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PROPOSED PLANS FOR THE REVISION OF
THE PROGRAM OF RELIGIOUS EDUCATION
FOR THE SIXTH TO THE NINTH GRADES
MILLER SEMINARY, SIU LAAM, CHINA.

by

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A THESIS

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of the Requirements for the
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in the
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Analytical Outline.

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CHAPTER 1
INTRODUCTION

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INTRODUCTION

1. The Problem of the Study.

During the past centuries constant research and varying experiments have been undertaken to improve education, until today it has become both an art and a science. But only in recent years has the church realized that, if she would transform lives by her eternal message, she, too, must use the best educational methods available. Even the last decade, therefore, has seen a great transformation in the religious education programs in many of our churches in America.

Nor has this awakening been confined to our own country. Gradually, with more and more pedagogically trained missionaries scattered throughout the world, the movement for improved schools has spread. So, too, in Miller Seminary, Siu Laam, China, the school in which the writer has been teaching for the past three years, great efforts have been made by its leaders in the past to develop a school program in keeping with the standards of our best American schools. They have, I believe, to some extent succeeded. Religious education has ever been a part of this school program. However, as the result both of

observation and of study, I am convinced that this religious education program does not measure up to the present standards set by our leaders in the field of religious education today. The problem involved in this study, therefore, is the analysis of the religious education program from the sixth to the ninth grades in Miller Seminary. By this analysis it is hoped first of all to discover the needs of the situation, and then to evaluate the present program in the light of these needs. The final step will be to set up constructive suggestions, in keeping with modern standards and at the same time adapted to the local situation, for revising the present program and for building one that more nearly approximates the ideal.

11. General Setting of the Study.

A. Location and Background of the School.

Miller Seminary is located in Siu Laam in Kwongtung Province, South China. Siu Laam is a country village about fifty miles south of the metropolis of Canton in the Heung Shaan district. Its population is estimated to be about 200,000. As there are no factories here, the chief occupation is the raising of silk worms and the growing of mulberry leaves. Bandits have run rife since the revolutionary disturbances of recent years and landowners find it unsafe to go out into

country districts to farm their lands. As a result, the people are generally becoming poorer. This in turn has its effect upon the school. Travel to and from Canton must be done by riverboats and the rivers are often infested with pirates so that this danger at times lessens the number of students coming from Canton and villages near Canton.

About thirty years ago the church of The United Brethren in Christ launched work in Siu Laam. At first bitter opposition and persecution followed, but gradually a small Christian community has been built up, and, through the ministry of the Mission Hospital and of Miller Seminary, many friends have been won. The Chinese, as is known, are believers in Buddhism, Taoism, and Animism. Idol shrines are found everywhere along the streets and in the houses. Ancestor worship is generally practiced. Naturally, therefore, many people hesitate sending their children to Miller Seminary, lest they become Christians and forsake their native faiths, especially the worship of their ancestors. But inasmuch as there is no school in Siu Laam that can compare with Miller Seminary in its high academic standard, its discipline, its equipment, and its well-trained teachers, and inasmuch as there is no similar school in Canton with such low rates of tuition, many parents do send their daughters for these advantages.

In such a situation, therefore, it is evident that

when the students do decide to accept Christianity it often means severe persecution and perhaps stopping school. For this reason many students do not confess their new faith in their homes, and are not baptized, since to take this step is considered a very serious matter and is, in fact, a public declaration of their faith in Christ. They try to live their Christianity, waiting and praying for the opportunity for baptism.

B. History of the School.

It was in the year 1900, a time of fear and crisis that plans were laid by the church of The United Brethren in Christ for the founding of a boarding school for girls in Canton, China. This year will be remembered for the uprising of the Boxers. The messengers sent from the North to the Governor of the South, with the order to murder all missionaries and Christians there failed to reach him, it is true, but the awful deeds perpetrated in the North and the threats made against the South were generally known in the South. Surely it was hardly a time for new ventures in school building, and yet during the summer of that fateful year, Dr. H.K. Shumaker, a missionary, remained in Canton and superintended the erection of the Girls' Boarding School. With an unwavering faith and a courage undaunted, the foundations of Miller Seminary were laid and with that same faith and courage the leaders of the school, during the three decades that have followed, have developed

the school in all its various phases, until it has reached its present high standards, has established for itself an outstanding reputation in South China, and has rendered a memorable service to hundreds of lives.

The formal opening of the school was held March 12, 1901. The beginnings were humble, indeed, for there were but eight pupils, one Chinese teacher, and a missionary principal, Mrs. H. K. Shumaker. As time went on more girls entered the school, more teachers were employed, and a course covering eight years was developed. To read the full history of the growth of the school program, the changes wrought in the lives of the girls who came, and the slow breakdown of opposition in the community would be to read a story as interesting as any book of fiction could offer. As time went on the number of students so increased that the school building proved to be inadequate. At the same time, the location was found to be undesirable because of the proximity of factories. In 1914, therefore, the school was moved to the village of Siu Laam, which offered a virgin field for Christian education among girls. For three years it was necessary to lease a Chinese house for the school, but in 1917 the school moved into its present well-equipped buildings.

In 1909, as a memorial to Mrs. E. K. Miller of America, whose life had been one of deep interest and devoted service to the girlhood of all lands, the school had been christened "The Elizabeth K^um^u Miller Seminary for Girls." This rather cumbersome title, however, is

seldom used, and the school is commonly known as "Miller Seminary". That same year "The Young Women's Bands" in America were asked to take as their special work the support of this institution. This meant enlarged gifts for the carrying on of the work.

In 1922 Miller Seminary was reorganized into a six-year Primary and a three year Junior High School program, with also a Kindergarten class. This action conformed to the newly adopted government educational policy and standards. It has helped the school to a position of greater prominence and respect among Chinese leaders and has prepared its students to enter higher schools of learning. This action, too, has made Miller Seminary the first Christian Junior High School in South China. The work is fully accredited by other schools and by the Kwongtung Christian Educational Association.

From the first days of the school, the underlying purpose has been to give Christian education to Chinese girls to bring them to accept Jesus Christ as their Saviour, to give them a knowledge of the Bible, and to train them in Christian living. The carrying out of this purpose, however imperfectly in many instances, has left its influence on hundreds of girls who have left Miller Seminary to be better teachers, better nurses, better mothers, and better workers because of the training they have received there.

III. Method of Procedure in the Study.

As stated above, our purpose is to discover the needs in the present Religious Education program in Miller Seminary. As a first step towards this end a letter was sent to Miss Gladys Ward, Principal of Miller Seminary, and another to Miss Helen Chan, Vice Principal, requesting data concerning the pupils enrolled from the sixth to the ninth grades in Miller Seminary 1929-1930, this year's statistics being used as representative of present conditions in the school. The following questions were asked concerning each student: 1. What is her age? 2. Is her father a Christian? 3. Is her mother a Christian? 4. How many previous years of Bible study has she had? 5. Is she a Christian? 6. Has she been baptized? 7. Is she a dormitory or a day student? 8. What service does she render, such as teaching a Sunday School class, teaching in a Summer School, or working in the Y.W.C.A.? The writer, having taught in Miller Seminary from September 1927 to the summer of 1930, and having taught the sixth, seventh, eighth, and ninth grades during the year 1929-1930, was able in many instances to answer these questions herself. Her own answers were checked up by Miss Ward and Miss Chan. Letters were sent to Miss Helen Chan, and Miss Chan Hon Kwong asking for information concerning the courses of Bible they taught in Miller Seminary, as well as for information concerning their own training. Miss Lei Nin Ying, a teacher who is superintendent of the Miller

Seminary Sunday School, was requested to furnish a sample worship program. Miss Ward was asked for definite data concerning the Sunday night Bible class which she taught, for subjects followed by students in their "Evening Prayers", and for a list of the Y.W.C.A. committees. The writer has relied on her own knowledge for the other items not mentioned.

The information thus gained will be the basis for the survey of the organization of grades VI to IX, and for the analysis of the present program of Religious Education. All the students in grades VI to IX range in age from thirteen to nineteen years, so that we may classify them as adolescents. Therefore, a brief study of adolescent psychology will be made to determine the general needs of the students, and an analytical study of the political, economic, social, and religious conditions of Siu Laam and its environs to discover the specific needs of the Miller Seminary girls. Then, having made a survey of the present program of Religious Education, a study of the general and specific needs of the pupils, we shall be ready to give, in conclusion, constructive suggestions for the revision of the present Religious Education program.

CHAPTER 11

AN ANALYTICAL SURVEY OF THE ORGANIZATION
OF THE SIXTH TO THE NINTH GRADES IN
MILLER SEMINARY

CHAPTER 11
AN ANALYTICAL SURVEY OF THE ORGANIZATION
OF THE SIXTH TO THE NINTH GRADES IN
MILLER SEMINARY

1. Introduction.

The organization of any school naturally includes pupils, teachers, and equipment. The personnel of the group may be small, and the equipment crude, yet all three factors are essential to the effective functioning of a school. Therefore, in order to understand the organization of Miller Seminary, we shall include in our survey a study of the pupils, a study of the teachers, and a study of the equipment.

11. A Survey of the Pupils.

Since the nature of much of this material is of necessity statistical, it can best be shown by means of tables. These will cover respectively, the distribution of pupils in grades VI to IX, with respect to the age limits of the pupils in each grade. The tables which follow are: Table 1, Enrollment of Pupils in Each Grade; Table 2, Age Distribution of Pupils in Each Grade; Table 3, The Religious Status of the Pupils; Table 4, The Religious Background in the Homes of Pupils; Table 5, Previous years of Religious Training; Table 6, Dormitory and Non-Dormitory

Students; Table 7, Sunday School and Church Attendance; Table 8, Y.W.C.A. Membership; Table 9, Y.W.C.A. Service Program; Table 10, Y.W.C.A. Bible Class.

A. Distribution of Pupils in Each Grade.

1. Enrollment in Each Grade.

The following table will show the number of pupils enrolled in each class from VI to IX grades. It will be noticed that the total number is only a small group, and that the number decreases in each grade. The latter fact is true of schools in America and the reason for it is the same, namely, that with each succeeding school year as subjects become more difficult, students become discouraged, and leave school.

Table 1.

Grade	Number Enrolled
VI	16
VII	13
VIII	9
IX	6
Total	44

2. Age Limits in Each Grade

Table 2 below shows the age distribution in each grade.

Table 2.

Ages of Students	13	14	15	16	17	18	19	Approximate Median Age
Students in Grade VI	3	8	4	1				14
" " " VII	1	4	2	3	2		1	15
" " " VIII		4	2	2	1			15
" " " IX			2		2	1	1	17
Totals	4	16	10	6	5	1	2	

B. Personal Factors

1. Religious Status

a. Christians and Non-Christians.

The following table will show the number of Christians, both baptized and not baptized; also the number of non-Christians in each grade.

Table 3.

The Religious Status of the Pupils

Grade	Christians		Non-Christians	
	Baptized	Not Baptized	Total number of Christians	
Vl	7	9	16	0
Vll	*8	4	12	1
Vlll	6	2	8	1
lX	5	1	6	0
Totals	26	16	42	2

* one girl in grade Vll is Catholic

b. Christian Homes and Non-Christian Homes.

In order to understand the pupils' religious background a survey of Christian and non-Christian homes has been made. In some instances only one parent is a believer, a fact which makes the Christian home influence less than if both parents were Christians. The following table will show the number of Christian and non-Christian fathers and mothers.

Table 4.

Grades	The Religious Background in the Homes of Pupils.					
	Christian Parents			Non-Christian Parents		
	Homes in which Father only is Christian	Homes in which Mother only is Christian	Both Father & Mother are Christian	Homes in which Father only is not a Christian	Homes in which Mother only is not a Christian	Both Father & Mother are not Christians
Vl		2	3	2		11
Vll		2	5	2		6
Vlll	1		1		1	7
lX			2			4
Totals	1	4	11	4	1	28

c. Previous Religious Training.

The following table will show the number of previous years of religious training each girl in each grade has had.

Table 5.

Previous years of Religious Training.

Years of Training	1	2	3	4	5	6	7	8	9	10	11
Students in Grade Vl	1	3	1	1	2	4		2	2		
" " " Vll		2		1	3	2	3			1	1
" " " Vlll		1				1	3	1	1	1	1
" " " lX		1	1				2	1			1
Totals	1	7	2	2	5	7	8	4	3	2	3

Note: At first glance it will seem strange that a girl in the seventh or eighth grade has had eleven years of religious training. These have had the two year Kindergarten course, and, in addition, have had to study two years in one grade, because of failure to pass their work at the first attempt.

C. Other Factors.

1. Dormitory and Non-Dormitory Students.

The students living in the dormitory are constantly under Christian influence, whereas many day students do not have such Christian environment. The following table will show the number of dormitory and non-dormitory students in each grade.

Table 6.

Dormitory and Non-Dormitory Students.

Grades	Dormitory Students	Non-Dormitory Students
VI	6	10
VII	9	4
VIII	6	3
IX	3	3
Totals	24	20

2. Average Attendance at Sunday School and Church.

The school requires that all dormitory students attend Sunday School and Church unless there is a valid excuse, such as sickness, to cause their absence. The responsibility for seeing that all the students go to these services rests with the Student Government Association and this means has been effective in maintaining a high record of attendance.

Table 7.

Sunday-School and Church Attendance.

Grade	Enrollment	Average Attendance	Percent
Vl	16	14	87%
Vll	13	13	100%
Vlll	9	9	100%
lX	6	6	100%
Totals	44	42	95%

3. Extra School Contacts

a. Y.W.C.A.

(1) Membership.

The following table will show the number of girls in each grade who are members of the student Y.W.C.A.

Table 8.

Y.W.C.A. Membership.

Grade	Members	Non-Members
Vl	7	9
Vll	10	3
Vlll	7	2
lX	6	0
Totals	30	14

(2) Service.

Through the Y.W.C.A. a number of students have opportunity for expressional activities (See Chapter lll, Item lV,A.) The following table will show the number in each grade who participate in such leadership.

Table 9.

Y.W.C.A. Service Program.

Grade	Participants	Non-Participants
VI	5	2
VII	5	5
VIII	5	2
IX	3	3
Totals	18	12

b. Bible and Prayer Groups.

From time to time, in order to meet a temporary situation, special prayer and Bible groups are formed. Because of their transitory character it is impossible to give any definite statistics concerning these. There is, however, a weekly Bible class held under the auspices of the Y.W.C.A. The following table will show the number in each grade enrolled in this class.

Table 10.

Y.W.C.A. Bible Class.

Grade	Enrollment
VI	4
VII	8
VIII	3
IX	2
Total	17

111. A Survey of the Teaching Staff.

The Bible teaching staff is made up of four young women; two Chinese and two Americans. Each of these four teachers teach other subjects in addition to their Bible classes. Although there are other teach-

ers who also teach grades VI to IX, they will not be considered here, since our interest centers specifically in the program of Religious Education only.

A. Principal.

The Principal, Miss Gladys Ward, was born and reared in China, hence she has the advantage of a ready command of the Chinese language. She is an earnest Christian and is thoroughly evangelistic in spirit, so that in addition to her duties as Principal, she does personal work among the students. Miss Ward is a college graduate and has taught in Miller Seminary for four years. For the last three years she has been serving as Principal of the school.

B. Teachers of Bible.

The sixth and seventh grade Bible classes were taught by Miss Helen Chan, who has been an outstanding Christian leader for years, but has had no special training to teach Bible. She is a graduate of Miller Seminary, and of a Christian Middle School in Hong Kong. She studied Bible throughout her school courses, and personally during her seventeen years of teaching in Miller Seminary. At the present time Miss Chan is studying at "The Bible Seminary for Women" in Shanghai, in preparation for better Bible teaching.

The eighth grade Bible class was taught by Miss Chan Hon Kwong, a graduate of True Light Middle School, a Presbyterian School in Canton. She herself is a strong Christian character, but does not like to teach Bible be-

cause, as she frankly confesses, having had no special training for it, she does not know how to teach it. In True Light Middle School she had the following Bible courses: 1. "Preparing for the Kingdom of God", 2. "The Bible and Social Living," 3. "The World a Field for Christian Service," 4. "The Gospel of John". Miss Chan has taught two years in Miller Seminary.

The ninth grade Bible class was taught by the writer who is a college graduate and who has had one year of Bible training at "The Biblical Seminary in New York." She has taught three years in Miller Seminary.

IV. A Survey of the Equipment.

A. Buildings and Class-rooms.

The Miller Seminary buildings consist of a home for the American teachers, an adequate dormitory for Chinese women teachers and students, and a large school building in which the classes are held. There is an extensive yard surrounding these buildings which affords ample space for exercise and for play. These buildings are built according to American plans and compare favorably with school buildings in America. They far exceed any other school buildings in Siu Laam. The class rooms are clean, light, and airy, and are equipped with blackboards, desks, and seats. Many pictures adorn the walls, so that, altogether, the environment is uplifting, and encourages cleanliness and hygienic living as well as appre-

ciation of beauty.

B. Text-books and Other Materials.

In the sixth, seventh, and eighth grades Chinese text-books based on the Bible are used. (See Chapter III, Item 11, B.) The English Bible is used as a text-book in the ninth grade. In addition to this, maps are used by all classes. During the year 1929-1930, when the writer was the teacher of grade IX, the pupils were required to keep note-books, and to make maps and charts of the books studied.

C. Library.

One large room of the school building is set aside for a library and reading room. The collection of books is not large (approximately 300), nor are the books catalogued. Included in this collection are the Books of Knowledge, Commentaries, Bible dictionaries, biographies and devotional books. These are supplemented by newspapers and magazines.

V. Summary.

On the basis of the above survey, the following conclusions may be drawn. All the pupils are adolescents, but the ages vary from early to later adolescence, and even in the same grade there may be a wide variation. There is in the four grades considerable overlapping of ages, there being pupils from fourteen to sixteen years in each of the first three grades, that is VI, VII, and VIII, and fifteen year olds in all of the four grades. Most of the students

are Christians, which shows that the present program of Religious Education is evangelistic. Only about 60% of the professing Christians are baptized, which indicates two conditions: (1) That some homes oppose Christianity and will not permit their daughters to be baptized. (2) That in some instances the individual is still in a weak stage of the Christian life, and is afraid to take such a step which will declare to the world that she is a follower of Christ, and may bring persecution to her. Just 30% of the homes are Christian which shows that the school must largely combat the negative influence of heathen homes. The make-up of the classes varies each year, for, while a few who have entered the Kindergarten or First Grade continue until they graduate, the majority drop out during the years, and pupils from other schools enter. Just a little more than 50% of the students under consideration live in the dormitory. Only two-thirds (68%) of the girls are members of the Y.W.C.A. although all have the privilege of membership. Forty per cent of the students are engaged in expressional activities. There is a large number of students touched by extra Prayer Groups, but this is an uncertain factor.

The Principal and members of the Faculty who are teaching Bible are all earnest Christians, and inasmuch as two of the three teachers are spending this ^{year} (1930-1931) in Bible Seminaries for further training, the outlook for the future is better than in the past.

The equipment, on the whole, is splendid,
but library facilities are lacking.

CHAPTER 111

AN ANALYTICAL SURVEY OF THE PRESENT
RELIGIOUS EDUCATION PROGRAM IN
MILLER SEMINARY

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AN ANALYTICAL SURVEY OF THE PRESENT
RELIGIOUS EDUCATION PROGRAM IN
MILLER SEMINARY

1. Introduction.

In a school of such type as Miller Seminary, there are naturally various religious activities whose purpose it is to give to the students training along religious lines. In order to get a comprehensive view of the program as a whole, it is, therefore, necessary to make an analysis of each activity to discover its nature and specific aim. The activities comprising the program are: Chapel, Bible Courses in School, Sunday School, Church Service, Sunday Night Sing, Evening Prayers, Young Womens' Christian Association, Bible and Prayer Groups and The Student Government Association.

11. Regular Curricular Activities.

A. Chapel.

On five of the six school days of the week, a half-hours' religious service is held in the morning. The teachers take turns in leading this meeting, which usually consists of the singing of several hymns, a prayer or two, and a talk by the leader. Often students are asked to participate by reading or repeating from memory passages of Scripture.

Attendance at chapel is compulsory and the general aim is to provide a worship service for teachers and students before the work of the day is begun, and to give all students an opportunity to hear the truths of Christianity. It is somewhat difficult to state the specific aim of any one service as this is determined by each leader. Although for most of the teachers it is by no means an easy task to give chapel talks, nevertheless they feel that they should do so, and spend much time in preparing talks of a devotional, inspirational and even doctrinal nature. Most leaders in these talks, exhort to a higher type of Christian living.

B. Bible Courses in the School.

In accordance with the curriculum of Bible study outlined for the school, which is typical of the usual programs, the sixth grade (1929-1930) studies a part of a Chinese text based on "The Acts" for five fifty minute periods a week. Inasmuch as many of the girls in this class come from heathen homes, and each year there are a number of new girls who enter the school for the first time, many questions relating to the nature of Christianity come up in the class for discussion. The seventh grade finishes the Chinese text begun in the sixth grade and then begins the study of a Chinese text based on Old Testament history. Two fifty minute periods a

week are given to this study. The eighth grade finishes the study of Old Testament history begun in the seventh grade. They also have two fifty minute periods a week for recitation. The ninth grade makes a first hand study of two Biblical books: The Gospel according to John, and The Acts of the Apostles. Similar to the plan for the seventh and eighth grades, this class also uses two fifty minute periods a week for their study. The ninth grade uses the English Bible, as they desire to increase their knowledge of the English language through direct contact with the English Scriptures.

The aim of this program is to give the pupils an understanding of what Christianity is, so that, if they are not Christians, they may be led to accept Christ as their personal Saviour, and so that, if they are already Christians, they may better understand how to live a Christian life.

C. Evening Prayers.

Each week day evening the dormitory students meet for a twenty minute service. The roll is called by the Student Government President, after which one of the girls takes charge of the meeting by reading a passage of Scripture, praying, and having one or two hymns sung. She may call on the group to participate in the Bible reading and prayer. The students take turns in leading these meetings.

The specific aim is to afford an opportunity for expression by giving the students an opportunity to learn to lead meetings, and to learn to pray in public.

111. Sunday Activities.

A. The Sunday School Program.

A Sunday School session is held for all the students each Sunday from 11:30 A.M. to 12:30 P.M. in the school building. It is taught by the Chinese women teachers of the school. An opening worship service for the entire school is in charge of one teacher who has been elected Superintendent, and after this the students go to the various class rooms for the study of the International Sunday School lessons. The fifth and sixth grades constitute one class, and the seventh, eighth, and ninth grades another. This grouping is necessary because of the reduced attendance on Sundays as compared to that during the week. The decrease is due to the fact that some girls teach street Sunday Schools at this hour, and that some day students do not return. Under the circumstances, therefore, each teacher teaches a Sunday School class for one semester of the year only.

The following is a worship program which is typical of the programs used each week.

General Topic: Resurrection

1. Silent prayer.
2. Hymn: Christ the Lord is Risen To-Day.
3. Review former lesson.
4. Scripture lesson read.
5. Hymn: Christ is Risen.
6. Golden text read in concert.
7. Offering.
8. Secretary's report.
9. Prayer.
10. Dismissal for classes.

The aim of the Sunday School program is to provide a service of worship and fellowship, and to supplement the Biblical instruction given during the week with further Bible study. This, of course, is again in order that the girls who are not Christians may be led to Christ, and in order that those who are already Christians may become perfected in their faith.

B. Church Program.

Each Sunday, after Sunday School, there is a service held in the Church, which is attended by Miller Seminary students. Attendance of dormitory students at this service is made compulsory by school authorities, whereas attendance of day students is required by the Student Government Association only. This service consists of a worship program of hymns, prayers, scripture reading and offering, followed by a sermon by the Pastor of the Church. Many of the girls in the seventh, eighth, and ninth grades form a Church choir and render special music almost every Sunday.

This service is planned more specifically to meet the needs of the Christian constituency of Siu Laam, other than the students. Since the majority of these people, with notable exceptions, have little or no education, the service is of necessity very simple.

C. Sunday Night Sing.

Each Sunday evening from 7:00 P.M. to 8:00 P.M. a "sing" is held for dormitory girls and teachers in the music room of the school. The Principal is in charge. The girls sit on the floor in an informal fashion and call for their favorite hymns. For each Sunday evening the girls are requested to memorize a specific passage of Scripture and to review previous memory work. Miss Ward uses this opportunity to teach the girls to sing the hymns correctly; she also plays a classical selection on the piano, frequently calling attention to the composer and the type of music. The meeting includes a prayer and the singing of a prayer response, and closes with a "good-night song" in English and in Chinese.

The specific aim is to provide an informal religious service in which the girls themselves participate. Incidentally, they are trained in hymn singing and in appreciation of religious and classical music.

IV. Extra Curricular Activities.

A. Y.W.C.A. Program.

On Saturday mornings the students from the to the ninth grades meet in regular school session. The half hour which otherwise would be used as a chapel service has been given to the Y.W.C.A. for their weekly religious meeting, and students of the above mentioned classes are required to attend. A different student leader is appoint-

ed for each meeting. These meetings are of an inspirational character. Sometimes, in addition, the Y.W.C.A. holds an early Sunday morning meeting; there are also occasional business and social meetings.

The following are the Committees: Program, Literary, Athletics, Social, Music, Bible Study, Rainbow Club (for younger students), Flower and Evangelistic. These committees afford opportunity for expressional activity; the Evangelistic Committee provides for a number of street Sunday Schools; and the Y.W.C.A. has charge of a Summer School for poor children.

The specific aim of the Y.W.C.A. is to develop the religious and social life of the students through expressional activity. In contrast to the American Y.W.C.A., it may be well to note that here the chief emphasis is evangelistic rather than social.

B. Bible and Prayer Groups.

The Y.W.C.A. provides for a voluntary Bible class which meets every Sunday evening from 8:00 P.M. to 9:00 P.M. and is taught by the Principal. Because of the time of meeting, only dormitory girls can attend. The Epistle of James and the following six subjects have been taught: 1. Inspiration of the Scriptures, 2. Sin, 3. Salvation, 4. Faith, 5. Prayer, 6. Holy Spirit.

The Y.W.C.A. encourages the girls to keep the morning "Quiet Hour", but this, of necessity, is a personal matter.

As various needs and interests arise, a group of girls may form a prayer group; for example, after the Evangelistic services, both the fifth and sixth grades met once a week to learn how to pray.

These prayer groups are uncertain factors, however, and are called into existence by the students themselves to meet a temporary situation.

The specific aim of these special Bible and prayer groups is to provide an opportunity for students to learn more about God and Christian living as revealed in the Scriptures. Because this is voluntary Bible study it is possible to pursue study along lines of special interest to the group.

C. Student Government Association.

Although the Student Government Association is not directly a religious activity, it does afford opportunity for expression of character and conduct in the daily lives of the girls. As is customary in similar Student Government Associations in America, the girls elect their officers and, in consultation with a faculty advisor, make their own rules, and punish offenders.

The aim of this organization is to maintain order in the dormitory and to develop high standards of conduct among all students while under the jurisdiction of the school. This is done by putting each student on her honor, and by making her responsible for living up to the standards of the organization.

5. S U M M A R Y

Specific Activity

No. of per-
iods a week

Length of
each period

Length of Time
Total per
week

Chapel

5

$\frac{1}{2}$ hour

$2\frac{1}{2}$ hours

Bible Courses
in School

VI. grade - 5

50 minutes

4 hours 10 min.

VII. " - 2

"

1 hour 40 min.

VIII. " - 2

"

"

IX. " - 2

"

"

Evening Prayers

6

20 minutes

2 hours

Sunday School

1

1 hour

1 hour

Church

1

1 hour 15 min.

1 hr.15 min.

Sunday Night-
Sing

1

1 hour

1 hour

S U M M A R Y

<u>Nature of Program</u>	<u>Elements of Program</u>	<u>Underlying Objectives</u>
1. Worship by group. 2. Talk by teacher in charge.	1. Worship. 2. Instruction. 3. Expression.	1. To provide worship service for entire group. 2. To give all students opportunity to learn about Christianity.
VI.gr.: Chinese text based on "The Acts of Apostles" VII.gr.: 1. Finish VI.gr. text. 2. Begin Chinese text based on O.T. History. VIII.gr.: Finish VII.gr. text. IX.gr.: English Bible "John" and "The Acts" Recitation and discussion. Maps and charts.	1. Instruction. 2. Expression.	1. To give students an understanding of Christianity. 2. To lead students to accept Christ as their Saviour. 3. To build up Christian students in their faith.
1. Singing of hymns. 2. Bible reading. 3. Prayer.	1. Expression.	1. To provide expression. 2. To train in leading meetings. 3. To train in public prayer.
1. Worship program. 2. Study of International Uniform Lessons.	1. Worship. 2. Instruction. 3. Expression.	1. To provide service of worship and fellowship. 2. (Like that of the Bible Courses)
1. Worship. 2. Sermon by Pastor. 3. Music by School Choir.	1. Worship. 2. Instruction. 3. Expression.	1. To meet needs of Christian constituency in Siu Laam.
1. Informal hymn singing. 2. Recitation of Bible memory work. 3. Prayer. 4. Music appreciation.	1. Expression.	1. To provide informal religious service for dormitory girls

S U M M A R Y (Cont.)

Specific Activity

Length of Time

	No. of per- iods a week	Length of each period	Total per week
Y.W.C.A.	Religious, 1 Other religious social and commi- tee meetings un- certain.	30 minutes ?	30 min. ?
Bible & Prayer Groups	Uncertain		Uncertain
Student Govern- ment Association	Uncertain		Uncertain

S U M M A R Y (Contd.)

<u>Nature of Program</u>	<u>Elements of Program</u>	<u>Underlying Objectives</u>
1. Talk by student leader 2. Singing of hymns by group.	1. Expression 1. Expression 2. Fellowship	1. To train girls in Christian leadership. 2. To provide opportunity for expression and for fellowship in the group.
Uncertain	1. Instruction 2. Expression	1. To meet a temporary situation.
1. Setting up standards. 2. Determining punishment of offenders.	1. Expression	1. To maintain high standards of conduct. 2. To develop character.

CHAPTER IV.

A DIAGNOSIS OF THE NEEDS OF THE PUPILS
OF THE SIXTH TO THE NINTH GRADES
IN MILLER SEMINARY

CHAPTER IV.A DIAGNOSIS OF THE NEEDS OF THE PUPILS
OF THE SIXTH TO THE NINTH GRADES
IN MILLER SEMINARY1. A Psychological Study of The General
Needs of The Adolescent Girl.

A. Introduction.

A teacher, a subject to be taught, and a pupil are the three requisites for teaching. During the centuries educators have differed as to the relative importance of these three factors. But in recent times, following the lead of Pestalozzi and Froebel, they have come to place increasing stress on the pupil. It is interesting to note, in this connection, that much is being said today of the pupil-centered curriculum. The idea was first carried out in our secular school program but now is being embodied in our Religious Education programs as well. Jesus placed the individual in the very center of his teaching, and if we would succeed in our educational programs today, then surely we shall have to follow the example given us by the Master teacher. Therefore, in order that we really place the youth, rather than leaders or subject matter, at the very center of the Religious Education program of Miller

Seminary, we shall have to discover, first of all, the needs of the students themselves.

The survey given in Chapter II shows that the students from the VI to the IX grades in Miller Seminary (1929-1930) range in age from thirteen to nineteen years. Although each year may bring a slight variation in the ages found in these grades, generally speaking, they all belong to that period known as adolescence. Hence, in order to understand the characteristics and needs of this age, it will be necessary to consider briefly the psychology of adolescence. Since we are concerned with girls rather than boys in this study, we shall deal only with the study of the adolescent girl.

B. A General Survey of Adolescence.

The period between childhood and adulthood is commonly known as adolescence. Physically, it extends from puberty to full physical maturity.¹ Mentally, it usually covers the years of junior and senior high school and college life.² It is a time of stress and strain. It means a readjustment of physical and mental powers. Of this period Tracy says, "That the period extending from puberty to maturity is one of uncommon vigor, vitality, and growth, marked by great intellectual and emotional expansion, by a deepening and widening of the interests,

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- 1.cf. Tracy F., The Psychology of Adolescence P.lX.
- 2.cf. Tracy F., Ibid, P. lX.

and by a pronounced accession of volitional energy, is clear even to the casual observer, and still more to the scientific observer".¹

The period preceding adolescence, which is known as childhood, is one of slow physical growth. But with the dawn of puberty comes a period of rapid growth, both in the skeleton and in the internal organs.²

There is a marked acceleration in the development of the whole psychic life. The mind expands more rapidly; the will awakens to a realization of its own powers; new instincts come into play. There is a growth in self control.³

But this is also a period of moods, when youth is easily elated and easily depressed. Girls are now sensitive about their personal appearance, their manners and their speech. Many suffer from the tortures of self-consciousness. Often a strong attachment is formed with an adult friend, for this is the age of hero-worship. It is also a time when close friendships are made with those of the same age.

Religiously, for many, this is a time of crisis, during which occurs the experience commonly known as conversion.⁴ The whole inner life becomes restless and through

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1. Tracy F., op.cit. P 206.
2. Tracy F., op. cit. P. 26 & 27.
3. Tracy F., op.cit. P. 43.
4. cf. Mudge E. Leigh, The Psychology of Early Adolescence, P. 104.

the experience of a definite commitment of the life to God, and acceptance of Jesus Christ as Saviour, rest is found. Vocations are chosen and other life decisions are made. Youth scorns the easy task and loves the strenuous and the difficult.

There are many features about the period of youth that make it a time of special opportunity for the religious teacher. It is the desire in this study to discover those features, so that the needs in the lives of the Miller Seminary girls may be fully met, and so that those lives may be won for Christ and built up in the fullness of Christian character.

C. The Needs of the Three Periods of Adolescence.

In actual life, of course, there are no sharp divisions which mark off separate stages of development, but for the sake of convenience, adolescence is commonly divided into three periods: 1. early adolescence, 12 to 14 years; 2. middle adolescence, 15 to 17 years; 3. later adolescence, 18 to 24 years.¹ We shall discuss briefly the needs of each of these three periods. In the appendix will be found charts listing not only these needs, but also the characteristics of each period from which these needs arise.

1. Needs of the Early Adolescent Girl.

a. Physical.

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1. cf. Richardson, Norman E., The Religious Education of Adolescents. P.4.

Many and varied are the needs of an adolescent girl. Let the religious leader bear in mind, however, that no need is more fundamental than for her to understand and sympathize with the girl herself, who is passing through this period of transformation and upheaval.¹ Because of the rapid growth of her body she needs activity in play and outdoor exercise. This play should be of such a type as to give exercise to the large muscles.² The leader should guard against competitive games or exercises calling for unusual strain. She should have appetizing and nourishing food at regular hours.³ Her nervous system demands an abundance of sleep. Overindulgence of any kind, undue nervous expenditure due to excessive social life, and late hours should be strictly avoided.⁴ Now is the time to form health habits such as frequent bathing and proper breathing. It is essential that the girl understand the bodily changes which come with puberty. She should develop right attitudes towards her body.⁵ Wholesome activity appealing to a variety of interests is the best outlet for this new energy and restlessness. Opportunity for wholesome contact with boys is desirable.

Not all the needs suggested here can be actually met in a Religious Education program. But the leader should nevertheless, try to awaken an interest in the girl and thus

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1. cf. McKibben, Frank M., Intermediate Method in The Church School, P.41.
2. cf. Mudge, E. Leigh, op.cit. P.31.
3. cf. McKibben, Frank M., op-cit. P. 45.
4. cf. McKibben, Ibid p.46.
5. cf. Mudge, op.cit. P. 46 & 47.

influence her to carry out these suggestions.

b. Social.

The early adolescent girl has a growing interest in the world of adult society and, therefore, needs adult friendship as well as friendship with girls of her own age.¹ Crushes and unwholesome friendships must be guarded against. She is especially interested in the group and will respond to group enterprises such as hikes, parties, and clubs. She enjoys team play and through it will learn co-operation and attitudes of fair play. The leader needs to awaken in her a wide range of fine ideals and high standards.

c. Intellectual.

The enlarged range of mental activity calls for a variety of objective interests.² The leader should give the girl a wise choice of books to read, and, opportunity to work out her own ideas and desires. She should make her responsible for personal choices, and lead her to exercise self-control. Praise from the leader means much to her. Strenuous mental activity when tired out, strong feeling, and undue confusion must be avoided.

d. Emotional.

The girls' emotions are deep but exceedingly complex and variable.³ A normal physical life is the best way to meet these needs. Diverting interests, on the one

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1. cf. Mudge, E. Leigh, op.cit. P. 91.
2. cf. McKibben, Frank M. op.cit. P. 48.
3. cf. Mudge, E. Leigh, op.cit. P.58.

hand, and a frank discussion of problems that arise, on the other, are helpful. She needs the emotional stimuli of faith, hope, and courage to lift her out of her moods of depression.

e. Volitional.

Habits are formed now, and in this connection the leader needs to bear in mind the influence of her own example. Adolescents should not be treated as children. Suggestions are better than commands, and wherever possible, opportunity for choice should be given.

f. Religious.

The girl's religious needs will naturally be determined by her former religious training and experience or the lack of it. She needs friendly counsel and careful teaching. Christ should be presented as the Ideal and an opportunity given for her to accept Him as Saviour. She needs to establish religious ideals and habits, to have training in worship and in group praying. Biographies of Christian leaders are very suggestive. Religion needs to be practical, and to be expressed in conduct and service.¹

2. Needs of the Middle Adolescent Girl.

The needs of the middle adolescent girl are, in general, the same as those already spoken of in connection with the period of early adolescence. For this reason, only the needs which differ from those already spoken of in connection with the early adolescent girl, will be discussed.

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1. cf. Mudge, E. Leigh, op.cit. P. 112.

a. Physical.

While the exercise of the large muscles should be continued, exercise of the smaller muscles should also be begun now.¹ Because of the importance of forming right habits of posture and carriage, corrective exercises should now be given to those who need it. In order to avoid secret vices, and to develop proper attitudes, sex instruction is imperative.² Plenty of outdoor exercise, and a busy, interesting life are the best guarantees for a wholesome life in this regard. The need for good food and for long hours of sleep remains the same as in previous years. Here again the responsibility of the religious teacher is that of awakening the girl to a realization of the importance of these physical factors, and of stimulating her to develop wholesome attitudes and proper habits.

b. Social.

The girl should be helped in choosing friends on the basis of character, conduct, and personal worth. She should develop altruistic interests, and be given opportunity for social service.³

c. Intellectual.

As a result of the girl's increase in mental power, she should be helped to form the right mental habits. Her creative imagination should be directed along useful lines.⁴

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1. cf. Moxcey, Mary E., *The Psychology of Middle Adolescence*, P. 19.

2. cf. Moore, Mary Anne, *Senior Method in The Church School*. P. 53.

3. cf. Moxcey, Mary E., *op.cit.* P. 16 & 17.

4. cf. Richardson, Norman, E. *op.cit.* P. 152.

The leader needs to encourage a happy medium between too much day dreaming and too much suppression.¹ The girl will respond to good music, poetry, and high ideals.

d. Emotional

Since this is the time of emotional extremes, the girl must have a normal emotional outlet.² While we cannot produce a vital Christian life without some emotional appeal, the emotions should not be unduly aroused, and in every case ample opportunity for expression must be given. Wholesome activities will help her to sublimate sexual desires. The leader must help her to avoid morbid self-analysis. Self-control must be learned.³

e. Volitional.

In the Religious Education program there should be activities which embody ideals. The leader must work towards the building up of right attitudes. The girl should be led to discover the powers of leadership within herself. She should be put in situations demanding choice. She must learn to temper desire with reason.⁴

f. Religious

Statistics show us that the largest number of decisions to accept Christ as Saviour are made during middle adolescence.⁵ Therefore, a great responsibility

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1. cf. Moore, Mary Anne, op.cit. P. 67.
2. cf. Richardson, Norman E., op.cit. P. 42.
3. cf. Moore, Mary Anne, op.cit. P. 70
4. cf. Moxcey, Mary E., op.cit. P. 67.
5. (cf. Tracy, Frederick F. op.cit. P. 199 & 200.
(cf. Mudge, E. Leigh, op.cit. P. 105.

rests on the leader to make Jesus real to each girl, and to help each one personally to follow Him. The leader should present to her high purposes and ideals. She should open to her a program of service. She should give her opportunities for leadership.

3. Needs of the Later Adolescent Girl.

a. Physical.

Although the body is practically mature now¹ there is still the need for play and for habits of exercise. It is wise now to lead her to establish such habits of exercise as will run over into adult life.

b. Social.

The intense craving for companionship must be answered by providing companionship with other girls, and by making possible proper contacts with young men.² Since social groups flourish now, it falls especially to the Religious Education teacher to help set up fair social standards. The love of amusements should be met with a proper social and recreational program.³

c. Intellectual

Although all of adolescence is a time of questioning and doubts, these doubts are especially keen now. Facts

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1. cf. Mudge, E. Leigh, *The Psychology of Later Adolescence*, P. 19.
2. cf. Thompson, James V., *Handbook for Workers with Young People*, P. 40.
3. cf. Mudge, E. Leigh, *op.cit.* P. 75.

and reason should be used to answer the girl's questions. Intellectual hobbies should be chosen. If there are girls whose needs were not met during early and middle adolescence,¹ these lacks should be supplied now. As was said in the beginning, the fundamental need is for sympathy and understanding. This is true now especially when the girl is much inclined to intolerance and independence. Because of her first vital contacts with the world, this is often a time of disillusionment.²

d. Emotional.

Although the emotions are at this stage more controlled, the tendency to moods persists, with a desire for thrills and excitement. Properly guided recreational amusements will meet this need.

e. Volitional.

The leader must seek to build up in the girl an inner, positive code of Christian conduct, strong enough to determine action in the time of crisis. Definite responsibilities of leadership should be provided for her. Vocational guidance should be given.³

f. Religious.

Always the leader must make her primary purpose to win each girl to Christ. The girl should be given such

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1. cf. Thompson, James V. op.cit. P. 35 & 36.
2. cf. Thompson, James V., Ibid. P. 29.
3. cf. Mudge, E. Leigh, op.cit. P. 115.

Bible teaching that she will be grounded in her faith, and not "blown about by every wind of doctrine." The call to service should present such a challenge that each girl will respond, "Here am I: send me." It is to be remembered that this is the last high tide of spiritual opportunity in the life of the individual.¹ Opportunities missed may never return; opportunities met will mean rich rewards in this world and the next.

D. Summary of the Needs of the Adolescent Girl.

Generally speaking, we may expect to find during the adolescent period great changes in the physical, social, intellectual, emotional, volitional and religious lives of youth. These changes call for wholesome objective activities, plenty of out-of-door exercise, the formation of proper health habits, the building up of ideals, the formation of new friendships, and the opportunity for the dedication of the heart and the life to Christ and His service. Never again will these lives be so plastic, so open to the suggestions of the leader. The adolescent girl presents a great challenge to one who would have a share in winning and training lives for the Master.

The leader must remember that in dealing with youth she cannot attribute to them in a wholesale fashion the characteristics and needs suggested in this study.² Rather must she seek, with this as a basis, to study each individual girl under her care to discover the particular

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1. cf. Thompson, James V., op.cit. P. 46

2. cf. Richardson, Norman E. op.cit. P. 2.

needs in that girl's life. In our study we shall have to turn our thoughts specifically to the situation of the girls of Miller Seminary.

2. An Analytical Study of the Specific Needs of the Adolescent Girls of Miller Seminary.

A. Introduction.

The text-books examined to discover the needs of the adolescent girls as discussed above were all written by western authors. Fundamentally, the needs of the adolescent girls of Miller Seminary are the same as the needs depicted by these writers, for human nature is the same the world over. And yet, in an oriental country like China there are certain factors in the background which influence the situation so as to make conditions somewhat different from those that we find in America. This gives rise to specific needs on the part of the people living there. Therefore, we shall briefly survey the political, economic, social, and religious conditions in Siu Laam and its environs in the endeavor to discover more fully the specific needs of the Miller Seminary girls in grades VI to IX.

B. Needs as Determined by Political Conditions.

China has had a history as an empire for about four thousand years, but in 1911 she became a republic.

This transition in the government has come about through a revolution which has brought change and disorder to many parts of China. It is practically impossible to make any definite statements about political conditions in China, for, due to the rapid changes now taking place, that which would give a true picture today would be out of date tomorrow. Suffice it to say that China is now in the throes of the struggle to establish a republican form of government. Jealousies of war lords, spread of communism, and the lack of proper facilities of communication, have, up to date, prevented China from enjoying peaceful, normal conditions.

Siu Laam, as already mentioned in our first chapter, is a country village about fifty miles south of the great city of Canton, in the Kwongtung Province. This province, whose capital is Canton, has been one of the foremost provinces in China to foster the revolution and to accept the changes it is bringing. Naturally, Siu Laam and the nearby country villages, from which the majority of Miller Seminary students come, have also been affected by these political changes. Not all of these changes, however, have been advantageous. Since it is often necessary to send all the soldiers to other parts of China to engage in active warfare, these local places are left without adequate protection. As a result

banditry and lawlessness often run rife on the outskirts of the villages and along the rivers, which are the highways of travel. The local government is not sufficiently strong to prevent the bandits from kidnapping the people for ransom. Every friend of China hopes that this present situation will soon be changed to one of peace and safety, through the development of a strong central and local government, but it would be unwise to predict how long it will be before this hope is realized.

The present political situation has, of course, vitally affected travel and the economic situation, which in turn affects the students of Miller Seminary. As a result of these dangers of travel, the number of boarding students at Miller Seminary has decreased. As for the effect upon the girls themselves, their specific needs which arise from the political situation, are so bound up with the economic situation, that they will be discussed in connection with the latter.

C. Needs as Determined by Economic Conditions.

As can readily be understood, under the circumstances, the present economic situation does not present a very bright picture. Of course, there are some rich and well-to-do people everywhere, but the majority of the people are extremely poor. There are a number of reasons for this. In the first place, there are few factories or large, organized industries. Siu Laam, with a

population of about 200,000, for example, has no factories at all. Commerce and travel are hindered greatly by the operations of the bandits. Landowners in Siu Laam have been unable, for several years, to get out into the country to farm their lands. The system of currency is chaotic in the extreme. There is no sound national banking system and much counterfeit money gets into circulation. Poor crops and war taxes have caused the prices of staple articles to rise. As a result of these many factors, the people have become poorer and poorer.

Because of the extreme poverty in China, many children have no opportunity at all to go to school, and because of increasing poverty in former well-to-do families, some girls in Miller Seminary are now unable to finish their school courses. Moreover, the majority who graduate are unable to continue their studies in higher schools. Miller Seminary, in order to make an education possible for its students, has maintained low tuition and board. This is made possible through the financial aid of the United Brethren Church in America. There are, in addition, a limited number of scholarships, or "working units" as they are called, given to worthy students, who without this help would be unable to attend the school.

Owing to the political and economic situation, then, the girls of Miller Seminary need, first of all, to have the advantages of further education made finan-

cially accessible.

D. Needs as Determined by Social Conditions.

At the present time it is very difficult to give an accurate description of any phase of Chinese life, for there is a strong mixture of the old and the new, in regard to both ideas and to customs. Naturally, the people in the city are the first to adopt the new, but gradually these ideas spread to the country, and there the youth is also quick to adopt them.

In the past, the social unit in China has been the family and not the individual. In South China, especially, has kindred been thoroughly organized into clans, and these have dominated the individual. Here they have often been permanently attached to a single locality, and ties of kinship have been very strong. The father is the head of his own family and under the old regime, possessed the power of life and death over his children. Even the new criminal code, adopted since the republic was established, implies this power, although it does not state it.

The lot of woman has not been an enviable one. In theory she has been inferior to the man, in childhood she was subject to her father or elder brother; in marriage to her husband; in old age, to her son. Of course, in practice women in China are quite as influential in the home as they are in other lands. A daughter

is betrothed by her parents and married without her consent. As soon as she is married she no longer belongs to her father's house, but instead to that of her husband. Celibacy is frowned upon and in the past there were few unmarried women in China. A man usually has but one wife, but he may have as many concubines as he can support. The children of concubines are all reckoned as the children of the principal wife and it is she whom they call mother.¹ Their own mother takes an inferior place in the home as a servant of the wife. This, of course, causes disorder in the house, as it naturally results in jealousy and strife.

In the past, infanticide, which in China meant the killing of girl babies, was common among the poor. Public opinion now frowns upon this, but poor parents still frequently sell their little daughters as slaves to richer families.

The family property, in the past, could be inherited by sons only. Often one finds grandparents, parents, sons, grandsons, and their families all living in one home. In this case the home is a group of buildings, built around several courts. Among the richer families, each husband and wife have a house to themselves.

In well-to-do homes it is the custom to have servants to do the housework, for work with the hands is regarded as a disgrace. The separation of 'brain' and 'hand' and the contempt for manual labor are two of the

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1. cf. Williams, E.T., China Yesterday and Today, P. 55

important factors which help create poverty and starvation in a nation.¹

The Chinese standard has been to look to the past. Ancestor worship has strengthened this tendency. The Christian missionary, however, emphasized the responsibility of the individual for his own conduct, and thus with the coming of Christianity and democratic ideals, individualism has grown. This has led to a moral crisis in China.

As has been intimated at the beginning of this discussion, many of these old customs are changing. With the revolution woman's status has become higher. The government in China today is standing for the political equality of man and woman.² Socially, she is becoming his equal. The bobbed-haired girl of today stands in strange contrast to the one with bound feet of several generations ago.

In Siu Laam, and the other places from which Miller Seminary students come, there are some homes that still adhere strictly to the old, whereas in other homes the new ideas have permeated. Some of the Miller Seminary girls have been betrothed in childhood and someday will have to be married in accordance with this custom. Other girls are given liberty to marry according to their own choice, or to remain single. The very fact that the

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1. China Christian Year Book, 1929.

2. cf. China Christian Year Book, 1929.

girls are in school implies progressiveness on the part of the parents. In many of the homes represented, the father has one or more concubines and frequently the students themselves are the daughters of concubines. In many of these homes there are servants to do the manual labor, so that the girls grow up ashamed to work with their hands. There is a great lack of sanitation and hygiene in most of the homes. Most of the houses are so built as to admit little sunshine, light, or fresh air.

It will be realized from the above description that the Miller Seminary students do have specific needs resulting from their social background. There is a vital need for balance in the thinking of these young people. They need, almost more than anything else, perspective and a proper sense of values. They must be helped to set definite, high standards, by which to test the old and the new. They should be stimulated to accept of the new ideas and customs only that which is good. At the same time they should be urged not to discard the good of the old Chinese civilization. The girls must be prepared for their new life of independence. Many girls will be unable to continue their studies in higher schools, and perhaps many will marry. Therefore, they should be given high ideals in regard to marriage. Sex education is important. They need to be taught hygiene and sanitation.

They must be led to see that working with the hands is honorable. The well-to-do Chinese women do not know how to use their leisure time profitably, hence they spend much time on dress, cigarette smoking and gossiping. Miller Seminary girls should be helped to establish such habits of recreation and reading as will be carried over into their future lives.

E. Needs as Determined by Religious Conditions.

The native religions of China are Taoism, Buddhism, and Confucianism. Any person can be a follower of all three of these at the same time. Inasmuch as there are many texts on China in which these religions are discussed, it is unnecessary for us to discuss them at length here. We shall merely consider them briefly in order that we may understand their influence.

The teachings of Laotze, founder of Taoism, are admirable, but there is a great gap between them and Taoism of the present day. The beliefs of today have degenerated into low forms of mysticism and geomancy.¹

Buddhism is more popular than Taoism. Its power in China has been due chiefly to its teaching concerning a future state and the nature of the gods who govern man and creation.² This faith has taken hold of the hearts of the people and has had a profound influence upon

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1. cf. Crow, Carl., Handbook for China, P. 83.
2. cf. Crow, Carl., Ibid, P. 85.

Chinese civilization, and upon its arts. One of the most unfortunate influences of Buddhism has been its teachings in regard to hell. These terrible sufferings are represented in most towns by images which have in many instances hardened the hearts of those who have looked upon them suggesting to the beholder ways in which he can inflict pain upon his enemy.¹

Pure Confucianism cannot, properly, be called a religion. It is rather a system of ethics, good in itself, but lacking in motive power.

Aside from the three religions mentioned above, but sanctioned by them, exists the family religion known as ancestral worship. In every household are the shrines of its ancestors. Incense is burned before them daily, or on the new and full moons, and then in April the people gather at the family graves to worship the departed with sacrifices. This worship is orderly, kind, and simple. It strengthens the family relationship, cements the affection between brothers and sisters, and upholds habits of filial reverence and obedience. Even though the strongest motive for this worship arises from the belief that success in worldly affairs is dependent upon the support given to parental spirits in hades, who will resent continued neglect by

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1. cf. Williams, E.T. China Yesterday and Today, P. 312.

withholding their blessing, yet, during the course of the ages, this has influenced Chinese character in promoting industry and cultivating habits of domestic care and thrift, beyond all estimation.¹ Although superstition cannot be classified as religion, it plays a large part in the lives of the average Chinese. Spirits are believed to inhabit various objects of nature and these have a profound influence over the life of man. These superstitions touch all phases of life. The family are, to a certain extent, influenced by the advice of the almanac, in which are listed the lucky and unlucky days.

In most of the non-Christian homes represented in Miller Seminary one finds the worship of many gods. Where the parents and grandparents are uneducated, superstitious beliefs prevail. Ancestor worship is still held to be of great importance. Even in homes where progressive fathers have renounced the worship of these gods, there is usually a grandmother to insist that the granddaughters offer worship to their ancestors.

From this it will be readily seen that the girls of Miller Seminary have vital religious needs. They must, first of all, be shown that there is only one true God, and be led to know Him through Jesus Christ. To produce this change usually requires several

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1. Cf. Crow, Carl., Handbook for China, P. 89.

years of Bible study, and contact with the life of the school. After this, there is great need to establish the girls in the Christian faith, so that they can stand true in the face of persecution from their families. Especially is it difficult to withstand the compulsion brought to bear upon them to worship at the ancestral tablets. The girls must be given Christian ideals, and be led to accept Christian standards of conduct. For example, Sunday is not observed at all in China. Then there is often a lack of sympathy shown to the unfortunate, such as the blind. Finally, low standards are prevalent, cigarette smoking and gambling being very common, even among the women, and telling a lie being regarded preferable to "losing face." Much teaching is required to change the old attitudes and standards for a Christian code of living. The girls need to be led into a program of social service, for when they leave school, this need will confront them on every hand. Since the worship of ancestors is not in harmony with Christianity, the girls must be taught instead to reverence their parents. The home situation may be a very difficult one, both now and in the future, so as a preparation for it the girl needs to practice Christian living each day. She needs to establish daily habits of Bible reading and prayer. Fundamentally, the spiritual needs of the Chinese girls are the same as those of all girls. Because of the difficulties involved in their background, however, these needs are intensified

and make greater demands upon the Religious Education program.

F. Summary.

In working with any group of persons, especially if they have a different racial background, one needs to study their characteristics and needs, both through the reading of standard texts and through observation and friendship with members of the group. So it has been, partly through reading, but more especially through the experience of living among the people themselves, that we have been led to understand something of the background from which the students of Miller Seminary come. The political, economic, social, and religious conditions in China today, in great measure, make up their environment. These conditions give rise to specific needs in the lives of the girls. If we are to minister intelligently to the needs of the students of Miller Seminary, then we must take these needs into consideration in the building of our program.

CHAPTER V

CONSTRUCTIVE SUGGESTIONS FOR THE REVISION OF
THE PRESENT RELIGIOUS EDUCATION PROGRAM OF
MILLER SEMINARY IN THE LIGHT OF THE NEEDS.

CHAPTER VCONSTRUCTIVE SUGGESTIONS FOR THE REVISION OF
THE PRESENT RELIGIOUS EDUCATION PROGRAM OF
MILLER SEMINARY IN THE LIGHT OF THE NEEDS.

1. Introduction.

In considering the present Religious Education program of Miller Seminary, we have made an analytical survey of the organization, as well as of the activities of the program. We have examined modern text-books on Religious Education to discover the psychological needs of the girls and we have considered the political, economic, social, and religious background of the Miller Seminary girls to discover their specific needs. Having done all this, we are now ready in the light of the needs discovered in our study, to point out the weaknesses in the present Religious Education program and to give constructive suggestions for its revision.

A word of explanation is necessary as we begin. We have noted in chapter IV the physical, the mental, and the social needs of the girls, as well as their religious needs. While we recognize that a Religious Education program should minister to all phases of one's life, it is neither possible nor desirable that Miller Seminary should attempt to meet all these needs specifically through the Religious Education program. The school program, of which the Religious Education program is only a part, can best care for the mental needs of the students. The school must care for the physical needs of the dormitory students

while they are under its care, but it is the homes that must care for the physical needs of the day students, giving them proper food, and seeing that they get sufficient sleep. At the present time, through the teaching of hygiene and sanitation, the school tries to impress on its students the importance of caring for their bodies, and the methods by which they can do so. The school provides for the physical exercise of the girls through a daily gymnastic class of twenty to thirty minutes. In addition to this, the girls are privileged to play in the school yard after classes.

As suggested in chapter IV, the role of the religious teacher is to suggest the importance of all these factors in a well balanced life, that is, in a truly Christian life, and to stimulate the students to strive for this well rounded development. Because of this indirect relation between the physical and mental development on the one hand, and the religious education program on the other hand, we shall, therefore, largely limit ourselves to the spiritual needs of the students of Miller Seminary.

11. Suggestions for the Improvement of the Organization.

In making suggestions for the revision of the Religious Education program of Miller Seminary, we shall take up, in order, the points discussed in the preceding chapters. These will cover, then, first, the organization as discussed in chapter II, and then the various elements

of the program of Religious Education, as discussed in chapter III. The basis for our suggestions, throughout, will of course be the general and specific needs of the Miller Seminary girls as outlined in chapter IV.

The organization of the Miller Seminary Religious Education program is important only as it serves as a tool to administer to the needs of the youth there. Too much organization is a hindrance. Our ideal is ever a youth centered program. On the other hand, too little organization may make one's work ineffective. In surveying the organization of Miller Seminary, however, I believe that, with each part of it geared to serve its highest purpose and to function in the most efficient way, it will be, in general, sufficient for the present need. One important consideration must be borne in mind. The leaders of Miller Seminary have, for the past thirty years, given of their best thought and keenest sacrificial efforts to build up the present program. The Chinese have come to know the school and to respect it. It would, therefore, be most unwise to attempt to tear down the present structure at once in order to try out another type. Indeed, conservatism is the policy of the school. In the past, as changes have been needed, they have been gradually and carefully introduced. This, therefore, should continue to be our policy. As changes are needed, let us introduce them tactfully and only a few at a time. It is only in this way that a lasting structure can be built.

A. With Respect to the Pupils.

We have seen in chapter II that the number of students in grades VI to IX is small. There is also considerable overlapping of ages, due to the fact that some girls started their school course at about six years of age, whereas others were older. This situation, though certainly not ideal, must be accepted for the present. When the government of China becomes stronger and the economic situation better, there will be school laws to compel parents to send their children to school at a certain age.

Since ninety-five per cent of the students under consideration are Christians, we may deduce that the present program is to a large extent effective in carrying out the evangelistic aim of the school. Care must be taken not to abate efforts along this line. Inasmuch as so many homes are non-Christian, it is important for the school to have a strong Religious Education program. The teachers should be urged to visit in the homes of the Siu Laam pupils, so that they may know the home background of the pupils, and that they may establish a friendly spirit between the homes and the school. The teachers should also be encouraged to act as advisors to students in any difficult situation which may arise in the home in which conduct contrary to the principles of the Christian life may be demanded of them. Since the number of the previous years of Religious Education of the students differs so greatly, the teachers should be stimulated to pay special attention to those who have had less training. With such a small enrollment in each grade, this

can easily be done. It is evident from our study that dormitory students have the advantage over day students, for they receive the benefits of a Christian atmosphere and added activities. The interest of the Y.W.C.A. members should be aroused in the putting forth of special effort to enlist the day students in their regular activities. In addition, a special Bible class for these day students could be organized. The other phases of the organization referred to in chapter II, in connection with the survey of the students, will be discussed in connection with the activities of the school.

B. With Respect to the Bible Teaching Staff.

Much might be said about the need of each member of the Bible teaching staff to see that her own life is all that it ought to be. Naturally, her spiritual qualifications are of prime importance. Inasmuch as she has been chosen by the school or missionary board for the position she holds, we shall take for granted she has had the necessary general education for it. As we noted in our investigation of the teachers' qualifications, at the present time, some of the religious teachers have not had definite training in Bible teaching. This year two of the teachers are supplementing their previous training by another year of Bible study. Whenever possible, this should be encouraged, for it hardly needs be said that each teacher should know her subject matter thoroughly and be able to teach it in an interesting manner. In addition, she needs to be encouraged to read along various lines, so that she may keep up-to-date. She

should be led to see the importance of having an understanding of the needs of her students, both through the study of psychology and through observation. She should be urged to be a friend to her students.

In order that each teacher may be awakened to these responsibilities, the members of the Bible teaching staff should meet frequently to survey the situation, to set goals, and to discuss methods of attaining them.

C. With Respect to the Equipment.

On the whole, the present equipment is good. The library, however, is in need of worthwhile fiction, biography, history, poetry, and religious works. All the books should be catalogued and when finances permit, book-cases or shelves should be provided for them.

III. Suggestions for the Improvement of the Present Religious Education Program.

In giving our suggestions for the revision of the present Religious Education program since it is the most logical plan, we shall follow the outline of activities as they are treated in chapter III. In studying the chart made at the close of that chapter, we note at once that there is a lack of balance. The instruction phases of the program exceed the expressional phases. This deficiency, therefore, must be remedied with a view to the psychological and specific needs of the girls.

A. With Respect to the Curricular Activities.

1. In the Chapel.

The general aim of this service, "to provide a

worship service for teachers and students before the work of the day is begun, and to give all students an opportunity to hear the truths of Christianity", is a fine one. But a worship service, as the name implies, must, if it is to be a real experience in worship, provide opportunity for expression. It is evident that at the present time there is too much instruction and too little expression. More than this, there is no correlation of subjects, for each teacher independently plans the program for the day she leads. A better plan would be to select a theme for the year, to divide this into monthly themes, and then subdivide these into weekly themes. Each teacher should lead services continuously for a week, instead of a day at a time, and then this plan will be workable. Classes, individual students, and the student body should be used as much as possible in the participation of the programs. Occasionally small groups may be given entire charge of a worship service. When necessary, a portion of the chapel service may be used for drill in the learning of new materials. Whenever talks or stories are given, while the application to the present day experiences of the girls should be obvious, moralizing should be avoided. Throughout all of these services there should be a close relation between the worship themes and definite life problems.

2. In the Bible Course in School.

Here again it must be remembered that it is the pupils that are central rather than the material. We would suggest that each class begin a new study with each year,

rather than holding over unfinished material from one year to the other as is being done in grades VII and VIII. We believe that this plan would create greater interest on the part of the pupils. Note-books, with considerable opportunity for original creative work should be kept by all classes, and maps should be used whenever necessary. If the Bible itself is not used as a text, it should be referred to often, so that the pupils may become familiar with it. In the teaching, constant reference should be made to problems in the lives of the girls. This will stimulate thought and result in discussion by the class. Each girl, in consequence, should be trained to think through the implications of the Bible teaching and helped to make her own decisions in the light of them. Wherever possible, the groups should be led to undertake some definite service, motivated throughout by their own relation to the Father of all mankind.

3. In the Evening Prayers.

The Evening Prayers should continue to be in the hands of the students. Nevertheless, in consultation with the Principal or a Faculty Advisor, definite objectives should be set up. There is, at the present time, no correlation of subjects used in these meetings. Therefore, a plan like the following could be used. With the subject of prayer as the general theme, a plan for the individual meetings could be worked out with sub-topics and especially appointed student leaders designated. "With Christ in the School of Prayer" by Andrew Murray, and specific prayer

passages in the Bible would provide materials. Time should be given to definite prayer for specific needs that the girls themselves indicate, as for example, personal problems and requests for their families, for their school, and for their country. A note-book could be kept in which the requests and the answers would be recorded. Whether this is done or not, the attitude of expecting definite results should be built up. A capable student committee should be in charge to help individual students plan their programs if necessary. Variety should be sought and as many students as possible should be urged to take part in these meetings.

B. With Respect to the Sunday Activities.

1. In the Sunday School Program.

The attendance at this meeting is very good. We believe, however, that there is much need for improvement in the program itself. There is really no worship program, but rather the old type of "opening exercises", with which this service is begun. The first need, therefore, is to plan worship services to precede the lesson periods. At the present time all grades attend this service. It would undoubtedly be better for the lower primary grades to meet separately for their own worship service, in order that it may be better adapted, and therefore, more meaningful to them. If the Graded Lessons can be secured in the Chinese, these should be used, rather than the International Uniform Lessons. It is better for each teacher to teach an entire semester than for two teachers to teach on alternate Sundays throughout the year. Naturally, there should also be some

service program linked up with the lessons studied.

2. In the Church Program.

As was said before, this service is planned more specifically to meet the needs of the Christian constituency of Siu Laam, other than the students. Nevertheless, whenever possible the students should be given a part in the service, or be recognized in some way by the Pastor. Otherwise they will have no personal interest and joy in these services, and will discontinue attendance as soon as it is not compulsory. The church program comes under the jurisdiction of the church rather than that of the school, however, so that it is not possible to make changes here.

3. In the Sunday Night Sing.

Inasmuch as the Miller Seminary girls already attend so many formal services, the Sunday Night Sing meets a real need in providing an informal service for the girls. Therefore, the informal singing of hymns, the playing of the classical music, the prayer response, and good-night song are all good. There is, however, one big improvement needed, and that is in the memorizing of passages of scripture. There are a number of ways in which this memory work may be presented. It may be linked up with a definite problem, a picture or a story. For example, the leader may suggest the problem or lead the girls to do so. In discussing this, she may ask what scripture would help in the solution of the problem. She herself may have to suggest several passages and let the girls choose the one they like best. This scripture should then be discussed so that everyone will understand

it. After such a process, when it is assigned to be memorized during the week, the girls will be ready to do so and will find in it a real meaning and purpose. At the next meeting it may be called for before the study of a new passage is undertaken. If possible, some definite use should be made of it, as for example, incorporating it into the Sunday School and Chapel worship programs.

C. With Respect to the Extra-Curricular Activities.

1. In the Y.W.C.A. Program.

The Y.W.C.A. has no doubt done a good work, but it should fill a still larger place in the lives of the students. Although membership cannot be made compulsory, the meetings and work of the organization should be made so attractive that every girl will want to join. As things are, there is a lack of spiritual vitality. The seeking of this must be made a matter of earnest prayer and thought on the part of the officers. The weekly religious meetings should be less formal. The formality may, in part, be due to the fact that these meetings are held in the school chapel. This is the only room in the school that is large enough for this meeting. Then every member of the Y.W.C.A., and this should come to mean every girl in the school, should be given a definite part in a service program. In conjunction with the Y.W.C.A. advisor, additional service activities should be planned. There may well be more social meetings also.

2. In the Bible and Prayer Groups.

The Y.W.C.A. should seek to enroll more girls in its bible classes, or to organize a number of small classes,

if teachers can be secured for them. Discussion groups, also could be organized. The other groups, which meet temporarily to pray and to read the Bible, no doubt fill a real need in the lives of those who participate in them. This method of spontaneous group prayer should be open to all at any time they wish to use it.

3. In the Student Government Association.

It is impossible to give definite suggestions concerning the Student Government Association as we lack intimate knowledge of the working of this organization. It is evident, however, that the success of this organization is dependent on the value set on truth, personal honor, and high standards of conduct by each girl. Naturally, the Religious Education program should play a vital role in developing these standards.

D. With Respect to Additional Needs.

In addition to the needs already met by the Religious Education program, and the needs concerning which suggestions have been given above, are several others for which provision should be made.

1. In Sex-Education.

At the present time there is no sex-education whatever given to the girls. Because of the prevalence of superstitious ideas, it is especially important that the girls receive this knowledge. Some provision should be made for this through the school proper or through the Religious Education program.

2. In Recreation.

Another need is for more recreation. Most of the students work quite steadily. Comparatively speaking, there is little time given over to recreation. This is, therefore, a real need which should be met through the Y.W.C.A., or the Student Government Association. An hour every Friday or Saturday evening could possibly be given over entirely to games, and in this way the girls would get needed relaxation. This would not only meet a present need but it could also be made to contribute to their future, by ~~broas~~^{den}ing their conception of the possibilities of recreation and by actually training them in planning a social hour for the group. Wholesome contacts with boys and young men should be arranged for if possible. This, under present circumstances would be rather difficult for there is no Christian school for boys in Siu Laam, nor are the other schools of the same high type as Miller Seminary. Therefore, there is no group of young men with whom it would be altogether desirable to have these girls make social contacts.

IV. Summary.

The suggestions given to revise the present Religious Education program of Miller Seminary are then, as follows: - Wherever possible, the present form of organization, a structure that has required many years and much sacrifice to build, should be kept intact rather than torn down at once. Whatever changes are necessary should be made gradually. The teachers should be led in every possible way to fit themselves for their tasks. The library facilities should be enlarged

so that the equipment of the school may be adequate in every way.

As in the case of the organization, so too, in the case of the Religious Education program, it should continue, but with some changes and adjustments tactfully introduced. There should be greater emphasis placed on pupil participation, particularly in worship and service activities. Sex-education and recreation should be added to the program. Finally, in all of the teaching, the planning of programs, and the development of personal friendships, the needs of the girls as outlined in our study must be kept in mind. While not drastic, these suggested changes, if carried out, will undoubtedly bring about a marked improvement in the Religious Education program of Miller Seminary and will pave the way for further changes in the future.

APPENDIX

TABLE 11
THE EARLY ADOLESCENT GIRL,
12 to 14 Years

The Early Adolescent Girl, 12 to 14 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
	<u>Sympathy & Understanding</u>	
1. <u>Physical</u> ¹		
A. <u>Skeleton</u>	Activity	Excessive physical strain
1. <u>Conditions</u>		
a. Rapid growth		
b. Trunk lengthens		
c. Shoulders broaden		
d. Growth of large muscles	Exercise of large muscles	
e. Unsymmetrical growth		
2. <u>Results</u>		
a. Awkwardness		
B. <u>Sex organs</u> ²	Knowledge of meaning of changes	
1. <u>Conditions</u>		
a. Period of puberty	Right attitude towards body	
b. Enlarging of breasts and hips	Opportunity for wholesome contact with boys	
c. Maturing of sex organs		
2. <u>Results</u>		
a. Profound transformation and upheaval	Wholesome activity appealing to a variety of interests	
b. Restiveness		
C. <u>Respiratory System</u> ³	Outdoor exercises	Failure to establish proper health habits
1. <u>Conditions</u>		
a. Lung capacity variable	Health habits such as bathing & breathing properly.	
2. <u>Results</u>		
a. Development, a strain		

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- (cf. McKibben, Frank M., Intermediate Method in the Church School P. 41-43
(cf. Tracy, Frederick, The Psychology of Adolescence, P. 30,31.
- cf. Mudge, E. Leigh, The Psychology of Early Adolescence, P. 33
- cf. McKibben, Frank M. op.cit. P. 44

The Early Adolescent Girl, 12 to 14 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
<u>Sympathy & Understanding</u>		
D. Circulatory System ¹	Guard against competitive games or exercise calling for unusual strain	Poverty of blood
1. Conditions		
a. Arteries small		
b. Heart becomes large		
2. Results		
a. High blood pressure		
b. Relatively weak heart		
E. Digestive System ²	Appetizing and nourishing food at regular hours	Derangement of the appetite and digestive organs
1. Conditions		
a. Increase in size & capacity		
2. Results		
a. Fickleness of appetite		
F. Nervous System ³	Abundance of sleep	Overindulgence of any kind
1. Conditions		
a. Connection between different parts of brain development		Undue nervous expenditure
2. Results	Understanding	Late hours
a. Apparent indolence		

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1. cf. McKibben, Frank M. op.cit. P. 44
 2. cf. McKibben, Frank M. op.cit. P. 44
 3. cf. Mudge E. Leigh, op.cit. P. 35.

The Early Adolescent Girl, 12 to 14 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
	<u>Sympathy & Understanding</u>	

11. Social¹

A. Conditions

1. Growing interest in world of adult society
2. Group loyalty
3. Hero worship
4. Influence of sex-development

Adult friendship

Treating this age like children

Crushes and unwholesome friendships

B. Results

1. Struggle between individualistic motives and social impulses
2. Desire to join clubs, etc.
3. "Crush" on adult or chum
4. Apparent sex-repulsion
5. Bashfulness, self-assertiveness, reticence, egotism, boasting, morbidity, independence of thought.

To develop skills of social adaptation
 Group enterprises, parties, clubs, hikes.
 To awaken and develop a wide range of fine ideals and sentiments
 Play: team play should develop attitudes of fairness and co-operation.

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1. (Cf. McKibben Frank M. op. cit. P. 58-61.
 (cf. Mudge, E. Leigh, op. cit. P. 89-93.

The Early Adolescent Girl, 12 to 14 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
	<u>Sympathy & Understanding</u>	

III. Intellectual.¹

A. Conditions

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Enlarged range of activity 2. Swift mental changes 3. Marked development & quickening of sense organs. 4. Increased mental alertness 5. All phases of mind's forms of activity take on new life. | <p>Abundance of objective interests</p> |
|---|---|

B. Results

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Growth in higher forms of memory 2. Vividness of imagination 3. Increase in ability to reason 4. Development of judgment 5. Acute self-consciousness 6. Day-dreaming | <p>Wise choice of books
(A reasonable amount of freedom and initiative
Self control
Praise of elders
Opportunity to work out ideas & desires</p> |
|--|---|

C. Limitations

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Hunger for Thrills & excitement 2. Excessive fascination for reading 3. Recklessness 4. Fastidiousness of dress 5. Flippancy 6. Fickleness of interest | <p>Over stimulation
(Strenuous mental activities
(when fatigued
Strong feeling
Undue confusion</p> |
|--|--|

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1. Cf. McKibben, Frank M. op.cit. P. 47-55.

The Early Adolescent Girl, 12 to 14 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
	<u>Sympathy & Understanding</u>	
<u>IV. Emotional.</u> ¹		
A. Conditions	Self-control	
1. Time of deep, strong emotion	Diverting interests	
2. Unstable emotions	Frank discussion of problems that arise	Excitement
3. Rapidly shifting moods	Emotional stimuli of faith, hope, courage, etc.	
B. Results		
1. Animated by admiration, reverence, awe	Normal life with plenty of sleep & good food	
2. Gratitude for kindness		
3. Grief in presence of grief		
4. Often very conscientious		
5. Undependable in giving attention		
6. Storm & stress in general		
<u>V. Volitional.</u> ²		
1. Conditions	Guidance through example to form right habits	
a. Interests wax & wane		
b. Habits formed now	Opportunity to know about vocations	Commands: Suggestions are better
c. Standard, group opinions		
d. Interested in vocation	Good environment	Too much talking: Example is better
2. Results.		
a. Apparent laziness	Competitive games	
b. Actions controlled by group opinion		
c. Rival bames played with utter abandon.		

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1. (cf. Mudge, E. Leigh, op.cit. P. 60-62
(cf. Tracy, Frederick, op.cit. P. 75.
2. cf. Tracy, Frederick, ibid. P. 117.

The Early Adolescent Girl, 12 to 14 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
	<u>Sympathy & Understanding</u>	
<u>VI. Religious.</u> ¹		
<u>A. Conditions.</u>		
1. New realization of self	Must understand her former religious experience and training	Too emotional evangelistic campaigns
2. Increased moral sensitiveness		
3. Awakened conscience		
4. Search for sources of control	Careful teaching	
5. Uninterested in dogmas	Friendly counsel	
6. Mixture of faith and doubt	Vital establishment of religious ideals & habits	
<u>B. Results</u>		
1. Religion becomes more deeply personal	Christ presented as the Ideal	
2. Indefinable hunger	Provide helpful solutions to the many practical problems of every day conduct	
3. Responsive to the appeal of the Divine		
4. Interested in practical applications of religion.	Training in worship	
	Training in group praying	

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1. (cf. McKibben, Frank M. op.cit. P. 67-69.
(cf. Mudge, E. Leigh, op.cit. P. 102, 103.

TABLE 12
THE MIDDLE ADOLESCENT GIRL,
15 to 17 Years

The Middle Adolescent Girl, 15 to 17 years.

Characteristics Needs Dangers to be Avoided

L. Physical

A. Skeleton¹

- 1. Conditions
 - a. Slow growth of body
 - b. Attain 90% adult height
 - c. Attain 80% adult weight
 - d. Accelerated growth of large muscles
 - e. Development of smaller muscles

Vigorous exercise of large muscles²

Corrective exercises, if necessary

Exercise of smaller muscles

- 2. Results
 - a. Increase in efficiency
 - b. Ease of grace & form
 - c. New sense of strength and energy

B. Sex Organs³

- 1. Conditions
 - A. Steady development

Sex instruction imperative

Plenty of outdoor exercise

Busy, interesting life

Secret vices

C. Respiratory System⁴

- 1. Conditions
 - a. Little increase in lung capacity
 - b. Dull pupils have smaller lung capacity than bright ones

Increase lung capacity of weak and backward students

Training in bodily care

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- 1. Cf. Moore, Mary Anne, Senior Method in the Church School, P. 48, 49.
- 2. cf. Moxcey, Mary, E., The Psychology of Middle Adolescence, P. 19.
- 3. cf. Moore, Mary Anne, Ibid, P. 53.
- 4. cf. Moore, Mary Anne, Ibid. P. 50

The Middle Adolescent Girl, 15 to 17 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
D. Circulatory System ¹		
1. Conditions		
a. Increase in heart capacity		
b. Irregular growth of arteries		
2. Results		
a. Increased blood pressure		
E. Digestive System ²		
1. Results		
a. Capricious & uncontrolled appetite	Moderation	Good wholesome food
b. Desire for sweets		
F. Nervous System ³		
1. Conditions		
a. Growth of brain complete		Excessive work
b. Sensory & motor areas fully	Rest	Extreme hardship
2. Results		
a. Fatigued easily	Care	Any form of specialization
b. Decrease in power of endurance and resistance to disease		

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1. cf. Moore, Mary Anne, op.cit. P. 50.
2. cf. Moore, Mary Anne, op.cit. P. 50.
3. cf. Moore, Mary Anne, op.cit. P. 65, 66.

The Middle Adolescent Girl, 15 to 17 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
<u>II. Social.¹</u>		
A. Conditions		
1. Interest in others awakened.	Help in choosing friends on basis of character, conduct, and personal worth.	Development of inferiority complexes through suppression on spontaneous desires.
2. Desire for fellowship with adults, chums, etc.		
3. Unstable sex attraction		
4. Age of social organization		
B. Results		
1. Altruistic	Opportunity	
2. Period of friendships to cases	for social service	
3. Experience romantic and violent love (seldom lasting)		
4. Great attention paid to clothes		
<u>III. Intellectual²</u>		
A. Conditions		
1. Increase in mental powers	Tactful guidance To form right mental habits	Too much day dreaming Too much suppression
2. Memory retains ideas better	To encourage creative imagination along useful lines	
3. Increased delicacy of senses		
4. New interest in others		
5. Development of romantic imagination		
B. Results		
1. Willingness to share ideas	Good music, poetry, high ideals	
2. Sensitive to appeal of nature	(Opportunity to make independent choices	
3. Desire to make their own decisions	

1. cf. Moore, Mary Anne, op.cit. P. 85 & Moxcey, Mary E. op.cit. P. 16,17.

2. { cf. Moxcey, Mary E., op.cit. P. 20,
(cf. Moore, Mary Anne., op.cit. P. 66,68.

The Middle Adolescent Girl, 15 to 17 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to beAVoided</u>
<u>IV. Emotional</u> ¹		
A. Conditions	Development of self-control	Morbid self analysis which may lead to suicides, delinquency.
1. Period of emotional extremes		
2. At 16, or 17 more control		
B. Results	Wholesome activities	Undue arousing of emotions without opportunity for expression
1. Possibly morbid self-analysis	Sublimation of sexual desires & passions	
2. Deepening appreciation of friends, virtues, & sympathy		
3. Desire for thrills	Adult friendship.	
<u>V. Volitional</u> ²		
A. Conditions	Activities which embody ideals	
1. Equilibrium unstable		
B. Results	Building of right attitudes	
1. Desire to make own decisions		
2. Accept only indirect suggestions		
<u>VI. Religious</u> ³		
A. Conditions	To make Jesus Christ real to each heart, and to help each one to personally follow Him.	Tragic losses which result from failure to meet religious needs.
1. Religions now very personal		
2. Religions one of action		
3. Time of doubts		
B. Results	High purposes & ideals	
1. Worship has richer meaning	Program of service	
2. Communion, more mystical		
3. Conversion experience	Opportunities for leadership	

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1. (cf. Moxcey, Mary E., op.cit. P. 65.
(cf. Moore, Mary Anne, op.cit. P. 70.
2. cf. Moxcey, Mary E., op.cit. P. 67.
3. (cf. Moxcey, Mary E., op.cit., P. 178.
(cf. Moore, Mary Anne., op.cit. P. 97,98.

TABLE 13
THE LATER ADOLESCENT GIRL,
18 to 24 Years

The Later Adolescent Girl, 18 to 24 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
1. Physical. ¹		
A. Conditions	Establishment	
1. Comparatively little increase in height	of regular habits of exercise which will run over into adult life.	
2. Maturing & filling out of framework		
3. Maturing of all bodily functions		
B. Results		
1. Great energy & endurance		
2. Perfection of bodily control		
3. Poise & grace		
11. Social. ²	Need for social adjustments	
A. Conditions		
1. Craving for companionship	Provision for companionship with other girls	
2. Craving for companionship of opposite sex	Provision for proper contacts with young men	
3. Desire to attract attention		
4. Mating instinct prominent	Idealizing of relationships should now go into the building of a life standard of social values.	
B. Results		
1. Social groups flourish		
2. Class distinctions made		
3. Parties & amusements indulged in		
4. Engagements & marriage		

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1. (cf. Mudge, E. Leigh, Psychology of Later Adolescence, P. 19.
(cf. Thompson, James V., Handbook for Workers with Young People, P. 27.
2. cf. Thompson, James V., Ibid. P. 40,41.

The Later Adolescent Girl, 18 to 24 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
<u>III. Intellectual.</u> ¹		
A. Conditions		
1. Great development in power of thought & reason	Choose intellectual hobbies	Lack of
2. Broadening of interests	Reason with this age	Sympathy
3. Habits become fixed	Provide facts in answer to doubts	
4. Development of a life philosophy		
5. Time of questioning	To pay attention to needs not met in early & middle adolescence	
B. Results		
1. Time for study of pure science, philosophy & logic		
2. Intolerance & individualism		
3. Independent		
4. Time of disillusionment		
<u>IV. Emotional</u> ²		
A. Conditions		
1. Emotions more controlled	Joy & amusement	Overstimulation of emotions
2. Tendency to moods persists	Properly guided recreational amusements	Guard against seeking merely sensory thrills
B. Results		
1. Mixture of seriousness & frivolity		
2. Seek thrills & excitement		
3. Periods of irresponsibility		

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- (cf. Mudge, E. Leigh, The Psychology of Later Adolescence, P. 30, 31.
(cf. Thompson, James V. op.cit. P. 28-33.
- (cf. Tracy, Frederick, op. cit. P. 80.
(cf. Mudge, E. Leigh, Ibid, P. 53.

The Later Adolescent Girl, 18 to 24 years.

<u>Characteristics</u>	<u>Needs</u>	<u>Dangers to be Avoided</u>
<u>V. Volitional</u> ¹		
A. Conditions	Acceptance of positive Christian code of conduct.	
1. Will, increasingly dominant		
B. Results	Acceptance of leadership responsibilities ² Vocational guidance	
1. Independence		
<u>VI. Religious.</u> ³		
A. Conditions	Present Jesus Christ as Saviour and Ideal, so that each one may personally accept him.	Missing this last high tide of spiritual opportunity in life of individual
1. Thoughtful & questioning		
2. Time of practical idealism		
3. Keen sacrificial spirit	Opportunity to accept definite responsibilities in the church	
B. Results		
1. Doubts		

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1. cf. Mudge, E. Leigh, The Psychology of Later Adolescence, P. 30.
2. cf. Richardson, Norman E., The Religious Education of Adolescents, P. 184.
3. (cf. Mudge, E. Leigh, Ibid, P. 136 - 138.
(Cf. Richardson, Norman, E., Ibid, P. 92.

TABLE 14
SUMMARY OF ADOLESCENT CHARACTERISTICS
AND NEEDS.

Summary of Adolescent Characteristics and Needs

<u>Ferment Stage¹</u>	<u>Crisis Stage</u>	<u>Reconstruction Stage</u>
<u>Early, 12-14</u>	<u>Middle, 15-17</u>	<u>Later 18-24</u>
<u>1. Physical Development</u>		
<u>A. Conditions</u>		
1. Rapid growth & development	Slower growth	Growth & development completed
2. Growth of large muscles	Growth of smaller muscles	Hardening process
3. Maturing of sex organs	Development of sex organs	"
4. Lung capacity variable	Little increase	
5. Enlarging heart	Enlarging heart	
6. Growth in size & capacity of digestive system		
7. Nervous system developing	Growth of brain complete	
<u>B. Results</u>		
1. Muscular awkwardness	Better control	Self control
2. Profound upheaval	New sense of energy	Stability of nervous system

Physical needs.

1. Exercise of large muscles	Exercise of large & small muscles	Play & recreation
2. Sex education	2. Sex education	2. Sex education
3. Opportunity for wholesome contact with boys	-----	-----
4. Health habits established	-----	-----
5. Nourishing food eaten regularly	-----	-----
6. Abundance of sleep	-----	-----
7. Wholesome activity appealing to a variety of interests		

11. Social Development

<u>A. Conditions</u>		
1. Growing interest in others	Desire for fellowship	Craving for companionship
2. Group tendencies	Social organization	Social adjustment
3. Sex repulsion	Unstable sex attraction	Mating time

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1. Cutten, The Psychological Phenomena of Christianity, P. 275.

Summary of Adolescent Characteristics and Needs

Early, 12-14	Middle, 15-17	Later, 18-24
11. Social Development (contd.)		
B. Results		
1. Crushes on adults or chums	Hero worship	Lasting friendships made
2. Appeal through group	Team sports	Appeal through service
Social Needs.		
1. Adult friendships	-----	-----
2. Chums	-----	-----
3. Group enterprises	Social service	Social service

111. Intellectual Development

A. Conditions		
1. Swift mental change	Increase in mental power	Great development in powers of thought & reason
2. Beginning to reason everything	Tendency to criticise & doubt	Reason dominant
3. Quickening of sense organs	Increased delicacy of sense organs	Full powers
B. Results		
1. Independence manifest	Growing independence	Full independence
2. Vivid imagination	Romantic imagination	Control of imagination
3.	Willingness to share ideas	Desire to share ideas.

Intellectual needs

1. Abundance of objective interests
2. Opportunity to work out ideas & desires
3. " " make independent choices
4. Meet doubts with frankness

1V. Emotional Development

A. Conditions		
1. Unstable emotions	Self control developing	Self control attained
2. Shifting moods	Emotional extremes	More controlled
B. Results		
1. Generally, storm & stress	Deepening appreciation of friends, virtues	Moods, still a contradiction

Summary of Adolescent Characteristics and Needs

Early, 12-14

Middle, 15-17

Later, 18-24

Emotional Needs

1. Normal life with plenty of sleep & good food
2. Diverting interests & emotional outlet
3. Sublimation of sexual desires
4. Development of self control

V. Volitional DevelopmentA. Conditions

- | | | |
|----------------------------|--------------------------|------------------------------------|
| 1. Interests wax
& wane | Unstable equili-
brum | Will in-
creasingly
dominant |
|----------------------------|--------------------------|------------------------------------|

B. Results

- | | | |
|--|--------------|----------------------------|
| 1. Actions con-
trolled by
group | Independence | Increasing
independence |
|--|--------------|----------------------------|

Volitional Needs

1. Building of right attitudes
 2. Activities which embody ideals
- Opportunities
for leader-
ship.

VI. Religious DevelopmentA. Conditions

- | | | |
|------------------------------------|----------------------------------|-----------------------|
| 1. Awakened moral
sensitiveness | Religion more
personal | |
| 2. Pure idealism | Passionate
idealism | Practical
idealism |
| 3. Uninterested
in dogmas | Desire for program
of service | |

B. Results

- | | | |
|-------------------------------|------------------------------------|--------------------------|
| 1. Doubts | Doubts | Doubts |
| 2. Conversion ex-
perience | Peak of conver-
sion experience | Conversion
experience |
| 3. Interested in
vocations | Keener interest | Decision
made |

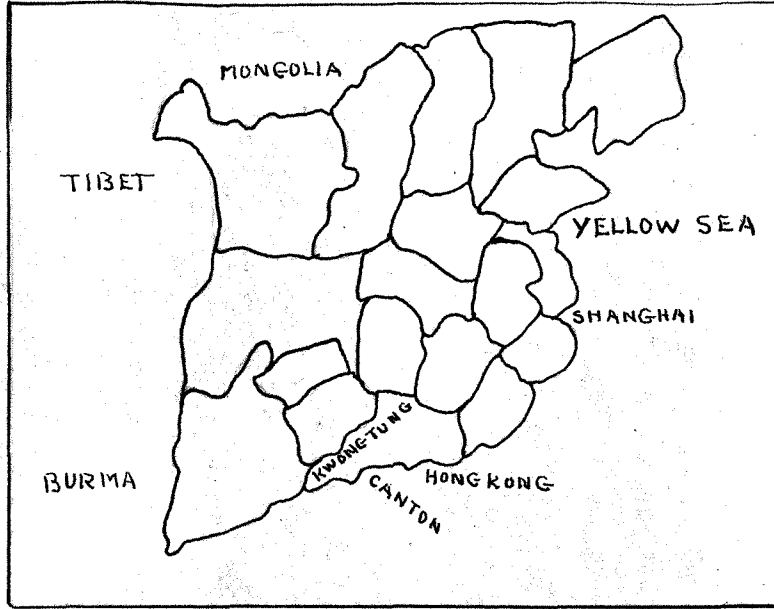
Religious Needs

1. To make Jesus Christ real to each individual
2. To lead each one to accept Christ as her Saviour
3. To meet doubts with frankness & facts
4. To give training in worship, group praying, etc.
5. To establish religious ideals and habits
6. To lead each one to altruistic service

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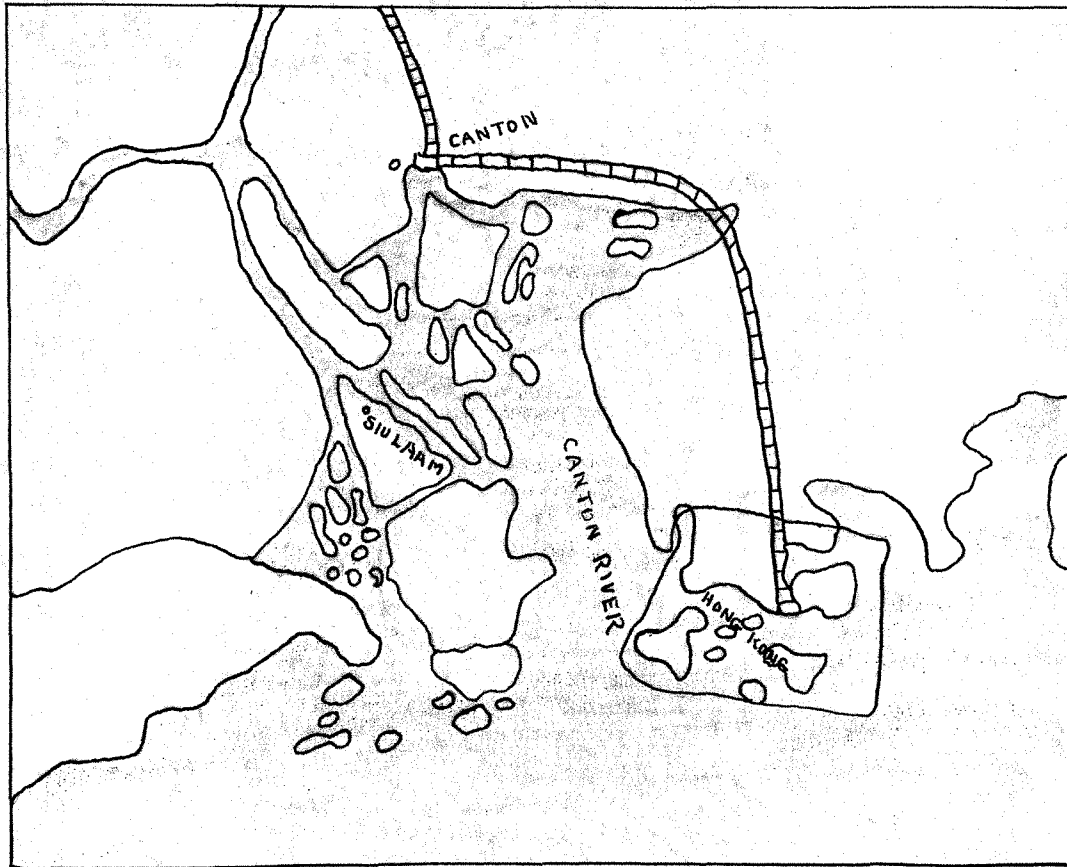
1. Richardson, The Religious Education of Adolescents,
P. 91.

NUMBER I



MAP OF CHINA TO SHOW LOCATION OF KWONGTUNG PROVINCE

NUMBER II



MAP TO SHOW SIU LAAM IN RELATION TO CANTON AND HONG KONG



Students in Grade VI.



Students in Grade VII



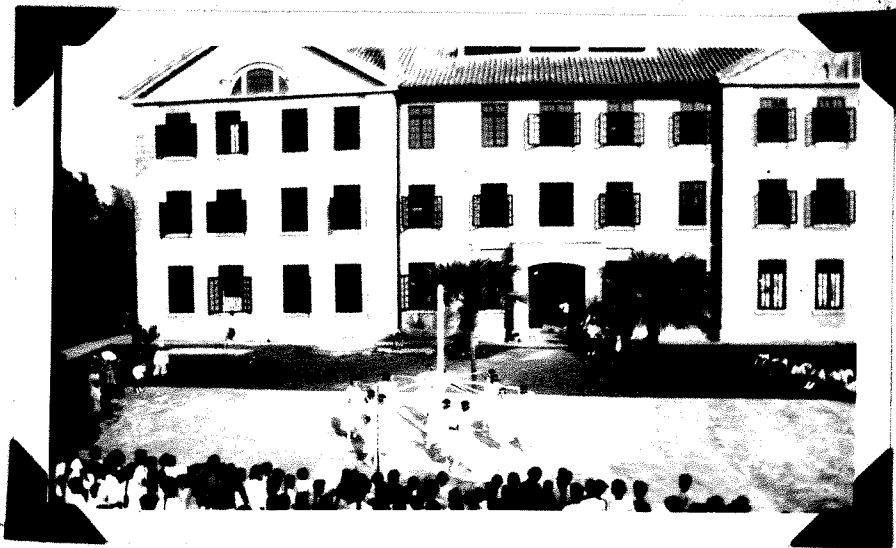
Students in Grade VIII



Students in Grade IX.



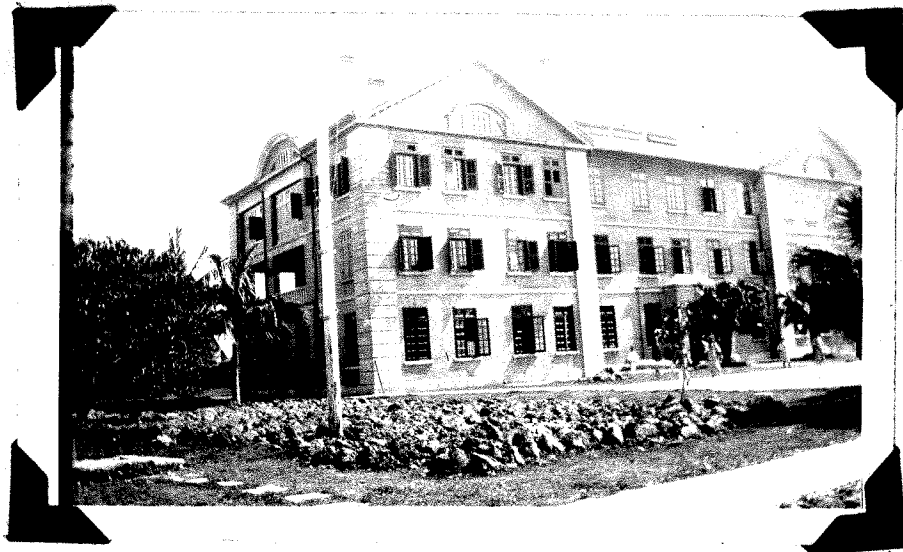
Arbor Day at Miller Seminary



May Day at Miller Seminary



Miller Seminary School Building



Miller Seminary Dormitory
and
Home of American Teachers.

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