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A Study of the Developmental Tasks in Relation to Adolescent Christian Education and Evangelism

Paul M. Imo

APPROVED BY:

Major Professor:

Gerald W. Dillon

Cooperative Reader:

Nobel V. Sack

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A STUDY OF THE DEVELOPMENTAL TASKS IN RELATION TO ADOLESCENT
CHRISTIAN EDUCATION AND EVANGELISM

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Paul M. Inao
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CHAPTER I

INTRODUCTION

It is the writer's conviction that adolescence is the most important period in the life of an individual. Regardless of the country of his origin such as the United States and Japan, according to the writer's one year of observation at the First Nazarene Church of Portland, the young people seem to undergo basic changes during their stage of growth and development. Moreover, it is observed that their life adjustment is much affected by the cultural and environmental factors that constantly influence them. They seem to command increasing attention from adults who are concerned with their personal and social welfare.

In this thesis, much attention is given to the impact of the necessary developmental tasks in a local church. Living conditions are becoming so complex that a maturing young person needs to gain increasing power of adaptation in order to meet new situations. However, since adolescent behavior continues to have its roots in childhood growth patterns and to affect later experience, no attempt is made to present a sharp demarcation between intermediate and adolescence.

The writer thinks that unfortunately, once maturity is reached, it is almost impossible to project oneself back into the period when one was an adolescent and to remember clearly how an individual feels and thinks. The writer's knowledge of the adolescent is based upon

his observation of various Sunday school activities both in the United States and Japan and the interpretation. However, the writer did his best to make an observation and an interpretation through his research and field works as comprehensively and objectively as he can to understand the young people.

I. THE PROBLEM

Statement of the Problem. The problem presented in this study is as follows: How can the local church effectively, efficiently and consistently evangelize the adolescent by performing developmental tasks in relation to the evangelical Christian education.

Justification for the study. If the church is to help young people and win them to Christ, it must evaluate anew its role as God's means of reaching changing young people in a changing world. There has to be a break away from the traditional adage that "What was good enough for our fathers is good enough for our children." There must be honesty to face people as they are in a world as it is, and confidence to believe that God's plan and provision in Christ are as adequate for this changing world as they were fifty or one hundred years ago. The unregenerate society is encouraging its scholars to interpret the world for our young people from its mathematic and pragmatic standpoint. However,

¹ Emile Cailliet, Young Life. (New York: Harper & Row Pub. 1963), p. 11.

what is the church doing? The writer believes that the church needs to awaken to the fact that it needs to interpret the young people from a Christ-centered, God-planned point of view without apology for faith as a basic cornerstone from which to work. He also believes that the church has a responsibility either to provide an opportunity for healthy guided experience in facing problems or, where outer controls are lacking, to help them find inner controls made possible by the indwelling Christ. Adolescents grow very rapidly in various aspects. Therefore, developmental tasks in relation to adolescent Christian education have been under discussion and have been considered as a possible solution to the problems of their faith. The writer intends to apply the results of this study to his mission works both in the United States and in Japan. Also findings and conclusions may be offered to be used by ministers, lay-leaders, and Sunday school teachers who are interested in helping intermediates and adolescents develop their potentialities for wholesome living. This is the reason why this study is justified as a much needed examination and proposal for Intermediate and Adolescent Christian Education in the local church within the framework of evangelical Christianity.

Limitation of the study. One of the difficulties in considering the adolescent period is that of the complexity surrounding any individual's life and behavior. Facts become significant only when viewed in relation to each other through researches and activities. A proper consideration of the adolescent must borrow freely from many sources. For that reason the present treatment has borrowed from psychology,

sociology, biology, and Christian education, although the interpretation and approach is evangelical in nature. Their age level is limited between twelve and twenty four years old. The study has the limitation to the intensive research concerning developmental tasks of the adolescent in relation to the evangelical Christian point of view.

II DEFINITION OF TERMS USED

For the purpose of this study, certain words were defined as follows:

Christian Education. This term points up a distinctive type of religious education. This may be defined as the process of teaching the individual prior to, and following the Christian experience of conversion and sanctification: the teaching of the individual to assume the responsibilities of Christian living. L. B. Griffith defines it as follows:

It is the education to seek to effect the people a growing knowledge and appreciation of the revelation of God in the Bible; to show them its influence on the life and culture of man; to help them enjoy the Bible and use it effectively in their own Christian living.²

Evangelical Christianity. As used in this thesis, is Biblical Christianity as expressed in the Wesleyan Arminian theology on God, Man, Sin and Salvation. In this thesis, the doctrine of salvation by repentance and faith in Jesus Christ is chiefly used as the concept of true salvation.

² J. E. Horrocks, The Psychology of Adolescence, (Boston: Houghton Mifflin Company, 1962), p. 7.

Adolescence. The period of change from childhood to maturity.

J. E. Horrocks defines the term as follows:

The very derivation of the word suggests how important a knowledge of adolescence is for one who would understand adult human beings. The word "adolescence" comes from the Latin "adolescere" meaning to grow up. The word "adult" itself comes from adults which is the past participle of adolescence.³

Throughout this study the term has referred to a person of either sex who is between the ages eighteen and twenty four.

Developmental Tasks. In the Westminster Dictionary of Christian Education this term is defined as follows:

A developmental task is a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by society, and difficulty with later tasks.⁴

In this study, developmental tasks are considered in the physical, mental, emotional, social, and spiritual sides of the intermediate and adolescent to help them wholly, since they grow and develop rapidly in these fields.

III. ASSUMPTIONS

(1) The Bible, both Old and New Testaments, is the Word of God, which was written under the inspiration of the Holy Spirit, and is the

³ K. B. Cully, The Westminster Dictionary of Christian Education. (Philadelphia: The Westminster Press, 1952), p. 186.

⁴ Ibid. p. 186.

final authority on all matters with which it deals.

(2) Every intermediate or adolescent is a soul which is lost until redeemed by Jesus Christ.

(3) The church and its message of Christ's saving power is the only possible source of salvation and sanctification for the young people, according to the Bible.

IV. METHODS OF PROCEDURE

Research method. The materials which were used for the study were primarily acquired from three institutions of higher education in the Portland, Oregon area. The majority of the volumes were secured from the libraries of Portland State College, Western Evangelical Seminary, Western Baptist Seminary, and the writer's private library. Tracts, pamphlets and unprinted materials were secured and analyzed.

Questionnaire. To supplement the practical and theoretical materials secured from books, a questionnaire was circulated through the mail to Sunday school teachers of the First Nazarene Church of Portland, Oregon, where the writer made various observations during his field work period from 1966 to 1967. (Appendix B)

Organization. The basic assumption that a philosophy of Christian Education is based on a theological position necessitated a statement of position and an examination of tasks of education. This was followed by a study of adolescents, their needs and tasks. Because of recent interest in young people, it was interesting to trace briefly the development of adolescent Christian education of the United States and Japan as well

as the Christian educational tasks. With these basic factors, the writer began a study of developmental tasks which may be used by the local church to meet the needs and interests of adolescents, bring them into vital relationship with Jesus Christ in a personal conversion and sanctification experience as well as consecration, and recruit them for the service of the church to which they belong.

This study is constructed in three parts which contribute to the entire picture of adolescent Christian education. Part I dealt with a historical sketch of Sunday school activities and other organizations relating to young people and the educational aim.

This study is constructed in seven chapters and appendices which contribute to the entire picture of developmental tasks in relation to adolescent Christ education and evangelism. Chapter I dealt with general and specific developmental tasks of adolescents from physical, emotional, intellectual, social, and spiritual point of view. There is a research on development of adolescent ideals and religious values in Chapter III. The general aims of Christian education and specific objectives in relation to developmental tasks are discussed in detail in Chapter IV. In Chapter V, evaluation of past and present agencies and means to win adolescents is stated in relation to developmental tasks. For the practical purpose proper church programs are presented in Chapter VI. Finally the summary, conclusions, and further recommendations to study are stated. Five appendices are also added for the reader to understand developmental tasks of adolescents for practice.

CHAPTER II

DEVELOPMENTAL TASKS OF ADOLESCENTS

I. Adolescent Natures

R. J. Havighurst explains developmental tasks of adolescents as follows:

1. Achieving new and more mature relations with age mates of both sexes.
2. Achieving a masculine or feminine social role.
3. Accepting one's physique and using body effectively.
4. Achieving emotional independence of parents and other adults.
5. Achieving assurance of economic independence.
6. Selecting and preparing for an occupation.
7. Preparing for marriage and family life.
8. Developing intellectual skills and concepts necessary for civic competence.
9. Desiring and achieving socially responsible behavior.
10. Acquiring a set of values and an ethical system as guide to behavior.¹

In above ten categories he mentions very well what the developmental tasks are in relation to adolescent natures. Furthermore, these categories may be condensed as follows:

1. Achieving better sexual relationships.
2. Achieving a mature social role.
3. Effective physiological usage.
4. Achieving emotional independence.
5. Achieving assurance of economic independence.
6. Preparing for an occupation.
7. Preparing for marriage.

¹ R. J. Havighurst, Developmental Tasks and Education. (New York: David McKay Company, 1966), pp. 15-16. p. 33.

8. Developing intellectual abilities.
9. Achieving responsible social behavior.
10. Acquiring an ethical system and standards.

In other words, developmental tasks relate to the following natures of the adolescent according to Havighurst.

1. The physical nature. (No. 3)
2. The intellectual nature. (No. 8)
3. The emotional nature. (No. 4)
4. The social nature. (No. 1, 2, 5, 6, 7, 9)
5. The religious nature. (No. 10)

Therefore, a research concerning these five natures of the adolescent must be made to understand proper developmental tasks of adolescents.

The Physical Nature. According to M. E. Soderholm, the years of adolescence show the greatest physical growth with the exception of the first few years of life.

A young person at this time averages a gain of about twelve pounds a year in weight, and his height may increase six inches in one year.²

It is natural that the glands of the body grow in proportion also. The glands may be extra active and sensitive during this time. At this time boys lack control over their voices. The vocal cords are growing in length, and their voices are changing. Not every adolescent experi-

² M. E. Soderholm, Understanding the Pupil. (Grand Rapids: Baker Book House, 1958), p. 9.

ences the changes in his body at the same time nor with the same effects as others of his age. The transition begins, and the adolescent senses many changes taking place.³ William E. Martin and Celia Burns Stendler of the University of Illinois, in their book, The Process of Growing Up in Society, noted these traits in their study of adolescents:

But recently you've discovered some important changes in yourself, and you son't need Aunt Mabel. Overnight you have moved from the body that you had to one that does not fit for size at all. Your arms and legs need an inch or two tucked somewhere; your feet are twin boats, and those five⁴ thumbd hands can't be trusted to hold anything breakable.

With her description of the rapid development of the body the same writer went on to point out characteristics that appear in relation to the body: "Besides your new odd-sized parts, you perspire more freely now. Pimples pop out all over your face, and you blush a vivid scarlet, too."⁵

The development of the sex glands, or arrival at puberty seemed to be definitely related to the strong desire of the adolescent to be recognized as an individual. Frieda K. and Ralf V. Merry, in their book, The First Two Decades of Life, defined puberty as follows:

The onset of the menarch generally is taken as an index of the arrival of puberty in girls--The appearance of live sperm cells in the urine shows conclusively that the boys' procreative functions are mature....Crampton suggested another criterion for determining puberty in boys....the appearance and rapid growth of fine, pigmented hair in the genital area....and the twist of their hair.⁶

³ Arthur T. Jersild, The Psychology of Adolescents (New York: The Macmillan Company, 1957), p. 28.

⁴ W.E. Martin and Celia B. Stendler, The Process of Growing Up in Society (New York: Harcourt, Brace and Company, 1953), p. 235.

⁵ Ibid., p. 17.

⁶ F. K. Merry and Ralf Vickers Merry, The First Two Decades of Life. (New York: Harper & Brothers, 1958). p. 138.

Curiosity and self-consciousness accompany puberty. During this age of non-conformity, many attitudes and responses to sex maturity will be made which either strengthen or weaken character.⁷ The results of poor adjustments and the lack of proper sex education have been the subject of many surveys and investigations. Alfred C. Kinsey's reports have been a familiar source.⁸ Cultural environment has in many instances lowered its social pattern over the adolescent, and his pattern of behavior becomes that of his social class.⁹

Physical characteristics give one an external view of the adolescent. Though awkwardness appears as the outstanding physical trait, each young person is extremely concerned about becoming an individual personality. The outward reactions of their feelings are manifested in response to their social relations. "The clearest signs that adolescence has begun are both physical and social."¹⁰

As the discussion of the adolescent physical characteristics moved on into other areas of development each contributing writer wanted to be sure that his readers understood the importance and influence of the physical structures upon the personalities of adolescents. These young

⁷ 43rd Yearbook of the National Society for the Study of Education (Chicago: University of Chicago Press, 1944). p. 105.

⁸ Jersild, op. cit., p. 238.

⁹ Ibid., p. 90.

¹⁰ W. W. Wattenberg, The Adolescent Years (New York: Harcourt, Brace and Company, 1955), p. 81.

are seeking to be identified as fullfledged adults, and their personal appearances, both to themselves and others, plays a very vital part in their maturity.

Intellectual Nature.

John E. Horrocks, in The Psychology of Adolescence, said:

Adolescence tends to be a time of intellectual expansion and development, and academic experience. The individual finds himself in the position of having to adjust to increasing academic and intellectual requirements.¹¹

Not only does the adolescent's physical structure approach the adult stature but his mental capacities approach their full power. Although he lacks the years of experience, "he can learn new things with speed equal to that of his parents and teachers."¹²

The young person's intellectual abilities have an important bearing on his appraisal of himself. He begins to understand moral concepts and values. Jersild said:

...there are two major trends in his moral development. First, his moral concepts become more generalized....it is better to be honest in general than just to tell the truth when his mother asks him where he has been. Second, his moral ideals and scruples become internalized, as it were, a part of him.¹³

The development of self ideals and his acceptance of himself in harmony with those ideals relate to his evaluation of values. The

¹¹ John E. Horrocks, op. cit. p. 25.

¹² Jersild, op. cit., p. 85.

¹³ Ibid. p. 85.

adolescent is looking for controlling values around which he can begin to integrate his life.¹⁴

Major E. Soderholm, writing as a secondary source, summarized the mental development of the adolescent:

He has a keen memory; he is interested in adventure and discovery; he is capable of real thinking; he questions authority; he makes snap judgments; he has an active imagination; and he has a strong sense of humor.¹⁵

The adolescent is capable of definite thinking. His spirit of adventure is prompted by the new knowledge he receives. New relations between objects and events are noted as his mind begins to associate the things of his memory. The ability to learn is present, but there are many things which may influence the learning process. Two characteristics stand in contrast to most adult influence, the adolescent makes snap decisions and questions authority. Gallagher and Harris wrote:

The adolescent is so aware of the need to develop himself... his own personality...that he instinctively resists any effort of yours to impose on his your will or your ways, though left alone he may imitate you.¹⁶

These young people want to be independent to the extent that they will be recognized as individuals capable of making their own decisions. Gallagher and Harris continued:

¹⁴ Horrocks, op. cit., p. 26.

¹⁵ Solderholm, op. cit., p. 14.

¹⁶ J. R. Gallagher and H. I. Harris, Emotional Problems of Adolescents (New York: Thomas Y. Crowell Company, 1956), p. 8.

Rebellion is so common and what lies behind it so important that we must say a word ...of this...behavior of young people who find this stage in the transition from utter dependance to independence so difficult. We all should remind ourselves that conformity and dependency, though less apt to disturb the peace, may in reality promise only unhappiness and ineffectiveness for the days of adulthood which lie ahead.¹⁷

Thus, the adolescent has reached the intellectual maturity where he can find flaws in adult reasoning. "These new powers enable him, among other things, to extend his emancipation into areas involving politics, science, and religion."¹⁸

The young person may use these mental powers to attack the standards that parents and teachers set and to set up his own standards.

Emotional Characteristics

Generally speaking, it seems that adolescents are capable of expressing different emotions that extend from one extreme to the other. Just as the physical and mental process go through change, so does the emotional process. It is in this area that the adolescent needs most to find himself. Jersild concluded from one of his studies that:

Emotion is involved in everything in which the adolescent is involved.... Among the circumstances that are most potent in arousing emotions in the adolescent are those that collide with his pride in himself or the expectations he places upon himself, or arouse misgivings he has concerning himself.¹⁹

Robert S. Fleming, writing on "Psychosomatic Illness and Emotional Needs," in the Educational Leadership, volume IX (November,

¹⁷ Ibid., pp. 9-10.

¹⁸ Wattenberg, op. cit., p. 85.

¹⁹ Jersild, op. cit., p. 134.

1951), pages 119-123, quoted the work of six other men in the field when he gave the following list of emotional needs or characteristics:

- The need for belonging.
- The need for love and affection.
- The need for achievement.
- The need for economic security.
- The need for freedom from fear.
- The need for freedom from guilt.
- The need for sharing.
- The need for understanding.²⁰

It is very interesting to know that "compassion is the ultimate and most meaningful expression of emotional maturity." according to Jersild.²¹ Yes, it is through compassion that a person achieves the highest peak and the deepest reach in his search for self-fulfillment.

Although compassion and understanding of others mark the adolescent's emotional development, the writer found that adolescence is a time of loneliness and emptiness to hear some testimonies of young students who have attended a home Bible study meeting of Portland, Oregon. Their determination to attempt to be a unique personality of their own might have made them to feel lonely and empty. Their emotions fluctuated and were usually intense. The writer often failed to take this into consideration and to understand them. The writer thinks that this tendency of adolescents provides an important key to understand them better.

Understanding is the prime requisite for both the person associ-

²⁰ W. A. Fullagar, Fleming, Lewis, Culbee, Educational Leadership Vol. IX (New York: Thomas Y. Crowell Company, 1951), pp. 119-123.

²¹ Jersild, op. cit., p. 194.

ating with the adolescent, and for the adolescent himself in regard to his emotions. If he can find no consultation from elders, he may be ready to admit that nobody cares about him and feel lonely. Adolescents conceal many of their emotions, and "if we center our attention only on the emotions shown...we are likely to miss much and to make some radical mistakes."²²

The adolescent takes pride in meeting the obligation of family membership if the adults of the family do. They seem to ask for their voluntary cooperation with interest and personal enthusiasm. "Adolescents can be much more readily influenced by suggestion and example than by direct command and arbitrary direction."²³ according to Dr. Sadler's comments.

Social Characteristics

The social relations within the home represent the beginning of an expanding social adjustment for the adolescent. His first models of social behavior may be his parents. The writer and his wife live in a doctor's family at the present time, and found that all six children need their parent's fellowship and that the son and daughter of high school age need the special guidance of parents, though both parents are absent almost all times because of their professional medical cares. Dr. Jersild went on to point out that "the young person will be reminded more forcibly than in earlier years of his ethnic origin, the national

²² Ibid., p. 136.

²³ W.S. Sadler, M.D., Piloting Modern Youth (New York: Funk & Wagnalls Company, 1931), p. 51.

and social background of his parents, the socioeconomic group to which they belong."²⁴ John E. Horrocks emphasized that, "In any event the individual may not be considered apart from the structure of the society in which he lives including every perceived element in it."²⁵

The adolescent should master himself and the social and vocational skills that will help him to be a member of society. No longer does the adolescent want to be called or considered as a child. It is observed that he is building a picture of himself which includes the things he can do, his weakness, and his own estimations of his popularity, intelligence and interest. Yes, he is not a child any more. He wants to be an adult--at least he wants to be treated as though he were grown up, as Wattenberg, Cronbach, and Jersild have repeatedly referred to the social desire of the adolescent to be recognized as an adult. Yet, as Jersild has more precisely stated:

Social life has become more complex, and in many walks of life it takes longer to prepare for adulthood. One effect for many adolescents has been to delay the age of marriage and to lengthen the period of sexual postponement.... This delay, coupled with the extended period during which the adolescent is economically dependent, has the effect of prolonging the social phase of adolescence.²⁶

American culture seems to be strongly oriented to achievement, and education and occupation seems to be the primary methods of social mobility to the writer. The educational pattern has been a basic means

²⁴ Jersild, op. cit., p. 222.

²⁵ Horrocks, op. cit., p. 28.

²⁶ Jersild, op. cit., p. 41

used to extend the dependent age period in this society. Almost all adolescents must work for a part time job during their school year. Therefore, the adolescent needs to achieve independence. "The gradual evolution of his behavior from the utter dependence of infancy toward independence of adulthood"²⁷ is sometimes accompanied by a kind of rebellion. It is not necessarily an uncontrollable rebellion, but a rejection of overprotecting and domineering parents. "To continually help them is constantly to remind them that we have no confidence in their ability to take care of themselves."²⁸

One of the most significant and yet subtle aspects of the social behavior of the adolescent is the manner in which he seeks to find some nourishment for his pride and to avoid humiliation. It is from these basic desires that many interesting loyalties of adolescents spring up. A person feeling rejected is attached to a kind friend or teacher. The young teen with opposite attitude will seek those who will idolize or adore him. The healthy minded adolescent may be content with those who accept him as a person and share his interest.²⁹

Martin and Stendler concluded with the same trends in the adolescent's social behavior as those noted by Horrocks.³⁰

The adolescent wants to belong to a group. He wants to be identified with his peers. When the writer watched the activities of the Nazarene senior groups, they seemed to have enjoyed the group discussion and the peer fellowship. Horrocks, again best described the

²⁷ Gallagher and Harris, op. cit., p. 46.

²⁸ Ibid., p. 56.

²⁹ Horrocks, op. cit., p. 20.

³⁰ Martin and Stendler, op. cit., p. 234.

process of transfer of loyalties from the home to the peer group:

The process in a normal situation... is not one of complete moving away but rather one in which the loyalties and affiliations outside the home eventually out-weigh but do not completely replace the old ties.³¹

Horrocks would say that the adolescent is of a reformist's spirit.

Marjorie Soderholm grouped the social characteristics of adolescence in the following divisions:

He wants to be grown up; he desires independence of adults; he wants to belong to the gang; he has a strong sense of loyalty; he is self-conscious; his social problems reflect sex development; and he is a hero-worshiper.³²

The adolescent's strong desire of loyalty makes a marked impression upon his other social characteristics. His points of self-consciousness, his social problems, and his hero-worship all reflect back on the fact that he, for the first time, is an individual to himself, and he has set a standard for himself.

Spiritual Characteristics

Dr. Cornelius P. Haggard, the president of Azusa-Pacific College, Azusa, California, spoke in the chapel service of Western Evangelical Seminary, that the adolescent is first, an idealist, second, activist who needs sacrificial activities, third, he needs a kind direction and guidance, and fourth, he needs assurance of faith.³³ Dr. Haggard's speech impressed me very much, for he quoted many evidences from news

³¹ Horrocks, op. cit., p. 23.

³² Soderholm, op. cit., p. 20.

³³ A speech presented at the chapel service of Western Evangelical Seminary of Portland, Oregon, on Feb. 9, 1968.

papers, periodicals, and books, and came to the dependable conclusion that seminarians should understand these characteristics and be spiritual leaders for them. Therefore, the research of the adolescent's spiritual nature is especially important to find the proper developmental tasks.

Raymond G. Kuhlén and Martha Arnold wrote an article for the Journal of Genetic Psychology entitled "Age Differences in Religious Beliefs and Problems during Adolescence."³⁴ The article was a report of materials compiled from a study of 250 young people. They found that the existing problems related to religion at the sixth grade level varied from those expressed by ninth graders, except in the percentage that did not go to church. Those who disliked church services were thirty three percent of the sixth graders, while there were forty seven percent of the ninth graders. The conflict of science and religion bothers forty two percent of sixth graders and fifty percent of the ninth graders. Sixty-seven percent of both groups failed to attend church. Regarding the problem of sin, seventy-one percent of the sixth graders expressed an awareness and concern while only sixty-two percent of the ninth graders responded in a similar manner. It is interesting to note that the study revealed that of the twelfth graders reviewed sixty seven percent did not go to church, and the consciousness of sin had risen to a seventy two percent response.³⁵

³⁴ R. G. Kuhlén and Martha Arnold, Journal of Genetic Psychology (New York: Harper, 1944), pp. 291-300.

³⁵ Ibid., p. 31

The adolescent "accepts God as the basic spiritual influence on his life, and recognizes his responsibility for adhering to a moral code in his human relationships."³⁶ was the evaluation of the young people's spiritual attitudes given by Lester D. Crow and Alice Crow. However, as previously noted, religious doubtings and testings arise with the increased intellectual capabilities of the adolescent. Jersild referred to studies which indicated that many adolescents change their attitudes as follows:

they rejected religious dogmas as they matured even though they attended religious school faithfully. Neither did they seem to gain steadily in intellectual understanding of the meaning of religious teachings as they grew older and continued their education.³⁷

Dr. Sadler made the following statement concerning the problems associated with standards and ideals.

Much that the youth hears at home and at school is vague and indefinite. He hears virtue praised, education lauded, great minds of the past and present eulogized, but for his day-by-day thoughts and emotions he finds little sympathy.³⁸

The importance of spiritual adjustments made at this particular age are tremendous. The adolescent who has not decided for Christ, nor soundly converted before he reaches this age, or during this age, is likely never to be converted after he has passed beyond the years of

³⁶ M. E. Soderholm, Understanding the Pupil (Grand Rapids: Baker Book House, 1958)

³⁷ Jersild, op. cit., p. 339.

³⁸ Sadler, op. cit., p. 45.

adolescence. This is the opinion of both I.S. Lambdin³⁹ and J. A. Huffman.⁴⁰ During this important period of life from thirteen to twenty the majority of conversions take place. There is no other time in the entire life of a human being when he is more likely to become a Christian than in this period. This is most important for the worker with this group to know and fully understand.

II. SPECIFIC DEVELOPMENTAL TASKS OF ADOLESCENCE

Understanding the characteristics of the adolescent has helped to establish criteria for the specific developmental tasks which must be performed at this period. For the purpose, the interweaving of the physical, intellectual, emotional, social, and spiritual characteristics make up the adolescent. Below are listed the characteristics of the adolescent and the specific developmental tasks according to the process of development.

The characteristics of adolescents are, as the result of studies:

Physically:

The onset of puberty is most important.

Different rates of growth and maturing are normal.

The greatest growth in stature takes place.

The glands are extra sensitive and active.

³⁹ L. A. Lambdin, Youth and the Way of Life. (Chicago: Covenant Book Concern, 1964) p. 89.

⁴⁰ J. A. Huffman, Youth and the Christ Way (Winona Lake: The Standard Press, 1954), p. 97.

The boys voices are changing.

Acne and other minor deformities appear.

Awkwardness accompanies irregular and rapid growth.

They are energetic.

Specific Developmental Tasks:

1. Teach them about puberty, voice changes, and deformities through counseling.
2. Provide facilities for excercises to use their energy effectively and wisely.

Intellectually:

Intellectual expansion is noticeable.

They begin to understand moral concepts and values.

They develop self ideals and estimations.

They are able to generalize.

Their ability to deal with abstractions, time, and space increases.

They become capable of intellectual communication.

They are capable of real thinking and reasoning.

They are capable of making their own decisions.

They have keen memories and their interest in knowledge increases.

They question authority.

They have a tendency to set up their own standards.

Their imaginations are active.

Specific Developmental Tasks:

1. Prepare for them moral education to teach them moral concepts and values as well as self ideals and estimations.

2. Ask assistance of specialists to teach them science, history, archeology, and domestics and so forth, systematically and intellectually.
3. Teach them both inductive and deductive methods to achieve a better intellectual communication.
4. Train them for real thinking, reasoning, and making their own decisions.
5. Provide a library to meet their needs of interest in knowledge and introduce sound books to read.
6. Guide them through group therapy of fellowship for their intellectual and ethical problems.

Emotionally:

Strong pride motivates their behavior.

They have a strong sense of belonging.

They have a strong desire for being needed.

They have a strong desire for achievement.

They have a strong desire for economic security.

They have a strong desire to share experiences and feelings.

They may feel a sense of loneliness.

They have an increased capacity for concern and compassion.

They conceal many of their emotions.

Their consciences are learning to function in new areas.

They are more rapidly influenced by suggestion and example than by command.

Their emotions fluctuate and usually intense.

Specific Developmental Tasks:

1. Lead them to use their pride for achievement and economic security.
2. Give them some responsibilities to meet their desire for being needed as soon as they can.
3. Let them share their experiences and feelings in group activities and retreat.
4. Lead them to a sound faith to satisfy their sense of loneliness.
5. Use them for social works and help for their neighbors.
6. Establish their emotional security through counseling and visitation.
7. Try to influence them by suggestion and example rather than by command.
8. Study adolescent psychology and other books to solve their serious emotional problems or council with specialists in this field.

Socially:

They want to be recognized as full grown-ups.

They rebel against dominating adults.

They want to belong to their peer groups.

They have a tendency to choose their own friends to do anything.

They have a strong sense of loyalty.

They have a strong sense of self-consciousness in society.

They have their secret admirations or ideals.

They want to be accepted in society.

Specific Developmental Tasks:

1. Recognize and respect them as grown-ups and be their example

to follow.

2. Never dominate them but give better advice as a friend to understand their nature and problems.
3. Provide sound group activities for them to have close fellowship with their peer groups.
4. Provide opportunities to grow their friendship in home, school and church.
5. Lead them to God and the church to meet their strong sense of loyalty.
6. Give them kind guidance for their marriage through counseling and group activities.
7. Give them suggestions for their social responsibilities and for their choice of suitable occupations.
8. Prepare for them sound sexual education and guidance by specialists, teachers, ministers, and parents.
9. Lead them to achieve economic independence to be accepted in a society as a citizen as well as other duties.

Spiritually:

Most believe in God, prayer, and life after death.

Religion is expressed more in terms of beliefs and feelings than in forms.

Faith becomes a personal possession.

About 47% dislike church services.

About 50% are bothered by conflict of science and religion.

About 67% do not go to church.

Most adolescents express an awareness of sin conflicts.

They have a strong sense of right and wrong.

They sense moral responsibilities in human relationships.

They have religious interests as well as doubts.

They seek religious ideal and standard.

They want a practical religion or power.

Conversions occurred mostly between 13 and 20 years old,
according to statistics of authorities.

Specific Developmental Tasks:

1. Teach them evangelical doctrines on God, Man, Sin, and Salvation systematically.
2. Teach them the importance of church attendance and discipline and improve the church methods, if possible and necessary to meet their needs.
3. Teach them the problems of science and Biblical revelation in Sunday school.
4. Try to solve their religious doubts through kind counseling and discussions in home meetings.
5. Teach them more practical ways of Christianity than theories.
6. Train them to apply Christian truth to their daily life.

CHAPTER III

THE TASK OF CHRISTIAN EDUCATION

The purpose of this chapter is to review and define the task of Christian Education as it relates to developmental tasks. The two elements of the total task given particular attention were the personal involvement of the Scripture to the life situation of the pupil, and the teaching of the specific objectives of the Christian faith.

I. The General Aims of Christian Education.

Professor George Herbert Betts stated the general "aim" of Christian Education in three separate requirements which life itself puts upon every individual:

1. Fruitful knowledge; knowledge of religious truths that can be set at work in the daily life--now and in the years that lie ahead.
2. Right attitudes; the religious warmth, responsiveness, interests, ideals, loyalties, and enthusiasms which lead to action and to a true sense of what is most worth while.
3. Skill in living; the power and will to use religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of the daily life.¹

The report of the International Missionary Council at Jerusalem in 1928 defined the purpose of Christian Education:

Religious education in the Christian sense includes all efforts and processes which help to bring children and adults

¹ Peter P. Person, An Introduction to Christian Education (Grand Rapids, Michigan: Baker Book House, 1958), p. 17.

into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine.²

In the article, "Proposed International Standard for the Vacation Church School," the International Council of Religious Education gave the following comprehensive statement:

The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Saviour and his way of life, and membership in a Christian church; the Christian motive in making of all life-choices, and wholehearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.³

From these general statements of the aim of religious education, such phrases as Christian living, Christian participation, and constructive contribution indicate the importance of fitting objectives of Christian faith to life situations of adolescents.

In an article entitled, "Advice to Evangelicals," in 1950, A. W. Tozer recommended four lines of action:

1. Evangelicals need to produce a twentieth-century brand of Christianity that is manifestly superior to any other way of life. Only the old faith will do it. Only a realistic application of that faith to present-day life can make it effective.

² Ibid., p. 28.

³ Lois E. LeBar, Education That is Christian (Westwood: Fleming H. Revell Company, 1958), pp. 49-50.

2. Evangelicals should call a halt to "spiritual inbreeding" and reach out beyond traditional theology and denominational lines for new life-giving streams of thought and action. Such veins of power are available through fellowship with all those who hold to the deity of Christ and the infallibility and authority of the Holy Scriptures.

3. Evangelicals should stop imitating and begin initiating. The world will look to us for leadership when we strike off across the fields of Christian action with a fresh and vital program challenging men of the intellectual discrimination and thereby the masses to new heights of vision and accomplishments.

4. Evangelicals need a new emphasis on the "interiority" of the Christian faith, giving less attention to the externals and superficialities of modern Christianity and more to the deeper life hid with Christ in God.⁴

Evangelicals are seeing the need for life=situation application of Scriptural truths. How does one approach such a requirement? Paul H. Vieth has defined what life-situations are, and then made the application. Dr. LeBar chose to take examples from the everyday experiences of Christ. She analyzed His approach and methods. His general procedure was to teach from the known to the unknown or the spiritual. The materials He used were mustard seeds, candles, salt, grain, tares, birds, sand, coins, water, bread, vines, fig trees, and people. He quoted portions of the Old Testament and spoke with authority concerning the Kingdom of God. The miracles that He performed were part of what He taught. In fact, the life Jesus lived was involved with all He tried to teach. Evangelicals should follow His aim.

⁴ Ibid., p. 62.

II. The Teaching Subjects of Christian Education.

The use of the term "specific objectives" in this study was for the purpose of distinguishing the basic spiritual teachings of the Scriptures. These objectives are the foundation stones of the evangelical faith. Their origin and authority emanates from the divine revelation of the Scriptures.

Park Hays Miller, the author of Christian Doctrine for Sunday School Teachers, has said:

Those of us who are attempting to teach others should first organize our own beliefs so that what we teach may be in harmony with the basic Christian truths which we accept. Furthermore, we should never forget the relation of Christian doctrine to every-day Christian living.⁵

Mr. Miller has explained what he considers to be the fundamental Christian doctrines. His explanations have been studied with appreciation. He does not contradict, but in some instances does not say what he could have said to make all parts equally clear. His eight basic doctrines have furnished a satisfactory list for this study.⁶ The content of what has been written came from the Scriptures mentioned and an evangelical background.

1. God. Borrowing a historic statement, God is briefly described: "God is a Spirit, infinite, eternal, and unchangeable, and truth."⁷

⁵ Park Hays Miller, Christian Doctrine for Sunday School Teachers (Boston: W.A. Wilde Company, 1947), p. 12.

⁶ Ibid., pp. 12-20. The statements from #1. - #8. are summarized from the above book in the writer's own words.

⁷ Ibid., p. 21.

God is a Trinity and is sovereign over all that He has created. Scriptures for studying about God are:

God the Creator (Genesis 1:1-31).

The Sovereign God (Psalm 2:1-12).

The Holiness of God (Isaiah 6:1-8).

The Love of God (Romans 8:31-39).

God is a Spirit (John 4:5-26).

2. Man. Man was made in the image of God, but that image has been spoiled by the presence of sin. Man was made superior to all of creation because he was endowed with personal intelligence for choosing between an evil law and a right law. He chooses the wrong because an evil law holds him in bondage. Therefore, man is in desperate need of salvation from the evil law and its results. God has provided the only way of salvation as a gift through Jesus Christ. These Scriptures help to explain God's plan for man:

Man's Fellowship with God (Psalm 23: 1-6).

Man's Need of a New Birth (John 3:1-12).

Man's Need of a Saviour (Romans 1:14-17).

The Gospel for man (Romans 1:14-17).

The Destiny of man (I John 3:1-3).

3. Jesus Christ. Jesus was a man as others are in stature, but He was more than just a man. He was divine, being conceived by the Spirit of God and born of a virgin. As most men will agree, Jesus lived an exemplary life in relation to others and God, but He was more than an example. He was the Saviour, the Son of God. He was the creator of all things.

Before the world was created, He was; He came into the world as a man; He lived the only perfect life; He died upon the cross as Saviour; He arose as the victorious Redeemer; He ascended into heaven at the right hand of God, and He is coming again to claim His own and to rule. Here are some glimpses of Jesus:

Before the World was (John 1:1-15).

The Virgin Birth of Jesus (Luke 2:1-20).

The Humiliation and Exaltation of Christ (Philippians 2:5-11).

The Deity of Jesus (John 14:1-11).

The Humanity of Jesus (Hebrews 4:14-16).

The Cross of Christ (John 12:20-33).

The Resurrection of Jesus (John 20:11-18).

4. The Holy Spirit. The Holy Spirit is the third person in the Trinity, God the Father, the Son, and the Holy Spirit. He is equal in essence with the Father and Son. He quickens the consciences of men and reproves of sin, of righteousness, and of judgment. He is present at salvation, and helps man to understand Scriptural truths. Possessing a life He gives new power for Christian life and service. He is the Spirit of Christ in the Christian's heart. Notice some of the responsibilities of the Holy Spirit:

The Holy Spirit as the inspirer of the Scriptures (II Tim. 3:14-17).

The Holy Spirit as man's Teacher (John 16:7-14).

The Holy Spirit and New Birth (John 3:1-8).

The Holy Spirit and Prayer (Romans 8:26,27).

The Holy Spirit and Newness of Life (Romans 8:11-18).

5. Salvation. The Old Testament practice of sacrifices for sin and atonement as expressions of repentance were consummated when the sacrificed animal suffered for the transgressions of the sinner. Understanding that the sacrifice suffered in place of the guilty party helps a person understand the sacrifice made by Christ in the place of sinful mankind. Jesus, the Lamb of God, takes away the sin of the world. In Christ the Christian is provided spiritual power to overcome evil and to live for God's glory. A full armor of God is provided. Salvation beings when a person accepts Jesus as his personal Saviour. It is characterized by growth and maturity to a place of full surrender. From that point on sanctification is refined by the presence of the Holy Spirit. In the end Christ is able to present His people faultless into the presence of God.

An Example of Repentance (Luke 19:1-10*).

Confession and Forgiveness (I John 1:5-10).

Salvation by Faith in Christ (Romans 5:1-11).

Deliverance from the Bondage of Sin (Romans 7:14-8:4).

New Life in Christ (Ephesians 2:1-10).

6. The Church. The work of God has been given to the world through the Church, which is the body of believers who have accepted Him as their Saviour and Lord. The Church has been organized with different forms of denominational government, but all of them which are true to Jesus Christ belong to His Church. The Church is both to preach and teach the Gospel in order that people may turn to Christ for salvation and that they may grow in faith and knowledge. The Church is to reproduce Christians.

There are two sacraments given by Christ to the Church, baptism and the Lord's supper. Baptism is to be the visible witness of a new life in Christ. The Lord's supper is a memorial of the death of Christ as our Saviour. It emphasizes man's dependence upon Him for spiritual life and power. People join the Church that they may be identified as fellow members and workers in God's kingdom. Here are some interesting Scriptures concerning the Church:

The Fellowship of the Disciples (Acts 1:12-14).

The Church in Jerusalem (Acts 2:37-47).

New Churches in New Places (Acts 14:19-23).

The Church the Body of Christ (Ephesians 4:11-16).

The Sacrament of the Lord's Supper (I Corinthians 11:17-34).

The Mission of the Church (Matthew 28:16-20).

Jesus' Prayer for the Unity of the Church (John 17:1-26).

7. The Future. God will one day be triumphant and will establish His own rule over all things both in heaven and on earth. All people will stand before the Lord. In that day those who have accepted the Saviour and have followed His plan of life will receive the rewards for service rendered. Some will be cut off from God forever because they have always rejected Him and the light that He offered. Eternal life is not among the rewards, because it is a gift of God given to persons who have complete faith in Jesus Christ. Scripture is plain in its teaching of the last things and eternity.

The Assured Triumph of Christ (John 16:25-33).

An Eternal Home for Believers (John 14:1-3).

Life's Opportunities and Death's Rewards (Philippians 1:12-23).

The Parable of the Judgment (Matthew 25:31-46).

The Assurance of the Believer (Romans 7:24-8:11).

3. The Scriptures. The authority of the Christian religion is a divine revelation from God. This revelation is of God's relationship to man and His plan of redemption for mankind. God revealed Himself and His purposes for man and the world in the Bible. The Bible is made up of sixty-six different books which were written by many writers. Each writer was inspired by the third person of the Trinity, the Holy Spirit. He wrote in his own way and in his own styles, and the Spirit of God kept him from error in content and message. The Scriptures are the final authority in matters pertaining to God and true righteousness. Every believer can find the standards for a full Christian life in the Bible. Here are some of the basic teachings concerning Scriptures:

The Purpose of the Scriptures (John 5:30; 40).

Testing Truth by the Scriptures (Acts 17:1-12).

The Inspired Scriptures (I Peter 2:1-11, I Timothy 3:16,17).

Jesus' Higher Standard (Matthew 5:33-48).

The Power of the Word of God (Romans 1:8-17, Hebrews 4:4-12).

Scripture Teachings are to be Lived. (Matthew 7:24-27).

III. Specific Objectives of Christian Education in Relation to Developmental Tasks.

The writer thinks that each adolescent is different from every other in his abilities, opportunities, interests, and previous training. For this reason there can be no uniform degree of Christian development that every adolescent must achieve during this period, but there are specific objectives of Christian education in relation to developmental tasks which he can work toward achieving.

The research of chapter III, in addition to chapter II, develops what an adequate program and specific objectives of Christian education should provide for adolescents consistent with what they can achieve in relation to developmental tasks.

I. God.

Specific object of Christian education is to lead adolescents:

1. To know God as supreme being, creator, sustainer, ruler, and Heavenly Father.
2. To experience a maturing faith in Him;
3. To commit themselves joyfully to His will.
4. To grow into a warm relationship with Him.

Developmental Tasks.

1. They should develop reverence for God as Creator and a fuller understanding of the basic Christian beliefs about the nature of God.
2. They should begin to appreciate scientific discoveries as evidence of God's laws at work and of man's growing understanding of these laws.

3. Meaningful habits of prayer to Heavenly Father should become established in this period.

4. They should have clear understanding of God's redemptive love through Jesus Christ.

5. They should develop an appreciation of God as Heavenly Father, whose love and concern extends to all people as well as to themselves.

6. They should come to understand that it is essential that each one discover his place in the achievement of God's will, and accept His responsibilities for his purposes.

II. Man.

Specific object of Christian education is to develop in adolescents:

1. An understanding and appreciation of the nature;
2. and destiny of man as a child of God;
3. and the resulting responsibilities to God and his fellowmen.

Developmental Tasks.

1. To them the Christian concept of man's nature, possibilities and worth should become more meaningful in relation to their own experience.

2. They should recognize their own physical and emotional changes as part of this normal growth process. This should help them more rapidly to accept themselves as worthy of self-respect and the regard of others.

3. Along with the emergence of new physical powers the young adolescent should develop regard for his body as an instrument of God and should care for it accordingly through recreation and sports.

4. Each one should be helped in making wholesome adjustments to what he considers his limitations and to physical and intellectual

differences.

5. They should begin to recognize the sacredness of personality, not only of their but of others, which is basic to expanding social relationships, including those with the other sex.

6. They should develop a better understanding of the Christian concept of work and each should see his responsibility to choose a vocation which give him opportunity to be a channel through which God can work.

7. They should understand that, regardless of the wrong surrounding them and the wrong done to them, they must themselves seek to know and live by what is right.

8. They should be aware of the value of self-discipline as exemplified in Jesus and those who follow him, and should be progressing in their own self-discipline.

9. They should increase their skill in participating in groups so that the rights, opinions, and contributions of all are recognized and respected. They should have experiences in cooperating with others in constructive group action such as home Bible study groups.

10. Each should face the need within himself for committing his life to doing God's will through acceptance of Jesus Christ as Lord and Saviour.

The writer thinks that no. 10 is very important because of his knowledge of an adolescent girl who attended church for four years without any absence, but never had personal faith in Jesus Christ through repentance. She can pray to God and read the Bible, but has no living testimony of salvation.

III. Christian Social Order.

Specific object of Christian education is to help adolescents:

1. To live as Christians in the family and in all other relationships of society.
2. To deal with relationships of society and the problems in a Christian manner.

Developmental Tasks.

1. In cooperation with the members of their families, they should learn to face and seek solutions to such problems as the use of money, the acceptance and carrying out in a satisfactory way of household responsibilities, the use of the radio and television, time schedules, clothes and recreation.

2. They should develop ability to make a creative contribution to their own homes and to begin to set up in their own minds standards for the kinds of homes they hope to have in the future.

3. They should have experiences of fellowship in work, worship, play, service and interchange of ideas in their church groups.

Senior high groups share with one another their own experiences such as prayer life, habits of Bible reading, and life aims at evening services at First Nazarene Church of Portland where the writer observed their activities.

4. Each one should be able increasingly to evaluate by Christian standards what he sees and hears. At the same time he should develop consideration for the ideas, practices, and skills of others who differ from himself.

5. They should understand more fully the responsibilities of Christian citizenship and should have experiences to the extent of their abilities in participation in community betterment activities.

6. They should deepen their sense of the values of the interdependence of all peoples, including various races, nationalities, cultures, and economic backgrounds. They should realize that tensions may arise in these relations which should be dealt with in a Christian manner.

No. 6 is very important, because many international students are studying in this country. Week-end activities for recreation, fellowship and Bible study are very effective to understand the internationals and to lead them to Christ through social groups such as Portland International Fellowship which is held by Dr. and Mrs. Nobel and Baptist Christians.

IV. Jesus Christ.

Specific objective of Christian education is to develop in adolescents:

1. an understanding and appreciation of the teachings, life, death and resurrection of Jesus, the Son of God.
2. This should lead to a growing realization of Jesus as the supreme revelation of God.
3. the acceptance of him as Saviour and the Lord,
4. and the expression of this Christian faith in daily life and conduct.

Developmental Tasks.

1. They should have a growing appreciation of the life of Jesus as it is recorded in the Gospels.

2. They should develop a fuller understanding of the teachings of Jesus and of the implications of these teachings for their own lives and for their world.

3. They should have begun to understand Jesus as the Son of God and to know that through his life and teaching they have the noblest concept of what God is like.

4. They should be making decisions increasingly in terms of their commitment of their lives and in accord with their growing understanding of Jesus Christ.

5. They should feel a sense of responsibility for the missionary outreach of the church and for their own Christian influence in helping others know, accept and follow Jesus Christ.

Summer camps, Youth For Christ activities, and missionary conventions may be very effective to achieve these tasks.

V. Church.

Specific objective of Christian education is to develop in adolescents the desire and ability:

1. to participate in the Christian church.
2. as loyal members;
3. aware of its heritage;
4. its influence in history;
5. and its continuing fellowship and missions.

Developmental Tasks.

1. They should become caught up in the life of the church so that

they are a vital, important part of it.

The writer thinks that the chief reason why they lose interest in church is their sense of no vital part of it. The church should provide them some field of responsibilities, using them.

2. So, they should have opportunity to participate within the limits of their capacity and interest in its planning and program.

3. Through a study of church history, they should begin to experience a sense of continuity and oneness with those Christians who have gone before, and with present-day Christians of their own and other communions.

4. They should become more aware of the implications of church membership for its own daily living and should understand more fully what the message of the church is for him, the community, and the world.

5. They should be informed on the many types of church vocations available, and they should realize that they should give these serious consideration when choosing their own vocations.

VI. The Scriptures (The Bible).

Specific objective of Christian education is to:

1. effect in adolescents a growing knowledge and appreciation of the revelation of God in the Bible;
2. to show them its influence on the life and culture of man;
3. to help them enjoy the Bible and use it effectively in their own Christian living.

Developmental Tasks.

1. They should understand more clearly the continuity and unity of

the story the Bible tells.

2. They should learn the social, geographical, and religious background of the Bible times. Great persons of the Bible should come alive against these backgrounds as they reveal God's message.

3. They should see Jesus as the central personality of the Bible and the supreme revelation of God and His will.

4. They should increase their skill in using the Bible for personal devotions.

5. They should have a greater knowledge of how the Bible came to be, how it continues to be translated and distributed, and how it has had continuing significance throughout the ages.

6. They should develop respect for the Bible as the record of the revelation of God's will, and they should learn to use the Bible regularly as a guide for every-day living.

7. They should understand how the scientific knowledge and findings such as geography, physics, biology, mathematics and so forth relate to the Bible and their faith in God through Jesus Christ.

IV. Summary:

In chapter III, the general aim of Christian education, teaching subjects which the church should teach to adolescents, specific objectives of Christian education in relation to developmental tasks were studied from various sources. It is the writer's finding that the general purpose of Christian education is to enable adolescents to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them to grow as children of God,

live in accordance with the will of God, and sustain this purpose through Christian education, under the guidance of the Holy Spirit.

Eight subjects, (God, man, Jesus Christ, The Holy Spirit, Salvation, the Church, the future and the Scriptures) which are essential for adolescents to grow spiritually are very important to achieve this purpose and help the adolescent very effectively. In chapter II, general and specific developmental tasks for adolescent education were discussed, and here specific objectives and developmental tasks of Christian education were researched through the writer's experiences and observations as well as various sources.

Furthermore, every aspect of physical, emotional, intellectual, social and religious experiences of adolescents is involved in chapter III in relation to developmental tasks for adolescent Christian education. It was found also that personal encounter with Jesus Christ and clear experience of salvation by repentance and faith in Him is essential to achieve these developmental tasks.

CHAPTER IV

EFFECTIVE EVANGELISM TO WIN THE ADOLESCENT TO JESUS CHRIST

IN RELATION TO DEVELOPMENTAL TASKS

THE NEED OF ADOLESCENT EVANGELISM

In chapters II and III, developmental tasks for adolescents were discussed from various points of view. However, these developmental tasks can never be achieved without proper timing of the tasks and crisis experience of conversion.

During this period of the life of an adolescent, habits are acquired which effect and largely control the physical and mental characteristics of his life throughout the years of adulthood. A habit may be an act that has been repeated so often that it is done without thinking. The child who has attended church so often because his parents have compelled him to do so, has not formed the habit, but the youth who is converted during his adolescent period of life becomes interested in the church and attends regularly forms a habit which can be and often is permanent. Such a habit will influence the entire life of such a person. Therefore, developmental tasks must help him to make this kind of habit during his life. If the adolescent does not become accustomed to serving Christ during this earlier part of his life, or not at all, the idea of church attendance will be repulsive.

Statistics accurately record what percentage of the population, either Christian or non-Christian, who join the church before the end of

the adolescent age, or not at all. One such example is expressed by George E. Sweasey who remarks that the greatest number of adolescents join the church between the ages of eleven and thirteen, and that ninety per cent of all church members join the church before twenty-one.¹

Not only is it true that not many after reaching the age of adulthood ever become members of the church, but it is equally significant that those who do, many on account of long-established habits, find it very hard to maintain Christian ideals.²

The church that understands this principle is inclined to be more effective in youth evangelism.

Despite the fact that secular authorities have advanced the theory that the adolescent experiences no great religious awakening, religious leaders and educators believe that during the adolescent period there is a susceptibility to religion and things of Christ unequalled at any other time in life.³ Albert H. Gage in his book on youth evangelism calls this period of adolescent life, when susceptibility to Christ is so noticeable, the "season of the soul".

The farmer or the gardner who disregards the seasons will never succeed. There is a time to plow and a time to reap. If, for instance, a man disregards these seasons and puts his own-fail--. We work hard, we spend thousands of dollars and, at the best, get a disappointedly small return. The reason is very apparent. We have waited too long. We let sprintime efforts make up for our

¹ G. E. Sweasey, Effective Evangelisms (New York: Harper and Brothers Publishers, 1953), p. 190.

² L. D. Cartwright, Evangelism for Today (St. Louis: The Bethany Press, 1934), p. 59.

³ Ibid., p. 111.

delay. That which we should do is to work with God in His season.⁴

The church of the past has unknowingly disregarded these periods. Children who attended the Sunday school diligently did so until they reached the later part of adolescence, and if they had not been converted, they soon lost interest in the church and ceased to attend. Developmental tasks on conversion and salvation, which were studied in chapter II, therefore, must be done effectively at this period. The basic idea or truth of the "season of the soul" is also prevalent in the lives of younger children as well as the adolescent and therefore should be studied and utilized. This fact is verified by the thorough study of Bishop E. W. Praetorius of the Evangelical United Brethren Church, on the approximate age at which the majority of conversions occur.⁵ The adolescent who has not been won for Christ by the time he reaches the end of this period is liable never to be converted. Urgent attempts must be made on the part of youth workers, to win him to Christ from his twelfth to his twentieth year.

Winning a soul at this stage of development means saving a life from wasted years. Young people "mean to be Christian sometime" They need to be brought face to face with life's supreme issue, acceptance of Christ and be made to recognize that

⁴ A. H. Gage, Evangelism of Youth (Philadelphia: The Judson Press, 1952), pp. 9,10.

⁵ E. W. Praetorius, "Chart on Recognizing God's Divisions," excerpt from a tract (Harrisburg: Evangelical Publishing House, 1957), p. 1.

deferred decisions mean but increased difficulty in taking this important step.⁶

The worker who is unaware that this period in life, called "season of soul" is rapidly elapsing, is liable to allow the adolescent's need to be neglected. It is very interesting to observe that Dr. Jasper A. Huffman describes this period of adolescent life by comparing it to "Redemption point" in the Niagara River. This point is several miles upstream from the famous falls, and is unmarked. However, the name was given to it because any boat that has passed beyond that particular line, has never been recovered, but has gone over the Naigara Falls.⁷ The analogy which he drew from this illustration was that unless an adolescent were converted to Christ before he has crossed an imaginary redemption point, or in other words, the "season of the soul", the likelihood of his salvation is in jeopardy. The need for adolescent evangelism must be fulfilled by achieving developmental tasks.

Like the seasons of nature, they cannot be commanded, they are to be used and they may be missed altogether. Students of child life and development have discovered that there are periods of unusual susceptibility when the tenacles of the mind reach out in every direction for knowledge and the soul is athirst for the knowledge of God. It is natural for a child to want to know about his Heavenly Father as to know about its earthly parents, but untaught in the periods when it is so easy to self dominates, sin creeps in and the tragedy of it all appears as the soul stands on the threshold of manhood or womanhood a stranger to its maker.⁸

⁶ W.P. Phillips, The Young People's Department of the Sunday School (Nashville: Sunday School Board of the Southern Baptist Convention, 1936), p. 19.

⁷ J. A. Huffman, Youth and the Christ Way (Winona Lake: The Standard Press, 1954), p. 32.

⁸ Gage, op. cit., p. 2.

The communities of both the United States and Japan have numerous people living in them who are ex-students of the Sunday school because of the neglect of evangelism when they should have been won. Dr. Calrence Benson describes them as religious derelicts whom the church has permitted to drift away from their fellowship at the very time when God speaks most directly and persuasively to the life.⁹

Adolescent evangelism is also needed because many of the religious leaders of the world were won for Christ either in their childhood or in their adolescent days.¹⁰ This does not discredit other leaders who have been converted later in life, but it does prove that the harmful effects of sin which plague the unsaved life, and hinder the soul from full spiritual development, are conquered through adolescent evangelism and the great spiritual leaders or laymen are the outcome.

The conversion experience of the adolescent can be aided by pointed teaching on the nature and character of Christ's earthly life as studied about developmental tasks on Jesus Christ in chapter II. An adolescent is searching for someone or something towards whom he can look and worship in the form of a hero and example. The portrait of Christ as a leader who had the courage to face inevitable arrest, torture, and execution for what he believed to be right is the very epitome of heroism to adolescents. At a far earlier or later period in the life of a youth the teaching of the cross of Christ and the teaching of the Bible in general will not

⁹ C.H. Benson, An Introduction to Child Study (Chicago: Moody Press, 1942), p. 189.

¹⁰ L.A. Hunt, Mass Evangelism (Chicago: Moody Press, 1951), p. 21.

interest him as it does at this time of adolescence.

Adolescent evangelism is becoming more important each year for there are more unsaved youth each year than there were the year before. A certain survey which was made in the south has revealed that "the unreached are increasing twice as fast as they are being won for Christ. Every year 400,000 unsaved boys and girls in the south pass beyond adolescent years. On the basis of past results, 340,000 will likely never be saved.¹ The constant and persistent increase of unregenerate citizens in the world is a threat to the security of all nations. If the developmental tasks are to help them for their salvation then adolescent evangelism might become more effective and win the adolescent for Christ before he passes through the Sunday school out into life unsaved and without the church as a stabilizer.

Impending disaster that must sooner or later overtake the nation can be averted only by the right training of childhood and youth. "Despotism can prosper," says Irving Strong, without the careful training of the young. A democracy is different. Its young are to be its rulers and therefore must be trained.¹²

Previously, the public school, the home and the church worked cooperatively in teaching the children and adolescents in religious truth. At the present time the majority of the religious training that modern youth receive seems to be not from the school or the home, but from the church mostly.

¹¹ E.L. Ligan, Their Future is Now, (New York: Macmillan Company, 1959), p. 243.

¹² Ibid., p. 114.

The Need of Satisfying Their Emotions.

The temptations of youth are of many natures. Not all adolescents are tempted to become criminals of one description or another, but there are many other temptations which youth face in school as they participate in recreation and various activities of youth life. The temptation to "belong to the group" by drinking intoxicating beverages, smoking cigarettes, acting as movie people do, and becoming "smartly" immoral are common temptations of youth. The God who made man who also made modern youth did not expect youth to be able to live in a sinful atmosphere without being tempted toward evil. But He says, that no one, including youth, would be tempted above his ability to resist, and that God would provide a way of escape from the temptations making it possible for man to bear it. (I Cor. 10:13) The vital importance of youth evangelism is to lead the adolescent to Christ who is able to give him strength to overcome the scores of temptations that are his.

The church has had a stigma placed upon it in this era. Some say that if one is a Christian there is no place in his life for happiness and fun. Therefore, because the adolescent lives to have fun, he has avoided church. Furthermore, the activities of the adult-minded church have often been uninteresting, while the activities of sin have been made to appear alluring and enjoyable.

Wherever you turn, it is athletics, glamour and sex that are playing up out of all proportions to their importance, so that intellectual and spiritual matters suffer. It is the devil's conspiracy to keep young people from God.¹³

¹³ G. Goodman, What To Teach and How To Reach the Young (London: Picking and Inglis Ltd., 1956), p. 89.

The youth who has spent his childhood in a good Sunday school and whose parents have endeavored to teach him about the temptations of the adolescent period, are in less danger; but there remains yet the danger of yielding to the temptation after he has recognized it as such. Even youth who are morally pure are tempted nearly as severely as those who live in open sin.

The well-behaved person, who seems to get along pretty well with no definite religious faith may be unprepared for the violent onslaught of unusual temptations. In the time of moral storm and stress, when judgment is distorted and the whisper of conscience is drowned out, evil can temporarily appear to be almost a virtue. Then it is that they need a hold of something definite.¹⁴

Youth who have not been specifically told what is right and what is wrong, have no source of stabilization, and when the multiple temptations come to them they are confused as to their morality. The adult who has passed through adolescence and is removed from it, fails to realize the social evils which are tempting youth at the present time.

What shall Judy take as "right"—what her grandmother says, what she sees glamorized in movies or television, what the gang does, what her parents insist upon, or what the church teaches? No longer are definite, clean-cut standards of morality supported in American communities generally. Many of the older codes are cracking. "Do what you can get by with," seems to be a rule exemplified in some of the lives of adults around town. Cheating, once a rarity in schools, is more and more an accepted practice.¹⁵

¹⁴ Ibid., p. 190.

¹⁵ A. J. Johnson, Youth and the Way of Life (Chicago: Covenant Book Concern, 1954), p. 34.

The adolescent who has close contact with an active group of church youth and a well planned program, coupled with an evangelistic atmosphere, has a place of fellowship which is rarely free from the amusements of sin. Youth evangelism is more than altar calls and revival meetings; it is an active living program that satisfies the needs of clean, chaste youth. The recreation of the school and often the home are sometimes detrimental to the spiritual growth of the adolescent. Therefore if youth is to have wholesome places of recreation and amusement they must be found in the program of the local church.

The Need of Conversion Experience.

Because of the danger of a pattern of youth evangelism which is shallow as a result of lack of emphasis upon a definite experience of conversion, this section has been included to stress the necessity of an outstanding remedy to fill a great need. The theology of liberalism and the Christian "nurture theory" advanced by Horace Bushnell deny that modern youth is a sinner, and that there is a need for youth evangelism.¹⁶

However, evangelical denominations and the Scriptures are in agreement that youth needs to be saved from his sins through a conversion experience. The Scriptures do not give instruction as to the exact place of possible conversion, whether kneeling at an altar in a church or at home, but they do demand that youth either must accept salvation through Christ or reject Him. (Matthew 25:34, 41; Romans 6:23; Acts 17:30) When confession and repentance have been made and the promises of the Word of

¹⁶ Ibid., p. 156.

God are believed in the heart, the youth is converted. This conversion experience does not necessarily have to be accompanied by the emotional upheaval of a hardened sinner, but the youth who has been saved will certainly know that God has forgiven his sins through some type of definite experience.

There is a natural need for a physical act, confession with the mouth, to identify what has happened in the heart---it must be definite. It must be clearly connected with the inward state which it expresses.¹⁷

It is at this point that Sunday school evangelism has failed. The local church has been fearful of definite evangelism among its youth and children. The Sunday school can lead a child close to salvation through its regular curriculum, but the child cannot become a Christian without a crisis experience of salvation.

Every community is filled with Sunday School alumni who never go near a church because they were supposed to develop gradually. Many churches with elaborate educational programs fail because no catalyst is ever introduced to make a definite pattern of thought crystalize out of the amorphous mass of information and emotional experiences they supply.¹⁸

The church has been prone to think that the adolescent was not emotionally mature enough to fully accept and understand the conversion experience, and for this reason youth, who is by nature emotional, has not been converted. As a further result, he has been lost to the church, and has also been unable to resist adolescent temptations. The statistics prove that the adolescent is able to understand the fundamentals of sal-

¹⁷ Ibid., p. 243.

¹⁸ C. A. Miller, Leading Youth to Abundant Life (Philadelphia: The Heidelberg Press, 1954), p. 56.

vation, and is no more likely to back-slide than the adult who is converted.¹⁹

The conversion experience is of a nature that is difficult to explain or define not only to an adolescent but also to an adult. The reason for this is that salvation through faith in Christ is a mystery and a miracle which cannot be fully understood through reason, but which can be experienced through faith. This mystery is revealed in the following quotation:

But the astounding truth is that in half an hour something can happen which will make the whole direction of a life forever different. There are millions of Christians whose lives are evidence that in some brief time of decision a tremendous thing can happen. This is the church's ageless miracle.²⁰

This conversion experience which makes them heirs of God and joint heirs with Christ, causes the adolescent to confide and place his trust in Christ. His conception of Christ which may have been vague and uncertain becomes more clear through prayer and Bible study which acquires new meaning for the converted youth.

Adolescents hate sham and hypocrisy. They want and are demanding of Christianity something they can experience; something that will make them feel and act differently; and that will change their lives; that will challenge the best in them. They need that which will supply all their spiritual wants; satisfy the deepest longings of their souls; change their very attitudes and ideals; and challenge them to strive to attain perfection. They need the satisfaction that comes from knowing that their sins are

¹⁹ G. F. Oliver, Soul-Winner's Secrets (New York: Abingdon Press, 1954), p. 86.

²⁰ Ibid., p. 99.

forgiven. The supreme need is Christ in their hearts at the very center of their lives.²¹

The adolescent who has been soundly converted to Christ will naturally take new interest in the activities of the Sunday school, youth groups and even in the worship services of the church. His actions in the home will be different and his entire life will be stabilized and more happy. He will be eager to help his friends to a similar decision. Youth evangelism which emphasizes the absolute necessity of a definite experience of salvation, and successfully leads the adolescent into such an experience is the hope of the future church and the national security of each country.

²¹ Ibid., p. 129.

EVALUATION OF PAST AND PRESENT AGENCIES OF ADOLESCENT WORKS IN RELATION
TO DEVELOPMENTAL TASKS

Sunday School Organization.

The Sunday school organization in the United States in 1961 consisted of 4,084,698 officers and teachers and 19,523,064 scholars.²² From its beginning, the Sunday School's primary purpose has been to evangelize children and to instruct them in Christian conduct.²³ Only very recently has it begun any extensive work with youth--and that being mostly with the younger adolescents. Unfortunately, the Sunday school is about the only instructional agency of the church. Therefore, its responsibility in relation to developmental tasks is very great. "If the Sunday School's activities should be suddenly and permanently terminated," says former Governor Kendall of Iowa, "I doubt if the church would survive a generation."²⁴ Yes, the church must teach or die.

However, the instruction in Sunday school is not an easy task. It is much more difficult than public school teaching, for public school children are under compulsion to attend and study. In Sunday school work, though some children are brought by their parents, many are merely sent by

²² D. D. Silas, Soul Winning, (Chicago: The John C. Winston Company, 1962), p. 44.

²³ C.B. Eavey, History of Christian Education, (Chicago: Moody Press, 1964), p. 222.

²⁴ Benson, op. cit., p. 85.

parents who are actually disinterested themselves. This condition can be seen especially in Sunday schools of Japan.

Religion and morals are more difficult to teach than Arithmetic and Geography. The lesson materials are not so well graded and adapted as public school texts. The lessons are taught weekly instead of daily, and the time for instruction is brief. Children do not prepare their lessons and so come to class lacking the background of knowledge and the mental alertness so essential for receiving instruction.²⁵

These difficulties have often been either overlooked or ignored by teachers or have served as a sufficient excuse to frighten away prospective Sunday school teachers. As a result, many Sunday schools are staffed with mediocre teachers who do not take the necessary time to adequately prepare either themselves or their lessons. "A pupil will not receive much help from a teacher he does not like. Teachers will never interest pupils in anything in which they themselves are not interested."²⁶ The effect of these factors is that the primary purpose of the Sunday school --conversion to the Christian way and the Bible knowledge--is being lost. The writer believed that the possible solution for these problems is to practice the suggested developmental tasks for adolescents in Sunday schools.

Northwestern University made a survey of the religious knowledge of high school students. Here are the surprising facts of the survey: "Fifty-two per cent did not know in what part of the Bible the life of Jesus is found; sixty-two per cent did not know that he had taught the Lord's prayer; fifty-one per cent could not recognize his most familiar parables."²⁷

²⁵ Benson, *The Christian Teacher* (Chicago: Moody Press, 1954), p.14.

²⁶ *Ibid.*, p. 13.

²⁷ Sweazey, *op. cit.*, p. 37.

This is not only an indication that a poor job is being done in Sunday school teaching, but also that there must be a great number of adolescents who, because of lack of the attraction to the Sunday school, do not attend. The research methods to know these reasons can be obtained by questionnaires presented in Appendix A of this thesis. Further evidence of this trend can be seen in the following statement:

Since 1956 the Sunday school enrollment in Britain and America has not advanced as it did in earlier years. More than six and one-half million pupils have dropped out of their classes in the United States and Canada alone. While the decline has been arrested in recent years, and some of the small denominations are making sensational gains, it will take a long time for the Sunday school to regain its former size and prestige.²⁸

This also may be an evidence that the Sunday school has not been evangelistic in its appeal. Children and youth who have a genuine experience of salvation achieved by proper developmental tasks usually grow up to establish homes which are Christian and are concerned that their children are converted and receive Christian education. Had this been consistently practiced, the Sunday school today would be advancing rather than failing, the writer believes. Certainly if the Sunday school has been unable to reach children, it will not reach the adolescent whose unsteadiness and changeableness require much more knowledge, love and patience on the part of the teacher.

Denominational Youth Group.

It is very interesting to notice that denominational youth groups

²⁸ Benson, The Christian Teacher, p. 5.

in most instances, have followed the pattern of their originators, the church. The late start that individual denominations made in working with youth, plus the fact that their evangelistic zeal for youth was often missing has caused many youth groups to fail. A few are successful and stand out as a pattern for other groups to follow. The Immanuel Church of Japan is an example of this. Their young people plan their own programs, set up their own policies and goals and participate in every activity with adult supervision of all groups. Through the work of officers and committees, responsibility is divided; each member has something definite to do; each is made to feel he has a place and confidence is placed in him. All individuals are recognized as individuals. Here, even three young missionaries have been sent to India as the representative of this church. One of developmental tasks was that adolescents should have the spirit of mission works, as studied in chapter III. In this church, this task is beautifully achieved at the present time. As Helen Gardner says, "We have the firm conviction that we use young people or lose them."²⁹

Another example is found in Chicago's Mayfair Bible Church which has a membership of one hundred fifty. Here, "the young people of their own accord have banded together on Sunday afternoons to pray for revival and the souls that are burdening their hearts. . . . Often they get up from their knees and visit folks just before the evening service."³⁰ However,

²⁹ Helen Gardner, "Young People are Being Reached,...Through the Church". Moody Monthly, February, 1952, p. 46.

³⁰ Charles R. Bartels, "The Fire and the Hearth," Moody Monthly, January, 1958, p. 39.

in both of the above instances, the churches were those who had either not lost, or had regained their zeal for the souls of men, young and old. Only as the churches are revived will their youth groups be a success evangelistically.

Several minor points of failure in relation to developmental tasks other than this major fault are prevalent in many of today's denominational youth groups. "With our past teaching materials, values were so confused that it was largely an accident if young people caught the Christian interpretation of life."³¹ Often the meetings... usually held weekly on Sunday evenings... were a failure because of poor preparation on the part of the uninstructed youth leaders and members. The preliminary worship was often a time which "gave the leader a chance to catch up with himself in preparing for matters which ought to have been attended to hours before... and to give the late-comers a chance to trail in."³² Nor have these meetings been teaching the real meaning of the worship of God. Denominational youth materials seem often irrelevant and poor to achieve developmental tasks.

The material itself is usually in terms of adult experience; the approach is seldom educational or natural. The "clipping-reading" habit is not to be blamed entirely upon sluggish local leaders. The type of topics has almost made it compulsory. The type of material provided by topical writers has encouraged it. The tradition of past days in the home church has supported it. The devotional meeting, therefore, stays on a low level of reading

³¹ H.C. Mayer, The Church's Program for Young People (New York: The Century Company, 1945), p. 167.

³² H. T. Stock, Church Work with Young People (Boston: The Pilgrim Press, 1959), p. 92.

somebody else's statement about something which has never meant anything to the young people and will not mean much to them tomorrow.³³

A further wrong emphasis has been given to missionary activities. They have been presented in an uninteresting, unchallenging manner, making service a duty rather than love to fellowmen. They should understand the meaning of missionary activities according to developmental tasks more clearly. As the church again becomes evangelistic in outlook, so will the youth groups which they sponsor, become vital, by achieving developmental tasks.

Youth Retreats, Conferences and Camps.

The pastor who works with his young people and encourages them in Christian living will be a spiritual aid to them. One of the best ways to achieve developmental tasks is through retreats taken by the members of the youth group under the supervision of their pastor, with a consecrated speaker who will challenge and instruct them.

Many churches each year take their young people away for a weekend to some spot from which they can get a new perspective on themselves and on the youth work of their church. Young people from outside the church are often included. The fine fellowship, the sense of God in the beauty of the out-of-doors, the times of worship and the great purposes discussed may be wonderfully effective in opening young hearts to Jesus Christ.³⁴

The use of youth conferences meets developmental tasks for adolescents also. First, it gives them a broader vision by making it possible

³³ Ibid., p. 124.

³⁴ S. A. Witmer, Gallilean Fisherman (Berne: Light and Hope Publishers, 1958), p. 196.

for them to become acquainted with people. Second, they are challenged by outstanding young people; and are responsible for the leadership at these meetings. Here, they are given valuable instruction and here also many outside the church who were unattracted to the local youth group, will be challenged and won. This is very effective in Japan also.

Abundant experience shows that the presence of unchurched young people does not have to lower the religious tone of a conference. Indeed, the eagerness of the church young people to win these others may keep the conference on a higher level of religious intensity. The same appeal which will win a beginner to dedication can bring a Christian to much needed rededication.³⁵

Under consecrated leadership with a background of much prayer, these conferences can be invaluable.

Youth camps are a comparatively recent addition to the methods of youth work, and are very successful. Many testimonies both in the United States and Japan, are given by adolescents as to its value in their lives. Wally Howard, prominent youth worker, gives his opinion of youth camps in this way:

The greatest impression for Christ that was made on me was at a summer camp for boys conducted by a veteran of many years work among boys like myself. I really date my Christian experience from that week at an Indiana lake. I saw something there I had not known before: scores of boys who were "regular fellows," football players and the like, who were proud of their Saviour.³⁶

These camps include in their schedules Bible instruction, inspi-

³⁵ Ibid., p. 54.

³⁶ Wally Howard, "Young People are Being Reached...in the Wide Open Spaces," Moody Monthly, March, 1952, p. 52.

rational gospel messages, good gospel music, recreation and Christian fellowship, meeting developmental tasks wholly.

There are many advantages of youth camps as a means of youth evangelism. First, they remove youth from their usual environment with its distracting influences. The environment of the camp can be planned and made suitable for presentation of the gospel. Second, twenty-four hours a day are spent with the young people. All get to know each other more personally, which breaks down barriers, establishing confidences and making youth more willing to listen what leaders have to say. One high school student expressed it in this way: "I've heard you talk about the Lord over and over again but this week I've watched you all day long and I see that its real."³⁷ Of equal importance, camping presents the opportunity for two or more meetings a day making it possible for one message to be built upon another.

Great care must be taken in planning youth camps. The programs must be enough interesting and attractive to achieve developmental tasks; counselors must be chosen as carefully as speakers, for they have an even greater opportunity to become acquainted with the adolescent and to speak to them personally about their spiritual condition. Care must be taken to win the respect of the campers rather than forcing rules upon them. Furthermore, the young people must be treated as "grown-ups" as studied in chapter II. Even the use of dating at these camps wins some to the

³⁷ Ibid., p. 22.

Lord. A church leader said recently that "the influence which guided him toward Christianity at a time when his decisions were in the balance came from a girl he had not seen since the summer camp at which they were together."³⁸ All aspects of youth camps, properly used, are invaluable methods of achieving developmental tasks.

Youth for Christ.

Another good agency for adolescent developmental tasks is Youth For Christ. The writer noticed the wonderful effect, observing that rally of Portland, Oregon, and joining as a choir member of a rally of Japan.

Springing up at various places throughout the world during the time of the Second World War were various youth meetings started by youth leaders, pastors and servicemen. They were called "Youth For Christ" meetings or similar names. The reason for starting the meetings was the same in all cases--to reach adolescents with the gospel message of Christ. There were no definite rules to follow; each meeting was a unit in itself; the programs were carried on in various ways as the leader planned. Gradually these leaders began to hear of similar work carried on by others and began to correspond with each other for ideas and suggestions.³⁹ Results were amazing; national and international attention was focussed upon these efforts.

³⁸ Mayer, op. cit., p. 195.

³⁹ Larson, Youth For Christ (Grand Rapids: Zondervan Publishing House, 1947), p. 18.

The meetings were not church services, they were youth rallies. The programs varied little from group to group..."good music, testimonies by young people who had been born again and a god-centered message."⁴⁰

In 1944, a temporary chairman was appointed by a group of these leaders to plan for a conference to meet in the summer of 1945 when definite plans for organization would be discussed. The meeting in the summer of 1945 elected Torrey M. Johnson of Chicago, as the first "Youth For Christ" president, and adopted a budget of two hundred thousand dollars.⁴¹ Thus, "Youth For Christ" had officially begun and has kept alive as a new and vital method of youth evangelism to achieve developmental tasks. Today "Youth For Christ" functions on Saturday night influence thousands of adolescents in the United States as well as other places throughout the world.

Mel Larson, in his account of the "Youth For Christ" movement explains it, proving that this program must be under the guidance of the Holy Spirit:

Youth For Christ, regardless of its temporary or permanent character, is recognized as one of the major religious phenomena of the twentieth century. In a day when juvenile delinquency presents a serious problem, Youth For Christ is pulling young people away from the paths of sin, and it is introducing them to the Savior of the world, the Stainless One. Were the movement to stop as suddenly as it started, Christians around the world could still testify for many years of the blessings the movement brought to them. It

⁴⁰ Ibid., p. 21

⁴¹ Ibid., p. 24.

has revealed to thousands of young people the secret of happy living.⁴²

Even law enforcement officers are quick to recognize that "Youth For Christ" is effective in curbing delinquency.⁴³ Some have questioned the permanent effect of "Youth For Christ" but the facts give complete evidence that it has been of outstanding success as a means of youth evangelism in relation to developmental tasks.

The Saturday night arm of the Church reaching into the devil's territory has reaped amazing results. Youth are being reached on Saturday nights across North America and in seventy-four other countries of the world. Somehow, in some way, the devil's night is being turned into a pathway to heaven for a veritable throng of young people.⁴⁴

Home.

Even though the above agencies do their best to achieve developmental tasks of adolescents, their success may be very small, if the adolescents fail to have genuine Christian guidance at their own homes. The home is the simplest and yet the most profound organization of a social order, but is most important to evangelize adolescents. The normal home has both father and mother within it. The house which has one or the other missing may be not in the fullest sense a home, for it is the mother's place to teach the children love, tenderness, and morality, and the father's place to assist in each of these same duties but also to administer discipline and authority.

⁴² Mel Larson, "On Saturday Nights," Moody Monthly, June, 1952, p. 44.

⁴³ Ibid., p. 45.

⁴⁴ Ibid., p. 64.

The major function of the home, as far back as the Jewish homes of the Old Testament has been to train children religiously and in the New Testament times to lead them to a knowledge of Christ as their personal Savior.⁴⁵ It is the writer's finding that in this area many American homes are failing. This does not imply that every home in America has completely failed, but it does mean that thousands of homes have not taught their children anything about religion; others have taught them little, while a third group has partially succeeded in achieving developmental tasks. "There never was a time in American history when there was less religion taught in the home than today."⁴⁶

The breakdown of the American home produces one of the greatest needs of youth evangelism as "The greatest single factor in the evangelization of children and youth in the influence of the home."⁴⁷ Previously, the public school, the home and the church worked cooperatively in teaching the children in religious truth. At the present time the majority of the religious training that modern youth receive seems to be not from the school or the home, but from the church.

The Bible commands parents to, "Train up a child in the way he should go, and even when he is old he will not depart from it." (Proverbs 22:6) This command although not specifically mentioned includes the religious training that the parents are to give in the home.

⁴⁵ Benson, Introduction to Child Study, p. 8.

⁴⁶ Ibid., p. 11.

⁴⁷ L. D. Cartwright, Evangelism For Today (St. Louis: The Bethany Press, 1954), p. 59.

The average American home is often interested in seeing that the adolescent is attending the neighborhood Sunday school once a week, or an occasional youth fellowship program, but the vital religious training that the home needs to instill into the adolescent is that of daily family worship and prayer, consistent attendance at church, and frequent attempts to lead the youth to a relationship with Christ. This type of experience will not only effectually kill the power of sin in his life, but will also help them to achieve developmental tasks. The writer saw very few examples of ideal Christian homes during his stay in the United States so far as they are related in developmental tasks.

The parents need to make an effort in the family devotion to teach the youth of the home how to pray, if this has not been done during childhood, also how to study the Scriptures as well as how to have a solid faith in God. This cannot be accomplished in theory or in actuality unless the parents live a consistent example of Christ centered lives in their presence of their children, for the adolescent is very quick to notice pretense in religious living, and is more apt to follow the example of parents than the exhortations, if the one is not consistent with the other. The examples of parents are more effective than any other agencies in relation to developmental tasks, as seen in our daily lives.

Yes, the evangelization of youth is a difficult task without the full cooperation of the home, and much more difficult without its assistance. Especially this condition is true in Japan, because almost all homes have no concern with adolescent Christian education at all there.

Recent surveys of Biblical knowledge in America reveal that youth

is shockingly ignorant of the facts of the Bible.⁴⁸ The lack of parental interest in the Bible and their authority can undoubtedly be traced to the attitude propagated by liberal denominations for a Bible that is filled with errors and falacies is not worth the effort to teach to adolescents.

The problem of our church, the failure of our schools, in fact, the ills of our nation, can be traced largely to our homes where fathers and mothers, lacking in spiritual depth of character are unfit to be teachers of their children, are assuming the great responsibility of rearing and educating our future nation.⁴⁹

The divorce rate in America has reached such alarming proportions that one out every five or four marriages now ends in divorce.⁵⁰ It is one of the stumbling blocks to other countries that Christendom such as the United States, which is proud of Christian heritage has the highest divorce rate. The writer was surprised to hear often that they were talking their divorce problems in their daily conversation without shame. It may be said, therefore, that more than one fifth of American families are suffering from serious damages caused from divorce, especially their children. When the Pharisees approached Jesus and questioned him as to the righteousness of divorce, he answered by saying that Moses, who had authorized a bill of divorcement, had done so because of the

⁴⁸ Ibid., p. 98.

⁴⁹ Ibid., p. 238.

⁵⁰ G. E. Sweazey, Effective Evangelism (New York: Harper and Brothers Publishers, 1953), p. 30.

hardness of their hearts. (Matthew 19:8) Yes, one of the major reasons for the multiplicity of divorces today, according to the Bible, is the selfishness and hardness of hearts outside of Christ.

Thus, the need of youth evangelism in relation to developmental tasks increases each time a home is broken by divorce. There is no hope of future homes being more secure unless the adolescents who are approaching the age of marriage are converted and set up Christian homes. This is forceably varified by the statement of Mr. J. Edgar Hoover of the Federal Bureau of Investigation, who says, that the disintegration of the American home is the greatest factor in juvenile delinquency, for ninety-three per cent of the country's delinquents come from broken homes.⁵¹

The family is the mainstay of civilization, the basic structure in our social order. But at the same time it is the most frequent source of the social and religious worker's problems. Domestic discord and unsavoury home conditions are the constant cause of all sorts of other troubles and misdoing. A careful study of some three thousand boys' cases tried in the Morals Court of one of our cities showed that over 80 per cent of them were family problems. That is the home went wrong. Some of them were just broken homes; father or mother dead, and perhaps a step-parent who could not get along with the boy. Many were divorce cases where friction and turmoil had resulted in the separation and left the boy more or less adrift.⁵²

The home that is throughly Christian in every aspect and is united

⁵¹ C. H. Dorthy, "Young Sinners Across the Land," Moody Monthly, July, 1952, p. 64.

⁵² C. R. Zahniser, Casework Evangelism (New York: Fleming H. Revell Company, 1957), p. 156.

with the Sunday school and church is a home from which very few delinquents come. This is verified by the testimony of a Brooklyn judge who in twenty-four years of questioning and sentencing delinquents, of the four thousand he examined, not more than three were members of a Sunday school at the time they committed the crime.⁵³

MEANS IN RELATION TO DEVELOPMENTAL TASKS

Mass Evangelism.

Mass evangelism is similar to Youth For Christ work and nearly as effective as a means of youth work. It has been used successfully by many pastors and youth workers. Mass evangelism takes two general forms... one being a series of services sponsored by one church and held in its own building. This type has the "obvious advantage of connecting the converts immediately with a congregation and of reviving the church members in terms of their spiritual needs at the scene of their church life."⁵⁴ These meetings are brought about in various ways, but those most effective were begun as a result of prayer which made possible the convicting work of the Holy Spirit in the hearts of adolescents.

The minister asked the officers of the church to join him in prayer for a week and they met and prayed together, after which they decided to lay this burden of the hearts before the congregation. This was done, and eighty-three cottage prayer meetings were held simultaneously for one week.

⁵³ Benson, Sunday School in Action, p. 234.

⁵⁴ Witmer, op. cit. p. 206.

Immediately following this, a ten day evangelistic service was conducted in the church. As a result, more than 400 professed faith in Christ of whom a large number were already members of the church, some of them for years.⁵⁵

The other type of mass evangelism is that of union meetings which are sponsored by several churches and are held in a central location.

This type of series also has important advantages.

- (1) The excitement of large effort gets its support by widespread enthusiasm and interest.
- (2) Free publicity is easier to get and paid advertising is easier to finance.
- (3) There is an inspiring demonstration of Protestant solidarity.
- (4) In union evangelistic meetings, the world can recognize Christianity as an imposing force for good.⁵⁶

Mass evangelism, therefore, is an effective means of fulfilling developmental tasks for adolescents, if it is Spirit-filled and vitally used of God. Otherwise it serves only for social contacts among Christians. Certainly present-day mass evangelistic meetings such as those of Dr. Billy Graham are evidence of the importance of this method of youth evangelism. The following testimonies show the evidence of how mass evangelism is effective to achieve developmental tasks on salvation. These were given as the result of Billy Graham Tokyo Crusade which was held in October, 1967. It is an amazing fact that the half of the audience consisted of young people and that the total decisions were about 15,000.

⁵⁵ S.D. Daugherty, Soul Winning (Chicago: The John C. Winston Company, 1957), p. 54.

⁵⁶ Witmer, Op. Cit., p. 164.

Case 1. A twenty year old mathematic student, Mr. Ishikawa, failed to pass the university entrance examinations last spring. He is now at home studying, hoping to try again. He came to the Budokan; and as the evangelist spoke of envy, hatred and bitterness in the heart, young Ishikawa recognized what had happened to him over the past months. His own heart was full of envy and hate because of his failure. The young man responded to the invitation and told his counselor, "I have found rest for my soul and great hope for the future."

Case 2. Tadashi Nishimura, aged 18, had been involved in a serious auto accident which had resulted in his spending some months flat on his back. Tadashi came out of the experience with no job and a freshly acquired stutter. At the Budokan something happened. He told his counselor he realized now that he had been careless in his driving. For the first time he acknowledged his need to repent of his sins, and his heart was prepared to receive Jesus as Lord. It turned out that the counselor who led him in prayer had also been a stutterer--in the days before he came to Christ.

Case 3. Mr. Masayoshi Nemoto is a high school teacher who had been going to church for one reason only: to improve his English. He had never seriously considered becoming a Christian, because he knew that it involved taking a bold stand before his students and would alienate him from some of the fellow members of the faculty. On October 28, at 8:15 p.m. he changed his mind.

Case 4. "I feel," said Tateo Ueno, a freshman engineering student at Tokai University, "like jumping up and down with joy." He was talking to the friend who had brought him to the Budokan. On the first Saturday night Tateo and 999 other persons, mostly young, had gone forward at the invitation to come to Christ. Tateo told his friend that he had never experienced anything so wonderful in all his life. "I don't want to take the city trains tonight," he said. "They go too fast and I'll reach home too soon. I'm going to take the streetcar home."

Personal Evangelism.

Though mass evangelism seems to be reaching so many adolescents, yet in comparison with the large group who refuse to attend any type of religious service, many are still not contacted for Christ. There remains one effective source of youth work and unfortunately it has not been employed nearly to the extent that it should have been.

True we have a multiplicity of evangelistic crusades. But with all this, so few are being plucked as brands for the burning. Campaigns come and go, but cities and towns are as lost as ever. The reaching of souls has become too professional, mechanical and cold. Our personal witness is fitful, languid, listless. Those we try to win recognize no warmth, no passion, no tears. They see no evidence of conflict on our part to warn them of the errors of their way, so they continue their godless careers.⁵⁸

Personal evangelism was one of the methods used by Christ and he practiced it in training his disciples. It was the secret of the marvelous growth of the early church.

God has so designed things that the marvelous news of salvation shall be spread by those who have responded to it...not by angels, not by thunderous announcements from heaven but by men and women, fellows and girls who have trusted the Saviour, taking the gospel message and telling it to others.⁵⁹

If only one percent of the world's population were Christian and each Christian would win one soul for Christ per year, in seven years the entire world would be brought to Christ.⁶⁰

⁵⁸ Hubert Lockyer, "A Lost Agony," Moody Monthly, June 1952, p. 14.

⁵⁹ Wally and Ester Howard, "Take Your Witness Stand" Moody Monthly July, 1952, p. 13.

⁶⁰ Ibid., p. 43.

It is a fact that "a soul-winning minister is always successful in building up a congregation spiritually and numerically."⁶¹

Even young people today recognize this means as being appealing. Youth have often been heard to say, "It's one thing to hear a preacher talk. You expect him to say what he does. But when one of our crowd talks about knowing the Lord, that hits home."⁶²

The type of work is well suited to adolescents because it is adventurous and exciting. This practice is helpful for them to achieve developmental tasks most effectively. Their joy is unlimited when they are able to tell of their Savior to a friend and then win him to Christ. Yes, they will make a rapid progress and growth spiritually. They must be enlisted and prepared for it by leaders who are soul winners themselves and can present it in an appealing manner. This method, prayerfully used, can be the greatest method of youth evangelism to achieve developmental tasks, for adolescents can be won by personal evangelism, and then they themselves can use it for their spiritual growth with joy and thanks to the Lord Jesus.

SUMMARY

In chapter IV, the need of evangelism, agencies, and means to win adolescents to Christ in relation to developmental tasks were studied in detail. Urgency to lead them to Christ was researched to understand

⁶¹ Daugherty, Op. cit., p. 56.

⁶² Ibid., p. 87

the necessity for achieving developmental tasks successfully. It was a finding that the need of satisfying their emotions and leading them to crisis experience of conversion are essential to achieve developmental tasks wholly. The Sunday school and church have failed to evangelize adolescents as can be seen by the decrease in attendance and membership and the great number of youth still outside the fold of Christ. Therefore, effective developmental tasks should be practiced at the present time to win them to Christ. Summer camps and retreats, which have so recently come into being, utilize youth's love of the out-of-doors and delight in adventure to bring them to a born-again experience of Christ. "Youth For Christ" has been vitally used by God in winning youth to the cause of Christ. Mass evangelism has won many adolescents to Christ. The evidence was the Tokyo Crusade held by Billy Graham in cooperation with Japanese churches in October, 1967. Personal evangelism was found the best means to lead them to Christ and to let them grow spiritually in relation to developmental tasks.

CHAPTER V

THE PROPER EVANGELISTIC PROGRAM OF THE YOUTH GROUP

IN RELATION TO DEVELOPMENTAL TASKS

An ideal of effective youth program must provide a mode of expression for the physical, mental, emotional, social and spiritual needs of the adolescent. Any program that does not consider each and all of these as important is marked by a grave error, because it is difficult to determine where the physical appeal of recreation stops and the social appeal begins. The activities of youth cannot be sharply divided as mental, physical, emotional, social, or spiritual, for the results of their activities have a definite influence upon their entire life, especially if they are carried on in a wholesome Christian atmosphere. Therefore, the more reasonable responsibilities and activities a director puts before his group of adolescents for developmental tasks, with the sole purpose in mind of winning them to Christ, the more successful he will be.

I WEEKLY MEETINGS

Sunday evening meetings.

There may be two main types of Sunday evening meetings: the inspirational or evangelistic, and the educational or instructional. Both are necessary to win adolescents for Christ and to instruct them in Christian doctrine, Biblical knowledge, Christian answers to problems

of youth, and further growth into deeper Christian experience. A variation of both methods is more suitable than the routine use of one of them to achieve developmental tasks.

Inspirational services challenge youth to full-time or part-time Christian service. They learn that God's will for their lives is best, no matter what type of work they may do. Challenge is easily given if the lessons are kept close to the Scriptures, for God's word is literally filled with interesting incidents and exciting records of how those who lived for God were protected and used of God.

There are many young people today, who if they had the courage, would like to ask the question, what must I do to be saved? There are crowds who are tired of the world's pleasures; and longing for something better. There are multitudes of unsatisfied souls who want peace and victory, but who quite generally do not know the way.¹

This type of service will produce immediate results as well as future fruit, for if the adolescent is taught clearly the way into such an experience, although he may not accept, his memory and conscience will serve as constant reminders that there is an experience of salvation available. This type of service will surely achieve one of the basic developmental tasks of salvation by Jesus Christ.

The educational type of meeting is also vitally important. There was never a time in the history of the world when there was such a general need of Biblical, doctrinal and spiritual instruction as is needed now.

¹ A. L. Glegg, Youth With a Capital "Why?" (London: Morgan and Scott, Ltd., 1945), p. 11.

This weekly service can adequately and thoroughly teach the adolescent necessary knowledge of the Bible. Such subjects as race-relations, social issues and other philanthropic topics should be studied for the adolescent to find the answers in the Bible. It is well for the group to study an entire book of the Bible, one chapter per week, or one paragraph, asking such questions as: Is there any example for me to follow? Is there any error for me to avoid? Is there any duty for me to perform? Is there any application to my daily life? Why was this chapter written? What is its key message to me? What does it teach me about Christ? These subjects in relation to developmental tasks were discussed in detail in chapter III of this thesis. The answers to these questions are of untold instructional value to the youth who does not know the content and message of the Bible.

Counseling Hour.

Once the group knows the truth of the word of God, then the instruction can well include such topics as dating, moral questions, race and social problems, each and all of which are answered from the Bible, for it alone is the authority on these subjects. The writer was surprised to hear that a girl student was dating every other day even at a Christian college of California, when the writer studied there. She had many problems about her dating and needed counseling with a Christian teacher. A boy student of the same college dated with about twenty girls before he married one of them. It is the writer's opinion that almost all students need a marriage counseling to discuss with pastors and Christian teachers about their serious problems. Therefore, they should set apart the

counseling hours either on Sunday morning or evening or any time available for them. Yes, the marriage problem is one of the important subjects of developmental tasks as studied in chapter III, and it must be discussed at counseling hours in the church, if possible. They may surely have serious ethical, racial, social, and personal problems and need the kind guidance and help of pastors and Christian teachers whom they respect and love in Christ. It may take hours and hours until they have solutions or it may even seem waste of much time, but in this area Christian workers need patience, acceptance, understanding, love and wisdom in Jesus Christ. Often, adolescents may need the help of specialists to achieve developmental tasks successfully, as discussed also in chapter III. Kind counseling will surely win them for Christ.

Mid-week Prayer Meeting.

It is perhaps the most important even for smaller youth group, though it is often not considered as such. Youth need not be separated from the adults in all of the service, for this is not wholesome, but they do need to have separate meetings which can be conducted in a manner that enhances their ambitions and abilities.² This service can begin with vibrant music, continue with an interesting study from God's word, and end with a season of prayer. Praying specifically and definitely by name for missionaries whom they know and for their friends who are unsaved will have a profound effect upon their lives. Reports

² W.P. Philips, The Young People's Department of the Sunday School (Nashville: Sunday School Board of the Southern Baptist Convention, 1946, p. 16.

of answered prayer will play a vital part in such a service and encourage and prove to the adolescent that God does answer prayer. Yes, prayer of this kind will achieve developmental tasks wholly with the help of the Holy Spirit who teaches them the revealed things. (John 16:13)

Saturday Evening Services.

1. Youth For Christ . . . It is very good for adolescents to attend regularly this rally to achieve recreational, social, and spiritual sides of developmental tasks. The writer and his wife used to attend the rally both in Japan and in the United States and found that this is very effective for these tasks. He saw two or three buses in from of Benson and Jefferson High School auditoriums where the rally was held. Leadership of Dr. Arn and other staff is excellent to present Christ Jesus to adolescents in the area of Portland, Oregon. Sometimes, Japanese seamen were invited to attend the meeting, and they enjoyed testimonies of young Christians and their singing, beyond their English handicap to understand the meaning. Many family members, including little children and old people, are seen in the meeting, enjoying the good spiritual atmosphere. Especially the testimony, or even preaching, of Miss America of 1966, Debbie Bryant impressed all the audience, and many adolescents made their decision for Christ, going forward to have counseling guidance. Her speech was clear and vivid, based on Romans 8:28 and John 10:22, and filled with the power of the Holy Spirit. Yes, the rally of Youth For Christ is ideal to achieve developmental tasks for adolescents to grow spiritually also. Young Americans' tour to Honolulu, Hawaii will be effective, for many Christian adolescents are making intercession for

the thirty five voices behind them daily for God's blessing. It is natural that Christian youth can attract non-Christian youth very strongly. More cooperation of adolescents of local churches are desired for prosperity of Youth For Christ activities to fulfill developmental tasks.

2. Home Bible Study Fellowship . . . In this meeting, the most important method of inspiration comes through those who are saved and show evidence of Christ living in their lives. There is no substitute for such vital inspiration as Christ gives to each one who yields his life to him, for it is difficult to attract the attention and inspire someone who is spiritually dead. The home Bible study fellowship that is evangelistic, will consistently challenge youth to give their lives to Christ whether this program be a social gathering or an inspirational meeting, for usually they are relaxed and open-hearted in the home atmosphere. The writer has engaged in this fellowship for three years at Mrs. Jones' house of Portland, Oregon, and found that inspirational testimonies and messages touched their hearts so often, and made their decision for Christ. This fellowship has varieties, if well guided. It works so well for developmental tasks, and doctrinal truths can be taught also, and be interestingly presented with discussion. Small group activity as a method of adolescent developmental tasks is explained in Appendix D in this thesis. Fellowship or inspiration is furthered by the entire group definitely praying for one of their friends. Then the mere attendance of such an one at the meeting will inspire them, and when that soul is won for Christ, the fullness of

inspiration is seen in every born-again member of youth fellowship. In this fellowship, international students, seamen, doctors, and war brides were invited, and after their decision for Christ, counseling and spiritual discussion were held very effectively. A college student had a serious question concerning Vietnam problems, but after counseling he had a solution in Christ. However, it needs patience and understanding to keep this fellowship interesting and inspiring for a long period. Vivid testimonies, a well prepared Biblical message, well chosen topics for discussion, and counselings are needed with the help and guidance of the Holy Spirit. This fellowship not only helps for achieving developmental tasks for adolescents but gives many spiritual blessings to those who opened their houses for God's glory. All family will be blessed through participation of this fellowship and be united in Christ Jesus.

II. MONTHLY MEETINGS

Fun and Recreation.

The adolescent group must have monthly socials which are evenings entirely devoted to fun and recreation, for this is very important physical side of developmental tasks to be achieved as discussed in chapters II and III in detail. The adolescent who is not enticed to attend the church's regular program of services, will often be attracted to its social activities. It is the duty of the youth group to supply a program that is so inviting that the adolescent would rather come to them than anything else. Some may include that this is impossible, but

the social programs that are well-planned, instead of loosely thrown together; which have a purpose to them, other than rolling around, will attract even those who are unsaved. The social is a good place to re-emphasize the instructional and inspirational curriculum through the theme and devotional period of the party. Every meeting must have an objective to present them to Christ. It is very interesting to observe that international groups of a Baptist church has a monthly play-game recreation at Cascade College gymnasium, and that this is very effective for their physical and spiritual development. First Covenant Church of Portland, Oregon, is achieving developmental tasks for high school students to take them to roller skating at Gresham Roller Rink regularly.

Mr. Jerald Louthan, professor of physical education at George Fox College of Newberg, Oregon, spoke at the field work chapel of Western Evangelical Seminary. He interestingly presented the problems of adolescents from the physical side, and emphasized discipline, quoting I Timothy 2:3,4; I Corinthians 6:13-20; and Matthew 5:20. He also emphasized the recreation as the means to present them to Christ and to win them to Him. His message impressed the writer very much, because he was just thinking about the developmental task for adolescents.

Methods of using physical education and recreation in the church according to Mr. Louthan are as follows:

1. Church socials and class programs.

Table games--they are good but should not be the only means of entertainment.

Sport activities--activities such as shuffle board, horse shoes, badminton, baseball, volleyball, tether ball, bowling, swimming, archery, softball, golf, table tennis and miniature golf.

2. Family recreation nights.

Any of the above items may be used for this type of program and this is a good way to get new families into your circle of fellowship.

Many people will find it much easier to witness in a setting of recreation and fun than any where else.

3. Church participation as team in various leagues through the recreation department.

Many of the members may be outstanding athletes in high school or college or have been in the past. Use them as team leaders and motivators for your church teams. As a pastor instruct them on how they can be a witness both actively and passively to their team mates or opponents.

4. Summer camping programs.

This is a natural setting for recreation activities and many more games and activities can be used. Most of the time pastors will be in charge of a recreation program as laymen cannot get away from their jobs, so it will be important you have adequate information on an organized program.³

Business Meeting.

There is also the need of a monthly business meeting in which youth officers and members plan events for the months ahead. One meeting per year would be devoted to the election of officers and yearly plans. These meetings must be short and care must be taken so as not to monopolize the time which has been designated for developmental tasks. Each individual church will find that youth members must decide this question how they should improve plans to achieve developmental tasks for themselves. However, the decision should not be made by adults only, for youth like to be present when decisions are made which concern them. Perhaps the best method would be a panel made up of both adults and youth

³ The outline used by Mr. Louthan at field work chapel at Western Evangelical Seminary, on March 1, 1968.

with each having equal voice, where the problem would be discussed and a solution found.

III. SPECIAL PROGRAMS

Summer Camp.

It is a vital occasion upon which the youth group can depend for the aim of developmental tasks. Sometimes the adolescent group has a number who are attending their meetings, but have not been won for Christ. If the Christian youth will expend every energy in advertising, encouraging and possibly even providing some of the funds, they will often reap outstanding results from such an endeavor. Their attendance at camp provides for them an entirely different atmosphere from that of the local church. They spend more time with Christian people, and they are influenced by different, and possibly more talented and spiritual leaders, who are able to challenge them in a manner never experienced before and therefore win them for Christ. The value of the summer camp is verified by the statistics from the files of the Jennings Lodge Assembly Grounds annual camps. It is very effective in Japan also to achieve developmental tasks for adolescents because of various reasons discussed in chapter IV.

Retreat.

The local group which does not have a summer camp, or wishes to have a double spiritual emphasis can plan a week-end youth retreat. They may secure a speaker who will bring messages along pertinent subjects which are the particular needs of the group. The preparation and pre-

sentation of plays by the youth group can be helpful not only to attract youth outside the group, but to help those within its membership. The portrayal of fictitious characters requires study and concentration, and many have been won for Christ or encouraged in their Christian life because of the example of the part they had in the play. This is one of the best ways to achieve developmental tasks interestingly. Unsaved youth who are attracted to such occasions automatically see the victory in the lives of youth who sing in the spirit and joy of the songs. This is an impersonal witness that will not offend the heart of an unsaved adolescent but challenge him to search his own heart.

Visitations.

Adolescent groups need an outlet of service to keep them active and useful for Christ. There are many opportunities for deputation work in various places to achieve developmental tasks. Hospitals are usually eager to have a visiting group on Sunday afternoon or some evening during the week to sing gospel songs to those who are sick, discouraged and in need of spiritual strength. In larger cities, there are jails which will allow a youth group to come in and hold services. This type of work must be under close supervision of the director or the pastor. Also there are rescue missions in large cities which are exceptionally worthy to perform a service, but to see where the life of sin has led many who thought they would just live a decent life without Christ. Adolescent groups from Multnomah School of the Bible help and comfort seamen regularly at the Portland Seamen's Center, and testify that this is very good

for their spiritual growth, and that they can do the mission works to various countries in the United States. There is a ministry for youth groups also in aiding the poor of the community, by singing to invalids, supplying clothes to needy ones, and food to those who are without. These activities strengthen the adolescent Christians, and possibly win unsaved members of the group to Christ, for they are witnesses to the sincerity and love of the Christians of the group. Thus, they are fulfilling developmental tasks for the glory of God.

CHAPTER VI

SUMMARY AND CONCLUSIONS

I. SUMMARY

At each stage of development there are certain fairly specific tasks--skill, attitudes, understanding--which are appropriate to that level of maturity and which society expects the individual to master at that time. During adolescence the tasks of establishing a mature sense of identity and self confidence; adjusting to body changes; developing new, more mature relations with age-mates; achieving emotional independence from parents; selecting and preparing for an occupation; achieving mature values and social responsibilities; and preparing for marriage and family life; developing concern beyond self, that is faith are of crucial importance as the result of this research. If these tasks are not mastered at the appropriate stage of adolescence, the individual may be at a serious disadvantage in making subsequent adjustments.

Underlying the apparent diversity of these specific tasks it was found that there are general tasks common to all stages of development. These general tasks focused around:

1. Achieving a realistic frame of reference, with healthy attitudes and accurate assumptions about self and environment.
2. Developing essential competencies, including physical, emotional, intellectual, social and spiritual natures.

3. Learning about problems likely to be encountered and about the preparation necessary for dealing with them successfully.

Therefore, first of all, the adolescent's physical, emotional, intellectual, social, and spiritual characteristics were studied from various sources and authorities to find specific developmental tasks for adolescents more in detail. The following findings were made briefly:

As for physical nature and specific developmental tasks, rapid physical growth rushes a youth toward bodily maturity long before he experiences like development in the other areas of total personality. The physical size of a youth may encourage adults to expect adult performance of him, but these ideas simply do not fit the developing personality of the adolescent. They must develop at their own pace and in their own way to feel secure. During these years of puberty young people begin to take on manhood and womanhood. A basic developmental task is to provide a variety of activities that help to form worthy ideas and habits of body care that produces self-esteem and responsibility through physical education.

As for emotional nature and specific developmental tasks, that rapid physical development should have potent emotional complications in the lives of the adolescent. The physical changes themselves generate a feeling-tone of striving and unrest. Things are on the move on the inside and the youth feels it intensely, but cannot define it. As studied in chapter II, the important point to notice is that the adolescent wishes, and ought, to choose his own ego-ideal. This is the point at which he properly begins to internalize, to adopt as his own, those standards of

conduct which are required of him. At this point the example rather than precept of his superiors is absolutely crucial... a fact which ought to make them extremely careful of their own behavior. Adolescence is also a period in which major life commitment are prepared for, if not actually made. Specific developmental tasks are to satisfy their emotions through counseling and to express themselves through a well prepared discussion. Sometimes, specialists of this field help them.

As for intellectual nature and specific developmental tasks, not only does the adolescent approach physical adulthood, but his brain likewise attains almost full power. Although an adolescent may lack the wisdom that comes with years of experience, he is now fully capable of thinking in terms of abstractions and general ideas. These new powers enable him, among other things, to extend his emancipation into areas involving politics, science, and religion. Specific developmental tasks are to help the adolescent to face the truth, to come to grips with it; to teach the adolescent to express the truth through effective communication; and to convey and make available to him bodies of factual information through group discussions and counselings.

As for social nature and specific developmental tasks, one of the primary facts about social development of the adolescent is his increasing need for peer approval. This need is stronger in adolescence than any other period. His need for independence and self-direction demands that he gain the esteem of persons in his own group. Self-esteem and group esteem are closely related. The youth must feel that he belongs, and only group feeling can give him the feeling of belonging that he needs.

So group activity must be encouraged.

Another commitment for which an adolescent is preparing himself, especially in middle adolescence, is the marriage. At this age romances begin to bloom which frequently mature into life-long marriage companionship. Specific developmental tasks are to encourage the selection of suitable mates, providing associations; to meet an adolescent's need for group acceptance; to help him gain economic and social independence; to give him good advice on how to get a suitable occupation in the future through counseling; and to help him to have effective social relationships through various group activities.

As for moral spiritual nature and specific developmental tasks, an adolescent not only is sensitive for right and wrong ideas, but seeks ideal examples and standards of life at this period. Due to the questing spirit and desire for companionship, youth can be easily reached for the church and for Christ at this time. However, their religion must be sensible, adventurous, meaningful and experimental if he is to keep it, for he will soon discard what is not satisfactory. Their background of experience in home and church will largely determine just how far he will go with religion and whether it will have an important part in his life. With all of the problems of "growing up" youth sense the need of something more than they possess to meet and conquer the circumstances. Specific developmental tasks are to teach them evangelical doctrines on God, sin and salvation systematically, and to teach them to relate Christian truth to their daily life.

It is very important, however, to apply Christian education to

these developmental tasks more effectively, expounding these tasks from the evangelical point of view. First of all, the Christian teacher should acquaint the adolescent with the fact that he is a lost, guilty sinner; then present Christ and His atoning work as availing for him that he may be accepted by the righteous God. Only as he is convinced by the Holy Spirit can the adolescent lay hold on salvation.

Once this aim is achieved, the second task of Christian teachers should become that of having the adolescent make a complete surrender of himself to Christ as Lord. As discussed in chapter III:

(1) Another specific task of Christian education is to build each adolescent up in the Christian life. Born of the Spirit, the adolescent needs both the written word and the living Word that he may grow.

(2) Another task Christian education has is to bring those taught to an understanding of an appreciation of God's gracious and glorious purpose for His adolescent. Yes, each one has a big purpose to perform for the glory of God in this life.

(3) Christian education has the task to teach the way of life and Christian living, as well as a system of theology. It deals not with the Bible from the standpoint of argument but from that of its life-giving power.

(4) Finally, as Jesus did, Christian education has the task to train the adolescent for His witnessing to the unsaved.

Speaking generally, developmental tasks give direction and achievement to all activity involved in the educational process. In addition to above functions it may be said that these tasks should

motivate and stimulate adolescent learners. The adolescent is capable of responding to the revelation of God very strongly. Therefore, the basic areas of spiritual teaching were listed as the "specific teaching objectives" of Christian education. The eight cohesive Scriptural tenets mentioned as part of the criteria for developmental tasks of adolescents were God, Man, Jesus Christ, The Holy Spirit, Salvation, The Church, The Future, and The Scriptures. These very important things were primarily to be taught for developmental tasks. Thus, developmental tasks were clearly showed under these subjects from various points of view, considering adolescent's physical, emotional, intellectual, social, and spiritual natures also very carefully. These developmental tasks were very applicable and effective for the aims of Christian education for adolescents, both in the United States and in Japan.

Furthermore, these developmental tasks must be achieved through education and evangelism. This fact remains clear: youth is sinful. Though he may not understand everything about the conversion experience, it is necessary for him to experience it. He needs to understand that he must repent and confess, and ask forgiveness of a Holy God, and will then be accepted in love in God's kingdom. He needs to know that God's children have a constant companion who went through the adolescent years himself and who understands their problems better than anyone else. This is the reason why evangelism for adolescent to achieve developmental tasks is so urgently needed.

In chapter IV, therefore, agencies and means of the past and the present in relation to developmental tasks were discussed in detail. The

Sunday school, which could be so effective in helping youth find Christ, has often been cold, unconcerned, unprepared, and unevangelistic. It is the only real instructional agency of the church, but has usually failed to help youth when they needed assistance most. Sunday school teachers and church members in general often lack the real zeal that cause them to study youth, love them, seek to understand them, and win them for Christ. The Sunday school needs to be more evangelistic if it is to be of any assistance in saving adolescents from sin to achieve developmental tasks.

Denominational youth work came into the scene later than many secular organizations. Its success has largely been limited to that of the church with which it was associated. If the church was evangelistic and vital in its interest for youth, the youth group was generally successful in evangelizing. Two representatives of successful cases were presented. Should the opposite have been true, this agency for aid of youth was also a failure.

Youth retreats, camps and conferences are a new method of evangelism which have proved outstandingly successful in their very short existence. There youth see their leader live his Christianity. For twenty-four hours of every day, youth is in contact with Christian people. Here, the Christian young person has an excellent opportunity to witness without ridicule and perhaps to have a joy of winning a friend to Christ, giving him a new love for evangelism.

"Youth For Christ" has sprung up simultaneously during the years of the Second World War and has been reaching many youth in the world.

Its main method is a rally or youth evangelism to achieve developmental tasks. Through its Bible clubs in some cities, it has also given instruction and encouragement to new Christians and seekers.

During the past years, however, family worship and religious training in the home has been sadly lacking. This is the most important place to achieve developmental tasks, though most of homes fail to do so. Were the church to be evangelized, and many family altars set up, youth of another generation would be better prepared to wage the battle against sin, which is theirs.

As for the means in relation to developmental tasks, mass and personal evangelism remain yet as two definite means for reaching youth, and helping him solve his problems. The former is excellent, provided it is Spirit-led and backed by much prayer. Billy Graham crusade is one of the best examples. However, there are many that it cannot reach because many youth do not attend services. Personal youth evangelism is one of the most valuable methods, were it used to the fullest extent, for it was one of the main methods used by Christ. Satisfying the adolescent's emotions and leading them to crisis experience of conversion are very important to achieve developmental tasks for their spiritual growth.

Thus, Sunday school, some youth groups, and the home are doing little to reach youth. However, the devil and the world is doing much to appeal them. There remains the fact that something must be done if youth are to be brought through this period properly. Crime and juvenile delinquency constantly increasing indicate that something must be done soon.

Therefore, the proper and practical programs of the church were presented to achieve developmental tasks successfully. The church should be revived, and the programs must be reconsidered from the various points of view in relation to developmental tasks, as discussed in chapter V. It is the high time for the ministers and all Christian workers to fulfill developmental tasks for adolescents to present Christ and win them to Him successfully.

II. CONCLUSIONS

The data which have been compiled in the previous chapters of this study have caused the writer to arrive at several specific conclusions with reference to the nature of the adolescent, the proper developmental tasks for him, and also as to what the local church must do for him in relation to developmental tasks. These conclusions are as follows:

- (1) There is no other time in the life of an individual when personality is in such a state of strife and turmoil than at this period physically, emotionally, intellectually, socially and spiritually.
- (2) Therefore, developmental tasks must provide a mode of expression for the physical, emotional, intellectual, social and spiritual needs of the adolescent.
- (3) The entire youth program must serve to unite these primary segments of the adolescent, and as the result of this, not only save his soul from sin but aid him in the development of a well rounded

Christian life through Christian education and evangelism.

(4) Physically, the adolescent should develop regard for his body as an instrument of God and care for it accordingly through recreation and sports. The church should plan for athletic games, retreats, recreation, and give some instruction for their physical understanding.

(5) Emotionally, the adolescent should experience within himself peace, joy and love to establish emotional stability through acceptance of Jesus Christ in faith as Lord and Saviour. Christian workers should help them to be aware of the value of self and emotional discipline as exemplified in Jesus and those who follow Him through counseling and group activities.

(6) Intellectually, the adolescent should appreciate scientific discoveries as evidences of God's laws at work and of man's growing understanding of these laws, and he should understand the relationship between scientific knowledge and faith in Jesus Christ through the Bible.

(7) Socially, the adolescent should achieve the following:

1. Developing ability to make a creative contribution to his own family, and to set up the satisfactory relationship with his or her mate for the future home. The church should provide a marriage counseling service.
2. Understanding more fully the responsibilities of Christian citizenship as well as economic and social independence.
3. Dealing with other races, nationalities, and cultures very well in a Christian manner. For this purpose weekly group

activities and counseling should be performed under the leadership of ministers.

(8) Spiritually, developmental tasks and church programs are as follows:

1. Teaching subjects of doctrines on God, Man, Jesus Christ the Holy Spirit, Salvation, the Church, the Future, and the Scriptures should be taught systematically and interestingly.
2. He should commit himself to Jesus Christ and grow spiritually through the church fellowship such as Home Bible Study groups, Sunday evening services, camps, and retreats.
3. They should feel a sense of responsibilities for the mission outreach of the church and witnessing to the unsaved, as soon as possible.
4. They should have opportunity to participate within the limits of their capacity and interests in planning and programs of the church, and participate positively to such meetings as Youth For Christ and missionary convention as well as prayer meetings.

III. SUGGESTIONS FOR FURTHER STUDY

There are numerous other areas of study which have revealed themselves during the process of this study. Among them are:

- (1) Interdenominational youth evangelism and Christian education.
- (2) The ideal home situations for adolescents.

(3) The curriculum for youth evangelism;
in relationship to developmental tasks. All of these are
worthy of further study.

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APPENDICES

APPENDIX A

GENERAL DEVELOPMENTAL TASKS OF NAZARENE SUNDAY SCHOOL

I. LEADERSHIP

1. Officers and teachers professing Christians, exemplary in life, and in full harmony with the doctrine and policy of the Church of the Nazarene.¹
2. Officers and teachers attend church services--Sunday morning and evening, prayer meeting, and revivals.
3. Teachers and officers present in Sunday School at least ten minutes ahead of the opening time.
4. In case of necessary absence, teachers and officers report to supervisor or superintendent as early as possible.
5. Teachers spend at least one hour per week in lesson preparation.
6. Teachers, in order to become better acquainted with each pupil, make at least two home visits per pupil during the year.

II. EVANGELISM AND OUTREACH

1. Planned effort to lead pupils to definite Christian experience--especially juniors and older pupils.

¹ Manual, Church of the Nazarene, 1965, p. 73.

2. Make regular community surveys to secure prospects.
3. Each class or department maintain responsibility list and visit prospects.
4. Planned welcome and follow-up of visitors.
5. Planned visitation of absentees.
6. Increase enrollment over the previous year.
7. Increase average attendance over the previous year.
8. Conduct a vacation Bible school. Strive to make an eight-point score.
9. Provide weekday activities--Caravan or PAL program.

III. CHURCH LOYALTY

1. Work to secure regular pupil attendance at church--
Sunday morning and evening, prayer meeting, and revival.
2. Effort to lead converts into church membership--especially
juniors and older pupils.
3. Encourage pupils to improve in churchmanship through
study and service.
4. Participate in district and general projects.
5. Report to district church school board as requested.
6. Send representatives to district conventions, zone
rallies, and workshops.

IV. ADMINISTRATION

1. Church school board meet at least once a quarter.

2. S.S. cabinet or workers' conference meeting at least once a month.
3. Public services of installation for officers and teachers conducted by the pastor at the beginning of the assembly year.
4. Open and close session on time.
5. Close count of attendance not later than mid-point of S.S. hours.
6. Opening devotional service in school, department, or classes well planned and continuing not more than twenty minutes.
7. Maintain class periods of at least forty minutes.
8. Plan expression activities for children and youth who arrive early.
9. Provide and use Teacher's Self-Rating Scale.

V. ORGANIZATION

1. Provide a minimum of departmentalization with separate assembly meeting places for at least children, (4-11), and youth-adult (12--) and a separate room for the nursery classes.
2. Assign pupils to classes or departments in accordance with the recommended age-group or school-grade divisions.
3. Junior and older classes organized with proper officers and committees.

4. Promote annually all pupils below adult age.
5. Maintain a Cradle Roll of babies from non-church homes with a supervisor and visitors who provide help for parents by using First Steps Toward God, and visit homes at least twice a year.
7. Maintain a Home Department with a supervisor and visitors who provide for home study and who visit in each home at least once per quarter.
8. Elect a director of Christian Family Life.
9. Secure or renew pledges annually from at least 50 per cent of the active enrollment to try to win a family; and use the Family Life Packets.
10. Elect a director of Christian Service Training.

VI. TRAINING

1. A planned program for enlisting new workers.
2. Provide training for prospective teachers.
3. All teachers registered teachers.
4. Each worker receiving at least one credit per year in the Teacher Training Program.
5. A plan for age-group assistants or prepared substitute teachers.
6. Hold age-group teachers' meetings to preview lesson materials for next unit or quarter.
7. All officers and teachers members of the Church Schools Reading League.

VII. LESSON HELPS

1. Use Nazarene literature in all departments.
2. Provide each teacher with proper age-group teacher quarterlies and Church School Builder.
3. Use recommended pupil materials in line with age-group designations.
4. Maintain adequate supply of pupil literature--lesson leaflets or quarterlies, and story papers.
5. Use basic recommended teaching aids--age-group teachers' picture sets, Nu-Vu Cutout Packets, and Backgrounds, Listen and Sing records, Bible Stand-ups, Junior High Activities, and Bible Map and Charts.

VIII. RECORDS AND REPORTS

1. Use the Strive for Five Record System.
2. Maintain a centrally located permanent file of enrollment operation.
3. Maintain weekly pupil records reported to Sunday School secretary by class or department.
4. Teachers and officers make a monthly study of records to plan for progress.
5. Encourage teachers to maintain a personal information record of each pupil and give such information to the pupils next year.

IX. HOUSING AND EQUIPMENT

1. Provide clean, well-lighted, and ventilated rooms adaptable for guiding pupils through various learning experiences.
2. Provide chairs and tables of recommended height.
3. Provide individual rooms for classes of junior age and above and open-room space for nursery and kindergarten. Open-room space and assembly room with individual classrooms are both approved housing for primaries.
4. Maintain workers' library with at least three new books added each year.
5. Provide cabinet for pictures, maps, and other teaching materials.
6. Add supplementary materials such as chalkboards, tackboards, and easels.

X. FINANCIAL PROGRAM

1. Encourage regular offerings equal to 10 cents per pupil each week.
2. Establish a budget for the operation of the Sunday School.
3. Set aside for the General Budget 10 per cent of the total Sunday School offering or take a monthly offering for missions.
4. Contribute to expense of district church school board as requested.

5. Contribute to expense of workers attending conventions, rallies, and workshops.²

²The Sunday School Guide (Missouri: Nazarene Publishing House, 1966), p. 6.

APPENDIX B

OBSERVATIONS OF THE DEVELOPMENTAL TASKS OF FIRST NAZARENE CHURCH OF PORTLAND, OREGON

I. MRS. K.R. RIGGENS' CLASS

A. Her Background

She has two children, and is an active member of the church.

B. Observation.

1. She is well prepared.
2. Class response is very good.
3. She only uses the Bible as her text.
4. Discussion way of method is effective.
5. Lack of time is evident.
6. No opening and closing prayer.

C. Developmental tasks

1. Organize her class with officers who have special duties.
2. Point to Christ who saves them from sin.
3. Provide more devotional helps for them.

She had better study these tasks and practice in her class more effectively.

AN OPINIONAIRE

1. Your name, please.
Kenneth R. Riggan
2. How long have you been a S.S. teacher?
10 years
3. What class age do you teach?
High school
4. What kind of text book or materials do you use in your class?
The Bible - Study guides - various types of resource material
5. Please, write any comments about your text book and materials.
(none)
6. On an average how much time do you spend on preparation of your S.S. lesson?
2 hours per week
7. Have you read a book this past year on teaching?
No
8. Do you subscribe to any religious magazines or periodicals that help in your teaching?
No
9. What kind of S.S. teachers training class do you have?
None
10. How is it effective?
11. What is your chief problem in your teaching? Please, check.
 - a. Discipline.
 - b. Pupils do not study.
 - c. Need more time for lesson preparation.
 - d. Inadequate equipment.
 - e. Inadequate lesson material.
 - f. Too many interruptions in class.
 - g. How to lead them to Christ for salvation.
 - XX h. Not enough actual class time.
 - i. Irregular attendance of the pupils.
 - j. Getting new members.
 - k. Too wide of age range.
 - l. Making lessons interesting by using audio-visual aids.
 - m. Other problems.

12. Would you please write on your ideal S.S. administration and teaching methods in your class as detailed as you can?

The teaching method I use most is the "Discovery" method. I ask pertinent questions and attempt to get the students to draw conclusions and make decisions for themselves.

II. MR. AL HILLIER'S CLASS

A. TEACHER'S BACKGROUND.

He is a high school teacher, who has M.Ed.

B. OBSERVATIONS

1. Class attendance was six including two Negro girls.
2. He used the question-answer method.
3. Helen seemed to have much interest and participated very well.
4. He feels burden for the souls.
5. It seemed very effective for everybody to read a passage from the text book.
6. Memory of one verse of the Bible may be necessary.

C. DEVELOPMENTAL TASKS

1. Provide good books for them to read; give them Bible studies that require some writing.
2. Encourage them to memorize Scripture. He never used the Bible except his text book.
3. Help them to answer their questions more kindly and thoughtfully. He never asked them to give him questions.

AN OPINIONAIRE

1. Name. Al Hillier
2. Period. 7 years
3. Class. 8th grade
4. Text book. Bible, Nazarene quarterlies, secular books, Commentary.
5. Comments on text. (None)
6. Preparation hour. 1 hour
7. Additional book read on teaching. Yes
8. Periodicals. No
9. S.S. Training class. The church has a regular training program but I have not participated in it except for group meetings. I do have an M.Ed.
10. Effectiveness. Group sharing of problems.
11. Problems: b. They are not studying, but are improving however.
c. I need to take more time for lesson preparation.
12. Ideal S.S. administration. This question is really all inclusive!
(a) Our church is becoming very organized. If you evaluate their S.S. system I think you'll find many good ideas.
(b) I think our main problem is feeling a burden for the souls in our class. If we would really feel this, we would take the time needed to make valuable presentations.

III. MRS. DEAN HUDSON'S CLASS

A. HER BACKGROUND

She has a boy. Her husband is working as an insurance salesman. Both of them belong to church choir.

B. OBSERVATIONS

1. She should put her eyes on each pupil.
2. She needs more varieties in her teaching.
3. She emphasizes the devotional moment of activities.
4. She seemed only to read the text book.
5. She had better use Audio-Visual aids.
6. Workbook was used frequently.

C. DEVELOPMENTAL TASKS

1. Let them read their work book. She just taught them to look at their work book.
2. Provide Bible games, she just kept on speaking.
3. Make applications of the lesson for the present.
She did not give them any application.
4. Provide group activity. They were noisy because of this lack of group discussion.

AN OPINIONAIRE

1. Name. Dan Hudson
2. Period. 3 years
3. Class. 9-10
4. Text book. Nazarene Quarterly and work book
5. Comments on text. I personally do not like the materials we are not using. I think they are too advanced for this age. I prefer Scripture Press.
6. Preparation hour. 1 hour
7. Additional book read on teaching. No
8. Periodicals. We receive from the church a magazine called The Church School Builder which has some good aids and ideas.
9. S.S. training class. Christian Service Training Course given once each year in our church or another church in our city.
10. Effectiveness. Gives you methods and aids to better teaching.
11. Problems:
Inadequate lesson material
12. Ideal S.S. administration. A S.S. needs a devoted man in the position as Superintendent. One who is vitally interested in the children and their own personal needs. This person must always act on behalf of the children and their best interests. Appointments must not be a rushed selection, but made according to need, interest and dedication to God. The materials must be Bible centered, telling the basic and most fundamental Bible stories and truths. Must be aided by flannel graphs, workbooks, filmstrips, etc.--anything to help tell the story and make it more active and interesting to the child.

IV. MRS. LESTER MOCK'S CLASS

A. HER BACKGROUND

She is an active member, and her husband is a Director of TV Channel 10. They have five children.

B. OBSERVATIONS

1. She used a blackboard for teaching.
2. She had better get acquainted with each pupil.
3. They need more time for fellowship.
4. She feels the need of counseling time, which may be very effective to solve their problems.
5. Her emphasis of field trip and drama is very good for this group age to grow spiritually.
6. Her questionnaire is very thoughtful and well organized most of all.

C. DEVELOPMENTAL TASKS

1. Talk with them about their interests. She never gave them chance to discuss or talk about their interests.
2. Teach them to think of others.
3. Alternate activity and quietness. She just sat and read her text book. They showed little interest.
4. It was very good, though, that she attempted to lead them to field trips and present some dramas.

AN OPINIONAIRE

1. Name. Mrs. Lester G. (Betty Jean) Mack
2. Period. one year
3. Class. 7th grade (Jr. High) 12 or 13 years of age
4. Text book. Nazarene Graded Bible Series and Nazarene Publishing House materials.
5. Comments on text. I am extremely pleased with them primarily for their evidence of spiritual concern. The Teacher's quarterly is so compiled that by following its suggestions one can do good teaching and use proper techniques and questioning procedures even though the teacher is not a public school teacher with a teaching education.
6. Preparation hour. I average 2 hours in lesson preparation. (Up to 5 hours if a skit is prepared.)
7. Additional book read on teaching. I have read 4 books on teaching this year.
8. Periodicals. Yes; Herald of Holiness; Other Sheep; Church School Builder; Christian Herald; Good News Broadcaster.
9. S.S. training class. Annual joint Christian Service Training in which 1 book is studied and problems shared with other district Nazarene teachers of your age group; plus workshops in our own church with national teacher Dr. Rice.
10. Effectiveness. Encourages teacher; gives new insight into problems; gives new vision and skills.
11. Problems: Pupils do not study. Some pupils do study; but a few are not interested. None of these problems is my chief problem. One is that I would like to have more opportunity to talk quietly with the students individually and deal with their spiritual problems whether it be salvation, or to encourage them in Christian standards of holiness, or to lead them to seek sanctification experience. I guess you would call this a desire to have counseling time with the pupils as they have needs.
12. Ideal S.S. Administration. We are fortunate in our department in that the administrator (supervisor) Mrs. Ross, was elected last year as the outstanding teacher

in the district--a tie with another teacher. There has been excellent communication between supervisor and teacher and attempt to train the new teacher (myself). She has made books and materials available and encouraged my attendance in workshops. The teachers in our department, in working with the supervisor, have decided to use the talents of the various teachers to make the opening exercises more meaningful; a teacher who is a science teacher will perhaps give a demonstration one Sunday; a teacher who works with dramatics might help the children prepare a skit; teachers with musical talent work out special music--there is always a variety and the pupils expect something interesting to happen. The "team teaching" is thus used in opening exercises; then the pupils go to classrooms for individual instruction. Blackboards are available in each classroom. Visuals are available with the teaching materials. Perhaps one of the most exciting opening-exercise projects was the one undertaken last spring. The pupils and teachers pretended to be early Christians who had to meet secretly because the church was under persecution. The room was darkened and illuminated only by candles. As the pupils arrived another pupil met them at the door with the words "He is risen" to which the student replied "He is risen, indeed" and was admitted--but only in 2's and 3's. Larger groups had to "stagger" themselves to avoid suspicion of the "authorities." Then they could testify, recite scriptures they had memorized, and sing together before going into their classrooms. The climax to this teaching unit came, after the students had been studying communion when the pupils all met in the pastor's study for a communion in the manner of the early New Testament persecuted church. They all drank out of one silver cup and passed the cup from hand to hand, wiping it off after each use; Mrs. Carter had prepared unleavened bread--the kind that must be broken off by the individual accepting it.

This type of participation is the most meaningful and exciting to the student.

Another method is the one we are using in our class where we pretend to be the Christian radio station W.H.I.M. (We Believe in Him) and often the classwork is made more interesting by allowing the students to conduct radio round-table discussions; give "newscasts" of exciting Bible events such as the stoning of Steven; or letting some of the students "interview" various characters from the Bible stories about some event covered in the lesson.

We did a radio drama of Queen Esther for opening exercises.

We measured 1st Church and had one pupil's father draw a scale model of 1st Church and Noah's ark--and found our big church would fit in one corner of the ark. We estimated the tonnage required to feed and house the people and animals 1 year and found God's instructions had provided a large enough ark.

On Palm Sunday the pupils were given copies of the real palms to chant.

Supervisor and teachers are developing a new curriculum to ground the youngsters in their basic beliefs and train them for soul-winning.

Field trips are made as a learning experience. The most recent was a visit last Friday night to the synagogue by members and teachers of the Junior High Department. The rabbi instructed them on the Feast of Purim which they had been studying in their unit. He invited the class back later when that feast will be. Friday night the class also attended a regular service at the synagogue and had opportunity to ask questions of the rabbi.

Another time the class had a slumber party for the girls and one of the teachers, a hairdresser, cut and set hair for all the girls to help them with grooming interests and problems. Socials such as bowling and parties and this hair-do party are planned so that the pupils can get acquainted with one another and their teachers in a more relaxed way but there are always good devotionals given at each party.

In cooperation with the Nazarene youth group and in fact under its supervision, the junior high Sunday School youngsters participated in a 75-minute play last spring on Dr. Marcus Whitman and his wife Narcissa, missionary martyrs to the northwest Indians at Walla Walla, Wn. The boys were responsible for sets and props and the girls for costumes and makeup. The production was given to a Sunday evening audience of over 400. As a reward for a good job the "cast party" was a field trip--a trip by church bus to the town of Walla Walla, Wn. 250 miles away--where the entire group had a sleeping bag overnight in the home of a Christian friend; a tour of the Walla Walla Nazarene church the next morning; then a tour of the Whitman mission to see where the story actually took place. A thorough learning experience.

At present the junior high department is working on another play which will be sponsored by the Sunday School department. It was written for them by the same teacher who wrote the Whitman play (myself) around the theme of the Christian radio station. Included will be a radio drama trying to convey Christmas in fresh incidents--Angel Gabriel's appearance to Zecharian; Angel Gabriel's appearance to Mary; birth of John the Baptist; the infant Jesus trip to the temple at age 8 days where the prophecy of Simeon concerning him is given. Mrs. Ross will work with the students in a prose chorus to be used in the place of a narrator.

OBSERVATIONS OF EACH CLASS

I. PRIMARY CLASS

(Third Grade)

I. THE TEACHER AND HIS BACKGROUND

Mr. Edward Peterson is a Negro teacher, who has been teaching his class for 15 years. He read the book by Erwin L. Shaver, 100 Ways to Improve Your Teaching, and Church School Builder.

II. MY CLASS OBSERVATION:

Class attendance was eight including two negro girls and boy. The teacher spoke from Luke 19:1-10, "Zacaius Conversion" very effectivly, using a picture. His use of words such as "Income tax collector," "Confess," and "Redeemed" are a little difficult for this age-level. His use of a tape-recorder is very unique. He recorded the pupils voice, observer's prayer and saltations. They listened very quietly. The class room seemed to be a little small for effective teaching.

III. MY EVALUATION:

1. From questionnaire: He prepares a lesson for one hour a week. "Opening with prayer dwelling upon the Bible in mind hiding thy word in our hearts, including a recorder to inspire the kids how to pray, and closing with decisions and prayer for Christ.", which he mentioned, is very ideal

and practical.

2. From practical point of view: Memory of one verse of the Bible may be needed. A more specific decision may be effective.

AN OPINIONAIRE

1. Name. Edward Peterson, Jr.
2. Period. 15 years
3. Class: Primary third grade class.
4. Text book. Nazarene material.
5. Comments on text. It is Missionary material (very good material).
6. Preparation hour. One hour.
7. Additional book read on teaching. Not this past year, but have read the book by Erwin L. Shaver, 100 Ways to Improve Your Teaching, and Church School Builder.
8. Periodicals. Yes.
9. S.S. training class. C.S.T. Classes.
10. Effectiveness. It gives us patience and compassion for the lost.
11. Problems:
 - c. Need more time for lesson preparation.
 - d. Inadequate equipment.
 - f. Not enough actual class time.
 - g. Class room inadequate.
12. Ideal S.S. administration.

Opening with prayer dwelling upon the Bible with in mind of hiding thy word in our hearts, including a recorder to inspire the kids how to pray, and closing with decisions and prayer for Christ.

I. THE TEACHER AND HER METHOD

She has five children and very busy for piano lessons. She and her daughter and her husband belong to the church choir and very active for church services. She is respected by all church members. She is also a superintendent of Junior Department.

II. MY OBSERVATION

The lesson was from the life of St. Paul. Class attendance was eight including Negroes. The teacher used many scripture passages, especially Phil. 3:1-6 to explain the life of Paul. Discussion way of opening was very effective. To ask questions to every one is very fair and good. They all had good participation except one girl. Reading the Bible together is very effective. But she needs to be more organized for her teaching. She seemed to use too many verses for this age group. Home assignments are very good, but three or four verses memorization may be too hard for them.

III. MY EVALUATION

1. From opinionnaire: Her problem is as inadequate lesson material. The teacher emphasizes the need of more devoted man for the supervisor. The lesson materials and methods should be Bible centered. She urges to use the A-V Aids for lesson help.

2. Application: her opinions and methods are very vivid and attract the pupil's interest. As a house wife she might have applied her natural method to S.S. pupils.

AN OPINIONAIRE

1. Name. Mrs. Jan Bradford
2. Period. 6 months (at this church); 3 years elsewhere.
3. Class. First grade.
4. Text book. Gospel Light.
5. Comments on text. I think they are very good. Just the right level for 1st grade.
6. Preparation hour. About a half-hour a day.
7. Additional book read on teaching. No.
8. Periodicals. Not at the present time.
9. S.S. training class. Those offered by the church I attended before.
10. Effectiveness.
11. Problems: Inadequate equipment: crayons, scissors, pencils, paper, etc.
Class room is adequate, but no ideal. Individual rooms best.
12. Ideal S.S. administration. I am satisfied as it is. I do not think it is necessary to have S.S. meetings with the entire S.S. as often as our church does, however. I would rather meet with my own grade teachers as we think necessary and keep in contact by telephone during the week. I think an entire S.S. meeting is necessary once a month or when something special occurs. Grade level S.S. meetings, I feel, should only be held when the supervisor thinks it necessary. Otherwise, I feel I can solve any problems by phone. I do think it is necessary for the supervisor and teachers to contact each other each week to answer any questions and to advise of any special plan. In my particular class I strive, first of all, to show each child Christ, and how important He is to each of us in everything we do; because, of His great love for each one of us. I try to have each child take part. If there are any discipline problems, I take care of them as I think necessary. My main interest is to have each child in S.S. even if he only remembers a little of the lesson; just so he remembers what is important. God's word will not return void.

III. SENIOR HIGH CLASS

I. THE TEACHER AND HER BACKGROUND

Mrs. Kenneth R. Riggan, who is a mother of two children. She is very active for the church choir with her husband, who is a conductor. She teaches for 10 years.

II. MY OBSERVATION

They studied John 2:1-10. It is very interesting that one boy studied a commentary and Greek a little in his answer. About five of the 46 member class participated in the discussion and others just listened to it. Generally speaking, the writer felt a good fellowship atmosphere. Specifically, the teacher had better give them a point of contact of the message more strongly. To them time element seemed a little bit short.

III. MY EVALUATION

1. From opinionaire: Two hours of preparation may not be enough for this class, because they asked very detailed questions which came from the study of commentaries. His teaching method is very interesting. "Discovery method" may be best for this class, for they should think deeply about their problems. Questions and answer method is very fit for the young students. The teacher also felt that he had not enough actual class time. (about 30 minutes)

2. Application: The teacher used the Bible only for the discussion. They had better use the text book in this class. He should make them to apply the lesson to their individual lives. The problem of "Alcoholism" may be a theme for the application.

AN OPINIONAIRE

1. Name. Mrs. W. Purkey
2. Period. 10 years.
3. Class. From 1st to Sr. High classes.
4. Text book. Scripture press, Nazarene, E.U.B. and Bible Club Movement, Inc.
5. Comments on text. Of all material I have used I believe Bible Club Movement, Inc. was the most clear for younger children.
6. Preparation hour. 4 hrs. week.
7. Have you read a book this past year on teaching? No.
8. Periodicals. Nazarene Church Worker.
9. S.S. training schools. None.
10. Effective. --
11. Problems:
Discipline
Irregular attendance of the pupils
12. Ideal S.S. Administration.
I believe our church (First Church of Nazarene) has an ideal administration. I believe visual aids are a great asset in teaching younger children.

IV. ADULT CLASS

I. THE TEACHER AND HIS BACKGROUND

Dr. Parrott, who is a wonderful person and a pastor. He has three children. He is not only a good leader but also an excellent organizer as well as a spiritual Pastor. He has a very good understanding of the people, who loves them from his heart. He enjoys his ministry, and loves to speak and counseling.

II. MY OBSERVATION

He used a sheet of outline of the lesson. He kept on speaking "The Life of Jesus." He used the Concordia film, "Jesus Christ," very effectively with his teaching. This film is excellent in nature, and Biblical wholly. He invited some guest speakers such as a famous psychologist, a policeman, a teacher, etc., who have much experience in their field. All adult class must have felt that they should attend regularly lest they miss the important and interesting lesson. He prepares very well and speaks very fluently with humor. His lesson is not only Biblical but also practical in their daily life, which attracts 150 persons every Sunday just before morning worship service.

III. MY EVALUATION

1. From opinionaire: His wife's humorous introduction for the new visitors and guests is very attractive. His use of maps and bulletin for the lesson is effective. Natural discussion way of his approach is very good. His written sheet is also well prepared.

2. Application: We should understand the people from the psychological point of view, and apply the lesson to our life.

APPENDIX C

UNIFORM LESSON CIRCLE OF THE FIRST NAZARENE CHURCH

1963-68

	1963	1964	1965	1966	1967	1968
First Quarter	Mark-- Gospel of Action (13) *	Personalities Around Jesus (13)	Matthew-- Gospel of the Kingdom (13)	What Christians Believe (13)	Luke-- Gospel of Compassion (13)	John-- Gospel of Eternal Life (13)
Second Quarter	Mark (2) Inspiration from the Psalms (11)	The Christian Faces His World (13)	Matthew (3) A Nation United (10)	What Christians Believe (2) The Kingdoms of Israel and Judah (11)	The Acts of the Apostles (13)	John (2) Studies in Wisdom Literature (Job, Proverbs, Ecclesiastes, James) (11)
Third Quarter	Studies in Genesis (13)	Early Hebrew History (Moses-- Samuel) (13)	Growing as Christians (13)	Jesus Inter- prets Old Testament Command- ments (13)	The Acts of the Apostles (13)	Exile and Restoration (13)
Fourth Quarter	Letters to Churches (1 and 2 Corinthians, Galatians) (13)	Letters to Christian Leaders (I & II Timothy, Titus, Philemon)(11) Matthew (2)	Old Testa- ment Biographies (13)	Spokesmen for God (Isaiah, Jeremiah) (11) Luke (2)	Messages from the Prophets (Amos, Micah, Hosea, Malachi)(14)	Writings of Faith and Encouragement (Hebrews-- Revelation) (13)

*Parenthetical numerals indicate number of sessions.

APPENDIX D

SMALL GROUP ACTIVITY AS AN EFFECTIVE DEVELOPMENTAL TASK

I. GUIDING PRINCIPLES OF SMALL GROUP METHODS

Group discussion is organized in many ways. Methods cannot be chosen arbitrarily. A method is best only as it fits the subject matter and brings it alive; it is best only as it fulfills the purpose for which the method was intended.

Generally speaking, there may be four guiding principles:

1. Methods are to be chosen for their appropriateness to purpose, content, ages, and characteristics of the group members, and time available.

2. Use of variety of methods can help a leader maintain interest in a group. But appropriateness should always take precedence over variety.

3. When methods are conceived of as ways to help in opening channels of communication between individuals, freeing them to contribute and to benefit from contributions of others, they become something more than "techniques to secure participation."

4. The physical arrangement of the room has much to do with the effectiveness of methods. If possible, it is well for the group to sit in a circle or semicircle, or around a table.

II. SMALL GROUP DISCUSSION PRINCIPLES

There are many types of discussion and study groups. The following patterns can be used effectively in young adult Christian Education in the local church.

1. Buzz groups

At the beginning of a new unit, a buzz group is a way to find the interest areas and questions to be discussed. If a passage is being studied, each group may read the passage and discuss the answer to a specific question. Beginning with each buzz group listing one or two of the most important facts learned, or attitudes changed, or other results, a unit summary can be developed satisfactorily through the use of this group method.

The church can apply this principle to the study of the life of the Bible characters such as Moses, Timothy, Paul, Mary etc. in young adult classes. For the informal discussion on "Church Merger Problem," this method may be superior.

2. Work groups

They result from the division of a group into smaller sub-groups like the buzz group, and are of about the same size. These groups stay together for longer periods of time and their work is broader in scope which allows for more concentrated thinking.

This principle could be used very effectively as a means of study in specific areas of interest. It could be used as a method for Bible study with the purpose of understanding and drawing conclusions from a particular passage.

For example, "Christian Concept of Ideal Marriage and Practice in the Bible" may be very interesting for group discussion.

3. Panel principle

The panel approach is more often used with large groups, but it is equally valid for small groups. To see three or four persons actually thinking together is a stimulating experience, and often brings new insights to other members of the group.

When a difficult problem is raised in a Bible study group, the panel approach might be used to solve the problem. A representative committee could plan for a panel of resource persons to bring information to the group. The experience of gaining new insights and understanding is stimulating to learning.

For example, a group invited an expert, "Discussion on Psychological Problems in church," and analyzed the problems under his leadership. The response was very good through panel discussion.

4. Symposium

When several people prepare brief speeches in advance covering different phases of a subject, or present varying attitudes on some issue, the approach is a symposium rather than a panel.

It may also be a sound plan in smaller groups for the use of resource persons or group members who will study through some phase of a question for presentation to the whole group.

For example, the study on "Christian Attitude on Alcoholism" can apply this principle effectively.

5. Lecture

A lecture may be a good method to increase participation in a group. The speaker who can draw the attention of the group at the beginning, and who can progress to a definite goal, often causes people to respond in an active mental participation which, though non-verbalized, leads to later effort.

This may be applied in the forms of expository lecture of the whole Bible. One book every month way of principle may be helpful for the church to grow in the words of God through lecture.

6. Combined principle: panel, symposium, lecture forms

Following speeches or a panel group members often want

an opportunity to question what has been said. In larger groups questions may need to be written out and collected, but in a study group with everyone present free to participate, an informal discussion would follow. This method by which the group will be informed allows for participation to question and receive answers to specific problems.

It may be applied in the holiness emphasis week of church summer convention every year.

7. Listening teams

Like buzz groups, listening teams are used in connection with some other method. The group is divided into several parts, each part to listen or look for something with a specific question in mind. The team may meet after the presentation to formulate their opinion about their assignment so that it can be presented by their spokesman, although the individual members may comment on their observation.

It may be available for the church orientation class such as "Baptism," "Missionary Meetings," and "Our Denomination Activities," etc.

8. Circular response

The circular response principle is especially valuable when a controversial matter is being discussed, or when there has been difficulty in securing participation from members of the group. This method tends to modify extreme views,

at the same time that it encourages the timid person to participate in the group.

The principle may be applied in the home Bible study group, especially when the new visitors attend it. This may be the best way to open the hearts of the visitors to accept the gospel.

9. Role playing

It is the identification of groups or individuals with other groups or individuals in order to understand how others feel. It is simply the unrehearsed acting out of a problem by the members of the group, so that it may be clearly understood and visualized by the group.

The essential elements of role-playing are these:

- (1) The problem must involve people whose attitudes, opinions, and feelings can be defined.
- (2) The acting and the actors are unrehearsed.
- (3) The action should last only a short time--five to ten minutes--as long as it remains spontaneous.
- (4) There is no script; the action and the lines develop as the scene progresses.

There are three parts in the role-playing method. First, the group plans and structure the role-playing scene, describing the situation and choosing the characters.

Second, the scene is enacted.

Third, the group discusses what has happened and often replays the scene. The leader may begin the discussion by making inquiries of what the participants have learned and experienced.

In the church, this principle may be used in such cases as "Church building plans by a play," "Church promotion by play," "Mother's day appreciation," and "Christmas plays," to have the good understanding and the promotion of the congregation.

10. Reading group

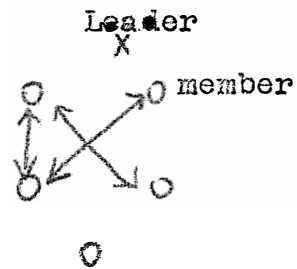
Reading selected books, individually, and then discussing them in a group, is valuable method for young adult Christian Education groups. When a person reads a book with the knowledge that he is to discuss it with others, he often gets more from it. A leader is needed who will help persons to go deeper than the obvious, and work at finding what is really being said. It is available in prayer meetings.

A PRACTICAL APPLICATION

HOME BIBLE STUDY GROUP OF PORTLAND, OREGON

1. Step 1.

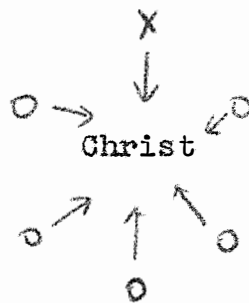
First of all, we have informal discussion.



Open Heart

Step 2.

We begin to sing hymns.



Harmony

Praise in songs

Step 3.

We pray to God.

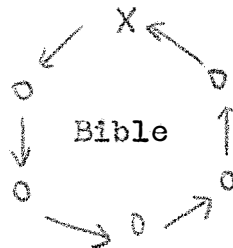


Unity

Worship in
Prayer

Step 4.

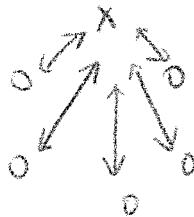
We begin to read the Gospel of Matthew verse by verse.



Reading

Step 5.

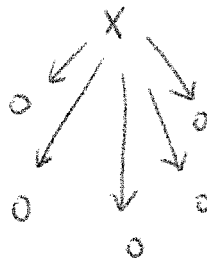
The leader suggests each one to express his opinion or testimony on the evening's subject, for example, "Prayer Life."



Testimony

Step 6.

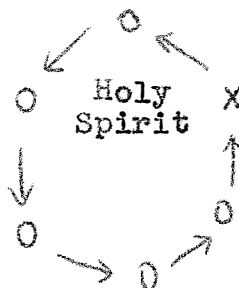
Then the leader gives them the message on prayer.



Message

Step 7.

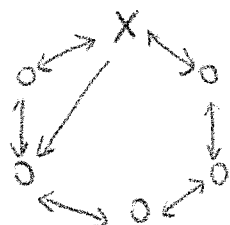
Immediately after the message they begin to pray.



H.S.'s
Guidance

Step 8.

Then the fellowship hour begins.



Tea & coffee
Refreshments
Guest's
Testimony

Step 9.

Those who responded the appeal of the message have counseling hours also with each other.

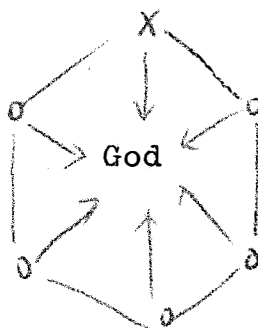


Personal
Evangelism or
Counseling



Step 10.

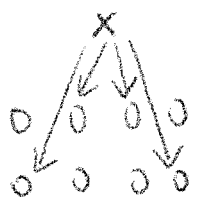
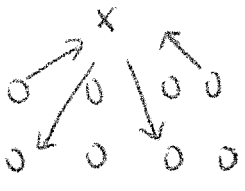
We close in prayer. Some suggestions for the next meeting is given.



Prayer
and
Announcements

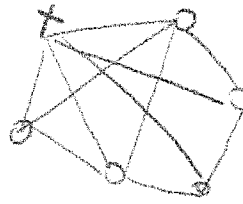
METHODS OF INSTRUCTION¹

Ways by which information is presented or sought for the purpose of solving problems, gaining new understandings, developing new skills, or experiencing new attitudes.

METHOD	PATTERN OF INTERACTION
1. Description 2. Advantages 3. Limitations	
LECTURE	
1. One person systematically presenting information. 2. Presents maximum information in a limited time; makes it possible to arrange diverse materials and ideas into an orderly system of thought. 3. Uses one person's point of view, one channel of communication, no group participation, and is strongly influenced by the personality of the speaker.	
QUESTION AND ANSWER	
1. Provoking response by inquiry, usually from person to person. 2. Provides for clarification of information to answer specific needs of learner; easily combined with other methods. 3. Tends to become too formal, threatening, and embarrassing, with possible dullness and lack of group interest.	

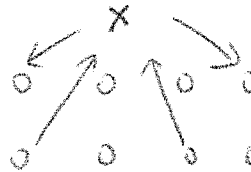
¹Alton G. Snyder, Teaching Method (Chicago: The Judson Press, 1960), pp. 87-93.

GROUP DISCUSSION



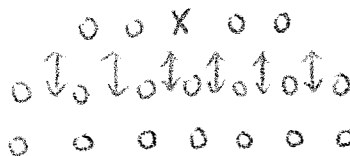
1. Two or more persons sharing knowledge, experiences, and opinions, building on ideas, clarifying, evaluating, and coordinating to reach an agreement or gain better understanding.
2. Meets the needs of group members by providing high degree of interaction, interest, and involvement.
3. Does not provide authoritative information nor is it helpful for large groups; requires time, patience, and capable leadership.

LECTURE-FORUM



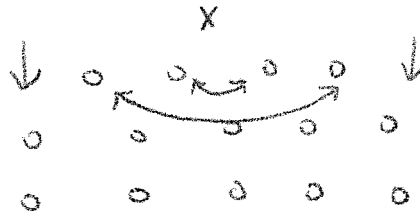
1. Combining with the lecture the privilege of asking questions for clarification of specific points.
2. Combines with the lecture a two-way communication for clarification of ideas and meeting specific needs.
3. Presents one person's viewpoint in answering questions that will tend to be perfunctory and limited to a few persons.

SYMPOSIUM



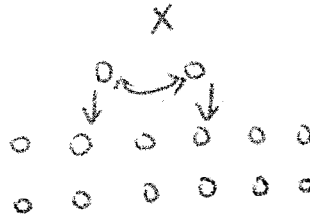
1. Three or more persons with different points of view presenting short speeches followed by questions and answers under the direction of a moderator.
2. Presents several viewpoints and, through questions, clarifies information to meet specific needs.
3. Requires speakers with equal ability, a skillful chairman, and freedom of participation.

PANEL



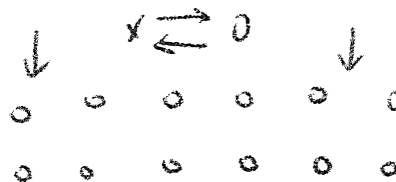
1. Discussing an issue among three or more persons before a group under the direction of a moderator, followed by group discussion.
 2. Presents different viewpoints to stimulate thinking.
 3. Needs skillful moderator to keep panel on subject and limited number of questioners from monopolizing the discussion; needs a balanced panel to keep personalities from influencing opinions.
-

DEBATE



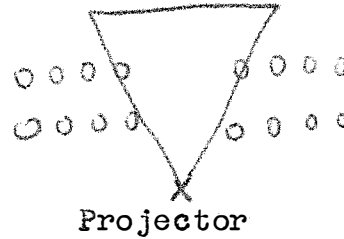
1. Presenting two sides of an issue by speakers under the direction of a moderator.
 2. Sharpens the issue for a group by presenting both sides, holds interest and clarifies questions.
 3. Tends to become emotional, requiring a good moderator to mediate differences.
-

CONVERSATIONS



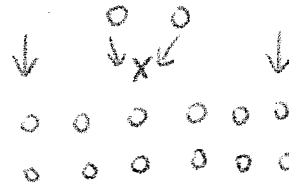
1. Two people informally discussing a topic before an audience.
 2. Provides information in an informal setting, adding interest and emotional appeal as it encourages discussion.
 3. Needs careful planning to keep from becoming disorganized or dominated by personality of participants.
-

FILMS



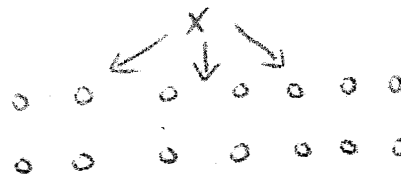
1. Projecting either motion pictures or slides upon a screen to present descriptive material, information, or a dramatic story.
2. Presents authentic, authoritative information in a limited time, often in a dramatic and interesting way to facilitate understanding and remembering.
3. Needs proper physical equipment and skilled operator as well as careful interpretation to avoid becoming just entertainment.

INTERVIEWS



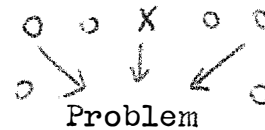
1. Questioning of experts by a reporter before an audience.
2. Focuses attention upon desired information providing several viewpoints by different people.
3. Leads to spontaneous answers that lack depth and focus with little building upon ideas.

BOOK REVIEWS



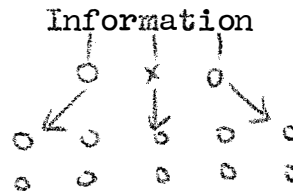
1. One person summarizing and interpreting the thoughts of an author.
2. Brings selective resource material to the group to be analyzed and evaluated through discussion.
3. Needs a skillful reviewer who is capable of interpreting author's feelings and insights.

FIELD TRIPS



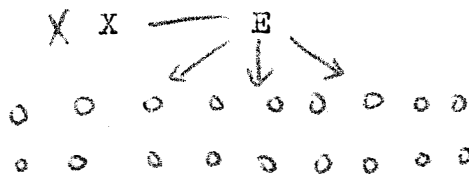
1. Visiting places to observe first-hand sources of information.
2. Secures first-hand information for the group to discuss and evaluate.
3. Needs careful preparation, transportation arrangements, and evaluation.

RESEARCH



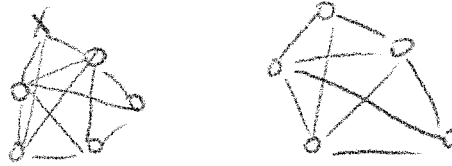
1. One or more persons seeking particular information, organizing findings, and reporting back to the group.
2. Answers specific needs of learners through information gathered from many sources; allows individual or group inquiry and develops skills in research.
3. Limited by availability of resources, training and preparation of researchers, and the time available; results in second-hand information to the rest of the group.

RESOURCE PERSON



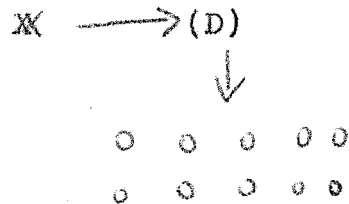
1. Inviting an expert to share particular information with the group.
2. Furnishes information to answer particular needs and encourages group evaluation and orientation to goal.
3. Limits information to background of resource person and ability of person to work with the group.

BUZZ GROUPS



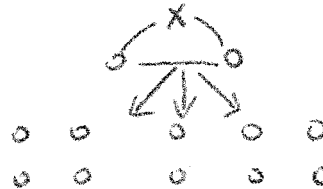
1. Encouraging large groups to participate in discussion by dividing the group into smaller groups of 5-10 to discuss a particular topic and then report back to the larger group.
2. Promotes enthusiasm and involvement as it provides opportunity for maximum discussion in limited time.
3. Discussion tends to be shallow, disorganized, and easily dominated by one or two in the group; needs skillful leader to handle the process.

DEMONSTRATIONS



1. Illustrating a process before a group.
2. Visualizes a process that illustrates techniques and skills and shows the results of particular procedures.
3. Provides limited participation by group members.

ROLE-PLAYING



1. Spontaneous acting out of a human relations situation or incident by selected members of a group followed by analysis and evaluation.
2. Provides opportunity "to feel" human relations situations and experiment with possible solutions.
3. Tends to be artificial and entertaining unless carefully handled, or it may become an end in itself unrelated to group problem.

LABORATORY

X → (Exp.)



1. Solving problems through testing and experimentation.
2. Translates theory into practice, providing actual experience and first-hand information; appeals to many senses and shows results by doing.
3. Generally requires more time, special skills, and equipment.

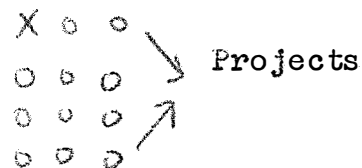
EXHIBITS

Display



1. Showing of an arrangement or collection of materials.
2. Displays needed information in visible form.
3. Uses visual appeal only, lacking communication and discussion, and requires time and preparation.

PROJECTS



1. Co-operative investigating of a problem by group members.
2. Offers first-hand information, stimulates interest, allows pursuit of personal interests, provides practical experience and builds groupness.
3. Requires time for completion and the activity tends to become an end in itself.

APPENDIX E

A COMPARISON OF DEVELOPMENTAL TASKS OF SECULAR AND CHRISTIAN EDUCATION

DEVELOPMENTAL TASKS OF MIDDLE CHILDHOOD

I. SECULAR EDUCATIONAL TASKS

I. LEARNING PHYSICAL SKILLS NECESSARY FOR ORDINARY GAMES

Nature of the Task. To learn the physical skills that are necessary for the games and physical activities that are highly valued in childhood--such skills as throwing and catching, kicking, tumbling, swimming, and handling simple tools.¹

2. BUILDING WHOLESOME ATTITUDES TOWARD ONESELF AS A GROWING ORGANISM.
3. LEARNING TO GET ALONG WITH AGE-MATES.
4. LEARNING AN APPROPRIATE MASCULINE OR FEMININE SOCIAL ROLE.
5. DEVELOPING FUNDAMENTAL SKILLS IN READING, WRITING, AND CALCULATING.
6. DEVELOPING CONCEPTS NECESSARY FOR EVERYDAY LIVING.
7. DEVELOPING CONSCIENCE, MORALITY, AND A SCALE OF VALUES.
8. ACHIEVING PERSONAL INDEPENDENCE.
9. DEVELOPING ATTITUDES TOWARD SOCIAL GROUP AND INSTITUTIONS.

¹R. J. Havighurst, Developmental Tasks and Education. (New York: David McKay Company, 1966), pp. 15-28.

II. CHRISTIAN EDUCATIONAL TASKS

In middle childhood, the child experiences one of the most important events of his life when he begins public school. The child begins to think at this age even though his deductions are not always logical. The carry-over of fantasy is still present. However, at this period he can more readily distinguish between fact and fancy.² Because of this widening awareness he is at a place where a decision can be made to accept Christ as personal Savior.

In early childhood, worship is imitated but now as he develops, a larger understanding of God increases. There is a sense of emotions and a consciousness of good and bad. Secular scholars sight evidence which illustrates that a child thinks about moral questions and problems. The child is more discriminating between right and wrong and wants to do right at this age.

This is the time to secure reverence in the child. Even though discipline is a problem, if the proper attitudes are instilled, discipline can be secured. Impress the child that he is in God's House and it is God's Day. This can be done in the Sunday School if there is order and regularity and a sense of importance towards the church. If the

²M.E. Soderholm, Understanding the Pupil (Grand Rapids: Baker House, 1957), pp. 17-18.

atmpsphere produces these things worship can be established. Reverence and respect for the church can only be possible when in early life its services are attended with regularity and respect.

DEVELOPMENTAL TASKS OF ADOLESCENT

I. SECULAR EDUCATIONAL TASKS¹

1. ACHIEVING NEW AND MORE MATURE RELATIONS WITH AGE MATES OF BOTH SEXES.
2. ACHIEVING A MASCULINE OR FEMININE SOCIAL ROLE.
3. ACCEPTING ONE'S PHYSIQUE AND USING BODY EFFECTIVELY.
4. ACHIEVING EMOTIONAL INDEPENDENCE OF PARENTS AND OTHER ADULTS.
5. ACHIEVING ASSURANCE OF ECONOMIC INDEPENDENCE.
6. SELECTING AND PREPARING FOR AN OCCUPATION.
7. PREPARING FOR MARRIAGE AND FAMILY LIFE.
8. DEVELOPING INTELLECTUAL SKILLS AND CONCEPTS NECESSARY FOR CIVIC COMPETENCE.
9. DESIRING AND ACHIEVING SOCIALLY RESPONSIBLE BEHAVIOR.
10. ACQUIRING A SET OF VALUES AND AN ETHICAL SYSTEM AS GUIDE TO BEHAVIOR.

The principal lessons are emotional and social, not intellectual. Emotional independence from parents is

¹Havighurst, op. cit., p. 33.

established. Boys and girls learn to be attractive to each other. Adolescents learn to work together on common interests, and to subordinate personal differences in pursuit of a common goal. School loses its appeal to the wide-open mind of the child and must cater to the selective interests of the adolescent. The vocational interest comes to the fore. Toward the end of this period may come a time of altruism, and reflection on problems of good and evil.

II. CHRISTIAN EDUCATIONAL TASKS

1. To formulate a philosophy as to the nature of youth.
2. To study the influence of the home, school, church, extra-curricular activities and other influences upon youth.
3. To secure an approximate figure as to how many youth are evangelized and many are not.
4. To discover, correlate and suggest new methods of Youth Evangelism.
5. To reveal major and minor hindrances to Youth Evangelism.
6. To make suggestions which will aid in spiritualizing local groups.

TABLE I
FAMILY LIVING QUESTIONS ASKED BY
HIGH SCHOOL STUDENTS

TYPE OF QUESTION	Per Cent of Total	
	Ninth Grade N = 448	Eleventh and Twelfth Grades, N = 765
1. Problems concerning parents, intra-family relationships; role of parents in choice and approval of dating partner, in granting permissions, inquiring into "personal" affairs.	11.6	8.8
2. Problems concerning interpersonal relationships: how to turn down dates tactfully; how to get along with others; how to regain lost love; how to get attention of opposite sex; how to overcome shyness, jealousy	36.0	13.5
3. Dating problems: etiquette; whom to date; what age; what to talk about; how long to stay out; where to go; what to do; age; religious differences; going steady.	35.8	14.5
4. Problems concerning parking, necking, kissing, petting: when, how much, right or wrong, how to avoid it.	4.7	7.5
5. Problems concerning love, infatuation, characteristic qualities of emotional maturity.	1.1	8.8
6. Lack of adequate factual information concerning physical and sexual processes and functions, such as menstruation and sexual intercourse.	1.5	8.0
7. Problems concerning ethical behavior and sex problems: right or wrong of premarital intercourse; what about the person who has premarital intercourse; general conduct	1.3	11.6
8. Problems concerning engagement: length of engagement; preparation for marriage; timing; marriage in service; personal relationship with fiancé.	3.8	8.8

TABLE I (CONT.)

TYPE OF QUESTION	9th	11th &
	Grade N = 448	12th Grades N = 765
9. Marriage problems: age, religious differences; divorce; housekeeping budget; legal problems; children.	3.8	13.0
10. Problems concerning vocations, careers; desire of some not to marry; happiness and success of single persons or of those who combine careers and marriage	<u>.4</u>	<u>5.5</u>
Total	100.0	100.0

* Douglass Brown, "Helping Teen-agers with their Family Living Problems," Marriage and Family Living, vol. 21, p. 390, November, 1959.

DEVELOPMENTAL TASKS OF EARLY ADULthood

I. SECULAR EDUCATIONAL TASKS¹

Early adulthood is the most individualistic period of life and the loneliest one, in the sense that the individual, or, at the most, two individuals, must proceed with a minimum of social attention and assistance to tackle the most important tasks of life.

1. SELECTING A MATE.
2. LEARNING TO LIVE WITH A MARRIAGE PARTNER.
3. STARTING A FAMILY.

¹Habighurst, op. cit., p. 83.

4. REARING CHILDREN.
5. MANAGING HOME.
6. GETTING STARTED IN AN OCCUPATION.
7. TAKING ON CIVIC RESPONSIBILITY.
8. FINDING A CONGENIAL SOCIAL GROUP.

II. CHRISTIAN EDUCATIONAL TASKS

Developed on the foundation of Scriptural content, the following elements will be considered as a basis for the curriculum of the local church:

1. An understanding of the basic doctrinal position.
2. An understanding of personal spiritual culture.
3. An understanding of churchmanship.
4. An understanding of the pattern of church organization.
5. An understanding of church membership.

III. SUMMARY OF EARLY ADULTHOOD'S PROBLEMS AND EFFECTIVE CHRISTIAN EDUCATIONAL METHODS

Their four biggest problems are: career of life work, companionship, partner or courtship and convictions.² To help them become adjusted to life the teacher should see

²
Sunday School Encyclopedia, Vol. VIII, p. 27.
Howard Hendricks, "Young People's Department,"

that they enroll in a good group, strengthen them in their prayer life and counsel them in their decisions. Opportunity should be given each individual for Christian service. If they are not kept active and busy there is a tendency for them to lose interest and quit.

Elective courses are constructed with the purpose of supplementing the Christian education curriculum of the churches. It must conform to the following criteria:

1. The courses must be Biblical both in text and context.
2. The courses must meet the individuals' interests and needs.
3. The courses must be planned and controlled.
4. The courses need constant evaluation.
5. The courses must not be static or stereotyped.

The class organization consists on a president, vice president, secretary and group leaders. There should be one group leader for every five to seven members of the class. It might be effective for more participation and unity.

In summary, elective curriculum consists of units of selected study chosen by a group. This is a procedure used to enrich the total curriculum of the church. Elective courses cannot be built haphazardly; they must adhere to specified criteria. The courses must be in the scope of the total curriculum pattern of the local church, and they must the criteria of good curriculum. As the examples showed, elective

courses which meet the judgements of the criteria can be used in the curriculum. Besides the value to young adults, there are benefits in grading adults, selecting and using teachers, and financing in the elective curriculum.

Discussion has supplanted lecture as the basic teaching method. This does not eliminate lecture methods for the dissemination of information. The lecture can be used effectively as the method presenting material to be used in the discussion groups.

Methods cannot be chosen arbitrarily. A method is best only as it fits the subject matter and brings it alive; it is best only as it fulfills the purpose for which the method was intended.

TABLE II

COLLEGE STUDENTS' RIGHTS AND RESPONSIBILITIES

Rights

Responsibilities

In Family Relationships

- | | |
|--|---|
| 1. To have status as a respected member of the family. | 1. To accept parental guidance and discipline, especially concerning dating, friendships and recreational activities. |
| 2. To be loved and cared for. | 2. To display respect, gratitude and consideration for parents. |
| 3. To participate in over-all family discussions dealing with everyday life. | 3. To understand the economic limits to which the parents can afford to meet one's demands for "extras." |
| 4. To express one's opinions freely and be listened to with interest. | 4. If financial assistance is needed, to help by taking an afterschool job. |
| 5. To voice a point of view concerning one's future career, education, goals, et. | 5. To perform household chores: keeping one's room clean, washing dishes, marketing, etc. |
| 6. To have freedom within reason to select one's friends, invite them to the home, and engage in social activities outside the home. | 6. To care for one's own belongings and for grooming and clothing needs. |
| 7. To receive correct information concerning matters dealing with the sex life. | 7. To respect the personal belongings of others in the family. |
| 8. To have equality of treatment with other siblings. | 8. To be loyal to one's family. |
| 9. To be permitted to arrange and decorate one's room as one pleases. | 9. To visit relatives with parents. |
| 10. To be accorded the right to have personal property respected and to have privacy of mail, telephone conversations, etc. | 10. To protect one's own health and the health of the family. |
| 11. To receive an appropriate allowance, if not working. | 11. To take care of younger siblings, as needed. |
| 12. To be given increasing independence and responsibility with increasing maturity. | 12. To keep parents informed of one's activities. |
| | 13. To cooperate with all members of the family. |
-

TABLE II (CONT.)

Rights

Responsibilities

In School Relationships

- | | |
|--|---|
| 1. To be provided with proper facilities to gain an education. | 1. To cooperate with teachers and schoolmates. |
| 2. Not to be compared unfavorably with classmates. | 2. To attend school regularly. |
| 3. To have curricular offerings and teaching methods suited to one's ability level. | 3. To obey school rules and regulations. |
| 4. To receive teacher recognition of successful study achievement. | 4. To appreciate and utilize the right to a free, public education. |
| 5. To have reasonable freedom in choice of subjects to be studied. | 5. To take an active part in school affairs. |
| 6. To receive help in vocational selection and planning. | 6. To respect school property. |
| 7. To have freedom in the expression of one's opinion in class. | 7. To uphold school standards: honesty in examinations, attention in class, etc. |
| 8. To have the opportunity to join clubs or to participate in extra-curricular activities in terms of one's interests. | 8. To accept deserved disapproval of one's work or conduct. |
| 9. To ask pertinent questions in class. | 9. To respect the rights of other students. |
| 10. To receive expert counseling when it is needed. | 10. To meet school obligations by completion of homework, proper grooming and dress, etc. |
-

TABLE II (CONT.)

Rights

Responsibilities

In Social Relationships

- | | |
|---|--|
| 1. To join groups of one's own choice. | 1. To conform with desirable group standards but maintain proper individuality. |
| 2. To have status in a group. | 2. To be a good sport. |
| 3. Not to be discriminated against because of creed or race or nationality. | 3. To share in group activities. |
| 4. To choose one's hobbies and other activities, such as sports, dancing, etc. | 4. To trust parental guidance of one's social activities. |
| 5. To be accepted for one's self rather than for another's worth. | 5. To abide by all safety and sanitary codes of the community. |
| 6. To lead or to follow, depending on one's ability and interest, and the situation. | 6. To manifest no superiority or prejudiced attitude. |
| 7. To develop a normal interest in the members of the opposite sex. | 7. To avoid influences and situations which might lead to trouble, such as gang war, vandalism, loitering late at night. |
| 8. To exact loyalty and justice from group members. | 8. To respect the opposite sex (for boys especially). |
| 9. To have such prestige as one merits. | 9. To be careful of one's language. |
| 10. To be permitted sufficient time each week for constructive and relaxing activities. | 10. To be loyal to friends. |

Source: Alice Crow, "Three R's for Teen-agers: Rights, Responsibilities, Relationships," High School Journal, pp. 370-371, May, 1958.

DEVELOPMENTAL TASKS OF MIDDLE AGE¹

I. SECULAR EDUCATIONAL TASKS

1. ACHIEVING ADULT CIVIC AND SOCIAL RESPONSIBILITY.
2. ESTABLISHING AND MAINTAINING AN ECONOMIC STANDARD OF LIVING.
3. ASSISTING TEEN AGE CHILDREN TO BECOME RESPONSIBLE AND HAPPY ADULTS.
4. DEVELOPING ADULT LEISURE TIME ACTIVITIES.
5. RELATING ONESELF TO ONE'S SPOUSE AS A PERSON.
6. TO ACCEPT AND ADJUST TO THE PHYSIOLOGICAL CHANGES OF MIDDLE AGE.
7. ADJUSTING TO BEING PARENTS.

The developmental tasks of the middle years arise from changes within the organism, from environmental pressures, and above all from demands or obligations laid upon the individual by his own values and aspirations.

II. CHRISTIAN EDUCATIONAL TASKS

The middle adult classes are organized in the same manner as the young adult's class. The purpose of this is first to develop the members of the class and second, to distribute the work of the class. Projects could be undertaken by the different classes to help motivate enthusiasm.

¹Havighurst, op. cit., p. 89.

DEVELOPMENTAL TASKS OF LATER MATURITY

I. SECULAR EDUCATIONAL TASKS¹

1. ADJUSTING TO DECREASING PHYSICAL STRENGTH AND HEALTH.
2. ADJUSTMENT TO RETIREMENT AND REDUCED INCOME.
3. ADJUSTING TO DEATH OF SPOUSE.
4. ESTABLISHING AN EXPLICIT AFFILIATION WITH ONE'S AGE GROUP.
5. MEETING SOCIAL AND CIVIC OBLIGATIONS.

The principal values that older people look for in housing, according to studies of this matter, are:

(1) Quiet, (2) Privacy, (3) Independence of action, (4) Nearness to relatives and friends. (5) Residence among own cultural group. (6) Cheapness, (7) Closeness to transportation lines and communal institutions.

II. CHRISTIAN EDUCATIONAL TASKS

Reading selected books, individually, and then discussing them in a group, is valuable method for this age group. When a person reads a book with the knowledge that he is to discuss it with others, he often gets more from it. A leader is needed who will help persons to go deeper than the obvious, and work at finding what is really being said.

¹Ibid., p. 92.

With the reading aloud of some books, the study group may become, for a period of time, a devotional group.

Effective methods may be suggested and practiced as follows:

1. Read the Bible daily and make intercession for children and grandchildren, if they have. (II Timothy 1: 1-15)
2. Pray for the missionaries in the church groups and have the fellowship regularly at this age level.
3. Meditate for the coming of Jesus and the value of the eternal life and have hope in God. (I Thes. 5:10-25)
4. Fight the good fight of faith until they become to reach perfect maturity in the stature of Jesus Christ.
5. It is the best time for them to do personal evangelism, because they have much time to do so.
6. Study the book of Revelation and write the essence to share with others. For example, Mr. Jones, 75 years old, reads it and write a thesis on the coming events and the contents.