DESIRED BIBLE

Methods for Increasing the Effectiveness of Christian Teaching in Middle Schools, Sunday Schools and Clubs

By

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PREFACE

This book brings a study of the chief books on psychology, education and religious education, in Britain and America, to bear on the actual need of Chinese schools and churches. It attempts the extremely difficult task of expressing the most thoroughly technical ideas, without a single technical expression. It would have been much easier to use the phrases of the learned than those of daily conversation. Superficial writers may gain impressiveness by the use of long words and quotations, but simple language of itself emphasizes how easy to understand and to use are the results of scholarly study.

The book is the outcome of the work of a committee, one member of which, in assuming authorship, accepts responsibility for it, but it attempts to embody the experience of others, and their detailed criticisms of the manuscript, as well as those contributions which appear over their names. The committee includes Dean T. T. Lew, Dr. E. W. Wallace, Dr. C. S. Miao, Dr. Luella Miner, Mr. E. J. Winans, Mr. Lennig Sweet, Dr. J. F. Li, Miss Jessie Payne, Miss Mabel Nowlin, Mr. W. R. Leete, Dr. C. K. Searles, Mr. W. H. Gleysteen, Mr. H. S. Martin, Miss Alice Read, Miss Helen Thoburne, Miss Leila Hinckley, Mr. A. G. Robinson, Dr. F. S. Kao, and Mrs. G. B. Barbour (chairman). Much is also due to students, both in America and China. Special mention should be made of Mr. Ts'ai Yung Ch'ün, and of my husband, without whom this book would never have been written.

D. D. B.
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FOREWORD

It is with sincere enthusiasm that I respond to the request to write a few introductory words for this book. Mrs. Barbour has rendered a timely service in preparing so clear and concise a statement as these pages contain of the findings of modern educators on the religious training of the young. That this convincing statement is supplemented by a record of recent and varied experiments in the application of the principles of psychology to concrete situations in China will, I am convinced, greatly add to the suggestiveness and stimulating value of the volume to every earnest reader, especially to him who feels more or less baffled by the atmospheric changes caused by the currents and cross-currents of present-day thought in China. Mrs. Barbour has pointed the course from the shoals of relative indifference in matters of so-called religion to the haven of real interest on the part of the youth of China; an interest which will make the Bible eagerly desired as an indispensable guide in the solution of perplexing problems arising in a society where age-old sanctions are breaking down and former safe-guards are being removed. It is for us who read to put into practice the lessons the author teaches and in turn to exchange our experiences with each other as opportunity offers.

D. Willard Lyon

Chairman, Council of Religious Education,
China Christian Educational Association.

Jesus made his life contacts and words "desired." To the first two who followed him he said, "What seek ye?" Through the gate of desire the youth enters into each new phase of life. When life widens in adolescence, and many gates swing open, eager and perplexed young people may be led to desire that guidance and dynamic which the Bible offers, and through what Mrs. Barbour calls "guided practice" can build naturally into their growing lives that which has filled their needs and brought them genuine satisfactions.

Religion as daily life, not as dead words or forms, education which both creates and remakes personality, these we must have
in character-making. To one who believes that the Bible holds the germ of such religion, and the dynamic of such education, and who has too often seen both germ and dynamic failing to penetrate and build into adolescent life in China when brought through repeated hours of classroom work into seeming contact, the method of approach in "Desired Bible" is especially welcome.

"Required Bible" may sometimes also be "Desired Bible," but the natural reaction of the adolescent against it has in recent years been intensified by the anti-Christian movement and the government requirements for registration. Out of her rich experience as a teacher both in the Hartford School of Religious Education and in Yenching University, Mrs. Barbour brings her timely contribution, and has invited that of other successful workers with young people in China.

We make two suggestions. In reading this book do not be deluded by its simplicity into thinking that you are gleaning no new ideas. And use the book at once as a tool in your work.

LUELLA MINER
Shantung Christian University.
PART ONE

THE METHOD
INTRODUCTION

HIGHER STANDARDS AND BETTER METHODS

From all over China have come demands for new textbooks for middle school curriculum Bible courses and for graded Sunday school lessons.

Some of these requests have been official, like that of the Chihli-Shansi Christian Educational Association; some have come from individuals. All have spoken of similar difficulties. Bible study is disliked or actively opposed by some of the students to such a degree that anti-Christian leaders have been known to come from Christian middle schools.

Bible study frequently does not affect character as much as we have a right to expect.

Where students do become Christians in school there is a very serious tendency to drift away from active interest soon after leaving school.

With these problems in mind, an informal group was organized to prepare new text-books. They first studied the methods at present in use.

They found that the usual method is the daily assignment of a portion of the Bible, which is memorized, expounded or explained. In some places the class is carefully questioned and use is made of maps, note-books or descriptions of Palestinian conditions which give considerable understanding of the Bible narrative. A person visiting or examining such a class could sometimes get excellent answers to questions on the material required by the teacher, though the pupils have a tendency to forget what they have learned within a rather short time. The attitude of the student in such a class was usually found to be a strengthening of that with which he entered the class. If he came with interest, he frequently left with that interest strengthened. If he came indifferent, he left more deeply bored. If he came antagonistic, he sometimes left a vigorous opponent to Christianity and the Bible. Behaviour was seldom affected, and this was hardly strange since daily difficulties were seldom discussed and there was never practice in finding solutions and carrying them out. The result was that the committee came to the conclusion that the present unsatisfactory conditions would continue as long as there continued to be the present type of
text book, based upon a daily apportionment and exposition of the Bible. Biblical information might be successfully achieved, but not Christian lives.

The committee then turned to a limited number of books, for the most part written for voluntary short courses, which were adapted to the interests of boys in the adolescent period. These seemed almost always too brief for use in curriculum Bible courses or in Sunday school, but within their small number of lessons they often produced some interest—occasionally keen interest—and some effect on character, because there was usually some discussion of how life should be affected by religion. On the other hand the information gained was slight, the interest seldom keen enough to lead on to a prolonged study, and character was not very deeply affected. This was natural, since conclusions as to right and wrong were presented to the students for their acceptance, not worked out by them; since applications of the discussion were necessarily vague, and not adapted to the local problems of the particular boys; and since no attempt was made to guide the boys in putting their Christianity in practice.

The committee was, therefore, forced to the conclusion that a new type of textbook was necessary, and that they must fit this to the results desired. It was realized that at present the test of the religious teaching of a school is the students’ ability to answer questions upon the facts of a given portion of the Bible. It was decided that we must set a far higher standard—that of developing Christian character, of training boys and girls to live as Christ would have lived. This involves several things. Students must love God and want above everything else to do his will. We must capture their motives and desires, their likes and dislikes. Not only must we not tolerate the sacrilegious Bible study which increases the number of those who think disrespectfully of Christ and the Bible; we must guide our students to try to find Christ until they share his purposes.

Students must also practice the Christian ideals which they learn in all the affairs of school and home and play. Not only must we prepare them for meeting future problems; we must see that all their present behaviour and characteristics become Christian.

Students must, in the third place, make their judgments and decisions and form standards of what is true or worth—while on a Christian basis. They must be given guided practice in deciding what is right in the small world of the school, so
that when they must face alone difficult national or business
issues they will find it natural to decide them on the same basis.

On these three—a passionate desire, a practised habit, and
the custom of thinking for himself what Christ would do—must
we rely for a continuance and growth of Christianity when the
student leaves the school with its Christian standards.

This new idea of what we are trying to accomplish, this
replacing of Biblical facts by daily behaviour as the standard of
our success, includes much that we taught before. The Bible is
more necessary than ever, but the ability to answer questions
on its contents becomes less important, while the ability to use
it when in perplexity, and the realization of its value become
the criteria of our success. Seeking God's help in prayer is still
a habit we would teach, but we cease to be satisfied when a
student is physically present at a formal chapel or church
service, and demand no less than that he shall practice the
presence of God.

Several things are involved.

We must evaluate our religious work in the school anew.
It will no longer ever be possible for a school to add Bible
classes and chapel to a program otherwise secular and consider
that the school has thereby been made Christian. The training
in character must be the central purpose of the school, and
social life, athletics, dramatics, or Y. M. C. A. must have as
carefully thought out a place in the plan for such training as
have the Bible class and chapel.

Moreover, we must learn how to guage more accurately our
success in developing Christian character. Studies of such tests
are being made at the present time in America, but so far only
a few partial results have been published.

The accomplishment of such results obviously implies the
use of methods different from those now in use. New textbooks
evidently will not be sufficient to meet the need of the people
who asked for them. Something much more far reaching is
evidently involved.

The committee decided that each member would try to
work out a plan to produce the desired results with the
particular boys and girls he was teaching. When they met at
the end of the year to compare their results it was found that all
had used the same method, but that no two had used the same
materials. To make the pupils conscious that Christ could help
them in some of their difficulties, each teacher had had to begin
with the difficulties of the particular students taught, and in no
two cases were the difficulties exactly the same. In order to
produce habits of Christlike action in every phase of daily life, each teacher had to include in his plan the actions which were most natural to his own students. Therefore it was decided that instead of a text book of the ordinary type, giving a definite assignment for each day, the committee would prepare a book, explaining the method which they had found so simple and so effective, giving many illustrations in order that this method might be perfectly clear. There are added descriptions of classes, which go into sufficient detail so that any other teacher, whose group might prove to have interests and needs not too dissimilar, might make them the basis of his own teaching.

The method of teaching here put forth is being more and more extensively used by the thoughtful educators in other countries, because the findings of psychology, common sense and Christianity all point in the same direction. While this book was in preparation the new Hand-book for Leaders of Fourfold Clubs, by A. J. Gregg, and The Project Principle in Religious Education, by Erwin L. Shaver, came from the press, so that we are hoping that this new type of textbook in religious education, which is thought to fill a need in the West, may do so in China also.

Questions and Suggestions for Immediate Use.*

1. What are the reasons which make you desire new text-books for teaching religion in your school?
2. Find out what text-books are being used in some other schools? Are they considered a success? What is their standard of success?
3. Ask each teacher of Bible in your school what is his greatest difficulty? Write down these answers, and watch for other answers as you read this book.
4. Cite four instances which you consider show the typical attitude of your students to Bible study.
5. Recall instances of two or more people who, on reading a book or seeing a place, have gained different impressions or information from it, because they had different purposes. What is the connection between such instances and one’s method of teaching?

*Note.

These “questions and suggestions for immediate use” are added not only for the sake of any who may wish to make this the text book for a teacher training class, but also because any reader who is able to follow the suggestions will find the foregoing chapter clearer and more helpful, and be more ready to understand and profit by the chapter following.
CHAPTER I

MAKING THE BIBLE DESIRED

THE BOYS AND GIRLS SHOULD REALLY DESIRE WHAT THEY ARE TO LEARN.

There were thirty boys in a required Bible course in the first year of a Commercial School in Chihli. All were non-Christians, some had been reading anti-Christian literature; all were opposed to the idea of Bible study. The Chinese college student who was their teacher felt that they would be most helped by making a study of the life of Christ, but that first they must want to do so. So he began with the subject in which all the boys were interested—business practices.

For some weeks there were lively discussions of Chinese ways of business in treatment of employees and customers, money-lending, or hours of labour—with much expression of dissatisfaction at many of the conditions.

Then they turned to Western business methods. At first some thought them responsible for all China's ills. Others advocated these very methods as a cure.

After several hours of discussion based on the teacher's carefully prepared questions, it was decided that Western business also had some good, and much that was wrong. The class then talked actively about what could be done. Education was advocated; but other members called attention to the fact that education sometimes only increased the selfish exploitation of the stupidity, poverty or youth of customers and apprentices. The teacher suggested that the most unselfish business now known in the world was carried on by certain Christian employers, on the basis of the teaching of Jesus. Thereupon a Mohammedan advocated his religion as the only solution and a Confucianist and an atheist forthwith proceeded to demolish his arguments—and each other's. All other ideas being in this way found unsatisfactory, some one suggested that they look into this teaching of Jesus that had been mentioned. It was the last lesson of the year, and the class broke up with a request for a course the following semester on the life of Christ, with special reference to how his ideas may be applied in business and how unselfish character can be formed.
The teacher had begun with the most important interest the class had in common, and led the boys by means of carefully planned questions to discover therein a problem, and the fact that ordinary solutions would not solve it, thus guiding them to decide for themselves that the solution offered by Christ was worth investigation.

What were the results?

(1) The boys had thought about their future occupation from the point of view of its effect on others, and had connected the idea of Christianity with the changing of everyday life.

(2) They had developed an interest in Christ and a desire to know more about him.

(3) When they study the life of Christ next term, they are likely to learn much more and remember much longer because they study with interest.

If the teacher had begun directly with a study of the life of Christ what would have been the probable result?

(1) The antagonism of many of them to Christianity would have been increased because they would have felt that it was forced upon them. They would have come to the study looking for things to criticize and dislike, and would soon have forgotten the teaching, which did not fit in with their mood.

(2) At the end of their first semester they might have been able to pass an examination on the facts of Christ's life.

The difference in result is important. In one case we have a class willing to study about Christ, and we can hope that when they study his life they will be led to respect it and some will follow it because they find in him the answer to questions of which they are conscious. In the other case we would have had a class who for the most part would have left the study in an attitude of sullen indifference, or even of active opposition. They might have known a good many facts about the Bible. But surely any teaching is irreverent, or even borders on sacrilege, if it lessens respect for the Bible or God.

Moreover, a class which spends half its time getting the students ready to consider Christian answers to a problem is likely actually to learn and to remember more of the facts of Christ's life than a class who spend the same total number of lessons entirely on the life of Christ.

From the point of view of quantity the attitude of the class is of paramount importance. How large an amount of Bible
may be read with eagerness, when it is proving itself a vital help in felt problems, is shown by a class of 12 year old boys, previously famous as uncontrollable by any teacher in school or Sunday school, and the cause of depredations in the neighborhood. Selecting among the suggestions made by the teacher, they decided to help a class of boys their own age in a Beruit junior middle school. Facts about present political and living conditions in Syria resulted in a plan to write the lives of the great men of that country's past in order to inspire the present Syrian boys to be men who would improve matters. A discussion as to who were the greatest men—generals, kings, builders, lawmakers—led to the surprised discovery of Paul as a Syrian, and the fact that his influence had been more lasting and effective than that of any other.

There followed consideration of how to make real and vivid what Paul accomplished. The boys decided upon an imaginary visit to the places where Paul went. From steamship and tourist agencies they gathered pictures and information, selected a boat and cabins, and drew up an itinerary. They wrote letters as if from the boat, telling of the journey and of the ports of call. From Tarsus they wrote describing the city as it is to-day, with pictures from various sources to illustrate. They compared the city as it must have been in Paul's day, and his probable life there. They made a journey to Jerusalem and pictured it as they saw it, and as it must have appeared to a lad studying there long ago. As they followed the scenes of his life, letters were written, and the best selected to include in the volume for Beruit. In order to prepare these, the boys not only became thoroughly familiar with the book of Acts, but read over all the epistles, to discover where Paul went, and what he did to make matters better for the people about him. Throughout the boys' attention was bent upon proving to the Syrian boys that Paul was really the greatest Syrian, and making clear to them the sort of great men a country most needs.

Two things are noticeable in this class.

(1) This large amount of Bible was read with profit, understanding and keen interest because the boys were finding in it an answer to a difficulty they were previously eager to solve: How to help the Syrian boys to straighten out their distressful country. This problem also forced their attention on the real message of the Bible. Had they made the imaginary journey without this problem in mind, they would doubtless have found some amusement, but their chief memory would have been of where Paul went, not why he went. After all, the
use of the Bible only becomes deeply religious when we study it not as history, but as a guide to life. It was of the utmost importance that the boys began with a conscious difficulty and turned from it to the Bible for help. Starting with a felt problem is the chief secret of making students want to study the Bible.

(2) The class studied just as much of the Bible as they found vitally helpful in answering their questions. In most cases, as here, this is found to involve the thorough study of far larger portions of the Bible than has been possible with any other method. But there are some questions which can be answered most helpfully by a long pondering of the implications of a very small section; and there are some students who are not ready to understand or to desire more than the simplest and most obvious teachings on the subject in hand. There may thus be a considerable time during which the actual number of chapters used is few. What matters is not their number, but the degree to which they are loved and lived. This is one of the many Christian paradoxes. The teacher who is concerned to teach a large quantity in the end fails. The teacher whose attention is focused not on quantity but on quality, and who gives his pupils only the amounts and parts of the Bible he has succeeded in making them want to study, will in the long run actually secure familiarity with a larger amount of the Bible.

More important, the class which seeks Bible study remembers incomparably more than the class which is mildly interested or apathetic. The reason is that such a class follows the laws of psychology—which are simply the rules of common sense and experience, tested and confirmed by scientific research.

One such psychological law says,

**The action or idea for which the person is ready is satisfying.**

Another law says,

**The action which is satisfying is remembered or repeated.**

The converse laws also are true.

Two students went on a geological field-trip. In the class-room one had been the despair of his professor, because, after a rock sample had been described and handled half a dozen times, he would profess never to have heard of it. But
he was offered the chance of a post in a mining company, and
suddenly realized that he could not hope to hold the job unless
he could recognize rocks. He therefore was eager to hear of the
name of each type of rock he saw. Since he was ready for the
name, it was satisfying to him when the professor gave it, and
he remembered it. This student who, when he had no incentive
to learn, forgot names that he had heard repeatedly, was now
eager to learn and could recall names after hearing them once.
The other student had stood head of his class, and was
interested in the subject and in field work. But he was also
taking part in college dramatics. In the midst of rehearsals,
when his whole mind was bent upon the play, the geology trip
was called. So the trip annoyed him greatly. His mind was all
ready for the play. It was not ready for geological names and
reasoning; therefore when names and explanations were given,
he found them anything but satisfying, and he learned nothing.
The professor came home saying, "That man was a perfect
nuisance—he didn't get a thing out of the trip, and was a bother
at every turn."

So, too, in the commercial class. Had the teacher begun
at once with the gospels the boys would have been ready to
hate them. The only things that they would have found
satisfying, and so easy to learn, would have been those remarks
of their teacher or classmates which would be in harmony with
that dislike. Is it strange therefore that from our Bible classes
there sometimes come men who forget or neglect their Bible or
even become anti-Christian leaders?

Summary.

Desiring the thing to be learned greatly increases the
amount acquired, and the length of time it is remembered. But
desires are of even more importance to the person trying to
develop Christian character, because Christian desires are one of
his main purposes. He is seeking to help the students to seek
God and to love him with all their hearts.

Questions and Suggestions for Immediate Use.

1. How shall we deal with students who are more or less
antagonistic toward Bible study?

2. What interest could you use in your own class as a basis to
arouse a desire in your students to study the life of Christ?

3. Why is the Bible so often disliked by pupils in their teens?
4. When the last student who spoke to you about religion mentioned his respect for the Bible and its teaching, what did he mean? How real was his experience of it?

5. Recall in detail two instances in the last week of a student who said or did something differently as a result of his Bible or Sunday school class. Are such instances numerous? Why?
CHAPTER II
CHANGING EVERYDAY CONDUCT

An action or idea should be learned by using it under guidance in the circumstances in which it will be needed.

This is the common-sense method we use in ordinary life. In learning to be a carpenter a boy accompanies a man who is already a carpenter. The boy watches, asks questions as to why and how, and helps a bit. When he first drives a nail or saws a board he does not do it very straight. He goes to the older man to learn why he failed, and then tries repeatedly until he is able to do the thing to his own satisfaction and the man's. No carpenter would give his son lectures on architecture or the lives of great carpenters, put the tools in his hands for the first time, and send him out to build a house. Yet in religious education we try to do just this. We drill our children in theology and the facts of the lives of God-filled men—or even of Christ himself—and then we expect them to go out and build for themselves a life. No carpenter would explain to his son how to make a chair and then give him as practice the drawing of a picture of one, or even tell him to find tools and materials and go out and make one alone. Yet so far our very best religious education text-books simply discuss how Christ's teaching would be applied in daily life—usually using quite vague and general terms. The "practice" or "expression work" suggested is most often the colouring of a picture or the copying of words in a note book, though occasionally the students are told to go and make application at home under circumstances that must be found and used without guidance and alone.

The common-sense way was also Christ's way. He was not satisfied that his disciples should have information about God and himself and the Bible. He demanded a man's whole life purpose—"seek ye first"—and judged men by their ability to express this purpose in daily life—"by their fruits ye shall know them." So he trained men in the only possible way, which we have found also to be the way of common sense and the way of psychology, for the more we examine the methods of the leading modern psychologists the more we find that they
are following Christ's method. "He knew men's hearts," and he chose methods that accorded with the working of their minds. Therefore he gave them guided practice in doing exactly the things he wanted them to do after he was gone. At first he let them watch him and help him as he went about preaching and doing good, answering their questions, and telling them, as fast as they were ready to understand, just why and how each thing was done. Gradually they themselves did more and more of what Christ was doing, planning with him beforehand the work they were to undertake, talking over their results afterwards, and coming to him with perplexities and failures. (E. g. Matthew 17:19.)

Teachers should always follow Christ's example. Like him, they should guide the learners' interest by questions and carefully arranged circumstances, until it develops into a Christian purpose that shall include Christ; they should give opportunities and suggestions for doing things, so that ideas may always be put in practice and tested by reality. Without such stimulation of the growth of desires there is always danger that a teacher may simply allow the students to do what amuses them. Unless ideas are put into practice there is always the risk that they be half understood or contrary to the facts, as in the proverbial theorist. Before he can think deeply, or even discuss profitably, a student must have a basis of fact based on experience.

Again, we must be careful lest we encourage people to acclaim noble sentiments which they make no effort to apply to their own bad habits. A person who does wrong, and knows that it is wrong, is actually worse than he was when he behaved in the same way through ignorance. If, however, ideals and ideas grow out of activity they are kept sane by experience, and real growth in character results.

There was a Sunday school class which attempted this. The pupils of the Sunday school had decided to be responsible for the Christmas celebration in a newly started settlement house. In going over the list of parties and equipment which the settlement needed, these seventeen year old boys found mention of a family who otherwise would have no Christmas festivity and chose that as their part. Before buying the Christmas dinner they sent a delegate to discover the number and age of the children. They found that the father was in prison, the mother was out working all day, and that there was a little cripple, bed-ridden, and two younger children locked out during the day lest they hurt the cripple. A question from the
teacher led them to suggest at once that cranberries and turkey were no real kindness to a family without coal to cook them, and changed their plan to include coal, a bag of flour and a few small Christmas toys. The boy who delivered these on Christmas day asked the mother about the cripple.

"Couldn't the doctor cure him?"

"I haven't never had money enough to call the doctor."

So the boys took him to the doctor, who thought that braces and crutches might enable him to get about, and regular treatments in time cure him. The doctor gave his services, but the braces cost money, and the boys were teachers' sons or from similar families where money was not plentiful. Ways of earning were therefore discussed, with the result that all winter long two boys got up at five to take care of the furnaces of their neighbors, one shovelled snow, and another delivered newspapers so that they succeeded in meeting a really formidable bill. Soon after Christmas a member of the class went to take the cripple for one of his weekly treatments. He found the seven year old brother on the doorstep, smoking. Next Sunday he reported the fact.

"Gee, we must make that kid cut it out!" exclaimed another.

"I like that, when you smoke yourself!" was the retort.

There followed a lively discussion on the ethics of smoking, which the leader directed, as usual, by careful questions that guided their attention to matters they were in danger of overlooking, until they came to the conclusion that the little boys must stop smoking, and that they themselves must stop first. The next time the cripple was taken for treatment the boy delegated to carry him found the other two children on the sidewalk playing a gambling game. The following Sunday the discussion therefore revolved to gambling, "playing for keeps" etc. The leader asked,

"But if you are going to make them stop smoking and playing craps, what will they do till their mother gets home?"

The dangers of hanging about saloons or breaking windows was evident, and ultimately the class concluded to invite the little boys to the teacher's house one afternoon a week, in order that they might keep them out of mischief for that day, and might teach them games which they could play on the other days. It is unnecessary to describe how the lesson hours were all too short for the discussion of what they would do when
the little boys came. The teacher started the boys thinking about some of the fundamental questions involved in the spending of one's free time, and about the chances for self-control, fair-play and team spirit in certain games. Occupations for the little boys were chosen on this basis.

Early in the year, when a particularly knotty problem was before the meeting a boy had suggested shyly,

"This seems kind of tough for us boys to handle. Do you think we could ask God to look after those kids when we aren't there?"

The rest of the class time was spent talking about prayer, and several of the boys told the teacher afterwards that this was the first time that prayer had really meant anything to them. A prayer thus gradually became a regular part of their class meetings. There seemed to be so many things they needed help about! Before the little boys had come for many afternoons of play a sharp difference of opinion as to what was right led a boy to produce his Bible as witness, and from then on it was in frequent demand.

Thus a group of boys in six months:
gave a Christmas dinner,
planned and paid for the cure of a crippled boy;
played big brother to two small boys;
stopped their own swearing, gambling and other such habits;
and finally left the family they had befriended able to care for itself; for when the father got out of prison they found him work, so that the mother might stay at home and take care of her own children; and he was so impressed that he stopped his former misbehavior and continued to support his family.

These are the results that the boys saw.

But the teacher saw a group of self-centered boys who had:
become thoroughly concerned for the welfare of some one else;
planned how to meet these needs that they had seen;
worked several hours a day of hard physical labour to raise money for other people;
given much of their remaining time to taking a small cripple to the hospital and to teaching games to little street urchins;
developed real self-control for the sake of the example they set;
evaluated their own leisure occupations;
and discovered the worth of prayer and of the Bible, through actual experience of finding that they filled a need.

In other words the boys had lived as Christians. Their actions and their thought had progressed hand in hand, and each forward step had been sought by the class, each action planned and carried out by them. The busy business man who was the teacher had arranged that the class should be confronted by a need, and step by step his questions had focused their attention on what was involved and what could be done about it. But the purpose and the thought and the planning, the class had taken for their very own.

A similar project was started in Peking. A middle school class undertook to supervise a playground every week, and discussions of suitable games started discussion of the by-products of leisure occupations, selfishness or team-play, skill or waste time.

Such a course exemplifies another law of psychology:

CONNECT IN PRACTICE IDEAS OR ACTIONS WHICH YOU WISH CONNECTED IN USE.

In some Bible classes the connection which results is between Bible reading and annoyance, so that when the Bible is mentioned, the annoyance will tend to recur; or between Bible and classroom, so that when standards of conduct are needed in home or in school activities outside the classroom the teachings of the Bible will not tend to come to mind. In this class that we have described, connections have been made between seeing a person in need and thinking hard what can be done about it; between making a plan and carrying it out even at the cost of much hard work; between having a difficulty and praying to God for help; between having a difference of opinion as to what is right and turning to the Bible for guidance.

This course also owes its success to working in accordance with the psychological laws mentioned before. The boys will be likely to repeat the habits, and remember the ideals that they have learned, because they were eagerly interested in all that they were doing. Because they really cared a lot about helping those boys it was satisfying to them, and the results of the discussion of play-time or prayer, and the habits of putting oneself in the other person's place and doing what he needs, will therefore be likely to be firmly fixed.
Summary.

In ordinary life we seek to teach an action or an idea under the conditions where it will be used. In so doing we are following Christ's method of teaching, and we find that his way is, as usual, being advocated by recent psychologists as according with the laws of the mind. It is small wonder that a class so conducted should accomplish much in service, and in the development of Christlike character.

Questions and Suggestions for Immediate Use.

1. What is the teacher's part in helping his class to form the right kind of habits?

2. Think over the last class you taught. How far did your work deal in generalities such as "duty," "honesty" and "love," and how far with the solution of actual situations where these principles are met in real life?

3. What are the associations called up in the minds of your class by the mention of the Bible and Bible study?

4. How do you wish your students to make use of their learning of the story of the Good Samaritan, of Christ's sermon at Nazareth, of Joseph and his brothers?

5. Select a Sunday school course and look over the "expression work." What Christlike work does it plan for the class to do? What habits will actually be formed? (For instance, neat drawing, careful pasting, "saying grace" before meals.)

6. How can we prevent our students falling away from Christianity after they leave our classes?
CHAPTER III

CHRISTIANS WHO CAN STAND ALONE

Decisions, plans, and evaluations of results should be made by the students themselves.

The importance of this is evident in our every-day experience. The children in a certain Sunday school came from two primary schools. On entering the Sunday school one could tell at a glance from which school a child came. If he came in with a whoop, kicking over chairs, frightening small children, and imminently endangering the windows, the minister knew at once that he came from the school to the south. If he entered quietly, went to the cupboard for materials, and began on the class work, talking and laughing the while with nearby children, the minister found that he came from the school to the north. He decided to visit the two schools. In the school from which the disorderly children came he found perfect order. In the halls the children marched silently in pairs, in the class they sat with folded hands and eyes on the teacher. In the other school he entered a class-room where no teacher was in sight, but a small girl was just emerging from the scrap-basket, under the teacher’s desk, while a boy remarked, “Don’t bark so loud, doggie, you’ll disturb the class next door.” From the back of the room came a smiling lady who remarked:

“We’ve been reading a story and now these six children are showing the rest of us how the characters in the story would have felt and acted.”

The minister understood. In one school the children learned perfect obedience, but, because they never had practice in thinking out for themselves the right thing to do, they waited for someone to tell them. Also order was associated in their minds with repression and disgust, and fun became synonymous with breaking rules.

In the other school they had incessant practice in thinking out the consequence of their acts upon others. It was not strange that when no older person was present to tell them, they continued to decide for themselves what was right and to act upon their decision. Moreover they had always associated self-control and consideration for others with the accomplishment of interesting things.
So also in our religious teaching. If we do all the thinking for the pupils, merely passing on to them ideas which they are expected to accept in a docile manner, or directions we wish them to follow unquestioningly, we can hardly wonder that when they have left school and there is no one to tell them what to think and do, they sometimes cease to be active Christians.

Moreover, if a child is taught to believe what he is told, he will believe good things as long as he is under good influence, but he will as readily accept the opinions of bad leaders. At a time when un-Christian or anti-Christian ideas are being voiced with such vigor this is an especial danger.

A teacher once had a student who was a delight. Every idea of her teacher's she accepted with alacrity, every suggestion she carried out in detail. "Here," said the teacher, "is one who can carry on as I would do, when I am gone." A year elapsed, and the teacher returned to see how her work had pushed forward while she was away. She found that the work not only had not expanded, it had completely stopped. The girl who had so quickly accepted and carried out every idea presented to her by one teacher, had as quickly followed the opinions and directions of a new friend of diametrically opposite views. And, on reflection, the teacher was not surprised. The girl had not formed the habit of deciding for herself what was right and true. She had not even thought out and accepted for herself the ideas the teacher gave her. She had simply learned to think and do as she was told.

Such blind reliance on authority, whether of church, teacher or Bible is always easier than the effort of thinking for oneself. But at best it produces only conformity, it cannot train character. Its effectiveness stops when one authority is replaced by another, as happens when a boy goes from school into the influence of politics, of business or of the anti-Christian movement, each of which demands, with quite as much assurance as did the school, that the boy accept its standards. There is no way yet known by which we can be absolutely sure that the students will continue to live as we desire. But if a boy has learned in every small lesson and happening of the school to decide for himself what is right and true, if he believes the Bible because he has himself seen its value—then it is far more likely that when new problems and ideas have to be confronted alone, he will continue to think and act wisely for himself. None of us can foresee what our children will face ten years hence. All we can do is to train them to judge fearlessly what is right, and to plan clearly what to do, regardless of the pressure of public opinion. Then, if
they have learned to desire Christ with all their hearts, and to put into practice each ideal, we need not look with fear to the time when they must face strange temptations alone.

Here again our psychological laws agree with our experience. When a boy decides for himself, his interest will be keener and so his learning will be more thorough. Even more important, when a class is helped to make its own decisions and plans, it has connected the facing of a difficulty with the satisfactory thinking and carrying out of a solution. Therefore, when difficulties of the same sort arise in the future, the pupils will be likely to meet them in the same spirit. And if, at the conclusion of each piece of class work, the pupils themselves think over where and why they have succeeded, and what they wish had been done differently, it will not only increase the probability that they will use next time what they have learned, but it will have started a habit of thinking over experiences and learning from them.

How does this standard affect religious teaching? The story of one real class will serve as illustration.

A college freshman was teaching girls in the last year of junior middle school. At the first meeting of the class she announced:

“You may study whatever you like this year.”
“We don’t have to read the Bible?”
“No.”

The rejoicing that followed was so noisy as to bring the principal and to set her thinking about the methods in these girls’ former classes which had produced such an attitude.

At first the girls had no ideas as to what they wanted, and none of the ideas the teacher had prepared pleased them.

“Well,” said the teacher, “what do you talk about among yourselves? What do you wish you knew more about?”

“Oh” said one girl, “What to do next year. I’ve got to work, and I don’t want to teach, and I don’t know what else there is a girl can do.”

“Yes,” another spoke up, “I’d like to know what girls can do. My family say they’ve got money enough for me not to have to work, and so there’s no use my going on at school, but I don’t want just to stay at home and do nothing.”

“Let’s talk about different kinds of work for girls,” said a third.
Agreement was immediate, and the subject of the course was thus decided.

"How shall we go about it?" asked the teacher, and guided by such questions they made a plan. In the following class hours they decided that each girl would report to the class on any work she wished—nursing, medicine, business and bee-keeping! and would recount the life of some woman who had done that work particularly well. Where suitable books proved scarce they turned to the life of some living woman about whom they could get information. Later, with the teacher’s help, they enlarged the plan to include actual visits to people at work, and so gained a clearer idea of just how a person so employed spent the day. Gradually certain questions were evolved which the girls came to ask about people in each kind of work.

"What does this sort of person have to do all day?"

"What characteristics should she have to do it well?"

"What education does she need?"

"Does she help to make the world a better place to live in?"

This last question started a lively discussion one day on the true nature of success. Finally, one girl asked:

"Don’t some people use the Bible to help answer such questions?"

The teacher thought they did. A Bible was procured, and the girl opened at Deuteronomy. Another girl, scornful, tried again, and found herself in the geneological tables of Matthew. The result was that, six weeks after these girls had so noisily rejoiced at not having to use the Bible, they were asking the teacher please to show them how to use it. Thereafter, at their own request, the class spent half the time in Bible study—discovering the purpose and content of the different books and where to look for any particular sort of help.

At the end of the year the girls talked over their work, with a view to giving suggestions to the teacher as to how improvements could be made should the teacher later wish to lead some other class in the consideration of the same questions.

What were the results? The girls had set out to choose a life work. Every girl did so and did so on a Christian basis. Incidentally, every girl went on to senior middle school, though for some families the financial sacrifice was considerable, because they all realized that usefulness is limited without a good education.
The common types of work had been evaluated from a Christian point of view, and a new appreciation developed for doctors, teachers and other people who served them.

The Bible was discovered to be a useful and interesting book, and enough information about it was learned to make the girls able to get help from it whenever they desired—and this is more than is sometimes learned in several years of courses of the usual type.

Perhaps the most important result of all was that the girls had made all plans, decisions and judgments themselves, under circumstances that gave them satisfaction, thus having the experience of thinking for themselves, and of making decisions on a Christian basis, rather than of doing the easiest thing or the thing suggested by the person who spoke as if with most authority.

Summary.

All decisions and plans should be made, as well as desired and carried out by the students, who should also evaluate their own results. If children do not have practice in thinking for themselves, they wait for someone to tell them the right thing to do. If they obey a good teacher without thinking, they may as docilely follow a bad one. Teaching pupils to make decisions and plans in a Christian way, under our guidance, is the best way to insure that in new situations, without our guidance, they will also decide and plan in a Christian way.

Questions and Suggestions for Immediate Use.

1. What actual decision does your class have to make these days as individuals? As a group?

2. Which is the most effective method of conducting a Bible study class—to start with the interests of the group or with study of the Bible? Which method will cause the student to think most for himself?

3. For what do your students spend their free time? Their money? How did they come to decide that this was worth while?

4. While teaching your class to-day, notice how many times you offer them ready-made conclusions, and how many times you stimulate them to think hard themselves.

5. Does your class easily make a plan and carry it out? Why?

6. How can we have a graded and correlated curriculum and still follow the interests of the students?
CHAPTER IV
LINKING UP ACTIVITIES

For each student there must be arranged a single unified religious program which will include all of his religious needs.

At present it is usual for the teacher of each group to select his own subject without regard to what the students have studied previously or are studying elsewhere at the same time. In one of the best middle schools in North China the boys attend thirteen religious meetings a week:

- 2 curriculum Bible classes
- 6 chapels
- 1 Christian Endeavor meeting
- 1 prayer meeting
- 1 Y. M. C. A. meeting
- 1 Sunday school for boarders
- 1 church service

Except for the curriculum course no two meetings are related, since even the chapel exercises do not follow a consecutive plan. Every one of the thirteen meetings has a talk by an adult for its main feature, because, in the meetings which the students arranged entirely themselves, they tended to copy the meetings which were provided for them by the faculty.

Where on the other hand all the religious meetings attended by a single boy at a given time are focused towards a single aim, the impression is much strengthened and the interest heightened. If a single teacher cannot supervise so much, it is not difficult for several teachers to keep so closely in touch that each may be responsible for a given part in a single plan. In such cases it is usually best for the teacher of one class to be responsible for all the work of a particular grade of boys—to be a sort of chairman of the teachers who are guiding the religious education of the grade—and for the boys meeting for one sort of work, as for instance the curriculum Bible class, to decide their activities in other meetings, like the Sunday school or Christian Endeavor.

Such a unified plan was carried out by the Third Year of a Senior Middle School in North China. They decided to help the
apprentices in a group of near-by rug factories. Upon visiting the work-room they discovered that many of the boys had sore eyes, so they took them to an eye clinic and thereafter accompanied those who needed it for regular treatments. The head of the factories freed the apprentices for three hours on Sunday afternoons. For one period the students taught them Bible, for another the thousand characters, and for a third, games. In working out this plan they used the curriculum Bible class for teacher training (which incidentally prepared them for Sunday school work in their future churches). The Sunday school answered questions about the part of the Bible they were teaching, for these arose the minute they tried to explain it to others. The chapel was shortened and the ideas of the Bible study were used in devotional form. The Y. M. C. A., Epworth League, and Prayer Meeting disappeared as such, and in their stead appeared a new club which planned and executed the active side of the work, or gave a play to pay for textbooks, medicine and a Christmas party. Even the school social and athletic hours were drawn into the programme when the boys used them to learn games which they could teach the apprentices.

Such a scheme takes less of the boys' time, gives them an active interest and part in every meeting, prevents repetition and waste, and insures the inclusion of every side of their religious life.

In the practical administration of such a plan the officers of the former organizations could well be replaced by those of standing committees which, as part of the whole, carried on the sort of work which previously had been done in isolation. When such a unified plan has been completely worked out there would also be a relationship between the activities of boys of different grades, permitting the cooperation of older and younger. The opportunities for character development in geography or physics lessons would also be considered in the plan, as is done in Kashing High School. But the reorganization of the religious program would naturally take some years to complete. The wise person begins with a part of a single grade, when he is inaugurating changes like this, and slowly includes more and more as the school is ready.

If students are allowed to choose their own group work, will there not be a lack of systematic Bible study and drill? The actual experience of a goodly number of schools can now be quoted to the contrary. Students actually do more systematic study, and, of course, they remember it better, when they
select. There are three possible ways in which this may come about.

The students may themselves thoughtfully face their own needs. The "charting interviews" and the four-fold programme of the Y. M. C. A. have been worked out on purpose to help boys to become conscious of all the things "an all round boy should know," as well as to acquaint the teacher with his boys; and many a boy has discovered, through them, lacks which he immediately wished to remove.

They may ask the teacher to suggest. Each teacher can list half a dozen sorts of study or activity which his class needs, and which have not been covered in previous years, so that he can mention possible subjects, and the class can still have real initiative in choosing from among these, or others which these suggest to their minds.

If the students are not ready for either of these methods, the teacher may lead them by questions, or by putting them in circumstances where a need is glaringly evident, to realize that they would be well to study what they would not at first have desired.

It is evident that each teacher must know the ground covered by the students in all their religious meetings of previous years, and have in mind the difficulties which boys and girls of this sort are likely to meet in the future. Such knowledge would prevent repetitions and omissions, even if they might be less serious than that of the class which studied "Acts" for five consecutive years, when many members had never read the gospels!

This coordination must not be accomplished by a fixed syllabus or plan, but must come about by the teacher knowing what the pupils have studied and are studying. Otherwise there is not sufficient flexibility to meet the needs of individual pupils. It has often been suggested that a printed syllabus including all the forms of religious meetings appearing in one school, and making possible the transfer without loss from one school to another, would do away with our present serious repetitions and omissions. But obviously different schools have different needs. The vocational guidance course would not have suited the Commercial School, nor would that on business ethics have been of interest in a normal school. Even within the same school it will probably be necessary to separate students entering from non-Christian schools, putting together if necessary those who are in several grades. Moreover a course
fixed in advance for a given school might not fit the needs of the pupils a year or two after it is written. China is changing fast, and with it the questions which the students are called upon to face, and which they should be helped to face in Christ's spirit. The philosophical arguments for Christianity, and the right attitude toward nationalism and toward foreigners, are problems that most need to be included in many schools to-day, though few people seriously considered them a few years ago. Even temporary foci of thought may need inclusion in a curriculum whose purpose is to make pupils meet as Christians whatever problems they are actually facing. During the summer of 1925 the Shanghai incident so absorbed all student attention that clearly that was the place where Christ's spirit had to be brought to bear. In fact no other subject would have received any attention at all, and anyone trying to continue in a formal study at such a time would have had to abandon hope of any considerable amount of attention or learning. Most important of all, only as the coordination of plan is made by the teacher's suggestions can there be any possibility of students sharing in the decisions, and in the working out of programs.

There is, therefore, a great need of focusing all the work which boys of a given grade are doing in their various meetings around a common purpose of the boys; and it is possible for such a unified plan to include all necessary drill and formal study, and to bear in mind previous courses, provided no effort is made at a printed schedule, but that instead the various teachers understand and cooperate.

Within the plan for the school as a whole each meeting must also seek to lead the students to desire, practice and decide about the work that is being done.

The bearing of this upon study classes such as the curriculum Bible course and the Sunday school lesson has already been discussed. It applies no less to chapel and Sunday school worship, and to the student activities like the Y. M. C. A.

At present most chapels are simply lectures on scientific or current topics made "religious" by a perfunctory hymn and prayer, or else they are vague and pious talks. There are middle school chapels or the Sunday school opening exercises, where the students can learn the true spirit of prayer and reverent devotion. Often there does not even seem to be an intelligent and serious effort on the part of the leaders to produce the spirit of real worship. Rare indeed are the schools or churches where the pupils desire and throw themselves into the service,
yet surely prayer, praise and communion with God are the very heart of what we would teach, and things which we can least force or impose "without the consent of the ardent spirit."

Just what will best meet the needs of Chinese students no one at present seems competent to say, but it is a question of such paramount importance that all teachers should be giving to it the most careful and serious thought of which they are capable. There are involved the questions of compulsory chapel in the present state of student opinion, of the possibility, in any case, of special services for the students who are really Christian, other than the usual type of prayer meeting, of the effect of building, music and light upon the creation of a prayerful mood, of the discovery of forms, perhaps rituals, certainly hymns, which shall appeal to the Chinese mind.

In America much has been accomplished by letting the students themselves take an active but guided part in the services. The activity has ranged from choosing the hymns to conducting the entire service, both in the making of the plan and in the actual leading of the worship of the school. Sometimes classes have written prayers to be used in such services or in opening the sessions of the class. In such cases the teacher has asked for suggestions as to the ideas which should be expressed in the prayer, and then the contributions of the different members have been edited by the teacher or a student into a homogeneous whole. It is very important that such student leadership be guided, if the class is to think fundamentally as to the reasons for worship, if they are to conduct services which shall be really helpful to those not acting as leaders, and if the questions which are likely to arise, (such as "Why should one pray?" "Does God really answer prayer?") are to be thought through to a constructive conclusion. Where there has been guidance such student participation in the leadership of the worship has resulted in an interest and a thought on the subject which have had very striking results—occasionally almost spectacular ones. How far American experience can be duplicated in China would obviously depend upon the available leaders, the spirit of the students, and perhaps upon other factors as well. One would like to see careful adaptations of some of the American efforts made, and recorded for the benefit of the rest of us. The subject desperately needs thought.

The student organizations also need to be planned in accordance with the three standards: that pupils shall want, carry out and decide upon what they learn. Here in the
Y. M. C. A. prayer meeting, or Christian Endeavor, the danger is sometimes the opposite from that in the curriculum course and chapel. The trouble seems in some places to be that the students are left to plan and decide too much. The result is that, because there is not a more experienced friend stimulating them, they may simply copy the meetings provided by the administration, or, on the other hand, begin undertakings and then drop them at the first difficulty. An older person present would start them thinking on forms of work or of meetings that they had not considered in the one case, or, in the other, would have asked an occasional question which would have called to attention difficulties before they arose and so prevented them, or when the temptation came to be quitters, he might have made clear the reasons for persistence.

It is perhaps not within the field of a discussion like this to speak of athletics, self-government or the social life of the school, but the possibilities of these for character training are so very great and the need for right interests, judgments and conduct so evident, that everyone will see at once the necessity for thinking through the result it would have upon them if we treated them as parts of our program of religious education and judged them by our ability to use them in guiding the students to desire, practice and judge in a Christ-like way.

Summary.

Not only in curriculum Bible classes, but in voluntary groups, chapels and Sunday schools, the students' desires, habits and decisions are of prime importance. No subject is at present so urgent as that we learn to help students to love worship and to take part in it understandingly and with their whole hearts.

In the voluntary organizations and in the social and religious activities of the school the need is usually for a leader who can insure that students see where each activity fits into the program of the whole school, and how each may be made most profitable for themselves and others.

If, therefore, the meetings found necessary for worship, study and work are all parts of the students' own plan, his various religious needs can be adequately met, and without the excessive emphasis on one phase which is at present so largely responsible for his feeling that there is too much religion.

Questions and Suggestions for Immediate Use.

1. List all services, meetings and classes of a religious nature which the students of a given grade in your school (a) may
and (b) must attend. What is the purpose of each? What does each actually accomplish?

2. How many times each week can a boy or girl whole-heartedly engage in worship, Bible study, work for others, etc., without losing his interest? Is it the same for each of these types of activity?

3. What parts of the Bible have your students never studied? Do they lack other information a Christian should have, e.g. about the church, Christians in other countries, efforts being made elsewhere to bring Christ's spirit to bear upon the treatment of prisoners, the insane, or the sick?

4. What attitude toward Christianity, prayer and worship are your students receiving from the school chapel? What weak points are there? Would student planning of the service help? Planning of what features? With what guidance?

5. Think of the best teacher of religion whom you know, or know about. Why have you called this person "best"?
CHAPTER V

WHAT MAKES A GOOD TEACHER

A person hearing the possibilities of this type of teaching is apt to say: "This is all very well, but I haven’t got the trained teachers necessary for it!"

It is true that good teaching demands good teachers. In character training, especially, a good course can never insure good teaching. Those who are looking for a plan which poor teachers can follow and produce satisfactory results are doomed to failure. We must have good teachers. But for a good teacher there are only two requisites: a genuine interest in his students and the subject, and a willingness to use his mind. If a teacher has a good education, experience of teaching, special teaching or a brilliant mind, he will find that all these help. But none of them are essential. Some of the best teachers have lacked every one. In each of the instances mentioned in the previous chapters the teachers were for the first time teaching in this way. But they were all interested in religion. No one can inspire in others a love of God or of the Bible who is himself apathetic or antagonistic towards them. Even if a man intends only to pass on information, he is fairly sure at the same time to pass on his attitude towards it. This fact may account for a good many of the unsatisfactory results of some present teaching.

All the teachers that we have described were also interested in their boys and girls. They genuinely enjoyed and respected young people, and really cared whether or not they grew up into fine men and women. And so they were willing to use their minds to think what would help each particular boy or girl. That is one great secret of success: that one know thoroughly the needs and interests of one’s pupils, and make whatever plan will suit them. Anyone who really knows his pupils and is willing to take some trouble to help them can make a good teacher. This may mean giving up a carefully prepared course, and thinking out new questions and suggestions, as did the teacher of the class who befriended the little boys; it may involve acquiring a bit of information in the subject in which one’s class is interested, as did the teacher of the commercial school course; or it may call for the giving up of occasional free time between class meetings, as the vocational guidance teacher had to do in order to see
workers at work. And yet few people who have thought in this way would call this "taking trouble," for a teacher also has a way of becoming so interested that his chief complaint is that the day is not long enough to do more.

No one, therefore, need say: "Such teaching is not for me, I am too inexperienced, or busy, or untrained."

Any teacher who wishes to improve and has clearly in mind the three standards of which we have been talking will first want to know his students, realizing that on this more than on any other one thing will his success depend. If he is to lead a pupil's present interests until they grow to include all desirable interests, he obviously must first know his pupils' present interests,—what they talk about at meals and in their rooms. If he is to effect their daily habits he must know what their daily habits are. So very essential is this that a special chapter has been devoted to helps in getting acquainted with middle school students. (Chapter VI.)

The other great help comes from watching and talking to some one who is teaching successfully. But as this is not possible for many of us at the present time we have to be content with reading what such people have written. In the list of books there are mentioned some which give illuminating pictures of boys and girls the age of those we teach, pictures which will help us to understand all others of this age. There are also given the names of books on the psychology of adolescents, which point out the characteristics of large numbers of young people in their "teens" and show how our teaching would be effected.

But the books which are perhaps of the greatest value are those that tell what other people have done. Sometimes such books suggest plans which fit our needs so closely that we can follow them exactly. Constantly they prove a storehouse of suggestions as to subject or procedure. Two books stand out in this respect as so valuable that every teacher of religion should read them:


Gregg, A. J. Group Leaders and Boy Character. The Association Press, 1924. (Association Press, Shanghai.)

They abound with illustrations and suggestions for using a boy's interests and daily activities to train his character, and
they contain many detailed accounts of teaching by the method here discussed. The better religious education periodicals have also such material, especially *Religious Education*, and the *International Journal of Religious Education*.

Other books deal with the solution of particular problems or with the arts of story-telling and devising questions that stimulate thought, and similar directions in which ability is a great asset. For instance, any one reading the stories in the previous chapters must have wondered how the teachers were able to arouse such interested discussion leading to such practical results. This would not have been possible had they not asked good questions. Good questions are not easy to ask, and there are books which give directions that will be of great help.

In the middle school, story-telling is not the chief method of teaching as it is in the primary grades, but it is frequently desirable to be able to give an illustration or, at dusk, about a campfire, to spin a yarn.

Sometimes one needs information for a particular sort of work. Obviously a person leading the school in worship will be glad of special books on worship.

Leaders of athletics or of hobby groups will find the manuals and books for leaders of the Boy Scouts and of the Christian Citizenship Training Programs indispensable.

Lists of books will be found under these different headings in the Bibliography.

Books about the Bible are too numerous to be included with ease, and these have not been mentioned.

Personal friendship with boys and girls, and books about who or how or what to teach, will greatly simplify the teacher's task. But every teacher wishes he had had a better training. While such a training is not essential, it does make the teacher's task easier. Opportunities for it are rapidly multiplying. The Summer Schools of Religious Education at Pei-tai-ho and Kuling, for those who speak English, and the local Christian Educational Association Summer Schools, in Chinese, make it possible to gain help from the teachers themselves and from the experience of one's fellow students, who have faced similar problems. More and more people are feeling the need of professional training. Therefore at Shantung Christian University, at Yenching University, at Nanking University and at other Christian colleges teachers may now get further training, and college students may prepare to teach religion, or, if they take
the graduate work, they may make themselves ready for supervisory positions. Schools are increasingly desirous of finding trained people for this sort of work.

Summary.

Any teacher who studies his students and adapts his plans to follow their interests and influence their actions in accordance with the spirit of Christ can be a good teacher. But the leader who is able to read books and to attend longer or shorter courses will find his teaching becoming easier and better to a degree that more than repays the effort.

Questions and Suggestions for Immediate Use.

1. Visit the best teacher of religion in your neighborhood while he is teaching a lesson. What suggestions can you get from watching him that would improve your own work?

2. Borrow one of the books mentioned in the bibliography. If no one near you has one of the books that you need, order it to-day.

3. Find out what Provincial Christian Educational Association conferences, summer schools or other meetings are being held within the next year in your part of the country.

4. Spend ten minutes each day praying for a single member of your class in order to see his needs and his longings from God's point of view, and to strengthen your desire to help him, as well as to give him the help of the prayer itself.

5. Choose one student whom you know less than others. Make a point of discovering within the next week what are his chief interests.
CHAPTER VI

KNOWING THE STUDENTS

The secret of influencing character is \textbf{knowing the daily lives of the pupils}. The one underlying thought of all these pages is, "Keep your attention on the boys and girls and on how to help them to change every part of their living and thinking until they attain unto the measure of the stature of the fullness of Christ."

If a teacher is to lead the pupil's present \textit{interests} until they grow to include all desirable interests, he must first know the pupil's present interests—what they talk about at meals and in their rooms, what lessons and games they like and dislike. If he is to effect their daily habits, he must know what those daily habits are, and also what faults are most common in the school. Most schools have some characteristic misbehavior; and cheating, gambling games, foul talk, or smoking by little boys are seldom found equally developed in the same school. Schools also have changing and different centers of interest. In some, athletics are absorbing; in others, they are detested. In successive periods politics, the science-religion controversy, the relation of \textit{men and women}, future work, the use of money, smutty stories, or some event or person in the school will absorb the majority of the students when they get together. If the teacher is to help his students to think and to \textit{form judgments} as Christians, it will obviously be of use for them to know the subject about which they are thinking or forming judgments.

Each student has personal problems. A boy may wonder whether his duty is to prepare for some really useful work, like teaching or social work, which gives a very low salary, or for some business or political career, where he can hope to enable his family to live in comfort, but where the money comes in questionable ways. The only way of discovering the times when personal help is needed is by real friendship between teacher and pupil, so that the boy or girl may know that there is a sympathetic older person ready to do all he can. The student may not desire to ask advice or to tell his problems, and it is imperative that the teacher respect his reserves, but the student should know the teacher well enough to realize that he will
always be welcomed, and for confidences to be easy and natural. One does not normally bare one's soul to a person with whom one has never shared the lesser parts of one's life. Often a teacher finds such individual problems which are common enough to become the basis of impersonal class discussion, or even of prolonged study, and in such cases he may be sure of keen interest, and that the result is likely to be an exceedingly useful conclusion.

Each teacher has his own ways of cultivating friendship. It is important that he follow the ways natural to himself or to the circumstances, and that he be careful to distribute attention equally among those whom he teaches, so that there may be no ground for a complaint of favoritism. Sometimes the teacher invites students to his house or to his rooms to drink tea. Sometimes he prefers to go to their room; again in other places this would not be welcomed. Sometimes he eats with them in their dining room; sometimes he invites them to go walking. Sometimes it is possible to go to the student's home, and, where this is wise, it accomplishes most of all in understanding the student, in establishing a personal relationship, and even in showing the parents what is being attempted and in winning their cooperation. Sometimes a teacher may have the use of a study for an hour or two a week, where students can know that he will be free and glad to talk about the lesson or personal matters. The Y. M. C. A. charting interviews have been very carefully arranged to help the teacher to get the most out of talks with students. There are great advantages in a picnic or a good walk outside the city. On such informal occasions, teacher and pupils show each other their real selves, and thereafter cooperative work, like that of the classes described, is much easier. The best teachers are so conscious of the importance of such friendships that they sacrifice other things to find time for them. There are a few, however, who cannot find an hour or two during a term to eat with the students or to take them for a hike. These few exceptionally busy people are forced to limit their knowledge of the boys and girls to class time. Yet even they can chat with individuals who come early, lead discussions so that every one will give personal experiences to illustrate his point, and note differences of interests and of characteristics as the class work progresses. There is no excuse for a teacher who does not know his boys and girls as individuals.

The teacher who has access to books will often find them a great help in getting to know his students. Books of a primarily literary quality often help most in this matter of giving insight,
and the fundamental similarities of all young people lend a usefulness even to those that deal with America.

Where one has access to the intimate diaries sometimes written by boys and girls of this age, these are of extraordinary value in assisting insight. It is so easy to forget how one felt, even a few years ago.

Another type of book puts together the experiences of many thousands of young people, and so serves as a guide to each new class, which is invaluable to anyone who can remember that each boy and girl is an individual and differs in some respects from the generalized picture in the book.

What characteristics are common in middle school boys and girls?

There was once a boy who continually mortified his sister by his dirty hands, disordered hair and torn clothes. One day when guests were expected, she ordered him off with a scolding to tidy himself.

“You might look at me first,” he remarked scornfully.

Sure enough! His hair was oiled, his linen faultless, his hands even manicured. He was seventeen!

At sixteen or seventeen years the desire for one or two intense friendships of the same sex is replaced by a desire to please the opposite sex, which has previously been rather despised. This often is most evident in the personal appearance. This same awakening may show itself in the desire of boys and girls to be together or in an increased reading of novels and love-stories.

Not unconnected with this is the frequent appearance of a new interest in other people and a willingness to help them even at real sacrifice. Connected with it, also, is the interest that often comes in the future work or home.

It is now, too, that the matter-of-fact youngster is replaced by the dreamer who begins to imagine himself as saving his country or rescuing a damsel in distress. This new blossoming of imagination and emotion, which makes the dreamer, shows itself in different ways in different people. It may appear as a new interest in music and art; it may be found as self-consciousness shown by blushing, stammering, by an unwillingness to speak, or by that excessive talkativeness which is really an expression of shyness. It may also appear as an increased interest in religion. More people join the church at about seventeen than at any other time, and those who are allowed to
pass this turning point under Christian influence without some expression of their desire to align themselves with the forces working for righteousness, seldom become Christians afterwards.

One of the most marked characteristics of this seventeen year old change is that after it boys and girls want to be treated as grown people. They wish to manage their own lives, and perhaps their resentment against restraint is keenest when they dare to express it. At no time in life are opinions held with such violence, or orders resented with such bitterness. At seventeen a boy or girl frequently demands all the freedom of choice and action given to adults, while at the same time claiming the privileges and irresponsibility of a child. At such times very special patience is necessary if we are to keep our influence. Sometimes physical development is as rapid as mental, and then students who feel that they look like men and women will doubly resent being classed with those who look and act like youngsters. This raises problems of grouping, since some boys and girls mature considerably younger than others, and so a class of the same age and grade may vary widely in development, and so in interests. So important is this that in Sunday schools, clubs and small schools where boys of different ages must be combined, one should put together those from twelve years up to this change, and those from the time of this "seventeen year old crisis" up to about twenty, but one should use all possible means to avoid mixing those who have passed through this period and those who have not. Sometimes two teachers will agree that one will teach the older half of the combined grades, and one the younger. In a Sunday school where no other plan seemed possible the teacher divided her class in two sections and had one of the older members teach the younger section under her direction.

At about twenty comes another sharp change which might be called a reaction from emotionalism to intellectualism. With it goes a marked increase in the interest in community and social problems. If there has been excessive emotionalism about a boy’s or girl’s conversion at seventeen or extreme piousness in his religious life at that time, the reaction is likely to be more severe. In a certain school there was a group of boys who spent an hour daily in private prayer, another hour in group prayer, and another in personal talks with their fellow students, besides their activities in the regular school Bible classes and religious organizations. When these boys reached the age of intellectual awakening every single one of them reacted violently to his former religiousness and gave up Christianity. With a knowledge of psychology such a result
might almost have been predicted. A reaction of a less marked sort would have been expected at that age in any boys. But when religious emotionalism is not extreme the reaction is not usually extreme; and if a boy's religion is from the beginning thought out for himself, and every idea tested by experience, there is every possibility that he will pass through a short period of doubt into a faith simply more reasoned and more secure.

Again psychology points our way. During the emotional period, beware of excessive piousness. Keep religion objective and thoughtful as well as full of feeling. And when the student reaches the twenty year old stage and anti-Christian literature makes its strongest appeal, then his interests point to philosophical and theological problems as those most likely to meet his need.

All these statements are based on very extensive studies of British and American boys and girls, and youth is so much the same the world over that the greater part of their conclusions will apply with equal force in China. A certain number, however, obviously will not fit Chinese students. No scientific studies are available to tell just how great or in what directions the differences lie. At present, therefore, we must take these generalizations from Western adolescents as extremely valuable and suggestive, but we must also study, and if possible record, wherein we find differences.

It is clear that such facts as we have been discussing effect our teaching to a large degree. A person who is teaching a class of fourteen year olds, one of seventeen year olds, and one of twenty year olds, will not expect them to be interested in the same subject. If his time is limited he will devote a proportionately large amount of it to the seventeen year olds, since he will know that they are just at the turning of the ways toward or away from Christ. They are more ready than at any time before or after to choose his way of life. If the time pass without that choice there is not a large chance of their becoming Christians. Again, a teacher familiar with such acts will know that the older groups must be allowed a large measure of self direction, but, on the other hand, he will not be deceived by their assurance into sharing their belief that they do not need guidance. A knowledge of psychology helps us to know for what to look in our own boys and girls, and tells us certain characteristics which must be borne in mind if we are to hope really to interest them and help them.
Summary.

Interests, habits and occasions for forming judgments are not the same in different schools and individuals, and the teacher must know what is important at the moment to his pupils if he is to make their daily lives more Christian. There are many ways which have been found successful in cultivating friendships between teachers and pupils, so that there need be no one without some knowledge of his students.

One sees more quickly the outstanding characteristics of one's own boys and girls, if he knows the usual characteristics of middle school students. Such knowledge would also prevent some of the common present mistakes, as in grading, and would strengthen weak parts of our work, such as increasing the emphasis at the susceptible time of the "seventeen year-old crisis."

Questions and Suggestions for Immediate Use.

1. Take half of your class hour to start a discussion upon some subject of interest to the boys, so that a lively expression of opinion will result.

2. Write down one improvement in your method of teaching that is suggested by this chapter's description of adolescent interests.

3. Wherein do the Chinese boys and girls you have known differ from those described in Western books? What would be the effect of this difference upon teaching?

4. Take the roll of one of your groups, and write after each name an indication of the sort of home from which the boy or girl comes. What difference does it make to you as their teacher of Bible?

5. With what group can you best begin a course according to the method suggested in this book? Why?
CHAPTER VII
HOW TO BEGIN

The first chapter has tried to prove that courses with detailed directions for each day's lesson can never entirely satisfy teachers who wish to change character. A course becomes dead the minute it is put in print. Teaching becomes dead as soon as we put our attention on the subject to be taught. Teaching usually changes lives only when our attention becomes fixed on lives. The next three chapters attempted to make clear what is involved in such teaching. Of course this is just the project principle. The word has not been used because "projects" have become so popular of late that much is called by this name which discredits it, or at least leads to misunderstanding. It is simply a word by which educators have described a principle which many people in many ages have discovered for themselves on the basis of common sense and experience.

How should a person begin, supposing he has decided that he will not be satisfied until he has Christianized his pupils' daily motives, actions and judgments?

The answer is: Begin where you can. If you are head of a school, begin with the teacher who is the least afraid to do a little thinking. We are increasingly convinced that good teaching is never possible without a good teacher. Chapter V, therefore, shows how any one, who knows his boys and girls and uses his common sense to adapt his plan of teaching to fit their needs, can be a good teacher. It also discusses books and methods which will help any teacher to teach better.

If you are a teacher, begin with the class you know best, or can handle best, or who have most independence. Do not try to begin everywhere at once. Do not try to do everything at once. There are all degrees of good teaching. It is better to make one improvement so successfully that you and everyone concerned will gladly progress to another improvement, than it is to try to copy some of the classes described, and fail. Such failure would tend to make you blame the method, when the real trouble would be that you had tried to go faster than you could manage. Do not be discouraged if your first attempt
does not produce all the results mentioned in the stories. In tennis or in speaking a new language you would not expect perfection immediately. Good teaching requires far more practice. If you feel there are difficulties, read one of the books mentioned, or, better still, talk to some one who has taught in this way with success; and on the basis of this help analyse your own trouble and try again. In such teaching one has a most striking example of our precept that the only way to really understand, and the only way to learn how, is by trying to do it.

Begin where it is easiest. That may be a different place for each teacher, and may involve varying degrees of thoroughness. For instance, a very busy mother of little education was afraid to "teach without a text book." So she selected an outline of Old Testament Stories for her class of ten year old boys. For the first lesson she brought letters from friends who were teaching classes of American Indians, of Cubans, and of Chinese, and asked the boys if they would like to cut out from the Bible stories that would interest boys of their own age in one of these schools. Being Americans, the boys chose the Indians at once, and the class meetings became lively discussion of whether the Bible story in question would "be of any use to the Indian boys." This involved careful reading of the Bible and of books about present conditions among the Indians. Finally illustrated books of stories, and a box of toys for Christmas, were sent to "their" Indian boys, with whom they had in the mean time been exchanging letters.

The class did not choose and plan those lessons, which were only partly adapted to their needs, but they were really interested, they had practice in helping other people, and they themselves judged the religious value of every lesson, and wherein its usefulness to the Indian boys consisted. Such teaching was very easy, and vastly more effective than the usual type, even though short of the ideal.

Another teacher dared only begin with a single lesson, and suggested one day that the funeral about to take place in the family of one member be made the reason for discussing which of the old Chinese funeral ceremonies should be kept and which changed in a Christian family.

Other examples of simple adaptations of present methods, which yet do not attempt completely to meet the ideal, will be found in the following pages. It is often best to begin with half measures like these, progressing the second year to methods
still more satisfactory. It is even better for the students to do kind deeds for other which have no connection with the lessons, than that no change from the usual practice should be made at all.

First, then, select from your classes the one with which you will begin.

Second. Become acquainted with the boys or girls selected. Your success depends on your ability to do this. Knowledge of the interests and needs of the class is so important that Chapter VI has been given to suggestions which will help, and which have been based on the experience of a great many people who have really known their pupils.

It is evident that you cannot help these boys and girls plan activities which will make their daily desires, actions and decisions more Christ-like, unless you know what they are thinking and doing. Some teachers already know the members of their class; others let the class choose the year's work and become acquainted with them as their plans go forward. Still others wait to decide what shall be done during the year until they have a chance to become acquainted, and in the mean time use some short course of study, like "The Chinese Boy's Personal Problems;" start some short piece of work, such as arranging an afternoon of games for the half day school; or hold discussions on some topics of general interest, so that through these the boys' or girls' interests and characteristics may emerge.

A discussion will provoke the frankest expression of a boy's own opinions, and so help the teacher to know each member of the class as an individual, if he ask impersonally what other boys are thinking on the subject in hand. "What do the boys in your class think about athletics?" "What are the best novels that have appeared lately?" The boys who read no novels will have no answer to this last question, those who read constantly will suggest many (unless they are too ashamed of the ones they have read), and the teacher will thus know at once which boys are reading and whether most of the class are reading a decent sort of book. If not, he will have discovered one of the subjects which the class might with interest and profit make the subject of their winter's meetings, though he will hardly suggest it to them until he is convinced there are not other parts of their daily lives which may need Christianizing even more. In any case, such a discussion will give an important glimpse into the mind of each boy. If the teacher had asked by name, "Do you read novels?" and "Which ones?" he
would have received no such glimpse because the boys would have given the answer they thought would please him.*

First, then, select the class with which you will begin; second, get to know them.

**Third. Lead these students to choose subjects for study on the basis of what they will learn with most pleasure and profit.**

Your teaching will be successful in so far as you fit it to the particular boys and girls in your class. When you plan courses of study hold clearly in mind whatever you know about your individual boys and girls. Then consider how your plans would fit into the other work which will effect their character. How this may be done is explained at length in Chapter IV. You will not wish to study Matthew, if the previous year they had read Mark, or to ignore prayer on the theory that they are learning to pray in chapel, and then find that in chapel they have not learned to pray at all.

Then look over courses other people have taught. If this is your first attempt you may feel it best to keep to a text book. You can at least select the one which best fits your class's need, or even let them select between several, any one of which you feel would help them. In that case you would recognize that no text book is entirely satisfactory, and would not be surprised at only partial success.

Or you may feel able to follow a plan which gives the class more chance to learn Christian behaviour through actual Christian activity. Then read the description of what has been done in some of the classes which measure more or less successfully to our three standards, or best of all, watch the leader actually at work. You may find a plan which nearly fits your class, so that you could follow it exactly and have good success. In any case read over the stories in the second section of this book in order that you may understand in detail just what good teaching is.

When you use such a course as a model, if you modify it a bit to fit your class, your results are still more likely to be successful.

Better still is the teacher who reads such descriptions of the work of other people as models on which to build his own plan, as did the teacher of the commercial class. Such a plan can be made thoroughly to fit the needs of the individual class.

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* For an excellent discussion of the asking of questions and the leading of discussion see A. J. Gregg's *Group Leaders and Boy Character*. 
But the best teachers of all allow their students to decide and plan themselves, like the teacher of vocational guidance. Even such teachers can gather much from the experience of others. Often a class will want suggestions of what others have done before, and such successful work gives the teacher ideas as to procedure.

Whether you only dare to take a very little initiative in the conduct of your class, or are willing to try in every possible way to improve your pupils' everyday desires, actions and judgments, the basis of your selection must be what your own particular students can do with most zest and profit.

In brief:
1. Select that class with which you will begin.
2. Know them as thoroughly as possible.
3. Fit your subject to their particular character as much as you dare.

Suppose that you have decided to make new plans based on the method described, where can you get ideas as to what your class can do? In any of the following ways:

1. Find out what your class enjoys or ought to know.
2. Use the experience of others, secured from books, teachers, magazines or conversation.
3. Find the needs of your community. The local hospital, the kung ch'ang, an active church, the Peking Community Service or the Y. M. C. A. can suggest work which badly needs to be done and which is within the capacity of your group. This may be conducting a day-school, supervising a play-ground, teaching the 1000 characters in the hospital wards, or starting a fly killing campaign.
4. Do not forget the possibilities of other countries and other parts of China. Such sharing with people of a distant place can greatly increase understanding and world brotherhood.

Whether you select for your class and then try to get them to take the ideas as their own, or let them choose for themselves, remember that your purpose and theirs will probably be entirely different. The pupil's purpose is to help a crippled boy, or to find out what work a woman can do. The teacher's purpose is to develop Christian character. If the pupil is constantly thinking about his own character he will probably become a prig, and is in danger of missing the very unselfishness or courage at which he was aiming. But if his eyes are upon the needs of others, upon deciding what is right, or doing what
is helpful, before he knows it unselfishness will have crept upon him. The teacher and the pupil must desire the same plan, but their reasons for desiring it may be different. The Commercial School students wanted to tell their experience as clerks, and then to find out whether Western or Chinese business methods are better for China. The teacher wanted to make them conscious of the need for unselfishness, and desirous of finding out what Christ taught on the subject. In the class which befriended the three little boys, the older ones were thinking of the effect on the little boys; the teacher was primarily concerned with the effect on the older boys who were giving the help.

Every plan has both an objective and a subjective result. The students usually should desire and choose the plan for its outward results—the information learned, the work done, the help in solving some problem. The teacher, however, chiefly desires the indirect results—the ideals formed, the habits learned, the ability to make the cooperative work of the class a tiny example of the kingdom of God. Therefore, the teacher in choosing a course or guiding the plans of his boys will direct their attention to choosing some work that needs doing, like helping rug factory apprentices, or some information that will help solve their problem, like Bible study in the vocational guidance course, but his own effort will be so direct their discussion and learning that they will find themselves loving Christ, and living as he would have lived, until ultimately all their life is lived "in him." The apparent difficulty in satisfying at the same time a student's desires and his needs is solved by this fact that action and study have both this concrete result visible to the student and the indirect result upon their character and ideals.

Suppose then that you have picked the class with which to begin, that you have got to know your pupils, and that you have either chosen a course on the basis of their interests and needs, or outlined a number of possibilities to guide their choice.

Fourth. Make a plan.

Do not let the fact that you are to let the students discuss, deceive you into thinking that preparation is not necessary. It is more necessary than ever. The fact that the class is going to ask you questions, and that new interests and events may change the trend of a discussion, makes it necessary to know as much as possible of your subject as a whole. It is no longer possible to go to class knowing simply the material to be covered on that single day. You will be glad of every bit of general preparation on the background of your subject that you
have been able to do in advance. Then, with the general idea of the subject in your mind, plan the lines you expect the year's work will follow. If the class is to be allowed to choose between alternatives, or if you are going to give illustrations of the sort of thing that they might do, rough plans of each should be made so that you will be ready to start on any one which the class may select, or to answer any questions which they may ask.

Next, plan your first lesson with extreme care. The student's first impression of this new type of teaching is of the greatest importance. The interest and the business-likeness of the first meeting are likely to set a standard for the whole year. It does not matter greatly whether the year's purpose be suggested by the students or by the teacher. The important thing is that as many of the pupils as possible acclaim the idea as interesting and valuable, and take the purpose as their own. Sometimes the class knows at once what it wants; sometimes it asks for suggestions. Very frequently the teacher confronts the class with a need and some member of the class suggests giving help, the plan thus seeming to the class to be entirely its own. It was in this way that the little cripple and his brothers were brought to the attention of the older boys who gradually made such inclusive plans for them. It was in this way that Mr. Leete brought a Christian apprentice from a rug factory to give a talk to the members of the Christian Endeavor, foreseeing that the boys would probably themselves suggest doing something for the factory boys. It was in this way that another teacher opened her year's work with a class of girls with whom she was already acquainted by remarking:

"I have recently received letters from several friends in other countries that were so interesting that I thought you might like to hear them."

These letters described work among a number of different peoples, and the teacher had written during the spring to the friends from whom these letters had come, requesting them to send such vivid description of the needs in their respective countries as would be likely to make the class want to do something about it.

The teacher in the Commercial School began by asking: "Have any of you ever been employed in any business firm?" He knew in advance that one boy who had been at work would be likely to want to describe treatment which he considered unjust, and might therefore be expected to start discussion on present day conditions of employment.
In other words, the students must make their very own the work which the class is about to undertake, so that there-after the teacher is a person helping the class do what the class wishes, instead of inducing the class to do what he wishes. This is so important that it cannot be too much stressed, or too carefully planned for.

As the teacher thinks through in advance what he wants to have happen on that first day, he will be able to foretell a large number of the questions which the class will be likely to ask, and have answers ready for them. At other points he will want to have the students come to some conclusion or to make some plan. He will, therefore, word with extreme, even laborious, care a question which will make the students think along the lines of the ideas he wishes them to have. In other words, he will most carefully consider how he can get the students to think for themselves in the desirable ways with the minimum of suggestion from himself. Three or four really stimulating questions will turn the whole course of the discussion. To word questions so that the student will really think for himself, and yet think along the lines desired, is not easy. You may have to spend a very long time over the wording of each question, but you will find that it is very much the most important item in your preparation.

Your first day's plan must also include some provision whereby your second day's work will develop as a natural outcome from it. This may mean having materials or books on hand so that they may be produced at the moment when the class begins to wonder where they are to come from.

For each subsequent period you will wish to prepare in much the same way. Even though you will wish to follow the interest of the class, and though this may lead you ultimately far from your original intention, you will nevertheless be glad every time you have prepared in advance, especially if you have thought out your pivotal questions. Also, as you gain in experience, you will find that you can foretell most of the problems and changes in plan which your class is likely to suggest, and be prepared for them and use them for your own ultimate purpose. For instance, the class "adopting" the three younger boys ended by having done many things which the teacher at the beginning did not expect, but each time a modification or expansion of their program was made, the teacher saw it coming and was ready to turn it to good use. In fact, sometimes the teacher merely saw that the class would be ready for some action, and deliberately asked a question without which boys would never have thought of taking it. Similar
foresight will lead the teacher at every turn to be ready with reference books, pencils and paper, or any other materials, so that when they are wanted they will be at hand and so enable matters to go forward without the delay which would dampen interest.

In each meeting you will need to watch against two dangers. Sometimes you will feel that the students are taking a great deal of time to come to an opinion and are not covering much ground. As long as the students are really thinking and keenly interested, let them discuss. One idea thought out for themselves, one difficulty faced and overcome, is worth a dozen conclusions given by you. Remember, the chief object of your class is to be a typical sample of life, and it is far more important that the students learn how to overcome difficulties than that this particular difficulty be overcome quickly.

The other danger is just the reverse. Do not let discussion drag on when most of the class have lost interest. In that case, ask a few questions which will hurry thought to a conclusion. Again, be careful that the students do not diverge into side issues. Remember that perhaps the teacher's chief value is in keeping the boys and girls thinking, and thinking to the point.

Finally. See that the class carries through what it has undertaken.

There is frequently a tendency for a class which starts enthusiastically to become discouraged when difficulties arise, or simply when sustained effort is required. But to allow them to stop, or to leave the burden of the work to you, is to encourage a habit of abandoning a task when it grows hard—a habit which will infallibly lead to future failure in their own lives and in any Christian work they may later undertake. Sometimes this tendency to give up can be prevented by changes and developments in the work, which then gives constantly new points of interest, as was done in the class which played big brother to the little boys. Occasionally the teacher must simply insist on completion, pointing out afterwards the suffering which else would have been caused to others, or he may have to sting the class's pride with his scorn. In rare instances the class must be allowed to fail, but in that case the failure must be so evident, and the shame to all concerned so great, that they will realize the seriousness of their lack of persistence. Success, however, is a great stimulus to the repetition of effort, as we have seen, and the teacher who can bring his class to a satisfactory accomplishment of the task which they set themselves, and can with them look back with pride on a piece of work well done,
will have firmly fixed its lesson in the mind of the students, and have stimulated them to try to live in Christ's way again.

Summary.

First, select that one of your classes where you are most confident of success.

Second, get to know your students.

Third, choose your course with the needs and interests of your particular students in mind.

Fourth, plan the year's work, giving special attention to how you will direct the thought of your first meeting.

Fifth. Make sure that your class carries through to a successful conclusion whatever it may have undertaken.

On subsequent pages will be found:

(1) Descriptions of a number of classes where to a considerable degree the students really did learn to be Christian in their desires, behaviour and judgments.

(2) A list of one hundred possible subjects for class work, and outlines for following a number of these plans.

(3) A bibliography classified by subjects.

Questions and Suggestions for Immediate Use.

1. For your next class, write two questions which will make the students discuss actively for five minutes.

2. Read over the 100 suggested plans and check those that might be successful with your class.

3. Begin at once, with your most promising group, some very brief activity of the sort discussed. E.g. Help them to:
   - Select the hymns for the next day's chapel.
   - Write a grace for use at meals.
   - Choose the destination of a Sunday afternoon walk.
   - Discuss how much education the ideal wife should have.

4. Write at once your experience in agreement or disagreement with the ideas expressed in this book to
   Mrs. George B. Barbour,
   Yenching University, Peking
   or to Dr. C. S. Miao,
   23 Yuen Ming Yuen Road, Shanghai.

Only as many people try new ways, in an effort to improve, and each shares his successes and failures with others, can we hope to make religious teaching all that it can be in meeting the needs of China.
CHAPTER VIII

SOME DIFFICULTIES AND HOW TO MEET THEM

A. (Written by Lennig Sweet.)

As an aid to teachers there are discussed below a few of the most common problems which the leaders of Bible classes meet. They are classified under the headings, (1) the attitude and method of the leader; (2) the opposition of others in the community; (3) curriculum; and (4) classification of students. Possible methods of attack and solution of these problems are indicated.

I. Attitude and Method of the Leader.

1. Opposition to Bible classes among the pupils.

This is very often a prejudice which has arisen out of former methods. It is in many cases advisable to give Bible classes other names, such as “Citizenship Training Groups” and “Character Discussion Groups.” In all Bible study it is usually better to go from the problems of life to the Bible rather than to try to solve life problems by teaching the generalities of the Bible. The object of all teaching should be, not learning the contents of any book, no matter how sacred, but the development of Christian character.

2. The classes have too much to do with religion.

Boys like to do good but not to be preached to about how to be good. All religion should be taught through activities and not through the handing down of laws and precepts.

3. Interest lags.

There is a large turnover. There is great irregularity in attendance.

(1) It is much better to start small and grow large than to have a great number of students join the class at the beginning and then, through untoward circumstances, have attendance drop off. The best way to organize a class is to get two or three of the leading students in the school enthusiastic over the objectives and then have them ask a few friends.
(2) Don’t work the key boys too hard. There are often two or three members of the class who can be depended upon for any task. The temptation is to put the whole burden upon them. Consequently they often have more than they can bear, lose interest, drop out of the group, and many times lose all contact with Christianity.

(3) Follow the things that the students are interested in. If one plans his work according to the outline presented in this book, he should very largely solve the problem of lack of interest.

(4) Vary the program. Young people in the teen age have constantly shifting interests. Just because a thing works well at present is no sign that it always will. Don’t stay too long on one phase of a project. Always see that there is plenty of action in one class and something to look forward to. Have variety in the class session. For example, sometimes use stories and at other times games; at certain times assign certain work to be prepared by the students at home to be given by them at the next lesson. A lecture or story by the teacher, which will take up the whole hour, may at times be a most effective method of giving a truth.

(5) The trouble may be the lack of preparation and tardiness on the part of the teacher. These two factors have probably had more to do with volunteer Bible classes being unsuccessful than anything else. The project and discussion method take just as much or more preparation than does the old type of teaching. If a teacher is absent for a time or continually tardy, it is impossible for a class to be successful. The students do not come because the teacher was not there last time, and the teacher loses interest because the students drop out, and matters soon get into a vicious circle and the class dies a natural death.

4. Lack of discipline.

(1) Understand clearly the function and place of the Bible class teacher. Because we are going to follow the interests of the students, it does not mean we are to let them run wild. The teacher should always be present to counsel and guide the desires and interests of the students.

(2) Follow the interests of the students. A class of boys do not have time to throw spit balls when they are in a basket ball game nor when they have a club of their own which is dealing with their actual problems. The only reason that they
are noisy and cutting up and paying no attention to the teacher is because it is more interesting to do that than to take part in the activities of the group.

(3) Study your boys and watch especially the ring leaders.

(4) Place responsibility on those who are causing the most trouble. Very often if this is done they can be won as allies and the troubles will largely be over. One instance of this was strikingly portrayed when at a large mass meeting of boys the door was closed when the hall became full. Many had tickets who could not get in and some hot-headed youth proposed that the doors be broken down. Things were getting rather exciting when the teacher of a group of boys happened along and noticed as the leader of the crowd a boy who had been a member of the club for a couple of years. He drew him to one side and said that as a club member he ought to be helping and not trying to stir up trouble, that he had promised to be the best kind of young citizen and that he should help the teacher to disperse the crowd. The effect was immediate. The boy jumped on the steps and made a speech asking everyone to go home, saying that they could come to the meeting the following night. In five minutes all danger of trouble had vanished.

(5) Keep every member of the class always expecting that he will be called on to enter the discussion. Very often the trouble is that the teacher is spending all his time on one student and the rest lose interest.

(6) Be sure that the room is fitted for teaching. Each student ought to be continually in view. It is almost impossible to do anything in a long narrow room.

5. The students cannot get along together.

When the boys are under fifteen or sixteen years of age, most of the actual power may have to be in the teacher’s hands. Often two groups must be formed from a class. It is especially dangerous to add new students to volunteer classes after the class has been organized for a number of weeks. They have already formed their friendships and do not look kindly upon new members.

6. The group “gets nowhere.”

This is apt to be a danger where we start with the pupils’ interests. The teacher needs to be cautioned again that students are not expected under this method just to follow their bent in
any way they please. The teacher is there to guide the interests into worth-while channels. The teacher should plan meetings ahead and can very often by skillful questioning help the group to get the most out of its class session and to become pointed in the right direction.

II. Opposition of Others in the Community.

1. Parents oppose Christianity.

(1) Take every means of becoming friends with the parent, whether by call, a visit to the shop or field, gossip on the road or in a tea shop, by letter, etc. Find a man whom you know and who also knows the man you wish to know, and get an introduction.

(2) Try harder to get more Christian children, and begin with the Christians.

(3) Let the Christian children bring their friends. If the children are friends the parents probably know each other, and if a man knows that a friend's child is going to the church he will be less likely to oppose his own child's going.

(4) Have special parents' nights, family nights when the boys can invite their parents, etc. Organize a Parents' Club to talk over problems which they meet with their children. Start with a leading man and let him get his friends.

(5) Organize a Mothers' Club and discuss child training.

(6) Show the parent that you are trying to make the pupil better in his home relations. No parent opposes having a better child.

(7) Choose a name that will not give offense.

(8) Cooperate closely with the woman evangelist. She can often get into a home where you cannot, and can break down the opposition of the mother.

2. Government school teachers oppose.

(1) Show that your program is making better boys, and giving the boy something worth while to do in his leisure time.

(2) Give credit and encourage good work in school.

(3) Use the same methods for gaining friendship as with parents.
SOME DIFFICULTIES AND HOW TO MEET THEM

(4) Sometimes you can have meetings with teachers to consider common problems. Let them know that our objects and theirs are the same.

(5) Cooperate in big movements such as
   Citizenship Week.
   Health Campaign.
   Every Boy in School Campaign.

(6) Give them some work to do.
   Ask them to address meetings.
   Hold an inter-school essay or oratorical contest, etc.

III. Curriculum.

A list of suitable activities will be found in another chapter. It is very often impossible to get the right kind of course and the teacher should prepare his own. One method which has been used with considerable success is to prepare forty or fifty questions concerning topics which students are interested in. A vote is taken on the ten most popular subjects and the course based on those chosen. As far as possible Bible study topics and projects should be linked up together. One possible way of doing this is suggested in the chapter containing the outlined projects.

IV. Classification.

1. Boys and girls over ten years of age should have separate classes because:
   (1) Their problems are not the same.
   (2) They do not like each other during the ages from ten to seventeen, and neither will speak out freely in the presence of the other.

2. Divide as to ages because:
   (1) Problems are not the same.
       Sex, marriages, etc.
       Vocation.
       Intellectual difficulties.
       Games, interests.
       Ability in self government.
   (2) Older boys look down on the younger ones.
I. Difficulty of giving credit if the course is not systematized.

Credit may be given if desired on some such plan as this.

1. Attendance must be regular and average at least ninety per cent of the time. (Frequently, however, the actual class period will give way to allow the entire group to make trips of investigation, etc.)

2. Each student must make some real contribution and submit a certain number of reports in written form to the class and acceptable to the class. (Students may work in pairs if desired, but such arrangements should be made in advance by the group.)

3. An examination may be given or some composite report of the work of the term written out, each student making some definite contribution. The report should summarize the work of the term or courses.

4. The student should submit a note book showing what work he has done himself (e.g., his field note book), also a note book of the class discussions.

On such a plan not all students will make a uniform contribution and they can be graded accordingly. A teacher or leader will need to watch throughout the term and endeavor to arouse a group approval and disapproval in regard to the amount or quality of work done in the class, and not allow a few to do all the work and others to do none and still get credit.

II. Some students do not do their part.

The class discussions should be thoroughly open and democratic. The leader will have to draw out some students by question. Let a summary or outline of all discussions be worked out on the blackboard in front of the class, either by the leader or by a secretary. If the class wish to invite some speaker to address them on some topic to clear the way for the work they are doing or to answer questions on some line, the opportunity should be given. However, the leader should see that he and the speakers do not do all the work and answer all questions in advance for the students to save them the time of making direct investigations.

III. Teachers have not time for this sort of teaching.

Give them time. The purpose of Christian schools is that boys and girls shall become Christians. If a teacher's other work interferes with this, the other work must be sacrificed.
1. The teacher of the Bible should not be given more work than he can teach well.

2. Sometimes one teacher can be given charge of all the religious work of a grade,—Sunday school, curriculum Bible, advising the Y. M. C. A., etc. In that case, any other classes assigned to him would be in the same grade so that it would assist him in knowing his group of students.

3. Time and money which permit a teacher to buy books, study and attend conferences, or leave granted to him for further college or graduate courses, will be found well invested.
PART TWO

THE METHOD AT WORK
CHAPTER I
DESCRIPTION OF SUCCESSFUL CLASSES

I.
The Class that Failed Successfully:
Helping a Beggar.

Reported by R. H. Ritter, Presbyterian Mission, Peking.

It was a group of senior high school boys who met each week for discussion in the quarters of the leader, in the Chinese section of a great port city. One day it occurred to the leader that the club might be able to do some service in connection with a certain neighbor who was without doubt the most pitiable, filthiest, poorest and most useless specimen of humanity that anyone might imagine.

For several months he had lived in a rough little lean-to by the side of the road. This lean-to was about four feet high at the peak, and three feet wide at the bottom. It was made of small pieces of tin, wired together, was open at both ends, and, of course, leaked abominably in the rain. There was just enough room in it for its owner to lie down, though when he did so his feet stuck out at the end. For furniture he had a fresh change of straw each week supplied by the neighbors, a tin basin (used also as a stove), and a pair of chopsticks.

Lazarus himself (for thus we dubbed him) was deaf and dumb, and could neither read nor write. His clothes were made of old potato bags, sewed on his body; his shoes were of the same material. His hair was long and matted, his face thin and very brown with the dirt of many years. He was possibly forty years of age, though this was difficult to guess at. He never begged, but people would give him food, sometimes already cooked; his very condition begged for him. Some missionaries had tried to approach him, but he had always run away. Food left at his "door-step" was eaten, money was generally buried. Winter was coming on, when it was feared that Lazarus would freeze or starve. What should or could we do with him?

The first thing the leader did was to invite the boys, after the meeting one day, to walk a little out of their way to see
an interesting sight. On the way he explained to them as much of Lazarus' history as he had been able to gather from the neighbors. Lazarus was out, as he generally was at that time of day, and the leader advised the boys to go to look at him again at an hour when he was likely to be "at home." This visit was accomplished by most of the boys during that first week; and thereafter for many weeks the first subject on the club's agenda was Lazarus, this taking preference over all other subjects for discussion.

The second week, the leader asked the boys what they thought they could do for him. Without exception each answer was either "nothing," or was of such an impractical nature that it seemed foolish to all but the boy who was making the proposal. I then asked them to think it over and bring a definite plan, written if desired, when we next met. Some of them evidently thought quite a little over the subject, and there was substantial agreement that (1) we ought to investigate his family history, and (2) he ought to be put in an asylum. A few suggested giving money, but this was over-ruled as worthless. Two boys were then chosen to investigate his history as much as they could, by asking the neighbors and following out clues, and by trying to find a brother that we had heard spoken of; and two boys to make a preliminary report on possible asylums.

These reports were presented the following week. Those who investigated his family succeeded in locating his brother, who, however, would tell them nothing except that Lazarus had been born deaf and that all other relatives were dead. The brother had a wife and home but flatly refused to take in Lazarus. He said he had had him there once before but he was such a nuisance that he could not be tolerated around the house. The brother, too, was poor and illiterate, and generally out of a job. He seemed to oppose any effort to help Lazarus, but finally consented to raise no objection if we could get him into an asylum.

The report of the committee on asylums was discouraging. They had asked parents, friends, teachers and other boys, but had been able to discover only two asylums. One was a long way off, twenty miles away; the other was very close, but was meant only for cripples and they were not sure whether it would accept Lazarus or not. It was supported by the charity of a wealthy Buddhist business man, Mr. C----. It was suggested that a committee be sent to see the asylum and to ask Mr. C---- if Lazarus might be accepted. Three boys went to see the asylum. It was suggested that a committee of
one boy and the leader wait on Mr. C———, as he would be more willing to deal with an adult than with a group of boys. Mr. W———, our Club president, and I went to see him early one morning. We had a satisfactory talk, and he said he would be glad to receive Lazarus. He is a very pleasant and a very capable man. He allowed us to wander through his grounds after the interview, and was very much pleased that we were taking an interest in our poor neighbor.

I also asked Mr. W——— to take me to the asylum, and we visited it together, independent of the other committee. It was the first asylum that Mr. W——— had ever visited, and perhaps was not so shocking to him as to me. But even he said instinctively, "I would rather leave Lazarus where he is than imprison him here." It was a filthy place, full of vermin, unswept for months, with foul air, no play-ground and with an ignorant and untrained manager. Here the thirty-odd inmates existed, doing nothing but sit and eat. Its disadvantages were obvious even to an inexperienced boy. The committee's report was of the same tenor as Mr. W———'s impressions; and we had apparently got no where.

The next discussion was on what was the matter with Mr. C———, not, of course, as a person, but as a sociologist. We all recognized his sincerity, but condemned his methods. The boys, considering their lack of background, could have given some excellent suggestions to Mr. C———. We were glad to hear several months later (not as a result of our investigations, however) that Mr. C——— had moved his asylum to brighter and larger quarters.

The next move was to send all the boys scurrying around the neighborhood for more asylums, the leader this time giving them some hints as to where they might be found. It had never occurred to the boys, who were government students, that there were any Christian institutions for unfortunate people, and great was their surprise and admiration, after investigating and visiting several of these. In a general discussion on institutional care for the poor and needy which followed, it was readily admitted by everyone that the Christian institutions were by far the best in the city. Unfortunately, however, none of them could admit a man of the type of Lazarus. Some were for the blind, others for cripples, others for the sick or the aged or the insane, but none for the deaf and dumb.

Of all the institutions that we visited the one that had impressed us most was the Catholic Home, of which none of the
boys had ever heard, though it was only five minutes’ walk from their school. We had visited this in a body among the first and the boys immediately fell in love with the sweet little "Ta Mu Mu," an Austrian sister who spoke good English and good Chinese. Now that we seemed to be nonplussed over Lazarus, the Ta Mu Mu came back into the minds of the boys, and they said that they were sure she would do something. So a committee went there again, and she finally consented to take Lazarus into the ward for the mildly insane. The inmates were perfectly harmless, and Lazarus would not know the difference between insane and sane people anyway.

So it was agreed that we should try to get him there. Three times we went out in a body, most of us staying behind the walls of the nearby mission compound while one or two of the boys went out to try to get him into a ricksha. They offered him money, they made signs of eating, they even tried to lift him into the ricksha; but he always refused. Some of the boys, after repeated efforts, and because of the embarrassment caused by the large crowd, gave up. But one, Mr. W — — —, was very persistent. Several times, all alone, without telling any of the other boys, he went out after dark and tried to gain the confidence and friendship of Lazarus. Finally his consent was secured, he was bundled into a waiting ricksha, and went off with Mr. W — — — to the Catholic Home.

I knew nothing about this, but was startled, at about seven-fifteen, to have Mr. W — — — burst into my room excitedly and shout at me to run down with him to the Home. Having finally, after much painstaking effort, persuaded Lazarus to go, and having guided him safely to the Home door, he had then, because it was after the closing hour, been refused admittance by the door-keeper. Mr. W. — — — had hailed a passer-by, hastily explained the situation, offered him twenty cents to watch Lazarus for fifteen minutes, and come rushing back to me. Together we ran back to the Home, and the gate-keeper allowed me to see the Ta Mu Mu. Fortunately Lazarus was still at the door, meek as a lamb, and the Ta Mu Mu now let him in. Then Mr. W — — — gathered some other members of the club, and together they demolished Lazarus’ shack, so that, if he decided to run away from the asylum and go back, he would find his house gone and be the more willing to return and live at the Home; and also in order to keep some other possible Lazarus from taking possession.

The next day, most of our club went down to the Home, intending to pay a call on our friend, who, we imagined, was
now transformed and happy and wreathed in grateful smiles. But we were met at the gate by the Ta Mu Mu with the sad announcement that Lazarus had accepted his bath and new suit of clothing, and had run away some time during the night. We then went back to his former "home," and the neighbors told us that he had returned very early in the morning, had wept over the ruins, dug around for the hidden treasures, and had then gone off. We searched for him high and low, but could not discover him again for at least two months. We tried to approach him on several occasions, but he always ran away from us; and, as he shifted his home every few days, we could not find out where he lived.

We had failed in our project. Lazarus was no better off, perhaps even worse off, than before. He considered us his enemies. He was pushed still further back into the depths of suspicion of all mankind. Our efforts were, as far as he was concerned, all wasted.

But as for ourselves?

We followed the final incident with two full hours' discussion on what we had learned from Lazarus. This naturally led into further discussion on institutional and personal service. The dynamic of service was necessarily dealt with, and before we realized it we were at the heart of the message of Jesus. Before the year was out, six of the boys in the club (half of those who had attended regularly) had decided to become Christians. This was not entirely a result of the influence of Lazarus, but was no doubt very largely due to it. At least one boy, Mr. W — — —, had been so stirred up by his investigations and discoveries, that he decided to go to college and study sociology rather than enter Port City business. He is now a sophomore at a Christian university, a leader in religious and social service work, and a very promising student. Others of the boys have also developed well. It is perhaps obvious that such developments are not entirely due to Lazarus, but neither would they have taken place, I feel, without the project.

II.

A SERVICE OF WORSHIP CONDUCTED BY BOYS AND GIRLS.

Reported by Marjorie Rankin, Shantung.

Our primary children had wriggled and talked through the grown-ups' church service for many years. The wee tots just raced around and laughed and played. We wanted them to
learn to worship and so were having them go to church young. But it was completely spoiling the service for the grown people and only teaching the children to be irreverent. Our desires were for the best but we were neglecting to take into account the laws of habit. And so we started our Junior Church with the Sunday school immediately afterwards. The two took about the same length of time as the regular church service.

It was put up as a project to the middle school boys and girls who were going to help me. We first discussed the problem; the way the youngsters were running wild in church with no reverence, and their actions during the week. It even reached the point where a child of one of the teachers started stealing. Of course the first question asked was “Why”? This brought up the laws of habit and learning. By talking and being restless in church every Sunday they were forming a habit which it would be almost impossible to break in the future. Both the church service and the Sunday school were so uninteresting to them that they were not learning the moral lessons that were supposed to be taught them. The material of the Sunday school lessons and church services was primarily arranged for grown-ups and so went quite over their heads. Thus by the laws of habit formation, they were being taught to let their minds wander. Instead of learning what we hoped on Sunday they were getting the fixed habit of irreverence and mind-wandering, probably on forbidden subjects. These were becoming irretrievably connected in their youthful minds with religion.

Then the question came up of ways and means. We decided there were two things the children needed to learn, one was the idea of worship and the other behavior. I told them of a service I had seen in the United States where the children did everything themselves and became so interested in having a real service of their own that worship became a habit. They learned to do by doing. All decided that was a fine idea and that we would try a children’s service. Since middle school students were in charge we decided to limit it to children of twelve and under.

Then we made our plans for the service. If older children had been in it, it would have been wiser to have had a committee of them to decide on the form of service. But since they were so young, we decided at least to make out a skeleton plan. We used Hartshorne’s two books, *Manual for Training in Worship* and *The Book of Worship for the Church School*. There were a processional and a recessional; simple responses from the Psalms to be memorized; a simple child’s prayer—the children
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to work it out and memorize it and use it each Sunday; a choir with special choir selections; Bible stories to be told by the children; and finally a benediction (Heb. 13: 20-21, or Jude 24 or Phil 4:7,23) to be repeated by all. Instead of “you” in the benediction we learned “us” in each of these Bible verses. We changed the processional and recessional, the prayer and benediction, about once in two months. We found that the children loved the repetition, but that in about two months it got to be more or less mechanical.

My first and greatest difficulty in the whole experiment was with the middle school pupils whose project it was. Theoretically, in our discussion classes everything went well. They understood and planned the whole thing. When it came to working it out it was far, far below my idea. The middle school pupils themselves had never been taught to worship. They had never seen a really reverent church service. They had never formed habits of moral conduct. The only teaching they had ever seen was from a book. They had never been taught to do by doing. In the end they probably learned more than the pupils.

When it came to carrying out our plans, the boys talked it over with the boy pupils and the girls with the girl pupils. They asked them if they would like to have a service like the grown people, only all their own. There was a hesitancy at first, due to two of the older girls who were very self conscious and had a strong, bad influence over the others. The thing that gave it its real start was that the son of the choir leader was wild to have a choir of his own. He entered into the proposal so heartily that all the rest followed. The day school teachers’ cooperation was asked for, and in their daily Bible work the children learned the simple responses and the benediction. On Saturday afternoons one of the middle school boys trained the choir. The processional and recessional were hymns they all knew and were first practised in school. The prayer came from the boys alone, because the student teachers from the girls and boys’ middle schools could not be got to work together. They were just at the age when they were too self conscious. The older boys remained after Sunday school on several Sundays and worked out some simple things that they wanted to thank God for and wanted to ask his help in. Then the prayer was written down in simple language and all memorized it.

Instead of a sermon, Bible stories were told by the children. The first week we asked who would like to take charge of the service. There were so many volunteers that we had to select. Three were chosen each week on Monday to tell three short
related stories. After the second Sunday there was such a demand to be one of the three that it almost resulted in a fight. So the names were written down and taken in order. One Sunday the boys and the next the girls took the service. The primary school teachers and the middle school students who were conducting the experiment cooperated in teaching the stories, in helping the children to pick them out and in training them to speak clearly and loudly.

That was our worship project, which was mostly breaking new ground. To teach them behavior we decided on Sunday school classes. The church service all told, processional and recessional included, was only from twenty to twenty-five minutes long. Then the pupils had a ten to fifteen minute recess in the yard with games. That was part of the project also, to teach them to have a good time without disturbing others (the regular church service), to play together in harmony and to be good sports. After that they went back to their separate classes. There was no joint meeting, only classes which each teacher dismissed as he finished.

In planning the work we decided that the main thing was for them to do by doing. It was also important to have lessons suitable for children. There may have been some already available in Chinese and probably are by this time, but we could not find any.

If the story gave itself to dramatization, they were welcome to dramatize it either in individual classes or by several classes together. There was never any limit to the time allowed, if the pupils were interested. We could exceed the time of the adult church service and Sunday school if we wished. But we usually tried to dismiss them while they were still interested, before they became bored. That meant that the younger ones often left before the older ones.

Some of the reports that came in on the side from the parents and teachers were most interesting, for the pupils did carry the thing through in their daily living.

As to results, it is hard to say just how great they were. The experiment only lasted a half year. There was a very great improvement in reverence in our church service. Many of the parents commented that their children helped more at home. There was a very noticeable improvement in initiative on the part of the children. But the biggest result was in the attitude and initiative of the middle school pupils who were teachers. They had planned and carried out a real project. They were
learning how to deal with children, how to pray with them and how to tell them stories in an interesting way. They had seen real reverence grow.

There are two main criticisms I would make of the project. We had too young children. Those under six should probably not be in the service, though the five and six year olds might attend with benefit. We run a nursery during the church service for the babies and those under six could be put there with games and plays. The other criticism is that probably the scheme would work better if only middle school boys or only girls were running it. When they met separately their discussions were much more animated and to the point than when they met together. It might be a good idea to have the boys run the church project and the Sunday school for those from six up and the girls the nursery and kindergarten project.

Note. Worship is one of the critical problems of religious education. Attention is called to the school chapels successfully conducted by students in the Hui Wen Middle School, Tientsin, under the supervision of E. J. Winans, and also in the Senior Middle School of the Bridgman Academy, Peking.

III.

MINOR PROPHETS GUIDING ACTION TODAY.

Reported by William H. Gleysteen, Presbyterian Mission, Peking.

CLASS. Senior Middle, third year.

COURSE. The Minor Prophets.

OBJECT OF THE COURSE.

1. To show that the prophets were the spiritual and social reformers of their day.

2. To create a sense of need for similar functioning in society today, on the part of men who see social wrongs and who also see God.

METHOD USED.

In studying the Book of Amos, the historical setting is so unfamiliar, that it is unwise to ask the student to puzzle over the text by himself at first. The study begins with the teacher's introduction to the book. "For three transgressions of Tyre, yea for four, I will not turn away the punishment thereof, because they delivered up the whole people to Edom, and remembered not the brotherly covenant. But I will send a fire on the wall of Tyre and it shall devour the palaces thereof."
Damascus, Gaza and Edom are all mentioned, together with their transgressions and God's inevitable punishment in the end. These names mean nothing, but modern cities, Berlin, Petrograd, Tokyo, Washington, Peking may be used in the present day political and social setting, and the analogy will be clear and impressive.

Amos himself makes an application of ancient history.

"Thus saith Jehovah: 'For three transgressions of Israel, yea for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes . . . Behold I will press you in your place, as a cart presseth that is full of sheaves. And flight shall perish from the swift; and the strong shall not strengthen his force.'"

APPLICATION TO PRESENT DAY NEEDS.

Prophecy to Amos meant foretelling the individual and social consequence of disobedience to God's will. Students see at once that such prophecy can never be suspended in any nation.

Who were God's prophets in China in ages gone by? Who are the prophets of today?

What are the social needs of your neighborhood in Peking? In your home village?

(1) Do you know them in detail?
(2) Are you concerned about them or do you merely talk about them?
(3) Are you willing to study carefully the needs of one social group?
(4) Are you willing to use your knowledge as all knowledge must be used if it is not to become a curse? (This question logically comes later.)

This is a challenge to every student.

1. Suggestions are made as to studying the conditions of ricksha coolies, beggars, prisoners, soldiers, etc.
2. Students are given choice of the group they wish to learn more about.
3. A preliminary report is made which is likely to be very superficial and uninteresting. What is the matter? They fear they have no prophetic zeal. Respect for the prophet goes up.
The class discuss how to make a social survey. They go out again with definite questions which leads to information they never dreamed of. They go to the home of a ricksha-puller, see his wife and children, the poverty and the squalor. As a result, they want something to be done for this particular family. Who will do it? The government through the police, someone suggests. No, they must do it themselves. Investigation continues. A report is made to the entire school. It is near Christmas. It is voted to contribute funds for clothing, millet and coal. Purchasing, distributing and investigation committees are appointed. They ask their families and friends to contribute. The gifts are taken to the homes in person.

RESULT.

1. Social insight.
2. Neighborhood contacts.
3. Sense of personal responsibility and personal ability.
4. Fresh interest in the Bible.

NOTE. It might appear that this use of the Prophets was merely a point of departure for social studies. In fact, this was not the case, as a very careful study of the prophets was made.

IV.

A UNIFIED RELIGIOUS PROGRAM.

CARRIED OUT BY SENIOR MIDDLE SCHOOL BOYS.

Reported by E. J. Winans, Methodist Mission, Tientsin.

This is a report of an experiment in using the method of teaching suggested in this book. It was the first attempt by the writer with this method and therefore it is not perfect. The imperfections are on the part of the teacher and not in the method, and were largely due to a fear on the part of the teacher to throw over entirely all preconceived ideas and requirements. However, in the experience of the writer, the teacher of this group, this was his most successful class. He will endeavor to show why in this report.

The teacher took this required curriculum Bible class with the idea that he was going to take as his aim the growth and development in character of this group of ten boys. He had the class for two years consecutively, the Senior I and Senior II
years of middle school. The report in the words of the students themselves, which was the final project of the course, in which each member of the class had a share, will tell about the course of study. No effort was made to cover any particular book or portion of the Bible or to follow any particular textbook. The course of study grew as the class proceeded, and grew out of their own problems and the questions which they themselves brought to the class. The theme of the course was "Applied Christianity," and the students entered whole-heartedly into the experiment of discovering what Christianity really is and how it can be applied in daily life. The class was an experiment on the part of the students as well as on the part of the teacher, and the spirit of adventure and experiment was manifest throughout the two years. The examinations at the end of the terms were of the nature of written reports, and the answers to questions growing directly out of the course. At the time of each examination, the students were asked to suggest questions for discussion during the ensuing term. However, these topics did not exhaust the topics covered, for questions came up continually in the course of their investigations and as they tried to apply the new ideas which they were getting. An absolutely free and democratic method of class discussion was maintained throughout, and often the teacher went to the group with an outline and a topic all prepared which had to be discarded, for he was met with a concrete issue or problem from the boys before he got started. Though this was disconcerting and disappointing to the teacher at times, it was essential for him to fall into line in order to maintain the spirit of cooperative endeavor and experimentation.

Two results of the class will indicate why the teacher feels that it paid. After finishing Senior II, one of the students went to the Peking Union Medical College and entered the pre-medical course. Later, when asked whether he was keeping up his spiritual life, he said he had no difficulty in doing so because he had learned while in the Bible class to relate the facts of life and scientific knowledge to his own religious life; so he had not suffered as had many of his classmates who had studied the Bible merely as a report of literal facts. He is now one of their religious leaders. The rest of the class who took the Senior III year in the same school, though no Bible was required, organized a discussion group under the auspices of the school Y. M. C. A. to continue the discussion of similar topics for themselves and their younger schoolmates.

Following is the report of the work of the two years in the words of the students themselves. The class assigned certain
sections of this report to various members working in pairs. The report was written in sections in both English and Chinese, and later the sections were joined together by two editing committees, one Chinese and one English. The final English report was typewritten by a member of the class. One thing to notice is that, though it may appear from the report that the study was one part and the activities and investigations were another, this is due to the fact that separate groups wrote the reports, one of the study and one of the activities, and not because they were separated in the minds of the students. The investigations and projects were going on simultaneously with the class study, and often the class study was discontinued for one day or even both days of the week in order that the class could go together to make their study of real life. Sometimes they even had to miss the school chapel service when out for these trips. In this way they came to realize that their own religious life was directly connected with the life and conditions around them, and that their activities for the welfare of others were a part of their experiment in real Christian living.

Report.

In the senior class of our school we have ten students. The principal is the leader of our Bible study class, two periods a week. Seeing the corruption of society, we are trying to find some possible means to improve conditions. We are all students and have responsibilities to serve our neighbors, though we lack a large amount of money. For two years we have been discussing some of these important problems and investigating a few factories. Now we wish to state the results.

In the Bible class, we are studying the important subject "Applied Christianity." Christianity is the best religion. It serves, on the one hand, to get rid of the darkness of the world through Jesus' true light. On the other hand it elevates civilization and increases blessings for human beings. Therefore we may say that applied Christianity aims at developing the Kingdom of God on earth. In studying this subject we have discussed three things.

First, life is sacred. All men are created equal. Rich and poor, old and young have the same valuable life. We know God loves us and gave his own son to save us. Then what are we going to do with our lives? We have decided that we shall make them sacred and valuable.

Secondly, we have discussed the brotherhood of men. According to the Holy Bible, we are descendants of one father.
Some people say we are not the descendants of one ancestor. This dispute is not important. We realize that a good man always increases the welfare of society, while a bad man always does damage. In a society, men and women must help each other to do things for the general good. Our clothing, food, houses, and other things come from our brothers who work hard in various factories, and have not any chance for education. We put on fine clothes while they do not. We know hygiene while they know nothing. Is it right that we should enjoy comforts and let our brothers suffer alone? No, it is wrong. We must forget ourselves in order that we can help our brothers.

Thirdly and finally, we have discussed the principle that the strong must help the weak. Having recognized that life is sacred and that the relation of men is as brothers, we, then, by the grace of God, must cooperate together. There is no might but right. The rich must sympathize with the poor. The strong must help the weak. If we know God is our Heavenly Father we can understand why we must carry out his will.

When we had discussed the above important principles of Christianity, we immediately felt that we must try our best to help our neighbors, although we are only students. How we plan to do this and what we have already done are to be stated in the following paragraphs. In this class we use the discussion method. When any one suggests something valuable we talk about it carefully. We give most of our time to the discussion of social, scientific, and religious problems. We study these questions and our teacher then explains them to us. This is what we have done in the class.

Last spring we investigated the native residents south of our school, studying their living conditions, sanitation, and daily life.

The houses they live in were dirty, awkward, low, small and made of reeds covered with mud. Each house ("chien"—room) was crowded with four or five persons, including men and women, old and young. Along their streets and lanes, there were dirt and refuse which produced an offensive odor. They pour out dirty water on the road and spit everywhere. After we saw this condition, we called on the landlord and asked him to appoint certain workmen to sweep off all the dirt and refuse and make it as clean as possible. Fortunately, he assented to our request and now all the streets and houses are much better.
The people living in this section were poor and uneducated. The men as well as women were hard laborers in factories, shops and foreign firms. They had not any estate but working. Because of the lack of money, parents could not support their boys or girls to attend schools. Though young, some boys or girls had to work; some had no games to play; and still others were dirty, inactive, and weak. Having seen such a condition as this, we were sure that China expects every youngster to be good, strong and wise. Therefore we started plans in order to help these boys and girls. Now we have established a Free School for them. At present there are more than forty boys and girls. Through the help of our schoolmates, we teach them such easy lessons as Chinese, arithmetic, stories, writing, history, hand-work, etc. Besides these we teach them to play games and try to make them as happy as we possibly can. We sincerely hope that other schools will carry out the same kind of work to help our young brothers in other parts of China.

We also made a survey of the rug factories of the neighborhood to find out the condition under which the boys are working. We divided our class into four groups to do this work. Our reports are in general as follows:

Each of the rooms where they were working was no larger than 3240 cu. ft. And in so small a space there were two looms at each of which five were working. The windows were few in number and small in size and yet all were closed. Hence, ventilation was so poor that it was unpleasant to stay there even for a few minutes. The boys slept and dined in the same room where they worked. And no places were provided for the boys to play, to bathe, etc.

The small boys were between the ages of thirteen and seventeen. They work diligently about three or four years without getting one cent as wages and not even a suit of clothes, only some poor food. They get up at six o'clock in the morning and go to bed at ten or eleven at night.

They spend the whole day working except a few minutes for meals and therefore they get no time for recreation. They have no rest on Sunday and no holidays except at New Years and the spring and autumn festivals, only about ten days in a whole year.

Knowing the poor condition of our neighbors, we can not help planning and starting to help them. Therefore we students had a discussion over these problems and decided upon several practical and radical ways to start the reforms.
In the first place, in order to improve their intelligence, they have to have at least an hour each day for study. Copies of newspapers and helpful pictures are also needed in a factory.

In the second place, we students of this class plan to get them together and tell them some Bible stories or history of some of the great men of the world. Every Sunday we hope to lead them to a church nearby. Sanitary knowledge should be taught to them at every possible time.

In carrying out the plans stated above we expect to gather the managers of the factories together and discuss our plans with them.

These are the conditions in the factories of most districts of in China, and we are sure that these are the conditions in the factories here in Tientsin. These are the facts which we have learned and we want everybody to know them and to help change these conditions which are hindering the development of China into a Republic of free men.

In conclusion, we are not trying to boast of ourselves for carrying out such works and the survey, since we only aim at finding some of the best ways to improve the conditions of society and help our neighbors. Help is not only required here in Tientsin but also everywhere in China. Through our investigations and service, we understand more intelligently social conditions, and perceive the great love of Jesus Christ. Therefore, we respectfully report these events to you, and sincerely hope that students of China will gladly do the same works and report their results in newspapers or magazines for reference. We are sure that this is the best way to serve our countrymen.

Analysis and Evaluation.

To judge the success of any teaching effort the final results on the part of the students in character development as well as knowledge are to be considered. The writer can say that from both points of view this class was far more successful than similar classes which he has taught from the text book and fixed curriculum point of view, namely to cover the amount of subject matter. From the point of view of character this is far superior. What the students actually learned, as the student who went to the Peking Union Medical College stated, was the ability to think through for themselves actual life problems on the basis of their study of the principles of Jesus. Incidentally, though part of these students were only nominal Christians and part not yet
DESCRIPTION OF SUCCESSFUL CLASSES

church members at the beginning of the course, when they graduated all were actively and openly Christian and all had joined the church.

To illustrate the working of the method used with this group, a few points stand out clearly. In the first place, the class was led to choose for themselves from a series of possible courses the one which they wished, or rather which should direct their study. They were continually bringing in questions of how to apply Christian principles to new situations and searching the scriptures for solution. This gave them the knowledge content required in a curriculum course.

In the second place they were actually applying Christian principles in action. They carried through to a conclusion several plans, each of which led on to something further, and they ended the course with suggestions of still further things which could be done to help China. For example, their survey of the slum district near the school led them to make suggestions to the landlord as to what he should do for his tenants; then they further had to check up on him to see that he was carrying out his promises.

In the third place, the leader took pains to suggest in nearly all cases alternatives and they had to choose or suggest other projects or activities for themselves. The writer can bear witness that when he was too determined to see his suggestions carried out, the success of the scheme was diminished. That the students were able even at the end of the two years to make their own evaluations of their study shows that they were interested throughout in what they were doing and studying. The leader merely assisted their editing committees and did not write a single sentence of their report for them, nor did he give them aid except in the class discussions for making the report. It was their project entirely.

In the fourth place, that much of the study of the two years did carry over and become a part of their lives and their attitudes on life problems is due to the fact that all the time they were discussing actual life problems which they saw before their very eyes. Thus by experimenting in "Jesus' way of life" they came to realize the reality of religion in every-day situations and the inadequacy of any other program of life than the truly Christian program.

After this two year experiment, the writer is convinced that this method of approach, thinking first of the boy and his development and of the curriculum and the Bible as a means of
helping him, is the only way to make a Bible class, whether a Sunday school class, a voluntary Bible class or a required curriculum Bible study course, really worth while.

V.

CONDUCTING A HALF-DAY SCHOOL AND AN EYE CLINIC.

GOVERNMENT SCHOOL STUDENTS.

Reported by William R. Leete, American Board Mission, Tientsin.

1.

Over eighty students were enrolled in a number of Bible classes in three of the large government higher schools of Hopei, Tientsin. They had studied courses in the life of Christ and had individually shown considerable interest in the Christian attitude toward life. But none of the groups had, as groups, felt the challenge to active helpfulness of the Christian sort as the teacher had presented it.

The members of these groups were invited to meet all together at a social to be given at the church and there to consider what might be done to help the community in a Christian way.

Over sixty boys and girls attended the social. The girls were teachers in the Church girls' primary schools, and were invited to join the society. The purpose of the social was to get together and discuss whether there was not some form of service to the community in which all might join in the hope of accomplishing some good. The teacher spoke of the interest many of them had expressed in Jesus' mode of life, and also of the needs of China for Christian service. It was suggested that such a large group ought to be able to do much good if the members planned and worked together. Then six forms of service which occurred to the teacher were mentioned as examples of what the group might accomplish if it would, and the members present were asked to suggest other enterprises. They said, however, that they thought those suggestions sufficient for consideration. These were: (1) a Children's Playground, (2) Boys' Club, (3) Kindergarten, (4) Ricksha Coolie Relief, (5) Free School for Poor Children, and (6) Popular Education Work. Five-sixths of the votes cast to determine which of the six the group felt most interested in and able to do were cast for the Free School. It was also decided that the
group should attempt only one thing at a time, and that all should unite in making the school a success. A committee was elected to investigate and report as to the amount of money needed, the number of teachers and who should be chosen as principal.

Thereafter the group met every other week under the name of the Students’ Endeavor Society. They raised the $30.00 necessary to initiate the work and run the school through the summer. No money, however, was paid to the teachers, for it was voted that all services should be voluntary and no tuition should be asked of the pupils. Enough of the members remained in Tientsin for the summer to make it possible to run the school the whole year round. All matters have been decided by the principal, the committee in charge, or referred to the whole group for settlement whenever the problem seemed to be very serious. In this way the school has been run continuously for eighteen months.

After the first year it was decided that religious instruction ought to be given, and a committee will draw up a course, to be used next year. A subject like this might well have been taken for extended discussion in the regular meetings of the society, but there appeared to be so many religious questions in the minds of the members themselves which they desired discussed, that this work will have to be left to a committee, though undoubtedly the committee will report to the whole group. And the group will discuss the wisdom of the committee’s outline. This will mean that for several weeks at least the whole group will study the question of what is central to religion, especially the Christian religion, and how it can be taught to children. It will also mean a careful consideration of the contents of the Bible and the evaluation of the Bible as a book of religion. The question of compulsory religious teaching will come up in a most practical way.

2.

After the above society had succeeded in running the Free Day School for over a year, and had raised enough money to keep it going for three months longer, it seemed that there might be more that it could do. Many of the members could not assist in the day school work, for the membership included many who had graduated from some higher school and were now doing office work all day. When, therefore, a Christian boy working in a nearby rug factory called on the teacher and told
of the frightful conditions under which he worked, the teacher felt that here was an appeal that presented a situation which students ought to consider and meet.

The teacher first approached several of the leaders of the society and asked them what they thought of the rug boy's story and whether the whole group ought not to hear it. The response was hearty and the boy from the factory was asked to speak to the group and make his own appeal. The whole group then asked him what he thought they could do to help him and the other boys, and whether his mates couldn't come to the church for classes, or whether they could go to the factory and teach the boys to read. He emphatically said "no" to this proposal, for the manager would never allow the boys to take this time from their work. He suggested (as the result of previous talks with the teacher) that the best approach for the reform of the conditions at his factory would be medical relief for the boys with diseased eyes. He said that the manager had to admit that boys with tracoma did inferior work, and, therefore, that time put in curing them would not be lost. After the boys' eyes had been cured, then the manager might be persuaded to allow them a class some evening or some form of recreation.

Before deciding whether to attempt this new enterprise, however, the society told the rug worker that they would have to see whether they could ask a doctor to direct their work, and, if so, to get an estimate from the doctor as to the expense involved, the amount of work which would have to be done and the number of boys needing treatment. The investigation of these points was intrusted to a committee, which should report to the whole group as soon as possible. Before allowing things to go so far as this, the teacher had already made himself reasonably sure that such a doctor could be found, and now offered to help the committee find him.

The teacher succeeded in getting the services of the doctor for the committee and arranged with him to meet the committee. All together they went to the rug factory for their first call, met the manager and examined the eyes of about fifty boys. Ten were found with bad cases of tracoma—among them the Christian boy—and fifteen others demanding less vigorous treatment. The doctor estimated that $10.00 would cover most of the expense, but the committee would have to make up the sticks and bandages for the treatments.

The committee then reported most enthusiastically to the society, which asked the investigating committee to continue as
an executive committee and to enlist as many of the members as possible to report at the rug factory at the times when medicine should be given. It happened, as the teacher pretty well foresaw, that those doing office work were the ones best situated to undertake this task. Thus the two elements of the society are now fully engaged with these two projects, each feeling interest in the work of the other.

More than this, as soon as the manager can be won over the student members wish to give the popular education course of "1,000 characters" to the boys of this and neighboring rug factories in the evenings by means of a stereopticon. Thus Christian students graduating from government schools will soon be acquainted with the technique of the popular education work.

VI.

A Sunday School Conducted by Middle School Girls.

A Focus for Religious Work.

Reported by Alice C. Read, American Board Mission, Tzechow, Shantung.

Shortly after the opening of school I talked to the girls, comparing their many advantages with the utter lack of many of the little girls in nearby villages. I said that if any of the elder girls were interested in trying to help these little girls, I should be glad to have them report to me and we would consider what could be done. Eight girls reported and we met Sunday morning at Sunday school time to make plans. At this first meeting the following things were decided.

A secretary was elected to keep a record of the activities of the group. (Later in the year when the need arose, a treasurer was elected.)

The purpose of the group was discussed and finally recorded as two-fold:

1. To serve society.
2. To help the children near us who cannot read.

In the discussion of the purpose, various interesting thoughts were brought out. We want to save the souls of these children, but that is best to be done through actual teaching. By helping these children, we can bring about a better understanding of our own school in the minds of people in the community. We can perhaps help the adults through their children.
A Sunday Charity School was to be established as the means of helping these children. It was to be held from eight to twelve on Sunday mornings in the regular primary room of the school. The four hours were to be divided into eight periods, each taught by one girl.

To secure pupils for the school, the girls were to divide in three groups who would go, accompanied by a teacher, to nearby villages to try to interest children and get them to promise to come. Twenty little girls promised to come. Some failed to attend more than once or twice, but others were added later, so the total enrollment was nearly thirty. The attendance was never very regular and was encouraged by a little gift at Christmas and again at Easter. Also on two or three occasions I went with one of the leaders on Sunday morning to a village to gather up the little pupils.

The Program was as follows:
8:00 Singing.
8:30 Arithmetic.
9:00 Bible stories.
9:30 Reading.
10:00 Games.
10:30 Hygiene.
11:00 Writing.
11:30 History and geography on alternate Sundays.

The order of classes was not fixed so that the same leader would not have to miss church each Sunday. The plan was that only two should be absent from church each time.

Our group met for half an hour each week to report the preceding Sunday’s work and future plans and methods. I myself rarely went into the class room as I did not want the children to think that it was in any way a foreign enterprise, but gave all my help in the discussion group. We discussed what Bible stories should be taught, which gave an opportunity for a discussion of such questions as these: Why am I a Christian? What has my faith done to me that I should wish to pass it on to others? What is the first thing that should be taught to non-Christians?

It was not easy work, as attendance was irregular and the children would stop coming if the teacher did anything to displease them; but there was steady progress throughout the year both in the interest of pupils and leaders, and in actual ability to read. Something was really started that has continued, and will give increasing benefit as time passes.
A sophomore Bible class in a government college in Peking was transformed, after adequate discussion by the students, into a Big Brother Club. The leader told them something of the Big Brother Movement in America, and each student decided to accept the responsibility of one Little Brother.

The students found the greatest difficulty in securing boys. They did not want to have them too near the college, for fear they would become too familiar and visit them too often, thus exciting distrust among the other students. Nor did they know just how to approach a stranger, nor how to gain any contact through a social service agency. The leader was very new to China and could not help them much. This may have been an advantage, as the students expended a good deal of thought and effort over the problem themselves, finally securing sons of servants, of ricksha pullers whose stand was at the college gate, or of other men of whom they knew something. With this point of contact, their friendship with the boys had more naturalness and the embarrassment was removed. The leader also took a boy.

For several weeks each student saw his boy at least once a week, and reported on his progress to the whole group. As they learned new things in the history of their wards, these items were also reported, and aroused a good deal of interest. As we came to be more familiar with the boys and their history, this reporting lost effectiveness, and was finally reduced to once a month. From then on one period of the class each month centered around the reports, with a service lesson in the Bible as the background; there was also one meeting a month in the afternoon, with both Big Brothers and Little Brothers present, at which we played games, and sometimes a Big Brother would tell a story. The last such meeting was a meeting for worship, as two or three of the class had become Christians by that time.

The leader tried to give as many hints to the students as possible on their personal dealings with the boys, but most of them confined their efforts to teaching. They tried to give at least one hour a week to this teaching, particularly in reading and writing and in hygiene. One of the students, through his contact with his Little Brother, was able to give considerable
help to the family in a time of crisis. The students at first had a tendency to think that the giving of money was the best thing they could do; but after discussing this at a class hour, it was decided that the rule of no gifts should be adopted.

VIII.

HISTORICAL AND PRESENT-DAY ILLUSTRATIONS OF THE TEMPTATION.

Reported by Mr. Ts'ao Ping-I, c/o Prof. W. F. Hummel, University of Nanking.

(In transmitting the following story, Mr. Hummel recognizes that it does not fully conform to the principles enunciated in this book. "Our teachers worked on the basis of a partial project organization. In the course of a semester they used most of the allotted subject matter, but they were free to teach it as opportunity offered. In fact they were at liberty to make any adjustments needed to insure purposeful activity on the part of all the pupils.")

The class that I teach is one section in the second year of the junior middle school in the University of Nanking. It consists of ten students. The oldest is twenty years of age, and the youngest thirteen. Five of them are Christians, and the others non-Christians.

The subject-matter out of which this project grew is the story of Jesus' temptation in the wilderness. Most of the students were quite familiar with the contents of this story, so after we had rehearsed the principal points, we discussed their authenticity and value.

One student asked, "Since Jesus is so holy and so perfect, why did he undergo temptation?" I answered that temptation plays an inevitable part in human life; no one is entirely free from it. Since Jesus became flesh and dwelt among human beings, he had to undergo temptation in order to share human experiences. To undergo temptation is not necessarily an evil; it is not evil until the person in question yields to it.

On the whole, the temptation in the wilderness may be interpreted in terms of bribery. Satan tried to ruin the character of Jesus by means of bribery through different channels of human wants.

Now, then, our minds were centered around "bribery." I assigned each student of the class to find out one striking case concerning bribery from the field of history, to report it to
the class, and to analyze it intelligently. For the sake of convenience, five students were asked to find out cases of receiving bribes; and the rest, to find out cases of rejecting bribes. The cases reported may be briefly mentioned.

I. Cases of receiving bribes.

(1) Eve. She was the first example mentioned in the Bible of one who received a bribe from Satan. Students wondered why God does not get rid of the possibility of bribery. I tried to clarify their thinking by telling them that human beings are not created as machines, and that God gives us the power of free will to choose between the possibilities of receiving and rejecting bribes.

(2) Judas. He ruined his own life by receiving only thirty pieces of money.

(3) Wei Chung-hsien (魏忠賢). He was a powerful eunuch in the Ming dynasty. He received a bribe in order to kill the scholars of the Tung-ling Party (東林黨). He had no family, and had enough power and wealth; yet he received bribes unscrupulously. It shows that receiving a bribe is not necessarily motivated by the need of food or wealth or power, but chiefly by wickedness.

(4) Chin Kwei (秦檜). He was a traitor of the Sung dynasty, who received bribes from the Tartars in order to kill the great, loyal general Yo Fei (岳飛). He died from a painful disease.

(5) Chang Pang-chang (張邦昌). He was also a traitor in the Sung dynasty. From him we may learn that receiving bribes does not necessarily bring about any immediate punishment; yet, the punishment is inevitable, because the oftener bribery is practiced, the deeper the habit becomes, and the more one's character is ruined.

II. Cases of rejecting bribes.

(1) Joseph.

(2) Elisha.

(3) Confucius.

(4) Yo Fei (岳飛). General Yo of the Sung dynasty rejected all forms of bribery during his life.

(5) Kwan Yu (關羽). He was once captured by Tsao Tsao (曹操). Tsao bribed him with elaborate feasts, high position, etc. He received the bribes for the time being and
rendered some successful service for Tsao in return. But as soon as he had a chance to escape, he left all the gifts in Tsao's building.

The foregoing cases are common-place, but they are representative enough in dealing with the question of temptation in terms of bribery.

Then we turned our attention from history to present day society. We went on to scrutinize the following cases of bribery.

(1) Business. We mentioned cheating, adulteration of goods, false advertisement, excessive profits, etc., as forms of bribery.

(2) Legal profession. Cases are often treated according to the amount of money received, rather than the validity of righteousness involved.

(3) Industrialism. Exploitation of laborers is a dreadful form of bribery. Workmen are compelled to work under unsanitary conditions, low wages, and long hours.

(4) Opium Smuggling. Opium smuggling is largely promoted on the basis of bribery. Some unscrupulous military leaders and officials, especially tax-collectors, notoriously protect smugglers who offer them bribes.

(5) Political corruption. Examples: (a) Dike builders—"no bribery, no dike." (b) Members of legislatures have received as much as five thousand dollars for one vote. (c) Official positions are often secured chiefly through the process of bribery.

On account of bribery, many lives are killed; many characters are ruined; many families are destroyed; and immeasurable amounts of money are wasted. What a dreadful monster bribery is!

Then we turned our attention from the field of present day society to the field of the temptation of individual life. It is difficult to discover the temptations of students' own lives, because, it is clear, they will not always tell the truth which may reveal their own character. Of course, it would have been useless to ask them to report orally their own temptations in the presence of their classmates. I, therefore, prepared certain questions and asked them to answer these without signing their names. These questions are such as:

(1) Have you ever received any bribe?
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(2) What were your motives and reasons for receiving bribes?

(3) Describe the conditions under which you received bribes.

(4) By what power can you overcome temptation?

The first five questions refer to the temptation of bribery, and the rest to temptation in general.

Then I went on to analyze their answers in the presence of the class. Of course, I did not expose their temptations in detail.

1. Forms of temptation that they underwent.
   (1) Bribery.
   (2) Drunkenness.
   (3) Gambling.
   (4) Smoking.
   (5) Lying.
   (6) Scolding.
   (7) Cheating in examination.
   (8) Visiting houses of prostitution.

2. Motives and causes of indulging in temptations.

3. Evil consequences from temptations.


I divided the class into two debating teams. When the first team debated, the second acted as judges; in like manner the first acted as judges of the second. The proposition of the first team was, "Resolved: That intelligence is strong enough to overcome temptation." The proposition of the second team was, "Resolved: That morality is strong enough to overcome temptation."

1. Affirmative.

By means of intelligence we can understand the nature and significance of temptation, thus enabling us to overcome temptation at its beginning.

2. Negative.

Intelligence may help to overcome temptation, but taken alone it is not strong enough to overcome it, because temptation appeals not only to the intellect, but also the feelings and the will.

As a result of this debate, the negative side won.
In view of the foregoing two debates we came to the conclusion that both intelligence and morality are important in the process of overcoming temptations, but they are by no means sufficient. In addition to intelligence and morality, we need some great power which may direct the intelligent and moral elements in our lives to overcome temptations. What is this power? Where and how can we secure it? We may find the answers of these questions in the experiences of Jesus.

I assured the students that the secret of Jesus' power that he employed to overcome temptations can be found in the Sermon on the Mount. Students were asked to study carefully this sermon in Matthew, Chapters 5, 6 and 7, in order to find out this secret. After this study, they were led to the conclusion that Jesus derived his power from God the Father through close communion in prayer and He revealed this power through the service of his fellow-men. By following Him, we too can secure such power and reveal it in our own daily lives.

IX.

MISSION SCHOOL GIRLS AS MISSIONARIES TO AMERICA.

Reported by Alzina C. Munger, Taiku, Shansi.

The missionary superintendent of an American Sunday school, in sending gifts for our girls, said she had an idea as to the way our girls could help their American friends. Their Sunday school children had pledged a certain sum to help buy a new church organ, and were doing all sorts of things to earn the money. If our girls would send Chinese cash, they could sell them, and make money for their cause.

The girls were delighted with the idea. My thought had been that they would contribute from any cash they might have on hand, but they said: "Please let us wait till we go home for our Chinese New Year vacation, because we can get older and more valuable cash at home. We haven't many here, because they are going out of use."

This plan was immediately adopted. When they came back we had a short offering service at morning chapel, each girl bringing up her little collection. The box was not large enough, and a wash basin was hurriedly brought in. It was heaping full.

The next job was to sort them, and pick out the oldest ones. We sewed these in old-style Chinese bank books, which are made of card-board, and folded fan-like. The coins were
placed in chronological order, the name and date placed below. The others were strung separately—Kang Hsi, Ch’ien Lung, Yung Chih, etc.

I do not know how much the American children made, but I remember that some of the single cash sold for over a dollar apiece, and so we can know that their share toward the church organ was no small amount.

X.

DRESSING DOLLS FOR “THE POOR LITTLE AMERICAN CHILDREN.”

Reported by Alzina C. Munger, Taiku, Shansi.

Girls should have an opportunity to give back when they receive so much. I suggested to our students that the American children would be happy to see how Chinese girls were dressed, and that they take the undressed celluloid dolls in our Christmas packages, dress these dolls, and send them to the people who had sent us so many gifts. They were delighted with the idea, and our sewing work for some time consisted in making clothes, every detail just like our own. Each girl was allowed to do as she pleased, in embroidering slippers, making fancy cloth buttons, etc.

We received back word of the delight of the American friends. So folk in two countries got to understand, and perhaps appreciate, each other a little better.

XI.

RELIGIOUS PRACTICES OF DIFFERENT FAITHS.

Reported by William H. Gleysteen, Presbyterian Mission, Peking.

CLASS. Senior Middle, second year.

COURSE. The History of Religion.

Object of the Course.

1. To create reverence for every “faith” by which men of all races and time have lived.

2. To show that Christianity is the fulfilment of religion.

3. To make students know that Christianity is the one faith which fears no investigation.
Method.

1. A little time was given to the theory of the following religions: Judaism, Buddhism, Islam, Confucianism, Taoism, Christianity (with a sympathetic interpretation of Roman and Greek Catholicism).

2. The major part of the time was taken in collecting data and making reports.
   a. The class discussed the kind of questions which would be most profitable.
   b. They went to temples and libraries.
   c. They interviewed scholars.
   d. They recalled experiences and practices in their own homes.

3. An effort was made to discover what were the elements of weakness and strength, of error and of truth.

4. A special effort was made to discover the social elements.

5. The question was raised and discussed:
   "Does Christianity presuppose a denial of all other faiths, or is it inclusive of everything that is from above?"

6. This led to a careful study of the Life and Teaching of Jesus.

XII.

A CHRISTMAS PARTY.

AN EXAMPLE OF SOCIAL SERVICE BY FACTORY BOYS.

Reported by Lennig Sweet, Y. M. C. A., Peking.

For some years a number of boys' workers had been carrying on club work in a Christian rug factory. In 1923 it was suggested to the members of the club that they should try to show the meaning of Christmas to boys less fortunate than themselves. This suggestion was received enthusiastically both by the owner of the factory and by the boys themselves. A Christmas dinner and entertainment was decided upon. The boys were earning from thirty cents to eight dollars a month and each promised to give something to defray the expenses of the party.
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December was a busy month with the collecting of money, practising of carols by the factory band, normal classes for those who were to teach games to the guests, the training of apprentices to wait on the table, etc.

Guest tickets were given out at the Salvation Army Soup Kitchen, and on Christmas morning the factory boys were given two tickets each, which they distributed on the streets to beggar boys and rag pickers.

Altogether seventy-five of the poorest children of the city and thirty of their parents came to the party. After being given a meal of soup, rice and bread an entertainment was held for them by the factory boys. The chairman was one of the older apprentices, who gave a short talk which told the guests why they had been invited to the party and what Christmas meant to the workers. The speech was followed by a program of games, songs and fun entirely worked out by the boys.

The party has been repeated for the last three years. It is eagerly looked forward to by the workers as the great event of the year. It gives the boys a feeling that they are worth-while members of society and that they, as well as others, have a part in helping those who are unfortunate.

XIII.

CHRISTMAS AND NEW YEAR FESTIVITIES.

AN EXAMPLE OF SOCIAL SERVICE CARRIED OUT IN MIDDLE SCHOOL FOR FACTORY BOYS.

Reported by E. J. Winans, Methodist Mission, Tientsin.

The Junior II class consisted of sixty-three students. They were divided into three club groups for their curriculum Bible study and group activities, social and physical. The Bible course followed the required program, The Life and Teachings of Jesus. In order to stimulate interest and endeavor to correlate the teachings with real life, the leader of the groups, who was the teacher of all the Bible classes, tried to make use of a few projects.

When Christmas was approaching, the teacher inserted a special lesson on the meaning of Christmas as the spirit of giving. He told how a class of boys that he knew had tried to help some people at Christmas time, also how one of the older classes in the same school was helping some boys in the rug factories at this same Christmas season. The group were eager
to do something. At the time of their club meeting, they decided to visit a factory to see whether they could help. The leader arranged with the older boys to leave to his groups a series of factories. When they went the group was too large, so they divided into four sections and visited four factories. On return they compared notes and discussed a plan. One committee was appointed to solicit subscriptions from the members of the group and another to purchase candy, fruit and nuts for the boys. After the Christmas vacation, the committees reported at their club meeting that they had raised 1,019 coppers, and that they had spent about 9 coppers in ricksha fares to take their gifts to the factories. The balance was all used as directed and all was accounted for. The older boys had invited the factory boys to the school and had given each a bag of food. The younger boys had taken four boxes, one for each of their factories, and filled it with their gifts of good things to eat. The club members were delighted with this first effort and wondered what they could do more.

It was February and Chinese New Year was approaching. Several discussions at the time of the Bible class and of the club meetings aroused more interest. A committee was asked to visit the factories and to find out how long a holiday they would have at the Chinese New Year. When it was discovered that the factory boys had only one week, they decided to limit the program that they had planned to three days. A Daily Vacation Bible School course for these seven days was given up. A school of any sort was decided against, for they felt that the boys should have a chance to have some fun. They would also want to get out on the streets to look at the shops part of the time.

The plan decided upon was for the boys to come to the school each morning from 9-12 for three days during New Year's week. A committee called for them the first day and brought them to the school; for the small shy factory boys were fearful of this new experience. Each day a committee of eight or ten boys came to help and about sixty boys came from the factories. Stories, music on the victrola and on Chinese instruments, games indoors and outdoors, were the chief items on the program. The students found that many of their songs and stories failed to get any response; they found that many of the games which they tried to teach the boys failed. Why? They began to realize the different life and environment in which they themselves lived from that of the factory boys. They discovered a big need and reported to their classmates on their successes and their failures. Those who took part in the work for the three
days found life much more real and learned to appreciate much more their own privileges and advantages. These experiences were good food for thought, illustration and discussion in many future Bible study classes.

This summer several of the members of this Junior II class are taking active part in the Daily Vacation Bible School program of this same school, running a free school in which over 100 boys and girls are enrolled. Thus a project, when started, keeps going on, if only it is encouraged. The students enjoy these activities as definite Christian service.

The leader has felt that these activities are very useful aids to the encouragement of the students, but finds it very hard to correlate them with a formal and fixed curriculum course. He found that the students learned much from these projects and that those who participated most fully in them were the ones who also took the greatest interest in the subject matter of the course. Another weakness of the plan was that it was the work of only a small number of the group which was too large to function as a unit. The group was divided into three sections in most things, but joined in carrying out the projects. The result was that the large majority of the students took no active part and were not much interested in things in which they did not help to beyond the extent of a few coppers. The more fully a student participates in such activities, the more fully he realizes the direct relation of the activities to his own life and growth, and his own relationship to the life around him. Wholehearted participation of each member of a group is essential for real success. To keep a bunch of sixty Junior II boys engaged in worthwhile activities which reveal the workability of religion, demands constant, prayerful, constructive leadership.

XIV.

A Project in Rural Evangelism.

Reported by Nettie M. Senger, Liaochow, Shansi.

A woman was sent to me just to fill a request for an evangelist for one year. They did not know what she could do beyond accompanying me. She was forty-five years old and had had less than three years training in school. She could not preach and did not know how to give public health or stereopticon lectures and her dialect was peculiarly local, so she was not understood in some parts of our field. Yet there was something pleasing about her.
My first instructions to women evangelists are that they are working for God and for the village people, and not for me; and that their work is to live the love of Jesus among them. This is all I told her and we went out together. I hoped to find her leaning toward some line of work that would help the village mother to get a vision of her great possibilities. She mingled with the women and children easily and they all loved her as time went on. She could not preach but she could talk of the ordinary things they knew something about and lead them a little further than they were.

A second trip out was to a district where I hoped her dialect would be more usable. I found the people understood every word she said and she took new courage because she could be understood. I left her for a month with no further instructions than I had already given but I repeated them, telling her she had no other work than to live the love of Jesus among the people. In one month I returned to view my experiment. I was amazed at the result. She did not wait for me to ask for a report of her work; with enthusiasm she told what she had done and wanted me to visit the homes she had learned to know and told about their interests.

Before this she had not learned anything definite. Now she wanted to learn and asked for help. She had a people to teach and felt a need as never before for more definite knowledge. Several hours a day we worked on the things she needed most. When we were to give a stereopticon lecture at this place I asked her who should give it. She did not answer but I saw that she wanted to do it herself, so I said “Will you give it?” She was pleased and answered, “I want to, but do not know how. Will you teach me?” I taught her and she gave the lecture to her new friends. Several times she forgot and looked a question mark at me. I reminded her in a few words and she finished the lecture very creditably. She was doing her work among her people and what did she care if she had to be prompted in the middle of a lecture? The work grew, her hopes and desires grew until she could not do all for them that she wanted to. Finally she told me of her hopes for a little kindergarten for the children, with a solution that her daughter come for a few months and teach it. I told her to proceed as she wished and open the kindergarten.

Since then I have been busy hunting suitable kindergarten songs, and learning them myself to teach the woman for use in the classes. They have also asked for games and in my search I found the book put out by the Y. W. C. A.
months she wanted to move this kindergarten to start work in another village. I told her to plan it and go ahead.

XV.

PRACTICAL SANITATION.

Reported by Sie Tong-shan, c/o Prof. W. F. Hummel, Nanking University. See note on VIII.

The material in first and second Samuel, used in the fifth grade of the University of Nanking elementary school, described vividly and naturally the warm friendship between David and Jonathan. Thus it automatically led me to carry out a Friendship Project.

I started the project by assigning to the pupils stories from the Bible and from Chinese history and biography concerning friendship. I used them as a guide for the pupils.

The pupils were very much interested in these stories, so after they had learned thoroughly the contents of the stories of friendship between David and Jonathan through illustrations, discussions and criticisms, I asked them: “Why must we have friends?” They gave different answers but most of them may be summed up in the following words of one of the pupils: “We must have friends, because we can hardly live alone. We need the help of other people and other people need our help.”

Then I asked: “How many friends and what kind of friends do you have?” Some of the pupils said that they had three or four friends, but none of them were intimate. Others said that they had very few friends. “Why do you not make friends among yourselves?” A little boy immediately stood up and said: “Oh, yes, we must make friends among ourselves, beginning today.” Another boy stood up and asked: “But how can we make friends among ourselves?” “Organize our class, organize this class,” cried out a little boy.

We then began to discuss how to organize the class. Some of the pupils suggested that they should elect a committee, and the others agreed. A committee was actually elected, consisting of five members, namely a chairman, a secretary, a treasurer, and two managers.

“What is the use of a committee if it does not engage in some wholehearted, purposeful activity?” I asked. They began to think and discuss what they could do to express their
friendship. They thought that the people of the city were also their friends, and as a result they decided to help them by writing and publishing articles to show how diseases are carried by flies, how these diseases can be prevented and how flies can be destroyed. They all agreed with the suggestion, brought out by a clever boy, that each member of the class should write an article and hand it to me, asking me to select the best one for publication. I did not select any particular article, but I took some sentences from one paper and some from another, and I corrected and rearranged them in good order and gave them to the secretary of the class to rewrite. The pupils were satisfied. The article consists of two parts, namely, drawings, and descriptions. The drawings show where the flies come from, how they carry diseases to food, and the nature and results of these diseases. The description translated into English read as follows:

"Spring has gone. Summer is coming. The weather becomes hotter and hotter, and the flies come out more and more.

"Brothers, we must know that flies are our greatest enemies though they are small insects. They have killed many people.

"Flies are carriers of various diseases.

"Flies carry the sputum of tuberculous people and excrement of diseased animals and then come to eat our food. How dangerous it is to eat such food!

"Therefore we must prevent the diseases and destroy the flies.

"Methods of preventing diseases caused by flies:

(1) Food should be kept away from flies.

(2) Do not eat any food on which flies have been found.

"Methods of destroying flies:

(1) Fly-trap. Make a conical shaped frame out of bamboo cut into small strips and bound together with string.

(2) Fly-swatter. Break one end of a piece of bamboo into small strips and bind them together with string.

(3) Fly paper. Mix resin and wood-oil together, boil until it becomes very sticky and then paste it on the paper."
The treasurer of the class collected money to defray expenses of printing and the managers took charge of the material to be printed.

The pupils divided themselves into two groups for circulating the printed papers; one group went to the southern part of the city and the other to the northern part.

XVI.

A Single Plan Embracing All the Work of a School Grade.

Reported by Mrs. H. G. Brown, Chengtu, Szechuan.

The purpose of the experiment is to find a method or methods for enriching the first grades of our mission primary schools. This seems urgent:

1. Since a very small percent of these schools will ever be able to have regular kindergartens.

2. Since the lives of the little ones attending these schools are for the most part very drab.

3. Since many of these little ones attend school for one or two years only, and these one or two years, therefore, furnish the only opportunity we shall probably have of affecting their lives.

4. Since, according to theory, these one or two years should be sufficient to imprint a vision of Christ indelibly on their lives.

5. Since work of this type is never likely to stir up antagonism among the Chinese.

For the first term we used a class room fifteen by twelve Chinese feet, admitting a small class of about fifteen. Kindergarten tables and chairs were substituted for the fixed seats and desks; a series of low shelves was built along the greater part of one side of the room, and on these were placed as we secured them our various pieces of educational material, each article being thus within the easy reach of the eyes and hands of the little ones; blackboards ran from the floor to a height of about three feet; the remaining low wall space was used for hanging attractive educational material; a few bamboo chairs and straw mats completed our equipment. As we wished to be able to increase our numbers, we had erected during the first vacation a play-room, twenty-one by eleven Chinese feet. This was placed
opposite the class room with an open space of about fifteen feet. It has a roof, two walls, largely lattice, and a floor. We have been experimenting with the various types of play apparatus suggested for the little ones, and Mrs. Fu, the Chinese teacher, has pretty well decided the relative value of each, and which are most desirable where only a few dollars can be used. We have, or have had, a slide, swings, steps, teeter, jumping facilities, bars, horizontal and vertical ladders, punch ball, balls, blocks of various kinds, including a fine set of "Hill blocks," sand pile, sand box, a few dolls and other toys. Soon after opening this room we found it necessary to add a young woman to our staff to supervise the children while in this room and outdoors, leaving Mrs. Fu to give her undivided attention to the classroom work. The assistant seeks to encourage, in every way possible, fair play, cooperation, initiative, kindliness, tidiness, and thought for the little ones. She is also always ready to give help with the hand work that some like to take out to the play room to work at, Mrs. Fu being unable to give help at this except in the regular hand work period.

The daily program we have found most satisfactory is as follows:

Before 9 A. M. Play in the play-room or play-ground, work in gardens or care of pets.

9:00 to 9:30. Opening of class room, dusting, washing blackboards, general tidying, especially of the material on the shelves, care of flowers in the class-room, cleaning of hands and faces, perhaps a little lesson in receiving guests or other courtesy or health play.

9:30 to 10:30. Chinese. A ten minute lesson is given. The remainder of the time is spent in self-directed study, the teacher giving individual help as needed. The children are free to go to the shelves when they wish, take what material for Chinese study they wish, use it, return it, and take a different piece. Also, as the period advances, they may take work that is not Chinese, or pass quietly out to the play-room. The children read texts, reading cards, or story books, drill themselves with character cards, write characters or compose sentences with the composition cards, or, later in the term, write such sentences on the blackboard. After the first few weeks, the children are given weekly
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Assignment cards of the minimum work required for the week. The slow children and the bright children usually work to capacity. Most children of ordinary ability seem to need this minimum assignment, which must be well done if the child is to retain his full privilege of determining when he shall do each part of his work. These assignments are of course individual, though many are very similar.

10:30 to 11:00. The children who have not already gone out to play are sent out. A minimum of ten minutes play is required; singing and stories take up the time till eleven, these being conducted in the play room. These stories largely cover the work in geography, history, Bible, hygiene, nature study and morals, as well as "just stories." The sand table is frequently used. When desirable the period is extended.

11:00 to 11:50. Arithmetic. With the exception of a brief snappy drill in combinations, or an oral problem period, this hour is entirely spent in individual and self-directed work by the children. Our arithmetic material is quite complete, well graded and inexpensive. Arithmetic is very popular with the children, and the period is an easy time for the teacher. Rarely is it necessary to make arithmetic assignments. Most of the children get well on into the second year's work in this subject. As the children tire of doing arithmetic they may take other work or go out to the play-room.

11:50 to 12:00. Prayers.

2:00 to 2:50. Self directed study in arithmetic or any of the various branches of Chinese. The children are free to change their work as they weary of one task, and are free to go out to play towards the end of the period.

2:50 to 3:00. Compulsory absence from the class-room.

3:00 to 3:15. Singing.

3:15 to 4:00. Handwork. Sometimes this is a new lesson and spent in class work under the teacher's instruction. At other times the children proceed with their own projects. Some use the period for playing with the apparatus for the training
of the senses. About twice a month the children are taken on nature study or geography excursions.

Our equipment has almost all been made by the teacher and by the Normal School students. Much of it could be made by the children of the higher grades in a socially organized school. We have tried to find equipment within the reach of the poorest schools.

The arithmetic material consists of number charts hung low, (these have large figures, 1-10, illustrated with dots); little baskets of number cards; counting boxes made of wood with ten compartments, or made by gluing match boxes to a base; colored nuts (*peī ko*), mixed seeds of larger varieties; colored kindergarten splints of bamboo; combination cards (the latter are placed in wall pockets, the contents of the pockets being carefully graded); Tillick blocks (a most excellent piece of apparatus for learning the combinations and a very popular one); notation charts and cards; a few number games; plenty of chalk, and a few "*number keh tzi*" (squared paper) for those who have difficulty writing the figures neatly. One dollar and a little time for dyeing materials, making the number cards, etc., will provide a good working start for this apparatus for self education in arithmetic.

We have found no material by the aid of which children can teach themselves new characters. Herein lies our greatest academic difficulty. Always while characters are being learned a teacher must be a very conspicuous person in the class-room. We are planning now to experiment in various ways of getting the more advanced members of the class to help the more backward ones. Within a few weeks of the opening of school there is a great difference in the number of characters children recognize. The hardest thing we have attempted is to try to develop in the children a desire, a will to serve others. It may be we will be able to find a common solution for these problems. A variety of plain and illustrated character cards, illustrated reading cards using and reusing the characters learned, and easy story books give us plenty of material for good incentives for reviewing. And the amount of voluntary drill in character recognition that the children give themselves is astonishing.

We also have quite a bit of material for sense training; some of this is used a great deal. It appeals to many of the children as a change after intensive work in Chinese or arithmetic. Beads, clay, pictures to cut, material for making scrap
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books, simple pictures to trace, occasionally colored crayons, sewing cards, bits of card board for making sand table models, are among the material for hand work and recreation.

Now as to our conclusions. The average child can do at least as good work as in the ordinary grade, the bright child much better; as for the stupid child, Mrs. Fu insists that all the slow child needs is a chance to wake up. The most fascinating observations I have made are in connection with this type of child. I would like to make my apologies to every such child that I have attempted to teach. All they ask is to be left in peace while they ceaselessly review the lesson just learned, review and drill till one would think they would die of monotony. But instead they are joyfully content at feeling themselves master of the situation. Never anything new till the old is absolutely familiar. But the length of time necessary for the mastery of a lesson steadily diminishes, until by the close of the year the child can usually progress at the average rate. It seems hard to believe that the tragedy of the slow child who misses his grade year after year is so unnecessary. The drab little lives certainly take on color. Early to school, loathe to leave, most regular in attendance, they do all they can to show their appreciation of the new type of school.

A year ago two bright little lads barely seven were promoted to the next grade. Soon we were greatly surprised to hear that these little lads could not do the work, exercises not finished or incorrect, no evidence of being able to understand the lessons that were being taught. I went in distress to Mrs. Fu. She laughed in motherly fashion. "I think those lads are too little to have to settle down to the monotony of class work. I think they are just pretending so that they will be sent back here. They have already done a good deal of the work at the beginning of that grade. There is nothing being taught them these days they could not understand." So we quietly demoted them. Such joy! For two whole days they worked with all the old apparatus from the very simplest up. Then they settled down to hard work. At the beginning of the following term they were again sent up. They fitted into the class where they had originally been and went along nicely with it.

In the great problem of Christian education this type of work has wonderful possibilities. In the ordinary complete autocracy of the class room, where helping one another is one of the greatest sins, what opportunity has the little child to develop active Christian virtues? We don't spend very much time teaching Bible stories, though we teach the prescribed course quite well; but we do spend a great deal of time training
children in cooperation, helpfulness, willingness to give up to another, fair play, desire to give happiness to others, care of the littler ones, willingness to play the inconspicuous part. Our organization not only furnishes the opportunity for such lessons but makes them essential. Teaching Chinese or arithmetic is easy compared to teaching these subjects. The hardest of all seems to be the developing of the desire to serve. We feel our methods here are very crude indeed, but already Mrs. Fu says she knows that every child goes out from her room a better citizen than he would otherwise have been.
CHAPTER II
OUTLINES OF GROUP ACTIVITIES

By Lennig Sweet.

1. Health Education.

Background for the Project.

Learn eight kinds of contagious diseases, how they are contracted and three ways of preventing them. (This can be done by trips to health centers, centers of contagion, talk by a doctor, reference books, etc.)

Carrying through the project.

Health campaign—vaccination, or swat the fly, "clean up," etc.

Committees on publicity, parade, organization, prizes (if any), etc., etc.

Committees doing their work—actual work of vaccination, flykilling, etc.

Criticizing the Project.

Points for improvement next time?

What did we learn from this project concerning Public Health?

What actual improvement in the health of the community will come directly or indirectly (through aroused public opinion etc.) from this project?

Bible Study.

Does God send disease? (The problem of evil.)

Jesus' attitude to disease.

2. Helping a poor family.

Background for the Project.

What are some of the poorest districts in our city?

What are the causes of this poverty? (Reference books.)
What is being done to alleviate it?  (Speaker from other organizations.)

What is our part?

Would helping out a family be the thing to do?

What is our purpose in doing this?

Carrying through the Project.

Choosing two or three possible families.

Making out a form containing questions concerning which information is needed.

Getting the information through visits to the families.

Reporting to the group and deciding which family is to be helped.

Helping according to plans.

Criticizing the Project.

What progress are we making with the family?

What are we doing that is wrong?  How change this?

What changes for the better do we see coming as a result of our work?

Bible Study.

Christian view of poverty.

How much emphasis would Christ give to "social Christianity?"

3. Educational Trip—to business enterprise, philanthropic enterprise, historical place, government institution (yamen, jail, etc.).

Background for the Project.

This project, as all others, should grow out of an interest of the class; it may be called forth by a festival, a crime, an important current event, a public topic such as the anti-Christian movement, capitalism, etc.

Carrying through the Project.

Where shall we go to learn more about this?  When?  How?

Committees or individuals appointed as needed to plan tickets, meals, admittance, etc.

Careful notes during the trip.

Reports as to what was learned and observed.
(A very good idea is to have competition in reports and send the best one to the head of the institution visited.)

Criticizing the Project.

What arrangements of ours could be improved next time?
Questions as to efficiency of the place visited.
What added light did the trip throw on the question which called it forth?

Bible Study.

This project can open up many Bible study topics. For example:
(a) A trip to a business enterprise.—The golden rule in business. Can a person be a modern business man and a Christian?
Christ's teaching on wealth, on stewardship.
(b) A trip to a Christian philanthropic enterprise.—The relation between Christianity and service.
(c) A government institution: What is the Christian citizen? What is a Christian government?

4. Father and Son or Mother and Daughter Banquet.

Background for the Project.

What is the former ideal of the relation of parent and child?
What is the present ideal?
What can we keep of the best of both?
What things prevent the closest relations between parent and children in modern China?
Would a party or a banquet help matters?

Carrying through the Project.

Appoint committees on decorations, games, speakers, music, food, working up attendance, reception, etc.
These committees should work and report to the whole group as they go along.
Hold the banquet.

Criticizing the Project.

What was our purpose?
Did we attain it?
Strong points?
What change in plans should we make for next year?
What should we do to conserve the good spirit and interest aroused by our banquet?

Bible Study.
Jesus and his home.
Jesus and his mother.

5. Friendship.

Discussion of what kind of friends to have, what friends are for, influence of friends, etc. (Bible and other references.)

Reports—"Famous friendships of history and what they can teach us today." (David and Jonathan, Damon and Pythias, The Peach Garden, Jesus' Friendship.)

Summing up.
Picking out of a younger boy who needs help and trying to be a friend to him. (Each member to pick out such a boy.)

Writing a group ritual.

Discussion. What should our class stand for? (List the answers.)

What are the definite situations in the lives of our club members in which the purpose of the club should make a difference?—home life? school life? church? community? club? (List these.)

Which of these are most important? Which could be used in a ritual? Just what responses to the situations listed above should the purpose of the club arouse.

How could a simple opening and closing ceremony help the club know how to make its purposes effective?

Seating arrangement?

Scripture?

Music and light effects?


Discussion. What is the Christian teaching on this? (The Peking Y. M. C. A. can supply lessons.)

Suggested activities. Club meeting with foreign children. Letter to a similar organization abroad. Plan a "World Friendship Night" in which many nations will take part, each showing something of their folklore. Sell tickets. Give money to the world brotherhood cause.
CHAPTER III

ONE HUNDRED PLANS

Suitable for Groups of Middle School Age.

Most of the activities listed below have been used in classes in China, sometimes in a number of places. Some can be completed in a few hours, others require a whole year. All have as their object that the pupils shall form Christian attitudes and habits in the natural relationships and interests of their everyday life. Students who become interested in some need or problem, and then find the Bible and prayer a help in meeting it, are more numerous than those who from the first desire to study the Bible; therefore special emphasis has been put upon needs and problems which students have been found interested in and able to meet. First steps are the most difficult, and so plans which have aroused in indifferent or antagonistic students a desire or attempt at a more Christian way of life, are most numerous. But of course other activities must follow the completion of the first one, until the students have so grown in the Christian life that they have come to live always as in Christ's presence. With nothing less than this can we rest satisfied.

Note. Further information about the details or results of the plans suggested can be obtained directly from the person or book from which they are quoted. These authorities are listed on pages 112, 113, under numbers corresponding to those printed in brackets after each plan. Where, as frequently, the same type of work has been tried with success by more than one of the authorities quoted, only one has usually been referred to, except in instances where the method adopted by the various groups was notably different, or the adaptation to Chinese conditions particularly fortunate. Since books such as Shaver's *The Project Principle in Religious Education* will be found in any up-to-date library on the subject, references to these are given wherever possible, as being most accessible to the majority of students of the subject.

**JUNIOR MIDDLE SCHOOL**

1. Preparing and leading a service of worship for their own department or for younger pupils. (See the story of Miss Rankin's group on page 63.) (10, 16)

2. Writing a group ritual for a club. (See outline, page 104.) (4, 9)

3. Selecting the twenty-five (or more) best hymns (scripture passages or prayers) for use in the students' devotional
service. This might involve not only studying the meaning of a large number of hymns or prayers but something about their authors and the circumstances under which they were written. (10)

4. Writing a life of Christ for a particular group of boys in India with whom they are in correspondence. Some knowledge of conditions in India is necessary if this life is to be most clear and helpful. (16)

5. Planning a journey to the places of interest in St. Paul's life, with the aid of tourist and steamship catalogues, and writing an account of what would be seen and what happened in each place, to be sent to a class of boys in a school in Beirut under the title "The Greatest Syrian." (16)

6. Preparing a creed or Christian statement of purpose upon the basis of which to seek membership in the church. (10)

7. Building a personal code for the Christian life. (10)

8. Finding out why one should join the church (what church, when, how?) (10)

9. Preparing for and conducting Daily Vacation Bible Schools. (1)

10. Making a Christian flag for the school (boys and girls). (To emphasize Christian loyalty.) (10)

11. Planning and carrying out physical improvement in the church building. (10, 16)

12. Inaugurating a campaign for athletics in the school. (10)

13. Using athletics to develop leadership, moral stamina and good fellowship. Eliminating the "face problem," and caring only about morale and the game. (1)

14. Providing an evening of wholesome entertainment for the younger members of the school. (10)

15. Discovering and honoring the best marble players in one's neighborhood (requiring tournament organization and rules of fairplay; the purpose being to counteract playing for keeps and to foster a sentiment against incipient gambling.) (10)

16. Planning a program for a Christian's leisure time. (10, 16)

17. Swatting the fly. ("After clearing the compound of flies, the movement spread to the city, resulting in the
destruction of 500,000 flies, the decided improvement of the general health of the people, and the practical elimination of cholera for the season.”) (1, 3, 4, 12)

18. Discovering the ten greatest heroes of today. (10)

19. Making a book of the “twenty-five best examples of Christian living we have seen this year.” (10)

20. Drawing up a list of books suitable for Christians of our age to read. (10)

21. Making a book for the school library showing how the Bible came to us. (10)

22. Discussing mass education. (The place of education in the building of the best life. The present situation in China. What should be done about it? Planning and execution.) (3, 4)

23. Doing work or chores for an old woman or invalid one or more hours a week. (10)

24. Planning a graphic presentation of the neighborhood or city as it would appear if completely Christian. (10)

25. Making clothes for a hospital or orphanage (girls). (10, 16)

26. Making up surgical dressings for a hospital (girls). (16)

27. Making charts showing the service activities of the school during the year. (10)

28. Preparing and paying for libraries in Chinese. (1)

29. Measuring electric wiring newly installed in the school and comparing with the company’s estimates. (Motive: to save money for the school.) (1)

30. Serving as officer in the school. (“The aim is to develop self-control, discover latent leadership, and have the students think of the school compound as a real live part of modern society. The ability to carry out a fixed plan or purpose and learning to bear responsibility are developed.”) (1)

31. Preparing a set of rules for choosing friends on a Christian basis. (See outline page 104.) (4, 5, 8, 10)

32. Finding the Christian attitude to money. (How to invest? What is success? How much should a boy or girl give away? Ought a Christian to stop working if he has enough?) (3, 5, 8, 10)

33. Working for world brotherhood. (See outline page 104.) (4)

34. Planning and putting on a pageant or a play teaching peace. (10)
35. Corresponding with high school students in America to cultivate international friendship. (1)

36. Writing accounts of Chinese life for books or papers read by American school children. (1)

37. Finding the Christian solution to current social problems. (Discovering the problems, finding the Bible teaching, studying situations where this teaching has been applied.) (2)

38. Studying bribery by considering outstanding examples from Chinese and other history of those who did and did not take bribes, and discussing the details of the problem to-day. (See story, page 82.) (12)

39. Initiating, planning, and carrying through a pet or hobby show for the group, with the boys doing the work, judging the exhibits, making the awards, and with the public invited. (9)

40. Planning and carrying through a series of talks on health and sex development with fathers and sons together at the meeting. (9)

41. Planning a father and son, or mother and daughter banquet either for their own group or for the entire Sunday school, the students carrying the full responsibility for the promotion, food, program, and organizing the service. (See page 103.) (4, 9)

42. Taking a series of hikes for the purpose of exploring, mapping and making trails, or to study birds and start nature study collections. (4, 9)

43. Making collections of old money, stamps, ores, toys from different parts of China, etc. (9, 11, 3, 4)

44. Learning how to tell stories and stories worth telling, and then telling them at a story-telling hour of the group, or better, for children. (3, 9, 16)

45. Planning and participating in a series of first-aid demonstrations study and practice periods. (9)

46. Undertaking to give a regular amount of time each week to helping the church or the minister, such as ushering, taking up collections, repairing hymn books, distributing lessons, tidying, etc. (9, 16)

47. Taking trips to scenic points, art galleries, observatories, historical museums, temples, and the like to see evidences of the interesting and beautiful things of the world. (See page 102.) (4, 9)
48. Deciding the Christian method of dealing with current problems brought by the members of the class. E.g. How should a Christian dress? Is it possible for us to love our enemies? What is the cause of the weakness of the church? Is it possible for people to give service without hope of honour? (These were suggested by girls of 17.) (8)

49. At Chinese New Year planning how some group or family can get joy out of life. (6)

50. Using Ching Ming and Easter holidays to make it possible for someone else to have special happiness. (6)

51. Making a study of the contagious diseases and their transmission and doing something to prevent the chief dangers of the local community. (4)

52. Building a model of an African village or providing other material to make vivid the mission study of a younger group. (10)

53. Making a book in which is written out the lives of missionary heroes of various nations. (10)

54. Preparing an original and impressive service for joining the church. (10)

55. Making a book of "acts Christ would have liked" from one's own observation, adding to each the part of the Bible that shows that Christ would have liked it. (10)

SENIOR MIDDLE SCHOOL.

56. Examining the social teachings of Jesus with a view to discovering how many of them could be applied in the local community and in what particular way. (10)

57. Interpreting the meaning of God, salvation, etc. (6, 10, 16)

58. Discovering whether God sends sickness, death, famine, war, etc. (10)

59. Finding what parts of the Bible are useful for solving social problems in personal trouble, etc., and where to find them. (16)

60. Deciding what the minor prophets would have said were they living here to-day, and trying this in practice. (19)

61. Learning how the church got its creed. (10)

62. Visiting Buddhist, Taoist, Mohammedan and Catholic churches as part of a study of comparative religion.
which shall answer the question, "Can religion help China, and, if so, which religion can help most?" (See stories, pages 5 and 87.) (4, 19)

63. Studying "The Bible in the Light of Chinese Customs." (Chinese orientalisms as evidence of the oriental character of the Bible.) (1)

64. Planning and giving a Christmas service in a prison, barracks, etc. (10)

65. Writing and presenting a pageant showing the history of the local church. (Act I, scenes from the past; Act II, scenes from the life of today; Act III, the church 10 or 20 years hence—as it would be if we were responsible.) (10)

66. Choosing or writing the text book for class use. (8, 10)

67. Answering the daily problems of the class in Christ's spirit. (How can I tell what I ought not to do? How to be a leader? Does being a Christian help a boy? What is a good citizen? etc.) (3, 4, 16)

68. Making an article of furniture or equipment for the church. (9, 10)

69. Making a budget for the church for the coming year. (What they think ought to be spent and how it should be raised.) (10)

70. Holding a communion service by and for young people. (10)

71. Forming an orchestra of Chinese instruments to play suitable Chinese music as prelude, postlude and offertory. (20)

72. Finding out why young people do not come to Sunday school, Bible class or church, and removing some of the causes. (10)

73. Writing a school or church hymn to be sung to some familiar tune, preferably a Chinese tune. (10, 16)

74. Conducting a Sunday school and learning the Bible and methods of teaching in order to do so. (See story, page 63.) (7)

75. Providing the pastor with a special musical program one Sunday evening a month. (10)

76. Teaching games to younger boys and girls in the school. (3, 6, 10)

77. Changing the top of the adjacent city wall into a recreational ground.
78. Discovering which Chinese and which foreign games are most suitable for Chinese small boys, and which have most effect on character, physical development, mental alertness, team play, etc. (16)

79. Relating biology and purity of heart. ("The spiritual basis of sanitation. Why Sir Galahad had the strength of ten.") (1)

80. Relating Christianity to the modern views of science. (1)

81. Discovering how many of the ways of the past a Christian of to-day should imitate. (See story, page 67.) (10, 16)

82. Choosing a life work on a basis of personal fitness and what will most make the world grow into the Kingdom of God. (9, 10, 16)

83. Making a collection of poems that have helped members of the class. (10)

84. Discovering a Christian attitude toward newspapers and magazines. (10)

85. Writing articles for the 1000 character newspaper, Bible stories for teaching illiterates, readers for schools, etc. (1, 3)

86. Planning and conducting celebrations of the three great feasts and the national festivals that shall be Christian and Chinese. (6)

87. Writing letters of appreciation and encouragement to Christian leaders. (10)


89. Making a code for a Christian parent. (10)

90. Taking a Christian attitude toward communism, capitalism, etc. (10)

91. Making concrete suggestions for improving the city water supply. (1)

92. Studying foreign social customs and discovering the reason for the difference between, for instance, the foreign and Chinese treatment of women. (This of course leads back to the Bible.) (21)

93. Studying business ethics. (Foreign customs, Chinese customs, a possible ideal, etc. (See story, page 5.) (23)
94. Making a program for the modern girl. (How to work out a fourfold standard for Chinese girls.) (22)

95. Giving proper physical care to apprentices. (See stories, pages 77 and 89.) (6, 24, 25)

96. Befriending younger boys: playing big brother. (See stories, pages 72, 81 and 89.) (16, 17, 25)

97. Conducting a half-day school, by planning, making arrangements, raising money, and teaching it themselves in turn. (The value is obviously only slight if money is raised and someone else hired to do the teaching, because this involves so little giving of themselves.) (See story, page 76.) (26)

98. Building a swimming pool, or some other addition to the equipment of the school, with their own hands. (27)

99. Dramatizing of some Bible story or story of the spread of Christianity, written and planned by the students, and shown to younger students or non-Christians or someone who needs the lesson taught by the play. (10, 16)

100. Investigating the condition of ricksha men or other workers and doing something to improve the conditions found. (17, 9)

101. Studying the conditions of the neighborhood, and making the changes the prophets (or Christ) would have wished made. (See story, page 67.) (19, 6)

102. Finding a needy family, studying its needs, and making some provision for help which meets the needs. (9)

103. Attending a session of court during a case, followed by discussions of local judicial procedure and methods and places of punishment, and coming to a conclusion of what would be Christ's way of dealing with wrong doers. (9)

104. Preparing for and carrying through an Every Member Canvass for money, church attendance, etc. (10)

105. Making a book of the prayers which the members of the class have found most helpful, or which they would like to use in future. (10)

Authorities Quoted in the Preceding One Hundred Plans.

Note. The numbering corresponds to that used in brackets after the various projects described.


5. Questions chosen by boys 17–19 from a list of 50 questions submitted by Mr. Sweet.

6. E. J. Winans, Methodist Academy, Tientsin, Chihli.

7. Miss Alice Read, American Board Mission, Tehchow, Shantung.

8. Questions given to Miss Read by a group of 17-year old girls as vital ones they would like discussed.


12. W. F. Hummel, University of Nanking, Kiangsu.


17. R. H. Ritter, Yenching University, Peking.


20. Han Yu-Shan, Yenching University, Peking.


22. Miss Li Ming-chung, Yenching University, Peking.

23. Wang Yu, Yenching University, Peking.


26. Yenching Women's College, Peking Academy, and others.

27. Canton Christian College.
CHAPTER IV

CLASSIFIED LIST OF BOOKS

NOTE. 1. This is a selected list of a few of the books most useful to a teacher following the ideas discussed in the foregoing chapters, and is arranged under headings in the approximate order of their value from this point of view.

2. Books marked* are available in Chinese. The Chinese title and the publisher in China are given.

How to Teach


Possibly the best single book to date on how to teach religion. Prepared for American Sunday Schools, Week-Day Church Schools, etc. Many detailed concrete illustrations.


Prepared for leaders of the Christian Citizenship Programme, but equally useful to all others who wish to make character more Christian. Very readable.


Practical suggestions in concentrated form.

Articles in recent numbers of the *Religious Education Magazine*, 1308 North Michigan Avenue, Chicago, Illinois, too numerous to cite. E g.


This magazine is indispensable to anyone making a serious effort to find the most satisfactory way to teach religion.


A manual for the leader of Sunday school teachers' normal classes. Also suggestive for a person wishing to make a study of the subject by himself. Not a book to be read, but a guide to thought.

*Ten Years in the Union School of Religion*, 3941 Broadway, New York City.


The best treatment of children's difficulties with particular Bible stories, and suggestions as to how to meet them. Invaluable in showing how to avoid unchristian interpretations of various stories on the part of boys and girls. Based on many years experience in English schools. Very readable.


**The Background**


*What Ails Our Youth?* Charles Scribner's Sons, 1924.

*Law and Freedom in the School*, University of Chicago Press, 1924.


*How We Think*, D. C. Heath and Co., 1910.


**The Project Method**


Very brief, and one of the best descriptions of the idea, but requires close reading.


Religious Education Magazine, articles too numerous to quote.

Extremely valuable to one dealing with religious education.


Describes the earliest experiments along this line.


Only partially accepts the project viewpoint, nevertheless it is valuable from the point of view of what to teach.


The theory of education on which the project method builds.


Describes a widely discussed experiment, which shows influence from the project idea, though it still retains fixed quantities of text book study, and calls for an extremely small amount of social method and practical use in the learning process.

**The Boy and Girl and Their Psychology**


Uses the "discussion group" method, but suggests approaches to student problems which will stimulate leaders of projects, particularly the introduction, "To the Leaders."
Still one of the best books in helping one to know boys and to deal
with them.

Perhaps the most helpful book about the characteristics of girls and how
these affect work with them.

Miller, H. L., and Hargreaves, R. T., *The Self-Directed School*, 
Scribners, New York, 1925.

Very readable, full of illustrations of the "new methods" in school. A
Bible story project is given on pp. 33-36.


Fiske, J. W., *Boy Life and Self Government*, Association Press,
New York, 1910.

Tarkington, Booth, *Seventeen*.

Slattery, Margaret, *The American Girl and Her Community*, 
Pilgrim Press, Boston.

Mifflin Co., Boston, 1911.

Norsworthy, Naomi, and Whitley, M. T., *Psychology of Childhood*, 

York, 1900.

Contains a study of the religious awakening of adolescents.


Selbie, W. B., *The Psychology of Religion*, Oxford University

A convenient summary and balanced evaluation of the different schools of
thought up to the present.


A very simple statement of the contributions of the psychoanalyst to the
teacher.

1918.


Literature Society, Shanghai.

1915.
The Boy and His Environment

*Delinquency and Spare Time*, Cleveland Foundation, Cleveland, Ohio.

*School Work and Spare Time*, Cleveland Foundation, Cleveland, Ohio.

*The Wholesome Citizen and Spare Time*, Cleveland Foundation, Cleveland, Ohio.

These three books are the result of a recreation survey undertaken by the Cleveland Foundation in that city in 1920. They show very clearly the result of the use of spare time on character.

Sex Education


Particularly sane, scientific, and most practically helpful to teachers and parents.


For boys 12–15.


For boys over 16.

Programme and Recreation


To be put into the hands of boys 15–17 who are taking the Y. M. C. A. Christian Citizenship Program. It contains a section about first aid to the injured, descriptions of games, directions for camping, etc.


A similar book for boys 12–14.


The Canadian Standard Efficiency Program hand-book for older boys. This is the original from which the American four-fold program was derived.


For younger boys.


The Canadian leader's handbook.
N. B. It is suggested that Britishers buy the Canadian Standard Efficiency Training books, and Americans get those of the Christian Citizenship Training Program. These are on the whole more useful than the Boy Scouts books. New editions appear frequently.


### Dramatics


### Story Telling


Contains hundreds of classified illustrations.


*Stories about prehistoric man which will interest boys.

### Worship


The Book of Worship of the Church School, Charles Scribner's Sons, New York.

Stewart, George S., Worship in the Sunday School and Children's Service, United Free Church of Scotland, 121 George Street, Edinburgh, Scotland.

Less scientific and theoretical than Dr. Hartshorne's books, but full of practical suggestions that are of great value, and based on much experience. Very short, and very readable.

Cope, H. F., Hymns You Ought to Know, Revell, New York.


Tests


An effort to apply the education measurement ideas of general education to the precise estimate of growth in character. Suggestive, though the subject is still in its early stages.

Comparative Religion


By a man who combines careful scholarship and knowledge of religious classics in their original languages, with many years of living in the east.


The Family


The Parent and the Child, New York, 1921.

Two indispensable books for parents.


**Christ and Social Needs**


**ESPECIALLY WRITTEN FOR CHINA**

Program and Method of Organization for Older Boys, Association Press, Shanghai.


Personal Interviews with Boys, Association Press, Shanghai.


*Educational Review*, A Quarterly Journal published by the China Christian Educational Association, 23 Yuen Ming Yuen Road, Shanghai. Vol. XVIII, No. 1, January, 1926, is a special Religious Education Number. See especially The Project Method of Teaching Religion in Chinese Primary Schools, Dorothy Dickinson Barbour (pages 29-35); Improving Religious Education in Middle Schools, William F. Hummel (pages 36-44); A Correlated Program of Religious Education, E. J. Winans (pages 75-80).

*The China Sunday School Journal*, published by the China Sunday School Union, Shanghai.

Often contains useful reprints, and accounts of work in China.

新著設計數學法 Project Method, by 趙宗頌 Commercial Press, Shanghai.
聖經新戲劇 Scripture Plays in Scripture Words, by J. Sidney Helps, R. T. S. Hankow.
學校禮拜秩序 Programs for Worship in Schools and Colleges, China Christian Educational Association, Shanghai.
兒童道學初階 The Children in the Church, by F. C. Bryan, Kwang Hsueh Publishing House, Shanghai.
家庭教育 Home Education, by H. C. Chen, Commercial Press, Shanghai.
遊戲指導法 Game Leadership, by J. H. Gray, Association Press, Shanghai.
遊戲 Games, China Association Daily Vacation Bible Schools, Shanghai.
ERRATA

Owing to the necessity for publication by a certain date, to meet the needs of courses announced in two Summer Schools, certain sections of the book have been printed without the author's final correction of proof, which was delayed by illness and by interruptions of the mail service. The following errors, which misrepresent the meaning of the writer, should be corrected in the text.

Page 25, Line 38—For "There are middle school chapels or the Sunday School opening exercises"... read "There are few middle school chapels or Sunday School opening exercises"...

Page 29, Line 11—For "special teaching," read "special training."

Page 31, Line 7—For "similar directions," read "with similar subjects."

Page 36, Line 8—For "dare to express it," read "dare not express it."

Page 39, Line 1—For "first chapter," read "Introduction."

Page 39, Line 7—For "next" read "first."

Page 40, Line 18—For "cut out from the Bible stories that," read "pick out from the Bible stories those that."

Page 41, Line 2—For "other," read "others."

Page 41, Line 39—For "subject," read "centre."

Page 44, Line 24—For "so direct," read "so to direct."

Page 44, Line 27—For "in him," read "in Him."

Page 50, Line 15—For "one class," read "the class."

Page 51, Line 9—For "protrayed," read "portrayed."

On pages i, ii, 79 and 113 (7) the name of "Miss Alice Read" should be "Miss Alice Reed."