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"My Son, be Wise,
and Make My Heart Glad"

from Proverbs xxvii, 17

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THE BOOK OF THE PROVERBS AS A STUDY
FOR EARLY ADOLESCENTS

By

Grace S. Roberts

A.B., Wilson College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
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TABLE OF CONTENTS

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<u>Chapter</u>	<u>Page</u>
Frontispiece	i
I. INTRODUCTION	1
A. Purpose of the Present Study	
B. Importance of the Present Study	
C. Delimitation of the Investigation	
D. Method of Procedure	
II. A SURVEY OF THE USE OF THE BOOK OF THE PROVERBS IN INTERMEDIATE CHURCH SCHOOL CURRICULA	7
A. Purpose and Method of the Present Survey	
B. Analysis of Series of Church School Curricula	
1. The Abingdon Religious Education Texts	
2. The Constructive Series	
3. The International Series	
4. The Keystone Series	
5. The Westminster Series	
C. Summary and Findings	
III. AN ANALYSIS OF THE NATURE AND NEEDS OF EARLY ADOLESCENTS	27
A. Psychological Analysis of Early Adolescents	
1. Physical Characteristics and Needs	
2. Emotional Characteristics and Needs	
3. Volitional Characteristics and Needs	
4. Intellectual Characteristics and Needs	
5. Social Characteristics and Needs	
6. Religious Characteristics and Needs	
B. An Analysis of Early Adolescent Experiences	
1. Specifically Religious Activities	
2. Health Activities	
3. Educational Activities	
4. Economic Activities	

Table of Contents (Continued)

<u>Chapter</u>	<u>Page</u>
5. Vocational Activities	
6. Citizenship Activities	
7. Recreational Activities	
8. Sex, Parenthood, and Family Life	
9. General Life in the Group	
10. Friendship Activities	
11. Aesthetic Activities	
C. An Interest Analysis of Early Adolescents	
1. Basic Interests	
2. Activity Interests	
3. Problem Interests	
D. Summary	
 IV. AN ANALYSIS OF THE BOOK OF THE PROVERBS IN RELATION TO EARLY ADOLESCENTS	 64
A. General View of the Book of the Proverbs	
1. Content, Form, Authorship and Value of the Proverbs	
2. Survey Chart of the Book of the Proverbs	
B. Types of Selected Material for Use With Early Adolescents	
1. Story Plots	
2. Pictures	
3. Figures of Speech	
4. Case Problems; Things to Think About	
5. Memory Scripture	
C. Suggested Classification of Material for Use with Early Adolescents	
1. Personal Traits of Character and Conduct	
2. Family Relationships	
3. Social Relationships	
4. Relationship to God	
D. Summary	
 V. SUGGESTIONS FOR THE TEACHING OF THE PROVERBS TO EARLY ADOLESCENTS	 84
A. Introduction	
B. Suggested Motivation and Approach	

Table of Contents (Continued)

<u>Chapter</u>	<u>Page</u>
1. Historical Approach	
2. Problem Approach	
C. Methods of Presenting the Material	
1. Chapter Method	
2. Problem-topic Method	
D. Teaching Suggestions	
E. Suggested Projects and Activities	
F. Summary	
VI. GENERAL SUMMARY AND CONCLUSION	101
APPENDICES	106
BIBLIOGRAPHY	113

CHAPTER I

INTRODUCTION

THE BOOK OF THE PROVERBS AS A STUDY
FOR EARLY ADOLESCENTS

CHAPTER I

INTRODUCTION

A. Purpose of the Present Study

The book of The Proverbs is, by the nature of its contents, a guide book. "While other parts of Scripture show us the glory of our high calling; this may instruct us in all minuteness of detail how to 'walk worthy of it'".¹ In view of the fact that adolescence is an age when guidance is particularly needed, it is not surprising to find that this guide to godly conduct, the book of The Proverbs, is addressed specifically to youth.² Undoubtedly it had its place in the teaching of adolescents of ancient Jewish times. What of its place for the youth of today?

The purpose of the present study is to determine the value of The Proverbs for early adolescents, and to suggest means whereby the book might be presented to these young people.

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1. Bridges, Charles, An Exposition of the Book of Proverbs, p. x.
2. Proverbs 1:4; 4:1.

B. Importance of the Present Study

The youth of today are growing up in a period when "subtle and restless efforts are making to poison their hearts and pervert their ways".¹ Perhaps never before have young people so deeply needed moral and spiritual guidance. For today, as never before, those factors which normally throw the weight of their influence on the side of right thinking and living are failing.

The family, once so influential a unit of society, has fast been losing its solidarity; and with a certain disintegration there has resulted a decided lessening of its wholesome and stabilizing influence.² In the case of great numbers of the boys and girls growing up in this country "the family no longer controls their ideals, social standards, moral responsibilities and religious loyalties, if any".³

Education in these days finds an emphasis quite removed from that of former decades, when "spiritual values and realities were recognized".⁴ Moral as well as social standards have changed. Young people are questioning ethical concepts and standards which the generation before

.

1. Cf. Bridges, op. cit., p. xi.

2. Cf. Rudisill, Earl S., The Intimate Problems of Youth, p. 37.

3. Fiske, G. Walter, The Changing Family, p. 7.

4. Rudisill, op. cit., p. 42.

them simply accepted.¹ And in addition to all this, "commercialized recreation and entertainment are helping to destroy the inmost life of youth".²

More truly than ever before does the burden of the religious training of young people rest largely upon the Church school. The task is tremendous. Great numbers of boys and girls are beyond the Church's reach; while those whom the Church can include in its educational program present a great need. How shall these, in their years of habit formation and attitude building, be guided? In their own way, consciously or unconsciously, they seek wisdom and guidance. Inevitably they will acquire some philosophy of life. Too often it is that attitude which teaches that cleverness is wisdom, and that skill in self-advancement is the principal thing; and which lays its stress upon the end, sanctioning any means which seem to lead to that end. False "wisdom" is being flaunted before our boys and girls through their relationships with people in business, on the street, in the very books they read, in the moving pictures, and even in their home relationships. They must be shown what true wisdom is.

There is a book in the sacred library which purports to teach "wisdom". The book of The Proverbs is

.

1. Cf. Rudisill, op. cit., p. 43.
2. Ibid., p. 45.

available for use by Church schools of the land, and it is a book which is graded for youth. In view of the vital need for such an aid in fulfilling its responsibility toward its boys and girls, Christian education must needs be interested in an investigation of the value and practicability of The Proverbs for use with adolescents.

C. Delimitation of the Investigation

Although the book of The Proverbs is rich in its store of wisdom for any age group, it is essentially a book for youth. The interest of this study, then, lies with young people. Because this in itself is a very broad field for investigation, the study will be limited to the first stage of adolescence known as "early adolescence", which covers, roughly, the twelfth to the fourteenth years. This age is of special interest because it is a particularly critical one in regard to habit formation and the fixation of attitudes; while it is, at the same time, an age particularly open to suggestion and requiring careful guidance. It is the storm and stress period of transition from childhood to young manhood and womanhood.

D. Method of Procedure

The present study will begin with a survey of the place which the book of The Proverbs now holds in

Intermediate Church school curricula. This investigation will show whether or not the present thesis is proposing a relatively untried solution to certain problems in the field of religious education of early adolescents.

Chapter three will deal directly with the needs and interests of early adolescents, by way of laying a groundwork for the contribution of the present study, the relating of The Proverbs to their needs. This will be followed by an analysis of the book of The Proverbs as a literary unit, and with particular reference to the age group with which this study deals. And finally, there will be presented suggestions for the teaching of the book of The Proverbs to the intermediate age.

CHAPTER II

A SURVEY OF THE USE OF THE BOOK OF THE PROVERBS IN INTERMEDIATE CHURCH SCHOOL CURRICULA

CHAPTER II

A SURVEY OF THE USE OF THE BOOK OF THE PROVERBS IN REPRESENTATIVE INTERMEDIATE CHURCH SCHOOL CURRICULA

A. Purpose and Method of the Present Survey

The purpose of this chapter is to present a survey of the use which has been made of the book of The Proverbs in representative Church school curricula for intermediates. This survey was made in order that it may be clearly seen what degree of emphasis is being placed upon the value of the book of The Proverbs as a study for intermediate age youth by present-day leaders in the field of Christian education. The survey will have bearing upon the significance of the present study of the book of The Proverbs in its adaptation to early adolescents.

The curricula chosen for the present analysis are five of the best known Sunday Church school series. These were selected after conferences were had with the writer's teachers in Christian education at The Biblical Seminary in New York, and after a preliminary survey of materials was made at denominational board rooms. In addition to this a careful consideration was given to the bases of selection of curricula for survey made by Dr. Robert Seneca Smith in his survey of The use of the Old

Testament in current curricula.¹ The series selected are:

<u>Series</u>	<u>Year or Grade</u>	<u>Denomination</u>
The Abingdon Series	Grade VII,VIII,IX	Methodist Episcopal
The Constructive Series	Junior High School Division	University of Chicago Press
The Keystone Series	Courses VII,VIII, IX	Baptist
The International Series	Courses VII,VIII, IX	Methodist Episcopal
The Westminster Series	for 1934 - 1936	Presbyterian, U.S.A.

In each of these series those materials which are offered for use with the intermediate age group (ages 12-14) in the Sunday church school² have been carefully surveyed course by course and lesson by lesson; and each reference to the book of The Proverbs was noted and tabulated, together with the nature of its use.

The courses were analyzed for the following points:

A. Quantity of material used from The Proverbs

1. Total number of lessons in the course
2. Number of lessons in which any use is made of The Proverbs
3. Number of lessons based entirely on The Proverbs

.

1. Smith, Robert, Seneca; The Use of the Old Testament in Current Curricula
2. The Abingdon Series of weekday texts were and are used for Sunday Church School teaching.

B. Use of material taken from The Proverbs

(This will be summarized by stating the number of times the specified use is made, of a reference from the Book of Proverbs.)

1. Selected Scripture

2. Supplementary Scripture

(This includes daily home readings suggested for the pupil, and verses which are brought in incidentally during the discussion of a particular problem, but which are not given among the selected scripture for the lesson of the day.)

3. Memory Scripture

The analysis in each case will be followed by a statistical table. Final results will be reviewed in a summary tabulation and accompanied by a statement of findings.

B. Analysis of Series of Church School Curricula

THE ABINGDON RELIGIOUS EDUCATION TEXTS

1. Citizen Junior, by Clara Espey (Grade VII a.)

a. Quantity of material used from Proverbs

Total number of lessons.....	32
Number of lessons in which Proverbs is used....	6
Number of lessons based entirely on Proverbs...	0

b. Use of material taken from Proverbs

Selected Scripture.....	6
Supplementary Scripture.....	0
Memory Scripture.....	0

2. The Geography of Bible Lands, by Rena Crosby
(Grade VII b.)

a. Quantity of material used from Proverbs

Total number of lessons.....32
Number of lessons in which Proverbs is used.... 0
Number of lessons based entirely on Proverbs... 0

3. Living at our Best, by Grace Sharp and Mabel Hill
(Grade VIII a.)

a. Quantity of material used from Proverbs

Total number of lessons.....32
Number of lessons in which Proverbs is used.... 5
Number of lessons based entirely on Proverbs... 0

b. Use of material taken from Proverbs

Selected Scripture..... 5
Supplementary Scripture..... 0
Memory Scripture..... 0

4. Hebrew Life and Times, by Harold B. Hunting (Grade VIII b.)

a. Quantity of material used from Proverbs

Total number of lessons.....32
Number of lessons in which Proverbs is used.... 1
Number of lessons based entirely on Proverbs... 0

b. Use of material taken from Proverbs

Selected Scripture..... 0
Supplementary Scripture..... 1
Memory Scripture..... 0

5. The Life and Times of Jesus, by Frederick C. Grant
(Grade IX a.)

a. Quantity of material used from Proverbs

Total number of lessons.....32
Number of lessons in which Proverbs is used.... 0
Number of lessons based entirely on Proverbs... 0

6. Early Days of Christianity, by F. C. Grant
(Grade IX b.)

a. Quantity of material used from Proverbs

Total number of lessons.....	32
Number of lessons in which Proverbs is used....	0
Number of lessons based entirely on Proverbs...	0

TABLE NO. I

SUMMARY OF SURVEY OF THE ABINGDON
RELIGIOUS EDUCATION TEXTS

<u>TEXTS</u>	:	<u>QUANTITY</u>		
		Total	Proverbs	Entire
		Lessons	Used	Lesson
Citizen Junior	:	32	6	0
The Geography of Bible Lands	:	32	0	0
Living at our Best	:	32	5	0
Hebrew Life and Times	:	32	1	0
The Life and Times of Jesus	:	32	0	0
Early Days of Christianity	:	32	0	0
Total	:	192	12	0

<u>TEXTS</u>	:	<u>USE</u>		
		Selected	Supplement	Memory
		Scripture	Scripture	Scripture
Citizen Junior	:	6	0	0
The Geography of Bible Lands	:	0	0	0
Living at our Best	:	5	0	0
Hebrew Life and Times	:	0	1	0
The Life and Times of Jesus	:	0	0	0
Early Days of Christianity	:	0	0	0
Total	:	11	1	0

THE CONSTRUCTIVE SERIES

1. The Story of Paul, by Theodore Soares

a. Quantity of material used from Proverbs

Total number of lessons.....18
Number of lessons in which Proverbs is used.... 0
Number of lessons based entirely on Proverbs... 0

2. Heroes of Israel, by Theodore Soares

a. Quantity of material used from Proverbs

Total number of lessons.....35
Number of lessons in which Proverbs is used.... 0
Number of lessons based entirely on Proverbs... 0

3. Problems in Living, by May K. Cowles

a. Quantity of material used from Proverbs

Total number of lessons.....30
Number of lessons in which Proverbs is used.... 9
Number of lessons based entirely on Proverbs... 0

b. Use of material taken from Proverbs

Selected Scripture..... 8
Supplementary Scripture..... 0
Memory Scripture..... 1

4. Right Living Series I and II, by Maurice J. Neuberg

a. Quantity of material used from Proverbs

Total number of lessons.....39
Number of lessons in which Proverbs is used....12
Number of lessons based entirely on Proverbs... 1

b. Use of material taken from Proverbs

Selected Scripture.....12
Supplementary Scripture..... 0
Memory Scripture.....0

TABLE NO. 2

SUMMARY OF SURVEY OF
THE CONSTRUCTIVE SERIES

<u>TEXTS</u>	:	<u>QUANTITY</u>		
		Total	Proverbs	Entire
	:	Lessons	Used	Lesson
The Story of Paul	:	18	0	0
Heroes of Israel	:	35	0	0
Problems in Living	:	30	9	0
Right Living (I&II)	:	39	12	1
	:			
Total		122	21	1

<u>TEXTS</u>	:	<u>USE</u>		
		Selected	Supplement	Memory
	:	Scripture	Scripture	Scripture
The Story of Paul	:	0	0	0
Heroes of Israel	:	0	0	0
Problems in Living	:	8	0	1
Right Living (I&II)	:	12	0	0
	:			
Total		20	0	1

INTERNATIONAL SERIES
(Closely Graded Church School Series)

1. Course VII. Religion in Every day Life
(in four parts)

a. Quantity of material used from Proverbs

Total number of lessons.....52
Number in which Proverbs is used..... 2
Number based entirely on Proverbs..... 0

b. Use of material taken from Proverbs

Selected Scripture..... 1
Supplementary Scripture..... 1
Memory Scripture..... 0

2. Course VIII. The Making of a Better World,
by Hugh H. Harris, O. S. Gates, and C. A. Brown

a. Quantity of material used from Proverbs

Total number of lessons.....52
Number in which Proverbs is used..... 3
Number based entirely on Proverbs..... 0

b. Use of material taken from Proverbs

Selected Scripture..... 3
Supplementary Scripture..... 0
Memory Scripture..... 0

3. Course IX. The Life and Teachings of Jesus, by
Mary Jenness and Ralph Harlow

a. Quantity of material used from Proverbs

Total number of lessons.....52
Number in which Proverbs is used..... 0
Number based entirely on Proverbs..... 0

TABLE NO. 3

SUMMARY OF SURVEY OF
THE INTERNATIONAL SERIES

<u>TEXTS</u>	:	<u>QUANTITY</u>		
		Total Lessons	Proverbs Used	Entire Lesson
Religion in Everyday Life	:	52	2	0
The Making of a Better World	:	52	3	0
The Life and Teachings of Jesus	:	52	0	0
Total	:	156	5	0

<u>TEXTS</u>	:	<u>USE</u>		
		Selected Scripture	Supplement Scripture	Memory Scripture
Religion in Everyday Life	:	1	1	0
The Making of a Better World	:	3	0	0
The Life and Teachings of Jesus	:	0	0	0
Total	:	4	1	0

THE KEYSTONE SERIES

1. Course VII. Jesus our Leader, by James P. Berkeley
(in four parts)

a. Quantity of material used from Proverbs

Total number of lessons.....50
Number of lessons in which Proverbs is used..... 1
Number of lessons based entirely on Proverbs..... 0

b. Use of material taken from Proverbs

Selected Scripture.....0
Supplementary Scripture.....1
Memory Scripture.....1

2. Course VIII. The Torch Bearers, by J. P. Berkeley
(in four parts)

a. Quantity of material used from Proverbs

Total number of lessons.....56
Number of lessons in which Proverbs is used..... 1
Number based entirely on Proverbs..... 0

b. Use of material taken from Proverbs

Selected Scripture..... 1
Supplementary Scripture..... 0
Memory Scripture..... 0

3. Course IX. The Two Ways, by Miles W. Smith
(in four parts)

a. Quantity of material used from Proverbs

Total number of lessons55
Number in which Proverbs is used.....17
Number based entirely on Proverbs.....13

b. Use of material taken from Proverbs

Selected Scripture.....17
Supplementary Scripture..... 0
Memory Scripture..... 0

N.B. Part IV, of Course IX, entitled "The Way of Wisdom" is based entirely upon a study of The Proverbs. Thirteen of the 17 lessons of Course IX which use material taken from Proverbs, are those of this part.

TABLE NO. 4

SUMMARY OF SURVEY OF
THE KEYSTONE SERIES

<u>TEXTS</u>	:	<u>QUANTITY</u>		
	:			
	:	Total	Proverbs	Entire
	:	Lessons	Used	Lesson
Jesus our Leader	:	50	1	0
The Torch Bearers	:	56	1	0
The Two Ways	:	55	17	13
Total	:	161	19	13

<u>TEXTS</u>	:	<u>USE</u>		
	:			
	:	Selected	Supplement	Memory
	:	Scripture	Scripture	Scripture
Jesus our Leader	:	0	1	1
The Torch Bearers	:	1	0	0
The Two Ways	:	17	0	0
Total	:	18	1	1

THE WESTMINSTER SERIES

1. Course for 1934:

What Does it Mean to Be a Christian?...12 Lessons
by Harold McA. Robinson

Using The Christian's Guidebook.....13 Lessons
by Lydia C. Perin

Christians Everyday.....14 Lessons
by Z. B. Edworthy

Learning to Know God.....13 Lessons
by Harold Donnelly

a. Quantity of material used from Proverbs

Total number of lessons.....52
Number in which Proverbs is used..... 5
Number based entirely on Proverbs..... 0

b. Use of material taken from Proverbs

Selected Scripture..... 2
Supplementary Scripture..... 3
Memory Scripture..... 0

2. Course for 1935:

A Brother to all the World.....13 Lessons
by John T. Farris

Loyal Citizens of Hebrew History.....13 Lessons
by Harold McA. Robinson

Keeping to the Right.....13 Lessons
by Lucile Desjardins

Preparing the Way for the King..... 5 Lessons

The Christian's Guidebook..... 8 Lessons
by Lucile Desjardins

THE WESTMINSTER SERIES (continued)

Course for 1935: (continued)

a. Quantity of material used from Proverbs

Total number of lessons.....	52
Number in which Proverbs is used.....	4
Number based entirely on Proverbs.....	0

b. Use of material taken from Proverbs

Selected Scripture.....	4
Supplementary Scripture.....	0
Memory Scripture.....	0

3. Course for 1936:

Jesus Who Lived Among Men.....13 Lessons
by Harold I. Donnelly

Church Membership and the Church..... 9 Lessons
by Jesse H. Baird

Neighbors Near and Far..... 4 Lessons
by Jane Jastram

Character that Counts.....11 Lessons
by Lucile Desjardins

This Business of Drinking..... 2 Lessons
by Elsie G. Rodgers

a. Quantity of material used from Proverbs

Total number of lessons.....	52
Number in which Proverbs is used.....	3
Number based entirely on Proverbs.....	0

b. Use of material taken from Proverbs

Selected Scripture.....	2
Supplementary Scripture.....	0
Memory Scripture.....	1

TABLE NO. 5

SUMMARY OF SURVEY OF
THE WESTMINSTER SERIES

<u>TEXTS</u>	:	<u>QUANTITY</u>		
		Total	Proverbs	Entire
	:	Lessons	Used	Lesson
Course for 1934	:	52	5	0
Course for 1935	:	52	4	0
Course for 1936	:	52	3	0
	:			
Total	:	156	12	0

<u>TEXTS</u>	:	<u>USE</u>		
		Selected	Supplement	Memory
	:	Scripture	Scripture	Scripture
Course for 1934	:	2	3	0
Course for 1935	:	4	0	0
Course for 1936	:	2	0	1
	:			
Total	:	8	3	1

C. Summary and Findings

The following table will present a summary of the data gathered in the foregoing survey of Church

School curricula:

TABLE NO. 5

SUMMARY OF THE SURVEY OF ALL SERIES

<u>SERIES</u>	:			
	:	Total	Proverbs	Entire
	:	Lessons	Used	Lesson
Abingdon	:	192	12	0
Constructive	:	122	21	1
Keystone	:	161	19	13
International	:	156	5	0
Westminster	:	156	12	0
	:			
Total	:	787	69	14

<u>SERIES</u>	:		<u>USE</u>	
	:	Selected	Supplement	Memory
	:	Scripture	Scripture	Scripture
Abingdon	:	11	1	0
Constructive	:	20	0	1
Keystone	:	18	1	1
International	:	4	1	0
Westminster	:	8	3	1
	:			
Total	:	61	6	3

The foregoing survey reveals the fact that each of the series chosen for study includes at least one course having to do with the problems of everyday living. It is in connection with these practical studies that all but two of the references to the book of The Proverbs occur. This is to be expected in view of the fact that Proverbs is a compendium of advice for everyday life.

However, the use that is made of the Book is not extensive. Of the 787 lessons which the survey covered, only 69, or approximately 9%, have any reference whatsoever to the book of The Proverbs. And in all but 14 of the 69 the Proverbs reference is only one of several texts chosen. It was found frequently to be but one of many, and at times brought in only incidentally. An exception to the general rule is the fourth part of Course IX of the Keystone Series which is based entirely on a study of the book of The Proverbs as a guide to life for adolescents. Of the fourteen lessons recorded as being based entirely on the book of The Proverbs, 13 belong to this particular course of study.

Apart from the Keystone course which is based wholly on Proverbs, the use which is made of material from The Proverbs was found to be disconnected. Problem centered units have selected appropriate verses here and there from the range of the whole Bible, including the

suitable verse or verses from the book of The Proverbs, and have presented them to the student to be studied and discussed. In this way a unified idea of the Book as a well-rounded guide-book for the perplexing problems of life would not easily be brought to the pupil's comprehension. In only three lessons of the 787 surveyed were verses from the book of The Proverbs offered as memory texts, in spite of the fact that the statement of truth in proverb form is so well adapted to memorization.

The foregoing analysis reveals a recognition on the part of Church school curriculum builders of the value of leading intermediates into a study of problems of living and of character building. But it reveals, on the whole, a lack of appreciation of the book of The Proverbs as an outstanding source of practical wisdom for the early adolescent boy and girl.

Subsequent chapters of this study will, after an analysis of the early adolescent's nature and needs, deal with the questions which the above statements have raised. The question of the suitability of the book of The Proverbs for study by early adolescents will be discussed, together with the problem of how it might be presented.

CHAPTER III

AN ANALYSIS OF THE NATURE AND NEEDS OF EARLY ADOLESCENTS

CHAPTER III

AN ANALYSIS OF THE NATURE AND NEEDS OF EARLY ADOLESCENTS

In order to relate the present study of the book of The Proverbs to the age group under consideration, it is necessary to consider carefully the early adolescent himself, his nature and his needs. An investigation such as this must begin with a psychological analysis of early adolescence as a basis for the remainder of the study. This analysis is based upon sources in the field of adolescent psychology by leaders who, with psychological and medical background, have contributed from the point of view of the practical as well as the theoretical. Secondly, there will be presented in summary classification the areas of experience of the early adolescent, as they have been tabulated by the International Council of Religious Education; for youth must be reached where they live. It is within their life situations that those problems and needs which concern Christian education arise. Thirdly, a summary will be made of the interests of early adolescent boys and girls of today. This will be based upon the results of studies which have recently been made in the field of adolescent interests and needs.

In each of these approaches to the study of the adolescent, the needs which he sustains will be recognized

by the very nature of the facts presented. Thus a clear view will be had at the outset of the boy and girl to whose nature, interests and needs the book of The Proverbs will be adapted for their study.

A. Psychological Analysis of Early Adolescents

1. Physical Characteristics and Needs

Though the physical life of the early adolescent might seem to be somewhat removed from the present interest, it is, nevertheless, important to the understanding of the boy or girl. A great many of the emotional reactions and mental tendencies which are of concern to youth and their leaders find their source and explanation in his physical life. Hence a knowledge of its development becomes essential.

Early adolescence is conspicuously a period of rapid growth.¹ There is a marked increase in height; the large muscles of the body develop fast, the arms, legs and trunk lengthen. "Mighty internal changes are in operation."² Various organs, such as the heart and the lungs, are increasing in size. With this general expansion of organs, frame and muscles, comes the impulse to

.

1. Cf. Rudisill, Earl S. Rudisill. The Intimate Problems of Youth, p. 19.

2. Ibid., p. 19.

activity, the "muscle hunger"¹ which is so typically adolescent. At the same time, resulting quite naturally from spells of extreme activity, there is a tendency to fatigue which frequently leads to definite habits of laziness.²

Puberty is, perhaps, the most important physical characteristic of early adolescence³ since the initial development of the functions of procreation is really the point of demarcation between childhood and adolescence. Girls reach sexual maturity a year or two before boys.⁴ However both boys and girls, sometime between their twelfth and their fourteenth years, normally arrive at the maturation of the sex organs and the acquisition of the secondary sex characteristics, such as the deepening voice and the shaping of the body toward its final mature form. In relation to this the various glands of the body are important because of their effect both on the mental and physical life of the boy and girl.⁵

The needs produced by these physical characteristics are quite generally recognized. Well regulated

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1. Mudge, Leigh. The Psychology of Early Adolescence, p. 31.
2. Cf. Ibid., p. 33.
3. Cf. Tracy, Fredrick, The Psychology of Adolescence, p. 31.
4. Cf. Rudisill, op. cit., p. 19.
5. Cf. Mudge, op. cit., p. 37.

out-of-door exercise, a wholesome and balanced diet, and adequate rest are essential for proper physical development. The early adolescent needs a balance of work and play which will eliminate the excess of either. It is also very important, at this stage in the adolescent's development, that he be given adequate instruction in matters of hygiene, particularly regarding sex matters.¹ Careful guidance here is very needful. It is also needed in relation to the physical activity which is the expression of the early adolescent's "muscle hunger". There must necessarily be some outlet for energy, and it is desirable that this activity be guided into wholesome channels. Still more essential is it that the youth develop attitudes which will cause them to direct their physical energies in a worthy direction when the choice is left to them.

2. Emotional Characteristics and Needs

The early adolescent, just coming out of childhood, finds himself capable of depths of feeling which before were unknown to him.² This newly deepened emotional life, together with an expansion of intellectual powers, brings with it the capacity for emotions which only existed potentially in childhood. Among these are: the ability to

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1. Cf. Mudge, op. cit., p. 45.

2. Cf. Tracy, op. cit., p. 75.

enter into strong and enduring friendships, a sense of justice, (with the tendency to feel injustice keenly), admiration and respect, reverence and awe, gratitude, grief and sympathy.¹

The emotional experiences of adolescents are intense but they tend in early adolescence to be lacking in steadiness and consistency.² The early adolescent's feelings are baffling to him as well as to those about him. This is a "period of contradictions, opposite moods and tempers succeeding one another with great rapidity".³ Sometimes he feels life to be a joyful thing, and again he finds it a cheerless existence.⁴ In regard to his attitude toward himself, he fluctuates disconcertingly between extremes of self-complacency, pride and elation, and of self-depreciation, with its accompanying self-distrust, reticence and "acute self-consciousness".⁵

Youth has a capacity for idealism, which frequently finds expression in an intense devotion to some personality which appeals to him. This is the "period of hero worship ... and personal admirations".⁶ The youth's

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1. Cf. Tracy, op. cit., p. 77.
2. Cf. Mudge, p. 58.
3. Tracy, op. cit., p. 18.
4. Cf. *ibid.*, p. 80.
5. Sadler, William S., Piloting Modern Youth, p. 52.
6. Mudge, op. cit., p. 92.

emotional life also finds expression in a deepened appreciation for nature and a love for beautiful things in the fields of art and literature.¹

In view of his emotional instability and the depth of his feeling, the early adolescent needs, above all, understanding and sympathy.² He needs parents, friends and teachers who can offer sympathetic counsel and make tactful suggestions; those to whom he can come with problems and in whom he can find worthy objects for that intense admiration verging on devotion, which he possesses.

There is a need for emotional self-control in this early adolescent period, a control which is from within, rather than enforced from without. Since "self-expression is one of the best means of attaining self-control",³ opportunities need to be provided him. Further, the youth needs guidance to insure the cultivation of his higher emotions in this self-expression, so that that which is most worthy may be stabilized in his emotional life.

There is a need at this age of early adolescence for information which will give the youth something of an understanding of himself and of the reasons for the difficulties he is encountering in his physical, emotional and mental life. The sex instruction referred to above,

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1. Cf. Tracy, op. cit., p. 77.
2. Cf. Mudge, op. cit., p. 42.
3. Sadler, op. cit., p. 34.

presented in a wholesome way and from a Christian viewpoint, will do much toward counteracting the negative influences which are often brought to bear upon the adolescent's emotional life by his contacts with people and with life as it is portrayed in the moving pictures. As much as possible the youth needs to be protected from contacts which result in unwholesome emotions.

3. Volitional Characteristics and Needs

The beginning of the adolescent period sees a decided retarding of volitional control or self-mastery. This is the "age of moods, whims, fancies and fluctuations of feeling that seem almost inexplicable, or for which at all events, there is no ready and obvious explanation".¹ "Feelings, impulses, instinctive tendencies, desires and appetites, exert themselves with new power."² And these all militate against a steady self-control. The changing moods of the early adolescent cause volitional instability, and his behavior is frequently inexplicable for this reason. As Tracy expresses it:

"He may be vacillating to a marked degree.... he may be very lifeless and dull at one time and overflowing with energy and enthusiasm at another. There is probably no other human being who can be, upon occasion, so utterly lazy and shiftless as an adolescent boy, unless it be an adolescent girl. And there is probably

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1. Tracy, op. cit., p. 108.
2. Ibid., p. 107.

no other human being who, if the mood takes him, can throw himself with such prodigious energy and vim, into any undertaking upon which he sets his heart".¹

Thus adolescence becomes a period of great significance in attaining self-control; for habits are being formed, be they good or bad, which will influence all the years ahead. The youth need guidance in self-mastery so tactfully offered that they do not react against it, and motivation to form right habits of thinking and action so inviting that they will be lured by it.

4. Intellectual Characteristics and Needs

Early adolescence is a period of intellectual awakening.² There is "a marked expansion in the range of the individual's conceptions, as well as in their quality".³ The ability to reason, the activity of the imagination, which so frequently leads to excessive day dreaming, the memory, the power to grasp the relationships of ideas and objects -- all these capacities of the mind begin to show themselves to a degree much beyond that of childhood. The early adolescent begins to want to think for himself, and is not so content as formerly to accept what he is told, without questioning. Because of this unwillingness to accept unchallenged the results of adult reasoning, on

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1. Tracy, op. cit., p. 108.
2. Cf. Mudge, op. cit., p. 51.
3. Cf. Tracy, op. cit., p. 85.

the one hand, and his inability, on the other hand, to cope with many situations, serious problems arise in his mind. Consequently, in early adolescence begins a period of doubts and difficulties, which increase as he grows older.¹ In the intellectual realm we also note the same instability which characterizes his emotional life. "His interests wax and wane according to the conditions of his physical being, and his activities follow his interests."² Yet his mind is alert³, his senses are keen, and unquestionably, in spite of his instability, the early adolescent is well on his way toward intellectual maturity.⁴

Here again, the early adolescent needs understanding on the part of those adults with whom he has to deal. Patience and sympathy with his rising doubts and vacillating interests will do far more than suppression toward helping him to straighten out his thinking. His opinions, though they may still be immature, are entitled to the fair consideration of adults; while as much freedom as possible should be allowed him in making decisions for himself. He needs opportunities for self-expression⁵ and for developing his mind along channels which are at once

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1. Cf. Mudge, op. cit., p. 50.

2. Cf. Tracy, op. cit., p. 108.

3. Cf. Rudisill, op. cit., p. 22.

4. Ibid., p. 20.

5. Cf. Sadler, op. cit., p. 36.

worthwhile and appealing. A varied program of activity is of great value, for the adolescent will learn readily if his interest is aroused. Understanding guidance is especially necessary and this particularly in connection with the early adolescent's leisure time -- in the choice of the things he reads, in his selection of interests, amusements and hobbies.

5. Social Characteristics and Needs

In early adolescence the boy or girl becomes not only self-conscious to a new degree, but he becomes also group-conscious. He sees this new self, which is himself, as a part of a great social order. This becomes, therefore, a "period of a new appreciation of social relationships".¹ Group activity appeals irresistably to boys and girls of this early adolescent age; they show a decided tendency toward banding together into clubs, and societies. Statistics show that this time of early adolescence corresponds to the height of the "gang" period for boys,² although gangs continue to be popular throughout adolescence. It is not uncommon at times on the other hand, to find in the early adolescent boy or girl a longing for solitude. This may seem to be inconsistent with the social tendencies noted until it is remembered that adolescence is a time for inconsistencies.

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1. Rudisill, op. cit., p. 56.

2. Cf. Thrasher, Fredrick, The Gang, p. 74.

During these years, from twelve to fourteen, sex interests develop for the first time. Boys and girls become interested in each other, and like to "show off" before each other. They grow suddenly concerned about their personal appearance, and are particularly sensitive regarding their style of dress.¹ At the same time they are extremely uncomfortable in the company of the opposite sex.

Another characteristic of the early adolescent's social life, is the tendency to hero-worship. Not only do hero stories fascinate him, but he is very likely to place his admiration and affection upon some older person, in an attitude almost amounting to worship. His emotional life plays a large part in his social life, in relationships described by Dr. Sadler as: "transient but very romantic and even violent friendships, love affairs, and 'cases' on fellow students or older youths, not to mention 'crushes' on the teacher or other adults".²

Since it is the group activity in which the early adolescent is most particularly interested, he needs right and wholesome group associations and opportunities. The whole group together needs to be led into worthwhile outlets for their energies. Out of his experience in

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1. Cf. Sadler, op. cit., p. 30.

2. Ibid., p. 30.

dealing with boys of this particular age, Dr. Thrasher says:

"The problem is to control the stimuli which play upon the gang boy, in such a way as to provide him with new experiences which shall be personally and socially educative. In brief, it is a problem of substituting organizing activities for those that are demoralizing without eliminating all the thrill in the process".¹

In this connection, there might well be introduced some incentive to service. If introduced and carried out in the right way, service projects can serve to take the place of undirected play with full enjoyment on the part of the boys and girls participating.

Wholesome relationship between the sexes needs to be cultivated. The interest of these adolescent boys and girls in each other should not be suppressed, nor on the other hand, stimulated to an unnatural degree. Finally, the early adolescent needs for a "hero", since he will probably have one, a wise and wholesome Christian man or woman, whose influence will be for the highest moral and spiritual good in the up-building of a character which is at its most plastic stage.

6. Religious Characteristics and Needs

In the early adolescent years, as never before, strong impulses are at work both for right and for wrong. It is tremendously important that the right moral and spiritual influences be brought to bear upon the rapidly

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1. Thrasher, op. cit., p. 172.

developing mind and spirit of the girl and boy. "Religious awakenings are natural in early adolescence".¹ Statistics show that in this period appears one of the peaks, though not the highest, of the "conversion period".² But it is also true that the height of the crime curve is reached shortly after the early adolescent age, at about fifteen years.³ "It seems as though the adolescent discovers his own powers, both to do good and to do evil."³

Many early adolescents, before they have reached a time of definite spiritual experience, display a discouraging lack of interest in religious things. Moreover, here, as in the purely intellectual realm, the adolescent is beginning to question, perhaps, the validity of the things that have been taught him about the Bible, or the reality of unseen things, or moral values. Religious doubts and struggles⁴ arise in his mind which are well launched, possibly by his fourteenth year. He is no longer so willing to accept unchallenged the statement of matters for which he cannot see evident proof.

Young people of the early adolescent age are most interested in the practical side of religion.⁵

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1. Weigle, Luther A., The Pupil and the Teacher, p. 52.
2. Cf. Starbuck, Edwin D., The Psychology of Religion, pp. 202, 205.
3. Tracy, op. cit., p. 166.
4. Cf. Starbuck, op. cit., pp. 222, 234 ff.
5. Cf. Mudge, op. cit., p. 112-113.

Altruism is genuine and deep; and that phase of religion which shows them Christianity in practice, makes the most lasting impression. "A program of social helpfulness, developing habits of feeling and responsibility for others, is of the highest value."¹

The early adolescent needs to find in his pastor and teacher in the Church school an understanding mind. They should be those to whom he can voice his questionings, and take his doubts. Besides, he needs a wise mind to guide him through the maze of doubts and perplexities. He needs to have Christianity demonstrated in the lives of the religious leaders with whom he comes into relationship. The teaching of the Word of God and of the rudiments of the Christian life must be made interesting, indeed, gripping, so as to afford effectual incentive for the youth to incorporate the things that are taught them into their life of thought and action. Most vital of all is the need for religion in the home, where the subtle influences of a spiritual atmosphere should play upon the awakening spirit of the youth.

To touch upon these various needs is, of course, merely to touch the surface; while under all lies the one vastly essential thing, basic to all other needs, the

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1. Mudge, op. cit., p. 113.

adolescent's need for a personal relationship with God. He must find this through Christ, a relationship which is closer than that of a mere belief in His existence, or the feeling of dependence, which most children have. The boy and girl at this age can come to a personal commitment of his or her life to God, by the impulse of the Holy Spirit. This is so vital a need that it transcends all others as being the goal of all efforts in working with early adolescents.

B. An Analysis of Early Adolescent Experience

Any work to be done with adolescents, if it is to be based on a thorough understanding of the boy or girl, must take into consideration the activities of their daily life with which they have most to do--the areas of their experience. It is well recognized in the field of education "that the experiences through which learners daily pass are important factors in a process of education".¹ It is valuable, therefore, that the teacher of Christian education "learn how to explore the different areas of their experience to discover what needs interpreting and enriching in the light of its religious meaning".² To include in the investigation of the present study a

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1. Principles and Objectives of Christian Education, Book I, p. 42.
2. Desjardins, Lucile, What Boys and Girls are Asking, p. 9.

consideration of the areas of the experience of early adolescents, including, as they do, many phases of secular life, does not destroy any distinction between religious education and secular education.

"Religious education is distinguished from education in general by the purpose, the viewpoint and the method with which it approaches experience and by its interpretation of experience, rather than by the range or scope of the experiences with which it deals."¹

Because the areas of experience of youth are factors too significant to be ignored in religious education the International Council of Religious Education has made a careful study of them.² Their conclusions have been drawn from three sources, namely: "the pooled judgments of leaders of youth, abstracts of studies made by others and the results of some special investigations undertaken".³ Because this study has been very carefully done and represents the only conspicuous and complete investigation carried on in the field, it is analyzed and presented here as the primary source of material on the subject. The analytical form of the areas of human experience is intended to be used simply as a tool. Its purpose and value are expressed thus by the Council:

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1. Principles and Objectives of Christian Education, op. cit., p. 98.
2. Ibid., p. 98 ff.
3. Research Service Bulletin No. 12., Abstracts in Religious Education, (Supplement to Book III), p. 3.

"It forms an outline for the analysis of experience. It serves to stimulate the recognition of experiences having religious meaning and implications which might otherwise be overlooked. It furnishes a check list to discover neglected areas The objectives and principles on the basis of which the instrument is used imply that there is religious meaning and value in every normal and significant human experience. This instrument accepts and assumes that implication, without cumbering itself unduly with explicit statements to that effect The instrument is intended to be used with a distinctly Christian purpose throughout".¹

There follows a summary of the areas of youth experience. The purpose of its inclusion here is to draw attention to the various fields with which the Christian teacher needs to become familiar in order better to understand his pupils.

Areas of Human Experience

1. Specifically Religious Activities

1. Personal relations
Including such matters as prayer and devotional activities, mystical experiences, etc.
2. Family relations
Including such matters as grace at table, worship and religious conversation, etc.
3. School relations
(Formal religious activities are by law excluded from many public schools)

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1. Principles and Objectives of Religious Education,
op. cit., p. 98.

4. Church relations
Including such matters as attendance, public worship, etc.
5. Other community relations
Including such matters as invocations at public gatherings, community Christmas festivals, dedicatory services of public buildings, memorial services, etc.
6. National relations
Including such matters as home missionary work, denominational activities, conventions, religious activities when away from home, etc.
7. International relations
Including such matters as missionary activities, world service projects, religious conventions, religious activities when traveling abroad, etc.

II. Health Activities

The program of the church at its best has given due regard to the physical and mental life of people. The present emphasis upon mental hygiene, upon the close identity of body and mind, and upon the value of religious experience for happy and successful mental adjustment make essential in the curriculum of Christian education a large provision for dealing with health situations.

A. The activities concerned with the general well-being of the physical body; sanitation, food and drink, exercise, illness, etc.

1. Personal relations
Including such matters as food, exercise, knowledge of bodily functions and hygiene, sex knowledge and hygiene, etc.
2. Home relations
Including such matters as providing food and clothing, sanitary conditions, care of younger children, etc.

3. School relations
Including such matters as lunches, eating between meals, hygienic conditions in the room, use of toilets, spitting, etc.
4. Church relations
Including such matters as light, heat, ventilation, etc.
5. Other community relations
Including such matters as sanitary conditions, pure food and water, spitting, going abroad with contagious diseases, social hygiene, etc.
6. National relations
Including such matters as pure food laws, disease epidemics, etc.
7. International relations

B. Mental hygiene. Activities concerned with building up wholesome attitudes toward one's self as a member of society; and understanding of prejudices, fears, secrecies in one's self and in others.

1. Personal relations
Including such matters as objective attitude toward self, action vs. day dreaming, engagements and interests, worry, etc.
2. Home relations
Including such matters as home atmosphere, confidence, stability, conversation, etc.
3. School relations
Including such matters as one's scheme of values, e.g. in comparison with others, etc.
4. Church relations
Including such matters as prejudices, fears, etc.
5. Other community relations
Including such matters as gossip, social hygiene, etc.

6. National relations
Including such matters as prejudices, etc.
7. International relations
Including such matters as prejudices, fear, etc.

III. Educational Activities

The development of all one's inherent powers to their maximum of usefulness and service to others may be considered a Christian responsibility. Religious education should furnish much of the motivation for educational activities.

1. Personal relations
Including such matters as school and college, reading, observation and experience, etc.
2. Home relations
Including such matters as educational situations between members, conversation, friends and guests, educational equipment, etc.
3. School relations
Including such matters as attitudes toward the school, the use of time, subjects elected, etc.
4. Church relations
Including such matters as attitudes toward the educational opportunities of the church, church and religious problems, the use of time and opportunity, etc.
5. Other community relations
Including such matters as attitude toward the community as an educational agency, libraries, schools, newspapers, the use of time, observation and experience, etc.
6. National relations
Including such matters as travel, the use of time between trains, contacts with other people, etc.

7. International relations

Including such matters as foreign travel, study and reading about foreign situations, etc.

IV. Economic Activities

The curriculum of Christian education must deal concretely and courageously with the welter of economic experiences in which we are all involved, both in the small aspects of practice and in the larger field of life purposes and attitudes and one's position in regard to proposed programs for change and reform.

1. Personal relations

Including such matters as investment of money, use of money and property, investment of time, responsibility for personal welfare of others, etc.

2. Home relations

Including such matters as tasks in the home, providing for the home, spending, property, servants, etc.

3. School relations

Including such matters as the use of materials, public property, the property of others, etc.

4. Church relations

Including such matters as use of materials, property, etc.

5. Other community relations

Including such matters as place of business, public property, employers and employees, natural resources, etc.

6. National relations

Including such matters as commerce and trade, social problems arising in the economic order, competitive business, etc.

7. International relations
Including such matters as business in foreign lands, imports and exports, etc.

V. Vocational Activities

Christian education should include provision for assisting everyone to discover in his work its possibilities and values. An area such as vocations which is relatively so large in the time involved for most people should have a prominent place in the curriculum of Christian education.

1. Personal relations
Including such matters as investment of life, standards of success, attitudes to work, initiative, creative ability, etc.
2. Home relations
Including such matters as homemaking and parent-hood situations, attitude toward vocations and professions, etc.
3. School relations
Including such matters as selection of school or college, selection of courses, opportunities for a broad vocational experience, teachers' professional situations, etc.
4. Church relations
Including such matters as the church and industrial problems, employed workers' professional situations, etc.
5. Other community relations
Including such matters as professional service, relations with other industrial and professional groups, employers and employees, etc.
6. National relations
Including such matters as professional and vocational organizations, etc.
7. International relations

VI. Citizenship Activities

Religious education in a nation where general education is almost entirely a state function, has a peculiar responsibility. Aggressive and constructive criticism of the social order is unlikely to arise in state controlled schools. A free church with its church school system has the opportunity of developing a constructively critical patriotism and citizenship which are much needed. Christian citizenship should come to have a momentous significance for the improvement of political and civic life.

1. Personal relations

Including such matters as voting, holding office, etc.

2. Home relations

Including such matters as regulations in regard to use of water, disposal of garbage, police protection, mail service, family government, etc.

3. School relations

Including such matters as attendance laws, teachers as public servants, property, school government, etc.

4. Church relations

Including such matters as fire regulations, the church and politics, rules and regulations of church government, etc.

5. Other community relations

Including such matters as public servants, the law: creation, enforcement, obedience; governmental support, civic service, etc.

6. National relations

Including such matters as the law: creation, enforcement, obedience; governmental support, civic service, problems of world peace, etc.

7. International relations

Including such matters as problems of peace and war, business relations in foreign lands, etc.

VII. Recreational Activities

...The determining influence of leisure time and play activities as a force in character growth is increasingly recognized. To make play activities an asset in development of Christian character is the responsibility of religious education. Only by giving large recognition and place to recreational activities in its complete curriculum can religious education hope to discharge this responsibility, and convert spare time from a liability to an asset.

1. Personal relations

Including such matters as use of leisure time, etc.

2. Home relations

Including such matters as situations involving father, mother, older and younger sister and brother relationships, family group situations, friends and visitors in the home, aesthetic experiences, etc.

3. School relations

Including such matters as general free play, organized games, clubs and societies, individual relations to the whole group, aesthetic experiences as recreation, etc.

4. Church relations

Including such matters as socials and picnics, organized play, clubs and societies, dramatics, etc.

5. Other community relations
Including such matters as playgrounds and general free play, shows, commercialized games, clubs and societies, picnics, fairs, joy-rides, etc.
6. National relations
Including such matters as vacations and travel, radio, newspapers, etc.
7. International relations
Including such matters as reading, vacations and travel, radio, etc.

VIII. Sex, Parenthood and Family Life

Christian idealism and motives are powerful factors in this area which quite dominates the earliest, most formative years of life, and is even one of its major interests. The example and teachings of Jesus, the long history of the church, as well as the extended experience of the race bear testimony to the essentially sacred and religious nature of these relationships. Obviously, in the light of this fact, and of current trends in our social order, the curriculum of Christian education must take these experiences into account much more effectively than it has been doing.

1. Personal relations
Including such matters as self-knowledge, etc.
2. Home relations
Including such matters as husband and wife relations to each other, parent-children relations, etc.
3. School relations
Including such matters as relations of the sexes, courtship, etc.

4. Church relations
Including such matters as mixed games, parties,
courtship, etc.
5. Other community relations
Including such matters as choosing a mate,
preparing for parenthood, etc.
6. National relations
7. International relations

IX. General Life in the Group

(There are many contacts and relationships not covered in other areas which must be grouped here.) Obviously, from the Christian viewpoint there is no social relationship which is not without its religious meaning and responsibilities. The two "great commandments" are all inclusive. Consequently the curriculum of Christian education must take these into account.

1. Personal relations
2. Home relations
Including such matters as manners, etc.
3. School relations
Including such matters as courtesy of pupils to each other and to teachers, situations of working together, etc.
4. Church relations
Including such matters as courtesy of members in service, treatment of strangers, etc.
5. Other community relations
Including such matters as public conveyances, on the street, telephone, etc.
6. National relations
Including such matters as correspondence, telephone, travel, general business relations, etc.

7. International relations

Including such matters as correspondence, telephone, travel, general business relations, etc.

X. Friendship Activities

The highly important place which Jesus gave to intimate comradeship, the intensity of his human relationships implied in his statement "I have called you friends", indicate that friendships play an important part in accomplishing the objectives of Christian education. Such experiences must be included within the scope of the curriculum.

1. Personal relations

2. Home relations

Including such matters as friends and guests, etc.

3. School relations

Including such matters as chums, cliques, etc.

4. Church relations

Including such matters as chums, cliques, etc.

5. Other community relations

Including such matters as contacts with other social, national or racial groups, etc.

6. National relations

Including such matters as contacts with fellow citizens, etc.

7. International relations

Including such matters as contacts with foreign peoples, seeking to know people as they are, etc.

XI. Aesthetic Activities

Abundant Christian living includes appreciation and enjoyment of the beautiful. ...The use of fine arts in the adornment of worship, the fact that the finest expression of the creative arts has usually been based upon a religious purpose and theme, and the evidence of our own educational practice as to the character forming value of the beautiful are among the reasons why the aesthetic has an indispensable place in the curriculum of Christian education.

1. Personal relations
Including such matters as aesthetic activities and recreation, etc.
2. Home relations
Including such matters as appearance of property, home decorations, fine arts in the home, etc.
3. School relations
Including such matters as courses, decorations, etc.
4. Church relations
Including such matters as architecture, music, etc.
5. Other community relations
Including such matters as fine arts resources, beauties of nature, etc.
6. National relations
Including such matters as travel, visiting scenic and historic spots, etc.
7. International relations
Including such matters as travel abroad, etc.

C. An Interest Analysis of Early Adolescence

In dealing with youth it is important that one be cognizant of the psychological facts concerning their personality and development; also that one thoughtfully consider the areas of their experience. But in addition to these there must be a recognition of the current interests of particular adolescent boys and girls. A teacher who works within the realm of the pupils' interest has a vast advantage over the one which does not. For it is interest which leads to the expenditure of effort¹, which in turn insures effective learning.

The plan is, therefore, to consider briefly here the interests of early adolescent boys and girls. These will have a bearing upon the study to be dealt with in ensuing chapters, the application of the book of The Proverbs in the intermediate age youth.

Their field of interests is a broad one. There are some basic interests or desires which characterize early adolescence as a whole. These are connected so closely with psychological factors of adolescence that they become, in themselves, a characteristic of that age group. A second type of adolescent interests are those more specialized activities which youth most enjoys.

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1. Cf. Dewey, John, Interest as Related to Will, p. 6.

These are naturally subject to greater variation than the basic group, by the obvious variables of location and circumstance. Still a third group of interests belonging to early adolescence are those intellectual questions and problems which besiege the mind of youth. This type of interest more than either of the other two varies with the individual and his circumstances. The subject, then, will be here treated under three heads: the fundamental desires of adolescence, their activity interests, and their problem interests.

Basic major interests which are characteristic of normal youth in general have been analyzed by Dr. Sadler under the heading: "What the adolescent really wants".¹ A summary of this analysis of these will be the basis of the study to follow.

(1) The adolescent wants a "new experience"². His restless mind is seeking "thrills", or adventurous experience, at the least. Rudisill expresses fundamentally the same thing as the desire for variety.³ A longing for something new and something stimulating, for a variety in interests and in activities is basic to youth.

(2) He wants "greater security";⁴ a feeling of protection in the home, with the confidence that his

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1. Sadler, op. cit., p. 8.

2. Ibid., p. 8.

3. Cf. Rudisill, op. cit., p. 101.

4. Sadler, op. cit., p. 8.

parents will understand him and may be relied upon in time of need. He wants firm friends; he wants to look toward the future with assurance.

(3) The adolescent craves "proper recognition",¹ He no longer feels that he is a child, nor does he want to be thought of as such. He wishes to be treated as a real individual, whose opinions are heard and whose rights are respected.

(4) The adolescent wants "love and affection".² Not only does he seek recognition, but he desires, in addition, the emotional response of the individuals with whom he lives, works and plays.

(5) Dr. Sadler adds this fifth point -- that adolescent youth are seeking opportunities to reform the world.³ This is doubtless true more specifically of middle and late adolescents, though perhaps the same spirit begins to reveal itself in early adolescence.

These basic desires are not always recognized by the adolescent himself. Youth may not be "articulate",⁴ as Dr. Sadler has termed it, in the expression of what they are seeking. Nevertheless, the fulfillment of any of these longings finds grateful response in the heart of the adolescent.

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1. Sadler, op. cit., p. 9.
2. Ibid., p. 9.
3. Ibid., p. 9.
4. Ibid., p. 8.

The activity interests of early adolescents have been investigated statistically to some extent, though results for the most part "cannot be used authoritatively for intermediate generalizations"¹ chiefly because they have not yet been compiled from extensive enough investigation.

The Research Service Bulletin Number 12, which is a supplement to Book Three of the International Curriculum Guide, includes abstracts of the studies in the field of early adolescents' activity interests. The following interests, based upon an analysis of this source, are those given by boys and girls in response to questionnaires.

One questionnaire, given to both boys and girls, shows a preference for: reading of all sorts, baseball, travel, taking trips, swimming, cooking, and going to shows.² Another questionnaire shows the following results: Boys from twelve to fourteen years of age like best these activities: basket-ball, football, baseball (with a hard ball), riding a bicycle, going to the "movies", playing catch, roller skating, driving an automobile, riding in an automobile, playing ball with an indoor ball.³

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1. Research Service Bulletin - No. 12, Abstracts in Religious Education. (Supplement to Book III), p. 88.
2. Research Service Bulletin - No. 12, (International Council of Religious Education), p. 87.
3. Ibid., p. 86.

Girls from twelve to fifteen years of age like best: going to "movies", reading books, playing the piano for fun, riding in an automobile, going to parties or picnics, social dancing, basket-ball, looking at the Sunday "funny" paper, sewing, knitting, crocheting, etc., for fun.¹

Among the conclusions based upon these investigations there are at least two which are worth noting here.

(1) Questionnaire investigations in the field of early adolescent activity interests have revealed great individual differences.² (2) Most of the "play activities" for which boys and girls show preference are "wholesome and desirable".³

In addition to the early adolescent's basic desires and his activity interests, there is a third group which must be considered. These are the problems which concern him in his everyday life. The questions which arise in his mind in any of the areas of his experience grow out of interest in the situation in which they originate. These questions naturally vary with the individual to even a greater degree than do the activity interests, and may concern any aspect of the boy's or girl's life.

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1. Research Service Bulletin, No. 12, (International Council of Religious Education), op. cit., p. 87.
2. Ibid., p. 87.
3. Ibid., p. 87.

Examples of the problem-interest of early adolescents have been presented in a recent book by Lucile Desjardins entitled "What Boys and Girls are Asking".¹ In this book the author discusses questions in the realm of Intermediate religious experience. Questions here listed under various headings were recently asked by seventh and eighth grade classes in Religion. Some of these questions are:

How can God be everywhere?
Does God have the life of everyone planned?
Does God hate some people?
Are Jesus and God the same?
Can we get along without God?
Why should we pray?
Does God always answer our prayers?
 Why or why not?
Is every word of the Bible true?²

Recognition of the youth's vital interest in his own life problems is the basis for the comparatively recent trend in secular education which advocates a life-centered or problem-centered curriculum. Christian education has also become aware of the need for utilizing youth's problem interests in its instructive program. In this it has done well.

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1. Desjardins, Lucile, What Boys and Girls are Asking
2. Ibid., Cf. pp. 34 - 149.

D. Summary

In this chapter was made a psychological analysis of early adolescence which resulted in a six-fold classification of characteristics to each of which is related both the specific traits and the needs which arise from them.

The physical nature of early adolescence has been shown to be one of disconcertingly rapid growth. An impulse to activity normally results. Changes in all the parts of the body, together with the advent of puberty, make this an age of transition in a real sense. Important needs result, such as wholesome habits of living, helpful work and play, together with guidance in the outlet of energy and the development of right attitudes for self-direction of activity.

The emotional life of the early adolescent deepens and is characterized by extremes and intensity of feeling. Understanding and sympathy are vital needs, while an understanding of himself and wholesome sex instruction do a great deal toward helping him to develop an inner emotional control.

Control is also an important problem in the volitional development of early adolescence. Vacillation marks the youth's moods and determinations. This is a period of rapid habit formation. There is need, therefore,

both for guidance in self-mastery and motivation to right habit formation.

Intellectually the early adolescent is alert. The range of his mental capacity is expanding greatly. Increased ability to reason and an independence of thought partially result in doubts and questionings which perplex him. Vacillation is apparent in the field of his interests. Day-dreaming frequently becomes a habit. Here again the early adolescent has need of understanding and patience. Tactful guidance in his intellectual development, supervision of his interests, and provision for self-expression are most valuable.

Socially the early adolescent has taken a forward step in his newly developed group consciousness. He feels both his individuality and his place in society. Interest in the opposite sex develops. He delights in group activities and often bands with fellow adolescents into gangs or sets. Hero-worship is a common phenomenon of this age. Withal the early adolescent is sensitive and self-conscious. He needs consideration, wholesome sex information and social relationships. Christian friendship and leadership are vital.

Early adolescence is a time of potential religious awakening. It is an age when the boy and girl may be easily influenced for good or for evil. For these

reasons, and because religious questionings and doubts often arise in their minds at about this age, this is a time when they especially need the guidance of wise, understanding Christian adults. Religion needs to be made practical for them, as well as interesting and vital. Most of all they need to be brought to a personal commitment of themselves to Jesus Christ.

An analysis was made of early adolescent experience based upon the research of the International Council of Religious Education. Early adolescent interests and experiences fall within eleven areas of human activity. Of these teachers will find it important to be cognizant. They are:

1. Specifically religious activities
2. Health activities
3. Educational activities
4. Economic activities
5. Vocational activities
6. Citizenship activities
7. Recreational activities
8. Sex, parenthood, and family life
9. General life in the group
10. Friendship activities
11. Aesthetic activities

To each of these the following relationships were considered: (1) Personal relations; (2) Home relations; (3) School relations; (4) Church relations; (5) Other community relations; (6) National relations; (7) International relations.

The interests of early adolescents were con-

sidered in three distinct phases. First, their fundamental desires were briefly treated under headings suggested by Dr. Sadler,¹ namely: the desire for "new experience"; for "greater security"; for "proper recognition"; and for "love and affection". Secondly, activity interests were found to vary more with the individual than do the basic desires, though there are certain ones more commonly preferred by the early adolescent boy and girl. Representative lists were presented by way of illustration. Thirdly, the subject of intellectual interests of early adolescence was briefly discussed, with a representative list of problems from the field of religious life given as illustrative of the limitless question interests which are vital to the early adolescent boy and girl.

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1. Sadler, op. cit., p. 849.

CHAPTER IV

AN ANALYSIS OF THE BOOK OF THE PROVERBS IN RELATION TO EARLY ADOLESCENTS

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A. General View of the Book of The Proverbs

1. Content, Form, Authorship and Value of The Proverbs

Proverbs are abundant in all lands and languages. They embody fact, not speculation; they are more than shrewd guesses, for they are spoken wisdom following an event or experience, not preceding it. Wisdom is couched in concise, pithy language, easy to be remembered. Therefore the proverbs live, continuing from one generation to the next.

The proverbs of the Jewish race, like those of other peoples, deal with simple truths of everyday life. "Proverbs have a prerogative to be commonplace ... and there is no literary function higher than that of giving point to what is ordinary, and rescuing a truth from the obscurity of obviousness."¹ The book of Jewish proverbs may be described as "a manual of conduct ... Its observations relate to a number of forms of life, to affairs domestic, agricultural, urban (the temptations of city life), commercial, political and military".² The greater

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1. Moulton, R. G., The Proverbs, in The Modern Reader's Bible, p. xvii.

2. Toy, C. H., The Book of Proverbs, in The International Critical Commentary, p. x.

part of the book makes no claim to unity.

"It is merely a collection, or rather several collections, of wise pronouncements on life, in detached maxim form.....Its range of wise maxims is so opulent and kaleidoscopic that it is hopeless, in a sketch like this, to pick out a verse, or a few verses, from which the drift of the whole may be gathered."¹

Various attitudes of the authors are presented within the scope of the miscellaneous material. Respect for the king and for law, honor of parents, regard for the oppressed, solicitude for the poor, scorn of sluggards, contempt of drunkards, and many other distinct attitudes may be found. These form an apparently unrelated collection. Yet there is a unity of thought throughout the whole. "Gradually these miscellaneous traits coalesced on each side into one inclusive trait, -- love of righteousness on the one hand, abhorrence of wickedness on the other."² One theme, as already stated, underlies the philosophy of the entire book:

"The fear of Jehovah is the beginning of knowledge;
But the foolish despise wisdom and instruction".³

The book of The Proverbs has been divided by scholars into sections, chiefly according to literary form and authorship. Combining the divisions which are found in the International Critical Commentary⁴ with the

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1. Genung, John F., The Hebrew Literature of Wisdom, p. 98.
2. Ibid., p. 109.
3. Proverbs, 1:7.
4. Toy, op. cit., p. vi.

analysis of authorship given by Genung,¹ an outline of the book may be considered as follows:

I. Chapters 1-9

A group of discourses on wisdom and wise conduct.

"Solomon the son of David, king of Israel"

II. Chapters 10-22:16

A collection of aphorisms in couplet form.

"The proverbs of Solomon"

III. Chapters 22:17-24:34

Two collections of aphoristic quatrains.

"Sayings of the wise"

IV. Chapters 25-29

A collection of aphoristic couplets.

"These also are proverbs of Solomon,
which the men of Hezekiah king of
Judah copied out."

V. Chapters 30,31

A collection of discourses of various characters.

Chapter 30: "The words of Agur the son of
Jakeh; the oracle"

Chapter 31: "The words of King Lemuel; the
oracle which his mother taught
him."

Authorities differ on the question of the extent to which The Proverbs may be attributed to Solomon. Some scholars would place a post-exilic date upon the entire book.² Others take a more conservative position.³ Perowne voices the opinion of a number, when he says:

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1. Genung, A Guidebook to the Biblical Literature, p. 454.

2. Cf. Driver, S. R., An Introduction to the Literature of the Old Testament, p. 406.

Cf. Toy, C. H., *op. cit.*, p. xix ff.

3. Cf. Perowne, T. T., The Proverbs, in The Cambridge Bible, p. 21.

Cf. Bridges, Chas., An Exposition of the Book of Proverbs, p. vi.

"We conclude.. that as regards its authorship this book may appropriately be described as The Proverbs of Solomon, inasmuch as the collection of proverbs proper which forms the bulk of it is for the most part his, as are also the later but smaller collection which bears his name, and the hortatory preface or address which extends over the first nine chapters".¹

For the purpose of the present study it may be assumed that the statement of authorship as it appears in the text of the Revised Version is correct.

Irrespective of the question of authorship, the book of The Proverbs offers definite value to its readers, young or old. It is not a distinctively Jewish book. Very little reference is made to the Mosaic law or ritual. "There is a marked absence of Jewish phraseology."² "'I am a man', each writer seems to say, 'and all that is human is the common property of all men'. ... This wisdom is in no small degree cosmopolitan".³ The truths of its observation and comments, then, in spite of their antiquity are as applicable today as they ever were.

Moreover, the book maintains a high ethical standard. "Its maxims all look to the establishment of a safe, peaceful, happy social life, in the family and the community."⁴ It does not stop with the ethical,

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1. Perowne, op. cit., p. 25.

2. Ibid., p. 13.

3. Ibid., p. 13.

4. Toy, op. cit., p. xi.

however. It embodies a definitely religious attitude. It has been said that to the Jewish sage "wisdom is simply a shrewd perception of real values".¹ It is clear to see that these "real values" find their basis in divine truth. Toy points out the religious element of the book thus:

"The thought of the greater part of the Book is definitely religious, standing in sympathetic and reverent contact with the conception of a just and wise divine government of the world. The sages are independent thinkers, but refer their wisdom ultimately to God".²

The book of The Proverbs holds a well established place in the canon of the Old Testament. Its truths and its value have been recognized through all of Jewish history. Jesus quoted from The Proverbs, showing an easy familiarity with its contents.³ Not inappropriately may the precepts of the great Book of wisdom be viewed as "the commandments of Jehovah" Himself. One senses in the book of The Proverbs the truth which the father of Solomon spoke in the nineteenth Psalm:

"The law of Jehovah is perfect,
restoring the soul:
The testimony of Jehovah is sure,
making wise the simple.
The precepts of Jehovah are right,
rejoicing the heart:
The commandment of Jehovah is pure,
enlightening the eyes.
The fear of Jehovah is clean,
enduring forever:
The ordinances of Jehovah are true,
and righteous altogether".

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1. Rae, Frederick J., How to Teach the Old Testament, p. 184.
2. Toy, op. cit., p. xvi.
3. Cf. Luke 14:8 with Prov. 25:6,7; and Matt. 6:11 with Prov. 30:8, etc.

THE BOOK ON

Chapter Titles	The Beginning of Wisdom	Hidden Treasures	More Precious than Rubies	The Principle Thing	A Strange Woman	Go to the Ant	An Ox to the Slaughter	Durable Wealth	Come, Eat	Vinegar to the Teeth	A False Balance	Lying Lips	The
Chapter Numbers	1	2	3	4	5	6	7	8	9	10	11	12	13
Relationship to God	✓	✓	✓			✓		✓	✓	✓	✓	✓	
Social { F = Friends N = Neighbors			N									N	F
Family { F = Father/Son W = Woman	F									F	W		F
Self-control												✓	
Speech										✓	✓	✓	✓
Diligence						✓				✓		✓	✓
Liberality Kindness			✓								✓	✓	
Humility											✓		
Temperance													
General Content	1. Her Call 2. Her Service 3. Her Reward 4. Her Importance 5, 6, 7. Her Warnings 8. Her Nature 9. Her Invitation Introduction ~								Wisdom "But" Contrasts Between Right and Wicked The Sol				
Author	Solomon ~ The Sol												

THE PROVERBS

		Way which Semeth Right	Way of Life	Way of Righteousness	A Fool's Lips	Calamity of his Father	Diverse Weights	Corner of the Housetop	A Good Name	Drunkard and Glutton	Folding of the Hands	A Word Fitly Spoken	Fool ~ Sluggard ~ Receiver	Tried by Praise	The Righteous Triumph	Hasty Words	Three Things ~ Yea, Four	A Worthy Woman
		15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
		✓	✓	✓	✓	✓				✓	✓	✓			✓	✓	✓	
			FN	F		F					N			F				
		F		F		FW	F	W	F	F				FW	F	F		W
			✓			✓	✓	✓	✓				✓	✓		✓		
		✓	✓	✓	✓	✓	✓	✓			✓	✓						
						✓	✓	✓	✓		✓		✓		✓			
		✓	✓					✓								✓		
							✓			✓							✓	
										✓								✓
ous	Observations on Many Phases of Life and Conduct						"Be not" "Let not"		"As"		"But"		Of Men and Things		Descriptions		Wisdom is the principle thing (4:7) The fear of the Lord is the beginning of wisdom (1:1) My son, — be wise (27:11)	
							Precepts and Warnings		Similes and Moral Lessons		Antithetic Proverbs							
of David — King of Israel							The Sages		Solomon					Agur	Lemuel			

2. Survey Chart of the Book of The Proverbs

In order to aid the teacher by presenting the content of the book of The Proverbs in a graphic way, a chart of the book has been made. The chart will show the major divisions of the book, the principle thought emphases, and the types of literary form.

B. Types of Selected Material for Use With Early Adolescents

The book of The Proverbs offers several handicaps to its use with early adolescents. Three of these difficulties are its unfamiliar vocabulary; the frequently unconnected nature of the individual proverbs, presenting a miscellaneous impression, and the occasional inclusion of material which is beyond the early adolescent's understanding or experience. In spite of these difficulties, the book presents a wealth of suitable material and a moral and spiritual value for youth, so great as to highly recommend its use with this age group.

A detailed study of the contents of the book has revealed several types of material which seem to be particularly suitable for use in a study of the book with early adolescents. With the teacher's help in understanding the more difficult words and expressions, and in discovering the location of the various passages, the pupil

might well have both pleasure and interest in the study of this book.

The present writer, after careful study of the text, suggests the following types of material as being especially suited to early adolescent interests and needs.

1. Story

Here and there throughout the book there are hints or suggestions of story plots which, with the help of the imagination of the teacher and pupils, might be developed into fascinating narratives. Examples of these are:

Prov. 1:10-19 -- "Crime does not pay"

Prov. 20:4 -- "Hard work or hard times"

Prov. 20:17 -- "Gravel for bread"

Prov. 24:30-34 -- "The sluggard sleeps"

Prov. 1:20-33- "He who laughs last--"

2. Pictures

The imagination of the early adolescent will be quick to visualize and appreciate the numerous word-pictures which the authors of The Proverbs have sketched. Many of these give touches of human nature which are as characteristic today as they ever were, and which will lie within the range of the early adolescent's personal experience. The following

are examples of these word-pictures in The Proverbs:

Prov. 2:12-15 -- "Crooks" or "Crooked ways"

Prov. 6:9,10&26:14 -- "The sleeping sluggard"

Prov. 8:1 ff. -- "The cry of Wisdom"

Prov. 9:1-6 -- "The Feast of Wisdom"

Prov. 19:7 -- "No time to listen--"

Prov. 24:30,31 -- "The sluggard's vineyard"

Prov. 26:13-16 -- "The Sluggard at the door"
"The Sluggard in bed"
"The Sluggard at the table"
"The Sluggard in his own eyes"
(see marginal note)

Prov. 20:14 -- "The bargain hunter"

3. Figures of Speech

The book of The Proverbs abounds in figures of speech which, because of their vividness and imaginative appeal, are well adapted to youthful minds. Especially fascinating are the forms of comparison which make meaningful the observations of everyday life. There is comparison proper:

"Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith".
-- Prov. 15:17

"A good name is rather to be chosen than
great riches,
And loving favor rather than silver and
gold." -- Prov. 22:1

There are similes such as:

"A word fitly spoken is like apples of gold
in a network of silver."
-- 25:11

"He whose spirit is without restraint
Is like a city that is broken down
and without walls."

-- 25:28

Metaphors are perhaps the most vivid of all:

"A cheerful heart is a good medicine."

-- 17:22

"The name of Jehovah is a strong tower;
The righteous runneth into it and is safe."

-- 18:10

Contrasts form a striking way of imparting
truths, and are readily grasped by youthful minds.

Some examples are:

"He becometh poor that worketh with a
slack hand;
But the hand of the diligent maketh rich."

-- 10:4

"Righteousness exalteth a nation;
But sin is a reproach to any people."

-- 14:34

The figures of speech are simple, on the whole,
because they are drawn from everyday experiences.
And though some of them are not so familiar to
present-day youth, they retain some of their
original vividness when their setting and the
meaning for their own day are explained. A
variety in the figures used safeguards against
monotony. There is, for example, not only an
appeal to the eye but to the ear, to the touch,
to the tongue, and to the sense of smell. For
example:

"As a roaring lion, and a ranging bear,
So is a wicked ruler over a poor people."
-- 28:15

"A continual dropping in a very rainy day
And a contentious woman are alike:"
-- 27:15

"He that would restrain her restraineth
the wind;
And his right hand encountereth oil."
-- 27:16

"As vinegar to the teeth, and as smoke to
the eyes,
So is the sluggard to them that send him."
-- 10:26

"As cold waters to a thirsty soul,
So is good news from a far country."
-- 25:25

"Oil and perfume rejoice the heart;
So doth the sweetness of a man's friend that
cometh of a hearty counsel."
-- 27:9

The words and expressions used in the various figures of speech are such as fire the imagination of the reader. Most especially would they catch the interest of the early adolescent boy or girl. Note, for example, the following arresting nouns and phrases:

Storm and a whirlwind -- 1:27
Hid treasures -- 2:4
Silver, gold and rubies -- 3:14,15
An ear ring of gold -- 25:12
A broken tooth, and a foot out of
joint -- 25:19
A city that is broken down and without
walls -- 25:28
A stone in a sling -- 26:8
A thorn that goeth up into the hand -- 26:9
A roaring lion and a ranging bear -- 28:15
Swords and knives -- 30:14
The ant -- 6:6
Swine -- 11:22
Oxen -- 14:4

A lion -- 20:2
An eagle -- 23:5
The sparrow -- 26:2
The horse and the ass -- 26:3
A dog -- 26:17
Lambs and goats -- 27:26,27
The ravens -- 30
The young eagles -- 30
An eagle -- 30
A serpent -- 30
The conies -- 30
The locusts -- 30
The lizard -- 30
The lion (which is mightiest among beasts)
-- 30
The greyhound -- 30
The he-goat -- 30

4. Case problems; Things to think about

In spite of its antiquity the book of The Proverbs, because it has grown out of human experience and observation, contains suggestions for problem-solving which are perfectly applicable to present-day life. A great deal of the value of this book for youth lies in the discussion of such problems and the ideas related to them which it presents.

Typical of these thought questions are the following:

What harm does it do to go around with
people who do things that I wouldn't do?
-- 1:10;13:20
Why is wisdom better than anything that
can be compared with her?
-- 8:11 ff.
Does wisdom bring strength?
-- 8:14;24:5
Whose name lives longest after he is gone?
Why? Illustrate from History.
-- 10:7

What is the answer to this riddle?

"There is that scattereth and increaseth
yet more;

And there is that withholdeth more than
is meet, but it tendeth only to want."

-- 11:24

How might a way that leads to death seem
right?

-- 14:12

Which do I respect the more, and why:

"He that is soon angry", or "he that
is slow to anger"?

-- 14:17,29

What does righteousness do for a nation?

-- 14:34

For a king?

-- 20:28; 16:12

For any man?

-- 10:6; 11:6,8,18; etc.

Does it ever pay to keep still?

-- 17:27

Which is stronger -- the "strong tower"
or the "strong city"?

-- 18:10,11

What kind of harvester am I?

-- 22:8

How shall I get revenge?

-- 24:29; 25:21,22

Do I like to "take a dog by the ears"?

-- 26:17

What about this business of drinking?

-- 20:1; 23:20,21,29-35;
31:4,5

5. Memory Scripture

A great many of the verses of The Proverbs are admirably suited to memorization by early adolescents. The concise and epigrammatical form of the proverbs make them easily learned; while the truths contained in them are well worth storing away in the mind. The following are a few of the proverbs which the writer has selected as suggested memory verses:

"The fear of Jehovah is the beginning
of wisdom;"

-- 9:10

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths."

-- 3:5,6

"Pride goeth before destruction,
And a haughty spirit before a fall."

-- 16:18

"He that is slow to anger is better than the
mighty;
And he that ruleth his spirit, than he that
taketh a city."

-- 16:32

"A friend loveth at all times."

-- 17:17 a

"Go to the ant, thou sluggard;
Consider her ways, and be wise."

-- 6:6

"In the fear of Jehovah is strong confidence;
And his children shall have a place of refuge.
The fear of Jehovah is a fountain of life,
That one may depart from the snares of death."

-- 14:26,27

"A cheerful heart is a good medicine."

-- 17:22

"He that is of a cheerful heart hath a
continual feast."

-- 15:15

Whole sections of certain chapters make splendid
memory passages. For example:

Chapter 3:1-12	Chapter 4:10-19
" 3:13-26	" 8:11-21

C. Suggested Classification of Material for Use with Early Adolescents

The realms of life upon which the book of The
Proverbs comments are almost entirely within the areas of
the early adolescent's experience. They may be divided

in a general way into these classifications: (1) Personal traits of character and conduct; (2) Family relationships; (3) Social and economic relationships; (4) Relationship to Jehovah and His revealed Wisdom.

Within these fields or relationships lies, in the writer's estimation, all of the major stresses in the material of the book which are adaptable for use with intermediates. The emphasis upon the "strange woman" and the warnings against immorality which appear particularly in the fifth and seventh chapters of the book have not been included with the material selected as being well suited to early adolescent study. For, although the matter of sex is becoming a real factor in their lives at this age, and questions concerning sexual relationships are doubtless arising, the particular warnings of these two chapters seem to be outside the range of the early adolescent's needs. Questions will arise, perhaps, concerning the warnings against the strange woman and her wiles. These may be answered in a general way, yet frankly, as being warnings to men and women to be sure not to follow people who will lead them into evil. In fact, the warning may be applied to anyone, young or old, against yielding to the temptation to consent to do what he knows to be wrong.

A classification of the proverbs best suited for study by early adolescents, as they fall within the headings mentioned above, follows:

1. Personal Traits of Character and Conduct

a. Right living (righteousness)

In general: Chapters 10-14

In particular: 10:2,16
11:8,18,28
13:22,25
15:6
16:8

b. Self-control

12:16	21:9,19
14:17,29	22:24
16:32	26:21
19:11,19	27:15,16
20:3	29:11,22

c. Speech (the tongue, lying, talebearing)

10:8,13,20	18:4,6-8,13,21
11:9	19:5,9
12:13,14,19,22	20:15,19
13:3,5	21:23
15:1,2,4,23,26	24:28
16:23,24,28	25:11,18,23
17:20,27,28	26:20-22
	29:11,20

d. Diligence, industry (the sluggard)

6:6-11	20:4,13
10:4,5	21:17
12:24,27	22:29
13:4	24:30-34
15:19	26:13-16
19:15,24	28:19

e. Generosity, the use of riches

10:4	15:27
11:4,25,28	22:9
13:7,11	23:5
21:6,26	28:22,25

f. Kindness, mercy

3:3,28,30	19:17,22
11:17,25	21:13,21
12:10	22:9
14:21,31	29:7

g. Humility

11:2	21:4
15:33	29:23
16:18	

h. Cheerfulness

15:13,15	16:24
12:25	17:22

i. Temperance (wine)

20:1
23:20,21,29-35
31:4,5

2. Family relationships

a. Son to father and mother

1:8	20:20
10:1,5	22:6
13:24	23:13,24-26
15:5,20	27:11
17:21,25	28:7
19:26	29:17

b. Position of woman, her duties and influence in the home

11:22	21:9
14:1	27:15,16
19:14	31:10-31

3. Social Relationships

a. Friendship and companionship

13:20	19:4,6,7
16:28	27:9,10,14,17
17:9	

b. Liberality to the poor

11:25	21:13
12:10	22:9
14:21,31	29:7
19:17	

c. Honest dealings in business

11:1,26
20:10
21:3

d. Relationship to neighbors

3:28,29	16:29
12:26	25:21,22
14:21	

e. Relationship of kings to subjects
and the conduct of kings

8:15,16	28:15
16:8,12,13	29:2,4,14
20:8,26,28	31:1-9

4. Relationship to God

a. The fear of God

1:7	14:2,26,27
2:5	15:16
9:10	19:3
10:27	23:17,18

b. Trust in God

3:5,6,25,26	28:25
14:26	29:25b
16:20	30:5
18:10	

c. The guidance of God

3:5,6
16:3,9
20:24

d. Communion with God

3:12,32b
15:29
28:13

e. The Judgment of God

3:12	16:2
6:16	20:22
15:3	

f. The Wisdom of God

1:20-33	6:1-35
2:6	8:1-36
3:13-26	9:1-6
4:7,13,20-27	

g. The Highway of God

2:20,21	12:28
4:11,12	13:6
6:23	15:19,24
8:20	16:9,17,31
9:6	21:16
10:17,29	

While this list, which is the present writer's own compilation, is not exhaustive, it will be found to include much of that material in the book which is best suited to understanding and appreciation by the early adolescent. There is, quite naturally, some overlapping of the references given under some of the headings, since character qualities and social relationships are inter-related.

D. Summary

The book of The Proverbs, though it presents a miscellany is, nevertheless, unified by its underlying truths. Beneath the numerous, unrelated observations and precepts lies a basic philosophy, namely, that the world of relationships is governed by a moral law which establishes right and wrong, and the application of which determines the extent of personal happiness and success. This law is the embodiment of wisdom, and its source and establishment are in Jehovah. In this the book of The Proverbs displays its essentially religious element. Herein also lies its continuing value for mankind, that its apt and ethical teachings on practical living are based upon the unchanging moral laws of God.

In spite of difficulties in vocabulary, form, and the adult nature of some of the subject matter, the book of The Proverbs appears to the present writer to be not only valuable to early adolescents but also suitable to teaching them. It contains much that would appeal to boys and girls of the intermediate Church School^s age. Story plots, word-pictures, abundant imagery, case problems, appropriate topics for discussion, and valuable portions for memorization all combine to supply plenty of worthwhile material for use with early adolescents.

The content of the book, because it is, as it stands, so unclassified, has been arranged under chief headings, namely: proverbs that discuss personal traits of character and conduct; those that deal with family relationships; those dealing with social relationships; and those which treat of personal relationship with God.

CHAPTER V

SUGGESTIONS FOR THE TEACHING OF THE PROVERBS
TO EARLY ADOLESCENTS

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A. Introduction

The book of The Proverbs was not found to be taught frequently to present-day youth. This has been noted in the surveys of the various Church school materials presented in Chapter II of the present study. The reason for this little use of a book so definitely designed for youth may be partly due to the apparent inadaptability of the book as it stands for teaching purposes. As has been suggested in the foregoing study, the nature of the material in Proverbs -- its lack of narrative and fully developed stories, its miscellaneous arrangement of material, its rather difficult and unfamiliar vocabulary -- presents to the Church school teacher what appears to be an impossible teaching course. On the other hand, the use that has been made of the book, which was discovered by the survey of Sunday Church school materials, indicates a successful beginning, in the writer's estimation, of the teaching of the Proverbs. An exceptional course in The Proverbs was found in the Keystone Graded Series of the Baptist denomination, offered in Part IV of the third year Junior High School course, and consists of thirteen lessons. This may be considered an adequate course based on the

problem approach. It lays very little stress upon memory work, nor does it present to the pupil a very clear idea of the book of The Proverbs as a whole. But it does succeed in applying The Proverbs to the actual questions and problems of early adolescent life.

The purpose of the present chapter is to offer suggestions for the teaching of The Proverbs to pupils of early adolescent age in the Sunday Church school. The discussion will include suggestions for motivation, for the presentation of material, and for class-room activity together with general teaching suggestions. Correlated material, chiefly short poems which might well be used in connection with certain subjects discussed in The Proverbs, and some suggested pictures for use in teaching, will be found in the appendix.

B. Suggested Motivation and Approach

The approach to any course of study is a vital factor to the success of teaching. Interest may be aroused or thwarted at the very start, depending upon the psychological effect of the opening lessons. Interest motivation, then, is a part of a course of study which demands special attention. Suggested here are two approaches which should serve to stimulate the interest of a group of early adolescents in a study of The Proverbs.

1. Historical approach

Hardly another book of the Bible comes from so glamorous a background as does The Proverbs. Behind it stands the most spectacular figure of Jewish history -- Solomon, the king of wealth and power, the king of pomp and circumstance, the king of wisdom and renown. There are other wise men to whom parts of The Proverbs are attributed, but the greater part of it may be thought of as the sayings of the King himself. Solomon's wisdom was a gift from God¹, but it developed, no doubt, in the wealth of his experience, and by acute powers of observation.

Let the teacher kindle his imagination with the background and setting of the book, and he will not fail to set aglow the enthusiasm of his class. The pupils might be introduced to the material, then, by first being led into the story of Solomon, the author of the greater part of The Proverbs. Portions of this background which would appeal especially to their imaginations and rouse their interest are:

- Solomon's coronation
 - I Kings 1:38-40
- Solomon's wise choice
 - II Chronicles 1:7-13
- Solomon's wisdom illustrated
 - I Kings 3:16-28

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1. I Kings 3:3-15, The Holy Bible.

Greatness and renown of Solomon's wisdom

-- I Kings 4:29-34; 10:1-10

Solomon's wealth and power

-- I Kings 4:20-28; 9:26-28; 10:14-25

-- Ecclesiastes 2:4-9

The story of Solomon, with a consciousness of the multitude of affairs which were under his control and the aspects of life with which he must have been acquainted, might well be kept in mind throughout the course. It will be especially interesting to remember the background in connection with the proverbs which refer to kings, as one sees a great king speaking from the royal point of view. It will also interest early adolescents to remember that the reference to "my son", so frequently appearing, probably indicated a prince of the realm, perhaps the crown prince who would some day himself be king.

2. Problem approach

Another effective means of arousing interest with a class of intermediate boys or girls in a study of the book of The Proverbs is to lead them through a discussion of their own personal problems to an investigation of what certain very wise men have had to say on the very subjects. Youth are interested in their questions which arise and in the problems which confront them. A discussion of some of these might lead to reference to and study of the book of The Proverbs, such as:

Should I attempt to get even when wronged?
What difference does it make whom I choose
for friends?
How should I spend my leisure time?
Do my parents know what is best?

Preliminary discussion such as this should stimulate interest in youth's "age-old book of knowledge". Study throughout the course thus initiated might be problem-centered to a degree which will continue to hold attention and interest.

C. Methods of Presenting the Material

The proverbs themselves, because of their miscellaneous arrangement in the book, are subject to several general methods of use. They do not demand a study of the chapters in order, although they may be so approached. They can be logically dealt with under related topics, or in connection with the relationships of which they treat. They may be viewed as answers to questions and problems which have already arisen, or they may be used to raise questions for discussion. A brief discussion follows of each of two important methods of approach to the material of the book, the study by chapters and the study by problem-topic.

1. The Chapter Method

A natural method of teaching and studying the book of The Proverbs is to work through it from the begin-

ning, taking the chapters and proverbs as they are arranged in the text. This appears to be a wise approach by the fact that the first nine chapters are units of progressive thought and form a splendid introduction to the rest of the book. Nor need this method eliminate the study of specific themes or problems as they are developed throughout the book, for questions may be discussed as they arise, and then reviewed and enlarged upon as additional reference is made to them in later chapters. Each chapter can not be separately dwelt upon in detail for lack of time. But the more important ones might be selected for individual study, with the choicest material from the intervening ones used to supplement. The following chapters are suggested for use in a course of a quarter of thirteen weeks:

1. Introductory lesson
Background material for historical interest as an introduction to the book of The Proverbs; or discussion of personal problems leading to an investigation of the book.
2. Chapters 1,2, and 4:7,13
3. Chapter 3
4. Chapter 6
5. Chapters 8,9
6. Chapter 10, supplemented by 11,12,13
7. Chapters 14,15
8. Chapter 16, supplemented by 17,18:10,11
9. Chapter 20, supplemented by 19,21,22
10. Chapter 23, supplemented by 24
11. Chapters 27,28, supplemented by 25,26,29
12. Chapters 30,31
- 13; Review - the book of The Proverbs as a whole

Selection of material in the book is necessary. These chapters were chosen because they seem particularly rich in points of value and interest. Even within selected chapters the lesson for the day may include only those several proverbs which hold the most interest for the particular group.

In the study of the chapters selected might be included:

- a. the discussion of problems which have bearing upon the lives of the boys and girls
- b. study of word-pictures given by the author to make his truth more vivid
- c. the imaginative developing of any stories of which the text hints
- d. the listing of the concrete objects used in figures of speech
- e. and the fixing in mind of a particularly helpful verse or passage.

The first and second chapters as the study for one lesson, for example, might offer these points of interest for boys and girls:

Problems: What should we do when someone tempts us to do evil?

-- 1:10-16

Prove that crime does not pay.

-- 1:16-19

Of what worth wisdom?

-- 1:33;2:4,11,12

Word-picture: Wisdom calling
-- 1:20 ff.

Story plot: "Back-alley Gangsters"
-- 1:10-19

Appeal to Imagery: Necklaces -- 1:9
Buried treasure -- 2:4
A shield -- 2:7

Scripture passage for stress or memorization:
"The fear of Jehovah is the
beginning of wisdom"
-- 1:7a

The teacher may find opportunity to add to the pupils' appreciation of certain passages by contributing or soliciting illustrations of the points in question. History, fable, and personal experience afford convincing examples of the truth of such statements as:

"Righteousness exalteth a nation:
But sin is a reproach to any people".
-- 14:34

"The memory of the righteous is blessed:
But the name of the wicked shall rot."
-- 10:7

"When thou liest down, thou shalt not be afraid;
Yea, thou shalt lie down and thy sleep shall
be sweet."
-- 3:24

(see the testimony of David concerning his
sleep while he fled from Absalom; Psalm 3:5)

The concluding lesson in the chapter approach may be made a summarizing lesson in which the book is viewed as a whole, when the underlying emphasis upon the fear of the Lord and the desire to walk in His way may be shown as appearing through the entire book.

2. The Problem-Topic Method

A means of handling the material of the book of The Proverbs which might lend itself to the needs and interests of the pupils is the use of problem-topics around which the content of the book can be organized. By this method those proverbs which pertain to a particular subject are grouped together and studied as a unit, with no attempt to retain their order in the text. This plan would seem to develop more normally from a situation in which the problems of the group form the motivation for the study of The Proverbs. It has the advantage of presenting the material of the book to the pupils in a psychological and perhaps more easily remembered form. Its disadvantage is in the fact that the proverbs which are to be studied in connection with specific subjects are so scattered throughout the book that they might have to be located by the teacher for the class. Some pupils, perhaps, could be induced to discover the passages for themselves by searching through the book, in preparation for the lesson. Or if the teacher suggested the chapters in which they might look for passages upon a certain problem-topic, many early adolescents would take pleasure in searching for them, "as for hid treasure".¹

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1. Proverbs 2:4

A wealth of subjects offer themselves for use with such a method as the problem-topic. Perhaps the class will be interested in discovering what the Proverbs have to say upon the human relationships of life, father with son, neighbor with neighbor, friend with friend, commercial relationships and the everyday mingling of man with man. Very likely the boys or girls will be interested still more in pursuing topics which concern their own character building, such as: generosity, controlling the tongue, self-control with reference to losing one's temper, cheerfulness, laziness. The great underlying teachings of the book might become, perhaps, their basic questions, -- What is wisdom? Where may it be found? Of what does it consist? Of what worth? Guidance on the part of the teacher is needed to lead the pupils to the best choice of related passages for study. It is desirable, however, that as far as possible suggestions for problems to be discussed or topics to be investigated come from the pupils themselves.

D. Teaching Suggestions

Within the range of either of these two main methods of presentation of a course in the book of The Proverbs lie many variations and additional suggestions as to the details of teaching. The following suggestions

will need to be supplemented by the teacher in accordance with the particular group with which he works.

The use of the Revised version of the Bible is recommended as being more easily understood in its vocabulary and composition than the Authorized version. Each pupil should have a copy of the Bible for his own use if at all possible. Pupils should learn how to use the Bible and to locate passages.

Unusual and unfamiliar words and expressions should be looked up and explained. It cannot be taken for granted that pupils understand too much. Such terms as "the fear of Jehovah", or such ideas as the personification of Wisdom, will need to be made clear. In most cases explanations of unusual expressions and words can be contributed by members of the class.

Because there is not the same narrative element in this book as in most of the lesson material to which the class has been accustomed, the teacher will find it necessary to continue emphasizing the imaginative appeal of the book. Full advantage may be taken of the graphic language of the proverbs, and the class may be called to supplement with the play of their own imaginations. To get them to picture the scenes, to feel, to hear, to see with the authors of the proverbs, will be to insure an appreciation not otherwise to be had.

The lessons in The Proverbs will be greatly enriched by the use of illustrative material from other portions of the Bible and from history. These truths which are made concrete for the adolescent mind by specific example will be likely to live. Other correlative material will be found helpful also, such as bits of poetry and pictures.¹

The teacher will not forget the pupils with whom he is studying the book. Its application to their needs, questions and problems will need to be kept in mind. Principles laid down in The Proverbs may be made concrete and specific for them by letting them work out for themselves their applications of them to their lives. Discussions of such questions² will bring them to an appreciation of the wisdom of The Proverbs for their own use.

The teacher will wish, withal, and strive to keep the study of the book of The Proverbs on a spiritual level. It contains more for the intermediate pupil than practical advice on life and conduct. From beginning to end The Proverbs embody choices which must be made. These, while their evidences rest in the visible matters of conduct and attitude, have their roots in the individual's

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1. For suggestions of these cf. intra Appendix A and B.
2. For suggestions of these cf. intra Appendix C.

attitude toward God. Behind the solicitous desire of the earthly father or teacher lies the yearning, loving father-heart of God. "My son, give me thy heart."¹ "Keep my commandments and live."² "My son be wise, and make my heart glad."³ This solicitude of God will be presented as the invitation of a Father-God to each of His youths. The solicitude and wisdom of the earthly speaker of these proverbs is based on the divine wisdom whose beginning is "the fear of God". The climax to any series of lessons based upon The Proverbs might well be the presentation to the pupils of the choice which confronts them between evil and good, between taking the low way or following in the King's Highway,⁴ between rejecting or accepting the loving personal invitation of God, "My son, give me thy heart".⁵

The teacher might make opportunity to introduce into a discussion of the wisdom of God personified in The Proverbs the thought of Christ as the obedient Son of God.⁶ The pupils should see Christ as the one who was perfectly wise, both in His daily living and in His being one with the Father who is the source of wisdom. In addition to

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1. Proverbs 23:26

2. Ibid., 7:2

3. Ibid., 27:11

4. For suggestions for study of The Highway cf. intra. Appendix D.

5. Proverbs 23:26

6. For suggestions for study of this subject cf. intra. Appendix D.

this they may be brought to see that only with the help of Christ can they, or anyone, live up to the standard of right living set forth in the book of The Proverbs; that while this book points the way, Christ, who said "I am the way", invites them, saying also, "follow me".

E. Suggested Activities

Early adolescents, being by nature active and creative, will need activity-projects in connection with a study of the book of The Proverbs. The nature of these projects will vary necessarily with the type and purpose of the class in order to fit the interests of the group. Pupils' notebooks can be used with value and interest in the study of such a book as The Proverbs in which scattered material are related about certain ideas or themes. A page in the notebook can be devoted to each particular subject which the pupil is interested in tracing, and a phrase or sentence giving in brief what is said in the various proverbs concerning that subject may be written upon the appropriate page. The notebooks of the more artistically inclined pupils might be decorated with sketches of the concrete objects used in speaking of that subject. Even those who are not artists could probably draw the simpler objects such as: a gold ring, a shield or a treasure chest. Pictures cut from the advertisement sections of periodicals

might appropriately decorate a Proverbs scrapbook or notebook; the boy or girl will be surprised and interested to note what a large number of objects are specifically mentioned in the book they are studying.

Individual projects might follow the trend of the intermediate's interests in any one of several lines. The nature enthusiast might be interested in keeping a record of all animals mentioned, and noting the characteristics attributed to each. A class report on this subject should hold real interest for the group. The imaginative boy or girl might enjoy inventing little stories based upon the interesting situations in which so many of the characters of The Proverbs are pictured. The reading or telling of these would also prove of interest to the class as a whole. Some practical-minded boy or girl might like to keep a record of all mention of the hands, feet, eyes, tongue, lips, etc., and of the peculiar dangers which beset each. Boys, and perhaps also the girls, would find the subject of the king, his privileges and his duties, one which holds an appeal for their imaginations and is at the same time instructive.

For unification of interest it would be well to let the pupils enter into an activity which could be carried through by the group as a whole. They might, for example, devise some means whereby they could represent

on a large chart the references to different important stresses throughout the book. Symbols, or the use of representative colors, or both, could indicate within chapter divisions the location of comments on the various subjects chosen for study. Different pupils might be responsible for different aspects of the chart making, some printing, others decorating, still others being responsible for the choice of material and phraseology of that which is put into the chart.

F. Summary

Although the book of The Proverbs is not frequently taught as a book, it is the writer's belief that it offers quite adequate teaching possibilities in its use with early adolescents. Suggested avenues of approach to the study of the book are: (1) the historical approach, which arouses interest, first, in the figure of the spectacular king, Solomon, and in his court and kingdom; and leads from there into a study of his observations on life; and (2) the problem approach, which starts with the current problems of the pupils' own living and leads into the book in search of answers to their questions. Either of these means of motivation would not be utterly independent of the other, for background material and problem interest would normally both enter into any study of the book of

The Proverbs.

The study having been launched, the question arises as to the method of handling the material in the book which is selected for study. Here again, either of two major methods may be chosen. Chapters, selected for their particular richness of thought for the early adolescent, could be studied in the order in which they are found in the text; while enough use be made of the intervening material to give the pupil a quite complete idea of the book as a unit. Or a problem-topic could be made the center of each lesson, with selected passages on that particular theme used as the basis for the study. Here, again, the methods are not completely independent of each other.

Teaching suggestions have been made relating particularly to the need for explanation, imagination, application, and emphasis on the deeper spiritual values of the message of the book. Finally, suggestions are given for individual pupil activities which might be carried on as private projects throughout the course.

CHAPTER VI

GENERAL SUMMARY AND CONCLUSION

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GENERAL SUMMARY AND CONCLUSIONS

Proverbs is a book for youth. It is addressed to young people, and from the nature of its contents it must have been considered to be of value to them. What value does it hold for boys and girls today? It was the purpose of the present study to discover whether or not The Proverbs might be considered a book applicable to the nature and needs of present-day youth, and if found so, to suggest means whereby the values it holds for them may be applied in a course of study.

The investigation was considered important because of the great need youth sustain for guidance and inculcation of sound principles of living. If the book of The Proverbs can help to meet their need, Christian education may well be interested in an investigation of its value and practicability for use with young people.

The adolescent age being so broad and involving great variation in the characteristics of the different periods of development within it, the subject for the present study was limited to the application of The Proverbs to early adolescents. A study of early adolescence had revealed it to be a period of basic habit formation and determination of attitudes; a period when, in spite

of the trying transitions between childhood and young manhood and womanhood, youth are open to sympathetic guidance.

A survey was made in order to determine what emphasis is being placed upon the use of The Proverbs with early adolescents in Church school curricula for intermediates. It was found that comparatively little use is being made of The Proverbs in teaching early adolescents in the Sunday Church school; and that what use is made, with the exception of one unit discovered, is limited to the application of isolated verses from the book. The survey revealed, on the other hand, an emphasis in present-day curricula for early adolescents upon character building and the solving of youth's life problems. There is recognition, then, of the early adolescent's need for guidance in character building and personal and social conduct, but there is not the appreciation of the contribution of The Proverbs as a guidebook for youth.

Preliminary to and in preparation for a direct investigation of the book of the Proverbs, an analysis was made of early adolescence. This disclosed the fundamental characteristics of the period-- those things which a teacher of early adolescents should wish to keep in mind --and made possible a consideration of the resultant needs.

The experiences of early adolescents were summarized in an analysis of the areas of human experience as suggested by the International Council of Religious Education. An interest analysis, next, revealed the types of interests which are common to early adolescents and which may form the bases for the teaching of them.

The book of The Proverbs, viewed as a whole, presented a rather miscellaneous appearance. The subjects it treats were found to be many and varied, having to do with all phases of practical living. It was found that the proverbs having to do with specific topics were not grouped together in any particular organization, except in an occasional case. The book is the work of several authors, and the proverbs in different sections take different literary forms. The book is unified, however, by the philosophy expressed in its introduction which underlies the entire collection of wise sayings. This is the conviction that true wisdom is from God, and that that man is truly wise who fears and trusts God, living according to His precepts. Standards of right and wrong are fixed, being based upon the authority of God. This aspect of the stability of the moral law provides a wholesome basis of study for youth baffled by the uncertain morals and standards of a changing age. The stress upon practical living with its foundation in the fear of God makes The

Proverbs an exceptionally helpful guidebook for early adolescents.

The careful study of the book of The Proverbs disclosed much material which would grip the interest and kindle the imagination of the early adolescent boy and girl. There are potential stories capable of helpful development, vivid word-pictures, interesting and unusual figures of speech, and numerous passages provocative of thought and discussion by early adolescents. A great many scripture verses and passages stand out as being easily and profitably learned.

The proverbs as they stand are so unclassified that it seemed helpful to note certain general headings under which the greater part of them might be grouped. Personal traits of character and conduct command the major emphasis and include under them an amazingly varied list of topics. Self-control, discretion in speech, humility, and generosity are examples of traits that are considered. Family life is well represented, as for example, the numerous references to father-son relationship. Comments upon the mother, as well, are included. The youth's attitude toward both father and mother is considered of great importance. Social relationships receive their share of attention. These include references particularly to friendship, to social and economic justice, and to

liberality to the poor and oppressed. Finally and most important, an emphasis is placed upon the personal relationship to God which underlies and motivates all right conduct. Like the motif of an opera weaving now and again into the varied aspects of the whole, a deep spiritual message binds the miscellany of proverbs together -- the importance of a heart in tune with God, fearing Him, obeying Him, and walking in the light which He sheds upon the way.

It may be claimed that with such a wealth of material applicable to early adolescents and needed by them the book of The Proverbs will provide a valuable course for intermediate Church school classes. It is the writer's belief, justified by this study, that The Proverbs can be used with intermediates with most valuable results. Therefore, suggestions were offered upon certain matters which would present themselves to the teacher. Means of arousing interest in such a course are discussed; methods of approaching the material of the book are offered; and certain suggestions are made regarding the actual teaching of the lessons. Pupil activities in connection with the study, as a means of sustaining interest, are recommended.

There results from this study the conclusion which one studying The Proverbs must reach, namely, that it has amazing value for youth, and is applicable to their nature and needs. It should be used with them in their Christian education.

APPENDICES

APPENDIX A

PICTURE SUGGESTIONS IN TEACHING PROVERBS TO INTERMEDIATES

For Historical Background:

Judgment of Solomon
by Frances B. Dicksee

The Queen of Sheba's Visit
by Sir Edward John Poynter

For the Lessons of the Book:

My Son, be Wise, and Make my Heart Glad
by Taylor

The Vigil
by John Pettie

Sir Galahad
by George F. Watts

Achievement Is the Summit After the Climb
by F. L. Mora

APPENDIX B

SUGGESTED POEMS FOR USE IN TEACHING

PROVERBS TO INTERMEDIATES

THE WAY

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth
The Way his soul shall go.

--John Oxenham

THE WINDS OF FATE

One ship drives east, another west,
With the selfsame winds that blow,
'Tis the set of the sails and not the gales
That tells them the way to go.

Like the winds of the sea are the winds of fate,
As we voyage along through life,
'Tis the set of the soul that decides the goal,
And not the calm or the strife.

--Ella Wheeler Wilcox

My strength is as the strength of ten
Because my heart is pure.
(from Sir Galahad by Alfred Tennyson)

To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man.
(from Hamlet by Shakespeare)

from -- THE PRESENT CRISES

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.
--James Russell Lowell

To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives in purest chastity.
(from Idylls of the King by Alfred Tennyson)

But were it granted me this day to choose
One shining bead from the world's jeweled string,
Favor and fortune I would quick refuse
To grasp a richer and more costly thing --
To own this gem is to command the rest:
It is the Kohinoor called Self-control.
(See Harris, Leaders of Israel, The Graded
Press, p. 66.)

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.
--Henry W. Longfellow

You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind,
Whether you'll try for the goal that's afar,
Or just be contented to stay where you are.
Take it or leave. Here's something to do!
Just think it over -- it's all up to you!

--Edgar A. Guest

Cherish your body, for God made it great,
It has a guest of might and high estate;
Keep the shrine noble, handsome, high and whole.
For in it lives God's work, a kingly soul.

--James B. Wiggin

Whenever the weak and weary are ridden down
by the strong,
Whenever the voice of honor is drowned by the
howling throng,
Whenever the right pleads clearly while the
lords of life are dumb,
The times of forbearance are over and the time
to strike is come.

(from The Time to Strike by Herbert Carruth)

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto,
In letters of living light,--
No question is ever settled,
Until it is settled right.

--Ella Wheeler Wilcox

Man's ears are deafened with conflicting cries:
"Here wisdom lies!"
"Here rest and peace are found!" "Lo here, lo there,
Are all things fair!"
Yet still One Voice repeats the tender plea;
"Come unto me."

--Ellen Thorncroft Fowler

APPENDIX C

SUGGESTED TOPICS FOR DISCUSSION IN TEACHING TO INTERMEDIATES¹

Self-control

Putting the correct value on things

Cheerfulness

Necessity and dignity of work

Cooperation in the home

Do parents know what is best?

Rules for the game of life

Putting first things first

Being reverent

Being honest

Habits that help and habits that hinder

I want what?

The wise use of time

Wise saving: wise spending: wise sharing

Alcohol: destroyer of strength and sense

Wisdom -- what and where found?

The highway of the righteous

The way of the transgressor

Christ, the Wisdom of God

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1. Suggestions from: Problems in Living, by May K. Cowles, The Constructive Series, The Two Ways by Miles W. Smith, and The Keystone Graded Courses.

APPENDIX D

SUGGESTIONS FOR THE DEVELOPMENT OF CERTAIN TOPICS FOR STUDY

The Wisdom of God, as found in Proverbs:

- The call of Wisdom
 - 1:20-33; 8:1-36
- The invitation of Wisdom
 - 9:1-6
- The importance of Wisdom
 - 4:7-13, 20-27
- The source of Wisdom
 - 2:6
- The nature of Wisdom
 - invaluable - 8:1-21
 - eternal - 8:22-31
 - source of life - 8:32-36
- The warnings of Wisdom
 - 6:1-35
- The rewards of Wisdom
 - 3:13-26

The Highway of God, as described in Proverbs:

- Key verse: "The path of the upright is made a Highway." - 15:19b
- Invitation to travel on the Highway
 - 9:6
- Travelers on the Highway
 - 2:20; 8:20; 16:31
- A characteristic of travelers
 - 10:17
- Names for the Highway
 - 4:11
- The distinguishing feature of the Highway
 - 12:28
- The protector of the Way
 - 2:8; 13:6
- The Safety of the Way
 - 10:29
- The condition of the Highway
 - lighting - 6:23
 - paving - 4:12
- The direction the way takes
 - 15:24
- What it means to take the Highway
 - 16:17
- Warning: don't get off the road!
 - 21:16

Christ, the Wisdom of God :¹

Aim: "That the pupils may discover that the wisdom of Proverbs is really a foregleam of Jesus Christ, the Wisdom of God ; and that they may learn that they will be following the Way of Wisdom when they follow him." ²

Topics for discussion:

The difficulty of living according to the teachings of Proverbs.

Christ, as the only one who has ever succeeded in living a perfectly righteous life.

Christ, the one who can help people to live righteously.

Comparison of Proverbs 8:22-31 with John 1:2,3.
The Scriptures all pointing to Christ-
The foreglimpse in the Old Testament of the Christ in the New Testament.

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1. Suggestions from: The Two Ways, by Miles W. Smith,
The Keystone Graded Courses.
2. *ibid.* p. 165

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