ADULT EDUCATION IN THE CHURCH

L. J. SHERRILL
J. E. PURCELL

REVISED EDITION

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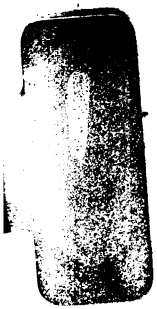

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ADULT EDUCATION IN THE CHURCH

BY

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Revised Edition
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PREFACE TO THE REVISED EDITION

The first edition of this book was written primarily for use in the Presbyterian Church in the U.S. When the occasion for a second printing arose, the publishers desired not a mere reissue but a revision, so that the content might not be associated with any one denomination. Those who had shared with the authors in the production of the first edition concurred with the publishers in this plan, and have cordially helped in carrying it out.

In the revision, we have omitted two chapters of the first edition which applied only to the one denomination, namely, the previous chapters ix and x, on "The Men of the Church" and "The Women of the Church" respectively. In their stead, the new chapters on "Specialized Activities" and "A Dynamic Outreach" appear in this edition.

But this could not be a mechanical substitution of new material for old, and has necessitated both the rearrangement of chapters, and the rewriting of much of the material. The first six chapters are changed very little from the first edition, except for removing specific references to the one denomination. But all the remaining chapters from the first edition have been revised in some way, as for example, by rewriting certain portions and eliminating others, introducing accounts of more recent developments, using new source material, revising the suggestions for investigation and discussion, and the like.

Some groups using this book as a study guide may wish to examine carefully the details of existing organ-

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izations in an actual church, before taking up the question of how the church as a whole, or its adult work as a whole, shall be organized. In that event, it may be desirable to use chapter vii on "The Organization of the Church" in the eleventh period of the course instead of the seventh. Especially is this likely to be a better place for this topic when a group is inclined to seek a thorough reconstruction of the organizational structure of a particular church's adult work.

As we stated when the book first appeared, it has grown out of the actual teaching experience of both the authors. It was originally based on a course prepared by J. E. Purcell. The actual writing has been done by L. J. Sherrill. The ideas belong thoroughly to us both. In numerous conferences we have discussed the positions taken, and we owe a great obligation to many friends who shared critically with us in these discussions. For all of us this was, in itself, a valued experience in adult Christian education. The product is truly the result of the sharing of thought.

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Chapter I

MODERN ADULT EDUCATION

1. We send our young to school

The American people believe in education. It is one of our national ideals. Nor is it lip service only that we render to education. Our growing faith in education is roughly measured in two ways.

First, there is the fact that we send our children in increasing numbers. As recently as 1900, we had 630,048 pupils in secondary schools; but in 1930 we had 4,740,580, although the population had increased only 62 per cent during that time. The total enrollment for 1930 in all schools and institutions for higher education was nearly thirty millions, and about one million teachers were employed. Thus, about one fourth of our population is engaged in education as pupils or teachers.

Second, we witness our growing faith in education by the money we spend for it. In 1900, public elementary and secondary schools cost us $214,965,000; but in 1930 the cost was $2,316,790,000. In the latter year the value of public-school property was more than six billions of dollars, about eleven times what it was in 1900.

The public schools on their part have striven to merit this remarkable expression of confidence in education. The range of subjects studied has been enlarged. The methods of teaching and of administration have been improved. Public education is rapidly becoming a profession, with technical training and high ideals of unselfish service.

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Never before in history has there been such faith in education, such a backing of that faith with our children and our money, nor such high standards so widely achieved.

2. But something is wrong

But something is wrong somewhere. The children of yesterday, whom we educated in such faith and at such cost, are the adults of today. And instead of a better world we have a more confused one. Just when the generation so educated comes into maturity, we pass into the worst economic depression in history. When we put two and two together we get a result like this: never before in history such a faith in education of the young, never before in history such a muddle of a world when those young have become adults.

It looks as if there is a flaw in our reasoning. It appears too that the error is at the same time a very simple and a very profound one. After all, it is not the young who make the world. It is the adults.

3. Adults make our world

Things are in the hands of adults, not of children. It is adults who make our laws. It is they who govern us, honestly or otherwise. It is they who conduct our business. They raise our crops and run our factories; to be sure, children labor both in field and shop, but the number so engaged steadily declines. It is fathers and mothers who make homes. Adults declare the wars and fight them, sign treaties famous or infamous, and continue their unending talk about next wars, or "Yellow Perils," or Nordic superiority. Adults govern and finance the churches. They run the world.

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Suppose that in the schools we achieve the results we desire in our children. Suppose that the school becomes an ideal society while school is in session. Yet the moment the school doors close, the children step into a street where their lives are in danger from cars dashing about, driven by adults. And, far worse, their spirits which we have supposed came up to the ideal in school, now immediately fall under the spell of the world of the adults. They go home to whatever it may hold—whether cooperation and love, or strife and hatreds. They go to the store with its business code, or to the movies with no one quite knows what code. In brief, they go out from the school to a world which is a society of all ages, but a society controlled by adults. Say what we will, it is this world which is their "real" world, and it is made by the adults.

4. Adults are bewildered

Adults make our world. Yes. But if the truth be told, we ourselves do not know how to make it. One thing we do know: we are bewildered by it, and we cannot yet see the details of the way out.

Bewildered we certainly are. One can scarcely join a thoughtful group of people or pick up a book without finding one more expression of it. In some manner it touches almost every aspect of life. Here are examples, and any reader can supply more by the score:

In industry, machines are constantly taking over the work of men. This requires fewer men to conduct operations. Many are crowded out of jobs, and those who remain have to become more expert technically to do the new type of job. Almost every important invention has had this general result already. But the end is not

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yet in sight. It is said, for example, that cotton-picking machines are now on the point of being perfected. If such machines should come into general and successful use, the effect on the life of the South would be profound.

Leisure time is increasing for some kinds of workers, though certainly not for all. But here again we Americans have made a disconcerting discovery. We do not know what to do with leisure time when we have it. Our American civilization has been built on a philosophy of work, but we now find that we have no adequate philosophy for the enjoyment of life. When we have the time, we grow stale with boredom, or we grow hectic in our search for thrills. Such statements are untrue for many individuals, but they do appear to describe a general condition.

Our basic political philosophies are being called in question. We had pinned our faith to democracy, but many now declare it to be unworkable. The psychologist Thorndike has recently remarked, "The egalitarianism so dear to generous idealists is alien to human nature; equality is precisely what human beings do not want. They want to boss or to submit to the right kind of boss." [1] Whether this is always and everywhere true, may well be doubted. But certainly it seems to be true in time of great uncertainty and distress. The world has passed through such periods since the World War, and nations, one after another, have submitted themselves to dictators.

Our international relations present us with problems of ever-increasing complexity. Some of these problems are economic in nature, and grow especially out of the purchase and sale of products of farm and factory in the

[1] THORNDIKE, E. L., *Adult Interests* (Macmillan, 1935), p. 88.

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world market. Others grow out of the contact between widely different cultures and philosophies of life. We are squarely confronted by the issue whether we shall build our world on nationalism or internationalism, on war or on co-operation.

The new science and the new philosophies have thus far added to our bewilderment rather than helped us to see more clearly. They compel us to take account of new facts which were not known when we went to school as children. They oblige us to think through again, in almost every realm of human existence. What is man—a machine or a spirit? What is our universe—a purely material structure, subject to impersonal, heartless law and no more, or is it one in which purpose, good will, love, and redemption exist because a Father's heart is in control? And what is man's relation to his universe—is he to be truly pictured like someone has recently put it, as "so much organic scum which, for a short time, covers part of the face of one of the minor planets"? Or is he a being who can sustain a personal relation to a Person who is at the heart of the universe?

5. What shall we do?

When a man or a people have come up to a great problem for which there is no apparent solution, any one of several ways of acting may be chosen.

We may go to pieces. Confronted by a situation too difficult for us and seeing no possible way out, we may lose courage, sink into apathy and helplessness, and sit with folded hands waiting for we know not what. In the individual, we call this condition insanity. But a daze sometimes comes over a group, or an occupational class

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as is reported to have been the case recently with share-croppers, or with great sections of a whole nation as was said to be true in Germany before Hitler.

We may strike out blindly, doing the first thing that comes to mind. We march with banners of protest. We storm a store for food. We boycott this or that. We may seize crowbars and destroy the new machine that put us out of work, or a pistol and destroy the leader of a party which we feel is crushing us. We take up with some plan for making all aged people wealthy, or hail some simple scheme for sharing wealth without any provision for creating it. None of these is an intelligent way of acting. They are sub-human, exactly like an animal clawing wildly at a cage which has shut upon him.

We may throw ourselves upon some trusted leader and ask him to think and act for us. This is our mood when we wish, as Thorndike says, to be bossed. And when we pass into this mood, it is a glorious day for demagogues, and for all people with any axe to grind. It furnishes just the conditions under which propaganda can flourish. And propaganda plays a rôle as never before, because radio and press can so easily deluge us with plausible arguments for one side of a case. "Here is a pressing problem," shouts the orator before the microphone. "Here is a pressing problem," screams the newspaper by the way in which it selects and displays its 'news.' "Yes, the problem is there"—we reply. We knew that well enough. "And here is the answer," shouts the orator or the editor—and before we can sleep, off we go to wire our senator about it. Well, what has happened? No thinking certainly. No intelligent action. A thousand or a million people have rearranged their prejudices and

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acted on them. That's about all. But none the less, manufacture enough pressure of that kind and it turns the wheels of government.

Or we may think. We face the situation. We try as honestly as we know how to get all information that has any bearing upon the problem. We weigh alternative courses of action. We select what seems best, and act. In order to do all of this well, we often need help. We need somebody who knows more about it than we do, and someone with no selfish purpose to serve. It is precisely this need which education exists to serve.

Now there are people to take any one of these four ways of going beyond our bewilderment. But one of the most hopeful signs of our generation is the immense number of persons who have chosen the fourth. In their bewilderment, they have started to school again as adults, to find better ways of living and doing their part in the world. Let this be examined now.

6. Adults return to school

Quietly, without anyone fully realizing what was taking place, adults have turned again to education of many kinds. Until 1924 there was not even a name for this process. Then it began to be called "adult education." No one knew how extensive it was, until studies began to be made. Then it was seen that we already had lyceums and chautauquas, and numerous similar ventures. The universities had extension courses. We knew many institutions were offering correspondence courses, but we learned to our amazement that this type of work alone drew seventy million dollars a year in fees. This was one and a half times as much as was received in tuition fees by all the colleges and universities of the

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country. The subjects which people wished to study ranged all the way from accountancy to wrestling; and this, remember, all by correspondence. Here was an adult hunger that startled us. Aeronautics and banking, carpentry and cooking, beauty culture and dressmaking, foot culture and fruit culture, horsemanship and letter writing, missions and navigation, poultry culture and playwriting, steamfitting and tree surgery, theology and watchmaking—believe it or not, people were paying good money to try to learn these and nearly two hundred other subjects by correspondence.

And we discovered that adult education was not confined to the United States. The *International Handbook of Adult Education* showed that it was carried on from Australia to Yugoslavia. Especially notable ventures were being made in Denmark, England, Germany, Holland, and Sweden. Indeed, in England shortly after the World War, a book on adult education had appeared with the title *The Way Out;* this had caught the imagination of a few Americans and had stimulated some of the first inquiries in this country to learn what was already being done.

Since 1924 the adult education movement has grown so rapidly that few persons could even keep informed about what was happening. A few of the more notable agencies have been these: public schools, corporation schools, correspondence schools, forums, libraries, museums, prisons, radio, churches, summer schools of numerous kinds, university extension departments, women's clubs, and organizations of counties, states, and the Federal Government. A hundred or more national agencies are working for the civic, social, moral, and religious education of adults.

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7. What do they study?

The fields of study in adult education today are not easy to classify accurately. But a few great types can be distinguished. They show the way the wind is blowing, and they show, further, that on the whole adults are seeking intelligent help in trying to meet the very kinds of bewilderment of which we spoke earlier.

(a) There is education that has to do chiefly with one's vocation. Many corporations conduct programs of education designed to help employees do their present work more effectively, or to prepare them for advancement. What is known as workers' education is in part a way of training persons for various trades, although it goes far beyond this into the study of labor problems, and into the arts, sciences, and social studies. Vocational education, properly speaking, takes in many thousands of persons studying to fit themselves for particular occupations, through trade schools, "opportunity schools," mechanics' institutes, and the like. Education for agricultural pursuits is given on an extensive scale, helped forward by governmental activities. Adult vocational guidance is conducted in evening schools and by various agencies, in the effort to help the individual adult understand the type of work for which he is best suited. The Federal Government has promoted work in each state for the benefit of certain persons disabled in industry or incapacitated in some other manner. Much is also done for the help of able-bodied persons who must make vocational readjustments; but this is perhaps the most difficult and least adequately handled part of the total problem of vocations in a changing world.

(b) There is education which has to do chiefly with cultural development and avocations. When we dis-

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tinguish between vocational and cultural subjects, it is not to be understood that these subjects are sharply isolated from one another. Further, it often happens that one person may be studying both kinds of subjects, or one subject with both kinds of purpose. Nevertheless all recognize that there is a great realm which is entered by people in studying primarily because they enjoy it for its own sake. It may help them to do the day's work better; it may make them better persons by refreshing or enlarging their outlook; but often these results come about most surely when we have not studied a subject with that purpose in mind. The range of such subjects is very wide, taking in music, dramatics, history, literature, science, and so on at great length.

Here too belongs that great range of avocations at which people work or play as one prefers to call it, for no reason on earth except that they like to turn away from what they must do, to what they wish to do. In the library where this is being written there is a placard reading "The Care and Feeding of the Hobby Horse." Under it is an intriguing array of books, and people *use* them.

(c) There is a group of studies in adult education that have to do with citizenship. "Americanization" classes are carried on for the education of foreign-born or foreign-speaking people. And there is a wide area of subjects going under the general name of political education; there are citizens' agencies and taxpayers' associations, which collect, interpret, and disseminate information regarding city business. During the depression a new group of agencies grew up, the "citizens' councils for constructive economy," to serve a purpose both obvious and greatly needed. The Institute of Public Affairs, held

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at various state centers, is another notable instance of adult education in the interest of more worthy citizenship. There is a wide field and an urgent need for still more objective, non-propagandist study of the affairs of city, county, state, and nation, leading to intelligent action freed of suspicious 'political' motives.

(d) And there is a group of subjects dealing in general with people, the relationships between people, and the relation of people to their world. Courses in psychology help us to understand human nature. Work in homemaking leads to better living conditions within the household. Parent education is designed partly to help parents become richer personalities, and partly to help them deal more intelligently with children and the problems of family life. Social studies take in numerous subjects dealing with human beings in their relations with one another—in the past, in the form of history; and in the present, as in studies of current happenings, of whatever kind whether economic, social, political, or what not.

In all subjects of this nature, and indeed in almost any subject, we are forever coming up to crucial questions of two kinds. One is along this line: How can people live together for their mutual benefit and enrichment, in small groups, civic affairs, racial and international relationships? And the other is a group of the ultimate questions of life—what *is* man? What *is* his world? What may and what should be man's relation to it? The first of these are social questions. The second are philosophical and religious in character.

8. Two central questions

Adult education is an effort on the part of adults to get

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answers to two great questions. The first is, *How shall we make a better living?* A large part of the work done is for the purpose of gaining better skills for the jobs by which we earn bread and meat.

But the second of the questions goes much farther. It is, *How shall we live better?* This has to do on the one hand with problems of living and working together, intelligently and in good will, while we strive to build a more worthy society. This is the problem of human relationships. And it has to do on the other hand with the person himself. It is concerned with his inner equipment, to the end that one may be more richly furnished within, out of the great stores of the world's cultural achievements. It is concerned even more with his inner equipment of attitudes and motives, for it deals with the things one *wishes to do and be.* This is the problem of personal growth. Each solution of any problem of human relationships leads us that far toward a better social order. Each solution of any problem of inner personal living leads us that far toward becoming better persons, capable of doing our part in creating a better world but capable also of living well in a world which is very far indeed from being ideal.

And the second of the questions is essentially a religious one. For it is our Christian values which lead us to decide what the 'better' society is, and what the better person is. It is our Christian belief which leads us to be confident that the better relationship to one's universe is what the Christian knows as faith in God and love of him. It is Christianity which sanctions our belief in these values so that we affirm one kind of society or person is 'better' than another. But when we live out on that faith and put it to work, experience confirms our belief that

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love is better than its opposites such as hatred and strife; that co-operation is better than competition; that persons are better than machines or crops; that faith and trust in God and man are better than fear; and that communion with God is better than seeking to walk alone on the path of life.

9. The new task for the churches

One of the central questions to which adults are seeking answer through adult education, we have just said, is a religious question at bottom. It takes in more than religion, but it can only be answered fully by the Christian faith. But adult education has developed so rapidly that the churches as a whole have scarcely even become aware of the new opportunity open to them.

To be sure, much of their work in the past could truly be called adult education. Preaching has been that to a large degree, in so far as it has sought to help with the question, How shall we live better? Adult classes in the Sunday school have been that. But however indispensable preaching is, there are tasks in adult education which preaching, by its very nature, cannot accomplish. However useful adult classes in the churches have been, they have hardly scratched the surface of the possibilities. Later portions of this book will examine various ways in which Christianity answers the deepest needs and questions of man, and ways in which the church may make better use of its new opportunity in the Christian education of adults.[2]

Source Material

1. THE EDUCATION OF THE RISING GENERATION. "Most of our educators are hopeful of 'educational progress.' They talk about

[2] See Source Material 7 in this chapter.

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what the 'rising generation' will do for the world when once it has had the advantage of a complete education in our general schools or in our colleges and universities. . . .

"This hope that the world will be saved by the children—grown adult—has led the world on for untold generations—even through those very generations and centuries when adults were making sure that their children should be as nearly as possible exact copies of themselves. We have made this boast of salvation by our children in America, for a century. What has happened? We are probably more complacent about our own ignorance and more certain that our own prejudices are right than any generation that has ever lived, at least since primitive times. . . . No, there can be no hope of salvation of the world by merely feeding our children upon our own adult ignorances and prejudices."—J. K. HART, *Adult Education* (Crowell, 1927), 259-260.

2. ENROLLMENTS IN ADULT EDUCATION. Mr. Cartwright, Director of the American Association for Adult Education, made the following estimate of the comparative enrollments in adult education in the United States in 1924 and 1934:

Form	*1924*	*1934*
Agricultural Extension	5,000,000	6,000,000
Alumni Education	1,000	11,000
Art and Museums	5,000	30,000
Community Organization	500	5,000
Private Correspondence Schools	2,000,000	1,000,000
Courses in Adult Education	.....	1,000
Organizations of the Foreign Born	10,000	10,000
Open Forums	250,000	250,000
Library Adult Education	200,000	1,000,000
Lyceums and Chautauquas	3,000,000	1,000,000
Men's and Women's Clubs	1,000,000	1,000,000
Music	1,000	6,000
Negroes	.....	5,000
Parent Education	15,000	60,000
Prisoners	3,000	10,000
Public Schools	1,000,000	1,500,000
Radio Education	500,000	5,000,000
Recreation (Indoor)	1,000,000	2,000,000
Religious Groups	150,000	200,000
Settlements	5,000	15,000
Special Schools	40,000	80,000

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Form	*1924*	*1934*
Theatres, Puppets, etc.	1,000	5,000
Training by Corporations	100,000	50,000
Training Leaders	.....	3,000
Unemployed (Relief)	.....	2,250,000
University Extension	200,000	300,000
Vocational Education (Adults).....	300,000	400,000
Vocational Guidance (Adults).....	10,000	25,000
Vocational Rehabilitation	60,000	80,000
Workers' Education	30,000	15,000
	14,881,500	22,311,000

—M. A. CARTWRIGHT, *Ten Years of Adult Education* (Macmillan, 1935), 60.

3. THE CHALLENGE TO THE CHURCHES. "In extensiveness and immediate influence on ordered society this movement [adult education] seems destined to surpass the program of high school and college education for which America has become famous. Because of the variety of the agencies involved, the effectiveness of the methods used, the rapidity with which meaningful experiments are being carried on, and the value of the outcome secured, this modern phase of education challenges the religious educator as he has seldom been challenged."—Quoted in W. F. WEIR'S *Giving the Men a Chance* (privately published, 1931), 68.

4. CONDITIONS IN ANOTHER COUNTRY. "In Scotland last year I found leaders taking special measures for ensuring the better preparation of elders and other lay office-bearers for their responsibilities. One of them in writing me subsequently said, 'We must not fall behind the Adult Education Movements which are developing on all sides of us in order to produce an enlightened democracy. We are far behind. At present the man-power of the Church is, as a whole, untrained and unqualified for answering the call to assist the ministry.' "—JOHN R. MOTT, *Liberating the Lay Forces of Christianity* (Macmillan, 1932), 103.

5. INTEREST IN THE TRIVIALITIES OF RELIGION. "Much of the activity of the church today is dangerously near to trifling. We are told that there was a Congress of the Russian Orthodox Church in 1917, and that for two days they debated the question of whether a white or a yellow surplice should be used in

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a certain place in the church ceremony, while within six blocks of the Congress, at that very time, men were being shot down in the counterrevolution. Debating the question of white or yellow surplices while Russia was going through the travail of the birth of a new order! Let that picture haunt many of our conferences and committees where we deal with trivialities or pompous religious niceties while a world is being shaken to its depths."—STANLEY JONES, *Christ's Alternative to Communism* (Abingdon, 1935), 29.

6. OUR DEPENDENCE UPON ONE ANOTHER. "The far-reaching reactions of industry ought to be much better understood by Christian folk. A lady speaking to a huge missionary convention in America began her address thus:

"Several of us in this room are wearing hair nets. . . . Comparatively few of the women who still use these realize that the great center of the hair-net industry is in the city of Chefoo, China. And probably even a smaller number of those who have discarded nets for bobbed locks are aware that they have thereby contributed to the unemployment of hundreds of women in that far-away city of north China. Yet, only a short time ago a letter from a friend in Chefoo contained this sentence: 'I don't know what will happen to us if you women in America don't stop cutting your hair. We are all losing our jobs. There were 18,000 women and girls in the hair-net factories here two and a half years ago, and now there are only a few over 2,000.'

"The converse picture followed: 'It is a far cry from Wilkes-Barre, Pennsylvania, to Tokyo, Japan. But when a few months ago the girls in a silk mill there petitioned for higher wages, their employer said that to grant their request would mean the failure of his business. When pressed for an explanation he gave competition with the silk mills of Tokyo as the reason for his answer.'"—K. MACLENNAN, *The Cost of a New World* (Missionary Education Movement, 1926), 78, 79.

7. RELIGIOUS EDUCATION AND CHRISTIAN EDUCATION. These terms require comment. In many denominations "Christian education" refers to educational work done in and in connection with colleges, while "religious education" refers to that done in local churches. But occasionally someone objects to the term "religious education," feeling that some expression should be used which keeps in view the definitely Christian character of the work done. For that reason "Christian education" and the cumbersome "Christian religious education" have come to

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be frequent in preference to "religious education." In this book all three terms are used, all referring to education that is definitely Christian, carried on anywhere, but usually meaning in the local church.

Questions for Investigation and Discussion

1. Is it true that adults, and not children or youth, make our world? (Cf. topic 3 of this chapter.)

2. Give examples, from your own observation, of a code of morals among the adults of a community which makes it difficult for children to act outside of school as they are taught in school to act.

3. Examine Source Material. 1. Does the group agree with the position taken by Hart? If so, does this mean that you have less confidence in the education of children and youth? If this statement is true, what does it mean for our policy of education?

4. Examine topic 4 of this chapter, and Source Material 6. Then:

(a) Give examples, from your own knowledge, of the effects of machines on the welfare of people—for example, automobiles, cotton gins, tractors, windmills, telephones, electric refrigerators, etc.

(b) Give examples of the way people in your community use leisure time. Draw general conclusions, whether this is mostly constructive and helpful, or otherwise.

(c) Give examples of the way your community is affected by the price of some crop, such as cotton, corn, wheat, tobacco, etc. Similarly, how are they affected by the price of some industrial product? As you consider these facts, what kind of questions of international relations are you led to face?

5. Examine topic 5. Give examples, from your own observation, of adults who have taken each of the ways mentioned for meeting a difficult problem. How generally do the adults of your community take the fourth way mentioned?

6. Examine Source Material 2. Take any of the items that show increase or decrease in the number of persons enrolled, and explain why this change should have come.

7. Examine the four types of studies mentioned in topic 7. Then:

(a) Which, if any, of these are being carried on in your community?

(b) About how many persons are taking advantage of each?

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(c) About how many adults are not using any such types of adult education in your community?

8. Make a preliminary general estimate of the adult education offered by the churches in your community. The following lines of thought may be useful:

(a) Do you agree in general with the statement made in Source Material 3? State your position very briefly.

(b) A condition in Scotland is described in Source Material 4. Is the last sentence of this statement true for your community? Your church?

(c) A happening in Russia is described in Source Material 5. Does a similar condition exist in any adult classes in Sunday schools which you know of? What topics, if any, in religious thought could be called comparatively trivial?

(d) What adult education opportunities is your particular church offering? List them.

(e) Are there any great questions of today, which should have a Christian answer, but which are not being adequately studied by the adults of your church? List them, thinking especially of your own community. (Compare topic 4 again; the problems mentioned there may be used as a basis of thought, or the group may prefer to use some other way of stating these questions. However, it is well to keep one's own community especially in mind; there will doubtless occur to the group such matters as unemployment, amusement problems, conditions regarding divorce, reading matter that is available, and so on at great length.)

SUMMARY. The group will observe that if they follow out the suggested steps of thought and inquiry, they arrive at a recognition of an *opportunity* for adult religious education which most churches are not meeting.

But this leads to another question: Are people *interested*? We turn accordingly to the next step, which is an inquiry into the interests of people.

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Chapter II

WHAT DO ADULTS WANT?

In the first chapter we were reminded of the rapid spread of adult education. We saw that, in part, this means adults are not satisfied with themselves or their world, and are seeking for something better. But we must now inquire, what is it after all that adults do want?

The psychologist helps us to answer that question. The answers given, however, vary greatly in the terms used. Some psychologists give us lists that are long and detailed. Some speak of "instincts," others of "drives." But recently some psychologists have been using the term "wishes," to describe the deep, universal moving forces which exist within all people, everywhere and always.

1. The wishes

W. I. Thomas has named four such "wishes" of our human nature. They are our wishes for new experience, for security, for recognition, and for response. The order in which they are treated does not matter greatly. We examine them briefly.

There is our wish for new experience. Everybody has been chuckling recently over the escapade of the "wheel chair runaway" in a Pennsylvania town. Crippled and confined to a wheel chair, he disappeared. Later he was located with friends, eight miles away—"I just had to do something, go somewhere," he explained. And so it is with us all. We crave excitement, adventure. We want

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the pursuit and capture, the escape and flight, the daring deed, and the thrill. A boy will have his new experience in some manner; if not in an approved way, he may steal or break windows to create excitement. The automobile lends itself to our desire to "go places and do things." The scientist and the philosopher venture in the realm of nature or of ideas. The business man loves "the game," and all workers, whether in home or office or factory, grow stale with the drudgery of routine. If we cannot have the excitement of new adventure in its full actual form, then we find it indirectly. We watch others in public sports or movies. We read about it in some written form. Failing all these, we may dream ourselves into some heroic situation where the world is awed by our prowess, or may drink ourselves into a fine frenzy.

But by contrast there is in us also the wish for security. The little fellow of four many venture forth never so bravely after his nap, but when dark comes on the inevitable happens: "him tummed home to him's muvver." Shelter and clothes, food and health—an enormous share of our time, work, money, and thought go into the effort to get these four foundation stones of each day's immediate security. To these we add our desire to be protected against the unwanted results of unemployment, old age, disease, accidents, the unexpected action of Nature's forces, and death itself. Our huge bill for naval and military establishments we pay in order to be prepared against this nation or that who, we are told, may run amuck at our expense. We wish security in our institutions, and any speaker can gain a following with his plea that we should guard the Constitution, or remove not the ancient landmarks of religious or social thought.

There is, again, our desire for recognition. Germans

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have been profoundly influenced by their desire to be treated as equals at the council table. Japanese self-respect was wounded by our crude handling of the question of immigration from the Orient. These are instances on a wide scale of our human desire to be recognized as a figure of significance in our world. But our "world" in which we strive for recognition may be much smaller. We seek to achieve social status by means of our clothes, our parties, our money. We campaign for office in club or society, with pride when we succeed and to our hurt if we fail. We seek to achieve distinction for raising the best pigs or potatoes, baking the best cakes, or building the neatest cabinets. Whatever the size of the stage, we all desire success, whether at the county fair or at Versailles.

And there is our wish for response. This has to do with other individuals. We desire to give and receive signs of appreciation in relation to other individual human beings. It may be between parent and child, when each hungers for a place in the heart of the other. It may be between friend and friend. Most of all it is our desire to win the approval and love of one of the opposite sex. This is perhaps the deepest and most powerful current of all human living. Not strange that the sages have found this "too wonderful" to explain—the way of a man with a maid.

2. The types of satisfaction

Now this human nature of ours has a most significant characteristic. It demands two kinds of satisfactions for each of its great "wishes." They are hard to name accurately, but we shall not be far wrong if we call them the tangible and the intangible satisfactions.

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We want tangible satisfactions for our wishes. Here are deep-laid hungers, and we want satisfactions in things that we can touch and handle, see and taste and hear. In our search for new experience, we like to get up with these physical bodies of ours and actually go out after adventure. We long for the physical security of bread and meat, a good roof to sleep under, and "good earth" to call our own. We wish the recognition of people like ourselves. We want these eyes to see them do us honor of some sort; we constantly urge that they should "say it with flowers" that we can touch, and say it while we live so we can hear it. We want the response of flesh and blood to our longing. We want these tangible satisfactions for our physical hungers; we want them in the form of things and acts that are material, here and now.

But more striking still, when we have these tangible satisfactions, we still are often unsatisfied. Admiral Byrd goes out to the South Pole, and surely that is adventure enough for any man. But no, the man must go farther, into solitude, and let the spirit of him venture out to meet Spirit! Or give a man bread and all the rest for physical security, and still he will be saying like St. Augustine, "Thou hast made us for Thyself, and our souls are restless until they find their rest in Thee." Or let a man win the applause of the many, and the better man he is the more he will tell you that he must have his own approval of himself, or that he must win the approval of some little group somewhere who alone are competent to judge his work, or that his meat and drink are to do the will of the unseen Father and have him say, "Well done." Or is it response we desire? Sweet though it is beyond all words to win the love of another human being, there is that within us which desires also the love of Him who is over

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all and in all. At our worst, we may be selfish even in this, like Angela of Foligno who besought the Lord in prayer until she believed she heard him say, "I love thee better than any other who is in the valley of Spoleto." At our best, we may crucify self until we say in the spirit of Christ in Gethsemane, "Not my will, but thine, be done"; but even thus it is our desire to know from him what his will for us is. That, too, is our desire for his response to us. These are intangible satisfactions. Bread for the body we must have, but we cannot live abundantly on that alone.

But we do not all at any given time recognize that we require intangible as well as tangible satisfactions for our wishes. Hence we must look further to see more clearly how it is that we long sometimes for the one and again for the other.

3. The interests

Each of us has his "interests," as we call them. An interest is any object or activity which brings satisfaction to any wish of our nature. At times the interest is a way of securing the satisfaction immediately. At other times we pursue it as a way of gaining a delayed satisfaction. Again, there are interests which plainly satisfy some one wish which we can readily identify. But there are other interests which appeal because they offer a way of securing satisfaction for more than one of the wishes.

To a large degree the particular interests which we have depend on the objects or activities which our environment offers us. A man may hunt tigers for adventure if he lives in India, or climb in the mountains, or fish and swim if he lives by the water. And so with all the wishes. Each has an amazing capacity for "taking up"

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with something near at hand and finding a way of expressing itself.

The range of interests which people actually have makes one of the most fascinating stories, and is itself an intricate study. But how wide the range of interests is! Once we encountered a woman whose chief interest was in visiting all the zoos in reach, to make the acquaintance of all the baboons and win their affection! It would seem, indeed, that there is nothing too important and nothing too trivial to become the absorbing goal of some person's living.

There is this further significant fact about our interests. When we are engaged in pursuit of some satisfying interest, the most of us wish to be let alone to enjoy it. The dog with his bone, the lover with his beloved, the scholar with his book, are all alike in this at least, that each in his own way will growl at you if you disturb him! Another phase of this same truth has forever received its classic expression in the Biblical saying, "Ephraim is joined to idols: let him alone."

4. The frustrations

Things run on smoothly enough for us so long as our activities bring us satisfactions that are reasonably complete. But life has a way of thwarting us at the very point where we banked most heavily on finding self-fulfillment. Sometimes it is a case of failing to find a full satisfaction, as when we marry but never win the undivided affection and loyalty of a mate. But perhaps it is more often the case that the tangible satisfactions are not enough to content us, and we long for intangible ones, even when we ourselves scarcely understand our own

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discontent. In either case, there draws over us the feeling of futility and unrest.

There are times when the current of human events brings us into our frustration. It may touch us as individuals, rather apart from what is happening in the rest of the world. The papers recently carried such a story. A rich young heiress had ready access to all that many other persons eagerly desire. But she grew weary of the social round, and advertised for a husband who would fulfill certain qualifications, and among them this one: that he should be willing to explore some out-of-the-way part of the world with her. Or as a people we may invest ourselves in certain typical interests only to find that in the end they themselves defeat us and leave us in a worse state. We are still only too keenly aware that this is what happened in America before 1929, and after.

But there are times when someone must stir up within us this feeling of the futility of certain interests of ours, else we shall never see that it is so. This is the rôle of the prophet. He finds us very busy at this or that, but dins at us the unending question, "Why do ye spend money for that which is not bread?" At last we awake to see that the most important satisfactions are just the ones we are not securing.

5. The new search

These times of frustration are our opportunities for growth, whether as individuals or as groups. The roots of life have struck a barrier. To go around it they must become stronger than if they could have gone on in an easy, even way. But it is a time of danger as well, for it may be that the searcher will find no way out, or that he

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will need help which he cannot muster from within. So in all times of individual and social frustrations, education and the Christian religion take on new value, for they can help us in the quest for better and abiding satisfactions.

Education can aid us. It puts us in touch with resources of knowledge which we urgently need. Some of this knowledge is in the nature of information, and as such is the record of the way other men have succeeded or failed in circumstances like our own. Some of this knowledge is the content of what we call culture. And it will amaze us, when our attention is drawn to the fact, to discover how much of the beauty of art and literature has come up out of frustration and suffering like that in which we may find ourselves. The Taj Mahal, gem of Eastern architecture, was a monument to a wife, loved and lost. Had Milton not been blind, who knows whether we should have had his poetry? Had William Shakespeare been thoroughly happy with his Anne, perhaps we should never have had his dramas, for it has been said that happiness writes no story.

Education is more than a way of getting knowledge, for it is also a way of learning to think. As such it is a training in the attack we make upon the problems of life. Science is probably the purest example of this way of thinking. In its best forms it has no case which it sets out to prove. It searches for the truth. It is ready instantly to discard whatever is shown to be false. And it teaches the best-known ways of accomplishing certain kinds of results which we desire to achieve. Discipline of these kinds is greatly needed by us all, more especially in days of feverish propaganda for things good, half-good, and evil.

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And the Christian religion takes on new and unique value in times of frustration. It is only in later chapters that we can say a little more fully what it offers us, not alone in frustration but in every phase of life. But the Christian religion answers to every human need. It is concerned both with the tangible and the intangible satisfactions. It seeks to cultivate interests which lead to better satisfactions. It tells us how man may live better in relation to his fellows, to the universe, and to God. It is eager to bring its resources to man, especially in his frustrations. It holds out the promise of turning ashes to beauty, as a prophet of old put it, and of giving "the oil of joy" for the heaviness of mourning. Nor are its promises vain. It has been tested alike in the falls and in the risings again of men. It brings to men the Word of God, from a Book but most of all through a Person, to light up the dark places and to reveal the way to life that is abundant.

Source Material

1. THE "AREAS OF HUMAN EXPERIENCE." The International Council of Religious Education regards human experience as taking place in eleven great areas, which are listed as follows: (1) Specifically religious activities, or those which are commonly recognized as specifically religious in form; (2) health activities; (3) educational activities; (4) economic activities; (5) vocational activities; (6) citizenship activities; (7) recreational activities; (8) sex, parenthood, and family life; (9) general life in the group; (10) friendship activities; (11) aesthetic activities.—*The International Curriculum Guide, Book One, Principles and Objectives of Christian Education* (International Council of Religious Education, 1932), 97-105.

2. IN WHAT SUBJECTS ARE NEWSPAPER READERS INTERESTED? "In order to find out what subjects in newspapers are of most interest, Ross observed passengers on the New York subway. Of 1,837 passengers who were counted, 765 (41 per cent) were reading. Of these 41 were reading books, 23 magazines, and

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701 newspapers. Observations of the kinds of material read were made on 253 passengers. The results are presented (in a Table). The entries in the table show that sports, cartoons and photographs, and sensational news are very popular. . . . If greater interest in national and international news, large civic problems and editorials is essential to good citizenship, then the public schools and those interested in adult education face a problem of great magnitude."

The table referred to shows the rank of interest in newspaper subjects preferred by these adults. The contents of the table are here given; the number in parentheses after each subject shows the number of persons reading that subject:

Sports (47). Cartoons (34). Photographs (33). Personal violence (18). Disaster (11). Finance and trade (10). Foreign newspapers (10). Serial story (10). Editorial (9). Foreign news (9). City news (7). Personal and human interest (7). Divorce (6). Display ads (5). National news (5). Classified ads (4). Industrial (4). Theater (4). Social violence (4). Science and invention (3). Indictment and jail (3). Literature, art, music (2). Society and parties (2). Cross-words (2). State news (1). Education and schools (1). Church (1). Home, garden (1). Radio (0).—W. S. GRAY and RUTH MUNROE, *The Reading Interests and Habits of Adults* (Macmillan, 1929), 43-44.

3. WHAT TOPICS ARE TREATED IN MAGAZINES? Bobbitt had the topics listed in "The Reader's Guide to Periodical Literature," for 1919, 1920, and 1921, classified and tabulated. The results are shown in the following table:

TOPICS TREATED IN PERIODICAL LITERATURE

Topic	*Frequency*	*Topic*	*Frequency*
1. Government	9,920	9. Food	1,562
2. Nations and states (political and economic)	9,273	10. Labor	1,551
3. Education	4,792	11. Religion	1,456
4. Transportation and travel	3,384	12. Play, sports, games.	1,396
5. Intellectual vision*	3,289	13. Animal world	1,351
6. Geographical*	2,893	14. Commerce	1,343
7. Buildings	2,210	15. Agriculture	1,248
8. Health, sanitation, disease	1,811	16. Finance	1,232
		17. Matter, substances, chemistry	1,209
		18. Family	1,199
		19. Music	1,139

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20. Races, people	1,101	35. Psychology	301
21. Manufacturing	984	36. Population	226
22. Plant world	833	37. Petroleum and products	226
23. Art	741	38. General business organization and management	221
24. Occupations*	732	39. Biological	196
25. Communication	668	40. Astronomical	179
26. Human association*	574	41. Power*	171
27. Heat, fuel	487	42. Mechanics (physics)	132
28. Clothing, textiles	466	43. Decoration	119
29. Electricity	436	44. Cleaning	112
30. Philanthropy	426	45. Time	94
31. Mining	359	46. Mathematics	89
32. Light, color	358		
33. Culture levels and types	333		
34. Property	326		

—W. S. GRAY and RUTH MUNROE, *The Reading Interests and Habits of Adults* (Macmillan, 1929), 46-47.

*Not otherwise specified.

4. DIFFERING INTERESTS. In the Waples and Tyler study of reading interests, it became evident that one's interest in a given subject varied according to the person's occupation. Common sense would tell us that this is so, but some of the details are of much significance. Five subjects were put together under the general heading of "matters involving international good will," and five others under the heading of "personal development." The degrees of interest were classified as "most interest" when the interest was strong; "average interest"; and "least interest" when the interest was comparatively weak. The comparisons are shown in the table on page 44.

5. TOPICS PREFERRED OR AVOIDED BY ALL MEN AND ALL WOMEN. In the Waples and Tyler study of reading interests, it was found that certain topics are preferred and certain others avoided, regardless of occupation.

All men preferred topics in their reading dealing with: laws and legislation, international attitudes and problems, the next war, preparedness, personal hygiene.

All men avoided topics dealing with: artists and musicians; actors and actresses; modern styles, manners, and customs; social welfare problems; art and art crafts.

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All women preferred topics dealing with: international attitudes; personal hygiene; nature of human nature and intelligence; personal qualities analyzed; self-improvement and happy living; the changing status of women; interesting places abroad; interesting peoples; college and higher education; successful marriage.

All women avoided topics dealing with: problems of state and city government; foreign governments and politics; organization and administration of big business; foreign trade; insurance; marketing; business ventures; mechanical inventions; developments in the automobile industry; developments in farming; mining and metal industries; trades and manufacturing; organizations—political, social and fraternal; the family car.—D. WAPLES and R. W. TYLER, *What People Want to Read About* (University of Chicago Press, 1931), 73, 74.

6. TIME AS A MEASURE OF INTEREST IN THE CHURCH. In 1924 Dr. C. Luther Fry reported a very careful study of rural churches. He sought to discover and use better ways of measuring the interest of people in their churches. Many measures of this kind were already in use, such as the amount of money contributed, the number and proportion of people who belong to the churches, new members received, etc. But Fry introduced a new measure of interest, viz., "the amount of time that people contribute to their churches in the form of attendance upon its activities." Of this he said,

"In certain respects this is a more accurate basis for comparing one church with another than money or membership. In the past, money contributions have been the comparative standard most often employed; but the amount of money that a person can contribute to his church depends, as we shall prove, upon the means at his disposal. These vary not only from individual to individual, but from locality to locality. On the other hand, each human being has the same twenty-four hours a day to invest in the activities of life, so the assumption that two men who devote ten hours a month to their church are equally interested in it is apt to be more nearly correct than is the hypothesis that two men who donate twenty-five dollars a year have the same interest."

"The method of determining the monthly amount of time that a church commands is by multiplying the average number of people who attend a given type of service by the number of such services held a month. By adding together the totals for each type of service we arrive at the total number of services a

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month which the people devoted to that church. . . . It has been decided to call this modified concept of attendance by the name 'monthly attendance interest.' "—C. L. FRY, *Diagnosing the Rural Church* (Harper, 1924), 35-36.

7. WHAT DO PEOPLE SPEND THEIR MONEY FOR? In a report to President Hoover, Robert S. Lynd and Alice C. Hanson estimated the entire national income as some 85 to 90 billion dollars in 1929, and then undertook to make estimates of the items for which we spend our income. They emphasize the fact that these figures are rough estimates and should be used guardedly. However, they do give a general picture of the purposes for which we spend our money as a people.

ESTIMATED TOTAL NATIONAL EXPENDITURES FOR SELECTED ITEMS, 1929

Item	*Amount*
Food	17,000,000,000
Clothing	8,000,000,000
Rent on homes	8,000,000,000
Home furnishings	4,000,000,000
Fuel and light	4,800,000,000
Life insurance	3,500,000,000
Religion	900,000,000
Automobile (purchase and use)	6,500,000,000
Travel (recreation, other than auto)	2,000,000,000
Motion pictures, concerts, etc.	2,000,000,000
Clubs, lodges, etc.	400,000,000
Indoor and outdoor games, sports	900,000,000
Newspapers	400,000,000
Radio and musical instruments	600,000,000
Jewelry and silverware	600,000,000
Flowers (from florists)	200,000,000
Cosmetics, beauty parlors	700,000,000
Medicine (patent and prescription)	700,000,000
Physicians	1,000,000,000
Dentists	400,000,000
Other medical costs (excluding hospitals and public health work)	200,000,000
Tobacco	1,600,000,000
Laundry, cleaning and dyeing	1,500,000,000
Taxes, local, state and federal	6,400,000,000

—Adapted from *Recent Social Trends in the United States* (McGraw-Hill, 1933), 889.

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Questions for Investigation and Discussion

1. It is assumed that when the class meets, the group has already read the treatment of the subject in this chapter. A few questions might be asked by the leader to be sure that the meaning of "wishes," tangible and intangible satisfactions, interests, frustrations, and "the new search" is clear. The leader should be sure that the meaning of these terms is clear to the group if he desires to use them in the discussion; otherwise the discussion will be foggy. An excellent illustration of the process described in this chapter can be found by using the book of Ecclesiastes as an example. What wishes was the writer seeking to satisfy? What interests did he cultivate in order to do so? What record does he give us of his frustration? What new search did he enter upon? What were his conclusions?

2. Take some community of your knowledge, and give examples of the ways in which people are striving to satisfy each of the four wishes. (Cf. topic 1.)

3. In what ways can we measure the strength of a person's interests? Name all the ways that can be thought of. Then consider these questions:

(a) What does it tell us about a person to know what he reads?

(b) What, to know how he spends his time?

(c) What, to know how he spends his money?

4. Examine Source Material 7. What wishes are people seeking to satisfy by means of the largest expenditures of money? Can you see ways in which people are seeking to satisfy each of the four wishes through their spending as shown in this table?

5. Can you give examples within your own knowledge of persons who had tangible satisfaction of some one or more of the wishes, but were not content since they desired also an intangible satisfaction? (Cf. topic 2.)

6. Examine Source Material 1. Take any two or three of the "areas of human experience" and show:

(a) Ways in which some wish is satisfied by our activities in this area.

(b) Ways in which we desire intangible as well as tangible satisfaction in these areas.

(c) Some of the interests which we cultivate in these areas.

7. Examine Source Materials 2 and 3. Then consider these questions regarding people's reading interests:

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(a) Which wishes were being satisfied by the reading of the newspaper topics?

(b) Which, by the reading of the topics in periodical literature?

(c) Which topics in both types of reading suggest that people are seeking through reading for satisfactions denied them in actual living?

(d) Which topics indicate that people are seeking for additional knowledge?

(e) Which topics indicate that people are seeking for inward enrichment?

8. Examine Source Material 4. Then consider these questions:

(a) Which groups of people are most interested in international attitudes? Which show the least interest? Why?

(b) Why do you think housewives are interested in international attitudes and peace movements but not in business conditions abroad? Can these three topics be adequately understood apart from one another? What conclusions do you draw?

(c) Which groups are most interested in peace movements? Why do you think the other groups have only "average interest"?

(d) Which topic under personal development is of most interest? (Found by discovering which line across the page has the largest number of 3's.) Which topic comes next in interest?

9. What subjects interest you most in your own reading? Which, least? (List a few subjects which seem to stand out in the group; separating the list for men and women if the group contains both.) What similarities and what differences are there, when this list is compared with the ones in Source Material 5?

10. Examine Source Material 6. Calculate the "monthly attendance interest" for all groups of adults meeting in your church, then for your church as a whole.

11. Seek to answer the following questions in your own words. Topics 1 and 4 might be consulted, but the answers should be from the group and not from a book.

(a) What do people long for which only the Christian religion can help them to have? (When answers are clear, list them.)

(b) Which of these desires are being met by the church's help, for the adults of your church?

12. Looking back over the study and discussion of this

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chapter: Do you think you can see any explanation of conditions in regard to "monthly attendance interest" in your church's work with adults?

DEGREES OF INTEREST OF VARIOUS GROUPS IN VARIOUS TOPICS

	Prisoners	Post office clerks	Machinists	Farmers	Iowa medical students	Men high school teachers	Factory girls	Telephone operators	Housewives	Minn. home econ. freshmen	Iowa commercial students	Women high sch. teachers
Involving International Good Will												
International attitudes	2	3	3	2	3	3	3	2	3	3	3	2
The next war	3	3	3	3	2	3	3	3	2	2	3	3
Preparedness	3	3	2	3	2	3	2	2	2	2	2	2
Peace movements	2	3	2	3	2	2	2	2	3	2	2	3
Business conditions abroad	2	2	2	2	2	1	2	2	1	1	2	1
Involving Personal Development												
Personal qualities analyzed	3	2	3	2	3	2	3	3	3	2	3	3
Getting along with other people	3	3	3	3	3	2	2	3	3	3	3	3
Self-improvement	3	3	3	2	2	3	3	3	3	3	3	3
The successful life	3	3	3	2	3	2	3	3	3	2	3	2
The meaning of culture	2	2	2	2	2	2	2	3	3	3	3	2

Legend: 1 stands for "least interest," 2 for "average interest," and 3 for "most interest."

—Adapted from Tables in D. WAPLES and R. W. TYLER, *What People Want to Read About* (University of Chicago Press, 1931), 31, 32.

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Chapter III

CAN ADULTS CHANGE?

Many adults are discontent with life, as we saw in chapter i. And in chapter ii we were reminded that one reason for this condition is that many of the interests which they pursue are not such as to lead to full satisfaction of the great wishes of human nature. It is thus evident that before adults can secure what they desire, there must be change within themselves. But can adults change?

1. Some prevalent ideas

At once we face certain ideas which have long been prevalent. Many have told us that once a person is grown up, he is past the time of any important change. Folklore has summed up this belief in the saying, "You can't teach an old dog new tricks." And Professor William James, speaking for the psychologists of his day, said, "Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They *cannot* get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. . . . Whatever individual exceptions might be cited to this are of the sort that 'prove the rule.'" [1] If these popular proverbs and these pronouncements of psychologists are true, then the case looks rather hopeless. Why try to bring help to adults through education, if the adults cannot change?

[1] James, W., *The Principles of Psychology* (Holt, 1899), II, 402.

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They made their bed while they were young; now let them lie in it as comfortably as they can when they are old. Such were the conclusions that we drew, and turned hopefully to the young for our educational effort, as was pointed out in the first chapter.

2. A scientist challenges the prevalent ideas

There were people, however, who doubted that these prevalent ideas were really true to the facts. So Professor E. L. Thorndike and his associates in Columbia University undertook a series of experiments to discover the facts about the ability of adults to learn, especially from the age twenty-five to the age forty-five. They found nothing to support the notion that the adult cannot learn. On the contrary they reported, "In general, teachers of adults of age 25 to 45 should expect them to learn at nearly the same rate and in nearly the same manner as they would have learned the same thing at fifteen to twenty. . . . Adult education suffers no mystical handicap because of the age of the students."[2] It was shown that the ability to learn increased from early childhood until about the age 25. After that it began to decrease, but only very slightly; the rate of decrease being only about one per cent per year until the age 45. "Childhood was found to be emphatically *not* the best age for learning in the sense of the age when the greatest returns per unit of time spent are received. The age for learning that is best in that sense is in the twenties, and any age below 45 is better than ages 10 to 14. Later investigations . . . make it probable that the decline in ability to learn from age 45 on to 70 is not much more rapid than this, so that

[2] THORNDIKE, E. L., *Adult Learning* (Macmillan, 1928), 177-179.

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a man of 65 may expect to learn at least half as much per hour as he could at 25 and more than he could at 8 or 10." [3]

The researches and reports of Thorndike have been called by a competent judge, "without doubt the most potent factor in the spread of the adult education idea in the last decade. . . . It is safe to say that one or two decades hence, when the full effect of the Thorndike discoveries can perhaps be gauged, these researches will be found to have altered the structure of American education profoundly." [4]

The kinds of learning studied by Thorndike were chiefly though not exclusively of the kind that we term "skills." The result of his researches is especially valuable as showing that it is possible for the adult to change in the activities which go into making a better living.

But we are no less concerned with the general question, Can adults change in matters that have to do with living better? Accordingly we go on to inquire, in turn, Do adults change in their individual attitudes? Do adults change in their group attitudes? And, Do adults change in their entire personality?

3. Can individual attitudes change?

We have all known the person who is "set in his ways." He likes his food just so, and no other way will do. He has his own views about the ethics of each profession. He can tell you how women ought to dress, and how children should behave. He knows his own mind about the church, and you soon know it too if you talk with

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[3] THORNDIKE, E. L., *Adult Interests* (Macmillan, 1935), 2.

[4] CARTWRIGHT, M. A., *Ten Years of Adult Education* (Macmillan, 1935), 33, 36.

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him. When you come away from a chat with him, you are ready to believe that a leopard can never change his spots, nor an Ethiopian the color of his skin. And no doubt there is at least a streak of this in each one of us somewhere. Some matters we have settled; we take pride in it, and we have no intention of changing. If this were so for each person in regard to every matter, there would be no need of raising the question whether adults can change.

But of course the attitudes of individuals do change. The story of events around us takes on much of its fascination just because one cannot label each human being at twenty-one and classify everything about him for all time thereafter. The bachelor who has sworn never to marry may break his own vows! The conservative may turn liberal, or the progressive may go reactionary—each yielding to the force of considerations against which he used to close his eyes. Love will change one person, and logic another. Human distress in oneself or in those one loves will sometimes work a change in attitudes which smooth sailing might only have confirmed and strengthened.

At times we can watch the process of change take place, and see its steps. This was so in the case of Frederick Joseph Kinsman, who was a bishop of the Episcopal Church but later became a convert to Roman Catholicism. He relates that his opinions passed through four stages. First, he felt that the Roman Church after all was 'not so bad.' Second, he felt it was really a good thing. Third, he grew to believe it was the best thing he knew. Finally he came to be sure that it was The Church.[5]

[5] DE SANCTIS, S., *Religious Conversion* (Harcourt, Brace, 1927), 281.

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All this is as important as it is obvious. We expect adults to be stable in their attitudes, otherwise life would be chaos. But there is no attitude so firmly fixed that it may not be changed under some combination of circumstances. This is a danger, for anything that is good may be undermined. But it is also a challenge to all that is less than good, for that may be conquered.

4. Changes in group attitudes

There are attitudes of groups as well as of individuals. These group attitudes may change also. Indeed, the change of attitude within a few respected members of a group often acts upon other individual minds within that group, until by and by most of its members come to hold about the same attitudes, but ones which they did not formerly have. The speed with which these changes take place varies greatly. With one set of instances, we may illustrate both the fact of change in group attitudes, and differing rates of speed which we shall call the very slow, the slow, the rapid, and the very rapid.

Some group attitudes change only very slowly. As an example, we may take the attitude of people as a whole toward woman's place in the world. For generations the orthodox Jew used to give thanks daily that he had not been born a woman, a leper, or a Gentile. That attitude of the East has been shared to some extent in the West. When women began to contend for 'women's rights' in the United States, they were subjected to all kinds of indignities because of their efforts. Their plea for co-education was met with the declaration that this was "an attempt to introduce a vast social evil." Miss Anthony was hissed at public meetings. Respected citizens took part in breaking up their gatherings. Mobs formed

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against them, rotten eggs were thrown, and at times they could speak only under armed protection. It required fifty years or more to change attitudes of that kind and replace them with those which now prevail.

There are group attitudes which change slowly. This is frequently seen in classes formed for the study of some subject about which people do not agree. The subject is carefully examined for a period of time, and at the end it is often found that the attitudes have changed as a result of the course. A significant instance of this change on a large scale is mentioned in a recent report by Douglass and Brunner. They say that mission study classes are conducted in about one church out of ten. Usually one field will be studied, by the aid of a textbook, using six or eight meeting periods. "This seems like a superficial thing, but whether from this cause, or because only the stronger and richer churches have had mission study, per capita giving to missionary causes has been more than one-fourth higher in churches maintaining this educational feature than in others."[6] It appears that in these cases, during a period of a few months changes have been made in attitudes to such an extent as to result in substantial increase in giving.

There are group attitudes which change rapidly. Perhaps the most familiar illustration is fashion. At a given time it will be regarded as "proper" that women's dresses, or their hair, should be of a certain length. Then a new style is set. Dresses are shortened, or hair is cut. For a while there is a vast ado of asking, "What is the younger generation coming to?" But presently everyone is trying

[6] DOUGLASS, H. P., and BRUNNER, E. DES., *The Protestant Church as a Social Institution* (Harper, 1935), 162.

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to prove how sensible the new style is! Attitudes have changed, and sometimes within a few days.

And some group attitudes change very rapidly. The movie *Richelieu* portrayed such a change of attitude in the Parisian populace. Early one evening they are shouting in favor of a course of action desired by the King. Street orators appear to harangue the people, and later in the same evening they are shouting just as loudly for a different course of action proposed by Richelieu. These very rapid changes may take place within a few hours. They are often seen in the "swing" that occurs shortly before voting on some issue after skilled politicians have swayed the emotions of people. It seems especially likely to happen if someone plays on the hatred or the fears of people who are relatively ignorant.

5. Changes in personality

We have just seen that adults can learn new skills, and can change in their attitudes, both as individuals and as groups. Yet, important as these facts are, they affect, so to speak, only a part of a man. But it is possible for the individual to be so profoundly changed that he comes to be in a true sense a different man.

One such change in personality is familiar to us all as "conversion." This takes place when one turns about from one course of life to another. It is a reorganizing of the ideals and loyalties so that they are transferred from one center of living to another. Conversion to Christ is such a change, in which the person forsakes some lesser or competing loyalty and turns to make Christ the Master of the soul. The classic examples are St. Paul and St. Augustine. But the process has gone on in thousands in every generation.

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There is another kind of change in personality which sometimes takes place after one is converted, and is often confused with conversion. It is difficult to name it satisfactorily. Some will call it "surrender." The psychologist will probably speak of it as a "reintegration of the self on a new level." It is better, however, to illustrate it than to argue over its label. Stanley Jones's first book, *The Christ of the Indian Road,* begins with the story of his breakdown. He was already a missionary. Opportunities had opened up to him which he wished to take advantage of for Christ, but he was physically broken. He had gone through eight years of strain, and he speaks of his "nervous exhaustion," "brain fatigue," and "numerous collapses." He took a furlough, but was no better off. He went to the hills to recuperate after his return to India, but, he says, "I was at the end of my resources, my health was shattered. Here I was facing this call and task and yet utterly unprepared for it." Then follows this striking account of what happened:

> "It was one of my darkest hours. At that time I was in a meeting at Lucknow. While in prayer, not particularly thinking about myself, a Voice seemed to say, 'Are you yourself ready for this work to which I have called you?' I replied, 'No, Lord, I am done for. I have reached the end of my rope.' The Voice replied, 'If you will turn that over to me and not worry about it, I will take care of it.' I quickly answered, 'Lord, I close the bargain right here.' A great peace settled into my heart and pervaded me. I knew it was done! Life—abundant Life—had taken possession of me. . . . I went through the days, working all day and far into the night, and came down to bedtime wondering why in

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the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by Life and Peace and Rest—by Christ himself." [7]

6. Education and changes in attitudes

Here then is a range of ways in which adults can change, running from skills on the job to transformations so profound that one has become a "new creature." Plainly it is a task for education, to guide the changes in skills so that they shall take place in the most economical manner. We shall consider later what part education may have in bringing about the changes in personality. But here we examine especially the change in attitudes.

The very rapid changes in attitudes often do not make for human welfare, because they have not been thought through. They are not intelligent changes, but usually are emotional. Individuals or groups who change their attitudes so very quickly are fickle, wishy-washy, never staying put, responding to each appeal in turn. Something is needed to slow down the rapid rate of change and introduce more deliberation.

But the very slow changes in attitudes, likewise, often retard human welfare because they are so long delayed. Ancient evils exist, which we refuse to recognize as evil; or if we recognize the wrong in them, we refuse to alter our living so they may be rooted out. Something is needed in such cases to hasten the rate of change in attitudes.

Education is a means of producing change in attitudes. It puts us in touch with tested information, so that we

[7] JONES, S., *The Christ of the Indian Road* (Abingdon, 1925), 18-20.

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need not act ignorantly. It teaches us to think, so that we need not act blindly. It seeks to hasten some changes in attitudes, so that society need not wait for the slow, costly, and uncertain evolution of unguided social change. It endeavors to slow down our impulses to act from mere emotion and prejudice without thought. It undertakes to guide both the changes in attitudes and to some extent the rate of those changes, in order that individuals and groups may face intelligently both the old and the new in life, and act intelligently in light of what has been found.

This being so, there are at least three great stable tasks of education, whether with adults or with people of any age.

The first of these is to help persons learn to face conditions as they actually are. This is not easy for most of us. If we are identified with and responsible for something, we want to make out the best possible case for it. If we are not responsible for it, if we are hostile to it, or if it injures our self-esteem in some way, we want to paint as dark a picture as we can of it. So it is excessively difficult ever to get a fair and full picture of actual conditions in our homes, our schools, our church or denomination, our city or our state, and so on and on. But education seeks to help people learn to use "scientific method" just as widely as possible. Scientific method is by no means confined to certain "sciences." It is a way of thinking which may be used with reference to any problem. Its first principle is very simple: get the facts. Get them as they are, pleasant or unpleasant. But we must be sure that this will encounter every kind of antagonism. Ibsen's play *An Enemy of the People* shows

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how a whole community turned upon a physician who sought to make them see that the Municipal Baths, on which the town depended, were using polluted water and therefore endangering human life. People have to learn to face the actual, but perhaps none of us ever accomplishes perfect success in this difficult achievement.

The second is to help people to discriminate. Every day is filled with a thousand appeals to buy this brand of goods in preference to that, to support a certain cause in preference to some other. We are urged to believe or to act in some specified way. If we respond to them all, we are hurried hither and yon by moblike emotions; we follow the day's fashion in our purchases or our beliefs, to the verge of bankruptcy in pocket or mind. If we refuse to respond to any of them, we settle into a state of unwillingness to change or to act; we sit stolidly while civilization marches past us. But training in discrimination helps us to sift the wheat from the chaff, whether the argument concerns clothing or the New Deal, local politics or religious belief. It is one of the tasks of education to help us to discriminate among the pleas that are advanced for every kind of human affair.

And the third is to help us to work co-operatively. Earlier we saw that one of the chief problems of our world is that people should be brought to work together intelligently and in good will. For it is not enough merely to face conditions and discriminate in thought. There must be action, else we remain "sicklied o'er with the pale cast of thought." But education is one of the ways of leading to action, and joint action at that. It helps us to discover causes that are worthy. It often enlists us in the furtherance of these causes. And then we discover

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that in the very process of working together co-operatively, further changes take place in us. As individuals our latent resources are drawn forth into activity, and as groups we become better unified in our work for a common cause.

7. Education and changes in personality

We have spoken of two types of change in personality, viz., conversion, and afterward fresh integrations of the self on new levels. Both these are very deep alterations of the human personality. They have always profoundly impressed Christian people, because of their importance and because of the seeming improbability that the power of habit should be broken and these changes take place. So Christian thinkers have rather uniformly held that such changes have no adequate explanation apart from the working of the Spirit of God in human souls. This is a recognition of two momentous facts. One, having to do with all beginnings of new spiritual life, is that God works out his purposes, even though in so doing it should be necessary to quicken spiritual life by his own direct activity upon men who are asleep or even dead in spirit. The other, having to do with all Christian living, is that vast spiritual resources are always available and that our part is to fulfill the conditions of their use.

But education also has its part in reference to both these types of change in personality. In some manner Christ must be presented so that the soul may know of the Lord who claims our deepest allegiance. Only then can faith arise, for one cannot believe in One of whom he has not heard. And people must be taught what the spiritual resources for living are, and how they may be utilized. Both preaching and teaching help to bring about each

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of these ends. Education which is Christian seeks constantly to interpret God to man, and thus to lead toward more abundant individual and social life.

Source Material

1. PRACTICAL APPLICATION OF THORNDIKE'S FINDINGS. "In general, nobody under forty-five should restrain himself from trying to learn anything because of a belief that he is too old to be able to learn it. Nor should he use that fear as an excuse for not learning anything which he ought to learn. If he fails in learning it, inability due directly to age will very rarely, if ever, be the reason. The reason will commonly be one or more of these: He lacks and always has lacked the capacity to learn that particular thing. His desire to learn it is not strong enough to cause him to give proper attention to it. The ways and means which he adopts are inadequate, and would have been so at any age, to teach him that thing. He has habits or ideas or other tendencies which interfere with the new acquisition, and which he is unable or unwilling to alter. In the last case mere age may have some influence."—THORNDIKE, E. L., *Adult Learning* (Macmillan, 1928), 177.

2. SOME COSTS OF THE WORLD WAR. The cost of the World War in human lives has been estimated to be as follows:

10,000,000	known dead soldiers
3,000,000	presumed dead soldiers
13,000,000	dead civilians
20,000,000	wounded
3,000,000	prisoners
9,000,000	war orphans
5,000,000	war widows
10,000,000	refugees

Professor Bogart has estimated the direct money costs of the World War as $186,333,637,097. The indirect money costs he puts at $151,612,542,560. The total of these money costs is $337,946,179,657.

Secretary Mellon reported that the total money cost of the World War to the United States from April 6, 1917, to June 30, 1921, was $47,957,272,333. President Coolidge in 1928 said that the total cost of the World War to the United States would probably be nearly $100,000,000,000.—PAGE, K., *National Defense* (Farrar & Rinehart, 1931), 161-172.

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3. DIFFERING RATES OF CHANGE WITHIN SOCIAL INSTITUTIONS. The Introduction to the report of the President's Research Committee on Social Trends contains the following statements:

"A nation advances not only by dynamic power, but by and through the maintenance of some degree of equilibrium among the moving forces. . . . Not all parts of our [social] organization are changing at the same speed or at the same time. Some are rapidly moving forward and others are lagging. These unequal rates of change in economic life, in government, in education, in science and religion, make zones of danger and points of tension. It is almost as if the various functions of the body or the parts of an automobile were operating at unsynchronized speeds. . . .

"Scientific discoveries and inventions instigate changes first in the economic organizations and social habits which are most closely associated with them. Thus factories and cities, corporations and labor organizations have grown up in response to technological developments.

"The next great set of changes occurs in organizations one step further removed, namely in institutions such as the family, the government, the schools and the churches. Somewhat later, as a rule, come changes in social philosophies and codes of behavior. . . .

"Of the great social organizations, two, the economic and the governmental, are growing at a rapid rate, while two other historic organizations, the church and the family, have declined in social significance, although not in human values. Church and family have lost many of their regulatory influences over behavior, while industry and government have assumed a larger degree of control. . . .

"The spiritual values of life are among the most profound of those affected by developments in technology and organization. They are the slowest in changing to meet altered conditions. Moral guidance is peculiarly difficult, when the future is markedly different from the past. So we have the anomalies of prohibition and easy divorce; strict censorship and risqué plays and literature; scientific research and laws forbidding the teaching of the theory of evolution; contraceptive information legally outlawed but widely utilized. All these are illustrations of varying rates of change and of their effect in raising problems. . . .

"Effective co-ordination of the factors of our evolving society mean, where possible and desirable, slowing up the changes which occur too rapidly and speeding up the changes that lag.

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"The Committee does not wish to assume an attitude of alarmist irresponsibility, but on the other hand it would be highly negligent to gloss over the stark and bitter realities of the social situation, and to ignore the imminent perils in further advance of our heavy technical machinery over crumbling roads and shaking bridges. There are times when silence is not neutrality, but assent. . . . The family, religion, the economic order, the political system, resist the process of change, holding to the older and more familiar symbols."—*Recent Social Trends in the United States* (McGraw-Hill, 1933), xiii-lxxv.

4. ATTITUDES WITHIN THE AMERICAN CHURCHES TOWARD UNITY. Douglass has recently made a careful study of movements for church unity in the United States. A ballot on church union was circulated, and answered by 16,355 persons. The following questions were asked:

"If you had to decide now what the religious people of the United States should do about church union—would you

"(a) Adopt some form of permanent and binding federal union of denominations, after the analogy of the state and Federal Government in the United States?

"(b) Continue essentially the present system of separate denominations?

"(c) Unite the various churches into one body?"

In the voting, 30.3% favored (a); 33.5% favored (b); and 31.7% favored (c). Thus about one third favored continuing the present system of separate denominations, while about two thirds favored some form of union. These votes represented all religious faiths, and all sections of the country.

But the denominations varied in the strength of their desire for church union. On the basis of the ballots, the denominations were ranked as follows, beginning with the least favorable to church union and ending with the most favorable; Missouri Synod Lutheran, Lutheran, Southern Baptist, Southern Presbyterian, United Lutheran, Northern Baptist, Friends (Quakers), Unitarian, Southern Methodist, Protestant Episcopal, Reformed in America, Methodist Protestant, Evangelical Church, United Brethren, Disciples, Methodist Episcopal, Congregational-Christian, Presbyterian U.S.A. (Northern), Reformed in the U. S., Evangelical Synod U.S.A. [The last two have since united.]

There were differences in attitude also when certain groups were compared. Some of these are quite contrary to popular notions. Laymen were on the whole less favorable to union than the ministers. Youth were less favorable than persons of

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middle age. Women were somewhat less favorable than men. Thus it appears that in the matter of church union, the conservatives are the laymen, the women, and the young people.—DOUGLASS, H. P., *Church Unity Movements in the United States* (Harper, 1934), 110-114, 423-443.

5. AN ATTITUDE TOWARD INQUIRY. A respected religious leader declared some years ago in a published article, that there can be but one right system of theology. All others, as far as they vary from this, are wrong. What then is the purpose of studying this system of theology? It "resolves itself simply into this: the right (and duty) of embracing heartily and intelligently the truths given to us. That is all." If it be urged that every conclusion of this theology should be held subject to re-examination and modification by later students, the reply is, "each builder should, indeed, acquaint himself intelligently with those foundation stones, (as with all above them in the wall) but not for the purpose of moving them. He acquaints himself with them for the purpose of approving their position and satisfying himself they are in the right place."

6. ATTITUDES IN THE CHURCHES TOWARD THOUGHT. "Today in addition to neglect of thought there is also prevalent a mistrust of it. The organized political, social, and religious associations of our time are at work to induce the individual man not to arrive at his convictions by his own thinking but to make his own such convictions as they keep ready made for him. Any man who thinks for himself and at the same time is spiritually free, is to them something inconvenient and even uncanny. He does not offer sufficient guarantee that he will merge himself in their organization in the way they wish. All corporate bodies look today for their strength not so much to the spiritual worth of the ideas which they represent and to that of the people who belong to them, as to the attainment of the highest possible degree of unity and exclusiveness. It is in this that they expect to find their strongest power for offence and defence."—SCHWEITZER, A., *Out of My Life and Thought* (Holt, 1933), 255.

Questions for Investigation and Discussion

NOTE: Some of the source materials of this chapter contain statements on issues regarding which Christian people often do not agree. The group will probably waste valuable time if discussion is diverted to these issues themselves. The subject of the chapter is changes that take place in adults, and the purpose

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of using the sources is to provide material in objective form for the discussion of that subject.

1. From your own observation recall cases of adults who have learned new skills. Can you remember instances of adults who were unsuccessful in the effort to learn something new? What made the difference between the successes and the failures? Consult Source 1. Does Thorndike there help you to understand the failure of such adults to learn?

2. Consult topic 2. Just below are listed some attitudes which have been quite common. With each one is paired an attitude somewhat opposed to it. Consider these pairs of attitudes, asking regarding each: (1) Have you known any person who changed from one to the other? (2) About how long a time was required to make the change? (3) What brought it about?

(a) Play is a waste of time . . . Play is wholesome and needed.

(b) Everyone should save and invest money . . . Spend as freely as you can to help industry.

(c) Hardship is a stern but valuable discipline . . . Living should be as pleasant as possible.

(d) Children should be seen and not heard . . . Children should have every opportunity for self-expression.

3. Early in the World War, many American ministers publicly justified that war and prayed for the success of the Allies. Recently many of these same ministers have declared that they will not again support war nor take part in it. Now consult Source 2. Using the facts there cited and no others, do you believe these ministers are justified in their change of attitude?

4. Examine Sources 3 to 6 carefully, so that you are familiar with each statement. Then consider the following questions:

(a) Do you believe it is true that the church lags in meeting the conditions of today, and resists change? (Cf. Source 3.) Give evidence to support your position. If the group agrees that the statement of Source 3 is true, then consider the following two questions; otherwise pass over the next two, and take up those following.

(b) What are the reasons for this lag and resistance to change? List the reasons, and then ask:

(c) Can you find reasons for this lag described or set forth in any other source material of this chapter?

(d) Source 6 describes a condition which Schweitzer asserts is true of the church today. It is well to challenge a broad statement of this kind, not to prove a case but to see if it is true. The group may wish to consider such questions as the

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following: Is the second sentence true of the church as you know it? Give particulars to verify or to disprove the statement. Can you recall recent occurrences which either prove or disprove the statement of the third sentence? Does the remainder of the statement describe the attitude expressed in Source 5? Does the group conclude that the statement as a whole is generally true, or otherwise?

(e) Suppose that an individual holds the attitude expressed in Source 5. Then, (1) What kind of education would he wish conducted by the church school? (2) How would you expect him to vote on the ballot quoted in Source 4?

(f) Select two or more denominations familiar to the group, listed in Source 4, and ask regarding each: Why does it hold this position on this question? Is the denomination as a whole changing in its attitude toward this question? If changing, what forces are tending to bring about the change of attitude? If not changing, what forces have tended to keep the denomination's attitude the same over long periods of time?

5. Examine topic 6. Then consider the following questions:

(a) On what great questions do you think it necessary that a change of attitude should be brought about in order that we should more nearly have a Christian world? (Later chapters will furnish opportunity for a fuller discussion of such topics if desired. However, it will be helpful if at this point it is discovered which major problems of current living are quickly stated by the group.)

(b) Take one or more of these questions and discuss briefly for each: What facts regarding this problem is it difficult to get people to face? How will the self-interest of various groups make it hard for them to discriminate between pleas advanced for various solutions of this problem? Should the church attempt in her education of adults to lead them to face these facts and discriminate between opposing arguments? Should the church attempt to lead her people to action upon this problem? What kind of action would be appropriate?

6. Examine topics 5 and 7. Be sure that the meaning of the terms "conversion" and "integration of the self on a new level" are clear to the group. Then consider the following questions:

(a) Show how we are dependent upon the Spirit of God for the conversion of persons. In what sense are we dependent upon education?

(b) In what sense are we dependent upon God for a new integration of the self? How may education help to bring this about?

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Chapter IV

THE CHRISTIAN CHURCH

Many institutions exist which bring satisfactions to human wishes, and produce deep-laid changes in persons. But among these the church is unique.

In an old volume from the Middle Ages there is a striking woodcut before the title page. Christ is pictured appearing to the author, saying to him, "Thou hast written well of me, Thomas." And when one writes of the church or a group discusses it, such a verdict may well be coveted. For when the church is the subject, in the end Christ is the subject.

1. The church is a divine society

Words and ideas have their history, and so with this word "church." Long ago it meant a house in which the Lord dwelt and men worshipped him. "Church" thus pointed to a building set apart for religious use, and so it often does still.

But early the word came to designate the organization of people who inhabited the building and used it for worship. And who were these people? They were persons who had been "called out" of the pagan world with its riotous sins, to become what the New Testament calls "saints." The saint was not a perfect man; he was one who had been rendered "holy," that is, set apart, by a momentous change that had taken place within him. He had been cleansed from guilt, renewed inwardly, separated from his old associations, and consecrated to God.

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He had been set apart to God's service. Very often he was not 'saintly' in our present sense of that word, but even in his grievous imperfection he still was serving God's purpose. The New Testament writers never tired of reminding Christians of the changes that had been wrought in them. These are summed up in the striking contrast, "Ye were dead . . . but God made us alive."

These Christians formed a "communion." That word is a key term in the understanding of the church. Two others are equivalent to it—fellowship, and sharing. Very early the church came to be known as "the communion of saints," and we still use that expression in the Apostles' Creed when we join in saying, "I believe in the communion of saints."

This term "communion" or "fellowship" expressed two most important facts about the church. One was that the church was a *body,* what we nowadays call a society. It had a corporate life. It was not so many separate individuals, each leading an independent existence. It was an organism, compared by Paul to the human body, in which each part had its rôle to play, each vital to the welfare of the whole. In the Creed this is called "The Holy Catholic Church," which is the same as saying "the holy church universal."

The other fact was that every part of this body shared in the benefits which came to any part of it. The most momentous of these benefits was the Lord Jesus Christ himself. Through his sacrificial life and death Christians were redeemed. This they called his "grace," that is, his love in action. They all shared in it. Paul illustrated this fact by the striking analogy of the human body. Whatever benefits one "member" received were enjoyed by all the other members. If the eye saw light, the hand could

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act and the foot could walk because of that light. All, too, shared in his Spirit, promised to them after he should have gone away. The church, then, was the "body of those who are united to Christ by the indwelling of his Spirit."

From this great grace of God flowed many another benefit, and of these they also partook in common. In the communion of the Lord's Supper they shared the emblems of the body and blood of Christ, were inwardly fed anew and restored, and were recalled to the Cross in which all their anchor lay. They shared in the abounding joy and the serene peace of men whose lives were "accepted in the beloved," kindling these in one another by the words that sprang to their lips to tell it, and by the songs that burst forth to express what mere prose could not say. They shared in the sufferings of life to which all are subject but which the early Christians especially were forced to undergo; and they were reminded by Peter that in this they partook of the sufferings of Christ. They shared too in physical goods, for a time having all things in common, and afterward sending to share with distant Christians who were in want of bread.

In this body no person was finally "better" than another. The great divide was between those "in Christ" and those not so. But among those in Christ, distinctions melted down. To be sure, some might have more comely rôles to play in the body than others, but all were essential and all were brothers. In the scale of Christian values they weighed many an ancient pair who had fought over the question of superiority, and found these all standing level before the Cross: Jew and gentile, master and slave, Greek and barbarian, male and female. Here was the principle of a universal society in which all men every-

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where shall be brothers, sons of one Father. It is a principle forever at war with every narrowing interpretation of the worth of man, such as the superiority of one class, color, or nation over any other.

These things are summed up by saying that the church is a Christian fellowship. It is a society of which Christ is head, and is dwelt in by his Spirit. That Spirit is made evident by his "fruits" in the persons who make up the church. When these fruits have all been named, the sum of them is love. As the Biblical figure suggests, love is like a girdle, holding all the garments of Christian character in their needed place, and making out of the whole a "perfectness." (Col. 3:14.)

2. The church is a social institution

The church is a social institution. With deepest truth we say it is a divine society. But it exists in visible, organized form; it is made up of people who are very human, and it is set in the midst of human society. These obvious facts profoundly affect what the church is and does. Consider them briefly.

(a) The church exists in organized form. We speak of "the church universal" when we think of the whole body of believers in Jesus Christ.[1] But what we actually see before us is a large number of independent branches of this church. These branches are called "religious bodies" in the census, and are popularly known as denominations.

Each denomination has its constitution. This contains the creed of the denomination, its form of government, and its rules of discipline.

Each denomination, further, has its form of govern-

[1] Many denominations add "and their children."

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ment. There are three great types of church government, or "polity." One is the episcopal, in which government is through bishops, as in the Roman Catholic, the Protestant Episcopal, and the Methodist Episcopal Churches. A second is the congregational, in which each congregation is a final source of authority and government; the Baptist and the Congregational Churches are examples. The third is the presbyterial, in which government is by elders ("presbyters") elected by the congregations. Presbyterian and Reformed Churches are of this third type. They are governed by a series of "church courts."

A denomination, again, embraces a number of congregations. Each of these is often referred to as a local church or a particular church; and has its own officers.

In addition to organization and officers provided for by the law of a denomination, a denomination or a local church often has others. The organized life of the particular church will receive fuller consideration in chapter vii.

(b) The church is made up of people who are very human. As Christians we have set before us the goal that Christ should be lord of our hearts, bringing every act and thought of ours into obedient captivity. But no one of us has yet attained to that state. In truth, the most of us are very far from it. Two natures struggle within us, and the victory of the Spirit of Christ is long delayed. And yet, although it is our duty to stretch every nerve to attain it, few would dare to say of themselves individually what Paul said of Christians collectively—"We have the mind of Christ." But even though some should be able in a measure to say that truthfully, they would of necessity quickly add that other word of his—"we have this treasure in earthen vessels."

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Here lies the seed of endless difficulty within the church. Who is not obliged to see, beginning with himself, that in the church there is inconsistency, lack of deep peace and abounding joy, evident ineffectiveness in living, testimony that is unavailing, Christian causes that are defeated? One has recently remarked that we fought in the World War to make the world safe for democracy, but we soon discovered that the real trouble was with the democrats. It is not otherwise in the church. Every wind of passion still blows through the Christian soul. But whereas the unabashed sinner may obey these impulses without much apology, the Christian often yields to some motive to exalt himself and get the upper hand in the church, all the while arguing with skillful logic and perhaps great learning that it is Christ whom he lifts up. Thus factions may arise out of overemphasis on some relatively unimportant doctrine, while the great pivots on which the whole law and the prophets turn are obscured.

Here, too, are occasions for deserved reproaches from outside the church. The Christian may deceive himself about his own motives. He misleads few others. They see through the mask, discern the play-acting, and bluntly say "hypocrite." By that the church crucifies her Lord afresh, while many stand looking as of old and mock.

(c) The church is set in the midst of human society. The waters of a river are colored by the soil through which they run. So with the church. The surroundings affect its life in numerous ways. The few here mentioned, relate chiefly to the local church.

The spiritual and intellectual climate around a church deeply influences what will be felt and thought by the people of a church.

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The geographical location makes important differences. Rural churches are in many respects different from urban churches. Again, there are several great geographical regions of the United States; and the churches in any one of these tend to take on certain characteristics. (Cf. Source 3.)

The general social and economic conditions in the area immediately surrounding a church are usually reflected in the progress of churches within that area. When the fortunes of a given section of country or city are looking upward, the churches are likely to be growing in numbers and in financial support. Where territory is going backward, so it will probably be with the churches located there. (Cf. Source 4.)

The facts here set forth so briefly become impressive when seen in full detail.[2] They bring us to see how intimately the church is bound up with the surrounding world. There is no fateful law making it inevitable that the church should always reflect its environment, but plainly the church tends to do so. Later in this chapter we shall see how that tendency may be counteracted at needed points. But meanwhile there are still other ways in which the human and the divine are both at work in one body, the church.

3. The church has a theology

Christianity has two supreme concerns. The first of these is that man should stand in right relation with God. The first and great commandment of Jesus is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

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[2] See DOUGLASS, H. P., and BRUNNER, E. DES., *The Protestant Church as a Social Institution* (Harper, 1935), throughout, but especially ch. xi.

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It is thus of major importance that the church should clarify and state her beliefs regarding God. The final authority for the church, and especially for Protestants, is the Bible. Its principal burden is "what man is to believe concerning God and what duty God requires of man." The heart of the Bible's teaching regarding God is so simple that a child readily grasps it: God is our Father and we enter into right relation with him through faith in Jesus Christ. The full meaning of those facts, however, is so intricate that it has challenged the most learned minds of the world. The church sets aside a small group of men, theologians, for study of this kind.

The task of the theologian is to draw forth the teachings of the Bible, put them into systematized form, and teach them. This doctrine (the word means "teaching") runs the full range of man's inquiries about God, man, Christ, salvation, and the last things. But the constant center of theology is God, and man's relation to him. And theology teaches that for God, man is at the center of view, in that "God so loved the world, that he gave his only begotten Son," to the end that man might live abundantly, not only to glorify God but also to enjoy him forever.

Theology, while depending finally upon the Bible, is also affected by other factors. Like the church, it is colored by the mental environment of the day. One of these factors is philosophy. In every generation thinkers are endeavoring to come to a better understanding of our universe. The theologian must take account of what these men are doing. Thus, for centuries Christian theology was deeply influenced by Aristotle, a Greek philosopher. Another factor is psychology, the study of

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man's mental life. A discerning student has remarked that every theology is bound up with some system of psychology. To mention only one more, theology is often colored by the social and economic life of its day. Many a theory of the atonement, for instance, plainly bears the marks of some familiar practice of the surrounding world when that theory was put forth by the theologian.

4. The church has an ethic

The second supreme concern of Christianity is that man should stand in right relation with his fellow man. The second great commandment of Jesus is, "Thou shalt love thy neighbor as thyself."

In the "body of Christ," the church, there is one simple, final type of relation—men are brothers. There is one supreme law for this relation, the law of love. Christians of the ancient church were constantly reminding one another that they were brothers for whom Christ died. He had loved them, even unto the end. His love for them was the pattern of the love they owed one another. That was the sum of all duty. In every perplexing tangle of human relations, back to that final law of love they went to get their bearings as one would find his way in a running sea by some unchanging North Star.

Christianity often has very specific words about man's duty. In this it is true to human need. We require to have someone point out typical ways of fulfilling the law of love, so that we may clearly see what love in action between people means.

But for the most part the higher Christian ethic does not stay in the realm of detailed prescriptions regarding what the right act is. For this we may be grateful in-

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deed. Usually, when religious thought is immersed in questions of the minutiae of human activity rather than with great issues, that religion has run low of spiritual power. Jesus found the Jewish religion in that condition in his day. Repeatedly it has been so, since.

Rather, Christianity sets goals for human endeavor—love thy neighbor, seek ye first the Kingdom, be ye perfect, and the like. And it releases power to reach those goals—power because of the changes wrought within by love, and power coming into the life that is in fellowship with God.

This kind of ethic never frees men from the responsibility of hard thinking about their own duty. Not giving them a map marked for every detail of the road, it lays on them the necessity for deciding daily what the way of love is.

This carries its own kind of risk. We are often disposed to take some damaging practice in family or church, business or state, and read into it the approval of Jesus. It was once observed that in some paintings done in Europe, all the children were misshapen. Then it was noted that all these portraits had been made during the Thirty Years War, when children were poorly fed and deformed by rickets. Every day the painters saw these warped little creatures. In time, forgetting, they came to suppose these were normal children. So our memory of what Jesus did and taught is distorted by our familiarity with acts that have fallen far below that level. Yet we argue, this way is his way.

But this ethic also carries within itself a great creative principle. Now and then a soul mounts some new peak of love in action. A Grenfell or a Kagawa then reveals

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to us heights of Christian living which we should never have discerned on any fine-drawn map of duty. Many another soul, seeing, thanks God, takes heart, and finds his own higher way.

5. God and human personality

At every turn we have seen the church carrying its double freightage of the divine and the human. God has spoken and acted, "in divers portions and in divers manners," but most of all through his Son, "to reconcile all things unto himself." But this reconciliation, this thorough change of mind toward God and toward the brother, tarries long in being completely realized. In the church, where it ought first to be seen and felt, we as men have not yet allowed ourselves to be fully appropriated by Christ.

As a result the church often becomes a human institution, with little to mark it as a divine society. As the Westminster divines put it, "The purest churches under heaven are subject both to mixture and to error: and some have so degenerated as to be no churches of Christ." Turn where we will in the church, such "mixture" may be seen. It is easy to join the hue and cry that the church is storm-wracked, bereft of its power. That *is* true when love goes out of the church. God is love.

But no institution shows such power of recovery as the church. The remedy comes at the point of the sickness. It is vastly more important to know what that remedy is, and to use it, than to bewail lost glories. The book of Judges furnishes a typical example of God and man in co-operation, bringing God's purpose to pass. There

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it is told how the children of Israel had gone far from God and in consequence were enslaved by forces that should have had no power over them. They cried unto the Lord. Then upon the echoes of that cry of men, "the Spirit of Jehovah clothed itself with Gideon."[3] So it may be at any time—"how oft would I, but ye would not"! God can work as in no other way, when a man is found willing to be appropriated by the Spirit. At once let us put out of mind any notion that such a man must go into ecstasy, speak in strange tongues, and make himself generally of no use in the church. Rather it means that a human personality lends itself to be the expression of the very character of God, the knowledge of whose glory has been lighted up for us "in the face of Jesus Christ."

When human personality thus lends itself to be the expression of the character of God as seen in Christ, "redemption draweth nigh." Look backward in history, or around upon the horizon, and see it happening. God breaking through the deadening institutionalism of the church to redeem a portion of it by a Francis or a Teresa, a Luther or a Calvin, until the minds of at least some men are thoroughly changed toward God. On a lesser scale it is the same here and there within a denomination, a community, a congregation, when one is found ready to be the garment of the simple spirit of the glorious gospel.

In the previous chapter we examined the question, Can adults change?—and saw that it may be so. It now becomes the more evident how profoundly we need changes constantly within ourselves if we are to become

[3] Judges 6:34, ASV, marginal reading.

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personalities through whom God can do his will. We do well to pray that God will find such men and women. We do better to pray, "Let it begin in me."

6. The functions of the church

The functions of the church may be stated by summing up in three respects what has been said, and adding one which grows out of these.

a. One function of the church is to be a distinctive kind of society, a Christian fellowship.

(1) There are certain relations to be sustained. The first is with God. Christ, revealer of God and redeemer of men, is the head of the church. Men enter upon their right relation with God, by faith in Christ; and sustain that relation in loving fellowship with the Father, so that his Spirit may have ready access to their lives. The second is with men. Men, as brothers, sustain a right relation with one another when that relation is governed by love and results in fellowship with one another.

(2) There are typical activities in the church which lead to these ends. A qualified representative of the church proclaims the Good News of God to his world, in the form of truths which both explain these relations and tend to produce them. The fellowship with God is socially renewed through worship and the sacraments. The fellowship with God and with one another is kept living and is deepened when Christians regard and treat one another in every respect as brothers in the family of God.

b. A second function of the church is to produce within itself persons who are progressively Christian.

(1) There are certain goals set for realization. The young are to be brought up within a Christian environ-

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ment, in family and in church.[4] Persons so reared in the Christian environment are to be brought to an understanding of that relation to God which they have already begun to sustain; and brought to public confession of faith in Christ and to open enlistment in the church. Persons of all ages within the Christian society are constantly to be developed in Christian knowledge, attitudes, and acts.

(2) There is a typical activity in the church which leads to these ends, viz., education. This is carried on by all the life and activity of the society; by preaching before the entire congregation; and by the leadership of smaller groups of persons of about the same age and background.

This education is the special subject of study in this entire book. Here it must suffice to note that it is the duty of the church to teach its people to *observe* as well as to believe. The church is to guide people not only into knowledge of the Christian Way, and belief in it, but into the practice of it as well.

c. A third function of the church is to spread beyond itself, producing a world that is progressively Christian.

(1) There are certain goals set for realization. Persons wherever found are to be brought to knowledge of Christ, faith in him, and enlistment in the church. The church is to spread until disciples have been made of all nations. A world society, the Kingdom of Heaven, is to be produced throughout the world.

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[4] Some denominations regard baptized children as members of the church, though awaiting personal profession of faith to be "admitted to the Lord's Table" and thus into full membership. Others regard the church as consisting only of those who have made profession, and administer baptism only after that profession. But in either case, the recognized actual duty of the church to its young is essentially the same.

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(2) There are typical activities of the church which lead to these ends, viz., evangelism and missions.

d. A fourth function of the church is to carry on its affairs as an institution so that these ends may be achieved.

(1) There are certain necessities which arise in the life of the church as an institution. It must be governed and administered in such manner as to further the ends for which the church exists. The gifts of its people must be received and disbursed, and its belongings must be so cared for that its common will may be achieved as far as may be through money and property. Its work of all kinds must be promoted, especially for the sake of those smaller groups of Christians and any others who may need the assistance of the whole church.

(2) There are certain typical activities of the church's representatives, leading to these ends. They are government and administration in "spiritual" matters; administration of "material" affairs; and promotion.

It has already been suggested that the third function of the church grows out of the first two. One of the prime missions of the church is to spread. But when does the church expand rapidly? When the church itself is Christian; that is, when men are in living fellowship with God through Christ, and when love governs in their relationships with one another. Then is our prayer realized, that the Spirit of God might take possession of his church. And this condition is contagious. By its very nature it tends to spread out beyond the church. It demonstrates what a divine society is, and the benefits are so obvious that men are drawn to it. It makes its way quietly into those baffling social and economic re-

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lationships which have defied all our laws and all our planning, and begins to solve them. It subdues men who are not followers of Christ, by the conquering power of love in human relations.

We do well to emphasize the activities of evangelism and missions, and to work at all needed details of bringing in a social order that is Christian. But our words about these are sounding brass if the Good News is not being lived among us. We do better, then, first to live love in the church. When this is so, the education that we give can be truly called Christian. And the news of redemption is founded upon reality seen and felt within the church, the body of Christ. The Kingdom of Heaven thus becomes like leaven put down into any obscure corner but by its own inherent character spreading out to leaven the whole lump.

Source Material

1. THE CHURCH AS A BROTHERHOOD. "'Brotherhood' is St. Peter's name for the church. The conception of the church held by the leader of the Twelve and the man to whom our Lord first promised the keys of the Kingdom is deserving of sustained attention. . . . St. John holds the same conception. To him the church is a band of brothers, and the first duty of church members is loving one another. . . . St. Paul was not in the upper chamber when the Twelve received the new commandment, but his conception of the church is identical with that of John and Peter. To Paul the church is a brotherhood. . . . Whence did these three preachers get their conception of the church? They preached only what they received. It was Jesus' habit to remind his disciples that he was their Master and that all they were brethren. . . . 'A new commandment I give unto you, that ye love one another . . . By this shall all men know that ye are my disciples, if ye have love one to another.' This is indeed startling teaching. Let all who would preach the gospel read, mark, learn, and inwardly digest it. The distinctive note of the Christian life is here proclaimed

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to be love for one's fellow Christians. A man proves himself a Christian, not by loving men in general, but by loving his brethren in Christ.

"When we close the New Testament and look around us, we find ourselves in a different world. There is a change in the atmosphere which is chilling. [He recites definitions of the church, then continues:] These definitions reappear with minor variations in most of the creeds of Protestant Christendom. The two features of the church which Protestants have made conspicuous are the preaching of the word and the administration of the sacraments. But preaching is not sufficient to make a church, nor is a proper administration of the sacraments. That a definition of the church should have in it no reference to what the Head of the church counts fundamental is indeed calamitous. When did Jesus magnify sacraments and sermons, passing by the obligations and ministries of love? . . . A church is a brotherhood, a school for training in fellowship, a home for the cultivation of the social virtues and the human graces, a society in which men are bound together in sympathy and holy service by a common allegiance to the Son of God."—CHARLES E. JEFFERSON, *The Building of the Church* (Macmillan, 1910), 43-52.

2. HUMAN MOTIVES IN CHURCHMEN. "The story of the church . . . is the story of earnest but imperfect men contending for power by the methods by which men win power in other fields. There is not one of all the weapons by which prestige is to be won but has been used by churchmen to advance the cause to which they are committed. There is not a failing to which mankind is liable but has been well illustrated in the lives of those to whom the church has looked for leadership. 'Wherever you meet the church,' once said a great historian, 'there you will find a little bit of the world.' The better one knows the church, the more intimately one enters into the motives of those who guide its affairs, the more convinced one will become of the truth of this saying."—WILLIAM ADAMS BROWN, *The Church, Catholic and Protestant* (Scribner, 1935), 296-7.

3. SOME CHARACTERISTICS OF REGIONS. (1) In Kentucky, Tennessee, Alabama, and Mississippi, 63% of the adult population are church members; while in Washington, Oregon, and California, only 35% are. Where population is more mobile, the proportion of church members in the population is less. (2) The South has about two times as many inactive church members as other regions do; about three times as many as in the Middle

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West. The South also leads in the proportion of non-resident members. (3) Per capita church expenditures by adult church members is much smaller in rural churches in the South, than in rural churches in other sections. For urban churches, it is smaller in New England and the Mountain states than in other sections. (4) In the South there is a "larger number of churches served per minister, greater reliance upon emotionalism to procure church members, and consequent relative minimizing of education for church-membership" (p. 243). (5) Among 17 white Protestant denominations, there is a much higher percentage of ministers who have neither college nor seminary training in the South than in other sections. This is especially so in rural churches. In the South, also, ministers' salaries are lower.—DOUGLASS, H. P., and BRUNNER, E. DES., *The Protestant Church as a Social Institution* (Harper, 1935), ch. xi.

4. WHERE ARE THE GROWING CHURCHES? Sanderson made a careful study of churches in 16 cities, surveying 317 districts. Eight factors of social change were studied for each district: (1) population—increase or decrease; (2) elements likely to affiliate with white Protestant churches; (3) economic status of population—improvement or deterioration; (4) desirability of residence—increase or decrease; (5) the transient elements of population—increase or decrease; (6) dependency; (7) juvenile delinquency—increase or decrease; (8) health conditions—improvement or deterioration. These factors were combined and each district was classified in best territory, above average territory, below average territory, or worst territory. Next the chuches in these districts were studied with reference to three factors: increase or decrease in (1) church membership, (2) Sunday school enrollment, (3) total expenditure.

Then came the significant discovery. In the best territory, nearly all the churches (83%) were gaining; in above average territory, 77% were gaining; in below average territory, 62%; and in worst territory, only 52%. In territory where one church was gaining, most churches could do likewise. In territory where one church was failing, all were subject to the same drag, and a high percentage were losing ground.—SANDERSON, R. W., *The Strategy of City Church Planning* (Institute of Social and Religious Research, 1932).

5. PERIODS WHEN EVANGELISM IS NOT EFFECTIVE. Weber has analyzed church statistics covering one hundred years. Among many suggestive tables and graphs, is a chart showing the evangelistic index for ten great denominations from 1825 to

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1925. The evangelistic index is the proportion of new members in the total membership, each year.

During this one hundred years there were ten high points, when revivals through the country resulted in large increases in the new members. But there were six noticeable low points, when the churches were receiving relatively few new members. These low points in the effectiveness of evangelism came at the following times: (1) the split in the Presbyterian church into Old and New School branches; (2) the split in the Methodist church, and the Mexican War; (3) The split in the Presbyterian church into "Northern" and "Southern" branches, and the Civil War; (4) the prevalence and the discussion of the writings of Huxley, Darwin, and Ingersoll; (5) Presbyterian controversies, and the Spanish American War; (6) the World War. —WEBER, H. C., *Presbyterian Statistics Through One Hundred Years, 1826-1926* (General Council Presbyterian Church in the U.S.A., 1927), 61.

6. FORGIVING LOVE WITHIN THE CHURCH. "It is a frequent question, why the Christian message has not made a deeper mark on the world. Many reasons, doubtless, can be adduced; but surely part of the answer is that this human coefficient of forgiving love, required to add momentum to the good news, has in great measure been absent. We all of us know what happens in religious circles where an implacable spirit has gained the upper hand. Whether owing to theological controversy or to purely personal antipathies, the new conditions inevitably produce an immediate fall in spiritual temperature, accompanied by a greatly diminished credibility of the Gospel. In such circumstances and amid such companions, it becomes all but unthinkable that God should forgive. Nay, the very idea of forgiveness loses color, charm, persuasiveness. No preacher who stands up with a sense of grievance is in a position to bear witness to Christ eagerly and affectionately; his rankling heart puts an edge on what he has to say that wounds the hearer and makes him indisposed to be reconciled to God. And if the grievance is not in the pulpit but in the pew, if men listen with hearts hot with the recollection of unappeasable resentment on the part of others, then appeal and argument have to get through a barrage of hostile emotion which checks the impact of the most delicate and winning testimony. It is only when the air is warm with brotherhood that the Gospel sounds true." —MACKINTOSH, *The Christian Experience of Forgiveness* (Harper, 1927), 283-4.

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7. THE CHURCH'S OPPORTUNITY. "[The present world crisis] is not simply material, a matter of economic distress and political rivalry. It has its roots in the spirit of man. The old faiths have been rudely challenged, the old certainties gone, and in the effort to find some satisfying object to replace them men and nations are predisposed to revolutionary experiment. The struggles of class with class, the rivalry of nation with nation, the Great War itself, are not causes merely. They are symptoms of a spiritual hunger, passionate protests against moral destitution, blind gropings after new faith yet to be born.

"Here is the opportunity of the Christian church. If faith is what men lack, let the church show that it possesses a faith that satisfies. If the kind of life which men and nations have embraced leads to unhappiness and disaster, let the church show that it knows a better way. In a world of strife, external and internal, let the church demonstrate that there is one field at least in which mankind is really one."—WILLIAM ADAMS BROWN, *The Church, Catholic and Protestant* (Scribner, 1935), 310.

Questions for Investigation and Discussion

NOTE: One brief chapter cannot possibly bring out the wealth of ideas associated with the church. The leader or the group is encouraged to develop some topic more fully, or to supplement the chapter with other ideas which they believe should receive greater stress. Likewise, no brief set of questions can touch all the matters that deserve attention. The group is urged to make its own contribution here also.

1. Let the group state in their own way, the most important points regarding the church as a "divine society" or a "Christian fellowship." List these. Then the following may be considered:

(a) Is the group clear as to the meaning of terms such as these: communion, fellowship, saint, Holy Catholic Church, grace, love?

(b) In Romans 1:18-32 Paul describes certain non-Christians of his day. What changes would have to take place in such persons before they could take their place as members of the church as a Christian fellowship?

(c) In First and Second Corinthians we have two letters which Paul wrote to church members, and he mentions many practices in their church. Scan these letters very rapidly. What are some of the practices which Paul condemns in that church? Does Paul say these people are not members of the body of

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Christ (or any equivalent expression)? In what respects do these letters show the church to be both a "divine society" and a "social institution"? What changes in these Christians were needed in order that they should be worthy members of the church? What place did Paul give to love as a means of making this church what it should be? (I Cor. 13; "charity" in the King James Version equals "love.")

(d) Examine Source 1. There are lodges and other helpful organizations which use the word "brotherhood" of themselves. In what respects is such a brotherhood like that of the church? In what respects is it different? Why do many persons dislike the word "Brother" or "Sister" as a term of address in the church?

(e) What could we do nowadays to make the church a brotherhood or fellowship in the New Testament sense of those words?

2. Have the group state in their own way the chief facts regarding the church as an organization. [Cf. topic 2(1).]

(a) Why is an organized form of church government necessary? What are its values? What are its dangers?

(b) Consider the following questions, for each denomination represented in the group: Where do you find the official statement of your church's theology? What is the form of government of your denomination? What document(s) contain this? What church "courts" does your denomination have? How is a local church organized according to your church's form of government?

3. Have the group state in their own way the significance of the statement, "The church is made up of persons who are very human." Then:

(a) How could such persons be called "saints" in the New Testament? Did leaders of the church ever disagree, according to the New Testament account?

(b) Examine Source 2. Do you know of recent instances which bear out Dr. Brown's statement? Have these caused you to feel disillusioned about the church? Do you now believe that attitude was the wisest one to have taken? What is the wisest attitude to take toward such facts?

4. Have the group state in their own way the significance of the statement, "The church is set in the midst of human society."

(a) Examine Source 3. Take any section of the country as an example. According to this Source, what characteristics

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would you expect to find in a church of any denomination in that section? Does your observation lead you to believe this is actually the case? How do such conditions affect the life and work of a church in that section? Which of these conditions should we try to change? How should we go about it?

(b) Examine Source 4. Do you believe Paul recognized such general facts as are there stated, when he planted churches? What account should we take of such facts in establishing new churches? What, in giving aid to churches already established in "poor" territory?

5. What is the summary of the Christian teaching regarding the right relation of man to God? (Cf. topic 3.)

(a) Some groups may wish to make a short summary of the church's theological beliefs. This will be helpful if very brief and clear. Remember that the subject of the chapter is the church.

(b) Other groups may wish to make a different approach. They should be encouraged to raise questions vital to them, regarding the church's theology.

6. What is the summary of the Christian teaching regarding the right relation of man to man? (Cf. topic 4.)

(a) Have the group state in their own way, the most significant facts regarding the Christian ethic.

7. Compare topic 5. Let the group state in their own way, the use which God makes of human personality in carrying out his will, and the kind of person who can be so used.

8. Recall Source 4. Sanderson found, further, that (1) some churches in poor territory were growing. Where this was so, the minister was a strong Christian personality, and members were loyal to the church and active in its work. And (2) some churches in good territory were not growing. In such cases, usually the minister was a poor leader, or there were factions in the church.—What positions taken by the authors of this chapter seem to be borne out by these facts? In light of these facts, what can church members do to help the growth of their own churches even under unfavorable conditions?

9. Examine Source 5. It is shown there that in certain periods the church has been able to bring relatively few persons to profession of faith in Christ. Do you think this fact can be explained by conditions in the church during those periods, as shown in this Source? If so, what conclusions do you draw?

10. Examine Source 6. Do you believe this is a true statement of the effect on the church of an unforgiving spirit within

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the church? If so, what conclusions do you draw regarding quarrels within a family in a local church? Regarding strife between factions in a local church? Regarding strife between factions in a denomination? Regarding strife between nations? Would these conclusions apply to theological controversy in which each side is assured it represents divine truth?

11. Examine Source 7. Do you believe this statement is true? If so, what is its bearing upon the church's missions to other lands? What, upon the church's efforts to make a Christian social and economic order?

12. Let the group state in their own way, in brief summary, what the functions of the Christian church are.

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Chapter V

HOW DOES THE CHURCH EDUCATE?

We have come to a turning point in the line of thought being followed in this book. Put as briefly as possible, the case is this: Adults are showing in our day that they wish to live better; if this is to be achieved, there must be changes within the adult persons themselves; adults can change; and in the Christian religion we may see the general direction which the changes should take, if men are to secure the deepest satisfactions of life. But here the crucial problem is seen: How are the desired changes to be produced? It is important to examine this question carefully, for much depends upon our insight here.

1. How are changes produced in persons?

Now and then we take down the album and look at the pictures of ourself. If we compare any two taken say a year apart there are differences, perhaps subtle, perhaps very obvious. The kodak could do no more than catch the outward differences. But if memory is good, we can recall that there were differences in the person within. It is these inner differences that we mean here, when we refer to "changes."

They have been brought about in a large number of very complex ways. Some of them came in childhood and youth chiefly because our bodies were growing. Some took place for no reason that we can explain any better than by saying we were groping in search of satis-

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factions for our inborn wishes. But important as these were, they only commence to tell the story. We shall speak therefore of seven other very common ways in which these changes have been produced so that one person is different in any two years. These ways are operative in adults just as truly as in children and youths.

(a) The first is by social participation. People form groups, small or large. The family, the circle of close friends, the gang at play, the club or lodge, the room or class at school, the political party, the nation, are a few examples. Whenever we become one in a group, we begin to be affected by that group. Ordinarily we are eager to take part so that we shall not suffer the acute discomfort of feeling left out. And when we do take part, we begin to be changed in numerous ways.

We take on new ways of behaving. It may be a certain manner of pronouncing our words or wearing our clothes, of spending our evenings and our money, or of performing the habitual routine of the group. Again, we pick up the attitudes and values of the group, reverencing their heroes and despising their villains. Further, we enter into the subtle conflicts within the group for domination; person is pitted against person, openly or subtly as the case may be. Once more, we take our part in the conflict between groups. In childhood the neighborhood gangs are at war, in adulthood it may be powerful business or professional groups, but the struggle goes on, and we range ourselves beside those with whom we have cast our lot.

People in very simple societies depend largely on social participation for the training of their young in the work by which they get a living, in the arts that make up their culture, and in the values by which they judge men and

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things to be worth while or useless. It is equally effective in more complex societies when the groups are stable. But it is very difficult in modern life to find enough groups sufficiently stable to be our main dependence for producing changes in persons. Nevertheless, every system of education uses this way in part, and it is an important part.

(b) A second way is by experimenting. A child in a new environment looks, feels and manipulates, tastes and listens, tears down and (perhaps!) rebuilds, until he exhausts the meaning to him of these new things. Grown older, we narrow the scope but we continue to try out new fishing spots or recipes for tasty dishes, new ways of living or new worlds of thought, taking pride in keeping a wholesome curiosity as the years are added to our age.

In this experimenting with life lie both hope and tragedy. Some will find unexpected personal happiness or secrets of the universe which unlock blessing for man. Others will uncover only some unexpected Pandora's box of trouble and suffering, personal or social.

Through this experimenting many of our personal habits are begun. We fumble about until we hit on some way that 'works' or brings pleasure, and quietly add it to the equipment with which we go out for the rest of our days, for better or for worse.

Our experiments with life need guidance. So much that is personally and socially valuable comes through experiment. So much that is valuable may be lost in experimenting. And so much that might be, is never realized when we refuse to try what we have never attempted. Seeing these impressive facts, some have come to the conclusion that our whole system of education should be built upon this principle of guidance of the

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experiments people make with things, life, and life's problems.

(c) A third way is by the idea one forms of himself. A great number of forces work together to give one this picture of himself. In our social groups of family, friends, business associates, and "society," we discover that we have a secure standing in the esteem and affection of people, or perhaps we discern on the other hand that we are being crowded out. In our experiments with things and living, we have success and therefore grow confident, or we fail and thus become unsure of ourselves in any new venture. In these and scores of other ways one builds up the picture of himself as a loved or unloved child, the center of the stage or a wallflower, a "go-getter" in business or a "flop"; in short, as a success or a failure in any relationship.

This picture of ourself may correspond to reality, or it may not. If it does, we go on rather effectively, using the resources we have. But often it does not, and we begin to make ourselves absurd. We may fancy we are very fetching in looks when no one else can see it. We may distrust our ability when friends know we could do things if we would try. We may suppose people are talking about us, when in fact the weather was the far less interesting topic! We perhaps imagine ourselves the butt of slight or persecution when in truth folk were too healthily busy to take time forging little darts to aim at us.

But just the same we act as if our idea of the self were true to the facts. This idea of ourself governs a very large part of what we do, whether we are spending money, or dealing with our children, or working ourselves into misery over the fancied wrongs done us, or

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lying down before some task we could really do before breakfast, or trying to leap fences jauntily when our joints creak out their protest.

Schools are beginning to use this great factor, in helping people meet life successfully. We owe this advance in education to "mental hygiene." Religions have made use of what is very like the same principle, for centuries, by teaching people how to regard themselves. The Christian church has done so by teaching us that we are sinners who may be forgiven, that we are spiritual sons of a heavenly Father, brothers in the family of God, and that through grace we may be made able to sustain any demand of life upon us.

(d) A fourth way is by our crises. When one has suffered bereavement or serious accident, or has gone through some exacting emergency, we often say, "He was never himself afterward." We might better say instead that one has become a different person. It may be a richer or a poorer personality which results, but no one can meet the crises without being changed.

As with great crises, so with ones which seem smaller. We may not think of them as having much significance, or we may dignify them only by such a word as "problem." But great or small, we come upon places where we have not gone before and do not know how to go. We must either act on "hunches," or reason the matter through. If we do the latter, we summon our resources, get help from every quarter where it is available, ponder the various ways we could go, and act in the manner that seems most nearly to conform to the self we mean to be.

Many schools make use of this principle. We hear much about "projects," and these are our activities of

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hand and mind when we confront some problem and carry through to a solution.

Christianity as well has made large use of this way. We have already said that times of frustration were occasions for realizing spiritual resources, when the Christian discovers grace sufficient for his need. Crises may be times of celebration also; as when two are married, or a child is born, or any other great event fills us with rejoicing. In all these we have been changed, whether the crisis was greater or lesser.

(e) A fifth way is by taking counsel together. Groups meet crises great and small just as individuals do. The whole group, or its leaders, pause in their activities and deliberate as to the next steps. "What shall we do?" is the central question of such gatherings. Assemblings of people for this purpose dot man's history like punctuation marks in printed matter, indicating some turn of events. The tribal council, the council of war, the assembly in the Grecian cities, the meetings of Jewish elders, the New England town meeting, legislative assemblies, the faculty meeting, the football huddle, staff and luncheon conferences, the American committee meeting, parents going aside after Jimmy's latest outbreak—where shall the story end? It meets us everywhere.

There are two typical ways of taking counsel together. One is to go in determined to carry our point. In that event we debate the issue, soon aligning into sides. It is a form of conflict. The other is to go in, seeking the best way in which we can act together. In that event we think together as a group. It is a form of co-operation.

In either case persons are changed during counsel together. In conflict, there is a hardening which creeps over individual minds. Facts are suppressed or distorted.

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Motives and acts are misrepresented for the sake of tactical advantage. We play up to the galleries to impress our opponents and hearten our allies. Animosities are fanned and enmities created. We settle down to the long tug between factions. The energy of the group is eaten up by the inward friction, and the group is rift with the "our side" and "their side" feeling.

In co-operative counsel, what wisdom the group possesses as individuals is pooled. Genuine new light is thrown on the issue. Personal prestige is submerged. Fears are allayed at the sight of evident sincerity. Individual opinions are altered by the facing of neglected facts. Courage is strengthened, and a common will is achieved. The energy of the group is turned outward to accomplishment while the group itself is welded together with the "we" feeling.

All groups not ruled by a despot make use of counsel in achieving their destiny. A major tragedy of our century is the general breakdown of co-operative counsel into that of the conflict type. We do not yet know whether man is civilized enough to sustain counsel at the co-operative level for long enough periods of time to build a co-operative society on even a small scale. It seems evident that he is not yet Christian enough to do so.

(f) A sixth way is by contact with personalities. This is implied of course in all the other ways, but its importance is so great that it should be considered in its own right. From childhood onward, life is constantly being altered by the effect on us of strong personalities. This is so familiar that it requires no more than mention here.

This effect of personality upon us does not come alone

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from those individuals whom we can see living before us in our own day. An alumnus of Washington and Lee, now a lawyer in middle life, says he returns to his college every year if possible, to put himself again for a little while under the influence of Robert E. Lee. Many another finds a similar result in some other highly respected character who sums up those qualities which he most wishes to embody.

(g) A seventh way is by being told. As time rolls on the results of man's experience accumulate, and are put into words. Then we have history, the account of what has happened. We have song, the celebration of what has happened. Discovered facts about our universe are put into laws of "nature" and of "spirit." Different ways of living together are seen to produce results which seem always to happen under similar conditions. There are therefore desired ways of individual and social living, leading to results which the group values. The story of what has been; the interpretation of what has been, is, and shall be; and the description of what is desired of people—all are got down into poetry and prose, law and proverb, science and philosophy.

Then when a child is born among us, we begin to tell him these things until he knows the words about them so thoroughly that he himself in turn can begin to tell others. Thus we share with him, by telling him what is known and believed among us, and by telling him about the kind of person we wish him to be. We often use books for the same purpose, making the telling less personal but more accurate.

Telling is the most advantageous way of producing many kinds of change. Some changes can scarcely be

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produced in any other way; for example, one cannot discover the data of history except by being told in some fashion. Some can be produced with greater economy of time through telling than through personal accomplishment; a scientist knows many crucial facts only by reading about them. Some can be produced with safety to all concerned only through telling, as in learning the personal effects of poisonous substances. And acquaintance with the thought and belief of others is naturally had through telling. In short, there are many points where the most effective passage from ignorance to knowledge is made over the bridge of telling.

Seeing that this bridge is a good short cut to many highly desirable kinds of changes, schools have been in the habit of putting more traffic on it than it could safely bear. For there are many changes that cannot be effectively produced by telling. Descriptions of social participation are worthy and needed, but if we wish the reality of the thing, persons must actually take part. The experiments with things and living must be guided in the doing, else the results may be disastrous. An unwholesome idea of oneself can often be changed by arranging opportunities for success suited to one's abilities. In the crises, great or small, guidance in 'problem solving' is essential, that is to say, help in thinking; but in many cases words are useless unless one has the feeling of comradeship in his crisis. In taking counsel together, the very essence of the matter is to do it and not merely talk about it. And in contact with persons there is no possible substitute for the reality. In all these, words and telling enter in constantly. But to rely on these solely is like leaving a broad highway where traffic finds its way readily according to its own character, and entering a stuffy village

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with congested bottlenecks and fussy police who try to manage by commands a living movement that can only be handled adequately by wider roads.

2. Learning and education

For several chapters we have been using the word "change" to refer to differences brought about within persons. There is another more conventional term for these changes, and that is *learning*. We have avoided that word until now, so that it might be more clearly seen how broad "learning" is. It denotes all the kinds of changes which we have been discussing.

The process by which these changes are produced is *education*. Wherever there is participation in the life of the group, wherever people are experimenting with things and ways of living, wherever ideas of oneself are being formed, where crises great or small are being met, wherever we take counsel together to determine our way, wherever we pass on in words the knowledge we have, our interpretations, and our desires for other persons—there learning is taking place, and there education is going on.

3. The church educates in all these ways

All these kinds of learning are going on in the church, just as they do wherever people are together in any living association.

It is true that we set aside a block of time and speak of it as being especially the time when we "teach." It turns out that what we thus refer to is largely a business of telling, and this seems especially the case with adults. Let us be clear immediately on one point: the "telling" type of teaching and learning in the church is imperative.

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Christianity is founded upon a revelation, it is centered to the utmost in a Person, and it is bound up root and branch with occurrences in the past. These are matters of history, and the church would wither like a severed vine if familiarity with these things ceased to pass into each generation.

When this is said, however, it still remains true that learning is going on in connection with every activity within the church, of which telling is only one. In chapter iv we spoke of certain typical activities in which the church engages as she carries out her functions. Every one of these activities is the occasion for some one or many kinds of learning.

We shall miss the greater meaning of our study if we fail to see this. The church educates in all the ways by which people learn.

As with learning, so too, of course, with "education." We have said that this is a typical activity of the church. But we must see that it goes on wherever there is *any* activity in the church. We cannot choose whether or not we shall conduct education in the church, we can only choose what kind we shall have. We may set up special arrangements and call them a "school," but education goes on whether or not we have any "school." Here lies the root of much misunderstanding. Now and then one will say, "I do not believe in religious education." But the reply is like that of Doctor Warfield regarding God—you may not believe in him but you cannot exist and escape him. So here. A minister is *practicing* religious education and so is his church, day and night, in season and out. One may fail to accord with certain theories, or content, or methods—well and good if he can sustain his case. But no church ever does away with education. In

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the nature of things we cannot. We only substitute some other kind.

4. A distinctive education

The church's education is distinctive. All the ways in which people learn outside the church are ways in which they also learn within the church. And yet the church's education as a whole is unique. This may be seen in three respects.

(a) There is a distinctive purpose in the church's education. Christianity, we have seen, has as its first great concern that men should enter into right relation with God. If this is to be, it is essential that there should be adequate ideas of God, and adequate experience of God.[1]

The church therefore directs a great part of her activity toward these ends. She interprets the doctrines of the Bible and shares the deepest insights of her theology, regarding God. But she also guides the experience which persons have of God, seeking to lead them into living communion with God. These two react upon one another. More adequate ideas refine the individual experience, experience tests and verifies the ideas, and both together stimulate still other persons to know God. And in all this, experience constantly tends to bring the ideas about God out of the realm of dead concepts and clothe them with living reality until one cries out in his own way, "I have heard of thee with the hearing of the ears, but now mine eye seeth thee."

(b) There is a distinctive medium for the church's education. By that we mean there is a unique social setting in which education is carried on. The parts or

[1] See W. E. Powell's admirable development of this theme in his *Education for Life with God* (Abingdon, 1934).

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"members" making up the whole society are united with Christ the head and with one another in a "communion." The result is a Christian fellowship. The relations between persons within the society are governed by the final law of love. And as we have seen, it is one of the supreme concerns of Christianity that men should sustain their relationships with one another in that spirit.

It is the nature of a Christian group to make in the direction, although they never fully achieve the reality, of Christian fellowship. In so far as it is actually realized, the result is distinctive, truly a "new creation," a little province, at least, of men whose citizenship is in the Kingdom of Heaven. But the very fact of the conscious, deliberate, sustained striving in that direction is itself also highly distinctive. However short they may fall, it is their avowed and cultivated purpose to bring all relationships and activities truly and fully to be the expression of a love like that with which Christ loved the church.

The effects upon education carried on in such a medium are highly significant. The Christian church as a social group has its characteristic spirit and aims which tend to make their way into all that happens within the Christian society. And by that, each "way of learning" of which we have spoken is profoundly affected. In social participation and all the rest, the changes taking place in persons tend to be such changes as will bring individuals and the group a little more nearly to giving living expression to that spirit or character which only Christ perfectly embodied.

(c) There is a distinctive divine activity within the church.

Not that God is present and operative only within the church. It is a deep conviction of Christians, in the first

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place, that God is above and beyond the universe, not being limited by space and time. It is their conviction, again, that he is also in some manner truly in all except evil. Thus the Christian is assured that all processes and activities save evil, show some part at least of the nature of God. Philosophers and theologians strive to put into more precise speech what the Psalmist saw in a flash of insight when he cried out during a storm, "The God of glory thundereth!"

But one cannot read the Bible without being impressed with the further conviction that what is revealed of God through nature is but the outskirt of his ways. From eternity he has wrought for the redemption of man. The Christian is assured, then, that the Spirit of God has moved and now moves as of old to bring order out of the chaos of human life, "to bring salvation through a Redeemer."

Salvation is often spoken of in terms of life. Life, eternal life, abundant life, spiritual life, a resurrection from death, from death to life—such terms abound in describing the condition of one who has entered the "right relation" with God. Now it is a characteristic of life that one does not originate it in himself. So in this estate of sonship to the Father. Jesus spoke of its beginnings as being "born anew" or "born from above," and again as being "born of the Spirit." The church has therefore, especially in its Protestant branches, taught the necessity of regeneration by the Spirit, in an activity as far beyond one's own ability to accomplish as it is for one to create himself.

Beyond this general position, different communions vary much in the detail of their teaching regarding regeneration. Often the words regeneration and conversion

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are used as if they were equivalent. When this is the case, Protestants usually describe conversion as an act of the Spirit. Among Calvinistic theologians, however, a careful distinction is made between the two. Regeneration is then used to refer to an act which only God can accomplish, while conversion refers to man's act in turning from a sinful way to God. When this distinction is severely followed, the Calvinist may frankly describe conversion as a human activity. (Cf. Sources 1 and 2.)

After the beginnings of life comes development, as growth follows upon birth. And the Christian is assured that when we use the means at our disposal to further the growth of spiritual life, we are putting ourselves into the current of God's will for men, that they may not only have life but have it abundantly. So the Christian speaks of man's co-operation with the Spirit in "sanctification," in the changes that make for growth.

These persons "born of the Spirit" and "growing up into him" are not isolated cells of living matter. They are parts of an organism which itself is a whole. In the vivid imagery of the Bible they are described as living stones built into a temple in which God dwells. This living structure of persons, the church, is spoken of as God's workmanship, as it were his house which he had patiently built to be an expression of himself. Figures of speech? Yes, but what a reality thus struggles for a homely illustration! God seeking to change us travel-worn, lust-driven creatures until not alone we individuals but also our very living together shall make plain the nature of the "King eternal, immortal, invisible"!

Now the way the Christian expresses himself about these things will depend greatly upon the angle from which he is observing. If he seeks to trace the beneficent

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factors of life to their ultimate source, he will say "all is of God." He will be showing that every good purpose and act, every healing influence, every deeper insight, every inward enrichment, and every outward kindliness are of the Spirit. And surely one speaks truly when he thus gives God the glory.

At another time he will seek to stress human responsibility. His eye will be on the glaring evidences of our wrongs and our neglects. He will strive to awaken men to action, to kindness, justice, and mercy. He will urge upon the church that its life is impoverished because men have broken fellowship with one another and with God. He will cry out that the Spirit of grace can be resisted, quenched, until God can work no more through these channels. Surely one speaks truly when he thus lays upon men the burden of living together as sons of one Father. Yet at the same moment and with equal truth, another may say that this is a voice of God crying in our wilderness.

Thus it was possible to say that the manifold wisdom of God is made known through the church according to the eternal purpose of God in Christ Jesus. (Eph. 3:10, 11.) For God is at work through and in the church as nowhere else. It is no glorying in ourselves to say it. Rather we are brought to our knees with the prayer that the church in our own day may become a living garment for expressing the eternal purposes of God. And it may be in that very hour of communion we shall recall an old Christian saying, that prayer is a gift of God. If we do, we shall feel its truth, for we shall know that God seeks us, still asking man in the moment of his deepest insight, "Whom shall I send, and who will go for us?"

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Source Material

1. REGENERATION AND CONVERSION. "The term conversion is often used in a wide sense as including both the change of nature and the exercise of that nature as changed. When distinguished from regeneration, however, conversion signifies the first exercise of the new disposition implanted in regeneration, *i.e.*, in freely turning unto God. Regeneration is God's act; conversion is ours. Regeneration is the implantation of a gracious principle; conversion is the exercise of that principle. Regeneration is never a matter of direct consciousness to the subject of it; conversion always is such to the agent of it."—A. A. HODGE, *Outlines of Theology* (New York: 1895), 460.

2. MAN'S PART IN CONVERSION. The Dutch theologian Kuyper, orthodox Calvinist, wrote one of the classic treatises on the Holy Spirit, which was warmly commended by Professor B. B. Warfield of Princeton. In this book Kuyper says, "The elect, born again and effectually called, *converts himself*. . . . In conversion the fact of co-operation on the part of the saved sinner assumes a clearly defined and perceptible character. In regeneration there was none; in the calling there was a beginning of it; in conversion proper it became a fact. . . . It is a remarkable fact that the Sacred Scripture refers to conversion almost *one hundred and forty* times as being an act of man, and only *six times* as an act of the Holy Spirit. . . . This fact should be carefully considered. When Scripture presents conversion as the Spirit's act but six times, and as man's act one hundred and forty times, in preaching the same proportion should be observed."—A. KUYPER, *The Work of the Holy Spirit* (Funk & Wagnalls, 1900), 349, 350.

It will be noted that he uses such speech because he preserves the distinction between the two terms, and because of his great emphasis on the work of the Spirit in regeneration and "effectual calling." Given those emphases, a rather "high" Calvinist can speak in no uncertain words about man's part in conversion.

3. THE HOLY SPIRIT IN CHRISTIAN RELIGIOUS EDUCATION. "What was said in an earlier section about the need for a new and larger vision of God applies equally to the presence and work of the Holy Spirit. We have lost our sense of the reality of His presence, because we have been taught to look for Him especially in startling conversions or intense spiritual experiences and not to see and find His presence everywhere. . . . He is with us daily in our common life, and we are blind to

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His presence. If we learned to recognize Him there we should realize more than we do at present how His help is always available in every effort we make to share the life of Christ. . . . The reality of the presence and work of the Holy Spirit is the ground of our confidence in undertaking the task of Christian education. The powers with which we have to carry out our task are not our own powers. . . . He works through us, but the results are not from us but from Him, and hence the measure of what we may attempt and hope for is not what we are capable of but what He can accomplish. It is ours to plant, ours to water, but it is God that gives the increase."—L. A. Weigle and J. H. Oldham, in Reports of the *Jerusalem Meeting of the International Missionary Council* (International Missionary Council, 1928), Vol. II, 46, 47.

Questions for Investigation and Discussion

Suggestions to the leader. Several of the first twelve questions might be assigned in advance to members of the group, for very brief report in class.

At the beginning of the period, it will be well to summarize the results of the first four periods of work. Be sure that the group feel the force of the central question of this chapter, "How shall the desired changes be produced?"

Next make sure that the group are familiar with the ways of learning mentioned, and that they understand what is meant by each. If the leader prefers, he may substitute his own list and description of the ways in which changes (learning) take place.

The first twelve questions are intended to lead the group to take the background material of topics 1 and 2, and then develop for themselves the theme of topic 3, which is that "The church educates in all these ways." It is suggested that the first twelve questions should occupy not more than one third of the period. If time is carefully reserved for the later questions, it is more likely that the group will develop the meanings of the chapter as a whole.

1. Why was the warning so often given to the Israelites not to mingle in the life of the surrounding people?

2. Discuss briefly some of the ways in which the disciples took part in Jesus' work, and what they learned by doing so.

3. A man recently wrote that as a boy he regularly attended a simple but reverent church service; he remembers nothing the minister ever said, but his attitude toward God became one

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of reverence and he respected his older companions because of their bowed heads and their hands which worked hard during the week but were folded in the church. In what way or ways had he learned? In what ways had he failed to learn?

4. What new ways of conducting their affairs did the New Testament church try out? Which of these became permanent in the Christian church? Could we call this learning? Which of these attempts were abandoned?

5. Recall a few experiments in your own denomination, with new ways of conducting the affairs of the church. What were some of the changes, desirable or otherwise, produced in persons?

6. Read the passages following, and then for each of them consider the following questions: What ideas of themselves were being formed in the persons involved? What difference would this changed idea make in the things they would do? Luke 10:1-20; Mark 10:35-45; John 4:1-42; John 8:1-11; Acts 5:1-11.

7. Recall the Biblical characters which follow, and then for each consider these questions: What was one of the principal crises of this life? What did the person do in meeting the crisis? What changes were produced in the person? Joseph; Samson; Samuel; Elijah; Ruth; David; Mephibosheth; Solomon.

8. Read the passages following, which include accounts of persons taking counsel together. For each, consider: What was the "problem"? Was the counsel chiefly of the co-operative or the conflict type? What were the principal results? Gen. 45:1-15; Exod. 18:13-27; Acts 10; Acts 11:1-18; Acts 15:1-35; Acts 15:36-41.

9. Let the group recall instances of important changes produced in Biblical characters, chiefly through contact with other personalities.

10. Describe briefly the significance in Christian thought and living, of fellowship with Christ in personal experience.

11. Find some of the sermons of the New Testament. For each: How much of the sermon is given over to relating historical facts? What interpretations of history are in them? What interpretations of the nature of God? What counsels for living? What were the immediate effects of the sermon?

12. Ask the group to recall the Sunday-school teacher or minister who stands out as being most helpful. In which of the ways of learning did this person teach most effectively? If

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possible to do so briefly, summarize the results of the statements made.

13. In what ways are ideas of God learned in the church? Take enough time to bring out many of the ways.

14. In what ways does the church teach persons to experience God? Here, also, take enough time to show many of the ways.

15. In the church as you know it, which receives greater stress—adequate ideas of God, or adequate experience of God? What conclusions do you draw?

16. Recall what is meant by saying the church is a Christian fellowship. Let the group take several of the ways of learning and for each discuss this question briefly: When a congregation is striving with some success to be a Christian fellowship, what effect will this fact have on what adults learn through this way of learning? Members of the group can probably furnish enlightening illustrations from their own observation.

17. Let the group state in their own way what they understand by the statement, "There is a distinctive divine activity in the church."

18. Conservative theologians, while stating that regeneration is God's act, often say also that the Holy Spirit operates regeneration through the means of truth. What bearing does this have on parental teaching? On the Sunday-school teacher's work?

19. A writer once said, "Talking about dependence upon the Holy Spirit without doing our very best is a sin against the Spirit." Is this true? If so, how would this apply to a Sunday-school teacher? How to a church officer? If not true, how could a teacher or officer justify his own neglect?

20. Let members of the group state in their own way what is meant by saying, that in Christian religious education we depend upon the Holy Spirit.

21. Let the group consider these questions: What have we learned during this period? In which ways of learning were these changes brought about?

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Chapter VI

THE CURRICULUM FOR ADULTS

In the last chapter we examined the question, How are the desired changes in persons to be produced? We still have to examine more closely *what* these desired changes are.

1. What changes are desired?

In a number of places we have already spoken in general terms of the changes that are desired. We saw that Christianity has two supreme concerns. The first is that man should stand in right relation with God. This leads to a purpose which distinguishes Christian education from all other education, i.e., that persons should conceive adequate ideas of God, and have adequate experience of God. The second is that man should stand in right relation with man. This leads to another distinctive mark of Christian education, viz., that it is carried on in a medium of Christian fellowship, a social setting where persons are striving to govern their relationships by the supreme law of love. We observed further that the church, not only in her educating but in all her activities, is the scene of a distinctive divine activity; the Spirit of God works in and through the church.

Thus we already have before us the two great results toward which the church directs her work: men entering upon and sustaining right relations with God, and with one another.

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But for purposes of actual practice, all such great generalizations have to be broken up into particulars or they lose their meaning. If one had asked Admiral Byrd during certain periods of his life what his purpose was, doubtless he would have said, "To go to the South Pole." But in accomplishing that chief purpose, he had to map out a campaign of smaller contributing purposes. He must select a ship, raise money, find suitable companions, stock proper foodstuffs and clothing, and the like at great length. In principle it is not otherwise with the church in her effort to achieve the functions for which she exists. She should be able to state them simply and briefly, but she must be willing to work in the fine details of planning and accomplishing them.

The International Council of Religious Education [1] has done this work of mapping out the detail for the churches, so that the churches might more clearly see the particulars and more intelligently take steps to accomplish the parts needed to make up the whole. After careful study and much consultation, the Council adopted a statement of the *"comprehensive objectives"* of Christian religious education. This statement or some close equivalent of it has been adopted by numerous denominations. It comprises what may be thought of as the standard expression of the objectives toward which the Christian churches are working in their educational activities.

First, there is the list of the now well-known "seven comprehensive objectives." These are stated largely in

[1] The International Council of Religious Education (address 203 N. Wabash, Chicago) is the accredited agency of the educational boards and committees of some forty evangelical denominations in the United States and Canada. The denominations thus represented have a membership of about twenty-four million persons.

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terms of *individual growth*. The expression "growing persons" is used in each objective, but the Council makes it explicit that the reference is to "religious growth and so applies equally to those of all ages," including adults. The statement is:[2]

"1. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

"2. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

"3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.

"4. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

"5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized body of Christians—the church.

"6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

"7. Christian religious education seeks to effect in

[2] *International Curriculum Guide* (International Council of Religious Education, 1932), Book One, 10-15.

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growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience."

After this statement had been in use for several years, it was felt not to be fully adequate. The inadequacy first became apparent when the seven objectives were considered with reference to adult work. Consequently, the International Council's Committee on Religious Education of Adults drew up a further statement in terms of *social relationships and group life*. These additional objectives have not been officially adopted in the same sense that the seven objectives have, but they express what was felt to be a needed extension of the stated purpose of Christian education. The additional statements are:[3]

"Christian education seeks to develop forms, ideals, and practices in the essential structure of group life which increasingly embody the ideals of the Fatherhood of God and the brotherhood of man as taught and exemplified by Jesus."

"Christian education seeks to develop in each member of the family the ability and disposition to participate in and contribute constructively to the life of this primary social group."

When comprehensive objectives have been stated, the work of planning has only begun. Each of the comprehensive objectives must be further broken up into a large number of *specific objectives*. These have been worked out in great detail. They are essential to persons

[3] *International Curriculum Guide* (1934), Book Four, Part One, 52; Part Two, 56. The further elaboration of particulars under the first of these objectives is given in Source 2.

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who write the material for use in the churches, and to those who teach. They are too lengthy, however, to be discussed here. Record of the work done may be studied in Vieth's *Objectives in Religious Education* (Harper, 1930), and in the *International Curriculum Guide.*[4]

2. After objectives, what?

After the objectives have been determined, then come our deliberate efforts to bring about these changes in persons and in their relationships. How does one go about it?

The objectives, we shall recall, are statements of desired changes in persons, in their relationships with God and with one another. We must use *appropriate means* to bring about these changes. In so saying, we do not forget our conviction that God is at work in the church through his Spirit, but we remember also that our sense of human responsibility and partnership with him must be awakened in order that we may co-operate with the divine purposes and activity, for we are assured that the great purposes of Christian education are purposes of God revealed to us through Christ.

The means used to bring about the desired changes fall into two classifications. One of these is *the curriculum,* the other being *organization.* We turn now to consider curriculum, and in the next chapter to consider organization. Remaining chapters will study certain specific problems in the church's education of adults, which in-

[4] Several books of this have been issued. Book One is on "Principles and Objectives of Christian Education" (1932). Book Two deals with children's work, Book Three with young people's work, Book Four with adult work, including special treatment of the home and extension program and of Christian education in family life and parenthood, Book Six with organization and administration. Other books are to be issued.

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volve consideration of both curriculum and organization. But it will be helpful to keep in the background of one's thought, the simple fact that both curriculum and organization are means chosen with a view to their appropriateness in bringing about desired changes (learning) in individuals and in their relationships.

3. What is the curriculum?

"Curriculum" is a word with an interesting history if we get behind the heavy sound of the thing. It comes to us from Roman civilization. It meant a running, but especially the running which a man does in a race when wagers are up. The word thus suggests a definite goal, a path which leads from one point to another, preparation for the great event, and the eager activity which takes the runner to his destination, at times in victory but again in defeat. Readers of the Bible will recall how often that figure of the runner and the race is used in the New Testament, reminding the Christian of his goal, urging him to fit himself to run that race and to forego all that would hamper him in it. The word later came to have a derived meaning, referring to the ground on which the race was run.

Writers on education found this word "curriculum" a very apt one for their use. They too had goals in their work, and they chose those activities which promised to lead the pupils over the "course" to the end in view. Since so much of that activity consisted of studying books, curriculum was used for a long while in the second and later of its senses, referring chiefly to the courses of book study by means of which the educational race was run toward its goals. The word is often used still in that sense.

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Recently, however, there has been a tendency to use "curriculum" in its older sense. It then denotes all the activities which take persons toward the desired goal. It may include courses of study, but it takes in all that the runner is doing in the race. This conception may be clearly seen in the Epistle to the Hebrews. The author urges his readers to run with patience the race set before them. Then for two chapters he specifically shows what he means. They are to endure suffering as chastening, to follow after peace with all men, to love both the brethren and strangers, to hold marriage in honor and avoid its destructive substitutes, to be free from the love of money, to pray, and so on. If we now use our educational terms, we may say he is describing a part of the Christian's curriculum, activities which take the Christian toward the goal, so that the Christian may reach the ultimate objective of being "perfect in every good thing to do his will."

When we speak of the curriculum of Christian education nowadays, the meaning usually corresponds to this broad and older sense of the word. We may say, then, that the curriculum of Christian religious education is those experiences which the church guides, and during which changes take place in persons. This statement should be viewed further in some of its meanings.

The curriculum is means to ends. It is experience which is guided toward objectives, that is, guided with the purpose of bringing about certain definite changes.

When we speak of guiding the experience of persons, we may mean either or both of two things. One is that the leader shall select some certain kind of experience which seems likely to produce the desired change, and seek to bring about that experience. It will be recalled

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that we spoke of seven important ways in which learning takes place, and there are many others besides. Suppose that better familiarity with Biblical content is desired; in that case, many types of experience may produce the desired result, but we ordinarily rely on a "telling" type of teaching, with study of the Bible, explanation of meanings, and so on. But suppose we wish persons to "participate in the organized society of Christians, the church"; in that event telling has its place as we explain what the church is; but there needs to be actual guided participation in the life of the church as well. Again, suppose that we desire a deeper consciousness of God as a reality and a deeper personal relation with him. Telling is needed, so that more adequate ideas may be formed. But we shall also need to bring step-by-step help in the actual experiments of faith as men live out farther into God. So we might illustrate at length the fact that the leader will seek to bring about the kind of experience which yields the desired changes.

But there is a second way in which one guides the experience of other persons. The leader guides the experiences already taking place, so that if possible they may yield the desired changes. This of course will include experiences taking place within the church building, but it will certainly include also those that take place in the hurly-burly give and take of weekday living. It is in connection with experiences already taking place, that the Christian teacher does much of his most effective work. The social participation may be with some unhelpful group, but can that fact be seen and changed in time? Experiments in living may be barren, where a little help could make them richly rewarding. Constant pressure from some source may be producing distorted

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ideas of the self which need insight to straighten; or perhaps legitimate encouragement does not come from the quarter whence one has the right to receive it, but it must be supplied or the personality wilts. Some disturbing conception of God, Christ, or church, may be eating away the serene confidence of securely founded faith, and may need orienting again in the light of facts and truths that were being neglected. To give some appropriate, sure guidance to a friend in these times of his deepest yearning is often the most superb teaching that one does.

4. The present curriculum

The church of course already has its curriculum of Christian education. We can rather readily recognize ten types of activity. A particular church is usually using some or all of these, while still others may be prominent in some congregations.

(a) First, there is preaching. This is a means of education. The minister, to be sure, is more than a teacher; but he is a teacher. Indeed his official title in one denomination is "teaching elder." In many congregations there is no formal teaching at all except through the sermon. In many others a large number of adults hear no formal teaching other than the sermon. And in all congregations the sermon is one of the chief ways in which the Christian experience of adults is guided.

(b) Second, there are certain activities usually labeled as specifically evangelistic, distinct from the general evangelistic purpose of our whole Christian education program. Among these activities are special services, "man to man" evangelism, personal workers' groups, and so on.

(c) There is Bible study. This is the core of the

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curriculum of Christian education, for from the Bible is derived our knowledge of the revelation of God to man, culminating in Jesus Christ, "the climax of revelation." This study is carried on for the sake of familiarity with the Bible itself, and that in turn as a means to every other objective of Christian education. It is found in every evangelical Sunday school, and in many churches where there is no pastor or only infrequent preaching. Thus it holds a place not given by Protestant churches to any other type of experience, and the opportunity is strategically important in the church.

Nevertheless, two facts disturb any complacency we might be tempted to have. One is that so large a number of adult church members are not in study classes of any kind. The other is that the results of many kinds of Bible teaching are seriously disappointing. We owe it to our work therefore to make a careful assessment of the Bible study being carried on in any church; on the one hand because of the crucial place it rightly holds, and on the other hand because of what is not being accomplished among us by this means.

(d) There are courses organized around major problems, experiences, or areas of adult life. For convenience these will be referred to as "special study courses." In many instances these are promoted by the agencies of the denomination. In others they are initiated by individuals or groups in the local church. This latter type of study course is one of the church's great opportunities in adult education. At the same time it is probably the most neglected.

(e) There is worship. Prayer as an individual experience and worship as a social experience are at the heart of the Christian experience of God. In these acts

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the Christian enters the secret place of the Most High. I many other acts we talk about God, or serve in his behalf. But here the soul communes with God. No other experience can compare with it, none can take its place. To guide here is one of the loftiest privileges given to man. If the gates of the soul's Homeland swing ajar ever so slightly and we even catch glimpses within, we have tasted a little of the journey's end. Cleansed and made strong again, we return to the daily task, to be and give and serve. But the Presence goes with us, and toil is how utterly different! One can then say in some measure like Ruysbroeck, that he ministers "in love and mercy without, whilst inwardly abiding in simplicity, stillness, and utter peace."

(f) There is service. It is of the very essence of the Good News that every real need of men is to be met. Much as we believe that the intangible satisfactions are the final ones, the gospel of Jesus was good news also—and indeed first—to the tangible needs of the poor, the captive, the blind and bruised; to the hungers for bread but also for simple kindliness without red tape and professional airs. A gospel that ends in the church house is no true gospel. As Dr. James I. Vance pointed out years ago, on the outside of the church is the word "Come," but on the inside what meets the worshipper is the word "Go." In the complexity of modern life much of this "going" must be done by means of money given. But in that very necessity lies a peril: Kindliness may dry up in the busy person, while no impoverished life is fully fed and no captive fully released without it.

(g) There is giving. The enterprises of the Christian church require sustaining with money. This is true, of course, both in the local congregation and in the work

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for which churches are jointly responsible, as in a denomination. But giving is often stimulated chiefly for "running expenses" and promotional purposes—that is, simply and bluntly, to get the money to do the job. Yet both the "running" and the promotion require an eye to the giver as well as the object of the gift. They require education of people, for in the end "getting money is secondary to getting people," as Hallenbeck has said. This is quite like Paul's view that it is more important people should give themselves than it is they should give their money. Not that money is unimportant—there is no need to fall into that kind of cant. But people are more important.

(h) There is participation in the causes of the church. A local congregation shares indirectly in carrying forward those enterprises to which the denomination and groups of denominations are committed. There is Christian education to be carried on in outposts, and in colleges. There is the preparation and publication of curriculum materials. There is the carrying out of the Great Commission to evangelize and teach beyond our local borders, in neglected areas of our own land and to the ends of the world. There are schools for the training of lay workers and ministers who shall lead the churches. And there are the aged ministers and their families whose day of service has ended. Often, too, there are great relief needs for oppressed or starving peoples. Through participation in such causes, the local congregation projects its life beyond itself. In some degree it is saved from the living death of self-centeredness by looking and working beyond its own walls.

(i) There are activities for social fellowship. These adults of a congregation who study, serve, and worship

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together, have need to know one another better as friends having a common Lord and work. A cynic may say that church members know one another too well already, and at times there is justice in the gibe. But for the most part, and especially in larger congregations, we know one another only in limited ways and therefore inaccurately. One's deepest self does not come forth readily in quick passing encounters. Usually we shall become truly companions and friends in "the Way" in proportion as we share more deeply in the life and thought, the fun and toil, of many days. Accordingly, whatever guidance the church can give its adults to bring them together, not for high-tension activities but to know each other more fully, is gain.

(j) There is wider social action for the purpose of bringing about major changes in society. Examples are, dealing with the problem of war, dealing with the problem of industrial injustice, dealing with the problem of racial injustice, and so on. Christians differ as to the way in which the church should be related to wider social action, and we shall return to this question in a later chapter.

5. Studying the curriculum of a church

In the questions for discussion and investigation, at the end of the chapter, are suggestions for study of the curriculum of a particular church. Any such study is but a means to further ends. It is coming to a better understanding of "where we are," in order that we may go toward a more adequate curriculum.

6. Next steps

Next steps forward should be rather clearly indicated

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by the findings. As the outline suggests, these will fall into three classes.

The first is a recognition that the particular church is or is not on the whole striving toward all the great objectives of Christian education. If it is, the church may have legitimate confidence in the scope of its work in education. If not, and if the objectives are accepted by that church as valid, the first result will be the locating of neglected objectives.

The second is the undertaking of new activities. These may grow out of neglected activities, or out of the recognition that certain neglected activities are likely to guide the experience of adults more adequately toward objectives for which we are already striving.

The third is the modification of activities already being carried on. As a result of the study it may become clear that some of the present activities should be altered at points, so as to guide the experience of adults more adequately toward the great objectives.

We now discuss these briefly.

7. Neglected objectives and new activities

If it becomes apparent that certain objectives or activities are neglected in a given church, and if that church is brought to feel the necessity of remedying the lack, then questions of two kinds are immediately confronted. The first is a question of curriculum: what provision shall we make for guiding the experience of adults in this respect? The second is a question of organization: not of "setting up a new organization," but probably of locating the responsibility and making the provisions for carrying out the matter within some organization that already exists. We shall examine this second question,

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or phase, in succeeding chapters. For the present we are thinking still of curriculum.

What curriculum provision shall we make for guiding the experience of adults toward some neglected objective or in some neglected activity? It is customary in discussions of curriculum to speak of "units of guided experience" in this connection. For all practical purposes this means a study course. The expressions are not identical; but it is a responsibility of writers of curriculum material to provide study courses that are truly guides to experience, and not merely storehouses of information. And it is a responsibility of the leader and the group as well to make the experience one that utilizes many of the ways of learning instead of relying solely on "telling."

The International Council has recently published a guide for study programs in the local church under the title "Learning for Life."[5] This suggests that study courses are constantly needed in the church along six general lines, as follows:

"A. BIBLE: Courses on what the Bible contains, the experiences out of which it came, and how it came to be written, with more intensive study of selected sections, books, and great characters. Aims to equip the student to make effective personal use of the Bible and also use it in Christian service.

"B. CHRISTIAN FAITH AND EXPERIENCE: Courses dealing with one's Christian beliefs and philosophy of life; ways of cultivating wholesome devotional habits and fruitful Christian living; understanding religious experience; and the place of Christianity in its world setting.

"C. CHRISTIAN FAMILY LIFE: Guidance for parents

[5] *Educational Bulletin No. 410,* International Council of Religious Education.

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in making the home effective in developing Christian character; foundations of success in family life; preparing for marriage; understanding children and young people; special responsibilities of the Christian home: such as, sex education, family worship, and sharing in the life and work of the church.

"D. THE CHURCH: Understanding 'our church'; the place and mission and message of the church; the church's program for individual and society; making the church more effective.

"E. SOCIAL RELATIONS: Courses dealing with the Christian ideal in relation to social issues: such as, economic problems, race relations, war, the liquor problem, community life, amusements, and crime; to help the Christian in his social relations; and to guide Christian group action.

"F. LEADERSHIP EDUCATION: The regular program described in the leadership education bulletins is recognized as a part of the adult education program of the church by being included here as one group."

In Source 3 are listed a number of possible study courses which would fall into these general groups. Such courses may be used on Sundays where that is acceptable to all concerned; or on any other occasion that is suitable, as in special study groups, midweek services, and the like. A study course of this nature ordinarily is carried on for one quarter, to be followed if desired by some other.

8. Constant modification

Whatever we may be doing in a church, modifications of our work are called for constantly. We have been insisting that the church itself is an educator; that is, the

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congregation as a fellowship Christian or otherwise, is forever teaching. Our personal sharing in these often unspoken ideals, attitudes, and interests, makes its mark upon our spirit. This, broad and general though it is, constitutes learning of the highest importance.

It is of utmost significance therefore that we should recognize the unchristian "spots" in our church and in the community that surrounds it. These should be lifted out in thought for careful study, and for adjustment in practice if possible. Thus in one place there may be some form of race prejudice. In another there may be offensive class consciousness. Again, trouble may lie in some hurtful view or practice in the capital-labor situation. Some group may be unforgiving toward a notorious wrongdoer in the church or community. No need to extend a list; we shall find its items soon enough in our own group and within ourselves. All these are occasions for guiding of experience in the sense of taking up what is already occurring. The leader may study the experience of his group, and bring the matter before them for appraisal. The effort is made to bring the group to the Christian act or attitude, not once alone but habitually. Often, work of this kind has helped solve some critical problem, and has brought a church some bit nearer its great goals.

Source Material

1. SOCIAL OBJECTIVES OF CHRISTIAN EDUCATION. Reference was made in this chapter to an objective stated by the International Council in terms of social relationships and group life. The objective as stated has already been quoted. The Council has made the following statement:

> "It is true that group life changes only as individuals change, that the Kingdom of God is within persons, that if

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we can grow ideal persons they will form the ideal society. But it is also true that persons grow only in group life, that the growing person is conditioned by group codes and social patterns which have definite reality and character; that a well-knit social group is something more than the sum of the individual comprising it. The character of a game is determined quite as much by the rules of the game as by the character of its players. Better rules are needed to enable better characters to express themselves. The person-group relationship is a two-way relationship. Groups change as persons change, but persons change as their groups change as well. Neither waits for the other. The relation is not one of primary to secondary, or cause to effect, but rather a relation of full reciprocity.

"To state all the objectives of Christian education in terms of growing persons is to imply that group life and group character are secondary and come only as a by-product of changed persons. Full Christian objectives include both the individual and the social aim. They are not in conflict. As either is approached it carries forward the other. An adequate statement of objectives should include both. At some point the social aim should be stated in its own right and not merely as secondary to the individual."

The elaboration of the objectives, in terms of social relationships and group life, is as follows:

(1) "Christian education seeks to exalt and promote a Christian ideal of home and family life based upon Jesus' evaluation of persons as children of God, regardless of sex, age, or economic status."

(2) "Christian education seeks to exalt and promote the ideal of the church as a household of God and to bring about a continuous rejuvenation and reconstruction of the church for its task in an ever changing world."

(3) "Christian education seeks to develop a missionary minded church, conscious of the world significance of the message and program of Christianity, and devoting itself to the extension of the Kingdom through all geographical areas and all areas of life."

(4) "Christian education seeks such provision for education as shall enable the church to make its full contribution to the abundant living of growing persons through the religious view of life and carry its own share of responsibility suffi-

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ciently, and in which all education shall be consistent with and contributory to the Christian interpretation and way of life."

(5) "Christian education seeks an economic order in which spiritual values shall prevail over material values, in which persons shall be considered before profits, and in which the material resources of the world shall be exploited in the service and welfare of all rather than of the strong or cunning or unscrupulous."

(6) "Christian education seeks a political order in which public office is universally held as a sacred trust and in which Christian character qualifies rather than hampers one for effective and successful participation in such public office."

(7) "Christian education seeks a social order in which each race shall be appreciated and respected for its own particular contribution to the enrichment of the life of the whole human family; in which persons will be appreciated and respected on the basis of their human worth without regard to color, race, or traditional prejudices; in which no one shall have either handicap or advantage by reason of race or color."

(8) "Christian education seeks a warless world and a system of international relationships based upon mutual respect and confidence and justice among nations which shall make valid the universal brotherhood of man and the Fatherhood of God."—*International Curriculum Guide*, Book Four, Part One (International Council of Religious Education, 1934), 52-54.

2. BIBLE KNOWLEDGE AND CHARACTER. In recent years many researches have been conducted with this general question in view: As one's knowledge of the Bible increases, how is his conduct affected?

Many of these studies could be cited. Professor T. H. Grafton, Ph.D., of Mary Baldwin College, has supplied the authors with the results of two unpublished studies of this nature. As far as the authors' knowledge goes, the results of the other researches have been of the same general character.

(a) One type of studies has taken this question: As one knows the Bible better, is he more sensitive to ethical questions? That is, does he discriminate more sharply and accurately between right and wrong when confronting an ethical problem? The studies generally indicate that one does not, or at least that he does so only very slightly more than some other person with less knowledge of Bible content. This is expressed

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technically by saying there is an almost negligible correlation between the results of tests of Bible knowledge, and the results of tests of ability to make ethical discrimination. (E. R. Bartlett, unpublished doctor's dissertation, Northwestern University 1933, "Measurable Moral and Religious Outcomes of Weekday Religious Instruction"; and T. H. Grafton, unpublished master's thesis, Northwestern University 1932, "Relation between Biblical Information and the Ability to Make Ethical Discriminations in First and Second Year High School Pupils.")

(b) Another type of studies has taken this question: As one knows the Bible better, does his actual conduct show a difference as compared with another who knows the Bible less well? The studies generally indicate that the person with better Bible knowledge shows up very little if any better than his companion who knows less Bible. Bartlett's study showed that in the matter of cheating on classroom tests there was no difference between a group who knew the Bible well, and another group who had no Biblical instruction. Many other studies show the same general result in matters of conduct. Indeed, in some instances it has appeared that the group with more Bible knowledge showed up worse than those with less.

(c) These researches have been conducted with children and youth, usually in groups and in school. We do not know whether the same type of result would be found with adults. There are technical reasons which render it unwise to make any assumptions in this regard.

(d) The authors' interpretation of these researches is along the following lines, which of course may or may not be correct. The results certainly do not suggest that Bible knowledge has no value in general, nor do they prove that Bible teaching does not affect ethical discrimination and actual conduct. They do appear to show clearly that, at least with children and youth, more thorough knowledge of the Bible will not be followed by better ethical discrimination and conduct just because Bible is known. To secure better discrimination and conduct, *the experience in these respects* must be guided. This can be done in connection with Bible study, but mere knowledge of Bible will not in all probability accomplish it. And as with these aspects of character, so with others that involve things we do. In all these it seems likely that the "application" at the end of a lesson will remain for very many merely a matter of "telling." The experience itself needs to be guided if the desired change is to be produced.

3. POSSIBLE STUDY COURSES. The International Council's Edu-

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cational Bulletin 410, *Learning for Life*, lists subjects and texts for study courses under the six classifications already named in this chapter. These possible units are listed in order to suggest some of the subjects which it is possible to take up for study in adult Christian education. Much of the success in the use of such units depends upon finding suitable text and guide material. Suggestions may be secured from one's own denominational publishing house or from the International Council of Religious Education. The units as suggested in the bulletin cited are as follows:

GROUP A—*Bible*

Our Bible
The Old Testament: Its Content and Values
The New Testament: Its Content and Values
The Life and Teachings of Jesus
The Life and Work of Paul
The Prophets and Their Messages
The Psalms
The Study of a Book of the Bible
The Study of Great Characters of the Bible
Literary Appreciation of the Bible
Spiritual Values in Bible Study

GROUP B—*Christian Faith and Experience*

Personal Religious Living
What Does It Mean to Be a Christian?
The Meaning of God
Christian Stewardship
Religion and Health
Christian Worship
My Christian Beliefs
The Ministry of Beauty
Competing Philosophies of Life
Christianity and Other Religions

GROUP C—*Christian Family Life*

Living Together in the Home
The Home and the Church
The Home and Leisure Time
The Family and the Economic Life
Sex Education
The Home Guidance of Younger Children
The Home Guidance of Adolescents

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Foundations of Successful Marriage
Home Life of the Unmarried Adult

GROUP D—*The Church*

Our Church
The Church a School in Christian Living
The Adventuring Church through the Centuries
The Missionary Character of Christianity
New Missionary Frontiers in America
The World-Wide Christian Enterprise
The Church and Its Community
The Church's Program of Evangelism

GROUP E—*Social Relations*

Social Issues and the Christian Ideal
Christianizing the Economic Order
Race and Group Antagonisms
Must There Be War?
The Liquor Problem
Christianity and Nationalism
Amusements in Our Community
Better Motion Pictures
Crime and Punishment
Current Issues

Questions for Investigation and Discussion

SUGGESTIONS TO THE LEADER. This period will probably contribute most to the experience of the group if it can be largely spent in the practice of evaluating the curriculum of actual churches. If this is to be done, the chapter treatment should already be thoroughly familiar to the group when they gather, so that it may serve as a background.

Accordingly a short time might be used at the beginning of the period in two lines of inquiry:

(1) Is the group familiar with the chapter so that the ideas and terms used are *understood?* If not, then time must be used for that purpose in the class.

(2) Does the group find it possible to *use* these ideas as an embodiment of their own convictions? If the group cannot give assent to them, time must be spent in arriving at ideas and statements about curriculum which can be used with conviction. Otherwise both thinking and practice are likely to pro-

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ceed on a conflict basis, or at least with important mental reservations.

While trying to save time in this period for the purpose of making actual curriculum evaluations, the leader will make every effort to avoid brushing aside or submerging individual convictions that may not agree with positions taken in the present chapter or with those held by the leader. It will be a valuable experience to the group to move as a unit in their own thought, prior to beginning practice.

TWO METHODS. It is suggested that a choice be made previous to this class period, between two methods of studying the curriculum of a local church.

One is a more thorough study. To carry this out requires guide material too lengthy for insertion in this book. We suggest accordingly that the guide material for this more thorough study be: *A Proposed Standard for Adult Religious Education in the Church*, and its accompanying *Scoring Manual*, published by the International Council of Religious Education, 203 N. Wabash, Chicago, and selling for 15 cents and 10 cents respectively. Sufficient copies should of course be in hand. The first five items of that Standard relate obviously to curriculum, while other items in it might well be included in such a study.

The other is a briefer study. Much of it may be carried out as a part of the class procedure of this period. It is necessarily more superficial because briefer. However, some groups may make this briefer study when they find it impossible to carry out the more thorough one. For those wishing to make the briefer study, we suggest, as a guide, the outline just below.

Whichever method is used, it is desirable that work be done on the undertaking, outside of the class period. This may constitute the assignment for this period, or, better, it may be taken as a "project" to be reported on at this period, after as much work has been put on it as is possible.

A Brief Study of Curriculum

Select a local church whose curriculum is to be the object of study. If the class consists of members from one church, the church taken would naturally be their own. If several churches are represented, some church familiar to all the members of the group is preferable. If neither of these is possible, select one whose work can be described in the class.

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I. IDENTIFYING THE CHIEF EDUCATIONAL ACTIVITIES

1. The following have been named as typical activities with educational results in a local church (to the ones from this chapter, two are added from chapter iv). Check those which have been carried on *with adults* in this church, during the last three years. Mark each activity with one of these signs: III meaning it has been carried on Steadily; II for Frequently; I for Seldom; O for Never.

A. Preaching
B. Evangelism
C. Bible study (as a "regular" program)
D. Special study courses
   a. In Bible
   b. In Christian faith and experience
   c. In Christian marriage and family life
   d. In the church
   e. In social relations
   f. In leadership education
E. Worship
   a. With the congregation
   b. With the adults alone
F. Service activities
G. Giving
H. Participation in the causes of the denomination
   a. Listing the causes of this
   b. denomination, and checking
   c. etc. for each cause.
I. Activities for social fellowship
J. Activities of wider social action
K. Government
   Is the official body (session, etc.) actually assuming responsibility for the government of the church as provided by this denomination's law?
L. Administration of financial matters
   Is the official body (deacons, etc.) actually assuming responsibility for administration of financial matters as provided by the law of the denomination?

2. List any other activities prominent in this church, and having educational significance. Check these in a similar

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way. (Note that this is not a list of organizations, but of types of activity not included above.)

II. EVALUATING THE ACTIVITIES

You have identified the activities carried on in this church. The next step is to evaluate each of them briefly, but as accurately as possible. Take up the activities found in this church, and consider them one at a time, taking the following steps of inquiry for each activity found in this church:

1. What are the objectives?

   Take a sheet, marking it with the activity under consideration (preaching, evangelism, etc.). Look at each objective, and if that objective is steadily striven for in this activity mark the objective "3"; if frequently striven for, mark the objective "2"; if seldom, mark it "1"; and if never, mark it "0."

2. How is this activity carried on?

   Here the inquiry touches the *content* used, where that applies—as in the preaching, the message of evangelism, the part of the Bible studied, texts and guides for special study courses, and materials of worship. In what respects is this content satisfactory? In what respects unsatisfactory? The inquiry also touches the *methods* used in carrying on each activity. In what respects are these satisfactory? In what respects unsatisfactory?

   The inquiry further touches the *results* of the activity. In many cases these will be difficult or impossible to state. Often, however, results are evident. Results include the changes in the persons carrying on the activity. State known results, being equally honest with reference to desirable and undesirable ones.

3. Summary.

   In regard to this activity, we now have these findings:

   A. Certain objectives are striven for steadily in this activity, certain objectives are striven for frequently, others seldom, and still others never.

   B. In certain particulars this activity is reasonably satisfactory, and our judgment is that it should be continued and encouraged at these points.

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C. In certain other particulars this activity is not satisfactory, and our judgment is that it should be modified at these points.

Continue in this manner for each of the remaining activities with educational significance in this church. Keep record of the summary of findings regarding each activity. When these steps of inquiry have been taken for each activity, we are then ready for:

III. SUMMARY OF FINDINGS

1. Regarding objectives.

   Put together what was discovered as to the objectives being striven for in each activity. Add all the numbers you have placed beside the first objective, all you have placed beside the second objective, etc. The higher numbers will indicate the objectives receiving chief stress in the educational work of your church, lower numbers those objectives receiving less stress, zeros those objectives receiving no stress.

2. Regarding new activities.

   When you have discovered which are the neglected objectives, the next question is: In what way or ways should we undertake to guide the experience of adults toward the realization of these neglected objectives?

   You may get suggestions by looking again at your list of activities identified in this church. There are neglected objectives, let us suppose. There are also activities which many churches use, but which this church does not use. Does it seem likely that if this church undertook some of these neglected activities, the experience of the adults might be more adequately guided toward the realization of the neglected objectives?

   Or you may feel that some other activity, not included in the list, would be more likely to serve this purpose.

   Summarize the activities through which you believe the church should undertake to guide the experience of the adults toward the neglected objectives.

3. Regarding modification of existing activities.

   Put together all your findings on modification of present activities. Then see if they can be grouped together into any obvious classes of desired changes in present procedure.

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4. Total results to this point.

Make as compact a statement as possible, of new activities which you believe should be undertaken, and changes which you believe should be brought about in present activities.

If these are to be put into effect, the next question is one of organization—where and how are these things to be done? Keep the findings for further use in succeeding periods.

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Chapter VII

THE ORGANIZATION OF THE CHURCH

When the previous chapter and its corresponding study period ended, we found ourselves with certain new purposes which we wished to carry out. In part these new purposes grew out of the conviction that new activities should be undertaken, and in part out of the recognition that changes should be brought about in existing activities.

The next question is, How shall these new purposes be brought about? We have already seen, in principle, that the means for achieving objectives include (1) adequate curriculum, and (2) adequate organization. To put it another way, it is just as necessary to have appropriate organization as it is to have appropriate curriculum, if desired purposes in education are to be realized. For that reason, careful and critical planning of organization is essential.

But when we begin to plan the details of the organization required to achieve our new purposes, we encounter a disconcerting fact. In the typical Protestant church it is often surprisingly difficult to handle the organization problems which result when we attempt to make even rather simple additions to the existing curriculum or make changes in it.

We must therefore study the organization of the church. In doing so, we shall have three questions in view. First, How shall we secure the organization necessary to put our new purposes into effect? If we can-

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not find a way to do this the "felt need" for more adequate curriculum, coming up as it does within a local church which has examined its own curriculum, may find no adequate channel for expression, and is therefore in danger of dying in the discussion stage. But there is a second, and much broader question: Through what kind of organization should we attempt to carry out the whole purpose of the church? These two questions are to be considered in the present chapter.

But when we have carried the inquiries of this chapter as far as it is possible to go, in all probability we shall find it both desirable and necessary to examine more closely the details of the existing organizations of adults in the local church. On the whole, these inquiries will relate to a third question: Is modification of existing organizations desirable in order to achieve our new purposes? This third question is the general subject of chapters viii, ix, and x.

1. Present organizations

In the usual church of most denominations, many groupings of adults already exist and carry on activities. When a church wishes to expand and strengthen its curriculum, the first and most obvious recourse is to look to those organizations, hoping to find in them the means by which the new purposes shall be carried into effect. Accordingly let us look first at the existing organizations, second at some aspects of the present situation, and third at the possibilities of carrying out new purposes through existing organizations.

(a) In a local church there are several types of organization.

Some are required by the constitution of a denomina-

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tion. We may call these the *legal organizations.* There is the congregation itself, which in many denominations elects the pastor, and in most denominations has other responsibilities. There is a governing body—session, stewards, deacons, vestry, council, or whatever term may be used. There is likely to be a body responsible for financial administration and property—such as deacons or trustees.

There are *denominationally promoted organizations.* These are set up at the suggestion of boards or committees, or some higher authority, in the denomination. The denominations vary greatly in their list of organizations of this type. It is quite common for a denomination to promote, with its adults, curriculum and organization plans for Sunday-school classes, leadership training, men's work, women's work, education regarding home missions, foreign missions, stewardship, moral welfare, Christian education in colleges, training schools and seminaries, sustentation of retired ministers, and so on. These numerous purposes are often promoted by almost as many authorized agencies of the denomination, in some instances running to a long list itself.

And there are *locally initiated organizations* of adults, which have arisen under the leadership of persons in the particular church. The organization may have been suggested by plans known of in some admired church in another locality, or it may be genuinely the creation of persons in the church who saw a need and developed an organization of adults to meet it. Clubs for evangelism or fellowship, pastor's aids, and dramatic clubs are a few among many examples. Often there are permanent or relatively permanent study groups for special purposes, as when a group of women or men meet regularly for

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Bible study outside of all other courses the church may offer. Occasionally also a church has discarded all promoted organizations, and developed all organization except the legal type, on its own initiative.

(b) There are some aspects of the present situation which call for recognition.

One is the splendid accomplishment of these organizations. They arose usually to carry out a definite purpose, and that a purpose which commands our respect. They have provided the arena for activity through which some of the finest learning has taken place. Funds raised through their efforts have helped sustain the local church and those Christian enterprises on a wider scale which have done so much to carry the gospel abroad. They have been built up by the self-giving of many noble Christian characters, and often at the cost of sacrifice and aches of heart.

But by the side of this is a second aspect. We are obliged to recognize also what they have *not* accomplished. To begin with, they have reached only a part of the adults of the church. This has doubtless been connected with the fact that the purposes, however vital in themselves, have been fragmentary. As particular organizations they have not ordinarily held before themselves a broad set of purposes, though there are exceptions. When the purposes of all of them are put together, the result usually falls far short of a fully rounded set of Christian objectives. In consequence there has been an unintentional but none the less real narrowing of the immense impact which the Christian religion is meant to have on life. Great numbers of people have grasped some shred from the complete Christian banner and gone waving it as the full meaning of Christianity.

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Another aspect is the intricacy of the situation in a local church which has been faithful in trying to develop the recommended organizations. In some denominations this is not the case because the recommended organization has been radically simplified. But in many denominations the local church has become an inconceivably complicated maze of organizational machinery. In that case the people become "organization minded." It is as if a man spent all his energies on the fine details of adjusting and repairing a machine which breaks down somewhere else as soon as it starts to run. When this is so in the church, it still further diverts the mind of a church from its great goals.

Again, organizations have a rather constant tendency toward "institutionalization." Arising to carry out some specific purpose, however worthy that purpose may be they often wish to keep to that alone long after its urgency has passed. And in carrying it out they are likely to be intolerant of the suggestion that they change their way of going about it. As Professor Ross put it, operative institutions "are not quickly adjustable to a changed posture of affairs," and are "liable to drift into a perfunctory and mechanical way of doing [their] work." [1]

(c) What then of the possibilities of carrying out our new purposes through existing organizations?

Individual churches vary enormously in the extent to which they have drifted into the three processes just described—fragmenting their purposes and their outreach, developing a complicated set of machinery for doing a limited task, and then making this machinery which they decline to change, an end in itself.

[1] Ross, E. A., *Principles of Sociology* (Century, 1920), 488-9.

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Some local churches have gone all the way. Their organizations are fragmentary in purpose, intricate in detail, and refuse to admit new purposes or to change in any of their ways of working. Suppose that new purposes have arisen in such a church. We seek for a way to carry them out through existing organizations. "No," the reply will be, "we already have our work mapped out." There will be no place for new activities within existing channels. And as for changes within the existing activities, it will likely be argued that this is the way things have been done since Dr. So-and-so's time, and any changes will be made only over dead bodies.

In that event, we can do little more than follow the time-honored custom and add another organization to accomplish the neglected purpose. But we shall do so with the knowledge that we are adding another organization, and if it lasts it too will become institutionalized in its turn unless the atmosphere of the church changes appreciably.

But in many churches, happily, the atmosphere will be different. The organizations will be entirely willing to admit new purposes to their view, undertaking new activities, or making modifications which will lead more effectively toward the goals. The organizations themselves may already present an intricate situation, to be sure. But there is the good will to make further adjustments in the interest of a purpose if the people are convinced of its importance. Such a church is already a church of growing people, and when growth in spirit begins it brings with it the desire for yet more growth.

In that event the new purposes can be incorporated within existing organizations. We determine which is the most suitable organization among those which exist,

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work the matters through with the leaders, and introduce the new study courses or whatever else the added activity may be. Or we take up with the leaders of the present organization, and then with the members, questions of desirable modifications—change of curriculum material, broader methods of teaching, deepened and truer worship, the solution of hard problems within the church or community, or whatever the desired modifications are.

If the new purposes have arisen within a small number of persons in the church, they do not go about the matter in the spirit of "putting things across" whether or no. By means of taking counsel together, the purposes spread, and are themselves perhaps modified in the process. Out of it all come new purposes which are purposes of the group itself.

But, while the new purposes may have a happy outcome through present organizations, many will feel that the whole basis of the present organizational system itself needs further examination. We turn accordingly to that line of thought.

2. A better basis of organization?

Seeing that the present organizations of many churches are so limited in their objectives but withal so intricate to operate and so inflexible, there has been a very widespread desire for some better basis of organization through which the church's functions might be discharged.

(a) At times this has shown itself only negatively. Even thus the ways it expresses itself are significant.

Smaller churches find it wholly impossible to have elaborate organization. Thus far almost all efforts to compress the recommended types of organization down to a pattern which small churches can use, have been

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unsuccessful. The smaller church therefore goes its way with even more fragmentary purposes and activities, because it cannot have all the recommended organizations. And the typical church in Protestant America is a small church, the average size in many denominations being less than 100 members. At the point of the small church alone there is a ghastly leak in the effectiveness of Christian education.

Larger churches also frequently decline to use all the recommended organization. Through this passive resistance they at times tell no more than a story of indolence. But often the meaning is that the present basis of organization is seen to be inadequate for their use. Yet nothing better is put in its place.

And when our ears are attentive, we shall hear all manner of criticism which indicates dissatisfaction with the present foundations of organized church life. "Too much organization" and other complaints that carry this theme are everywhere.

(b) At other times the desire has taken positive forms of expression.

One is the constantly expressed conviction that the local church's program of Christian education should be unified. Volumes have been written on this subject, while addresses and discussions have kept it before the more active churches.

Another is the actual efforts put forth in search of a sounder basis of organization of the church. Many local churches have been experimenting with methods of organization which would be simple, yet comprehensive in purpose and adequate in curriculum. More impressive still is the denominational effort in this direction. Two highly organized denominations with some four

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million members have made radical simplifications, both in the "overhead" agencies and in the local church. Another has subjected its very complicated organization to a thorough survey and is now in the midst of efforts to reconstruct it. Still another has voted to discard its present arrangements.

3. The necessity of organization

We shall read these signs wrongly if we take them to mean we might do away with organization and by that means go back to more fundamental things. Rather it is by means of organization of a suitable kind that fundamental things get done. For organization is imperative in the discharge of functions. It is found everywhere "in nature," from electrons to galactic systems, and from the ant hill to the drainage systems of continents. But it is present "in grace" as well! The Old Testament church had it, in remarkable form. It is described in a classic passage for the New Testament church in Paul's great figure of the church likened to the human body with all its members in their several ways working together to carry out the purposes of God, in love for one another. (I Cor. 12, 13.)

The question is not whether we should have organization, but what kind we should have. And we suggest again that the problem has reached the stage when the issue is: What shall be the basis of organization in the church's work?

4. What shall be the basis of our organization?

At present we may distinguish three general patterns of organization in the church's work. Each rests on a different basis.

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(a) There is the pattern of *unrelated organizations.* This pattern is familiar in many denominations, and the present adult generation has largely grown up within it. The church is conceived as one organization, while a number of other more or less unrelated organizations operate in connection with "the church." These are such as the Sunday school, the women's, men's, and young people's organizations, and so on. Each organization has a more or less independent, self-governing existence. Technically the governing body of the local church has authority over them, but often this control is a shadowy affair and the organizations go their own way in almost complete disregard of one another.

It will help our insight here if we recall how this condition came about. Two factors appear to account largely for it. One is that for many generations it was the custom to organize a special society to carry out some neglected purpose. Hundreds of these societies came into being, for the widest variety of purposes. Accordingly, when Christian people saw a gap in the church's work the most natural course of action was to organize a new society to do the neglected task. This way of doing both "secular" and distinctively Christian work was encouraged by a second factor within the church. After the controversies of the Reformation period, Protestants tended to limit their formal statements about the activities of the church to the preaching of the Word and the administration of the sacraments. But no formal definitions could permanently obscure the conviction of Christian people that the church had other responsibilities also. The sense of obligation became so strong that great Societies were formed for missionary endeavor, for helping youth in college and seminary education, for young people's work,

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Sunday-school work, and the like. These Societies were independent of the denominations, but they reached into local churches to set up auxiliary societies and raise funds. Then gradually the denominations took over the very types of work which these Societies had originated, and continued to promote these types of activities in local churches.

Now in this process two significant facts are to be seen. The denominations have given official recognition to the *activities* they expect the church to perform, by setting up "overhead" agencies to promote these activities; and these agencies have been more or less effectively co-ordinated in their connections with one another. But at the same time in most instances they have never revised the constitutional provisions so that the *organization of the local church* might correspond to the activities which the denominations expected it to perform.

In consequence the pattern of unrelated organizations stands on a basis of additions—that is, the denominations in this case urge on the local churches as many separate organizations as the people can be induced to operate. And at bottom most folk continue to think of these organizations as if they were somehow added to "the church," so that we speak of the church *and* the Sunday school, *and* this, *and* that.

(b) There is the pattern of *educational organization*. During the recent period when much attention has been given to religious education, many churches have sought to develop more adequate education. Discovering that the pattern of unrelated organizations is unsatisfactory in many respects, they have sought to remedy this by developing a pattern of related organization under the name of "the church school." The term "church school"

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is then intended to include all the distinctively educational work of a local church.

In some instances the various organizations named have continued to exist, but effort has been made to "correlate" or "co-ordinate" them. In that event, Sunday school, young people's society, men's and women's societies, vacation school, and the like, go on about as before, except that they are placed under some form of central control in the church so that overlapping may be prevented and omissions remedied. Such plans are generally called *correlation* of organizations.

In other instances the organization scheme has been greatly simplified, and either the whole church school or certain of its departments enter upon a plan of *unified* organization. In this plan all societies except the church school are abandoned; and either the entire church school or certain departments for particular ages are organized as simply as possible for as complete a program of educational work as it is possible to carry forward.

But as time has gone on it has become evident that this pattern is, to say the least, in danger of resting on the basis of a compartmental conception of the church. The assumption frequently appears to be made that one functional activity of the church may be stimulated and others neglected, but that the general result will be wholesome.

If the historically minded student will refer again to the list of functional activities of the church (ch. iv), he will recall that we have had many periods of emphasis of this kind in the church. Any one of the functional activities of the church has at some time been heralded as the supreme mission of the church, and for a time the

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churches have been organized largely on that one basis. This has been true at one time or another of preaching, worship and the sacraments, evangelism, missions, government, and administration. Wherever the emphasis is now being laid chiefly on education, this does not represent any more distorted a conception of the church than if the emphasis were chiefly laid on some other one of the functional activities. Nevertheless, it is sometimes a compartmental conception. These facts might profitably be taken into view by those who enthusiastically proclaim any activity of the church to be *the* mission of the church.

As is usually the case when any function of the church is emphasized, there have been gains. So it is when the stress has been laid on education. The pattern of educational organization is a notable advance over that of unrelated organizations. It sees its goals, and is able to make provision for more adequate curriculum and organization. Placing educational work under one controlling body, it has often led to excellent policies and worthy achievement.

Inevitably there have been results which belong with any compartmental conception. Where education has received the major stress, at times there has been a tendency to pedal softly on activities which were not distinctively educational in nature. The question is constantly raised whether this or that activity belongs under "religious education" and hence under the church school. Various groups stressing other activities begin to ask whether they are to be swallowed up by religious education in the adjustments taking place. And all these conflicts are made more complex when one asserts that all the activi-

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ties of a congregation have educative effects. This is true, and yet seems only to increase our confusion unless we see its full meaning.

For reasons of this nature, we must ask whether we have a fully satisfactory basis of organization for the church's work, either in the pattern of unrelated organization or in the pattern of educational organization, if other functions of the church are neglected.

(c) There is the pattern of *church organization*. Is it possible that the only finally adequate basis of organization for the work of the church is the congregation itself, organized as simply as possible, for the discharge of all the functions of the Christian church?

We submit for consideration a few general statements regarding this pattern of organization. We do so, however, with full recognition of two facts. One is that thoroughgoing organization of local churches on this pattern is not common except in a very few denominations. The other is that only in very rare cases can a local church create its own organization on this type without help from its own denomination. Indeed, as we shall presently point out, the attempt to discard existing organization and create a new organization on this pattern, is attended with serious risk unless a church can draw on its own denomination for help in the undertaking.

In the pattern of "church organization," there would be no organization in the local church except first, those of the legal type already existing; and second, the organization of the congregation itself. "Congregation" would include all persons technically recognized in the particular denomination as members of the local church, together with all others who actually gather with them.

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Protestant denominations have usually come just up to the point of organization of their congregations, and then ceased. It is noteworthy that these denominations should have organized their ministry so highly for its functions, organized their local governing and administrative bodies so scrupulously for their functions, but organized congregations so carelessly for the functions they are expected to discharge. There has been a rudimentary organization of congregations, of course. But the constitutions have usually made little provision for the organization of the laity, compared with that made for ministers and officers of the church. And, as already shown, in recent times the denominations have officially recognized the activities expected of a church, but have seldom made provision that the organization of the congregation should correspond.

Signs indicate that many Protestant denominations are on the way toward a correction of this condition. We may suppose that the plans developed will vary greatly in detail but that they will show certain basic principles. We suggest that these are among the principles that are essential:

(1) The meetings of the entire congregation should be central in thought and in fact. On those occasions, the attention of all present should be turned toward all the basic functions of the church, by means of activities appropriate to those functions (cf. ch. iv). That is to say, through the minister's leadership in worship, sacraments, and preaching, there should be the constant striving for renewal of fellowship with God and with one another. The local church should constantly reach out beyond its own borders, through evangelism and missions, in order that men may be brought into fellowship with God

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through Christ, and in order that the spirit of Christ may be brought into all human relations far and near, without which Christ is but a name on our lips. And the fact should be kept steadily in view that all this is in the deepest sense educational; for education is taking place whenever there are changes in persons and in their relations with one another and with God.

We often have this much, of course, in a congregation with a well-rounded ministry. But we do not carry out the logic of what we have. If organization is to take on its best significance, it should now become a means of *further* carrying out the functions of the church in ways which it is impossible for the congregation acting as a whole to do.

(2) The congregation would be divided into small groups of any convenient size, say five to thirty persons in each. A group would have in it, as far as possible, persons of about the same age, background, needs, and ability to learn. These would be groups in and of the church, and not of anything else. Persons would not be asked to "join," for they would "belong" in a group by virtue of their being members of the congregation. The groups would constitute the basic working units of the local church. Each group would engage in as many of the activities of the church as feasible; for example, in Bible study, special study courses, giving, evangelism, service, participation in church causes, and activities for social fellowship. *Temporary groups might be created because of special interests or sense of need.* But the basic groups would probably be either permanent or, still more likely, made up at stated intervals, say annually. Each group would have its leader. Members of the governing body, when they were suitable persons, would

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be appropriate leaders of adult groups. Churches with rotary plans for membership in their governing bodies would doubtless choose with an especial view to leadership ability as one chief qualification, and it is not improbable that the place of the governing body would be greatly enhanced in significance.

(3) The congregation would be divided for many practical purposes into sections. In smaller congregations there need be no more than three "divisions": adults, youth, and children. In larger churches there would probably be "departments"; as of adults or perhaps men and women, young people, seniors, intermediates, and so on down to the youngest. But these sections would be divisions or departments, as the case might be, of the church and not of anything else. Each section would have its responsible officer. This officer with the group leaders of that section could constitute a simple planning and executive board or committee for that section. The existence of these sections could further the cultivation of experience in ways appropriate to the ages included, with numbers not so small as in the basic groups, and yet not unwieldy as the whole congregation is for many kinds of experience and activity. In very small churches there might be no further organization of adults than into one group which would be identical with the adult section.

(4) The entire organization of the congregation, into its sections and groups, would be under the control of the governing body of the local church.

(5) Curriculum material would be in the nature of helps in *all* the activities of the church, thus putting into the hands of group members and their leaders, guides to experience throughout the whole range of activities. This would be graded material, and would probably be

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issued for each department of the church; for adults or perhaps men and women, for young people, and so on to the youngest groups. There would be full suggestions for its use in churches of any size.

(6) The number of meetings of groups and sections would be flexible. First, we may suppose that there would be a sort of irreducible minimum in the curriculum material, which might call for a meeting of groups weekly, probably on Sundays where Sunday school is now held; a meeting of groups monthly; and a meeting of sections, whether divisions or departments, monthly with youth and adults. Second, we may suppose that there would be recommended material which would carry some activities further, as e.g., in youth groups or sections meeting a second time on Sundays, adults meeting for special study courses, and so on.

Organization on this pattern would be based on all the functions of the Christian church. There would be no necessity to add societies to "the church" to perform neglected functions. There would be no one function of the church stressed out of proportion, hence no compartmental conception of the church as a basis of organization. It would be organization of the congregation itself for all its activities.

5. Our dilemma

If the foregoing analysis is accurate, it will be seen that in many instances the local church is placed in a dilemma.

(a) If we preserve the present common pattern of either unrelated or educational organization, we are very likely to fall short of the more adequate curriculum which we can see at least in general outline. Fortunately,

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in a church organized as at present but reasonably hospitable to growth, our new purposes can be brought a long way toward realization, and it is well to keep to that conviction, for we shall not find ideal conditions under which to carry out our purposes. Nevertheless, we shall often feel that we are loading a vehicle with freight it was never constructed to carry.

(b) But on the other hand, if we seek to move into the more adequate organization of the local church on a thoroughly functional basis, we shall meet two lions in the way instead of one.

Very few local churches can develop organization of this type, and do it thoroughly. It requires leadership which is exceptionally capable and well informed. It requires knowledge of curriculum materials such as few persons possess. It is a job for experts. A local church which lacked these resources could very easily throw away much of proved value though of limited scope, and erect a much more deficient structure in its place. It is probable that not one church in a thousand could develop its organization really adequately on this basis, without help from some agency outside itself.

The natural source from which to expect this help is the denomination. At that point, in many cases, the second difficulty will be found. The denomination as a whole may not be ready to promote a simple functional organization of local churches, because the institutionalization of present organizations may not have yielded sufficiently to the demand of present needs. The existing agencies may be unwilling to make changes, or more likely they will be unable for many reasons to go as far as they see in principle should be done. For the logic of church organization on a thoroughly functional basis

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would appear to require reorganization "overhead" as well as in the local church. It would seem necessary that the denomination make its contacts with the local church, not through a number of agencies but through one, as for example a Committee or Board of Church Operation.

It is highly significant that so many great denominations are moving in the general direction here sketched—organization of the local church on a functional basis, with "overhead" agencies reorganized to correspond. Meanwhile most denominations have not fully reached that pattern. And in our dilemma as a local church, what shall be our policy meanwhile?

(c) Under all the circumstances, we have no hesitation in suggesting that the average church is wise to keep to the general organization policy recommended by its denomination. The very exceptional church with strong resources in leadership may venture much farther and help to chart the way. But the average church is almost certain to get lost in this attempt, and to sacrifice more than it gains. In all ordinary cases, a local church's help in planning both curriculum and organization comes from the agencies of its denomination. If these are thrown aside, the plans of unskilled persons are substituted for those of skilled workers. Instances where this has been done indicate that the usual result is the abandonment of a reasonably well-rounded plan of curriculum and organization, and setting up in its place some person's religious hobby which the whole congregation is required to ride.

It should be remembered also that advance toward more adequate organization is nearly always possible *within* the recommended policies. Suppose that a de-

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nomination has not reached the stage of requiring or even of recommending organization of the congregation on the basis of all the functions of the church. Rather uniformly that denomination will give advice along two lines. In the first place, they will advise that unrelated organizations constitute the least desirable pattern, that correlation of existing agencies is more desirable, and that unification is more desirable still. In the second place, they will advise that a local church move as far in this direction as its circumstances allow.

We turn back then to other questions about organization which will be confronted in a local church.

6. Responsibility

It is possible that new purposes, such as may have arisen during study in this course, can be carried into effect through informal counselling, as we described earlier. But even though this is the case, it will hardly satisfy the very persons who have conceived those purposes. It is not enough to find a way for the immediate present. There is need for a clear understanding regarding the permanent location of responsibility for educational work in a congregation. Responsibility itself requires organization, for as the saying goes, what is everybody's business is nobody's business.

The responsibility for educational work rests finally in the governing body of the local church in most denominations. It cannot be too strongly insisted that the governing body should accept this responsibility as properly belonging to itself, and discharge it. The control should be actual, not nominal. To be sure, a typical governing body may be unprepared to carry out responsibility for a program of genuine education. But we must

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understand that if we find a way of disregarding the legal governing body in the educational work of a congregation, we further separate education and thus compartmentalize it the more. If the governing body is unprepared and uninformed, this indicates need for further education of officers themselves. In recognition of this fact, many denominations are preparing study courses especially for church officers. The response to these courses is often highly encouraging, showing the lack which officers themselves feel and their readiness to prepare themselves better for their work.

Entirely apart from the question of their own personal qualifications for directing educational work, the governing body often desires to delegate the responsibility, keeping final control within itself and receiving regular reports.

In the pattern of unrelated organizations, responsibility is delegated by the governing body to the officers of the various organizations. Each organization is then rather free to disregard the work of every other. When this has been seen to be an unsatisfactory condition, further steps may be taken by the governing body looking toward a pattern of educational organization, either correlation or unification as the case may be in a given church. Many plans for doing this are possible. We mention two typical ones.

The first is to seek for more adequate curriculum and organization *in some one department.* In that case it is possible to create a cabinet or council to be responsible for all the work carried on with persons of that age level, as for example, with young people or with adults. This council would be made up of representatives from all existing organizations, say of adults. In the beginning it

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would probably seek a plan of correlating the work of the present organizations so as to conserve all the values of the present leadership and program, and yet build up the weak places. In the end it might go from correlation to unification, or, again, the reorganization might rest at the stage of correlation.

The second is to seek for more adequate curriculum and program *for all the educational work of a church,* as contrasted with that of one or two departments. In that event it is common to create a committee or board of religious education. Such a group is generally selected, not to represent existing organizations, but because of other qualifications, especially for their insight and experience in educational matters.

7. Steps ahead

When an adult council or a committee of religious education has been created, it will often begin by a careful study of existing work. For convenience this may be a study of curriculum, and of organization. In the previous chapter we suggested a guide for a simple study of curriculum. In this one we shall suggest a similar guide for a simple study of organizations.

With the results of these studies in hand, the council or committee would find it highly advantageous to lay before itself as clearly as possible: the functions which they desire the church should discharge, the objectives it is desired to reach, and the activities appropriate in order that the objectives may be realized.

When these items are clear in the mind of the council or committee, it is well to make them public. It is wholly in place to seek to arouse general conviction that these are ends worthy to be realized. And observe that when

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this is done, it is a creation of sentiment in favor of function, and not for or against certain kinds of organizational structure.

After such steps have been carried out, key persons from the church and its present organizations may be called into counsel. Lay before this group the clear statement of the ends it is desired to reach, and the honest description of the desire which has or has not generally arisen in the congregation that these aims be more adequately achieved. Lay before them also the results of the studies of existing conditions, both of curriculum and of present organizations.

Then it should be possible to discover from this group of persons, the prevailing sentiment as to the kind of organization best fitted to reach these ends. Should we continue our work as unrelated organizations? Should we seek to correlate present organizations? Should we seek for unification?

In all such counsel it is highly important to avoid attacks on any existing work. We seek rather for careful self-evaluation by present organizations, and co-operative planning for more effective work.

Out of co-operative counsel will probably come clear indications of what it is possible to do. If existing organizations are highly institutionalized, it may be that no more than a vague co-operation is possible. If so, the fact must be realized and accepted until that condition itself gives way. But it is entirely possible that the membership of the church will be found ready for any alteration of existing arrangements which can be shown to be constructive in plan, leading more directly to the great goals of Christian education.

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Source Material

1. PRINCIPLES OF UNIFICATION. In its discussion of the organization of the local church, the International Council's *Curriculum Guide* regards unification as essential to adequate organization. The pattern which they call "unification" is perhaps nearer to what we have called "church organization" in this book, than it is to what we have called "unification"; that is, the Council does not think of unification as applying merely to educational work separated from the rest of what the church does.

"Unification is the fundamental principle upon which the discussions in this book are based. It is held that the situation now prevailing in most churches is unsatisfactory because of there being such inadequate and undefined relationships among the groups within the church. Many local churches are collections of separate organizations, held together largely by the convenience of a common meeting place and by overlapping in membership. This condition does not make for the greatest strength of the church.

"There is unification in a local church (1) when all persons and groups are consciously working toward the achievement of the same basic purposes, and (2) when each major aspect of the program is planned and carried out in proper relation to each other aspect of the total program and is an integral part of the whole. Each person participating in any aspect of the program must see what he does as a part of the whole, and must have an understanding of the whole. Unification is not the same as uniformity; there may be a unified program in which there is a great deal of interesting and helpful variety.

"At least four important corollaries follow from this basic policy of unity: (1) The organization and administration of the church should be unified. This means, for one thing, that the church and church school should not continue as essentially separate organizations, as they are in many local churches. The same is true of other separate organizations now in existence.

(2) The program of leadership education of the church should serve all leaders in the church. This is an advance over the past in that, formerly, leadership education has been thought of primarily or almost entirely for church school teachers and officers. (3) The financial program of the church should be unified. While this is a part of the administration mentioned in the first corollary, it deserves special mention. (4) The pastor should be the executive and supervisory head of the church.

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This does not imply that he is to be an autocratic ruler, but that he is to take primary responsibility in guiding all groups and individuals in the church in working democratically *together* toward common purposes and on the basis of commonly developed plans.

"A second basic principle . . . . is that the method of Christian education should be used throughout the total church program. Sometimes the fear is expressed that Christian education is trying to take over the whole church program, but that is not the intent of leading thinkers in that field. The desire is that *the church shall take over the method of Christian education.*

"The third point of view . . . . is that the local church does not stand by itself, but is a unit in a world task of Kingdom building. In several ways what the local church does and how it does it are changed because of this fact. For example, the church should not reach out into the community without taking into account what other churches are doing. Neither should it take part in world missions without considering its proper place in relation to the work of other churches and other types of agencies."

—*International Curriculum Guide, Book Six: The Organization and Administration of Christian Education in the Local Church* (International Council of Religious Education, 1935), 5-6.

2. A BRIEF STUDY OF ORGANIZATIONS. A simple test may be applied to all the existing organizations within a local church; or it may be desirable to apply this test only to organizations for adults. Again, some organizations will wish to apply a self-test, apart from what the congregation may do in examining its whole policy of organization.

(a) Origin and purpose

How old is this organization? Was it born in our denomination or adopted? What was its original purpose? Is it carrying out that purpose today? If not, what is its purpose now? Is that purpose in line with present actual needs?

(b) Need for this organization

Is it necessary to have *this* organization, in order to accomplish the purpose it holds? Is it usurping activities which could be better handled by some other organization in this church? Is it unnecessarily duplicating activities of some other organization in this church? Is every activity tested by its ability to meet some genuine human need?

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(c) Loyalty to the local church

How is this loyalty shown? Does it accept suggestion from duly constituted authority in this church? Is the organization used by the church primarily as a money raiser? Is it used primarily as a recruiting agency for new members?

(d) Relation to other organizations in the local church

Is it co-operating with other organizations for adults? Is it in competition with any other part of the local church's work? What does it do for groups of younger persons in this church? Is it willing to disband if it can be shown that it is not needed?

(e) As an educational agency

Are the meetings thought of as educational opportunities? Are they thought of as occasions for raising money? Is a denominational program used by this organization? If so, is local initiative allowed and encouraged in fitting programs to local needs and circumstances? Does it do its work chiefly for the sake of achieving credits and high scores, or for the sake of the work itself? What does a member actually learn by attending its meetings and participating in its programs?

—Modified from ZEIGLER, E. F., *Toward Understanding Adults* (Westminster Press, 1931), 104-5.

3. A COMMITTEE OF CHRISTIAN EDUCATION. Within one large denomination, it has been recommended that the local church should put its educational work under a Board or Committee of Christian Education. This is suited to what we have called "educational organization, unified plan."

As recommended, the purposes of the Board would be: to unify the church's educational program; to improve its educational standards; to extend its educational ministry; and to vitalize its spiritual outcomes.

After a national survey of actual Boards of Christian Education, it was found that twenty-two different duties were being performed by Boards of this character. Summarized, these duties are: "(1) To furnish creative guidance in the building of a comprehensive and unified program of Christian education for the whole church and its constituency. (2) To appoint all teachers, department heads and appointive officers for the various phases of the program. (3) To provide an adequate and continuous program of leadership development for present and future leaders. (4) To make careful study of actual conditions and needs of the local church and of recent trends and de-

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velopments in Christian education. (5) To furnish creative guidance in the selection and correlation of curricula for the various classes, clubs and organizations. (6) To prepare annually to be submitted to the church a Christian education budget and to administer this budget when adopted. (7) To supervise the work being done in the various departments, classes and clubs and recommend improvements in harmony with the best educational ideas. (8) To supervise the grading and promotion of pupils and the keeping of adequate records of progress. (9) To extend the educational ministry of the church and provide for larger co-operation with the home, the public school and community agencies. (10) To enlist intelligent understanding of and active participation in the educational objectives of the church by the entire membership. (11) To provide adequate materials and equipment. (12) To maintain a constant emphasis upon evangelism, worship, and spiritual nurture." It is further suggested that members of the Board take age-group assignments, so that part of the Board is more specifically responsible for children's work, part for young people's work, and part for adult work.

—CUMMINGS, O. DEW., *Administering Christian Education in the Local Church* (Judson Press, 1936), ch. ii, quoting from pp. 23-24.

Questions for Investigation and Discussion

SUGGESTIONS TO THE LEADER. This period will probably contribute most to the experience of the group if it can be spent largely in evaluating the organizations existing in actual churches, making plans for carrying out the new purposes arising out of the previous period, and planning the more adequate organization which they would like to see developed.

To this end, there should be thorough familiarity with the chapter treatment and the source materials when the group assembles, to furnish background for further thought by the group.

Take the church whose curriculum was previously studied, as a basis for further consideration.

1. *Present organization*

(a) List all the legal organizations existing in this church.

(b) List all denominationally promoted organizations with adult members.

(c) List all locally initiated organizations with adult members.

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2. *The present pattern of organization*

(a) Check the pattern of organization under which you could most accurately classify this church's present organization of its adults:

Unrelated organizations
Educational organization, correlated plan
Educational organization, unified plan
Church organization

(b) If the organization is any of these patterns except the first, describe the way responsibility for work with adults is organized in this church (as by a committee of religious education, etc.).

3. *New purposes*

(a) In which of the organizations now existing in this church, will you seek to introduce the new activities which you desire after the study of curriculum? How will you go about it?

(b) In which of these organizations do you hope to secure modifications of present activities after your study of curriculum? How will you go about it?

4. *Study of present organizations*

(a) Take each organization of the denominationally promoted and the locally initiated types in this church, and make a brief evaluation of it on the basis of the outline in Source 2.

(b) Summarize the results, showing the total situation in this church with respect to organizations, as follows:

Which organizations do you believe should be continued essentially unchanged?

Which organizations do you believe should be modified? State the modifications which you believe are desirable in each.

5. *Further steps*

On the basis of what you have found in the previous study of curriculum and in this study of organization:

(a) Do you believe this church should change its present pattern of organization?

(b) If so, check on the following scale the point where the church now is, and that to which you believe this church should change:

Unrelated organizations
Educational organization, correlated plan

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Educational organization, unified plan
Church organization

(c) Describe the way in which responsibility should be placed, in the new plan. Source 3 might give suggestions.

(d) Describe the way in which this change might be brought about.

(e) If these changes in organization should be made, how would you expect to see your new purposes carried out?

The group will keep in mind that succeeding periods in the course will give opportunity for a much closer study of details of existing work with adults in the local church and beyond; accordingly, conclusions reached during this period should be held subject to revision.

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Chapter VIII

ADULTS IN THE SUNDAY SCHOOL

References have been made in previous chapters to the adult division of the church. Whatever pattern of organization a local church may be using, it is possible to think of that church as having an adult division, a youth division, and a children's division. The adult division includes all the adult members of the congregation, and all the organizations in that church working with and for adults. It would thus take in the adult department of the Sunday school, leadership education, midweek services for adults, specialized activities in education for family life, specialized separate activities for women and men, provisions made for younger adults, and other work with adults which may exist. In later chapters we shall study the last four of these. In this chapter we consider the first three just named.

We shall give especial attention, however, to the adult department of the Sunday school in this chapter. Whatever other organizations of adults may or may not exist in a given congregation, it is likely that every church whose members study this course will at least have adult classes in Sunday school. It may be also that some churches will see no way to take advantage of any other plans for organization of adults for Christian education, but *will* wish to strengthen their adult work in the Sunday school.

1. Organization

As long as the Sunday school remains a distinct organi-

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zation in the church, there seems to be a place and need for an adult department of the Sunday school. As matters are ordinarily handled now, there is a rather effective organization of the departments containing children and youth, with a superintendent for each department. But the adults often have nothing to correspond. Each adult class assumes responsibility for itself, but the responsibility for the total adult work of the Sunday school often goes begging. It falls back on the general superintendent of the Sunday school, who with rare exceptions is devoting the major part of his attention to the departments for children and youth. Thus there is no one whose particular task it is to lead the development of adult education through the Sunday school, although the Sunday school is perhaps the most available channel at present. In consequence, existing classes are maintained but very commonly no expansion takes place beyond that stage. If a Sunday school has other departments, it would seem wise to have an adult department as well. Indeed, there are many churches in which children and youth are limited in numbers, but where a strong adult department might be created.

If there is an adult department, its obvious purpose is to develop more effective adult education through the Sunday school. The key person will be a capable superintendent of the adult department. Preferably this will be one who along with all other essential qualifications for Christian leadership, already knows something of adult education. If that cannot be, then a person will be chosen who is willing to learn for one of the most significant tasks of the church. Other officers and further organization may be added in churches large enough, or activities extended enough, to need them. But we repeat,

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the chief essential is a suitable superintendent who can lead this development in the Sunday school.

At the beginning of such a development there will no doubt be an inventory of achievements already made, a frank facing of present problems, and the sketching of plans for more adequate work which will probably require months actually to see taking shape. Let us look at these in their turn.

2. Achievements to build on

No one can know in advance just what will be found in a particular school's existing adult work which seems fully adequate already. Perhaps much of it will not be. But in any event, the superintendent of the adult department will desire to conserve every real value in what is already being done, and build on this as far as possible. It is a commonplace counsel that a new leader of church work is showing poor judgment to begin his task in a mood of criticism of what he finds, or to show his new authority by turning everything topsy-turvy. He is put there to lead in development, and development almost certainly will mean some changes. But one of the greatest parts of his leadership consists in fairly appraising the achievements that have taken place before he came on the scene!

And the work of a great many adult classes will demand deep appreciation from any fair-minded leader. Able men and women have invested their Christian activity, in frequent instances over a long period, in these classes. They have often become the most trusted of interpreters of the Scripture, and with it have come to hold the genuine admiration and warm friendship of their group. Pastors may come and go, but these lay

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leaders go steadily on, increasingly established in the hearts of persons who will never lay aside their reserve with the minister. Through the channel of this work they share each week the riches of a ripe Christian experience and a sound wisdom, both of which come to constitute a steady mooring-mast for members of their classes. These men and women deserve a recognition which few of them will receive from their comrades in the Way.

3. Problems to confront

But however excellent the work of the individual leaders, the superintendent will discover that the common practices of our Sunday schools have led to certain problems that are very general. We must face them frankly if we hope to have more adequate adult Christian education through our Sunday schools.

The groupings are mostly of a permanent nature. Persons become members of a given class 'for life' in many instances. Desirable as this may be for many purposes, we are confronted at the beginning with a rigidness in the adult department which defeats many other purposes.

It is very common, though certainly not universal, for teachers of adult classes to rely on lectures as the sole method of teaching. Leaders yield to the notion that "people just won't talk," as indeed they will not if they are steadily trained only to listen. But these same leaders may fail to discover that many adults are not in classes largely for the reason that they do not care merely to listen. And further, there is little to distinguish many of these lectures from the sermon which follows shortly

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afterward, except that one is delivered by a layman, the other by a minister.

Frequently there is excessive emphasis on attendance. Just to be present seems to be regarded as a virtue in itself. It is not uncommon to see advertisements of adult classes carrying the legend "No questions asked."

At other times there is excessive emphasis on numbers. There was a period of this kind of effort which resulted in the "Big Bible Class." Some of these swelled their rolls into the thousands. The practice has largely been abandoned, but there still are people who regard this as the ideal, and if they cannot get their thousands they at least work for their hundreds.

In many cases there has been nothing which deserved the name of "Bible study." It is one thing, and a worthy one on every count, to bring the teachings of the Bible to bear on the issues of life. It is another thing to discuss the issues of the day, and these burning questions certainly demand the best thought that can be given to them, pleading as they do for a Christian solution. But it is still another thing to leap off from whatever topic will hold the attention of a group and then label the proceeding Bible study.

Even where this has not been true, the actual program of Bible study in the average adult Bible class has been meager. In thousands of cases the Bible is approached from one angle only, and that for generation after generation of adults. That angle of approach has been to examine little sections of the Bible, dipped up here and there. It has been rewarding as far as it went, of course; but it has yielded so little in comparison with what might be. What is got by this method is usually in

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fragments, never put together to make a great whole in the mind and the living of people. One can easily believe that the typical "Bible Class" member has seldom got hold of the greater veins of ore, having spent his time largely in dallying with little grains picked up at random.

There have been service undertakings, and many have been notable in their effectiveness. Nevertheless, it is frequently said that these classes fail to take account of what is being done elsewhere in the local church and the community along the same lines.

A class which is permanent may at any time show signs of becoming "institutionalized." Members take natural pride in it, and presently it is on the way toward becoming an end in itself, an organization which must be kept going even though it proves necessary to sacrifice other values and perhaps greater ones for the sake of "The Class." Here, too, belong the self-satisfied classes of adults. They have what they want, they like what they have, and woe to that luckless person who touches "The Class."

When conditions of this sort develop, the tie that binds the class in with the church is growing very thin. They usually remain in the church building, for the church offers a roof to "The Class." But they are often concerned very slightly with what happens elsewhere in the Sunday school or the church. "The Class" being over, they go home. Now and then "The Class" has simply pulled stakes and gone out and erected its own building. Then what have we? It is not a church certainly. One would hesitate long before calling it an educational institution in any very desirable sense. Perhaps it will do to say that it is still "The Class" carried on to its logical

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end, which is separation from the church physically as well as in thought.

Of course the process of separation from the church seldom goes this far. Common sense and loyalty generally assert themselves long before there is any talk of so frank a thing as moving out of the church house. But the seeds of separation are present wherever a permanent society is set up in connection with the church but not an integral part of it, determining its own destiny and carrying on independently of the church. Seeing these tendencies asserting themselves so often in Bible classes as they now commonly exist, many have openly questioned whether these classes are as much of an asset to the church as they are a liability. And questions of that kind are by no manner of means confined to radicals. They are heard quite as frequently in the most conservative circles.

Some ministers have sought to meet such problems as we have sketched, by taking a class under their own leadership. But whatever its advantages there are difficulties with this policy. The minister is properly leader of all the educational work of his church; why should he limit himself to one class? If he desires to teach in ways not possible in the pulpit, there are other occasions which usually seem more appropriate than a Sunday-school class, particularly the midweek service. And besides all else, if he teaches a class just before preaching, he is very likely to skimp both efforts. A young minister once asked his session whether he should teach a Sunday-school class, giving his own judgment that he should not, but asking their advice. An elder said, "Gentlemen, I think Mr. A is right. In my younger days I used to hunt with a double-barreled shotgun. In my eagerness I often

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pulled both triggers on the first shot. When I aimed my next one, I had nothing left to shoot until I could reload." Ministers, at least, understand this. But apparently lay folk do also, for this session agreed with surprising readiness!

4. Roads to greater effectiveness

It is a formidable enough array of problems which the superintendent of the adult department of a Sunday school confronts. We must turn to see some of the roads that open out toward greater effectiveness.

Presently we shall come to particulars. But it will be well if one great fact can be seen in principle at the outset. In a previous chapter we studied the organization of the church, and perhaps the new leader of adults is wishing that more adequate organization of the church itself were possible in the beginning, so that some of these problems might be taken off the scene at one stroke. Usually that will not be possible. The leader must work in the midst of a less desirable framework of organization. But here is the fact one does well to keep steadily in mind. A large part of what we desire to accomplish through more adequate organization, can be accomplished through an adult department of a conventional Sunday school, if leaders and people are *willing* that this adult department should merge itself at every possible point with the work of the whole church. They will need to be shown ways of accomplishing it. They themselves will need to conceive "new purposes" to be carried out through added activities and doubtless through modifications of some that exist. But if they are *willing* to become truly a part of the greater whole which is the church, this desire can come to pass.

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Now to suggestions of ways in which this may be brought about when willingness exists. We shall consider several topics that have to do chiefly with the study program, and then several that deal with becoming more unmistakably a part of the church.

5. A richer study program

Sunday schools very frequently use the Improved Uniform Lessons as the basis of their Bible study program for adults. This policy has some advantages which it is difficult to secure when employing other lesson materials. One of these lies in the fact that so many suggestive helps are available. The denominations issue study guides for the Uniform Lessons, for teachers and classes of adults. A denomination usually exercises great care to see that this material is prepared by capable students of the Bible and is issued in such a form as to be genuinely helpful to teachers and students. Teachers' guides are also available in book form, published each year. Some newspapers carry syndicated treatments of the lesson passage each week. Obviously, resources of this nature greatly enlarge the possibility that interested persons may quickly get help with the lesson passage chosen for the week. Further, these materials can be had at low cost.

However, many schools desire to go further in their adult study program than is possible when using the Uniform Lessons. It may be that they wish to engage in their Bible study on some different basis, or they may wish to study questions which can be got at better in some other manner.

The possible program of study in the adult department is immensely varied and rich. Source 3 of the chapter on curriculum shows a list of courses that might be offered.

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No one school can provide more than a small part of them. But it is likely that most adults in Sunday schools do not even know that such possibilities exist, whereas in reality the range of choices makes one think of a university.

The numerous approaches to Bible study suggested by this list remind one how inexhaustible is the revelation of God to men. There is an almost painful contrast with the one limited approach which adults have become accustomed to use in Sunday schools. And other courses that are available force to attention the intricate array of human experiences which will never be studied in many communities from a Christian point of view unless that study is made possible through the Sunday school.

A minister once talked with one of the authors about his class of seniors in a high school where a Christian study program was being carried on. "Why," said he, "they want to talk about questions of morals, and things they are doing every day. What shall I do?" What shall I do! Do as Jesus did, going down with them into the thick of things that make or break not only seniors, but adults. Help them there to be found by God, and to find ways that lead to life.

We have seen leaders of Sunday schools asking that same question—what shall I do! Vision limited to the types of Sunday-school study for adults which they had always known! People everywhere turning back to school for help with the deepest questions of life, while an unawakened Sunday-school leader of adults scratches his head in bewilderment asking, What more can I do!

What more can we do? Look again at the list of possible study courses in the chapter on curriculum. If that does not fire the imagination of the leader of adults,

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the church will have at least one reason to be disappointed with its choice of a new superintendent of the adult department!

6. Groupings

It is not necessary that all the groupings into classes should be permanent. Much could be gained if churches grew more accustomed to temporary groupings for special purposes. Courses such as are suggested in the chapter on curriculum are usually offered for a period of three months. At the end of that time the group is under no obligation to continue. They will very often wish to follow with another kindred course, or, again, with one of an entirely different nature. But when they have finished the class dissolves. Teachers can often be found for work of this kind who would be unwilling to accept a "regular" class. And so with class members who may be reluctant to enroll for constant attendance. The superintendent of the adult department has an excellent opportunity to arrange a constant succession of special courses, appealing to varied interests.

In most churches there will be no difficulty over these temporary groupings. Some schools, however, make a point of regarding adults as permanent members of particular classes. In that event, persons wishing to enroll in a special class may be released for the duration of the course, afterward returning to the class in which they have permanent membership.

Further, in some denominations the rigid nature of the permanent groupings is loosened by regarding the Sunday hour in class as one part of some more inclusive program. For example, in one instance the Sunday-school hour is used as the Bible study part of the total

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program for men, the rest of the program being carried out on other occasions but the total being treated as one program for men.

7. Varied teaching methods

In an earlier chapter we considered some of the many ways in which persons learn. The ways in which one may teach are as varied as the ways in which people learn.

It is not necessary to confine adult Christian education to any one method. Of course if the class contains an audience, lectures are about the only method possible. But if the classes are kept smaller, say thirty or under, the methods may be as varied as one is capable of using. The notion that adults will not "speak up" in Sunday-school classes has been fed to a large degree by the fact that what they heard in class did not arouse enough interest to draw forth either discussion or study. But sit in with some class of adults who have worked at matters that were made living to them and see what happens! One of the ablest adult teachers of our acquaintance makes it his custom to address at least one question to each member of his class every Sunday. If the person cannot answer or does not wish to do so, there is no embarrassment; a courteous reply is made by the teacher, and presently another member is addressed with another question. And his class does *not* decrease.

The possible methods are very wide in their range. Study and report on special topics, reading of books and reporting briefly on them when they pertain to the subject in hand, discussion when it is truly co-operative thinking and not an airing of a pet theory nor a killer of time, drill now and then when memory proves tricky,

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stories, a class undertaking projects in which all share, a debate once in a while to bring out fairly both sides of a moot question—the ways of teaching seem to have no end.

No doubt most teachers fall back on their preferred methods, finding certain ways in which they seem to accomplish the best results. But a good teacher dreads becoming the victim of his own stereotype. And every good teacher knows one central fact, whether he can put it into words or not: one learns as a result of *his own* activity, which the teacher finally can do no more than guide. Just here is a common barrier to learning in all teaching which depends on telling. The teacher may be the only one in the group who is in activity, while the others are passive. Or if there is other activity, it may be a more or less polite way of escaping from what the teacher is saying—as when minds wander behind a courteous mask, or bodies shift restlessly. It requires superb speaking to keep hearers in mental activity of the kind the teacher intends, for half an hour or more.

The adult department can invest a very small sum in good works on teaching, and if these are actually studied by the teachers much work might be helped. Two little books written especially for the leader of adult classes in churches are *Adult Religious Teaching,* by Charles Darsie, and *The Effective Adult Class,* by Harry C. Munro.[1]

8. Worship

When an adult department is organized, one immediately faces the question whether there should be weekly

[1] Both published by the Bethany Press, St. Louis; $1.00, and 30 cents respectively.

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services of worship for the entire department, as is done in many other departments of the Sunday school.

There is difference of opinion. Some desire to make this a regular practice in the adult department. Thus one writer defends the custom on the ground that we do not wish to make of religious education a merely intellectual affair and neglect its needed emotional values. Therefore, he urges, the best thought of qualified persons should go each week into the planning of a service of worship for the adults, all together in their own department but separate from other departments.

Others reply that we have too many *periods* of worship with older persons as it is. Would it not be better, they ask, to put the best effort and the most sincere response of which adults are capable, into the common service of worship which the minister leads? They further point out that as things now are, many adult classes hear a lecture, and if we also ask adults each Sunday to engage in a service of worship in their Sunday-school department, we practically duplicate the church service. That being so, they continue, we actually encourage the custom of going home after Sunday school.

We suggest that the answer lies along three lines. First, the distinctive opportunity of adult classes is the occasion they offer for activities that cannot be carried on in the assembled congregation. It is a teaching opportunity. So is the minister's hour, to be sure; but in class the leader can take advantage of many of the ways of learning which the minister cannot utilize in his pulpit.

Second, the experience of worship is always immeasurably valuable, wherever it takes place. But for adults in the church, the obvious time is the period of worship led by the minister. There are times when worship wells up

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from the heart and demands expression. But to make a custom of using any important share of the hour available for adult classes and devoting it to worship *as a department,* is sacrificing the most distinctive opportunity of these classes, and attempting instead to do what is more fittingly done when these folk gather with all the congregation under the minister as leader.

Third, if the practice just mentioned succeeds in leading adults in the Sunday school to feel that their classes are truly parts of a greater whole which is the church, then no frequent general gatherings of the whole department seem to be required. But actually, many ways are often needed to lead adult classes away from a feeling of self-sufficiency. In some churches this is partly met by bringing the adults into an assembly of the older departments of the Sunday school. Where this is not feasible, it may be wise to have an assembly of all adults of the Sunday school at stated intervals, say once each two or three months. At that time announcements of policy, new study courses, service activities, and the like can be made. And it would be most fitting at such times to worship in a sincere service of adults alone, who take their needs and aspirations to the Father.

9. Extending the participation

We shall desire still other ways in which the adult department and its classes may be brought to feel themselves more intimately a part of the whole life of the church. There is one principle which we can find many ways to carry out in practice. It is that the "we" feeling grow as we engage together in activities for a common purpose and in a common cause.

The manner in which this may best be done will vary

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from one denomination to another. But as a few of the numerous possible ways, we suggest these.

Adult classes may be given opportunity, or indeed even requested directly, to assume a greater responsibility for the "church services," by their own participation. Occasionally they might attend in a body, if this caused no undesirable interference with the seating of family groups. Persons attracted to the class by its leader, its work, or its membership may be invited to the service immediately following. The class leader by tactful insistence can do much to cultivate the general understanding that the church hopes and plans for the Sunday's experiences of its adults to come to their crest during the assembling of the entire congregation.

Classes in some instances could with great profit engage in a study of worship, its meaning, its history, its forms, its conduct, and its rewards. If such a study were being carried on, it would be natural to point out very concretely the ways in which individuals participate in social communion with God. The customs of the particular denomination and congregation would undoubtedly take on deeper meaning. Many folk who are not greatly influenced by the appeal to "go to church," could be profoundly moved by being helped to discover in their own experience how to appropriate more deeply the riches awaiting us in our common worship of God, and how to help create the possibility that others also may truly worship.

Adults would do well to cultivate a more consistent and constructive loyalty to their ministers. Not that the minister is a sacred personage or beyond criticism. He is not. He himself desires neither a blind loyalty which does all he asks without any questions, nor the kind of

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deference that bows and scrapes and takes off hats. But the Protestant churches suffer, beyond all estimate, from the freedom which we take in damaging a minister's effectiveness on some trivial ground. A press dispatch has just carried the story of a minister whose congregation became dissatisfied because he wrote to none of the members during his vacation, and on his return he felt obliged to resign to keep peace. On hundreds of little pretexts no more serious than this, ministers are treacherously slain in their own congregations. Now no self-respecting minister can point out such things to his own people. Who is to do it if not the responsible adults of a church? Surely it would be gain to all concerned if adult classes now and then discussed pointedly how they might help create a stronger church by loyalty to their leader. For Protestant churches, in demanding much of their pastors, do not always see with equal clarity that they, by their loyalty to him, largely make of him the man they wish him to be.

In respect of giving, the customs of congregations will vary depending on the way they raise their budgets. Adult classes as such may not be asked to contribute to the work of the entire congregation. Yet it is these adults who do give as individuals, and it is wise to keep alive the idea that it is these very people, at least as individuals, who are responsible for the finances of the church. Frequently this may be done during studies of the Christian's use of money and possessions.

Adult classes have one of the best opportunities of all church groups for a constant emphasis on evangelism. They may often participate in special campaigns with great effectiveness. They may carry on such man-to-man evangelism as is possible for their members to do, and by

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suitable study and discussion they may be encouraged as individuals to do what they had not supposed they could, in bringing men into a personal relationship with God through Christ. And besides these, the adult classes have a most natural opportunity to bring others gradually into acquaintance with the church and into its fellowship, by steadily seeking to enlist new members from among those who are "unchurched."

Classes may have their own service undertakings, but these should be carried on with full awareness of what other groups in the church and community are doing. And the department will often have opportunity to take part in some task too great for one class alone.

Leaders of classes or departments can do much to turn the thought of the adults to needs in other parts of the congregation. Boys' or girls' classes may lack equipment or suitable quarters which adults could readily help them to secure. There are scores of such needs when adults are helped to see them.

In the community there are always conditions which could be changed by constructive Christian leadership. As a single example from among hundreds of possible ones, the small community in the United States generally lacks any provision for wholesome recreation for youth. A few years ago a survey report stated that the towns usually had lodge halls, fairly comfortable quarters in churches, and many other provisions for adults. The adults had cared for their own needs, while boys and girls were left to hang on corners in boredom, or to seek less conspicuous places to break the monotony in unwholesome ways. Cannot adults of small communities be helped to see such conditions and to provide something

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better, rather than taking it out in scolding the "younger generation"?

Each denomination has its causes which furnish the channel for the local church to reach out into the nation and the world. These are sustained chiefly by adults. The actual gifts may or may not be sought from adult classes. But the classes and the department may cultivate a consciousness that the adults of this church are a part of a great ongoing enterprise which reaches near and far until it touches the ends of the earth through the causes of the church.

And there will be the constant opportunity for the cultivation of fellowship. There will doubtless be occasions when adults are together for dinners, for outings, or for whatever else may bring them to know one another better. There will be effort to help recent comers quickly through the period of strangeness felt when one goes into a new church. But whatever is done, it must never grow to have the feeling of being merely an organized program. Better to drop a measure for these ends, than to let it give the impression of being staged. For what we wish is friendship, and you can never organize friendship. If there is a kindly heart, it will profit by programs but will never depend on them. It will cut across classes and departments and all such walls, seeking the defeated, the lonely, the discouraged, the suffering, the joyful, and the victorious, to share with them in their shadows and their lights. And these things are done for their own sake, for friendship has no axe to grind. It is infinitely good, just for what it is, and one does little in winning it who seeks to make it a means to some other end. Yet let this friendship, this fellowship which is genuine, run

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here and there until a congregation is a network woven intricately together by this previous gift, and we discover then that we have also come to possess another Gift: we have actually become members of one Body because we love one another and Him.

10. Leadership education[2]

The local church depends upon many agencies for the training of its teachers as far as that may be done through courses for study and supervised practice. Standard Leadership Training Schools are very frequently available, and some types of work can be carried on through correspondence with the denomination's offices of religious education.

But many churches offer one or more courses for leadership education each year in the Sunday school. When suitable teachers can be secured for these courses, the church is constantly building up its reserve of teachers, is helping those now in service who may be released for "refresher" courses, and is contributing to the development of persons through more careful study than is usually done in Sunday-school classes.

Leadership courses are now offered in four series, designated First, Second, Third, and Fourth. The First Series courses are suitable for groups or individuals who wish to improve their work in the church school but who wish to study the simplest possible materials for that purpose. The Second Series corresponds roughly to those formerly called the Standard Leadership Training courses. These are planned for more thorough study, at about the level of work done in a junior college. The

[2] In the last chapter leadership education is considered more fully, and in a broader setting.

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courses of the Third and Fourth Series are still in the experimental stage. Adult superintendents should secure information and suggestions from their denominational offices of religious education, and offer the courses in such a way as to have them accredited.

11. The week-night service

Ministers usually regard the midweek service as one of their "problems," and certainly with reasons enough. Numerous plans have been used for making this service have meaning again. But it seems to be the general experience that both the value of the service itself and the attendance upon it are increased if there is continuity.

Churches wishing to develop as adequate Christian education with adults as possible, will see one of their opportunities in the week-night service. Those ministers who desire to do so, may use a series of topics related to or supplementing courses being offered in the adult department. In other cases the series is distinct from anything else being provided. In any event, when a series is announced for the week-night meetings, the adult department of the Sunday school will direct attention to this series as a part of the adult education of the church.

There is a custom, apparently a growing one, of conducting an Adult School of Religion each year on some six consecutive Wednesday evenings. A number of suitable courses are offered and the whole undertaking is handled as a real school, although a simple one. Some notable achievements of this kind have been reported. (Cf. ch. x, Sources 14, 15.)

12. Home and extension work

The local church's conception of its work is never com-

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plete so long as it thinks only of those who come to the church building. A living church projects itself out into the community in every possible way, including its distinctively educational work.

There are people whose physical condition makes it impossible for them to attend. Others are prevented by the nature of their employment or their home responsibilities. An adult department will not forget these folk, but will seek to develop, as far as may be, provisions for their reading and study, and for visits of friendship.

And there is extension work. Some congregations have kept up a steady creation and maintenance of outpost Sunday schools, thus reaching areas and people where no church can exist, at least for the present. Where this is done, not to compete with other Christian groups but actually to reach forgotten people and places, then the opportunity is immense. For about half our population in the United States have no membership in any religious body whatever.

All work of these types rests usually upon adults. As far as a congregation's adult education centers in the adult department of the Sunday school, these are parts of its opportunity.

Source Material

A SELF-STUDY FOR A PERMANENT CLASS

I. STUDY PROGRAM

1. If Bible study has been followed exclusively, what portions of the Bible have been studied during the last three years (or such less time as the class may have existed)?
2. What lesson helps have been used? Are they regarded by the teacher as satisfactory? By the class? If not, in what respects are they unsatisfactory?
3. Has the class ever considered the question of improving their program of study by the use of different Bible study

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helps? Do they know of any other material besides what they are using? Have they ever examined any such material?

4. In what ways are the Bible studies related to the daily needs of the members of the class? Does the class feel helped sufficiently by the teaching at this point? If not, how would they like to see it changed?
5. In what ways are the Bible studies related to surrounding conditions in the community? How to problems of world-wide significance? How does the class respond? Do they desire changes in this respect? Is this wish wholesome and needing to be heeded?
6. Is there constant emphasis on any particular kind or type of interpretation of the Bible? If so, how does the class respond? Do they desire changes in this respect? Is this wish wholesome and needing to be heeded?
7. Does this class feel the need for study of any part of the Bible which has not recently been used? If so, for what parts?
8. What in the Bible study and teaching of this class brings the members the deepest satisfaction? What, the least satisfaction?
9. If courses other than direct study of the Bible have been used during the last three years, what have these courses been? How did the class respond? Do they wish other courses along a similar line? Is this wish wholesome and needing to be heeded?
10. Is there desire in this class for studies along any of the following lines: Christian doctrine? Christian experience? Christian marriage? Christian family life? The Christian church? Christian conduct in social relations? Social problems of today in light of Christian teaching? Economic problems of today in light of Christian teaching? Leadership education? Are these desires wholesome and needing to be met in this class?
11. What methods of teaching are used? Have these been satisfactory to the class? If not, in what respects would they like to see changes?

II. ORGANIZATION

1. How is this class organized? Is this satisfactory to the class?
2. Is the organization of this class satisfactory to the Sunday-school officers? To the church officers? To the minister?

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3. If the organization is not satisfactory to the class, how would they like to see it changed?
4. If the organization is not satisfactory to the other persons named, how would they like to see it changed?
5. Could these desires of the class and of others be carried out? How?

III. RELATION TO THE CHURCH

Regarding each of the following items, ask: (i) What does this class do in this matter? (ii) Should there be change in this custom? (iii) If so, in what respects?

1. Worship in the class.
2. Worship in the adult department.
3. Worship in the assembling of older departments in the Sunday school.
4. Worship in the assembling of the entire Sunday school.
5. The church service led by the minister.
6. Loyalty to the minister.
7. Outside study by individual members.
8. Emphasis on having a large class.
9. Class pride.
10. Friendliness in the class.
11. Friendliness with those outside this class.
12. Teamwork with the Sunday school.
13. Giving.
14. Efforts to enlist new members.
15. Evangelism.
16. Help to other organizations in the Sunday school.
17. Help to other organizations in the church.
18. Service in the community.
19. The church causes.
20. Co-operation between members as parents, and the Sunday school.
21. Co-operation between members as parents, and the church.
22. Extension work of the local church.

IV. THE TEACHER

1. Is his (or her) character recognized as that of a consistent Christian?
2. If so, how has this helped his work as a teacher?
3. If not, how has that fact affected his work as a teacher?
4. What preparation does he make for the class?
5. Is he regular in attendance? Punctual?

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6. When absent does he provide a substitute?
7. Is the work of the class begun on time?
8. Has he taken any courses to prepare him better for his work as a teacher? What were they? How recently taken?

V. GROWTH OR DECLINE

1. Compare the enrollment in this class by six-month periods for the last three years. Similarly, compare the attendance. What do these comparisons show on the whole—Growth? Standstill? Decline?
2. If the class is at a standstill or declining, what appear to be the principal reasons? Do any of the answers to above questions throw light on the growth or decline of this class?

VI. NEXT STEPS

1. If any undesirable conditions have been shown by this study, are there any of them which the class believes are wholly beyond the possibility of correcting? Which of them does the class believe can be corrected?
2. Make a summary showing:
   a. What you would like to see continued essentially unchanged.
   b. What you would like to see undertaken, which the class has not been doing.
   c. What you would like to see changed in the work of the class.
   d. The way you will place the responsibility in the class, for these new purposes.
   e. The way you will check during the next two years to see how far these new purposes are actually being carried out.

Questions for Investigation and Discussion

SUGGESTIONS TO THE LEADER. It is assumed that in the sixth period the group examined a local church's entire curriculum, and in the seventh period a local church's entire organization, as far as such studies could be carried in so short a time. Thus the curriculum and organization of the Sunday school have already been included in several respects, during a broader inquiry.

If this has been done, the eighth period may be used for a more intensive inquiry regarding the adult classes and depart-

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ment of the Sunday school. The suggested questions are framed to that end.

In these questions the expression "this church" refers to the church whose curriculum and organization have already been examined. Obviously the questions might be used regarding any other church, but the continuity with previous studies made by the group would to some extent be sacrificed.

1. Does this church now have an organized adult department in its Sunday school? Is there a superintendent of that department? Does the superintendent also teach a class? In a church the size of this one, should the superintendent be relieved of class teaching?

2. If there is not now an organized adult department in the Sunday school of this church, then in view of your study of this church's entire curriculum and organization, do you believe there should be one? (Take into account all your previous conclusions as to the most desirable form of organization of the entire educational work of this church. But keep in mind also the probability, or otherwise, that this church will actually accept and work in such a plan. If you conclude that there should not be an adult department of the Sunday school of this church at present, then have in mind whatever other plan you prefer, for the development of more adequate adult education in the existing Sunday school of this church.)

3. What are the qualifications of a superintendent of the adult department if that person is to lead in such adult education through the Sunday school as is described in this chapter? Is there a person in this congregation who generally fills these requirements? If not, what is the best remaining course of action so as to locate the responsibility clearly and feel reasonably well assured that efforts will be made to carry it out?

4. How many adults are members of this church? How many of these are enrolled in the permanent adult classes of this Sunday school? How many enrolled in the permanent adult classes are not members of this church?

5. How many adult classes of a permanent nature are there in this Sunday school? On what basis are persons grouped to form these classes (as for example, business men, younger men, mothers, etc.)?

6. Take these permanent classes, and go as far as you can in evaluating their work on the basis of the material suggested in Source 1 of this chapter. Draw your conclusions for each

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class, as suggested in section VI-2 of that outline. (Note: That outline is intended primarily for use by permanent adult classes who wish to examine their own work, and assumes access to records. It is possible that some groups using the present course may wish to co-operate with existing classes in carrying out a thorough study of adult education in one's own church. It is also possible that other groups, not so situated, can study existing classes only superficially and perhaps at a distance. In the latter event it is still probable that they can make roughly accurate estimates; but conclusions formed on that basis will of course be only tentative, and will be used in further thought with the full knowledge that they are tentative.)

7. Put together the results obtained from studies of permanent adult classes in this school, to show:

a. Respects in which you believe the work of present adult classes should be continued essentially unchanged.
b. What you would like to see these classes undertake, which they are not now doing.
c. What you would like to see changed in the work of these classes.
d. Where would you place the responsibility (outside of the classes themselves) for these new purposes?
e. How would you check during the next two years to see how far these new purposes are actually being carried out?

8. After finding the facts in answer to the fourth question above, you had a certain number of adults, members of this church but not now in adult classes in this Sunday school. What is the number?

9. What efforts have been made during the last three years to enlist new members in the permanent classes for adults in this Sunday school? What were the results among persons members of this church? What results among persons not members of this church?

10. What reasons are given by persons invited to become members of existing classes but not accepting the invitation? To what extent, if any, do these reasons indicate conditions in existing classes that call for modification? To what extent, if any, do these reasons indicate desire for courses not now being offered?

11. Do you believe that short-term courses in any of the

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following fields should be offered in this Sunday school in the near future?

Christian doctrine.
Christian experience.
Christian marriage.
Christian family life.
The Christian church.
Christian conduct in social relations.
Social problems of today in light of Christian teaching.
Economic problems of today in light of Christian teaching.
Education for leadership in the church school.

12. If so, refer to Source 3 of chapter vi, and make tentative selection of the subjects for these new short-term courses.

13. Do you think it probable that you could secure suitable teachers for these courses?

14. Would you expect to see these courses taken by persons now members of permanent classes? If so, would there be difficulty over the fact of their membership in existing classes? How do you believe this difficulty could be met?

15. If you expect to see these courses taken by any persons not now members of permanent classes in this school, how would you go about enlisting them?

16. If you expect to offer new courses of a temporary nature, not now being carried in this school, at what time of the week should they be scheduled—on Sunday at Sunday-school time? At some other time? If so, when?

17. How would you go about locating suitable text and guide material for permanent classes wishing to change their material, or for any classes wishing to study subjects not now being offered as courses in this school?

18. In the consideration of questions 6 and 7 above, you have probably already clearly indicated such changes as you wish to bring about in the present work of the adults in Sunday school, so as to bring the adult classes into closer relation with the whole work of the church. But if this has not already been done, then consider the items listed in section III of Source 1 of this chapter, and concerning each item ask: What do the adults of this Sunday school do in this matter? Should there be change in this custom? If so, in what respects? Who should become responsible for seeking to bring about these changes in the present work of the adults of this Sunday school?

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19. What should this Sunday school do for the purpose of making the week-night services of this church contribute more effectively to adult Christian education in this church? (Cf. topic 11 of this chapter.)

20. What should this Sunday school do for the purpose of making its educational and evangelistic work reach out beyond the persons who come to the church? (Cf. topic 12 of this chapter.)

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Chapter IX

SPECIALIZED ACTIVITIES

In the adult work of a local church often there are activities which are specialized in the sense that they engage groups having special interests, such as parents, or in the sense that they exist to achieve particular purposes in the life of the church, through varied enterprises. In every instance these activities are of educational significance for the adults as individuals, and for the church. In this chapter we are to examine some of these specialized activities.

1. Family life

The Christian church believes that marriage and the family are basic in civilization and in religion. Every advance in our knowledge of the way individual and social life grow, gives added ground for this ancient conviction. Whether we look at the family from the point of view of two adults who seek fulfillment of life through marriage, or from that of a child as a growing personality, it becomes increasingly apparent that family life is the most important single factor in the making or the breaking of human personality.

Further, the kind of family life which forms wholesome personality in children, and sustains or even remakes it in man and wife, is the very kind of family life which the Christian religion is meant to produce. This fact is easily overlooked. The literature of religion and that of psychology and social work has each accumulated

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its own vocabulary, and the differences in terms can obscure the identity of meaning. But when the vocabulary of religion and that of psychology have both been stripped down to basic ideas, each in its own speech is saying, There must be genuine affection between two who marry, and from them to their children, if life is to be wholesome and abundant. In the last analysis, love is the imperative necessity of human life.

But it is immensely intricate and difficult to see the full meaning of love in the intimacy of the family situation, and to achieve it in the daily round of living. This has always been so, but our day presents certain peculiar handicaps to any man and woman who wish to create a successful family life. In large part this grows out of distortion in our modern understanding of what love is, and the weakening of our determination to maintain a stable home. But even where the understanding is rich and full, and where the ideal of permanency in marriage exists, outside forces of a social and economic kind still may, and often do, make it exceedingly difficult to maintain a home which is truly Christian.

Seeing these facts with growing clarity, the churches in recent years have increasingly given attention to work with adults in the interest of richer and more stable family life.

In the local church this work usually is directed toward two levels or layers of interest. One has to do with older young people and younger adults who are anticipating marriage, and has as its general goal, preparation for and help in achieving successful marriage. The other has to do with adults who are homemakers and parents, and has as its goal, preparation for and help in achieving successful homes and parenthood.

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The channels for work of this nature are becoming fairly well clarified, and three stand out as noteworthy, all essentially in the nature of adult education.

(a) One is preaching, and other occasions where the central feature of the method of approach is some form of public address. Sermons, or series of sermons, on topics related to marriage and the family, are used by many ministers. In some instances these are followed by conferences of some kind, as on Sunday evening, where the matters discussed in the sermon can be talked over.

(b) A second is group work, in which there is study of special units dealing with marriage and the family. As already indicated, these short-term units of study may enlist persons not married but interested in the Christian understanding of home life; or they may be adults with homes of their own, and especially homes in which there are children.

In the former case, that is with persons before marriage, there are numerous opportunities for developing short courses. Probably the most common is with a special class in the Sunday school. But a series of programs is frequently introduced in young people's societies, especially where the group is mature. In some of the Schools of Religion or Schools for Christian Living, which run for six or eight weeks, one of the groups may be of this nature. Occasionally a special study group is formed, meeting at some convenient time through the week, quite apart from any other organization. Courses of this general nature, for persons before marriage, are evidently strong in their appeal and are usually reported as very popular. In some instances they are asked for again and again. One minister offering such a course found it necessary to close the registration and promise a second

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course of the same kind immediately afterward for those who could not enroll in the first one.

The courses for married persons, and especially those for parents, are equally varied both as to possible content and as to occasions when they may be offered. In many instances study groups have arisen spontaneously as parents discussed matters of mutual interest and perplexity. Parent groups are quite common in Sunday schools, Adult Schools of Religion, and Schools for Christian Living. Frequently these study groups take their start from appeals directed to the parents for better co-operation with the church school, but lead out into a far better understanding of the place which the family has in the Christian education of children.

The range of possible courses is suggested in Source 3 of chapter vi. Denominational headquarters can always suggest suitable text materials for courses either with persons anticipating marriage, or with homemakers and parents.

(c) A third channel for the church's work in the interest of the family, is personal counseling. There seems to be an increasing number of ministers who conduct interviews with young persons about to be married. The canon law of the Protestant Episcopal Church requires the clergyman to give instruction in preparation for marriage; and *The Bond of Honour,* by Easton and Robbins,[1] is a handbook prepared for aiding the clergyman in this instruction. Many ministers in other denominations have adopted a similar practice, and frequently supplement the interview by the loan or gift of appropriate printed material, such as *Harmony in*

[1] The Macmillan Co., 1938.

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Marriage, by Leland Foster Wood,[2] or other books. These pre-marriage interviews, significant in every instance, are especially important when any factors in the background of experience of a particular couple make it more than ordinarily difficult for them to achieve success in marriage. But without exception it seems to be the experience of ministers conducting such interviews, that the dividends are rich in every way for the couple, for the minister, and for the church.

In similar fashion, some of the most effective adult education which the minister can ever carry on, is in personal counseling with men and women facing some difficulty or crisis in their marriage or their parenthood. Problems can be faced as is never possible from the pulpit or in a group. Christian principles, always known in words, can now be seen in their richer meaning and appropriated for living. And Christian resources for the hard spots can be taken home and used with deepened appreciation of the grace of God.[3]

2. The men and the women

Numerically, women predominate over men in many phases of the church's work. This fact has important consequences for adult Christian education as things now stand, and occasions numerous questions as to directions which should be taken in the future. First let us see some of the facts regarding this numerical predominance of women in the church. Then we may turn to the examination of some of the questions.

Women exceed men in the membership of the church. In the population of the United States there are about

[2] Round Table Press, 1939.
[3] See Source 1 of this chapter, regarding further materials.

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104 males to every 100 females; but in the church membership there are about 125 females to every 100 males. Putting it another way, about 48 per cent of the men of the country are church members, as compared with about 63 per cent of the women.

Women appear to be more active within their church membership than men are. Douglass and Brunner have furnished an illuminating analysis which will help to make this clearer. They suggest that we may think of the population of the United States as distributed along a line of constantly increasing participation in the church. Five groups may be distinguished. First, there are persons who profess no religion at all. Second, there are those who have a subjective attachment to the church, but take no part whatever in its life. Third, there are persons who make occasional contacts with the church. In these first three groups, men are represented far above their percentage in the population. The fourth group is the "marginal adherents," not members but taking some part; or members who have nearly slipped away from contact with the church. Fifth, there are "determinate adherents," that is, persons whose connection with the church can be determined roughly by the degree of participation. Most of the fifth group have only one connection with the church, as for example church membership, Sunday-school enrollment, membership in some other organization of the church, etc. Fewer still have two connections with the church, and only a very small proportion of the population maintain three or more connections. And as one moves along the scale after the first three groups, it looks as if men are represented far below their percentage in the population.

This seems to be borne out by other studies, the

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general tenor of which indicates that women's organizations far outnumber men's organizations in the church. H. Paul Douglass, in a study of 1,044 city churches, found thirty-three organizations and activities in use. The most common was preaching and Sunday school; the next most frequent was the ladies' aid or guild; then a women's missionary society. These organizations of women were more frequent even than young people's societies. This pattern of five activities was characteristic of more than 80 per cent of the city churches studied. Men's organizations were seventh in order of frequency, being found in about 60 per cent of the churches.

But in town and country churches, women's organizations outnumber men's organizations still more noticeably. Douglass and Brunner report that 87 per cent of a group of town churches and 99 per cent of the city churches had at least one women's organization. But men's organizations existed in 53 per cent of this group of city churches, while only 10 per cent of the town churches had men's groups.

A similar situation is reported by Charles W. Tyrrell after a study of twenty-nine small churches in rural Wisconsin. The Ladies' Aid enlisted more adults than any other activity with the exception of the worship service. In an adult membership of 2,611 the Ladies' Aid had 675 adults as members, as compared with 541 in the Sunday schools, 93 in the Missionary Societies, and 70 in Men's Clubs.[4]

All such facts, if they are representative of churches

[4] Sources for this section: DOUGLASS, H. P., and BRUNNER, E. DES., *The Protestant Church as a Social Institution* (Harper, 1935); DOUGLASS, H. P., *1000 City Churches* (Doran, 1926); and TYRRELL, C. W., "Adult Education in the Small Church," *International Journal of Religious Education*, March, 1938, 6 f.

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generally, indicate a condition which we may summarize as follows. Women outnumber men in church membership, and seem to exceed them by far in participation in church activity. There are separate organizations for women and for men, and women's organizations decidedly outnumber the men's. After the church service of worship and preaching, and the Sunday school, the next most frequent existing agency for adult Christian education seems to be the women's organizations.

3. Provision for men

Suppose for the moment that one believes no distinction should be drawn either in Christian thought or in Christian practice, between men and women. One may or may not believe that, especially when it comes to considering all the details of the church's work. But, we say, suppose one does. That conviction, however strong, will not alter the fact that at present *men are drawing a distinction against the church.* Could that condition possibly have come about because the churches have more skillfully fitted their work to a woman's world than to a man's?

(a) Apparently it is the case that the churches generally have not adapted their work very well to a man's world, at least in certain important respects.

For one thing, as matters now stand, the program of the local church often is not well adapted to a *man's time-world.* The increased participation of women in church activities comes largely at hours when a man cannot, or at least believes he cannot, attend.

Again, the churches as a whole have not adapted themselves with any notable success to a *man's play-world.* When a man is off duty, the plain truth is he

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often does not want to do the kind of things the church has offered him, and prefers instead to turn to matters that have the tang of being a man's affair. Admit that most of this is folkways which will probably change in the course of time, and that it has no especially good reason behind it to start with. Nevertheless there it is, and it decides a man's choices.

Once more, the local church has often been unable to speak understandingly to a *man's thought-world*. Suppose you get your man physically into the church building and try to draw him into further participation in its work. He comes from business house or bank, farm, or some other scene of aggressive action. He is likely to hear speech about matters that sound utterly strange to him. They are often made to have no remotest connection with *his* world. Then such a church becomes mother of two tragedies, with no one able to say which is greater. There are the men in the church who long ardently to make a man's world a Christian world, but who receive no help from the church. And there are the men, in or out of the church, for whom the church has no word that ever gets to them, even to arouse such longing.

The story of lack of adaptation certainly is not fully told in these brief particulars, and much could be said on the other side. But at least these are illustrative. And if it is true on any extended scale that the churches generally have not adapted their work to a man's world, should it be considered exceedingly strange if men draw a distinction against the churches?

(b) But some particular churches have made provision for special groups, such as young people, men, and women. And, broadly speaking, it seems to be true that local churches are reaching greater numbers of persons

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in these respective groups, in proportion as they adapt their provisions to that purpose. This has been strikingly shown in a study previously mentioned, of one thousand city churches. The more a church adapted its work to its task as the church saw that task, the more activities that church offered. And the more it offered its people, in general the more average hours per member did that church secure from its people in participation![5]

In other words, as far as is now known, it appears that the local churches which do make well-adapted provision for special groups in line with the needs of those groups, will draw in more members from such groups and then draw them into increasing participation. We know of no reason to suppose this to be less true in country, village, and town than in cities; nor that it is less true of men than of other groups in the church. If this is accepted as true, then it points toward better adaptation of at least some of the church's work to a man's world.

(c) In principle these adaptations fall under the classifications of curriculum and organization, respectively. It seems altogether likely that by experimenting we shall accumulate an enlarging body of knowledge as to the details of feasible adaptations at these two points.

By adaptation of curriculum we mean provision for the guidance of men, which begins with them where *they* are, seeking to lead them in none other than the direction of the great goals of which we have spoken so often—relationships with God and with one another which are increasingly Christian. But these are high ends, and the steps to reach them are many and varied. Guidance is required that speaks a language which men understand, touches problems real to men, and deals

[5] DOUGLASS, H. P., *1000 City Churches* (Doran, 1926), 229 f.

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with frustrations which modern men know only too well. It is not "another gospel," but the Gospel of Christ so presented through teaching that it touches a man's world, lighting it up and bringing life eternal and abundant. Where Adult Schools of Religion or Learning for Life Schools are conducted, close observation of the attracting and holding power of various types of units offered for both men and women, might help us greatly in discovering which appeal only to women, which have the broader appeal to both, and which are especially suited to men's sense of need. Information of this kind, growing out of actual experience, might be invaluable. (Cf. ch. iii, Source 4.)

By adaptation of organization we mean fitting the time and place arrangements for these things, as far as needed and reasonable, into a man's time-world. We have been free to do this in the case of women, and we need be no less free in the case of men. The churches might well take a page from the experience of John Wesley, who made it his custom to preach and teach at such an hour as would enable people to gather, whenever that might be. Finding five in the morning a useful time, he used it rather steadily and with great throngs of people. One might reply that there are no Wesleys now, and some may incline to doubt that American churchgoers ever awake at five! And yet the experience of some congregations who have forgotten the stereotype of eleven o'clock on Sundays and have adapted their times of gathering to the other demands upon their people, has its lesson for those who will see it. There is freedom of the widest kind to experiment with the arrangements for time and place, in the new ventures in adult education.

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4. Separate organizations

Through this book as a whole we are considering the Christian education of adults, apart from the question whether those adults are men or women. But as has been shown in this chapter, a large proportion of the churches carry on types of work in which, for certain purposes, there are separate organizations for men and for women, respectively. In these churches, an important part of what is accomplished through adult education will go forward in women's organizations and sometimes in men's as well, whatever else may or may not be done.

Further, this plan of separate organizations for certain purposes has the backing of many great denominations. In ten of the major denominations, having some eleven million members, there are separate organizations for men and for women. Four of the ten, although not encouraging this distinction in adult work, still have the separate organizations in numerous congregations. But in several of these ten denominations, much effort goes into the encouragement and development of separate work. In one large denomination, one new Brotherhood has been organized every day, on the average, for several months recently, until the total number of Brotherhoods in this one denomination now stands at about 2,500.

Obviously, then, it is the part both of realism and of wisdom to think of men's and women's separate organizations as a highly significant factor in adult Christian education, and to develop the work of these organizations in the direction of reasoned and chosen goals. Accordingly, we turn to a consideration of certain aspects of the separate organizations for men and women.

(a) One of these has to do with the promotional

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element in their work. In many denominations, the men's and women's separate organizations are called "promotional." It is important to observe that as much difficulty is encountered in satisfactorily defining "promotion" as there is in defining "education." Perhaps this fact should be taken to heart equally by those who call their work promotional and by those who term it educational. For does it not mean, on the one hand, that any Christian education which does not result in action and touch the purse strings, is in danger of being sterile?[6] And does it not mean, on the other hand, that any promotion which is concerned chiefly with the raising of money is in danger of treating the giver only as a means to an end and thus failing to help him to grow both intellectually and spiritually by his sharing in the enterprises of the church?

In view of these risks in *some* education and in *some* promotion, is it not reasonable to hope that work in the churches which may at first thought be called "Christian education" should take on more of the quality of "promotion" in the sense that it results in action including a deeper sense of responsibility for giving; and that, vice versa, any work which has promotion as one of its frank aims should take on more of that quality of respect for persons and their growth which characterizes any true education? Indeed, one is fairly entitled to speak of more than merely a hope in such matters. There are reasons for believing that much of the work of the Protestant churches, whether first called education or promotion, is taking on this double quality of greater respect for the persons who are asked to act, and growing heed for the necessity of action on the part of those who

[6] Chapter xi develops this point at greater length.

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would learn. And are not these desirable goals to strive toward, in the further development of both types of work in the churches?

(b) In churches having separate organizations for men and women, there are many occasions when they can come together for corporate functioning. Details regarding possibilities of this kind vary so greatly from one denomination to another, and from one local church to another, as to make it difficult to speak in terms which can be readily translated into local conditions. But some examples will be illustrative, although they in no sense make up a complete list of possibilities.

The separate organizations can frequently join their efforts to stimulate Bible study, or to offer other study courses, in preference to arranging such courses independently of each other. Thus the Sunday-school classes for adults may be made a time and place for the Bible study programs of both men and women, strengthening the work of the adult classes at the same time that the aims of both the men and the women in this respect are carried out. Similarly, special study courses promoted by the men or the women, or both, can often be put in the midweek service.

Again, there is a type of school going under various names, such as Adult School of Religion, or Learning for Life School. These figure with increasing prominence in the accounts of adult education in the churches. One major denomination is now promoting these, apparently in the conviction that this is the most hopeful type of venture outside the existing organizational channels of the local church. One or more units of study are selected from the range of possible units described in chapter vi at Source 3. These units of study and work

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are offered on one evening a week for eight weeks, or two hours each evening for five evenings. Thus adults in a local church or in a district are encouraged to think through and to act upon one or more great issues. This work can proceed with no sex distinctions, and yet is uniquely open to encouragement from men's and women's organizations.

The Schools for Christian Living, recently conducted with noteworthy success in a number of American cities, were city-wide efforts to enlist the most careful thought of Christian men and women, apart from sex distinctions, as they faced great issues in Christian living. Schools of this type also offer excellent opportunity for joint support from men's and women's organizations.

(c) The third aspect of the work of men and women in separate organizations is the broader question, "What principles are basic in such work?"

When we seek to clarify principles that are basic in any separate organizations for men and for women, we are not about to set out in search for something wholly different from matters discussed in previous chapters. All the principles upon which separate provisions for men and for women are based should, we take it, be exactly the same as the principles upon which the whole work of the church is based. We have been considering these throughout the entire study. Here we seek only to state again, and in compact form, some principles which seem especially important when we ask what constitutes adequate provisions when men and women work in separate organizations in the church. And we believe that careful examination will show that principles of this nature are increasingly being embodied in the most effective work of this kind now being developed.

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(1) Policies should be designed so as to recognize *the local church* as the basis of the provisions. This bears especially upon men's work, since the idea of large conventions has played so important a part in laymen's work; but it is not without its implications also for women's work. Conventions and other types of gatherings drawn from many quarters have numerous values, especially for the "inspiration" they bring. But experience with men's movements in the past seems to show beyond question that large occasional gatherings are not a satisfactory basis for men's work because they have no efficient way of carrying over their inspiration into the work of the local churches. What is needed instead is recognition of the local church as the permanent working basis, and provision for men developed *within* local churches. This principle seems to have less bearing upon women's work, for it is evident that women saw it earlier than men and incorporated it better into their work, long ago.

(2) Policies should be designed so as to *make available to local churches, suggestions for both curriculum and organization.* We shall speak presently of the need to encourage flexibility and adaptation in the use of these guides. But here we must recognize that the men and the women of most local churches will be quite unable, without help from beyond their own borders, to develop adequately whatever separate work they may undertake. We do not expect this of other groups in the local church, neither should we of these.

But as soon as this is done, we face the possibility that separate work, especially when it embodies promotional aims, may become a tool for a narrow denominationalism. Both men and women in the churches, if left to follow

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their own Christian impulses, will feel the appeal of activities which bring Christians of many faiths together into co-operative undertakings. We undermine this feeling with peril to the movements for larger Christian unity. But the guide material itself can help prevent this danger. And in the end, a loyalty which is so broad that it cannot work at home is a dubious asset anyhow.

(3) The policies for any separate provisions for men and women should be *based on all the functions of the church*. (Cf. ch. iv, topic 6.) The Sunday school in many places is so stereotyped that it either cannot or will not deepen and broaden its work. We need not assume that such a condition is beyond repair. But when new and separate provision for either men or women is made, there is a unique opportunity to enrich their awareness of the total functions of the church.

(4) The programs should be constructed so as to take account, as far as possible, of *all the ways and all the areas in which persons learn*. (Cf. chs. ii and v.) They will thus reach out into actual living today. They will help both women and men to see more clearly the thousands of occasions of changes in adults. And they will help leaders to guide experience more effectively toward the great goals of right relations with God and with one another.

(5) The programs should be constructed so as to lead men and women to *participate increasingly in the activities of the local church*, and through these to participate in the activities of the denomination and the Christian Church Universal. (Cf. ch. vi.) This is just as fundamental in importance as it is to take full account of adults' other experiences outside the church, for by experiences of both kinds adults are changed. An example

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of organization and programs embodying this principle is to be seen in the Woman's Auxiliary of the Presbyterian Church in the United States.[7]

We take it to be self-evident that the programs should relate themselves to human activity of all kinds, and not only to the activities of the church. At times they will address themselves directly to the experience of a man or a woman in their world as it is. The central question then will always be, how that world may become Christian, and how one may be a Christian in it. At other times the program will address itself with equal frankness to the church and its activities as an institution, and the participation of adults in these activities. Among denominationally-promoted programs for men, this combination of elements in the guide material is exemplified in the *Men at Work* programs of the Methodist Episcopal Church, and in the material for discussion groups for pastors and church officials provided by the General Council of the Congregational and Christian Churches.[8]

(6) The organization should be *based on the pattern of church organization.* (Cf. ch. vii.) Where provision for either women or men is being newly set up, there is excellent opportunity to build whatever organization is required, into the church itself as a part of the church and not added to it. It would then be adults of the church, whether men or women, organized for carrying out their part of the functional activities of the church.

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[7] SARAH LEE TIMMONS, *Organization and Program, the Woman's Auxiliary of the Presbyterian Church, U. S.*, and *Auxiliary Year Book of Programs* (Committee on Woman's Work, Henry Grady Building, Atlanta, Georgia). The monthly programs contain a principal and an optional topic.

[8] Commission on Men's Work, Methodist Episcopal Church, 740 Rush St., Chicago; General Council of Congregational and Christian Churches, 287 Fourth Avenue, New York City.

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Where existing provisions for either men or women are to be reconstructed, there is excellent opportunity to go in this direction.

(7) The total plan of *curriculum and organization should be flexible and adaptable to varying local conditions.* It should, for example, be full enough in suggestion and material so that adults who find it necessary can use the plans without access to other materials; while still directing into creative channels those adults who can and will do more. The organization plans should have the total effect of suggesting the simplest possible framework of organization for getting essential things done, thus helping to create channels of activity which adults of any church can use.

Source Material

1. MATERIAL ON THE CHURCH'S RELATION TO THE FAMILY. *The International Curriculum Guide*, Book Four, Part Two, is an analysis of the entire program of Christian education in respect of marriage, family life, and parenthood. Sherrill, L. J., *Family and Church* (The Abingdon Press, 1937), is a treatment of the philosophy underlying the relation between the family and the church, and gives illustrations of ways in which the church may aid the family. Wieman, R. W., *The Modern Family and the Church* (Harper, 1937), is excellent, especially on the philosophy of the subject. Two simple introductions to this type of work are found in bulletins issued by the International Council. These are *Home and Church Sharing in Christian Education* (1935, 10¢), and *The Church's Opportunity in Family and Parent Education* (1934, 10¢). Both contain brief bibliographies on family and parent education. At the same price the Council also sells a more extended *Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships*, prepared in co-operation with the Committee on Marriage and the Home of the Federal Council of Churches. Many of the denominations issue helpful pamphlets on bibliography, possible courses, and methods that have been found practical.

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2. DOMINATION OF THE CHURCH BY MEN. Regina Westcott Wieman has given vigorous expression to her conviction that the present-day church is dominated by men. She says, "There are sufficient reasons why the church tends always to become ossified and senile. . . . . In one direction alone, this creeping paralysis of the church is sufficiently evident to be alarming. Today the cultural gulf between the adults who are parents and the maturing generation of youth is greater than it has ever been before in this country, and it is widening. But the older men on the ruling boards of the churches are not even of the parental generation. They are two, three, or four cultural generations away from the young people coming on to take such places as they can find in the social order. . . . . Another indication of the masculine senility of attitude within sections of the church is the absence of women representatives on all those boards where the activity and interests of women and children are in any way involved. It would be chucklingly funny if it were not so serious, to note the completely complacent air with which men take unto themselves the task of exclusive control of almost all social interests which seem important to them. . . . . The church needs constantly the concerned tuggings of women to keep its interests centered in the vital issues of life. Because of the nature of their family activities, women's interests tend to center closer to the vital heart of human living than do men's."

—WIEMAN, R. W., *The Modern Family and the Church* (Harper, 1937), 91-92.

Questions for Investigation and Discussion

1. It will probably help to open up the first subject of this period if the group should discuss such questions as these: The place which the family has in the formation of personality in children; The importance of satisfactory married life if two who marry are to achieve what they are capable of being and doing; The need in this community and church for help to persons in preparation for marriage, in parenthood, and in homemaking. This last question furnishes opportunity to conclude whether or not work of this nature is genuinely needed in a given community and church.

2. If ministers are in the group, discussion of these topics might be useful and illuminating, if it can be kept genuine: How have sermons helped us in forming ideals of marriage? How in home living? What do we wish our ministers would

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do in preaching regarding home and family life which they are not doing?

3. Is it desirable to plan for one or more courses in this church, for persons not now married, in older young people and younger adult groups? If so, and if plans have not already been made earlier in this study, could such plans be made now? Let the planning be as specific as possible.

4. In a similar way, consider whether courses for parent groups are desirable in the immediate future; and if so, make the plans as definite as possible.

* * * * * * * * *

5. It is possible the group may wish to discuss such topics as these: (a) Why is it that women predominate numerically over men in the church? (b) Is it true in the observation of this group that women participate more fully in church activities than men? If so, why? (c) Is the church's provision for men as adequate as it is for women, in churches familiar to this group? (d) In contrast with the point of view presented in this chapter is Wieman's position as expressed in Source 2. The group may wish to consider these in contrast. Are there elements of truth in each which are not necessarily contradictory? If the group should agree that Wieman's statement is true, or partly true, what are the implications for the make-up of a council or committee of religious education as described in chapter vii?

6. But while these basic background questions are significant and very worth discussing, they should be only a prelude to the examination of actual situations and the reaching of conclusions regarding future policies and work. Two questions should be central, and if possible, conclusions reached regarding them. (a) Should adult education in the churches represented by this group be carried forward in disregard of any distinction between men and women? (b) Is there a need and place in these churches for separate organizations for women and men?—If sex distinctions are to be disregarded as far as possible, then the plans already formed and others still to be made during this study need not take into account separate organizations. But if separate organizations seem desirable in these churches, for men and for women or for either alone, the next question is, Along what lines should the development of this work take place? As a possible aid in considering this last question, the group may wish to use the following suggested guide for analysis and planning.

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I. ANALYSIS

Make a brief analysis of the relation of both men and women to the church, in some local church and its immediately surrounding population. The church whose curriculum and organization have been studied, would be the natural one to choose. If the study is thoroughly made, it may require gathering a body of information which has to be secured by a simple survey. If the group has to rely on estimates, they may feel these to be rather crude guesses at times, but do the best that is possible under the circumstances. The general result should be illuminating.

1. Estimate as accurately as you can, the number of both men and women in the following groups:

A. The total number of men, and of women, not members of any church, but living in territory where your church's members reside: Men..... Women.....

(a) Further divide this total into the following classes:

(1) The number who profess no religion at all, and appear to have no interest in religion or church. M.... W....

(2) The number who have some subjective (sentimental) attachment to the church, but take no part in it. M.... W....

(3) Those who have occasional contacts with the church. M.... W....

(4) Those who take part in the church but are not members. M.... W....

(b) Again divide the total (at A above), according to age:

(1) The number about 21-30. M.... W....

(2) The number about 31-45. M.... W....

(3) The number about 46-60. M.... W....

(4) The number about 61 and over. M.... W....

B. The total number of both men and women who are resident members of this church. M.... W....

(a) Further divide this total into the following classes:

(1) The number who have practically lost all contact with the church. What percentage is this of the total resident male members? Of the female members?

(2) List all the connections offered by this church to its men, and all to its women, and opposite each place the number who attend regularly (about 3/4 or more of the time);

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those who attend irregularly(about 1/4 to 3/4 of the time); and those who attend seldom (about 1/4 of the time or less). The form might look like this, and would need to be worked out for both men and women:

Morning church service: No. regular...; Percentage...
No. irreg. ....; Percentage...
No. seldom...; Percentage...

Evening church service: No. regular...; Percentage...
No. irreg. ....; Percentage...
No. seldom...; Percentage...

Midweek service: No. regular...; Percentage...
No. irreg. ....; Percentage...
No. seldom...; Percentage...

Sunday school: No. regular...; Percentage...
No. irreg. ....; Percentage...
No. seldom...; Percentage...

Other organizations for men or women, specifying each:
No. regular...; Percentage...
No. irreg. ....; Percentage...
No. seldom...; Percentage...

(3) List the number of men and of women having one or more of the church connections just named:
No. having only one connection with the church. M.... W....
No. having two connections with the church. M.... W....
No. having three connections with the church. M.... W....
No. having four connections with the church. M.... W....—etc.

(4) Divide the total (at B above), according to age:
The number about 21-30. M.... W....
The number about 31-45. M.... W....
The number about 46-60. M.... W....
The number about 61 and over. M.... W....

(5) List the number of members of this church who:
Pledge to the financial support of this church. M... W...
Do not so pledge. M.... W....

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2. On the basis of these estimates, summarize to show:
   (a) The evangelistic opportunity of this church with men, and with women.
   (b) The opportunity of this church for further development of men, and of women, who are already members.

II. PROVISION FOR MEN AND WOMEN

1. Examine the plan promoted by your denomination for separate provision for men and women. You may wish simply to describe the plan as presented in denominational literature. However, it is likely you will wish to have clear answers to such questions as the following for men's organizations or for women's.

   (a) What are the objectives?
   (b) Is the plan regarded as part of the adult education of the church? If not, do you think it should be?
   (c) What is the plan of organization? Give sufficient details, but regard organization forms as means to ends.
   (d) What meetings are called for?
   (e) What is done in these meetings?
   (f) What program material is offered?
   (g) How is the plan connected with the causes of the denomination?
   (h) What results have followed consistent use of this plan in local churches?

2. You may wish to examine the plans in light of the principles mentioned in topic 4 of this chapter. The line of thought lying behind those statements was developed step by step in earlier chapters. If the group agreed generally with those lines of thought as the study has progressed, they will probably accept the briefly stated principles as valid. If they did not, they likely will wish to challenge summary statements based on them. If this is the case, every opportunity should be given for coming to some statement which the group can accept as valid.

   (a) Does this plan recognize the local church as the proper basis of provision? What reliance is there on conventions, or other types of large gatherings for "inspirational" purposes?
   (b) Does the denomination provide suggestions for both curriculum and organization? In developing loyalty to

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the local church and the denomination, is there neglect of wider Christian movements?

(c) Does the policy seek to develop men and women in their relation to all the functions of the church? (Cf. ch. iv., topic 6.)

(d) Do the program materials take account of numerous areas of men's and of women's experience? (Cf. ch. ii.) Of numerous ways in which persons learn? (Cf. ch. v.)

(e) Is the program material planned so as to lead persons to participate increasingly in the activities of the local church? In the causes of the denomination?

(f) Does the program material give undue stress to any of these: The activities of the local church? The activities of the denomination? Does it give insufficient stress to any of these?

(g) Is the program material flexible and adaptable to varying local conditions?

(h) Do the men, or the women, regard the material as interesting? Do they regard it as "over their heads"?

(i) On which plan of organization is the plan based: Unrelated to the rest of the church's organizations? Educational organization? Church organization? (Cf. ch. vii.)

(j) Is the plan of organization flexible and adaptable to varying local conditions? Can it be used readily in small churches?

3. If this local church has created its own plan of separate provision for men or women, you may wish to examine this plan along the lines just suggested, as far as these are pertinent.

4. If this church already has its own plan different from the denominationally-promoted plan, do you believe the present plan should be changed to correspond to the denominational plan?

5. If the denomination offers no plan, what plan do you believe should be put into effect?

III. NEW STUDY COURSES

In the analysis above you probably found there were many men and women who have no connection with any study courses now being offered by this church. If you plan to develop separate provisions for men's work or women's work,

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you may feel that no more should be attempted with these adults at present. Nevertheless it may be profitable to consider:

1. What interests are notable among these men and women?

2. Do you believe effort should be made to develop new study courses to appeal especially to these men and women? If so, what courses should be offered? (Cf. ch. vi, Source 3.)

3. Do you believe this should be done through the Sunday school? If not, in what other way? Consider especially, possible adaptations to existing work demands and recreation interests of these adults.

IV. EVANGELISM

In the analysis you probably found there were men and women in the vicinity of this church whom you would like to see brought to profession of faith and church membership. Probably efforts have already been made. Yet:

1. Do you believe new efforts for evangelism should be begun?

2. What should be the nature of these efforts? In addition to what the minister may do, could the adults of the church be enlisted in this type of effort? How?

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Chapter X

THE YOUNGER ADULTS

When does one become an "adult"? It is customary in the churches to use the age of twenty-four as the dividing line between "young people" and "adults," but is this satisfactory in practice? And after one is an adult, is there any further need for distinctions among adults, based on age or experience or both?

1. In between

Many questions of this nature have not received the attention they deserve. An unwelcome situation has resulted, and if there were need for it we might show how extensive this condition is. Unfortunately it is already only too familiar. It is common knowledge that local churches find immense difficulty in holding older young people in the activities of the church. Everywhere the story seems to be the same—the church "leaks" more heavily at each succeeding department as her youth approach maturity.

Many older young people of course do remain actively engaged in all that a local church provides. And then, by a curious irony, these folk often come to constitute just as truly a "problem" as do the ones who leave. For in some instances they definitely refuse to go out of the young people's classes or organizations to enter the adult group!

But when an individual, at say twenty-four years of

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age, does leave the young people's department and enter a class or some other group of distinctly mature persons, he frequently undergoes a mild shock to his mental and spiritual life, reminding one of the way the whole body feels when we suddenly change climate. For there is a difference between younger adults and more mature adults in the outlook upon life, and the outlets for the energies of life. Good will may prevent this difference from becoming a breach, but no art can conceal the fact that it exists.

So there grows up in younger adults in the church what Milne might call an "in-betweenish" feeling. We can describe it in no better way than in the apt words of Cummings:

> "Too old to be longer classified as a young person! Too young to be a candidate for 'The Men's Bible Class' or 'The Woman's Auxiliary'! Uninterested in many of the problems of the older men and women of the church, yet too far advanced mentally in life's larger interests to belong in a young people's class or society where younger leadership needs to be thrust to the fore! What is a young adult to do? Vegetate or hibernate—these seem to be the only possible answers. Either mark time as a 'tolerated' but unneeded member of a younger or an older group with which there is not very much in common, or retire into religious seclusion under the pressure of many new interests—marriage and a new home, the care of little children, the demands of a full-time employment in the stiff race to make a living, or of strenuous enlistment in post-graduate studies after college. Many a young adult is stunted in religious growth because of following the first course or lost from the life of the church during

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the creative years by pursuing the second. The result is unsatisfactory in either case."[1]

2. What does it cost?

The loss arising out of this condition is too heavy to be sustained without great risk to all concerned. At one and the same time to be too young and too old, and then to be crowded out of both! These persons who turn away from the church are by that act forming a philosophy of life which reckons either that the church is indifferent to young maturity, or that the church has little which they need. And the church is steadily bled at the very point at which she can least afford the loss, that is, people young enough still to dream of a more Christian church and world, yet old enough to take their responsible part as men and women in the thick of the fray. There is no need to argue the size of the loss. Once recognize it, and our chief desire is to find the way to remedy and prevent it.

3. Finding the direction pointers

This strange double condition is too intricate and difficult to yield to any patent remedies. We shall not propose any formula for certain success. At the same time there do appear to be certain pointers, discernible now somewhat more clearly than a few years ago, indicating general directions which it is wholesome for the church to take. Indeed, experience is steadily accumulating, as more new ventures are reported. But we must recognize at every step of the way that many of the most essential details still await discovery through patient

[1] Oliver Cummings, quoted in *Young Adults in Christian Fellowship*, by M. M. CHALMERS (Judson, 1933), 4.

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work, both behind the scenes where plans are laid in statesmanlike conceptions, and in local churches where the play of life goes on.

4. When is one an "adult"?

Too old for one group and too young for another—could it be that these two problems have arisen in the first place because we have made a bad choice of the time and way in which we shall recognize an individual as an adult in the church? It looks as if that is the case. The age of twenty-four was set largely because psychologists said that adolescence extends from about twelve to about twenty-four. No doubt it does in many senses. But is it not more true to the whole set of facts to say that responsible maturity of many kinds comes years earlier? Ordinarily, individuals are men or women in every essential sense long before twenty-four. And what is equally to the point, *they* know they are and usually welcome being so regarded.

Convenient as the age-basis is, it may have to be modified as a way of determining easily when we shall place an individual with adults. In committees of the International Council it has been proposed that there are certain marks of transition from youth to adulthood, and that when a majority of them apply, an individual should be recognized as an adult and so classified in his church. Some of the marks of transition mentioned are these:

Leaving school.
Getting married.
Becoming self-supporting.
Attainment of voting age.

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Any suggestion of an average age to correspond to these marks is little more than a guess at present and should be so regarded. It seems likely it would not be older than twenty-one, and it is not impossible that it might be nearer eighteen than twenty-one.

For practical purposes of curriculum making and local church organization and administration, an average age may need to be suggested. The age of twenty-one would leave three years of one's age for a young people's department (18-20), which is a smooth arrangement for many purposes. But if it turned out that this sacrificed more important values, individuals would be classified regardless of averages.

5. An upper limit for the younger group?

We noted earlier that the younger adults feel points of difference between themselves and the older adults. This will become more marked, we may suppose, when individuals are recognized as adults at still earlier ages than is now customary. For such reasons it may be wise to recognize a distinct group in the church, which for the present we shall call younger adults.

Shall there be an upper age limit for these younger adults? As long as we reckon by ages at all, we shall have to do so in this case as well. Wherever age is kept to the fore in classifying we may expect difficulties over it, and yet it will obtrude itself if we neglect it. Perhaps thirty is a satisfactory age at which to expect another transition in grouping. But in practice many embarrassing situations are avoided if classes and other organizations avoid the word "younger" in their names.

When a local church begins to make larger use of short-term elective courses, the awkward situations arising

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out of questions about age have a tendency to be greatly lessened. Individuals then group and regroup on the basis of interests and needs felt at the time.

Some experience with younger adults suggests that the group may well remain permanent, because of their satisfaction in the growing sense of fellowship. (Cf. Source 9.) This, it is obvious, begins to raise such questions as we confronted in chapter viii, regarding permanent classes. Perhaps it is wise for churches to experiment with both permanent and temporary groupings of younger adults. But the permanent groups are, of course, succeeded in a few years by newly formed groups who by that time are the "younger" adults. (Cf. Source 12 as an example.)

6. The nature of work with younger adults

We assume that when the church directs careful attention to younger adults, the nature of "younger adult education" will not differ in basic principles from the "adult education" which we have been discussing throughout this study. So when we speak of Christian education with especial reference to younger adults, it is not as if we suddenly took up a new topic. We are concerned to see if possible where the *differences* lie, in carrying out adult education with two groups, one younger, the other more mature.

In any undertaking which is educational in character, there are certain standing questions to which we must always seek answers. What is the nature of the persons—the "pupils"? What do we wish to accomplish—the "objectives"? How shall experience be so guided as to bring about the desired changes; or, what shall the curriculum be? How shall persons be grouped, and how shall responsibility be placed and discharged; or, what organi-

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zation is required? And if this undertaking is to have reasonable prospect of success, what is to be expected of the leadership?

We must look at each of these questions, though the brevity of the discussion is bound to be unsatisfactory. But recall, we are looking now chiefly for pointers of direction, rather than full details.

7. Who are the younger adults?

Volumes would be required to bring adequate data in answer to that question. But we offer certain general statements, in the belief that they are likely to be true of a given group of younger adults. And as far as that is the case, are not these among the most important general facts about these folk? Further, when these are generally true of a group, do they not deeply affect all else that these people do and think, and all that the church undertakes with them?

They are usually at or very near the crest of many of their most important resources of personal equipment. Physically they are in the first flush of maturity, active and vigorous. Mentally they are in or very close to the peak of the ability to learn. What they *can* do with body and mind is probably as nearly limitless as ever in the span of human life.

They are as near having complete freedom in the use of resources of personal equipment as one is likely to attain during life. Whether or not they have left the parental home, the nature of the ties to parents has become that of maturity. Parental domination may continue, but usually one will have done in many senses what a Hebrew word for youth suggests—shaken himself

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free. From that time until one marries, "freedom" is as nearly complete as it probably ever will be.

They tend to be experimenting with the possibilities of mature life in every area with which they have contact. With personal resources at their high point in many respects, and with relative freedom, they are testing themselves out against every available opportunity, with an abandon and a vigor that is the unconcealed envy of persons a decade or two older. In vocations, in love, in pitting their abilities against all obstacles, in business ventures which no one older would dare, in higher education where they are expected to turn up results no one else has accomplished, in discovering what one's health can endure, in meeting men and women of affairs, and in hundreds of other ways, they are setting up house in the world of maturity, finding what they can be and do.

They are often unsympathetic with the established institutions of society. How natural! At a thousand points they can think of running out intriguing experiments with life, but the staid world of older maturity with its established traditions stands in the way. The world is largely run by pattern, not alone in morals but in business, recreation, and all the rest. But the young adult is still at the stage of making his own pattern, and the two patterns very often do not match.[2] His older friends look on aghast, saying that this young man or woman has thrown overboard everything he learned in childhood and youth. Now we can very easily say that this person needs the church, and it is true. But can we as readily see that the church sorely needs just this kind of person? These young men and women who persist in

[2] See Source 11 for a frank expression of these attitudes by one group.

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asking why we do this or that, who so disconcert us when we try to use our stock religious expressions on them, who are so unconcerned about the machinery of the church and constantly annoy us by getting around to questions about people, and injustice, and hypocrisy, and the very foundations of all religious belief and social institutions, and the scores of other so inconvenient inquiries—why should the tradition persist that these people are "against" Christianity and church? It is very easy for mature churchmen, immersed in the responsibilities of the church as an institution, to forget that the great rebirths and cleansings of the church have so often come through younger adults who were concerned first and chiefly with Christianity as personal and social experience of God, and kept so much of youth's idealism as to believe the house of God should again be made a house of prayer and not merely a place buzzing with the traffic of running an institution.

But along with this idealism for our institutions, these younger adults are gradually assuming responsibilities in those very institutions. And the reins begin to tighten on one in all the places where he swore they never should. Vocation or profession keeps his nose to the stone, and he does not follow the score of other interests he promised himself to keep alive. He marries, of his own will foregoing many aspects of the "freedom" so prized. Perhaps there are children, with time and thought all bound up in the new world of parenthood. And in every new responsibility on which he enters, whether in church or state, family or calling, he begins to see the necessity of the very stability which he had perhaps dreaded. He commences to help make and administer rules and conventions, established ways of doing things, bounds on

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freedom, precedents which it is better to observe than create a stir not worth the gain. The transition to full maturity is on him. He is slowly leaving the rôle of critic of life, and taking his part in creating and maintaining what in due time will receive the criticisms of a generation still younger.

In this process they are discovering their own limitations. With that comes a degree of disillusionment. In the vocation or business one enters, others are quite as capable and—we have to face it—many are more so. The marriage, it may be, does not bring complete self-fulfillment but rather begins to create the dull pain of unrealization. Before we were parents we talked ever so grandly about the mistakes of the older generation in their parenthood, but now we begin to grope for charity from others in the judgments they pass on us. Or if we do not marry, perhaps we commence to admit to ourselves that for whatever reason we shall not do so. Here, there, and yonder, one after another, the younger adult faces the things he cannot do, he who a few years ago had the world at heel in his dreams.

With the realization of these things begin the frustrations and hungers of mature adulthood. All the wishes of human nature are running powerfully within, yet bringing the recognition that they are denied some of the most obvious satisfactions. Shall one once and for all cut the ties that bind him to all he believed in childhood and youth, or shall he begin his part in the old, old search for intangible as well as tangible satisfactions? (Cf. ch. iv.) This we believe is a typical crisis in younger adulthood.

8. Objectives and curriculum

The objectives are not different from those which have

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been discussed in chapter v. We saw there how the objectives of the church's distinctly educational work have been stated. We observed also that the church's whole task moved toward the great goals of right relations with God and man.

(a) When the curriculum is being planned to lead in these directions for younger adults, we suggest that very significant pointers lie in these general propositions growing out of what has just been said about younger adults:

Younger adults today are frequently questioning to the very foundations *what* the right relations with God and men are.

In numerous instances they are not interested in the church, or may be frankly antagonistic to it.

They are at a place in life where it is very easy to abandon what they regard as inadequate conceptions of 'right' relations with God and with one another, because of their great relative freedom.

They will search, either in or outside of the church, for adequate satisfactions on which they propose to build their mature life.

The church should provide them the opportunity to consider as widely and as deeply as possible, the Christian conception of right relations with God and with one's fellows.

The church should offer them, as rapidly as possible, a participation in the activities of the church, accepting their contribution to the making of the church as an institution no less seriously than it accepts the contribution of more elderly persons.

(b) If these "pointers" are accepted as valid and useful,

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they will indicate certain centers of emphasis in the curriculum:

The heart of the curriculum would be consideration of the basic essentials of Christian faith and experience, with practical help in Christian experience. This may be done by direct study of key portions of the Bible, carefully selected for that purpose; or it may be done by taking the great topics of Christian faith and experience for direct study—such as God, Christ, Holy Spirit, redemption, prayer, and so on. (Cf. ch. vi, Source 3, for a fuller list of possible subjects of direct Bible study, and study of topics in Christian faith and experience.) But frequently such topics cannot be taken up until a sense of need for them has arisen out of the frankest discussion. (Cf. Sources 8 and 11.) We must start where they are.

Intimately connected with subjects touching the personal meaning of Christianity are those dealing with what Christianity means in our relations with one another. Some curriculum materials develop both these aspects in one set of materials. This can be readily done if direct Bible study is the chief reliance, provided what is actually in the Bible is not glossed over, for both aspects are thoroughly embedded in that Book. However, if topics are chosen for study of the personal meaning of Christian faith and experience, a one-sided view of Christianity will be had unless these are accompanied by topics concerning the meaning of Christianity for living together in our social and economic relations. Young adults today are examining these crucial phases of our civilization. Stanley Jones does not put the alternative too strongly when he calls it "Christ or communism."

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The curriculum will consider our institutions, such as marriage, family, and the church; our individual part in these institutions, as in family life, parenthood, and the church's activities; and the contribution which these institutions should make to society.

A distinguishing mark wherever feasible will be that the subjects of the curriculum are approached from the point of view of younger adults. This can be done as much through the leadership as through the printed materials.

It is likely to be impossible, or at least excessively difficult, to formulate a curriculum which can be issued in quarterly form and be usable everywhere even in one denomination. Individual persons and local situations vary so enormously that it would seem wise to select carefully a range of optional choices. We may suppose this would consist of a list of suggested short study courses together with suggested guides for these courses. This can be done both with direct Bible study courses and with topical courses. Denominational offices will gladly answer inquiries regarding suitable texts.

Suitable individuals will be encouraged to study leadership education courses, and will be used in responsible positions as rapidly as possible.

9. Organization

We propose the following points of view regarding organization suited to carrying out work such as we have been discussing.

It seems reasonable to experiment with grouping younger adults together in local churches. As far as an age basis is used, this group might receive persons at about the age of twenty-one, or even younger when an

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individual clearly takes on the rôle of an adult in life.

We see no sufficient reason for developing this group into a separate younger adult department. We do not believe that policy is required in principle, and we suspect it would be likely to raise difficulties at the time for transferring to the adult department.

It would seem wiser to regard the younger adults, where feasible, as a group within the adult work of the local church.

The details of organization called for by this policy—if it should be used—would depend to a large extent upon the nature of the organizations promoted by a given denomination, and upon the pattern of organization used in the particular church.

If there is a clearly recognized adult division of the local church, individuals would be received into that division some years earlier than now is the custom; and, where practical, would be dealt with as a distinct group within that division; as for example, in the study courses, and probably in many local church activities.

If a local church has an adult department of the Sunday school, younger adults would be within the adult department. When there could be one class of younger adults, it should be possible to arrange a succession of short courses of perhaps a quarter each, choosing those courses which seem best suited to the average circumstances and needs of this particular class. In this event, a new class of younger adults should be formed at frequent intervals, say each three years or so if possible, in order to prevent development of a new "homeless" group of still younger adults. When a school is larger, the superintendent of the adult department might plan to offer two or more short courses at the same time, appealing to

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different interests and needs. This should make it possible to meet more readily one of the difficult situations with younger adults, namely the fact that some of these people need very elemental courses while others are ready for more advanced ones. In Bible, in Christian doctrine, and in Christian experience, many younger adults need as it were to begin all over, getting a connected view and that from an adult angle.

Some churches will wish to develop meetings for the younger adults on Sunday evenings or at other times through the week; while other churches will find this impractical. But if this is done, we suggest it is appropriate to experiment with undertakings which carry two kinds of emphasis at the same time: *study and discussion programs centering on subjects vital to this group,* but not being used elsewhere by them in the particular church; *and fellowship in wholesome social and recreational activities,* as far as these are desired by the group and not pumped along. Both these kinds of emphasis will require constant planning by the group itself, and for them as well, but increasing experience suggests that these two points are of strategic importance.

How far and in what ways shall sex distinctions be taken account of? We believe that in the things thus far suggested, the wishes of the group itself are the best guide; but where they wish counsel in the matter, we shall do well to encourage groupings which place young men and young women together. Many of the more successful younger adult groups begin as young married people's classes or clubs, with husbands and wives together in the group.

Where a denomination develops separate provisions for men's work and women's work, we suggest that these

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organizations might well recognize the differences between younger adults and more mature ones, along two general lines. The first is in the groupings. Circles or groups of younger women or men probably have enough more in common to justify careful testing of this basis of grouping. The second is program or study materials such as may be provided for circles or groups of younger men or women. If the point of view developed earlier in this chapter is correct, programs of study and activity centered in the church will not "take hold" with them, like those that start with the concerns so absorbing to younger adults. If the church helps them where they most need help in younger adulthood, we may reasonably expect them to be of greater and truer help in the church as they grow into further maturity. But we can easily lose them by a premature emphasis upon the institutional affairs of the church and denomination.

One further consideration might prove to be significant. If persons are received into the adult section of the church at an earlier age than twenty-four, why should there not be some fitting ceremonial once each year in the church in honor of those who are recognized as being men and women in the church? As things now stand, by delaying the passage we encourage sighs and jests over youth lost, for youth is indeed well past by the time persons are accepted as adults in the church. But if we recognized the transition at about the time it is actually occurring, it is possible we might make it the occasion of celebration over adulthood entered.

10. Leadership

Space requires that we consider the leadership of younger adults in the next chapter along with the con-

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sideration of leadership in general in adult education. But persons especially interested in work with younger adults will keep in mind the fact that leadership is a prime essential. Without suitable men or women at this point, provision for curriculum and organization will be an investment upon which we cannot realize.

Source Material

The following source materials first describe work being promoted by certain denominations, as examples of provision made for younger adults (Sources 1 to 7).

We then present some instances of provision in local churches, for the younger adults. We have purposely omitted college communities, for both their problems and their resources are distinctly different from those of most other churches and have seemed to us to belong in a separate study.

1. THE PRESBYTERIAN CHURCH, U.S.A. (Northern), suggests the Young Men's Fellowship for the young men of about 18 to 23. The purpose as stated is "To give young men a definite share in the work of the church and to prepare them for specific duties in the church. To discover and suggest opportunities for service. To provide social and recreational activities for young men. To give young men an opportunity to study the problems in this country and throughout the world, which they must help to solve, and to enlist young men in the Christian solution of these problems. To promote high standards of personal living and to develop personal efficiency, physical, mental, and spiritual." The program is carried out through service, recreation, worship, and instruction. It is not expected that the major activity will be in the field of instruction, but it is expected that some time be given to study courses in addition to Sunday-school classes. Constitution and by-laws are suggested.—*Young Men and the Church* (Board of Christian Education, Philadelphia).

For young women of about the same age, this denomination suggests the Westminster Guild. The plans for the Young Men's Fellowship and the Westminster Guild are very similar in nature.

Details of organization are suggested for either a correlated plan or a unified plan of young people's work.—*Manual of the*

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Presbyterian Program for Young People (Board of Christian Education, revised ed., 1927).

2. THE METHODIST EPISCOPAL CHURCH, prior to the union, provided a set of simple suggestions under the title "Preparing for Young Adult Work in the Local Church," recommending the formation of young adult groups as a part of the adult program of the church.

3. THE METHODIST EPISCOPAL CHURCH SOUTH, prior to the union, was promoting Wesley Fellowship groups as units of the adult division in the church. The recommended organization is definite, yet flexible, and the recommended program of work is comprehensive, taking in evangelism, worship, study, recreation, missions and service, parent education, and the experience of fellowship. This is the most carefully and comprehensively developed denominational program for young adults as such, with which we are familiar. It is described fully in M. Leo Rippey's *The Church Working with Young Adults* (Cokesbury, 1938).

4. THE NORTHERN BAPTISTS promote "A Young Adult Fellowship" for persons of about twenty-four to forty. Different types of organization are suggested for a program of worship, study, enlistment, and recreation. The pamphlet describing the plan proposes suggestions for "getting a picture of the general situation" in a local church, for "studying typical situations," for program, and for organization. It also contains a bibliography of possible elective courses for this group.—*Young Adults in Christian Fellowship*, by Mary M. Chalmers (Judson Press, 1933).

5. THE PRESBYTERIAN CHURCH IN THE U.S. (Southern) promotes a program for the ages 12 to 24, with organization corresponding to the departments of the church school, viz., Intermediates (Pioneers), 12-14; Seniors (Kingdom Highways), 15-17; and Older Young People (Fellowship), 18-24; or other combinations such as are possible. The departments of work for the Senior group are those of "Our Church Program," but these are renamed as Highway of Life Enrichment, Highway beyond the Seas, Highway into the Homeland, Highway of Enlistment and Training, Highway of Learning, Highway of Comradeship. The vesper programs center about these "highways." Different plans of organization are suggested. Plans for the older young people are contained in *The Fellowship Manual*, and these plans might be adapted for use by younger adults. (Presbyterian Committee of Publication, Richmond.)

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6. THE CONGREGATIONAL AND CHRISTIAN CHURCHES, through the Division of Christian Education, recommend the formation of young adult groups, especially where this can be done in Schools of Religion, Lenten Institutes, and similar types of work carried on for six or eight week-nights in succession.

7. ADULT CHRISTIAN ENDEAVOR SOCIETIES are the reliance of some denominations as a way of grouping young adults around common interests and purposes. In the Church of the United Brethren in Christ, e.g., this is encouraged with the purpose of also "enlisting other adults in a Sunday evening forum which helps to reinforce the Sunday evening preaching service."

8. YOUNG ADULTS IN CONNECTICUT CHURCHES. "In 1937 Dr. Oliver B. Gordon made a comprehensive study of a large number of young adult groups in Connecticut. He found almost infinite variety in the way these groups had been started, the programs they had developed, and the history they had achieved. But the study showed these general trends: (1) The church found large numbers of its young adults on the fringe of interest and activity. Someone started something which succeeded in drawing them in, and usually that something was different from the usual program of the church. Often it was far removed from the usual type of religious service which a church is supposed to foster. (2) Gradually these young adults became more interested in the usual work of the church. Their programs took on a more distinctly religious nature. Their members were seen more frequently in the Sunday services of the church. (3) Members of the young adult group took more active part in the whole work of the church, furnished officers and committee members who brought a fresh viewpoint from the experience of the younger generation. These younger adults indicated that the morning worship service was of real aid to them in meeting their deepest needs. However, the most genuine and vital enthusiasm was discovered among the exceptional young adults who are finding Christian fellowship through discussion and group activity."

—*Young Adults in the Church* (Tentative material for committee use, International Council, 1939).

9. YOUNG MARRIED PEOPLE'S GROUPS. Dr. George Gleason studied 222 groups of young married people in California churches. He identified four types of groups: young adult classes with a majority of the members married; young married people's classes, ages 25 to 40; older married people's classes started as "younger married people" and still continuing after

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many years; and social clubs with only weekday meetings. He emphasizes the sense of separateness of these young married folk from those who are unmarried, and their unwillingness to join older married people's groups. This being so it was natural that one of the greatest satisfactions found by these people was in the fellowship with their own kind, which Gleason regards as of major importance in the formation and permanence of the groups. This was reflected in the programs, where the greatest emphasis was on fellowship, Bible study, and worship, in that order; next coming problems of the social order, and a philosophy of life. Gleason points out that the solidarity of these groups created by fellowship, tends to make them an "enclosed garden," with insufficient awareness of the church of which they are part, and other wider relations and responsibilities. But it gives them anchorage in the church; and Gleason believes that permanent groups thus formed are superior in value and in educational effectiveness, to temporary groupings.—Gleason, G., *Church Group Activities for Young Married People* (Published by the author, 715 S. Hope, Los Angeles, 1937).

10. GLEASON'S SUGGESTIONS FOR ORGANIZATION. After his analysis of the 222 groups, Gleason suggests the following as a basis for grading an adult department: (1) Unmarried young adults, who are "too old for the young people." (2) Young married people, from marriage until about 35 or 40 or until they have been married from five to nine years. (3) Second older married people's group, which naturally emerges as the first group grows older and another is formed to take its place; or it may be newly formed. (4, 5, 6) Third, fourth, and fifth older married groups may be needed and are found in some churches. These have evolved as successive younger groups were formed.—Gleason, *op. cit.*, 129-130.

11. AN OHIO CHURCH CAPTURES YOUNG ADULTS. The pastor of a Columbus church and Mrs. Charters were studying a list of younger adults who had become only names in that church, although when younger some of them had been closely identified with it. It was decided to call on each of these people, and invite them to meet at the minister's home one evening, to consider what they "could get out of the church." "They all came to the party for a chance to talk. . . . They told everything they thought is wrong with the Church, and that was plenty. They told how they needed sleep on Sunday mornings; that they had already heard many times over everything the

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Church has to say to them; that it took all the money they had just to get along, with their young children, and the depression, and unemployment; they could not take on any more obligations yet awhile, and the Church always made them feel guilty about not giving money, more money than they could afford; that if they let themselves in for one thing at the church they were soon in for much more than the original bargain; that their friends were not church people, all their friends enjoyed their lives in other ways than going to church; of course when they were older and their children should need parental models, they would probably feel then that they ought to join the Church." But they talked on until after midnight, and ended by deciding to meet again the next Sunday morning. And that morning the leader took just such questions as they had raised when they first met, as a starting point. They began to see that the church offered them a place to think through the very matters they had taken for granted must be hushed in church and critcized outside. For two months the program was built around the interests and questions discovered that first night. Then officers were elected, who began to plan ahead, but with the group itself constantly sharing in program making. Business meetings were held frequently, during the week. Projects were undertaken, and gradually the group came to have the kind of solidarity which Gleason has noted (Source 9). When this account was published, the group had existed nearly five years.—Charters, Jessie A., *Young Adults and the Church* (Abingdon Press, 1936). Quotation from pp. 42-43.

12. THE FIRST METHODIST CHURCH, ALHAMBRA, CALIFORNIA, has a young people's department for college-age people; then a Junior Adult Department with two groups in it—"The Second Milers," a class for unmarried people of 20 and above, and a Young Married People's Class, ages about 20 to 28. The Adult Department has several classes, such as the "Home Builders," ages about 25 to 35, for young married couples; the "Fidelis Class," about 30 to 38 in ages, organized as a young married people's class in 1924; the "Wesleyans," organized in 1930 for elderly married people; and other classes for older men and older women.—Gleason, *op. cit.*, 85.

13. STUDY GROUPS FOR YOUNG ADULTS. The Church of the Saviour in Brooklyn announced two study groups for young adults. The first group was for young unmarried adults who met at 8:30 on week evenings. The topics suggested for dis-

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cussion in this group were such as these: children and parents; the single life, its advantages and disadvantages; elements of ideal marriage; love affairs that don't come off; social conventions of courtship and love making; romance and high adventure; mental and physical health for marriage; when can I afford to marry; etc. The second group was for mothers with growing or grown children; this group met mornings.—Correspondence with Rev. John J. Lathrop, pastor.

14. ADULT SCHOOLS OF RELIGION. A number of churches have conducted adult schools of religion, meeting Wednesday evenings. Usually the courses offered have included some especially appropriate to the interests of younger adults.

The Euclid Avenue Congregational Church of Cleveland had such a school with three groups: one on The Parent and the Child, especially for parents of younger children; a second on The Christian Faith; and a third on The Way a City Meets Its Obligations to Society.

The Madison Avenue Presbyterian Church of New York City during Lent of one year held such a school on six consecutive Wednesday evenings, with a regular attendance of 368. After dinner, the study groups met, followed by assembly and an address, family prayer, and adjournment. There were twelve study groups. Three were for parents, two for church school leaders, and seven were of general interest, on such subjects as "personal religion," "problems of belief for adults," "problems of belief for young people," "life problems," etc.

15. A SERIES OF CHURCH NIGHTS. For ten consecutive Wednesday evenings, the Westminster Presbyterian Church of Detroit held "church night" with dinner at 6:30, followed by classes for fifty minutes, and then a program of recreation and fellowship for those who wished to remain. One class was in Bible study, another in parent education, a third was a review of important recent books, and the fourth was on current problems. An individual could attend only one class on a given evening since they met at the same time. The topics for each class were announced in advance.

16. THE YOUNG ADULT MOVEMENT IN CONNECTICUT. The new interest in Adult Religious Education in Connecticut grew out of the recognition of widespread neglect of the needs of young adults by the average church. To correct this need the Connecticut Council of Churches employed a staff member on part time to appraise the facts in the situation and to draft a plan to meet the needs which these facts revealed.

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For purposes of stimulation and fellowship, a first conference was convened in the spring of 1938. This resulted in the churches sending 125 delegates. They convened at 3:00 p. m. on Saturday and worked through until 9:00 o'clock. The central theme of the conference was "Making the Home a Center of Christian Culture." This conference proved so helpful that at the request of this group the various groups appointed representatives on a Young Married Couple's Committee of the Council of Churches to plan a second conference.

The second statewide Conference was held on November 5 with some 209 delegates. The theme of this occasion was "Personal Religious Living." This again proved to be from every angle a most helpful experience resulting in a request for continued stimulation and guidance from the Connecticut Council and the projection of the third conference. This is to be held on June 10, 1939.

One minister said recently, "This is the most promising new emphasis in the whole life of the church at work. From it comes new leadership for every activity conducted by the local church."—J. Quinter Miller, General Secretary, Connecticut Council of Churches.

Questions for Investigation and Discussion

NOTE: It is suggested that the group proceed as heretofore, by studying the local church which they have used for several other periods, examining the situation in regard to younger adults, and considering what may be done to provide more adequately for them in this church.

I. THE SITUATION

1. Estimate, as accurately as you can, the number of young adults (persons about 21 to 30) in the following groups:

(a) The total number, not members of any church but living in territory where your church's members reside ..... Further divide this total into the following classes:

(1) The number who profess no religion at all, and appear to have no interest in religion or church.

(2) The number who have some subjective (sentimental) attachment to the church, but take no part in it.

(3) Those who have occasional contacts with the church.

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(4) Those who take part in the church but are not members.

(b) The total number of younger adults who are resident members of this church ..... Further divide this total into the following classes:

(1) The number who have practically lost all contact with the church. What percentage is this of the total resident younger adult members?

(2) List the connections offered by this church to its younger adults, and opposite each place the number of younger adults who attend regularly (about ¾ or more of the time); those who attend irregularly (about ¼ to ¾ of the time); and those who attend seldom (about ¼ of the time or less). The form might look like this:

Morning church service:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...
Evening church service:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...
Midweek service:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...
Sunday school:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...
Young people's society:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...
Men's organizations:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...
Women's organizations:	No. regular...; Percentage...
	No. irreg. ....; Percentage...
	No. seldom...; Percentage...

Other organizations similarly.

2. On the basis of these estimates, summarize to show:

(a) This church's evangelistic opportunity with younger adults.

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(b) The opportunity of this church for further development of younger adults already members of the church or associated with it.

3. Study the provision made by this church for younger adults; such inquiries as these are suggested:

(a) Identify all the connections offered by the church to younger adults, such as church services, Sunday school, young people's organizations, men's organizations, women's organizations, etc.

(b) Evaluate the church service from the point of view of younger adults.

(c) For each of the other connections make the following inquiries, keeping in mind, as far as possible, the viewpoint of the younger adults of your church.

(1) Is the leadership adequate? If not, in what respects?

(2) What curriculum material is used (Sunday-school lesson materials, program guides, etc.)? Is this adequate? If not, in what respects?

(3) What organization exists here? Is the dividing line between "young people" and "adults" satisfactory in practice? In general, is the organization plan satisfactory? If not, in what respects?

(4) When all of this church's provisions for younger adults are thought of as added together, are they adequate as to objectives? Curriculum? Organization? Leadership?

4. Summarize, showing:

(1) Respects in which the present situation in this church's provision for its younger adults is satisfactory, and should be left unchanged.

(2) Respects in which the situation is unsatisfactory and should be changed.

II. OTHER CHURCHES

Study the source material, and ask:

1. Do any of the denominational plans furnish ideas which we should like to use in this church if possible? (Sources 1-7.)

2. Does any of the work of particular churches as described (Sources 8-15) suggest plans you would like to use if possible?

III. ORGANIZATION

1. If the present situation in this church is unsatisfactory in

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some respects, was any of this unsatisfactory condition at the point of the organization of the younger adults?

2. If so, what changes would you like to see brought about in the organization of the following in this church, in order that they might serve younger adults more adequately: The Sunday school; The young people's societies; The men's organizations; The women's organizations?

IV. CURRICULUM

1. If the present situation in this church is unsatisfactory, was any of this condition at the point of the curriculum?

2. If so, what changes would you like to see brought about in the curriculum of the following in this church, in order that they might serve younger adults more adequately: The Sunday school; The young people's societies; The men's organizations; The women's organizations?

3. Consult ch. vi, Source 3, and see if any courses are suggested there which you might use for this purpose.

V. SPECIAL PLANS

1. In what has been planned by the class up to this point, is there provision for the following groups of younger adults, and if not, what can be planned as special provision for them:

College students.
Persons interested in making a home in the future.
Young married people.
Young parents.
Young business people.
Young professional people.
Persons interested in special study of the Bible.
Persons interested in Christian doctrines.
Persons interested in Christian experience.
Persons interested in social and economic questions in the light of Christian teaching.
Persons interested in the Christian church.
Persons interested in better preparation for leadership in the church school.
Persons interested in better preparation as church officers.

2. If this church were to hold a "school of religion" on Wednesday nights, as described in the source material,

(a) What courses might be offered, to interest younger adults?

(b) What might be the general plan of the school?

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Chapter XI

A DYNAMIC OUTREACH

Propaganda and all kindred ways of dealing with people expect action without thinking. But it is possible for some kinds of education to stir thinking without leading to action. When this is so, education fails of its purpose and the result is stagnation and paralysis.

Adult education is subject to both these dangers—blind action, or no action at all. But at its best *it leads in the direction of reasoned action in some form.* And yet when it is adult *Christian* education, there is still a third equally grave risk, namely, that the action shall all be concerned with the church, its enterprises and its activities, never breaking through the ecclesiastical wall so that the leaven of Christian thinking and living may penetrate into the surrounding world, often so thoroughly pagan. It then is satisfied to move around and around in a vacuous circle of church-centered thought and action, "bigger and better" perhaps from some points of view, and yet possibly at the very same time more blind to the needs outside itself, and more complacent than ever because the wheels run faster and more smoothly behind the church wall.

The contrasted spirit which *can* characterize adult Christian education in these respects, is embodied in what has come to be known as the United Christian Adult Movement. On various occasions key persons in the churches, and from numerous other agencies whose aims are similar, have met in conferences out of which this

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movement has been born. It is not an organization, but rather is an effort to release a dynamic through adult Christian education, so that the spiritual power of the Christian religion may be set free to work out into every realm of personal and social experience. It has sought to tie together "Study, Worship, and Action."

Concrete examples were to be seen in some of the outcomes of the Schools in Christian Living held in many American cities during 1937-38. Personal religious living was a frequent subject of study, indicating the desire for better understanding of spiritual power, and its release not only in inward experience but also in action. A commission on interracial relations was established in one city. In another, a survey was undertaken, which resulted in plans for two Neighborhood Houses. A plan of rural-urban co-operation was developed, to follow up removals from country to city. A committee began plans for a city council of churches. Measures were taken in one city to eliminate liquor advertising, and a continuing round table was established to study the liquor problem. In another instance a program was inaugurated looking toward carrying Christian fellowship and activities to neglected and isolated sections and groups. In many other ways, adult Christian education begun by study, was enriched through worship, and carried over into action. These are typical of the results which *might* be constantly flowing from adult Christian education.

In this chapter we wish to examine this outreach of adult Christian education in a number of the areas where it is possible, although many of these have been anticipated or mentioned in other connections already. At the same time we must also consider some of the difficult questions which are met.

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1. Evangelism

In previous chapters we have repeatedly referred to the evangelistic outreach of the church. It is exceedingly unfortunate if Christian education and evangelism are ever separated even in thought, and far more so if they are divorced in practice. All study of Bible and doctrine, all renewal and deepening of Christian experience, when really vital, have a tendency to create in us a feeling of thrust to share with others. This can take an almost endless number of specific ways of expressing itself, but in essence they are all born of the impulse to share the experienced riches of redemption and growing insight into the meaning of God in human living.

This evangelistic outreach cannot accomplish its best until it is carried out by laymen as well as by the minister. Religious literature is full of recognition of this fact and illustrations of it in practice. Some recent instances, however, will show how lay evangelism may grow out of and be associated with a background which is essentially educational in its approach.

Recently several hundred laymen met to consider the building of character and "reaching the unreached." Nine different groups met for three hours in seminars where men from numerous influential positions told of actual experiences already realized in definite situations. They considered juvenile delinquency, and how the church has made contributions of various sorts. They considered underprivileged groups in slums, isolated districts, and the like, asking how the church could co-ordinate its efforts with those of governmental and other agencies. They studied means by which the church might reach overprivileged groups, highly placed in society. They asked what the church has for "the lost generation" of

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youth. All this comes out of previous action, and is a prelude to still further action. And it is a prelude to *more intelligent action* in areas where action too often has been blind and ineffective.

James A. Van Kleeck relates an instance showing how one church enlisted its unused man-power for purposes which included evangelism. A Brotherhood took in every man of the church. Old misunderstandings and persisting jealousies had stood in the way, but the Brotherhood leaders gradually won confidence by diplomacy, kindness, and patience. The men of the church gathered and faced the problems existing in the church, and then began to reach out to help in work with the boys, in athletics for boys and young men, and in gospel meetings conducted in other churches. When the minister was stricken ill, the men took over the leadership of the church services during the summer, conducting these themselves when other speakers could not be obtained.

In still another instance, the pastor and two laymen from each church in a mid-western city met to consider primarily the renewal of interest of the church members of the city. They decided to inaugurate a laymen's movement in the city, with the ministers remaining in the background. A hundred laymen carried on the campaign, and soon the unchurched people of the community were being reached as well as those who were already members but lagging in interest. Many regarded the effort as the finest type of evangelism used in the city for years.

2. Missions, reconciliation, and peace

Through missions the local church reaches farther and

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farther beyond itself, into surrounding areas, out into sections of the homeland where the possibilities of self-support for churches are meager, then on and on "even unto the uttermost parts of the earth." That this ever-enlarging outreach of the church is essential both to the life of the local church and to the spread of the Kingdom of God is too well understood to require elaboration here; and yet there is a constant necessity that it be kept alive in the thought and action of Christian people. And however far from ideally it may have been done, nevertheless the accomplishments in the churches through the missionary education of adults are perhaps more creditable than in any other area of adult Christian education of the last hundred years.

But in recent years some new and urgently needed notes and motives have crept into this type of work, and are in need of still further development. We are seeing that far more of our education in this area than we like to admit has been built around a patronizing attitude. As Christian self-respect has grown in the receiving peoples at home and abroad, it has become more apparent that the sending people have fallen far short of the spirit of genuine Christian fellowship which we should have had in greater measure.

As this better understanding of the spirit of the Gospel has come over people, it has begun to make itself felt in ways which inevitably led to new types of action, along lines which embody some new terms to be sure, but the ideas and the practices fundamentally belong with missions.

One of these is an increasing desire for reconciliation and better understanding with groups at our own door. In a world shot through with suspicion and strife between

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great groups of people, and at the same time a world which must live in ever-increasing intimacy, the necessity for this deeper mutual understanding and respect for one another is constantly growing greater.

An example of educational work reaching out in this direction comes from a church in Canada. Every year this church chooses an objective toward which all the efforts of the adults are directed. Recently this objective was "reconciliation." Several groups in the church selected a subject, with the intention of coming to understand some other group better. A group of young people chose the Roman Catholic Church. A club of young married women chose the Jews. A second group of young people chose the Germans. The Men's Association chose the Socialists, and the Ladies' Aid chose the Negroes.

Each group undertook to carry out three steps. First, there would be an impartial study of the subject. Second, there would be an appreciation of the unique contribution made by the people selected. Third, there would be a sincere attempt to apply the teachings of Christ in some practical way in relation to this group of people.

The men's group studying socialism came to see more clearly that unemployment, poverty, bad housing conditions, and many other problems of that nature, must have some solution. They might not accept the socialist solution for themselves, but they must help to find *some* answer. They turned from the study to the sponsoring of a clean-up campaign in the town, helped establish a boys' camp, and provided a gymnasium where supervised play was possible.

The women's group studying the Negroes were shown, by a Negro, the conditions which existed in their own

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community. Proceeds from a concert given by Negroes and sponsored by the church were used for immediate relief, and Negro girls ready to go on the streets to avoid starving were provided employment.[1]

Carry this same spirit of reconciliation a step further and it becomes a deep-moving desire for peace between nations. Ought not this to be a motif in all missionary education? But as war threatens anew with every fresh broadcast, there is urgent need for peace education in its own right, as well. Convinced that religion, and only religion, can provide sufficient motives for peace, the Greater New York Federation of Churches in 1935 created a Peace Action Committee which began a program of "the church in action for peace." They had as aims, not only the study of the causes and the futility of war, but also the redirection of men's fighting tendencies into the combatting of disease and social ills. To this end they set about the use of every possible church organization as a channel for peace education. They used the radio for two series of broadcasts. Twenty workers undertook projects in as many vacation church schools, and in some form the subject was brought into most of the 254 vacation schools in Manhattan, Brooklyn, and Staten Island. There were outdoor demonstrations in the city streets. Parents' groups and leadership schools were "invaded" for peace, and bibliographies were prepared for circulation.[2] Who is to say what the results have been? But is it not worth while to bend every effort to building up traditions for peace, when billions are being poured out to feed the ghastly traditions of war?

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[1] ARMSTRONG, W. M., *International Journal of Religious Education*, October, 1938, p. 6.

[2] AMO, MARY B., *ibid.*, October, 1936, pp. 20-21.

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3. Social and economic problems

(a) Everyone understands that the outreach through evangelism and missions is a proper function of the church. But when one begins to inquire what the function of the church is in relation to social and economic problems, an area is encountered where there is the greatest divergence in thought.

In some instances this may root in an unwillingness to admit that the social and economic structure is sick unto death. It would then mean that some adults are merely covering their eyes before the "stark and bitter reality" of the present, hoping to remain undisturbed by any forces calculated to invade their comfortable twilight.

And apparently also some adults are simply incapable of taking in the magnitude of the present ills of society. Never having suffered themselves and obtuse to suffering in others, they have not the slightest conception of the frustration which devastates so much of modern living through insecurity, industrial conflict, fear in business, unemployment, poverty, moral delinquency, war, and all the rest.

But when all that is said, there remains a vast number of honest and sensitive Christians, for whom the problem in this area grows in the first place out of the fact that as Christians we are not of any one mind on the question of what the proper function of the church is in relation to social and economic problems.

(b) For all such men and women, the Oxford Conference of 1937 rendered signal service in numerous respects, but not the least of these was the courageous confronting of issues in the relation of the church to "the community" ("society" it is usually termed in the United States), and to the economic order. Out of the

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thinking of groups of Christian leaders prior to and during this Conference, some helpful distinctions have emerged at points where much of our thinking has been vague heretofore.

For example, the Section on the Church, Community, and State in Relation to the Economic Order, made two broad distinctions in the matter of immediate social action. First, there is possible action by the churches, and second, there is possible action by Christians.[3] Dr. J. H. Oldham, carrying these distinctions still further, suggests that we may think of action imposed or recommended by the authorities of the church, action by the clergy, action by the laity in discharge of the duties of their vocations, and action by the laity in some form of association together but not as official representatives of the church.[4]

(c) Following this lead, it will probably be helpful for the purposes of this study if we distinguish four lines of possible action with distinctively Christian motivation, in reference to the social and economic order:

1. Action by the church as a church.
2. Action by the minister.
3. Action by the laity as individual Christians.
4. Action by lay Christians as groups, but not as official representatives of the church.

As soon as this or any similar distinction is made it is again apparent that opinion differs widely as to the kind and the extent of the action which is legitimate in view of Christian principles and especially in view of the

[3] OLDHAM, J. H., *The Oxford Conference Official Report* (Willett, Clark & Co., 1937), 108 f.

[4] 'T HOOFT, W. A. V., and OLDHAM, J. H., *The Church and Its Function in Society* (Willett, Clark & Co., 1937), 106 f.

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nature of the church. Especially will this divergency be felt in reference to the first two. So it is wise to consider these four lines of possible action one at a time, and to do so especially in reference to adult Christian education in the local church.

4. The church in relation to social and economic questions

(a) There are two extremes of opinion regarding the proper function of the church as a church in relation to social and economic questions. At one end of the scale are those churches which hold that the church has no responsibility whatever as a church, in relation to social and economic issues. For these churches, no action whatever in these directions is possible for the church as a church. At the other end are those who hold that the church as a church has full responsibility, and any action which is right in itself is legitimate action for the church as a church. We may think of these as the right end and the left end of the scale, respectively.

Full responsibility as a church	No responsibility as a church

Between these extremes lie many degrees or stages, each represented by some church or churches which accept some responsibility for action but are limited by conviction as to the kind of action and the extent of the action which the church as a church may properly undertake.

(b) For example, the Oxford Conference Section on Church and Community ("Society" or the social order, in American speech) held that there is a call from God today, to a number of forms of action; and it is note-

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worthy that *any one of these might grow out of ventures in adult Christian education.* Specifically, this Section suggested that the call of God is:

"1. To every local congregation, to realize at any cost in its own self that unity, transcending all differences and barriers of class, social status, race and nation, which we believe the Holy Spirit can and will create in those who are ready to be led by him.

"2. To different churches in any district, to come together for a local ecumenical witness in worship and work.

"4. More specifically to the church, to extend its concern to the particular areas of life where existing conditions continuously undo its work and thwart the will of God for his children—conditions such as misunderstanding between young and old, tension between men and women, health, housing, employment, recreation, in both their distinctive rural and urban forms. Thus the church seeks to express God's concern for every man in his own neighborhood and vocation.

"5. To the church, to undertake new social experiments, especially in local communities, through which the general level of conscience may be raised.

"6. To the church, to play a healing and reconciling part in the conflicts, misunderstandings or hatreds which arise between interests or classes within the local community or the nation.

"7. To the church, to encourage authoritative study of mooted problems in such areas as race and industry and to draw together Christians of different races and groups for united study, fellowship and action."[5]

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[5] *The Oxford Conference Official Report* (Willett, Clark & Co.), 61-63.

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(c) In the same Conference, the Section on Church, Community and State in Relation to the Economic Order proposed as legitimate immediate action by the churches the following: (1) The reform of their own institutional life, in many respects, such as methods of raising money, the administration of property, the terms of employment and the tenure of office of men and women employed by the church, payment according to real needs of ministers instead of according to the wealth of their congregations or their own personal gifts; in short, to be constantly critical of the economic foundations of the church itself, with quick reform of evils when they become apparent. (2) The development of new machinery for research and action. Recognizing that churches have often spoken hastily on matters where information was inadequate, there was urgency that in the forming of opinion within the church, there should be better cooperation between ministers and laity engaged in business, industry, and government. (3) Integration of work and worship, so that worship shall not be remote from the actual working lives of the people, nor work pagan and unworshipful.[6]

(d) We have already indicated that action of any of the kinds suggested by these Sections of the Oxford Conference might grow out of work in adult Christian education within a local church, if the people of that church believe such action to be within the province of the church. Some further observations in that connection are called for.

(1) One is that obviously there is a difference between

[6] *Ibid.*, 108-110.

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the action that a congregation as a whole might be willing to take, and the action for which a group within that congregation might be ready. In some instances no conflict whatever will arise out of this fact, while in other cases it may call for a choice on the part of some adults between following a line of action which conscience approves as legitimate for the church, and preserving the sense of unity and fellowship which might be broken within the congregation by that course of action. Both these alternatives involve values of the highest worth, and the choice is not easy.

(2) But there is the necessity of remembering that the opinions of adults can and do change in regard to just such great moot issues as are here concerned. We have already referred to this in chapter iii. It will often be necessary for leaders of adults to keep in view the fact that adult education, when touching upon these major issues in present living, may itself be a means of moving opinion until adults who once were reluctant to act in their capacity as a church or church group, become eager to do so. We are not dealing with opinion and conviction as if these were some forever unalterable attitude. Intelligent guidance of changing judgment upon these issues may be one of the most important services which adult Christian education can render.

(3) And the facing of some difficult issue as a group of Christian adults and arriving at a conclusion which can be held by the group with conviction as their own and acted upon, is one of the most exhilarating of all experiences. It is, indeed, a spiritual experience rich in its own right, a new entrance into Christian fellowship. It is notable that the men and women who participated in the gatherings of the United Christian Adult Move-

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ment and the Oxford and Edinburgh Conferences, so often say that to them the greatest value coming out of the whole venture was just this experience of arriving at a sense of oneness in the face of staggering problems. This has the greatest significance in its suggestiveness for adults of the local church, who can all too easily enter upon their undertakings on a conflict basis, thus duplicating within the church the very sins that paralyze the world they would set out to help heal.[7]

(4) As a further means to this end of oneness of spirit and action in the face of great issues, it is well also to remember that a group will seldom be able to go as far as individuals in the group might feel it wise to go; but that the action to which all the group can agree and in which they all can share, serves a double function. It preserves and even enhances the sense of fellowship. And it carries the group as a whole out into action which they all can help to execute, rather than leaving matters in the arid state of mere discussion upon remoter issues where, for the time being at least, even unity of thought may be impossible.

5. The minister

The minister has a part in relation to social and economic issues, both as leader of a congregation, and as an individual citizen.

(a) As the leader of a congregation, his own personal convictions may place him anywhere on the very same kind of scale as we saw existing for the church's attitudes in reference to these matters. When this fact alone

[7] Compare chapter v, section 1 (e). A helpful treatment of the same point is found in *Group Work with Adults Through the Church*, Educational Bulletin No. 403, International Council of Religious Education.

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is under consideration, all that has been said regarding the church, just above, applies both to the church as a congregation of Christians and to the minister of that church.

Yet as the leader of a congregation he faces other questions besides those which the congregation as such confronts. Some of these may become decidedly difficult to handle wisely. Consider this one, for example. The minister may believe that the congregation as a whole should be brought to a more adequate facing of major social and economic problems in the light of Christian principles, and led in the direction of appropriate action. And yet he may not be well enough acquainted with the variations of present attitudes in his congregation to know where to begin or how far he may reasonably hope to lead his people. He is tempted to do one of three things. He may sidestep the questions involved, but in so doing he is in danger of loathing himself for his own cowardice. Or he may deliver himself of great homiletical blasts upon the sorry condition of the world in general, but touching no diseased spot near at hand nor offering any practical help because he does not know just where life is rubbed sore in that congregation. A vast amount of preaching disappears ineffectually up this chimney. Or he may grow vehement in his prescription of remedy to a people who might go slowly with him in honest exploratory search for better ways, but are not ready for his particular brand of cure to be taken all at once on his assurance that the millennium will dawn quickly thereafter. Not a few men have preached themselves out of a church over this avenue, very honestly no doubt, but to what purpose? Each of these three is an example of wretched educational approach to adults.

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But if the minister takes steps to learn what the people of his congregation are thinking and what they want, he first of all discovers where they are. It is remarkable how often Jesus began just there—"What wilt thou?" What do you want of life that it is not bringing you? And then he may also find they wish some of the very topics he was uncertain whether to touch upon in a definite way.

Dr. Roy A. Burkhart relates such an approach, taken soon after going to be pastor of a church in Ohio. On the third Sunday after arriving, he distributed a set of questions among which he asked, "What emphasis would you like in the sermons?" In particular, as bearing on the issues immediately before us here, the returns were helpful. He was warned to "go slow" on social issues, by some; and yet the answers of many others urged him to help the people of that congregation to think through the difficulties incident to our own day. And the requests of this nature were specific enough to show exactly what kind of help the people of this congregation recognized they needed.[8]

(b) Again, the minister is a citizen. As such he often feels in duty bound to do what any citizen has the right to do in confronting the problems of his day, that is, to assert his convictions, perhaps even apart from his pulpit and in some other arena; and to take such leadership as he may in pressing for action.

A classic example is the Southern Presbyterian Benjamin M. Palmer while minister in New Orleans. He was convinced that the Louisiana State Lottery was iniquitous and should be broken. After various unsuccess-

[8] Burkhart, R. A., *International Journal of Religious Education*, January, 1937, 13-14.

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ful attempts by numerous citizens, a great public meeting was called, at which Palmer made the principal address. It is generally believed that this speech doomed the lottery.[9]

Or take another day and setting. The city of Poughkeepsie was the scene of controversy between pacifists and militarists. Peace talks had been made in the schools. There was protest over these, and then a "barrage of name calling between one group and another." The people of the city were plainly on the way to ugly tempers about it, when the minister of the First Congregational Church, the Rev. C. Victor Brown, suggested the need for an open forum for the intelligent and open discussion of controversial subjects. He gathered an executive committee composed of "people in all walks of life in the community, a Negro, a C.I.O. organizer, the A. F. of L. walking delegate in the area, a Communist, the Superintendent of Schools, the President of the Board of Trustees of Vassar College, the President of the Rotary Club, the President of the local Public Utilities Company, the Commander of the American Legion Post, a Quaker Pacifist, a Catholic priest and a Jewish rabbi." At the conclusion of the series of discussions on a wide variety of live topics, a newspaper editor commented thus:

> "The Poughkeepsie Open Forum concluded an amazing season. That the idea of intelligent and dispassionate discussion of vital public questions has caught on here is established beyond a doubt . . . Governed by the impression that the city was naturally complacent with regard to such affairs, the committee

[9] JOHNSON, T. C., *The Life and Letters of Benjamin Morgan Palmer* (Richmond, 1906), 547 f.

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hardly expected more than a hundred persons at the first meeting, but to their utter surprise, more than 600 attended. (Attendance later rose as high as 1,100). . . . In no way could it be said that it was a tool of any one group. That Poughkeepsie people implicitly trusted this group is proved by the fact that at least 90 per cent of the regular attendants were persons ordinarily not the meeting-attending type."

6. Lay adults as individual Christians

To the individual Christian, the way is open to make ventures in Christian living in business, industry, agriculture, family, politics, indeed in any area, in ways which may be impossible for any group in the church. To these men and women is given the opportunity increasingly to put into actual doing, the great conviction that the spirit of Christ should govern all our relationships and acts until "to me to live is Christ."

Oldham has given apt expression to the central importance of the individual lay Christian in relation to all the major issues of our time or any time, and has reminded us how easily this is overlooked. He says,

> "Nothing could be plainer than this, that if, as it has done in the past, the Christian faith is in the present and future to bring about changes in the thought, habits and practices of society, it can do so only through being the living, working faith of multitudes of lay men and women conducting the ordinary affairs of life. The only way in which the Christian faith can affect business or politics is by shaping the convictions and determining the actions of those engaged in business and politics. It remains inoperative and unproductive except in so far as it becomes a principle of action in the lives of those who are actually carrying on the

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work of the world and ordering its course in one direction or another. Obvious as this truth is, and certain as it is to receive assent when stated, it does not, in fact, fill any large place in the picture called up in our minds when we use the word 'church.' The word does not in the least suggest the work of the world. It suggests Sunday and what happens on Sunday. We can hardly exaggerate the loss resulting from this restriction of meaning." [10]

One may or may not agree that this is "the only way," but the earnestness of our conviction on precisely that contested question *may* blind just such adults as are studying these matters, to the importance of the lay individual as a "carrier" of Christianity. And in proportion as that happens, individuals in the group are in danger of yielding to one of the subtle temptations of our time—that of hiding as an individual behind the skirts of the group, casting our personal sins both of omission and of commission on the group, and then going comfortably home to feel absolved by the thought, "*We* can do nothing more about it."

But all that the church does in its ministry to human life has the possibility of pulling constantly in the direction of a recognition of our individual responsibility and opportunity in the social order of which we are part. It can create fresh insight within mature men and women in these respects, and can stir the will to act. Worship and preaching, when not oblivious to the real world in which we exist, are peculiarly suitable as occasions for causing the younger to see visions and the older to dream dreams of the reign of God over our day and

[10] 'T HOOFT and OLDHAM, *The Church and Its Function in Society* (Willett, Clark & Co., 1937), 105.

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over *us*. And the same is true of adult Christian education, in any groups where mature and responsible persons quicken one another to better insights and renewed determination.

From all this, there often have come those "citizens who make a difference," as they have been suggestively called. No doubt you saw them in your youth, you know them now in your own community, and you know of them in the world of wider relations. And through the work of the church of which this group is part, their number could be increased.

7. Lay adults as groups of Christians

There are times when individual Christians associate themselves together in some manner, not necessarily as members or representatives of any church, but primarily *because they are Christians,* with the purpose of carrying the principles of the Christian religion more effectively into some area of life where they are especially concerned.

Attention has been called by Oldham to the fact that small groups of this kind have played so large a part in Christian history, and that the possibilities of this procedure in the present are exceptionally great. He remarks,

> "Wherever there has been an enduring revival of Christianity it has generally found expression in the spontaneous activity of small groups meeting for mutual encouragement, fellowship and common effort. The conception of 'cells' is wholly congruous with the genius of Christianity. May not the formation of such cells of Christian witness and service be the distinctive Christian contribution to the social and political strug-

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gles of our time? To be effectively changed a social system must be changed from within and in all its parts. This leaves entirely open the question at what stage a radical change of the whole system is required in order to allow the new, constructive forces the opportunity of further expansion. But to make the outward change of system while the mind remains unconverted and the old habits persist can result only in disillusionment; the existing evils will merely assume another form. . . . If we try to envisage a church fully alive to its responsibilities in the social and political fields, ought not the picture in our minds to be one of the growth of a multitude of centers of spontaneous activity in which Christians associate themselves to bear Christian witness in their neighborhood or profession, to war against evil where they encounter it in daily life and in the immediate environment which is in some measure under their control? In proportion as such groups increased there would arise a force in the life of a people capable of transforming its institutions and of bringing about a true revolution."[11]

Dr. Ernest Johnson, writing of this same principle of the formation of "cells" of Christian living, suggests that groups with a particular function in society might with great advantage study the bearing of the religion to which they give allegiance, upon the vocational tasks they perform. Examples of such functional groups would be physicians, lawyers, engineers, labor leaders, teachers, bankers, and obviously a great many others. He recalls that during the World War a group of British Quaker employers met and put to themselves this question: "We are employers of labor and we are avowed bearers of the

[11] 'T HOOFT and OLDHAM, *op. cit.*, 183-184.

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Quaker testimony: what is the relationship between these two facts? Then followed a searching inquiry resulting in the formulation of a set of principles—a voluntary Christian discipline for Quaker employers. The example of the British Quakers has been followed by a group of employers in Philadelphia."[12] It is said that similar experiments on a small but promising scale have been made in Germany.

One of the influential denominational leaders in the United States believes that the Christian social action of the immediate future should be along this line which, in his judgment, is especially promising in the field of politics. He would have Christian citizens associate themselves, as voters but because they are Christians, to work for measures which they believe are justified, and to oppose practices which are corrupt.

A step not wholly unlike this has been taken in Connecticut. The Connecticut Council of Churches and Religious Education has set up a Social Relations Commission, having as members churchmen who are well informed in social problems and legislation. Previous to a session of the legislature, this Commission interviews the Commissioner of Labor and other experts, regarding proposals in social legislation, such as those concerning racetrack gambling, child labor, social insurance, working hours, slum clearance, and so on. The Commission, after careful study, issues a Bulletin listing a number of such bills, with reasons for and against each bill. The Bulletin is given wide circulation. The Council maintains that this approach prevents the charge that the

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[12] JOHNSON, F. E., *The Church and Society* (The Abingdon Press, 1935), 205-206.

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church is in politics, or is lobbying, or that a group in the church assumes to speak for the entire church.

In some other instances individual citizens have associated themselves, because they are Christians but not as representatives of churches, with the purpose of publicizing information regarding candidates for office.

Mention of any one example of social action of these types, by groups of Christians, is likely to divert attention from the numerous other possibilities which are open. Turning, therefore, to a wholly different field for social action in order to see a wider range of oportunities, the same principles may be illustrated by measures taken for the enrichment of rural life. Several of the most notable of these have been originated or carried out by Christians, and partly or largely because of religious motives.

This was true of the famed "folk high schools" in Denmark and other Scandinavian countries—a type of work generally credited with having had a major part in the transformation of Denmark at least, from a war-blighted and poverty-stricken country, into one of the healthily prosperous countries of the world. Schools essentially similar in purpose but adapted to a different environment have been opened at Brasstown, North Carolina; and at Merom Institute, in Indiana. The latter is associated with Quaker ideals of lay leadership for churches which might otherwise be unable to continue.

The need for further experiment in the enrichment of rural life, not as a prelude to "moving to town," but for rural life in its own right, is everywhere recognized, and ventures of many kinds have been made. But among those still to come, who can say how large a part might be played by little "cells" of Christian people who, be-

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cause they are Christians, are eager to see American rural culture Christian in spirit and adapted to the needs of the day?

And as in these areas from which examples have been given, so in an endless number of others. The possibilities before little groups of Christians are limitless.

Source Material

In contrast with the method followed in other chapters, it has seemed wise to incorporate the source material of this chapter directly into its setting.

Questions for Investigation and Discussion

NOTE: The subject matter of this chapter touches subjects regarding some of which there is possibility of controversy in any group, just because of earnestness of conviction. It is an apt occasion for the group to realize in its own experience, the meaning of the statements made in topic 4(d) of this chapter.

1. The group may wish to discuss the proposition, "At best, adult Christian education leads in the direction of reasoned action in some form."

2. In the discussions up to this point, there have been many occasions for determining to carry adult education in this church, over into action in the form of evangelistic activity. Has this been sufficiently built into the plans for the future in this church? Has it taken adequate recognition of the need for lay evangelism? If not, how can the plans be made more adequate?

3. In previous discussions during this course, there has also been frequent opportunity to examine the missionary education carried on by this church, as one studied the organizations and their activities. But it is in place to ask again, Have we yet taken adequate recognition of the need for missionary education in this church? If not, how can better plans be made?

4. Are there opportunities which should be cultivated by the adults of this church for "reconciliation" along any such lines as illustrated in the account of the Canadian church in topic 2? For peace education? If so, how should these be carried out?

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5. Consider the distinctions made in topic 3(c). Are these satisfactory to this group? If not, how should they be restated? It may prove important for the group to work at this until they have made distinctions which they can use as a further basis for thought and action.

6. Examine the suggestions made by the Oxford Conference Section on Church and Community, in topic 4(b). Explore carefully to discover the extent to which the group can agree that such measures are properly within the function of the church. Perhaps you will wish to add to or subtract from this statement until one is formulated which is acceptable to this group.

7. A similar procedure may be followed in reference to the statement from the Section on Church, Community and State in Relation to the Economic Order, cited in topic 4(c).

8. Consider topic 4(d) with its four paragraphs, until the import of these for adult Christian education in relation to any controversial issues is appreciated.

9. If the group contains one or more ministers, discussion of topic 5 may prove important, either for clarifying points of view, or making plans, or both.

10. Explore the questions involved in topic 6 sufficiently to make sure that the principles are clear. Illustrations arising from the experience and observation of this group will be helpful. Suggestion of places in the community where "Christians who make a difference" are needed, might prove significant.

11. Discover whether the group has any difficulty with the basic idea of topic 7. Be sure that the idea of "cells of Christian living" is clearly understood.

12. Consider whether there are opportunities in this community for such groups to form, as a means of taking hold of problems which are difficult to approach in any other way. It is possible for this group to initiate plans of this nature, which might have far-reaching consequence.

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Chapter XII

THE LEADERS OF ADULTS

During this course you have been studying the possibilities of adult education in your church. It may be that again and again you have exclaimed within yourself, "Here is a great opportunity for our church, but where on earth could we find the leader to see it through?" Whether or not this has been your feeling, so much depends on leadership that we must study the general question, "How may the church provide adequate leadership for its work in adult education?"

1. Basic considerations

At the outset let us look at a few general considerations which may serve to guide our further thought about leadership. And when we use the term "leaders" we refer to officers, teachers, and any others who hold positions of responsibility in adult work.

First, the leadership is of fundamental and strategic importance in Christian education. Without suitable leaders all other provisions for Christian education may prove to be of little effect. With suitable leaders, limited resources of all other kinds can be made to yield amazing returns.

Second, what the leader *is,* is much more important than what he knows. No one will suppose that we mean to slight the significance of the leader's general education, his knowledge of the subject he teaches, or his ability to use effective ways of working with adults. Our whole

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treatment up to this point should serve to indicate the place we give to these in our thought. But this is *Christian* education in which we are engaged. We have been saying repeatedly that the final purpose in all Christian education is that persons should sustain right relations with God and with their fellows. No one attains perfectness in these high aims, but if there is some notable defect in the leader at either of these points, he daily advertises the fact that the Christian religion has not done for him what he seeks to have it do for others. But on the contrary, if the leader has in his own life a fellowship with God and a character that bears every inspection, these achievements are of more import than his knowledge.

Third, effective adult Christian education can go on without expert leaders. It goes without saying that if a local church can have as its leaders of adults truly Christian persons who also have broad education, thorough knowledge of the subjects studied, and proficiency in the skills of teaching or administration, so much the better. But a church need not delay its beginnings of more adequate adult education waiting for expert leaders. If once we see in principle that adults can learn together, and that much of the most effective adult education is just that, then in many churches it will be as if a door which we thought was locked against us were found in reality only waiting to be opened.

With these considerations in the background of thought, let us examine some of the possibilities of using relatively untrained leaders if we must begin at that point. Then we shall pass to questions of finding and developing the leaders of adult education in the local church.

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2. Groups without a teacher

Why do we assume that every group meeting in the church for study must have a teacher? This is not the case uniformly elsewhere in adult education. Some of the most effective adult study groups have no teacher at all. Each member of the group in turn assumes responsibility for presenting the results of his own study on some phase of the subject they have chosen in common, and that report is discussed by the group. Frequently the other members will also have made preparation on that day's topic, so that each is able to take a more intelligent part in the discussion. Where this procedure is conscientiously carried out, the aliveness of the period spent together makes an ordinary class hour seem pale in comparison.

This general way of going about the study of a subject is not at all uncommon among adults who wish to acquaint themselves better with some phase of history, art, contemporary life, and the like. As a method for adult education it has received encouragement from Thorndike, who remarks,[1] "The possibilities of learning with guidance from printed directions or radio talks, or both, deserve careful study and experimentation. The teacher of old who assigned lessons and heard recitations was chiefly the inciter to work, maintainer of order, planner, and examiner. The first two of these functions should be needless in adult part-time classes, and the last two can often be done better by a series of exercises and tests without a teacher than by the average teacher without the exercises and tests."

In the churches one finds occasional instances of study

[1] THORNDIKE, E. L., *Adult Interests* (Macmillan, 1935), 158.

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groups without a teacher, each member of the group assuming responsibility for his or her part in making the course yield profit to all. Why might not the number of such groups greatly increase? A few persons with a common interest and a willingness to study, might make a course of this nature far more profitable than is likely to be the case when everyone depends on the teacher, no matter how competent that individual is. It might also help a little in curing one common disease of adults today, in and out of the church—the relentless tracking down of busy people who are asked to come and "make a little talk" to a handful of bored listeners whom the speaker is expected to stir into enthusiasm by the "inspiration" he pours forth. In the churches especially, there is a perfect orgy of "little talks" which yield "little fruits" because the hearers are surfeited by being talked at, and stale with lack of doing for themselves.

3. The less expert teacher

Again, if there is to be a teacher of a group of adults, it is not imperative that the teacher be expert in the subject matter. Probably we shall all say at first thought that the more the teacher knows of his subject the better it is for his class. However, that assumption will bear looking into. For the more the teacher knows, the greater the distance which many members of the class will feel between themselves and the leader. They may fail to ask questions about the most elementary matters for fear of seeming ridiculous, while the teacher may fail to explain those same matters for fear of seeming trite.

A teacher who is very little in advance of his group in knowledge of the subject has many obvious handicaps, but he has some clear advantages as well. He can em-

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phasize to his group what is apparent enough already, that they must be learners together. And if the group take their part of the venture seriously, there is a sense of sharing in the gains made, which it is hard to obtain when the teacher is leagues beyond his class in mastery of the subject.

This is no plea that the blind should lead the blind. It seems altogether likely that the great percentage of adult groups must continue to be led by persons with more understanding of the subject in hand than the group has. But the degree of knowledge one has is a relative matter. A professional student of a subject may spend his life in a small area of study and still lament his ignorance of it, while another individual with little formal schooling may yet have riches both of knowledge and wisdom which can be shared with many less proficient than himself.

And we shall wish to find and develop leaders who have this relatively greater proficiency. We turn then next to the question of finding such persons.

4. Finding leaders

We have already spoken of the great importance of using as leaders persons who know God in personal experience and whose character is not out of keeping with the demands of the Christian Way upon daily living.

There is little to be gained by further drawing a portrait of an ideal leader of adults, for no person can be found to match the picture when it is done. However, there are some qualities of personality without which a leader of adults will be severely handicapped and may indeed embarrass those who seek to use his other evident abilities.

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Among such qualities these are notable. Friendliness will gain friends for him and make the growth of a truly Christian fellowship easier. Taking responsibility seriously, yet not so seriously as to groan constantly under it, will ensure us of being able to depend on him, but of not needing to nurse him to get things done. A sense of humor will save many an awkward situation in which the leader needs to start a laugh at his own expense without stalking away in offended dignity. An eagerness to learn will keep us from the static condition which results when one believes himself possessed of all that it is necessary to know about a matter. Sincere readiness to consider the opinions and wishes of others will likely prevent the growth of that hateful air of big authority in little matters. And the ability to do teamwork in loyalty to officers and other leaders in the church goes a great distance toward making the church truly a unity without the intense individualism which is so easily bred in Protestant groups.

Not all the persons in a local church who have the qualities desired can be drawn upon at any given time. There are some who already have all they should be asked to do unless relieved of part of what they now carry. We can easily forfeit effectiveness in church work by overloading the individuals whose abilities are recognized and whose accomplishment is familiar.

But on the other hand we can easily overlook excellent possibilities. There are persons whose stage of Christian development requires that they have added responsibility, and they will accept it if convinced of its importance. There are women whose home duties have left little time for other undertakings during the younger years of their children, but who have come to a period of greater free-

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dom with a ripeness of character peculiarly fitting them to be leaders in the church. And there are men who were immersed in business or profession, who have achieved some financial competence, and who begin to think of a new investment of themselves in the more intangible goods of life. Probably few such folk will come volunteering for tasks in the church. Someone has to discover that the time is ripe and say in some way, "The Master calleth for thee."

5. The education of leaders

The minister of the church, and the officers of the various organizations of adults, will have many opportunities to encourage the further preparation of leaders. Some organizations, such as the Woman's Auxiliary of the Presbyterian Church, U. S., maintain their own training schools at points which can conveniently be reached. There are also numerous conferences, institutes, summer schools and assemblies, and the like, in which adult leaders can secure much help. Some adults will be in position to take courses in near-by institutions such as colleges, universities, seminaries, training schools for lay workers, and so on.

The churches can often either take advantage of Leadership Training Schools in the vicinity, or conduct such schools in their own membership. If it is not possible to plan a Standard School with three or four classes, it will often be desirable to arrange a Standard Class for the study of some one subject with the leaders.

At present the denominations are developing an adequate program of leadership education. Courses of the First Series may be provided where it seems impractical to offer the regular Second Series courses.

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Courses in leadership education of either type—First or Second Series—are often offered as electives in Sunday school, with a view to preparing teachers not yet actually in service. At times others now teaching may be relieved temporarily so that they may take the course. Often, however, if a leadership education course is to benefit teachers now serving, it must be offered at some other time than Sunday morning.

Persons interested in providing courses for leadership education should correspond with their denominational offices of religious education, to secure all needed details.

Aside from formal study courses, there are excellent possibilities for further development of leaders through making good books available to them, through workers' conferences in the Sunday school, and in many other ways. Many churches are building up church libraries with selected material for the use of their officers and other leaders. The minister, also, may lend books which individuals need not buy but might read with great profit. The minister who has been able to keep up his own library can be of great assistance to adult teachers of any types of courses, especially in Bible, doctrine, church history, and Christian education.

6. Development of church officers

In the last few years many denominations seem rather suddenly to have realized that one of the weakest points in the present church situation lies in the large number of church officers who have been elected to places of legal responsibility in their churches, with no preparation for the office to which they have been set aside. It is no reflection on these persons to recognize that fact. They have been selected chiefly for their personal qualifications,

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and this is as it should be. But in practice they have not been helped to secure better understanding of the denominational requirements for the office to which they are chosen, and of the history and meaning of the Christian faith. It may be that many signs of distress in the churches today are partly traceable to this condition. Whether or not this be so, it is increasingly recognized that the condition itself cannot be a wholesome one.

Among Presbyterian churches, probably the most effective measures for correction of this condition have been taken by the Presbyterian Church, U.S.A. *The Ruling Elder,* by McAfee (Westminster Press), has been issued as a part of a program of education of church officers. It is now required that every newly elected elder should at least read this book, and many other kinds of use have been made of it, as in "Elders' Institutes." *The Church as a Teacher,* by J. M. MacInnis (Westminster Press), is written for elders, trustees, and deacons; and views the entire church in its official organization as having rare educational possibilities. The Presbyterian College of Christian Education at Chicago carries on the training of church officers and leaders by extension work from its Department of Church Administration. In 1938, about 2,300 persons in more than a hundred churches took a ten-hour course of this kind.[2] And in "Coaching Conferences," Dr. William F. Weir of this college meets about a thousand pastors and lay leaders each year.

In the Presbyterian Church, U.S., courses for church officers have been developed by the Department of Adult Education in collaboration with the General Assembly's

[2] Two texts have been developed: Course I. *The Program of the Local Church;* and Course II. *The Lay Leader Looks at the Presbyterian Church* (Presbyterian College of Christian Education, Chicago).

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Training School for Lay Workers at Richmond.[3] There is a growing demand for these courses.

Among the Congregational and Christian churches, effective use is being made of seminar groups for church officers, under the leadership of the Rev. Frederick L. Fagley. Material is prepared for study and as a basis of discussion, suited to various official positions in the local church. On some occasions, however, the center of thought in the seminar groups is personal religious living. In still other groups, adult education as such is studied.[4]

For Southern Baptist churches, the Sunday School Board has prepared a rather wide range of text materials suited to the teaching of officers and leaders in the churches,[5] and promotes this type of work vigorously.

These are illustrative of various approaches being taken, in the education of church officers.

7. Informal training of leaders and officers

Formal courses for leaders and church officers are greatly needed, and it is to be hoped that they may be more extensively used. But we shall do well to recognize and use also the rich possibilities in a more informal kind of education of leaders and officers. Here and there ministers are seeking to develop leaders by more intimate and extended fellowship with these persons. In this they doubtless seek to follow, as far as they may, the example

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[3] A text has been prepared: *Elders and Deacons, Their Office and Work*, by E. B. Paisley (Presbyterian Committee of Publication), with a manual for teachers and one for students.

[4] Guide materials: *The Effective Church*, for church officials; pamphlets on the office and work of the deacon; *Creative Worship*, by D. Bradley; *Questions on Personal Religion;* etc. (General Council of Congregational and Christian Churches, New York).

[5] Published by the Broadman Press, Nashville.

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of our Lord whose "college of apostles" was at so vast a remove from texts, courses, and credits.

Dr. Douglas Horton, of Hyde Park, Illinois, describes a practice of this kind which he has followed. He says, "For a number of years during my early ministry it was a source of distress to me that the stronger young men growing up in the church to which I ministered entered upon business and professional careers without seeming to give a thought to their larger responsibilities. They were good fellows, but they had no notion of becoming the Christian leaders their community needed. . . . The situation caused me no end of perplexity." This perplexity was increased when a small group of younger men in the church asked for a conference, and showed their pastor frankly how they viewed the church. They described their dissatisfaction, and expressed their desire for changes and their inability to see any way of going about securing them.

The minister began to think—who would not! As he tried to look at his church through their eyes, he came to see that "their ideas were not far from the truth." And with that came the recognition that "ours was a community almost wholly without leadership." Yet, he recalled, there was one notable exception. One member of the church's board was informed about Christian faith and abreast of current issues affecting the church. He was the first one on whom people called, in the church and the community, when new undertakings were begun. How had this man come to be this kind of person? "From this layman I learned that after his graduation from college the minister of his church had singled him out, had made it a point to keep up his acquaintance, had placed books in his hand, had discussed them with

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him, had opened to him many of his problems of pastoral and administrative work, and had in general made him a younger *alter ego* to himself. Here was the model for my young men and me."

Thus he began his usage of picking out every year one or two young men of promise in the parish, and cultivating with them such an intimacy that the minister's problems became their problems, and his outlook theirs. He brings them into touch with the intellectual problems of the day which the church is expected to meet. He gives them selected books to read, beginning with J. Paterson Smyth's *The Bible in the Making,* followed by other readable ones on theology and current issues. He further takes them in on the actual problems and affairs of the church as an institution. He suggests it would be appropriate to have them sit in with the boards of the church at times, or with cabinets and committees responsible for certain phases of the church's work.

In all this informal but very effective training, the young men gain insight and experience, and the minister grows too in the sharing of himself.[6]

8. Your part

We have been speaking of "leaders" impersonally. But now at the end of the course, we ask *you,* the reader of this book or the student in this course, to think of yourself and your part in the leadership of your church. It is altogether likely that you are already a person to whom your church looks for leadership at some point. You have sought during this study to have deeper insight into the church's adult education, and no doubt the church rightly

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[6] DOUGLAS HORTON, in *Christian Century Pulpit,* April, 1934.

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expects of you that you shall put to work whatever you may have gained.

During the last period of this course you will have opportunity to bring together your conclusions regarding the work you would like to do in your church. But it may be well if you prepare yourself in advance for some inevitable delays in seeing the full accomplishment of what you desire.

For if you are led to the conviction that you must invest more of your life in the church's work with adults than hitherto, you will keep in mind that while adults can change, they will not in a day undergo those changes for which you perhaps most earnestly work and pray. You wish to lead adults to a deeper familiarity with the riches of the Christian faith, and to the greater use of those resources in their living. But have patience with those very adults! Remember what our age has done to them! Professor Van Dusen remarks all too truthfully that the modern age has severed modern man's living connection with the past, has fastened his hopes in the machine, and then has fostered in him a consciousness of unprecedented human independence and power. He has been led to think the past unimportant, and thus he has little understanding of his present plight. "He is spiritually impoverished, divorced from the sources of a significant culture. So the man in the street stands today, rootless—a prodigious, overgrown, adolescent sapling—swayed by every wind of doctrine, without the rootage which might have furnished him with security and stability against the blizzards and devastating simoons of the times and without the deep satisfactions which are possible to firmly founded men in any age." [7]

[7] VAN DUSEN, H. P., *God in These Times* (Scribner, 1935), 16-18.

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You, we shall believe, see this hunger, know it is a hunger for God, and are persuaded that a wise adult Christian education might more effectively teach men again how to live by the Bread which comes down from heaven, when all the dainties of the day have gone stale to them. You know man needs God. Yet you know all the while that as Jung has said, modern man burns incense to himself. And you must be patient while he learns the meaning of his idolatry of himself and his age, and turns to the living and only God. You are to have part in teaching him how to do this, but you will be prepared in advance against expecting fruit before the season of fruit.

And if you must be patient with your adults, so with your church. It may be that as you have worked in this study you have dreamed of what a living Christian church might be. If so, you have without doubt set beside that dream, the remembrance of your church as it is. And you have perhaps thought with increasing force, how far what *is,* is from what might be. If some of this has been your case, an ancient prophet can help you to see more clearly what may be happening in *you*. Ezekiel looked at "the church" of his day. It was a valley of dry bones—and "lo, they were very dry." It may be your own church has something of that look to you, when you closely view things as they really are. But note! It was to one who had vision to see *that* much that God sent the pointed question, "Son of man, can these bones live?" And it was to *that* man that God gave a task, and in the end of the story, "they lived, and stood upon their feet, an exceeding great army." It may be that this very old story is to be repeated within your own church, and in

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part through you. But if that is to be so, even in some small degree, you will not expect it to happen in a day. You may have to be patient in your hopes. Indeed, you are not to be disconcerted if some day you should discover that your church regards itself as patient toward you in your ardor for things never yet accomplished in that church!

But may it be that no needs for delay in the achieving of what you desire for your church shall cause you to put down your tasks with a "What's the use?" or to regard visions for the church as only visionary.

In it all, you see, you have need to live by the very core of what you seek to bring to others: the adequate idea of God and the adequate experience of God. You will need those in all of life, to be sure, but not least in the giving of yourself through the church. Perhaps then you will remember that many another finds inward peace and sufficient strength, today, in difficulties far greater than your own. The stories of God's grace in men are not ended. The great Christian, Kagawa of Japan, is perhaps the supreme living example. What he has done in his degree, so can others in theirs. Hear the almost incredible story. For thirteen and a half years he lived in an unspeakable slum in Kobe, which during that time was "thrice stricken with plague, five times with cholera, thrice with smallpox, twice with dysentery, and every year without exception with typhus." He lived on $1.50 a month, while all else that came into his hands went to the poor and the suffering about him. His room was six feet square, with no stove, no bed, no table, no chair. He organized labor to improve their wretched conditions. He demanded social justice, started farmers' unions, co-

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operative societies, and a newspaper; and has written more than fifty books and pamphlets with a circulation of over a million copies.

"Kagawa seems to have some hidden source of energy. He does the work of half a dozen men, yet the chairman of his committee told the writer that he had scarcely a sound organ in his body. His heart is affected; his lungs bear the scars of tuberculosis; he has trouble with his nose and throat. . . . From trachoma one eye is totally blind and the other is so weak that he has to read with a powerful magnifying glass. . . . At the end of the month the doctor counselled further rest. The chairman said: 'What did Kagawa do but say he would begin meetings the next Sunday and that if we would not organize them he would make his own arrangements. During that month of "rest" he had written, or rather dictated because of his eyes, three books or pamphlets. Yet he insisted on "going to work" again at once as he had been idle long enough.'"[8]

Source Material

1. THE LEADER CALLS FORTH THE DEEPEST FROM HIS GROUP. "Consider a group headed by such a one as we call an inspiring leader: a trusted general, or patriarch, or prophet. Without him, the group is a lot of mismatched individuals, each jealous of his own concerns, without common understanding and direction, and lacking in stability or morale. In such a group, individual powers are wasted; brilliant abilities go for little or nothing; and the general picture is one of futility. But let the right leader be found, and the milling individuals become a social unity of higher order than any mere crowd. Their attention is redirected, their energies canalized, their morale stiffened. Something of what the leader sees, they sense also—

[8] EDDY, S., *The Challenge of the East* (Farrar & Rinehart, 1931), 136, 141.

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it may be in vague, distorted fashion, but at least in such wise as to give them a common direction. Something of the leader's devotion, courage, and calmness is mirrored in them. They do not see the goal as he sees it, but they become ready to endure hardship, disappointment, and death by reason of their faith, in him and in something—they know not what—for which he stands.

"In this familiar situation, of many remarkable features the most remarkable is that which we intend when we call such a leader 'inspiring.' He may be personally attractive or unimpressive: Lee was the one, Grant the other. In either case, it is not his 'personal magnetism' nor brilliance nor social adroitness nor any quality of a purely personal kind that makes him a great leader. It is that somehow, as a kind of catalytic agent, he evokes responses from deep inside his followers, of such a sort that 'a new spirit' becomes manifest in their behavior. They live 'beyond themselves' (under the stress of emotional impulses not ordinarily awake). We say hastily that the leader's spirit has got into them. We might better say that in the leader's presence, a spirit comparable to his own is quickened in each of them, as they confront together the stressful situation which he first has found 'inspiring.' They are aware of him as a personal presence; but also, rightly or wrongly, they take themselves to be aware of a compelling claim—of fatherland, of liberty, of God and His righteousness—grounded beyond and incumbent upon both their leader and themselves. In response to him and to that claim together, their lives are stirred and lifted to new planes."—R. L. CALHOUN, *God and the Common Life* (Scribner, 1935), 196-7.

2. THE LEADER IS HIMSELF MADE ANEW. "The lot of the many is to have as a profession, for the earning of their living and the satisfaction of society's claim on them, a more or less soulless labor in which they can give out little or nothing of their human qualities. . . . Anyone can rescue his human life, in spite of his professional life, who seizes every opportunity of being a man by means of personal action, however unpretending, for the good of fellow men who need the help of a fellow man. Such a man enlists in the service of the spiritual and the good. No fate can prevent a man from giving to others this direct human service side by side with his life-work. If so much of service remains unrealized, it is because the opportunities are missed."—A. SCHWEITZER, *Out of My Life and Thought* (Holt, 1933), 113.

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Questions for Investigation and Discussion

SUGGESTIONS TO THE LEADER. It is likely that some topics will be held over to the last meeting for fuller discussion than could be had in the allotted time. But the opportunity should not be forfeited for doing three things in ending the course:

First, there should be a very brief summary of the movement of thought, especially in the first five periods of the course. The leader will probably be the one to do this, putting matters as clearly as possible.

Second, there should be opportunity for the group to bring together into a unity, the conclusions they have reached regarding the actual work of adult education in the church they have studied. The suggested questions below are framed with this end in view. It may be wise to use about half the period for this purpose.

Third, the group may wish to engage in brief discussion of any questions regarding leadership for this undertaking which seem especially pertinent. Then it will be in place to end the course with any statement the leader is disposed to make, with the purpose of emphasizing the place which the members of this group may have in their own churches, and their own individual needs as Christians for the same great truths of God which they seek to bring to other adults of the church.

I. REGARDING CURRICULUM

Recall the study made of curriculum in this church, in the sixth period, and state again briefly:

Which objectives of Christian education are now receiving greatest emphasis in this church? Which are being neglected?

What new activities did you conclude should be undertaken?

What changes did you conclude should be made in present activities?

Have you had reason to change these conclusions as a result of further study and discussion after that period?

II. REGARDING ADULTS IN THE SUNDAY SCHOOL

In the eighth period a study was made of adults in the Sunday school. State again briefly:

What did you conclude as to the development of a distinct adult department in the Sunday school? Regarding a superintendent for this department?

What do you now feel should be the provision for younger adults in the Sunday school of this church?

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What general provision do you now believe should be made for bringing the Sunday-school classes into closer relation with the total work of the church?

III. REGARDING PERMANENT STUDY GROUPS

Recall any conclusions reached as to permanent study groups now in this church, as in the Sunday school, etc.

What did you conclude should be continued and encouraged in their present work?

What did you conclude should be changed?

What changes, if any, in their curriculum?

What changes, if any, in their organization?

IV. REGARDING TEMPORARY STUDY GROUPS

Do you now believe it should be a policy of this church to offer frequent short-term study courses for adults?

What courses of this nature do you hope to provide for the younger adults? Through which organizations?

What, for other groups of adult men and women together? Through which organizations?

What, for men? Through which organizations?

What, for women? Through which organizations?

V. REGARDING SPECIALIZED ACTIVITIES

What conclusions were reached regarding the desirability of providing more adequately for education in the interest of family life? How are these plans to be carried out?

What conclusions were reached regarding separate provisions for women's work and men's work in this church? What new plans or modification of existing plans were decided upon?

VI. REGARDING THE YOUNGER ADULTS

What conclusions were reached as to the situation in this church with respect to younger adults? What as to changes, if any, in present organizations of which they are members? What as to their curriculum? What special plans were regarded as desirable?

VII. REGARDING THE OUTREACH OF THE CHURCH

What conclusions as a whole have been reached as to this church's opportunity for evangelistic outreach and extension

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opportunities in the community? What, as to ways of realizing the opportunity?

What conclusions have been reached as to this church's responsibility in missions? What as to measures leading toward reconciliation and peace? What plans are to be used to carry out these responsibilities?

What conclusions have been reached as to the possibility that this church, or some persons or groups in it, might undertake forms of social action not yet being used? What plans are to be followed?

VIII. REGARDING LEADERSHIP

What conclusions have been reached as to possibilities in this church for discovering suitable leaders for adult Christian education? What, as to their further education in formal courses which this church might provide? What, as to other ways of furthering their preparation for leadership? What, as to further preparation of the church's officers?

IX. REGARDING ORGANIZATION

Seek now to put together the various conclusions reached as to organization needed to carry out these purposes.

What is the present general pattern of organization in this church?

Do you believe now that your purposes can be carried out through the existing organization?

In which organizations now existing do you hope to see changes effected? What changes?

Will it be necessary to add other organizations to carry out the purposes as a whole?

What do you now conclude should be the general pattern of organization toward which this church should move?

To bring about these changes, if any, will it be necessary to provide a committee of religious education? An adult council?

XI. SUMMARY

Viewing your plans now as a whole, seek to state as concisely as possible:

What activities, now neglected in this church, should be undertaken?

What changes in present activities?

What would be the total offerings as to study courses:

In permanent groups?

In temporary groups?

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What, if any, new provision for the outreach of this church?
What, if any, new provision for specialized activities?
What, if any, new provision for younger adults?
What, if any, new provision for leadership education?
What total changes in organization are required, as far as can now be seen, in order to carry out these purposes?

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Because of the abundance of the denominational literature on adult Christian education, no effort is made to list it here. Information is readily secured from the offices of Christian Education of each denomination.

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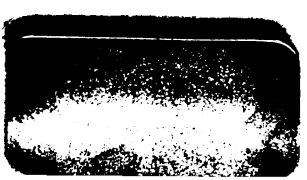

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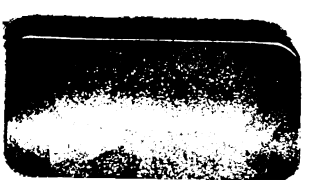

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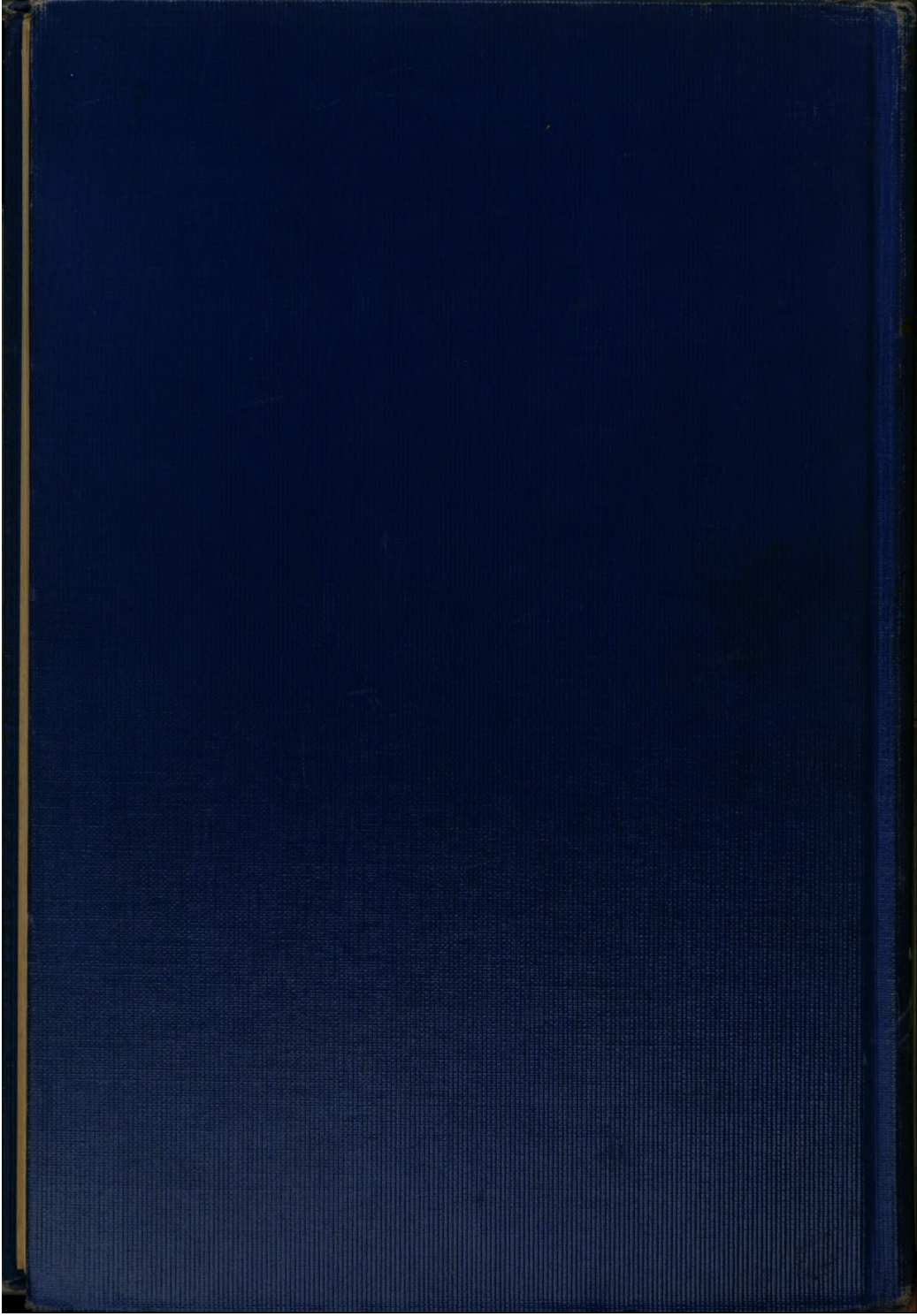

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