	}	1. Health	}	Personal Life in Home School Church Community
		2. Educational Activities		
		3. Economic Activities		
		4. Vocational Activities		
		5. Citizenship		
		6. Recreation		
		7. Sex, Parenthood, and Family Life.		
		8. General Group Life		
		9. Friendship		
		10. Aesthetic Interests		
		11. Specialized Religious Activities		

Everything possible is done to associate with the child in all these fields. The leader must study his group and work out ways of meeting the individual

(1) Qualities of An Effective Leader, Christian Quest Pamphlet, Number One, p.12.

on all these fields of activity. It would be impossible to record in this paper all the suggestions given for work in each of these eleven fields. Records are made of contacts and activities of and with pupils. These records are sent in to the denominational board or to the secretary of the Committee on Religious Education of Youth of the Inter-Committee.

The program is fine, is in accord with the principles of education and psychology, meets the child in all his activities, and is pliant enough to be of use in part at least, in every school or group. The following booklets published by the Council explain the program and give extraordinarily valuable help:

Qualities of an Effective Leader.

How a Leader Proceeds with a Group.

How to Study Individual Growth.

How a Leader Uses Organization

Program Suggestions for Group Leaders.

These are fine for any teacher to read.

One other organization is of some importance here: The Big Brother and Big Sister Federation. In this international and non-sectarian organization which was begun in New York City, big brothers are found for little brothers in need, and big sisters for little sisters. The little fellows are suggested or found

because of their need, and the big brothers and big sisters are recommended and approved. They then promise to look after the little friend in health, social life and work, to see him regularly and report to the secretary of the organization. Many a boy and girl is saved to a life of healthy activity and good citizenship by the good comradeship with a "pal" who cares.

Summing up the programs offered, we have the following Sunday Lessons:

- (1) The International Graded Lessons used by the Congregationalist, Methodist, United Brethren, Baptist and in some places by the Episcopal Churches;
- (2) The International Group Lessons used by the Congregationalist Church;
- (3) The International Uniform Lessons used some places by the Congregationalists, and used by all churches using the David C. Cook Quarterlies and material. (Note: The Uniform Lessons are used by many churches and particularly by rural parishes in nearly every denomination, since their schools are often ungraded and often lack teachers who are trained.)
- (4) The International Graded Lessons Modified, or the Westminster Departmental Graded Series are used by the Northern and Southern Presbyterian Churches.
- (5) The system of graded memory work and the Bible textbook plan used by the United Presbyterian Church.

Of the programs offered or suggested as including more than the Sunday worship, the only definite ones were:

- (1) The Big Brother plan used only by the Big Brother and Big Sister Federation;
- (2) The Girl Reserves organization used by the Y.W.C.A.
- (3) The Intermediate and Senior Section of the Christian Quest Program, offered in various forms by the Northern Presbyterian Church, the National Boy's Work Board of Canada, the Y.M.C.A. and the International Council of Religious Education.

These are the actual programs offered; now how shall these be valued and which are the best of these ?

First, in evaluating the Sabbath Day Bible lessons offered, it would seem that in the light of the study of the psychological and physical change in early adolescence no great argument is needed to prove that the Uniform lessons are not the best of those studied. The adolescent is a different creature from the adult and needs a different arrangement of lesson material.

As for the group lessons, in which the two courses were offered, " Life Problems as Jesus Taught Them," and " What Shall I Do With My Life?" there is

approval due because the topics are vital and practical, and in line with the interest of the age. However, the question arises, "What would be taught the second year?" The same thing? "Moreover, if we are to have only two teachers and groups, why not try the cycle plan of the Westminster Departmental Graded Series, and study a different course each year of the cycle? Thus in the end pupil has had the regular graded lessons with some change in the arrangement of the material.

This leaves us to choose between the International Graded Lessons and the International Graded Lessons, Modified - the Westminster Departmental Graded Lessons. To compare them the whole of the two departments must be examined in each course.

<u>Graded Series</u>	<u>Westminster Departmental Series.</u>
Age 12 - Gospel of Mark. Missionary Life. The Bible and How it Came to Us.	1st year-Mark. New Testament Leaders.
Age 13 - Leaders of Israel Religious leaders in N.A.	2nd year-Paul, Gospel Luke. Later Christian Leaders. Bible
Age 14 - Early Christian Leaders. Later Leaders. Friendship.	3rd year-Christian Faith Christian Living. Old Testament Heroes
Age 15 - Life of Man Christ Jesus. David Livingstone.	1st year-Youth and Social Life. Ruth. James. Modern Missions. Bible Poetry.
Age 16 - Christian Living. The Church. The Bible	2nd year-Jesus, His Life and Work. The Teachings of Jesus in the Lives of the New

Age 17-World a Field for } 3rd year-Christian Living
Christian Service. } and Problems. The Chri-
Youth in Social Life. } stian and the Church. The
Ruth. James. } Word of God in Life.

It is practically impossible to find a group at of children of the same age, who are/exactly the same point of development. However, these Departmental Lessons are planned for a group and not for a certain year, and therefore are not too rigid to be suitable to all children of the group.

A glance at the Departmental program shows that the year's study in each case is a unit in itself and can be used thus. Also the first three years use biography and teach the Christian life by the lives of great Christians in Bible times and later. Almost any twelve to fourteen year old child will be more interested in biography than abstract teachings. The study in the next section is concerned with practical problems of social life and Christian living and teachings. Modern missions is studied and also the Word of God in life. It is well that this should be just when the youth is beginning to work out his religion in everyday life.

Also due to scarcity of teachers, this will be more practical for the average church.

The Graded system of memory work offered by the United Presbyterian Church is worthwhile, but to make it a basis of promotion would, it appears, cause some pre-

conscious children to be advanced too rapidly and others who understood the Bible study but found memory work hard, to be held back. The Bible as a textbook, offered by the same church, is certainly a splendid idea, but it is also true that the lives of such men as Livingstone will be a good study along with the Bible study. Both these advantages are offered in the International Graded and in the Departmental Graded Lessons.

Turning to the programs which include week time activities we ask, "Which of these seems most applicable as a program for the average church?" It has been remarked that the most definite of all are: The Girl Reserves Program of the Y.W.C.A., and the Pioneer and Tuxis plan of the International Council of Religious Education.

The Girl Reserves' program is often used by the churches, aims to help the girl to live as a Christian, and emphasizes fellowship, recreation, work, and religion.

The Christian Quest program offers, very much like the Girl Reserves' program, camps, conferences, work, play, religion, and comradeship. But it offers a more definite week day program than the Girl Reserves, offers Bible study through the week, and uses on Sunday the regular graded lessons of the denomination. This

program is offered, as stated before, by the Boys' Work Board of Canada, the Presbyterian Church, the Y.M.C.A., and by the International Council of Religious Education. The International Council of Religious Education, composed of representatives from thirty-nine denominations and religious boards is working out the Christian Quest program, of which the "Pioneer" and "Tuxis" plans are a part.

These programs discussed above, offer all that the Reserves' program does, plus the Sunday lessons of the denomination, and the midweek study period. It offers also work, play, fellowship, and religion in weekday life.

It seems, then, from these facts, that of the Sunday programs studied, the Westminster Departmental Graded Series is most adaptable and practical, and of the week-day programs, the "Pioneer" for the Intermediates and the "Tuxis" for Seniors is the best offered.

VIII. A Proposed Program

For the Religious Education of the Early Adolescent

We have designated that which seemed to be the best among those programs already offered. Is this alone satisfactory? What should be added to or subtracted in order to offer the best year-round program for the early adolescent, the thirteen-to-sixteen-year-old child?

The adolescent child is to be considered in his restlessness and desire for activity and service, his sensitiveness and reticence yet boldness and need of a friend, and his growing self-realization and desire for practical help in his daily living!

The aim of the church that the child might know God and practice the teachings of Christ is to be considered.

Above all things, we want a program that will help to develop Christian character. We must have Bible study but we must have the teachings carry over into everyday life. Our religion must be as good on Monday as on Sunday. "Character is not simply a matter of information. It is a matter of social

living, that is, a matter of growth through active participation in a social environment. We do not teach swimming by reciting the history of swimming." (1)

And we must, therefore, help the child work out his religion everyday. Thirty minutes Bible class on Sunday will certainly not guarantee even a moral child, when we forget him and his play and companions until the next Sunday morning. "Activity has the greatest educational value when it is related to practical everyday experience. It should not be artificial, or far-fetched." (2)

Christian character may be developed as truly in play as in Bible study. "Every person older and younger, with whom the growing child comes into contact, changes him for better or worse. The events which take place in the home circle, on the playground, in the day school program, and in connection with the work at which he is employed, as well as what happens in his church life, make a very definite contribution to his character." (3)

(1) Murphy, Albert J., "Education for Character," The United Presbyterian, July 21, 1927

(2) "Building the Whole Program," booklet prepared by the National Commission of the Federation of Episcopal Young People.

(3) Shaver, Erwin L., "Character: A Gift and an Achievement," The Adult Bible Class Magazine, January 1928.

The proposed program will contain:

- (1) Sunday Bible Classes,
- (2) A Mid-week Bible Study and social hour,
- (3) Fellowship in work and play through the week.
- (4) An opportunity for Christian service and helpfulness to others.

Explaining this further, we have this program:

- (1) The Departmental Graded Lessons on Sunday, with an hour and a half Sunday School period in the classrooms.
- (2) A mid-week hour in which Bible study is taken up, connecting with and linking together the Sunday lessons and making them practical, and in which recreation, gymnastics, stories, and a general good time are features. Handwork and manual training may have a place here, if that time is more practical than any other.
- (3) Hikes, stories, visits to places of interest, ballgames, stoves, workshop hours in manual training or cooking and sewing clubs, and various activities through the week, in companionship with a real leader or pal. (This will involve preferably the Big Brother-Big Sister idea in the relationship to the older boys and girls of the church.
- (4) A practical chance for helping others in Christian service, with a part for every boy and girl. There will be many chances for helping poor families, for cheering sick and unfortunate ones, if the leader and pupils are wide awake and ready.

Turning first to the Sunday lessons which are the Westminster Departmental Graded Series, we find it is necessary to give an outline of the intermediate and senior course. The Intermediate cycle include three years, twelve to fourteen, and the Senior the years fifteen to eighteen. To get the ages we are studying, thirteen to sixteen, we must have a study of all.

The midweek study period needs explanation here. This period is to supplement the Sabbath Day work in Bible Study and to give a chance for recreation, manual training, exercise or whatever feature is needed most. The Bible Study period is designed to take up a practical value or real application gained from the Sunday Bible lesson; this study is to be given by the pupils themselves. This gives a practical application for the lesson, makes the characters more real, gives the children themselves a chance for expression, and above all, keeps the pupils from losing the thought of the Bible study from one week until the next.

Hence, to the outline of the Westminster Departmental Graded Lessons, we have added for each week a topic for use in the midweek meeting, this topic to be modified as the leader sees fit, to suit

occasions or individual needs. These topics will be most valuable if prepared for by a good interest-arousing assignment at or near the end of the Sunday class period.

No midweek topics have been prepared for the Senior group. It seems wiser that each leader prepare his own topics through this period. The leader knows his pupils, and through the years fifteen to seventeen the pupils' interests may vary greatly. The leader may prepare the topics not only to follow up the Sunday lessons, but particularly in these Christian living lessons, may turn them toward a discussion of the child's high school and social life or his working life.

The lessons for the Intermediate department follow, giving suggested topics for use in the midweek meetings. These topics of course will have to be changed to suit a group's needs, at a special time, or interest.

THE SUNDAY AND MID-WEEK STUDY PROGRAM FOR THE EARLY ADOLESCENT

Westminster Graded Series,
Intermediate Department,
1926-1927

Suggested Mid-week topics.

Oct. Nov. Dec.

Theme: The Gospel of Mark.

1. Oct. 3. Life of Jesus by Mark
2. Oct. 10, Laying Foundations for Manhood, Luke 2:40-52
3. Oct. 17, Jesus Begins His Life Work, Mark 1:1-11
4. Oct. 24, Jesus Meets His First Big Test, Matt. 4:1-II.
5. Oct. 31, Jesus At Work in Galilee, Mark 1:14-45
6. Nov. 7, Jesus Faces Growing Opposition, Mark 2:1 to 3:6
7. Nov. 14. Jesus Organizes to Overcome Opposition, Mark 3:7-35
8. Nov. 21, Jesus Tells About the Kingdom of God, Mark 4:1-35
9. Nov. 28. Jesus Restores the Demoniac, Mark 4:35 to 5:20
10. Dec. 5, Jesus Wins Against Death, Mark 5:21-43
11. Dec. 12, Jesus' Popularity Reaches Its Height, Mark 15th.
12. Dec. 19, Jesus Rebukes His Enemies, Mark 7:1-23
13. Dec. 26. Jesus Becomes a Popular Hero. Review.

1. The Best Story in Mark.
2. Being a boy (or girl) in Galilee
3. What I am Going to Be when I am Grown (Visits to various offices of Successful men.)
4. A Big Temptation - The biggest I ever heard about.
5. Customs, Pictures, etc. of the People of Galilee.
6. Some Good folks that other People don't like. Why people did not like Jesus.
7. What Should we do when People oppose us ?
8. Kingdoms and Hearts.
Diagrams of what our Hearts are like. Pictures of kingdom presented in Mark 4.
9. Story of a Boat Trip by one of the pupils. (The reasons for Mark 5:19)
10. An Imaginary Day in the Life of Jesus' Daughter after she was raised from the dead.
11. Do you want to be popular ?
12. Old Hebrew Customs (pictures)
13. Why I like ----- etc.)
(Pupils will discuss a popular hero.) Then a Study of Christ, A Man Who Was all Good.

Jan. Feb. Mar.

Theme: The Gospel by Mark (Cont'd.)

1. Jan. 2, Jesus Continues his Plan, Mark 7:24-37
2. Jan. 9, Jesus Teaches the Truth about Himself, Mark 8:1 to 9:1
3. Jan. 16, Jesus Reveals His Glory, Mark 9:2-29
4. Jan. 23, Jesus Teaches About True Greatness, Mark 9:30 to 10:12
5. Jan. 30. Jesus Teaches the Meaning of Discipleship, Mark 10:13-34
6. Feb. 6, Jesus Enters Jerusalem in Triumph, Mark 11:1-23

1. A Blind Man I know.
2. The Biggest Crowd I ever Saw, Mark 8:1-9
3. My feeling when I stood beside a very great person.
4. "The Sure-Nough" Greatest person I know.
5. What it means to let Jesus Really be your Leader.

7. Feb. 13, Jesus' Enemies Prepare Three Traps. Mark 11:27 to 12:44
8. Feb. 20, Jesus Talks of Things to Come. Mark 13.
9. Feb. 27, Jesus Says Farewell to His Disciples. Mark 14:1-31
10. March 6, Jesus is betrayed to his Enemies, Mark 14:32 to 72
11. March 13, Jesus is betrayed to his enemies, Mark 14.
12. March 20, Jesus is Victorious, Mark 16.
13. March 27, Jesus Christ, The Son of God.

6 "If I had been there."
(The triumphant entry.)

7. An imaginary story of one of the Men silenced by Jesus.
8. What I want to be doing when Jesus comes.
9. What Things to Trade and for what
Note: Judas Bargain
10. Things on the "Gethsamane" Night
What would make Jesus sad.
11. What Mary, Peter, and the Others Did Every Sabbath.
12. Why we are Glad on Easter Mornin
13. Why It is Good To Follow Jesus Christ, the Son of God.

April, May, June.

Theme: New Testament Leaders.

1. April 3, John, the Forerunner of Jesus, Luke 3:1-18
2. April 10, Peter and John Meet Jesus, Jno. 1:22-42
3. April 17, Peter, the Disciple, Jno. 1:35-42
4. April 24, Peter's Confession, Mark 8:27-38
5. May 1, Peter's Failure, Matt. 26:17-35
6. May 8, Peter's Repentance and Restoration, Matt. 26-75, Jno. 21:1-19
7. May 15, Peter, the Apostle, Acts. 5:26-42
8. May 22, John, A Son of Thunder, Matt. 18:1-4
9. May 29th, John, The Disciple, John 2:1-11
10. June 5, John, The Servant of Jesus, Acts 4:13-21
11. June 12, John, The Apostle of Love, 1 John 4:14-18
12. June 19, The New Heaven and the New Earth, Rev. 1:19, 20, Ch. 22.
13. June 26, Review.

1. The death of John the Baptist
2. A Character Sketch of John the Disciple.
3. A Character sketch of Peter.
4. Why Mark 8 is the pivot of the Book.
5. When a Fellow Can be a Coward Like Peter.
6. What I think of Peter now.
7. When People Change Like Peter did.

8. What to Do to be great.
9. Who is My Mother ?

10. (Respect for all mothers and older people) can be used to great advantage on Mother's Day.
11. Why I would like to serve at the White House ? (Serving of Christ)
12. What I think it Really Means to Love.
13. John on the Isle of Patmos.
14. Review Stories, memory work, life of John, Peter and John.

July, August, September.

Theme: New Testament Leaders

1. July 3, Andrew, the Apostle, John 1:35-42
2. July 10, Matt. the Taxcollector, wrote about Jesus, Matt. 9:9-13

1. What I think of Andrew.
2. What I like about Matthew.

3. July 17, James, the Apostle and James, the brother of Jesus.
4. July 24, Stephen, the first Christian martyr, Acts 6 & 7
5. July 31, Phillip, the evangelist. Acts 6:1-7
6. Aug. 7, Barnabas, the Big-Hearted. Acts. 4:37-38
7. Aug. 14, John Mark, Who Lived Down Failure, Acts. 12:12
8. Aug. 21, Timothy, the Loyal Helper. Acts 16:1-5
9. Aug. 28, Luke, the Physician and Writer. Acts. 16:10-18
10. Sept. 4, Apollos, Who Learned to Preach the Gospel. Acts 18:24-19:7
11. Sept. 11, Titus, the Gentile Christian Worker, Acts 15:1-4
12. Sept. 18. Philemon, the Christian Master. Book of Philemon
13. Sept. 25. Review.
3. What I found out about James, (two sections looking up different James.)
4. Character Sketch of Stephen
5. The Best Thing about Philip
6. The Kind of a Pal Barnabas would have Been.
7. An Imaginary Conversation with John Mark.
8. Timothy writing to Paul. (Imagine a letter)
9. A Conversation with Dr. Luke, (Two act this out)
10. What Do We Know about Apollos
11. The Most Interesting Fact about Titus.
12. If I had Been Philemon (A letter from Philemon to a friend telling of Paul's bigness. If I had been Philemon's Master. Imagine Philemon and Master in Conversation.
13. Going Hiking with One of the Men Studied.

Oct. Nov. Dec., 1927

Theme: The Life and Work of Paul

1. Oct. 2. Paul's Early Training
2. Acts. 18:1-4, 21:37 to 22:3
3. Oct. 9, An Enemy of Jesus, Luke 2:40-52
3. Oct. 16, Jesus Makes Paul His Friend, Acts. 9:1-22
4. Oct. 23, Daring and Dauntless, Acts, 9:20-30
5. Oct. 30, The First Great Adventure, Acts, 12:25 to 14:23
6. Nov. 6, A Fight for Freedom, Acts 14:26 to 15:30
7. Nov. 13, The Second Great Adventure, Acts 15:36-to 18:32.
8. Nov. 13, The Third Great Adventure, Acts 18:23 to 21:17
9. Nov. 27, Paul Escapes his Enemies Acts 21:17 to 23:35.
10. Dec. 4, Paul on a Trial at Caesarea, Acts 24:1 to 26:32
11. Dec. 11, The Shipwreck. Acts 27:1-28
12. Dec. 18, The Last Adventure, Acts 28:16-31
13. Dec. 25, Review.
1. Paul, a University Man.
3. Story of Acts 9 by One of Paul's Traveling companions. (Imagined)
4. Paul meeting old friends back in Tarsus, 9:30 (Recounting some change)
2. In what ways might I be an enemy to Jesus ?
5. A Man Like God. (Told by the lame man at Lystra. Any other instance or instances may be used.)
6. A Big Conference. " The Big Convention" (Told by a youth of the church)
7. Told by an Eye witness. (Take any story in the Trip and imagine what some character would say of it. Lydia, Phillipian Jailor a man at Athens.)
8. Same as for 7.
9. A play. (A group to dramatize 23:1 to 35, with nephew.
10. Dramatization of the Trial.
11. Could Any Good Come from a shipwreck ?
12. A Visit to Paul in " His Own Hired Dwelling."
13. Paul, the Hero.

Jan. Feb. March, 1928

Theme: Studies in the Gospel of Luke.

(Preparation for church membership.)

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| 1. Jan. 1, Jesus and Temptation, Luke 1:1-13 | 1. How to meet temptation. |
| 2. Jan. 18, Jesus and the Church, Luke 2:41-51 | 2. What is the Church for ? |
| 3. Jan. 15, Jesus and Service, Luke 10:25-37 | 3. Special Service meeting (Report of Plans for helping people around. |
| 4. Jan. 22, Jesus and the Home, Luke 10:38-42 | 4. How do I act at home ? |
| 5. Jan. 29, Jesus and Prayer, Luke 11:1-13 | 5. A Question Box on Prayer. |
| 6. Feb. 5, Jesus and Conduct, Luke 13:1-9 | 6. What does Christ Think of My Conduct ? |
| 7. Feb. 12, Jesus and the Sinner, Luke 15:1-24 | 7. A Balance Account with God. (What He Owe Me and What I Owe Him.) |
| 8. Feb. 19, Jesus and Repentance, Luke 19:1-10 | 8. What are the Results of Repentance |
| 9. Feb. 26, The Lord's Supper, Luke 22:1-34 | 9. What I think Communion Means. Why do we have it ? |
| 10. March 4, Loyalty to Jesus, Luke 22:39-62 | 10. Six Ways in Which to be Loyal to Jesus during the Week. |
| 11. March 11, Jesus Crucified, Luke 23 | 11. What does the crucifixion of Jesus mean to me ? |
| 12. March 18, Jesus Risen, Luke 24 | 12. A study of Matt. 28: Mark 16:9-20; John 20, 7-21 |
| 13. March 25, Review. | 13. " If He Had not Come ----? " |

April, May, June, 1928

Theme: Later Christian Leaders

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| 1. Apr. 1, Polycarp, who confessed Christ in the Arena, Rev. 2:8-11 | 1. If I had been Polycarp. |
| 2. Apr. 8, Augustine, who Fought the Battle in the Garden, Rom. 7:14-25 | 2. The Mother of Augustine. |
| 3. Apr. 15, Bernard of Clairvaux, whose courage was mightier than the warrior's sword, Eph. 6:10-20 | 3. Why be brave as Bernard now ? |
| 4. Apr. 22, John Wycliffe, the father of the English Bible, Acts 6:26-35 | 4. Further stories of Wycliffe |
| 5. Apr. 29, John Huss, who put his Conscience above his Life, Heb. 11:32-12:2 | 5. What Luther's friends told him about John Huss. |
| 6. May 6, Martin Luther, the Father of the Reformation, Rom. 6:1-17 | 6. Luther's last night. With his lyre and his friends. |

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| 7. May 13, Ulrich Zwingli, Who brought the Reformation to Zurich, Mark 11-17 | 7. Zwingli and Luther (Comparison) |
| 8. May 20, John Calvin, a Timid man who Transformed a City, Joshua 1:1-11 | 8. Calvin's Youth and his Home. |
| 9. May 27, John Knox, Scotland's Protestant Champion, Exodus 3:1-12 | 9. Why a Scotchman loves John Knox. |
| 10. June 3, 1927-John Wesley, who Took Christ to the People, 1 Kings 18:16-40 | 10. Stories from Wesley's Life. |
| 11. June 10, Francis Makemie, the Presbyterian Pioneer in America, II Timothy 2:1-13 | 11. Incidents from Makemie's Life. |
| 12. William A. Shedd, who gave his life for the oppressed, Luke 10:25-37 | 12. Why I admire Shedd. |
| 13. June 24, Review. | 13. The Greatest one of Men. (Show how Christ embodies all high ideals.) |

July, Aug. Sept. 1928

Theme: The Bible.

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| 1. July 1, The Old Testament and its Books, Acts, 13:14-43 | 1. History of the Old Testament, (Main scope given in story form by leader.) |
| 2. July 8, The Old Testament and its Books, Acts 13, 14-43 | 2. Esther dramatized. |
| 3. July 15, The New Testament and its Books, Luke 24:13-32 | 3. History of the 1st century, A.D. (given in story form by leader) |
| 4. July 22, How the New Testament was Written, John 14. | 4. How and When Paul wrote some of his letters. |
| 5. July 29, The Bible, the Word of God, II Tim. 3:14-17 | 5. Why I believe the Bible. |
| 6. Aug. 5, The Story of the English Bible, II Kings 22:1-10 | 6. The unity and purpose of the Bible. (Given by leader) |
| 7. August 12, The Story of the English Bible (concluded) Neh. 8:1-8 | 7. The Unity and purpose of the Bible (Given by leader) |

Theme: The Bible the World Over

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| 8. Aug. 19, The Bible in America Acts, 11:9-26 | 8. What the Bible Society in America does. |
| 9. Aug. 26, The Bible in Africa, (Robert Moffat) Acts, 16, 16-34 | 9. What I like most about Robert Moffat. (Girls Mary Moffat) |
| 10. Sept. 2, The Bible in Japan, (Murata), Acts 8:36-40 | 10. The life of some Japanese missionary. |
| 11. The Bible in China, (Robert Morrison) Acts 19:1-12 | 11. A story from China. (Some missionary or "Bells of the Blue Pagoda.") |
| 12. Sept. 16, The Bible in South America (David Trumbull) Acts 17:1-15 | 12. A missionary talk from South America. |
| 13. Sept. 23, The Bible for the Whole World. (The First Bible Society; World Peace) Acts 1:6-11; 2:1-11. | 13. The story of John Bunyan. |
| 14. Sept. 30, Review. | 14. "Suppose we had no Bible." |

Westminster Graded Series.
Intermediate Dept.,
1928-1929

Oct. Nov. Dec., 1928

Theme: The Christian Faith
and Practical Christian Living.

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| 1. Oct. 7, Our Heavenly Father,
Matt. 6:9-13. | 1. What it means to me to call
God "Father". |
| 2. Oct. 14, Jesus Christ, Our
Savior and Lord, Matt. 11:2-5 | 2. Is Jesus Real to Me ? |
| 3. Oct. 21, The Holy Spirit, our
Helper, Matt. 12:32, Acts 2:1-4 | 3. Do all people have the HOLY
Spirit ?
(The week before have children
mark in certain books of the
Bible all verses about the Holy
Spirit) |
| 4. Oct. 28, What Sin is and what
Sin does. Matt. 25 | 4. In what ways is sin like fire ? |
| 5. How to deal with our sins,
I John 1:1-10; Luke 19:1-8 | 5. What Jesus does with sin. |
| 6. Nov. 11 The Way of Salvation,
(Salvation by faith) Matt.
26:26-28; John 3:16. | 6. Do I believe in Jesus ? |
| 7. Nov. 18, The two sacraments
of the church. Matt. 28:23-28 | 7. What does "Communion" mean?
Why do we baptize people ? |
| 8. Nov. 25. How to Pray,
Matt. 6:5-13 | 8. Class will bring examples
of answered and unanswered prayers
in their own lives. |
| 9. Dec. 2, How to use the Bible.
Hebrews 5:11-14 | 9. What I do with my Bible. |
| 10. Dec. 9, How to be a comrade of
Jesus, Matt. 4:18-22 | 10. What a day would be (is) like
with Jesus as a Pal. |
| 11. Dec. 16, The Church which Jesus
established. Acts. | 11. Of what value is the church to
the nation; to our town ? |
| 12. Dec. 23, The Congregation to
which I belong, Acts, 6:1-6 | 12. How can I grow to be what I want
to be ? |
| 13. Dec. 30, How the Work of My
denomination is organized,
Acts 6. | 13. How can I help in this organiza-
tion ? |

Jan. Feb. March, 1929.

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| 1. Jan. 6, My body.
1 Cor. 12:14-26 | 1. What it means to me to "Keep
my body under." |
| 2. Jan. 13, My Mind,
Luke 10:30-36 | 2. How can I use my mind for God ? |
| 3. Jan. 20, The Things I want,
Luke 19:1-10 | 3. Why do I want the things I want |
| 4. Jan. 27, The Commander within,
Luke 9:23-26 | 4. Who's my Boss ? |
| 5. Feb. 3, Making the most of the
Home, II Kings 4:18-37 | 5. The things I do each day at Home |
| 6. Feb. 10, Playing Fair,
Mark 10:13-16 | 6. A question box. |
| 7. Feb. 17, At Work
* | 7. Tell of Some Good Worker you
know. |

Jan. Feb. Mar., 1929, Cont'd.

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| 8. Feb. 24, A Good Citizen * | 8. Being a good citizen of the U.S.
" " " " "the Kingdom |
| 9. Mar. 3, The Real Church Member. * | 9. The best church member (God I know.) |
| 10. Mar. 10, Living for Christ * | 10. Five things One will not do if he is a follower of Christ; five things one will do if he is a follower of Christ. |
| 11. Partners of God. | 11. A partner of God.
(Let each one tell of someone they know who they think is a partner of God in the true sense.) |
| 12. March 24, What Am I Going to Be ? * | 12. How Can I be what I want to be ? |
| 13. March 31, Review. | 13. Being a real man or a real woman. |

April, May, June, 1929

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| 1. April 7, Abraham, the Hebrew Pioneer. * | 1. In what ways do I want to be like Abraham ? |
| 2. April 14, Jacob, the man whom God helped to conquer himself * | 2. Which is harder to conquer, myself or others ? |
| 3. April 21, Joseph, the Trust-worthy * | 3. Can I be depended upon ? |
| 4. April 28, Moses, who delivered his people from bondage. * | 4. Why was Moses a great man of God ? |
| 5. May 5, Joshua, the steadfast who won the promised land. * | 5. Why keep your promises ? |
| 6. May 12, Gideon, the man whom responsibility made great. * | 6. What do you think of a shirker ? |
| 7. May 19, Ruth, the true-hearted. | 7. The respect due a true woman. |
| 8. May 26, Saul, the king who would not listen to God. | 8. How does God speak to me ? |
| 9. David, the man after God's own Heart. * | 9. Can I be a child after God's own heart ? How ? |
| 10. June 9, Solomon, the king whose glory faded. * | 10. The importance of keeping close to God. |
| 11. June 16, Jeroboam, the king who led his people into sin. * | 11. Do I lead anyone ? Into wrong paths or right ? |
| 12. June 23, Elijah, the prophet who was jealous for Jehovah. | 12. Is jealousy ever right ? |
| 13. Review. (June 30th) | 13. What are the characteristics of a successful man ? |

See Westminster Departmental Graded Lessons for Bible references.
Many are given.

July, August, Sept., 1929

Theme: Old Testament Heroes

- | | |
|---------------------------------------------------------------------------|----------------------------------------------------------------------------|
| 1. July 7, Elisha, the Man who longed to serve.
* | 1. Does it pay to serve ? |
| 2. July 14, Jonadab, a man who influenced others.
* | 2. What is the value of influence ? |
| 3. July 21, Amos, the herdsman, who became a preacher.
* | 3. How much does environment and heredity have to do with my life ? |
| 4. July 28, Hezekiah, the king who trusted God.
* | 4. How does it pay to trust God ? |
| 5. Aug. 4, Isaiah, the Prophet and statesman.
* | 5. What it means to be a true statesman ?
(Voting for the right person) |
| 6. Aug. 11, Jeremiah, the man who suffered to save his City.
* | 6. The life choice of Jeremiah.
Jer.1. |
| 7. Aug. 18, Daniel, the prince who dared to stand up for his convictions. | 7. Shall I stand up for my beliefs at the risk of losing my job ? |
| 8. Aug. 25, Haggai, the man who roused his people to build.
* | 8. The influence of one boy (or girl) may have on a group. |
| 9. Sept. 1, Ezra, the scribe.
* | 9. What should I read ? |
| 10. Sept. 8, Nehemiah, the reform governor.
* | 10. Our attitude toward our Government. |
| 11. Sept. 15, From Nehemiah to the Maccabees.
* | 11. (Geography of |
| 12. Sept. 22, From Maccabees to Christ.
* | 12. (the |
| 13. Sept. 29, The land of the Bible.
* | 13. (Holy Land |

The Senior course has been briefly outlined above. (1)

For weekly titles and Scripture reference, see the Westminster Departmental Graded Series, International Course: Modified. (2)

See Westminster Departmental Graded Lessons for Bible References.

(1) See page # 63.

(2) Published by the Presbyterian Board of Christian Education.

These topics will be carried out by pictures, stories from experience, posters, advertising schemes, telling of happenings, and newspapers made depicting a part of a Bible story as it might have been written had newspapers existed then, and by many other things. With a few good suggestions, the pupils will imagine a conversation with a boy who had seen Christ heal a blind man, for instance. The leader can check up these things to see that the stories are true to life and that they are not confused with the real Bible account. A story might be written entitled, " If I had Been There."

Though the Sunday meetings may include a considerable amount of work by the teacher, these mid-week programs are to be given by the pupils themselves. Nevertheless, the great value of the whole thing will probably be in the wise tying up of loose threads at the end of the meeting, by an understanding and ready leader.

The third thing in the program is fellowship gained from week-day activities. The manner in which this is carried on depends greatly upon the community, the church, the occupation of the parents, and the ease with which the group or any of the group can be gotten together. It is wise, indeed necessary,

if a leader's work is to be efficient that she know something of her pupil in his everyday work and play. Usually, the method used in obtaining this is that of manual training groups or handwork groups as in Daily Vacation or Week Day Bible Schools. This is splendid and if it is deemed advisable this may be had in connection with the mid-week study period in place of the recreation and games, or it may be had in classes, or groups on another day if the pupils can and want to come together that often. By all means, have the pupils together sometime during the week for work and fun, and see them at their own work and help them with it.

But possibly better than, though not to replace these, is a Brother-Sister plan which we advise taking the suggestion in part from the plan of the Big Brother-Big Sister Federation originated in New York City. Let the members of the young people's organization of the church volunteer (or be asked) to act as big brothers to the boys and girls of the Intermediate and Senior groups. Let each Big Brother and Big Sister choose or draw his younger friend or friends (as the number demands).

This group of Big Brothers will then at times entertain by a hike, a fishing trip, or some plan, the little brothers. The Big Sisters will likewise entertain with a candy-making, sewing bee, picnic, or some enjoyable frolic. The Little Brothers and Little Sisters will be glad to help the older ones in canvassing or any way in which they are needed. On the occasions of frolic the Big Brother may go with the Little Brother and act as his partner. Sometimes there may be Big Brother-Big Sister frolics in which boys and girls alike join.

Besides this group fun, the Big Brother will, without meddling, be interested in what the younger one does and becomes. He has just been "that age" and understands the youngster. He will of course know about the bad or good companions and will be a good pal. Likewise, with the Big Sister.

There will perhaps be monthly meetings of the Big Brother group and of the Big Sister group. At that time no brother need disclose any secret of the younger pal, but activities may be planned, and note taken of the companions and needs of the younger friends. If each boy knows about and is interested in his own "Brother", then no great difficulty need

be encountered in seeing a need and planning some work or activity for the group. These Big Brothers will ever find a helper in the leader of the younger folk.

It is advised that this program if used be begun only with the Intermediates, the twelve to fourteen year old group, to avoid resentment toward being considered little, which might be experienced by older boys and girls at being given "big folks" to care for them, if this were begun in the Senior section. This difficulty, however, might be avoided by naming the older boys and girls "pals", or by having certain of the older classes to choose a class of younger boys or girls to be their partners for contests and all church activities, this arrangement to be kept throughout the year or longer as the groups shall decide. It should always be understood that the younger children can get help of any kind at any time from the older friends.

The midweek study and fun period, since it is already conducted largely by the pupils, may easily take the place of the intermediate society of many churches, by merely having different pupils act as chairman at different times, or by using the regular class officers and committees and having them take charge of the meetings at all times, turning the last few minutes over to the class teacher or leader.

This plan will avoid the trouble of having so many organizations that none can command the interest of the pupils. However, if it is deemed wise to have the regular Sunday-night program for the intermediates, well and good.

The Sunday School class should advise and report on church attendance and church giving. If there is an intermediate union let there be no giving there, but rather reports on the giving at the last church service. This is used in the South Carolina Baptist Intermediate Unions, and links the young people with the church in a habit of church worship which if well-practiced will last through life. It may be wise to have the pupils give money to the Sunday School on one Sunday per month, and on the other Sundays to bring money for church and at the offering period to ask God's blessing on the money to be given in church the following hour. (In country and small town churches the question of pupils leaving before the church service, is not raised; for the city churches, we may only say that this idea well-handled, might help hold the young people for church.)

Though perhaps more, at least one thing is lacking. All that has been included in this program thus far has been for the pleasure of spiritual benefit

of the class itself. The adolescent wants an active practical expression of his religion. The fourth part of the program is service. There should be a chance through this Bible class to do something for somebody as an expression of love for the King and Leader, Jesus.

There is no town or community but has families to whom Christmas, Thanksgiving, and birthday surprises may be given and be appreciated; but has children who may be organized into Bible story classes; but has children who may be taken on picnics; and people who need sweaters, dresses made over, or other garments to wear. A big sister or brother, or a woman of the church may know of the needs and be glad to help distribute such things. The doctor of the congregation can always point out need. Dolls may be dressed, rag dolls may be made in the girl's week-day classes, whistles and toys in the boy's work, and these and old magazines pictures, and scrapbooks may be taken to homes nearby where they will be gladly received. And the soul of the giver will grow.

Always there are sick or crippled people to whom cards or letters may be sent, to whom the

group may go and sing a special song, or to whom a dainty desert or some flowers may be sent. There are old people who would be glad just to talk a few minutes during the day to some boys and girls. These things will mean much to the receiver and more to the giver. These things can be discussed and planned in the Sabbath morning worship period. Prayer for help in these will be a part of the worship program. Mission interest will be included in this eventually.

It is hardly necessary to say that this program is not guaranteed to solve all problems and be an easy road to success with the adolescent youth. It is quite evident that the great need in all this, the Bible class and mid-week meeting, the work and play, is a leader. Even though the pupil does much himself, and in truth because he does much, the leader must be awake, ready, understanding, wise and willing, and must have a heart of love. Of course the leader for boys of this age should be a man and for girls a woman. It will take a real leader to interest and back up the older young people, and a real leader to enter into the work, study, and play of his class. And none of this can be done in a day, but by careful planning and patient working and much prayer.

Therefore, we say that the first step for any church before beginning this program or any such as here described should be to begin a teacher's training class for all present and prospective teachers. A next step would be to organize a mother's club to help mothers in the training of children, but above all, train teachers at once. Even in these two plans the crying need is " Leaders, Leaders ! "

We said that the Westminster Departmental Graded Series was the best program for the Sunday Lessons and that the Intermediate and Senior Section of the Christian Quest Program was the best for a general year-round program. We have accepted the Westminster program exact, and added the mid-week topic suggestions for the Intermediate Department.

The rest of the program is in line with the principles involved in the Christian Quest program. It differs mainly in the plan for assistance from older young people, and in the emphasis placed upon definite service to others. Perhaps it would be better to say that in reality the proposed program is very much like a specialized and comparatively definite program worked out from the methods and plans of the Christian Quest Program. It is advised

that the basic five pamphlets of the Christian Quest Program (1) be studied by every teacher before accepting or planning any program. They are the best help available along the line.

The proposed program can be summarized thus:

(1) The Westminster Departmental Graded Lessons for the Sabbath Day Bible Class. (These lessons though arranged and published by the Presbyterian Church North and used by the Presbyterian Church both North and South, are not denominational but are a form of the International Graded Lessons Modified, changes the sequence of the lessons, and gives a grouping which enables a fewer number of teachers to do the regular amount of work with no loss to the pupil.)

(2) The above suggested topics for a midweek study period, this period to be accompanied by recreation, hand work, or a social hour.

(3) Week-day fellowship with each other and the leader by handwork classes and home contacts; and also with older young people by a brother and sister relationship through social times and mutual help and acquaintanceship in the everyday life.

(4) Some definite means of expressing the religion in service to the sick, lonely, or needy in the town and community. This may extend beyond home missions.

It is believed that this meets many of the needs of the adolescent, helps achieve the aim of the

(1) See above, page 860.

church, and leads the adolescent into greater connection with the church and into a fuller Christian life, and that it is not impossible, with an earnest, capable leader.

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