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## New Testament Apologetic Today<sup>1</sup>

INAUGURAL ADDRESS OF THE REV. JOHN E. KUIZENGA, D.D., STUART PROFESSOR  
OF APOLOGETICS AND CHRISTIAN ETHICS

When Daniel Webster rose in the United States Senate to make his great "Reply to Hayne," he asked first of all for the reading of the original resolution. After a protracted period of debate, stirring violent prejudices and convictions, it seemed desirable to get back to the real questions at issue, freed from the extraneous matters debate had injected.

That was discretion we shall do well to imitate at this time. The Christian religion has been a subject for debate since it originated, and it is not less so today. True, there are some now, as there were in the time of Butler, who consider Christianity at length so completely discredited that intelligent men no longer debate it, tho these celebrants at the wake do not seem overjoyed at the final demise.<sup>2</sup> True also, that these emancipated gentlemen who proclaim this ultimate and final peace do not seem to maintain for themselves even conventional morality, not to speak of providing moral power for the multitudes.<sup>3</sup> Truer still, the fundamentalists, gratuitously fitted out with cap and bells by their opponents, still hold the multitudes of our people, and produce still the authentic wonder of lives reborn into peace and joy. Books and articles on Jesus Christ, morality, theology, even on preaching are in great demand; the multitude seem to say with Emerson:

I like a priest, I like a cowl,  
I like a prophet of the soul;  
Yet not for all his faith can see  
Would I that cowed churchman be.

A group of scholars who have discarded the Christian tradition are giving the Almighty a

chance to prove himself over again in the professor's laboratory: "Let us see whether the Lord is among us or not!" In the realm of physical science great jagged rocks of fact seem to have ripped open the whole side of the unsinkable Titanic of Impersonal Mechanism. All seem agreed that we are building on higher cultural ground today than ever before, but there is a welter of sounds and a confusion of tongues. May it not be that in the course of the long debate the real question at issue has been lost sight of? Albert Schweitzer lays to the charge of Frenssen's Hilligenlei that in his zeal to read all that the critics had written on the Gospels Frenssen had evidently forgotten, to read the Gospels themselves. Might it not be well to imitate the discretion of Webster by turning to the New Testament itself to see what are the questions at issue and what are the proofs advanced? That would seem to be not only good sense, but also eminently fitting for an institution and for a theology which still humbly profess faith in the Scriptures as the only rule of faith and practice.

Let us ask:  
I. WHAT IS THE ACTUAL APOLOGETIC  
OF THE NEW TESTAMENT

as it is today and as it has always been in the book itself?<sup>4</sup> Soon or late thinking men ought to do just that, and it is quite possible to do so without waiting for the last lusty offspring of criticism to be hatched and dispatched. Such an approach is at least not more naive than the notion that faith must await anxiously the last critical investigation.

<sup>55</sup>Cf. Butler's Analogy, and struggle against Deistic Natural religion.

<sup>56</sup>Cf. Eddington, Whitehead, Arthur Compton.

<sup>57</sup>L. H. Hough, editor: Whither Christianity? p. 37 R. Roberts: A Plea for Another Theology.

<sup>58</sup>Cf. F. R. Tennant, as in note 48.

<sup>59</sup>Cf. R. Roberts, as in note 57.

<sup>60</sup>C. J. Wright: Miracle in History and in Modern Thought, III.

<sup>61</sup>Ibid II, IV.

<sup>62</sup>A. Schweitzer: Quest of Historical Jesus, p. 111, and Sanday's comment on it in The Life of Christ in Recent Research, p. 102.

<sup>63</sup>The Life of Christ in Recent Research, p. 204, 103, 225.

<sup>64</sup>Op. Cit. note 60.

<sup>65</sup>Quest of Historical Jesus, p. 193.

<sup>66</sup>Thorburn: Mythical Interpretation of Gospels; Gore: Belief in God, chapter II; L. W. Grensted: Psychology and God II.

<sup>67</sup>Heffern Op. Cit., p. 10.

<sup>68</sup>H. Bavinck: Verzamelde Opstellen, p. 104, Evolutie.

<sup>69</sup>Wm. James: Psychology, vol. I, p. 343ff, Brief Course, p. 5-7.

<sup>70</sup>Wm. James: Talks to Teachers, p. 7.

<sup>71</sup>Dr. A. Kuypers: Het Onbewuste, etc., p. 29.

<sup>72</sup>J. B. Pratt: Matter and Spirit, p. 36ff, 105ff.

<sup>73</sup>Ibid V, VI.

<sup>74</sup>W. M. McDougall: Body and Mind, p. 365.

<sup>75</sup>cf. John Laird: Problems of Self, and Idea of the Soul.

<sup>76</sup>Wm. McDougall: Outline of Psychology. Thouless, Op. Cit., p. 117; G. B. Cutten: Mind, Its Origin and Goal, p. 73.

<sup>77</sup>Tansley: New Psychology, p. 47, p. 190; J. H. Bavinck: Inleiding in de Zielkunde, p. 317, cf. Thouless, Op. Cit., p. 88; W. P. Paterson: Nature of Religion, p. 73.

<sup>78</sup>L. H. Hough, Op. Cit., p. 37.

<sup>79</sup>W. H. Johnson: Humanism and Christian Theism.

<sup>80</sup>Shailer Mathews: Atonement and Social Process, p. 37, cf. John Horsch, in Christian Monitor, Sept., 1931, p. 269ff.

<sup>81</sup>John Baillie: Interpretation of Religion, V, VII.

<sup>82</sup>Chas. Gore: Belief in God, p. 45ff.

<sup>83</sup>in unpublished lecture of R. M. Wenley.

<sup>84</sup>I Cor. 2:14-16.

<sup>85</sup>Studies in Hist. of Christian Apologetics, Introductory.

<sup>86</sup>I Peter 3:15.

<sup>87</sup>cf. F. R. Beattie: Apologetics, vol. I, Introduction by B. B. Warfield.

<sup>88</sup>Heffern Op. Cit., p. 104ff.

<sup>89</sup>Dr. V. Hepp: Gereformeerde Apologetiek, p. 35.

<sup>90</sup>B. B. Warfield in Beattie's Apologetics, p. 25ff.

<sup>91</sup>W. A. Brown: Beliefs That Matter, p. 6ff.

<sup>92</sup>Chas. Gore: Belief in Christ, p. 34ff.

<sup>93</sup>Heffern Op. Cit., p. 10ff.

<sup>94</sup>cf. C. L. Drawbridge: Common Objections to Christianity, p. vii.

<sup>95</sup>cf. Brightman: Problem of God on Theistic Proofs.

<sup>96</sup>F. L. Hamilton: Basis of Christian Faith Xff.

<sup>97</sup>G. Vos: Self-Disclosure of Jesus.

<sup>98</sup>J. G. Machen: Origin of Paul's Religion.

<sup>99</sup>John 16:2.

<sup>100</sup>I Cor. 9:22.

<sup>101</sup>I Peter 3:15.

<sup>102</sup>Princeton pledged the speaker "to be true to the historic position of Princeton Seminary" on offering the chair.

<sup>103</sup>J. G. Register: A Schweitzer, p. 95.

## The Inauguration of Professor Donnelly

On May the eleventh, in Commencement Week, the Rev. Harold I. Donnelly, Ph.D., was installed as the first Thomas W. Synnott Professor of Christian Education. The charge to the Professor was delivered by the Rev. Harold McAfee Robinson, D. D., of the Board of Trustees, and Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A. The addresses on the occasion are published herewith.

## The Charge to the Professor

REV. HAROLD MCA. ROBINSON, D. D.

My friend, the Thomas W. Synnott Chair of Christian Education in the Theological Seminary of the Presbyterian Church in the U. S. A. at Princeton, New Jersey, into which you are being inducted, is a new chair, and you are a new professor in it, but the charge I give you today is an old charge, or at least it is a new interpretation of an old document.

The document to which I refer is the report presented to the General Assembly of 1840 by a committee appointed by the General Assembly of 1839. The committee was appointed "to inquire whether any, and if any, what measures ought to be adopted for securing to the children and young people of our Church more full advantages of Christian education than they have hitherto enjoyed." The report of the Committee was published by the Presbyterian Board of Publication in 1840.

The personnel of the committee making this report is of peculiar interest to Princetonians. The committee was constituted as follows: Samuel Miller, chairman, Archibald Alexander, Charles Hodge, J. Addison Alexander, and James Carnahan.

Before I turn to those passages on which I wish to base a charge to you in the name of the Board of Trustees, and, may I add, informally on behalf of your former colleagues on the staff of the Presbyterian Board of Christian Education, let me give you a taste of the quality of this report.

With respect to the state of religious education in the Presbyterian Church ninety years ago, the report says:

"The religious instruction of our youth, instead of becoming more ample and faithful, as the facilities for its accomplishment have multiplied—has undoubtedly declined, both as to extent and fidelity. The children of church-members are, in a multitude of cases, totally neglected, and left to ignorance and heathenism. . . . It may be doubted whether there is a body of people at this time on earth, so orthodox in their creed, and at the same time so deplorably delinquent in the religious education of their children as the Presbyterian Church in the United States."

Whether or not this description of the state of religious education in the Presbyterian Church in 1840 equally applies in 1931, it is certain that the hope of the Church in 1931 is where this distinguished committee found hope for the Church in 1840, that is, primarily in the pastors of the churches and then in Christian teachers in the schools. And it is because the major function of the chair into which you are now being inducted is to communicate to candidates for the pastoral office a zeal for religious education fused with an adequate skill in its procedures and to furnish prospective teachers in Christian schools for their vocation, that I have chosen to base my charge to you upon this old Princetonian report.

This report outlines a program of pastoral activity in the field of religious education which stops the breath and accelerates the heart. There are difficulties in the way, the report admits, "But," says the report, "great as these difficulties are, they may be surmounted by faith, patience, labour, and prayer."

There, my friend, in those four words is my charge to you—faith, patience, labour, and

prayer. I crave absolution for changing the order of the words.

*I charge you to have patience.* Patience is the great educational virtue. You will have need of it. This is a new chair; its functions are not well understood; the relationship of the discipline which it represents to the other disciplines of the theological curriculum remain to be worked out. There are those who very properly question the right of religious education to even a lowly place in the court of the Queen of the Sciences, just as there are pastors who, with very much less justice, regard the religious education of the children and youth of their parishes as somewhat less than their most important duty.

I wish I had the time to quote this report on the latter point. But I can quote only a passage that bears indirectly on the pastor's duty in this respect.

"The fact is," says the report, "even if the preaching of the pastor be ever so sound and able; yet if he neglect the appropriate training of the young people of his charge, and leave them to the small gleanings of instruction which they will be likely to catch by ear from the pulpit, they may be expected to grow up little better than heathen in fact, though Christian in name."

That sentence requires only to be elaborated and dressed in the mode of speech now current to present a modern theory of religious education. Observe: the peril is that children and youth may become Christian in name but remain heathen in fact. There is the peril of formalism which is the arch-enemy of religious education. Religious education brushes aside the appearance to get at the reality. It tries to see on through what is taught to what is learned. Observe again: there are other ways of learning than through the ear. There are other ways of responding to teaching than the response of hearing. Religious education seeks to understand and utilize all these ways of responding in order that the learner may actively enter into the whole range of Christian experience. "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me," said Jesus. That is authentic religious education. And it not only requires patience on the part of the teacher, but it will require patience on your part to estab-

lish this authentic point of view as the contribution of your chair to the curriculum of the Seminary.

*I charge you to labor.* That, I know, is a thankless charge. Now if there is anything in this world that requires labor it is genuine teaching, and in particular teaching on the higher academic levels where research for its own sake is so inviting a field.

President E. H. Wilkins of Oberlin College, in an address delivered at the annual meeting of the American Association of University Professors at Cleveland in December, 1930, makes some drastic remarks on the text, "There is never an end to the time when the teacher should seek to improve his own training" to teach. He says, "It is still a very strange thing to me to realize that there are many men who, as research men in their fields of physics or sociology or modern languages, will never stir until they know the best that has been written in their fields and are always experimenting; who nevertheless when it comes to their teaching, which is, after all, the thing that society, broadly speaking, wants them the most to do, will disregard anybody else's thought and will never think of experimenting." And he adds, "About the only major educational organization which, so far as I know, is not actively engaged in the study of the improvement of college teaching is the American Association of University Professors."

No doubt President Wilkins rather overstates the case because as an administrator he knows that administrative advice always outruns performance. But teaching that has an eye to learning on the part of those under instruction does involve unceasing labor. In your own case, the normal difficulties of the teaching situation are enhanced by the fact that you are teaching the technics of teaching. You are one degree further removed from the Gospel itself than your colleagues on the Seminary faculty. You must therefore redouble your labors in order to keep your teaching out in the free air and its lungs clear of technical gases.

I charge you, therefore, to labor at your teaching that you may perfect it to the highest attainable degree.

*I charge you to have faith.* Now I mean just faith. I mean faith in the gospel. I mean

the faith that is the "assurance of things hoped for." It is their assurance and not their complete and immediate possession.

What is truth? asked jesting Pilate,  
And would not stay for an answer.

But you have to wait for the answer when you ask the question, What is truth? And you have to wait for the answer when you teach. It requires faith in the Gospel to support the unending labor of teaching it. Some of the preacher's rewards are immediate and fitted to whet the appetites for more. But the rewards of teaching are slow, and they are often imperceptible, and they are altogether imponderable. It takes an enduring faith to keep on teaching the Gospel. And it will take a double portion of that same enduring faith to keep on teaching those who will teach the Gospel far out from under your eye and beyond your power to discover in their careers the fulfilment of your faith.

Others will teach the young men in this Seminary what they ought to teach; others will teach them how they ought to preach and how they ought to conduct themselves in the pastoral office; it is for you to teach them how to teach. Others will teach the young men in this Seminary how to search and use the Scriptures; others will teach them how to follow the scarlet cord through the maze of the intellectual bewilderment of the day; others will teach them how to make their own the noblest system of thought that ever engaged human attention; others will sweep their minds to far horizons in the onward march of the kingdom of God, but you will find your joy in communicating to them the heroic assurance that to teach the Gospel is worth all its terrible cost.

*I charge you to pray.* Now, my friend, we come down to it. You are not entering a chair of religious education. You are entering a chair of Christian education. It is the teaching of the Christian religion with which you have to do, and with the teaching of the Christian religion as it is conceived in this Seminary. This is not a human affair. There are many admirable people who think that it is. The very developments which you have sketched in your address have brought many people to think of the new movements in re-

ligious education as movements that arose out of a humanizing of religion and have its complete humanization as their goal. But you do not think so, and I do not think so. We believe that in so great a matter, with such unimaginable issues at stake, no Christian teacher dare spare any labor or pains to make his teaching as effective as possible in the experience of the learner, but we also believe that God himself is the Great Educator. We do not take the view that careless husbandry is excusable because it is God that gives the increase. But we do believe that it is God that gives the increase. Therefore, I charge you to pray.

Dr. Alexander Whyte in his sermon on "The Interpreter," in John Bunyan's "Pilgrim's Progress," remarks that the House of the Interpreter stands just beyond the Wicket Gate. He says,

"The church that Mr. Worldly-Wiseman supported, and on the communion-roll of which he was so determined to have our Pilgrim's so unprepared name, stood far down on the other side of Goodwill's gate. It was a fine building, and it had an eloquent man for its minister, and the whole service was an attraction and an enjoyment to all the people of the place; but our Interpreter was never asked to show any of his significant things there; and indeed, neither minister nor people would have understood them had he ever done so."

We know what that means.

We know that it was Evangelist who directed Christian to the Wicket Gate. But when he got there, do you remember what happened?

"Now over the gate there was written, 'Knock and it shall be opened unto you.' He knocked therefore, more than once or twice, saying,

'May I now enter here? Will he within  
Open to sorry me, though I have been  
An undeserving rebel? Then shall I  
Not fail to sing his lasting praise on high.'

At last there came a grave person to the gate named Good-will, who asked who was there? and whence he came? and what he would have?"

And this Good-will, you know, is none other

than our Lord and Saviour Jesus Christ, in a figure.

Well, Christian answered Good-will's questions:

"'Here is a poor burdened sinner. I come from the City of Destruction, but I am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.'

"'I am willing with all my heart,' said he; and with that he opened the gate.

"So when Christian was stepping in, the other gave him a pull."

And it was the hand of Good-will that brought him through the Gate into the way.

It is because our religion is a religion of redemption that I charge you to pray, and to keep on praying as you teach, that those to whom you communicate your zeal for teaching, and your knowledge of it, and your skill in it, may not fail also to learn to pray with their life-long teaching that God, through them may "bring every thought" of an innumerable company "into captivity to the obedience of Christ," which is the grand and particular objective of Christian education.

## The Importance of Christian Education

### INAUGURAL ADDRESS

REV. HAROLD I. DONNELLY, PH.D.

Mr. President, Members of the Board of Trustees and Faculty, Fellow Alumni, Students and Friends of Princeton Theological Seminary:

May I express my sincere appreciation of the honor and privilege accorded me in being chosen as the first to occupy the newly established Thomas W. Synnott Chair of Christian Education. Knowing the high standard of scholarship maintained by this Seminary and the fundamental need for the same careful search for truth in the field of Christian education today, I assume the responsibilities of this Chair with a keen sense of unworthiness, but at the

same time with a firm conviction of the essential contribution which Christian education with its recent developments must make in the adequate training of Christian ministers. The Christian Church has always been a teaching church. In this she has followed both the example and the explicit command of Jesus Christ, her Great Founder.

The first leaders of the church were trained in the school of Jesus. As disciples, they heard him teach, they observed his methods with others, they practiced under his supervision, and they lived in close companionship with him. When they had passed their test at Caesarea Philippi,<sup>1</sup> they realized that their Teacher relied for success in his teaching, not on his excellent methods nor on their intelligence, but on the revealing power of God. From the example of Jesus they learned the supreme value of teaching.

When the time came for Jesus Christ to leave to his disciples the task which he himself had begun, he described in terms of teaching the responsibility which was to be theirs.

. . . "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."<sup>2</sup>

This is the Great Commission of the Church of Jesus Christ! A teaching program which will reach the world, bring the nations into a personal relationship with the triune God, and result in Christian living, all to be accomplished under the power of the presence of Christ.

#### *Paul and The Early Church*

The early Church took seriously the responsibility imposed by the Great Commission. Paul, the Apostle to the Gentiles, spoke of himself as "a preacher, and an apostle, and a teacher of the Gentiles."<sup>3</sup> A critical study of Paul as a teacher, based upon the New Testament records, indicates that, judged by present day pedagogical standards, he was "a world teacher of first rank, an educator of distinction," deserving "a conspicuous place in the history of education."<sup>4</sup>

Paul not only considered teaching as an important responsibility for himself, but he also

recognized it as a major duty of the pastor. In his letter to the Ephesians, he describes the different kinds of leadership in the Church:

"And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."<sup>5</sup>

The last phrase, pastors and teachers, "must be taken as a two-fold designation of the same officers, who were at once the guides and instructors of the people."<sup>6</sup>

Paul's emphasis upon the educational function of the church was likewise an emphasis of the other Apostles and of the Church Fathers. These men were foremost in all educational matters. They caught the spirit of their Master-Teacher, and gave much of their time to teaching. Their homilies resembled the present discussion method of teaching and they were all active leaders of classes and schools for catechetical instruction.<sup>7</sup> Their contribution to the history of education, which has always paralleled the history of religious education, is thus summarized by Dr. Seeley: "Men like Paul, Origen, Chrysostom, Basil the Great, and Augustine did much good, not only in building up the church, but also in promoting education, the chief handmaid of the church. Indeed, all educational progress during the early Christian centuries centers about the names of these men."<sup>8</sup>

Their interest, however, was in specifically Christian education. The church school was recognized as an essential element in their program of evangelization. When Gregory, at the beginning of the fourth century, undertook to Christianize Armenia he set up a system of compulsory church schools for the children of every city<sup>9</sup> There seem to have been at this time similar public schools for the training of Christian and non-Christian children in Mesopotamia, Cappadocia, Egypt, and in other places.<sup>10</sup> Joseph Bingham in his *Antiquities* calls attention to a specific canon of a somewhat later date, "attributed to the sixth General Council of Constantinople (A. D. 680) which promotes the setting up of charity schools in all country churches,"<sup>11</sup> apparently following the plan generally used in the large cathedral churches.<sup>12</sup>

Gradually, however, the church lost this early enthusiasm for education. The fall of the Roman Empire gave her a growing political pow-

er, but faith, in its purity, began to degenerate. Ritualism increased, and correspondingly religious instruction decreased. "The ecclesiastical spirit overcame the evangelical and the church grew . . . worldly and material in all her institutions and instrumentalities . . . making more of a splendid ritual than of a pure faith, and magnifying church orthodoxy above vital piety . . . catechetical instruction, of course, declined."<sup>19</sup> Some historians maintain that the loss of spiritual enthusiasm was, in fact, not the cause but the effect of the Church's neglect of her educational function.<sup>14</sup>

### *The Reformation*

Then, after the darkness of the Middle Ages, came the dawn of the Reformation. Once more a keen interest in Christian education was aroused. Great and inspired preaching had brought about the Reformation, but its wise leaders recognized the need for educational foundations. Martin Luther declared: "Young children and scholars are the seed and the source of the church. For the church's sake, Christian schools must be established and maintained . . . (for) God maintains the church through the schools."<sup>15</sup> He even made teaching experience an essential requirement for preaching. He said, "I would that nobody should be chosen as a minister if he were not before this a schoolmaster,"<sup>16</sup> a statement which indicates the value he placed upon his own early teaching experience.

Luther and Calvin were united with the other Reformers in their belief in the need for a system of religious teaching to insure the permanence and growth of the Church of Jesus Christ. Both prepared catechisms as teaching materials and encouraged in every way the establishment of schools for the young. Luther's great sermon "on the Duty of Sending Children to School" is celebrated in educational history as one of the influences leading to the establishment of modern public school systems.

This same realization of the importance of the religious education of children and youth is evident in the counter-reformation within the Roman Catholic Church. During the first half of the sixteenth century the great work of Ignatius Loyola and his followers in the Society of Jesus was the establishment of schools, which surpassed in effectiveness of method any other schools of that time. The results of this and other experiences in religious education

were crystallized by the Council of Trent. That Council issued a new catechism to meet the catechisms of the Protestant Reformers, and specifically charged all pastors with the duty of instructing children in the important essentials of the Christian faith.<sup>17</sup> The Roman Catholic Church has never forgotten that edict.

On the other hand, in the Church of the Reformation the teaching function did fall into disuse. The early Reformers recognized its importance and made adequate provision for its exercise, but a variety of causes contributed to its decline. The two chief among these were the formal use of the catechism as merely so much material to be memorized, and the increasing importance of the sermon which led the pastor to neglect his teaching function.<sup>18</sup> Within Protestant Christendom the teaching function of the pastor became almost forgotten.

The power of the Reformation gradually diminished in Protestant churches and the latter part of the eighteenth century found the church in a sad spiritual plight. The French historian, De Pressensé, summarizes the situation thus: "Nothing is so sad as the religious history of the eighteenth century. Piety languishes; science there is none, at least on the side of the defenders of Christianity. In England and in Germany a parching wind blows over hearts and minds. There is preached in Protestant pulpits—in those which are standing—a religion without grandeur, without mysteries; which has neither the boldness of philosophy, nor that of faith."<sup>19</sup> The Church in America suffered in like manner. The teaching function of the Protestant Church had almost been forgotten.<sup>20</sup>

After a careful survey of the Church during these centuries, Dr. Trumbull draws this conclusion: "God has chosen to give power to His Church in and through the means and measures of His pointing out. To the school idea He has assigned a foremost place in the right workings of the Church of Jesus Christ. Whenever that idea is lost sight of, or is obscured, the Church is a loser in its holding power and in its power of progress. It is only when that idea is kept in due prominence that the Church has a possibility of filling its place and of doing its proper work."<sup>21</sup>

### *Present Emphasis upon Christian Education*

The Protestant Church has returned to an interest in its teaching function, an interest

which was evident during the latter part of the last century. The major emphasis, however, has come since the beginning of the present century. In 1903 the Religious Education Association was founded, a voluntary organization of individuals interested in religious education. Its purpose, as stated in its constitution, was "to promote religious and moral education."<sup>22</sup> Then came the Sunday School Council of Evangelical Denominations, representative of thirty-nine denominations,<sup>23</sup> which after twelve years of service merged with the International Sunday School Association in 1922 to become the present International Council of Religious Education.<sup>24</sup>

Since 1900 has also come the professional training of a leadership for religious education. In 1904 the first technical course in religious education was given by Professor Charles R. Henderson at the University of Chicago,<sup>25</sup> and the first chair of religious education was established in 1906 in the Divinity School of the same institution. Some conception of the growth of training opportunities may be gained by comparing with this the results of a recent survey of one hundred and ten theological seminaries and training schools of thirty-eight denominations. These were found to be offering a total of five hundred and eighty courses in the field, or an approximate average per institution of six courses.<sup>26</sup>

#### *The Rise of the Church School*

This present interest of the Church in Christian education is due largely to three immediate causes. The first of these is the rapid expansion of the church school, through the efforts of individuals and organizations, for the most part outside of the Church, to meet the needs of children and youth. The modern development of the church school idea began during the last quarter of the dark eighteenth century. The Church had failed in her teaching function. In Gloucester, England, on a Sunday in July, 1780, the editor and publisher of the Gloucester Journal, Robert Raikes, collected a group of children from the streets in a manufacturing quarter of his city for elementary instruction in reading and religion. He described that Sunday school as follows: "The children were to come soon after ten in the morning, and stay till twelve; they were then to go home and stay still one; and after reading a lesson they were to be conducted to

church. After church they were to be employed in repeating the catechism till half-past five, and then to be dismissed, with an injunction to go home without making a noise; and by no means to play in the street."<sup>27</sup> Four women were engaged as teachers for this school, each at a salary of a shilling a week.

This was not the first Sunday school, nor did it introduce any new plans or methods, but it did become the starting point for the modern Sunday school movement through the publicity which it received in the published letters and articles of its founder and other friends. As its popularity increased and its value became evident the movement was taken over by the Church, largely through the influence of the Wesleys. The Sunday school is now the basic organization in the church school.

Approximately a hundred years later (1881), a second important movement arose. The early part of this century had witnessed in England the rise of various types of young people's organizations, temperance societies, missionary bands and the like, culminating in the Young Men's Christian Association, founded by George Williams in 1844. The slogan of this Association was "Young men for young men." Built upon this idea and adapting this slogan, came a young people's society in a Brooklyn church with the watch-word "Young people for young people." This organization marks the appropriation of the young people's movement by the church. Under the leadership of Francis E. Clark, this type of organization developed into the Young Peoples Society of Christian Endeavor.<sup>28</sup> Thus the young peoples society became a second organization in the church school.

The third step in the expansion of the church school came hard upon the second. In 1892 William Byron Forbush founded the Knights of King Arthur, which was the beginning of a series of boys' and girls' organizations and movements that now include such well-known names as the Boy Scouts of America, the Girl Scouts, Campfire Girls, Friendly Indians, Pioneer, Comrades, and Tuxis. This club movement has also been added to the church school. An illustration of this is seen in the new Presbyterian Age Group Programs. Under the authority of the General Assembly of the Presbyterian Church in the United States of Amer-



ica, the Board of Christian Education is now preparing club materials as an integral part of the program of the church school.

Thus the rapid development of the church school to include Sunday school, societies, and clubs, together with vacation and weekday schools which are expansions of the Sunday school idea, has made necessary an intelligent and trained leadership within the church. Growing interest in Christian education is a natural result.

#### *The Development of General Education*

A second major cause for the present interest in Christian education is the rapid development within the field of general education. This, too, has occurred largely since the beginning of the present century. There is today a greater demand for education on the part of the people. Interesting evidence of this is the growth of the public high school. In 1890 there were enrolled in the high schools of the United States somewhat more than two hundred thousand pupils. In 1926 this number had increased to over three million seven hundred and fifty thousand or almost eleven hundred per cent. During this same period the population of the country had increased but eighty-six per cent. The high school enrollment had grown more than twelve and a half times as rapidly as the population!<sup>29</sup>

At the same time there has been on the part of educational leaders a growing interest in the theory and practice of teaching. Education has been undergoing a general reconstruction. Administrative practices and teaching procedures alike are being revised and remade. Take, for example, the problem of curriculum reconstruction. In 1900, according to a recent survey by Dr. Bower, there appeared two articles and two books on the curriculum. By 1929 these had been increased to a total of 393 articles and 183 books on this single subject.<sup>30</sup> Much experimentation is being undertaken and the educational vocabulary is enriched by such terms as individualized instruction, child-centered education, the Dalton Plan, the Winnetka Plan, the platoon system, life-situations, pupil-participation, experience-centered, activity schools, progressive education, and last but not least, creative teaching.

It is impossible here to trace the causes underlying this interest in education. One significant element has been the putting into edu-

catational practice of certain principles which have been recognized in educational theory since the time of Plato and Aristotle.<sup>31</sup> These principles center in the pupil on the one side and in the objectives and methods of education on the other. Dr. Squires summarizes the situation thus: "In public education we are moving on toward a system which will make provision for the efficient and harmonious development of the whole personality of the pupil. The intellectual, physical, social, and moral needs of the pupil are all being taken into consideration by the public-school curriculum builder. The public schools have taken as their goal and development of as well-rounded and perfect a personality as each individual pupil is capable of attaining."<sup>32</sup>

This change of objective from the mere transmission of knowledge to the development of a complete and integrated personality is accompanied by a change in the method of education. Method now centers in the pupil, his needs, his interests, and his capabilities, and in the processes by which these may all contribute to the enlarged objective of education.

This wide-spread interest in making general education more effective has inevitably been an incentive to increased interest in the more specific field of Christian education.

#### *Increasing Responsibility of the Church*

A third factor contributing to the present interest in Christian education is the increasing realization by the Church of her responsibility for the teaching of religion. In the early days of our nation's history the Church had a great ally in the school, where the instruction was dominantly religious. "The New England Primer," the most used elementary text-book of Colonial education, gave approximately seventy-five per cent of its space to a definitely religious material.<sup>33</sup> After the Primer, the chief reading books of the schools were the Psalter, the Testament, the whole Bible, and the catechism. With the exception of Benjamin Franklin's Academy in Philadelphia—now the University of Pennsylvania—the Colonial colleges were all established with an avowedly religious purpose. Take, for example, the purpose of King's College in New York City, the present Columbia University. It declared, "the chief thing that is arrived at in this College is, to teach and engage the children to know God

in Jesus Christ, to love and serve Him in all Sobriety, Godliness, and Richness of life, with a Pure Heart and a Willing Mind, and to train them up in all Virtuous Habits, and all such useful Knowledge as may render them creditable to their Families and Friends, Ornaments to their country, and useful to the Public Weal in their Generation."<sup>34</sup> This may fairly be said to summarize the purpose of most of the education in the Colonial period.

Gradually, however, as the public school system has developed, there has come a change from the religious purpose to aims that are social, civic, and industrial. The principle of the separateness of Church and State has become effective. Religious teaching and religious worship have been almost completely eliminated from the public school. This situation has laid upon the Church an increased responsibility for teaching religion, a responsibility which is becoming more and more urgent.

It is urgent that the Christian Church assume in full its responsibility for teaching religion for the sake of the life of the nation itself. A committee of thirty religious leaders, appointed in 1918 by the Federal Council of Churches, studied the educational task of the Church over a period of five years and presented a significant report. They point out clearly the danger in the present situation. "Any successful functioning of a democratic society requires on the part of the rank and file not only the capacity but also the disposition to act for the common good. Qualifications for good citizenship must include intelligence and character. The development of right motives is an irreducible element in any complete education, and for the development of motives we must look to religion, the most powerful moral dynamic in the world. Without it we cannot hope to undergird modern life with the most compelling ideals and motives."<sup>35</sup>

Since the issuance of this report, leaders within the public school field have recognized the same fundamental need for character development. Character has taken its place as one of the most important objectives in many school systems. This is due to the present conception of the meaning of education. Dr. Kilpatrick, who is a recognized leader in progressive education, said recently, "Education exists to make life better than otherwise it would be, and it must begin with the world—the social

life about us—and with men as they now are, and seek to make these better."<sup>36</sup> It is inevitable, then, that education should aim to develop character.

The importance of religion as fundamental to character is evident to public school leaders. Some would put into the schools a kind of generalized religion that would bring the pupil into relationship with some Law of Love or Infinite Being.<sup>37</sup> Others would recognize religion in its present sense as archaic and seek to build up a substitute better suited to the modern age.<sup>38</sup>

The present realization of need on the part of educational leaders for the fundamental controls of character offers a challenge to the Church to recognize and assume in full her responsibility for teaching the Christian religion.

But the Church, in view of the very purpose for which she exists, needs to be vitally interested in Christian education. She has, as yet, failed to carry out the terms of her Great Commission. This failure is evident even in "Christian America." Approximately 87% of the Church membership in this country comes up through the Sunday school. The Sunday school is therefore the great evangelizing agency of the Church. This becomes significant when the present Sunday school enrollment is considered in relation to the population. 57% of the children and 66.4% of the young people of the United States are not in any Sunday school (all denominations considered including Jewish and Catholic bodies). Moreover, the Sunday school has not been holding its own in the number of members enrolled. While the population of the United States increased 14.9% during the ten year period 1910 to 1920, the enrollment in the Sunday school, during the ten year period 1916 to 1926, increased only 5.5%.<sup>39</sup> With the Sunday school enrollment including less than half of the children and less than one-third of the young people of the nation and with that enrollment decreasing in ratio to the increasing population there is urgent need for the Christian Church to assume in full her responsibility for teaching the Christian religion to the children and youth of our land.

#### *The Importance of Competent Leadership*

That the teaching of the Christian religion is primarily the function of the local church is in accord with the explicit command of Jesus

Christ, and with the practice of the early church. That is a function which cannot be disregarded without great loss, has been evident throughout the history of the Church.

The present interest in Christian education, then, is more than a mere passing fancy. It represents the return to a primary function of the pastor and the church, to meet the insistent demands of the modern situation. To assume in full her teaching responsibility, the Church must provide a leadership competent for the present situation.

Modern religious education is, to a great extent, a new field of endeavor. It is still largely in the pioneer stage. The Church needs an educational leadership with powers of discrimination, able and ready to put to a careful test methods and materials alike, and to select and perfect the best.

As Dr. Robinson has clearly pointed out, "There is great peril in some quarters of the field of Christian education that the distinctive character of Christianity as a religion of redemption should either be neglected or minimized in the new enthusiasm for the improvement of teaching procedures."<sup>40</sup>

The proper emphasis upon the method and the nature of the content of Christian education rests upon fundamental principles that demand scholarly statement and interpretation. Indeed, Christian education has become the battle-ground of conflicting philosophies and theologies. Here the battle between materialism and Christianity has left the realm of theory and is being waged in the realm of actual living, with the *destiny of boys and girls* depending upon the outcome.

Such is the difficult situation which the Church is now facing—a situation of conflict but also a situation of opportunity. It must be met in each local parish.

The pastor, then, is responsible. Never has he been so much in need of special training in the theory and practice of teaching the Christian religion as he is today. That training will be essential not only for his leadership of the church school, but for his preaching and pastoral work as well. Increasing provision for such fundamental study and training is being generally made in the curricula of theological seminaries.

The Plan of this Seminary explicitly summarizes its purpose. "It is, finally, to en-

deavor to raise up a succession of men, at once *qualified* for and thoroughly *devoted* to the work of the gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."<sup>41</sup>

This summary of purpose defines for today the fundamental need of the Church just as accurately as it did one hundred and twenty years ago. There is the same great need for "the promotion of pure and undefiled religion"—a need that is being more and more realized by educational, political, and economic leaders as well as by ministers and leaders of the Church. To help in meeting this need God is giving the Church a clearer conception of the processes of Christian education. Men "qualified for and thoroughly devoted to the work of the gospel ministry" will be Christian educators, not lost in a maze of educational method, but understanding its essential contribution to their work as "pastor-teachers;" not relying only upon their own skill in the use of teaching procedures, but trusting, as did their Master, in the revealing power of God; not content with the formal acceptance and use of specialized teaching skills, but seeking through the power of the Holy Spirit in every possible way to bring those whom they shepherd to appreciate, to experience, to learn the truth of God as revealed in Christ Jesus.

May the newly established Chair of Christian Education adequately contribute, under God, to this great purpose!

## NOTES

<sup>1</sup>Matt. 16:13-17.

<sup>2</sup>Matt. 28:18-20.

<sup>3</sup>II Tim. 1:11; also Acts 15:35; I Cor. 4:17.

<sup>4</sup>Kuist, Howard T., *The Pedagogy of St. Paul*, George H. Doran Company, New York, 1925. Chapter X, p. 150.

<sup>5</sup>Ephesians 4:11.

<sup>6</sup>Hodge, Charles, *A Commentary on the Epistle to the Ephesians*, Hodder and Stoughton, New York. Page 227.

<sup>7</sup>Trumbull, H. C., *Yale Lectures on the Sunday School*, Philadelphia, 1888. Pp. 52-55 (with quotations from original sources).

<sup>8</sup>Seeley, Levi, *History of Education*, American Book Co., New York, 1904. Pp. 101-102.

<sup>9</sup>"These schools made a serious attempt to educate all people in the principles of Christianity." The curriculum was basically Syriac and Greek "with thorough instruction in the Prophets, the Apostles, and in the general contents of the Bible." A Royal School with a similar curriculum was established for the young princes. Serafin, Kevork A., *History of Education in Armenia*. Printed for the author by the La Verne Leader, La Verne, Calif. 1930. Pp. 29-37.

<sup>10</sup>Bingham, Joseph, *Origines Ecclesiasticae or The Antiquities of the Christian Church*, 10 Volumes, Henry G. Bohn, London, England, 1845, reprinted from original edition of 1708-22. Bk. XIII, Chapter 4, Section 9.

<sup>11</sup>*Ibid*: Bk. VIII, Ch. 7, Section 12.

<sup>12</sup>*Ibid*: Bk. III, Ch. 10, Section 4.

<sup>13</sup>Proudfit, John, *Catechetical Instruction before the Reformation. Home, the School, and the Church*, Vol. IV, 1854, pp. 47, 48.

<sup>14</sup>Lea, Henry C., *History of the Inquisition*, 3 Volumes, New York, 1888, Vol. I, Chapters 1-6. Also, Trumbull, H. C., *Yale Lectures on the Sunday School*, pp. 63-66.

<sup>15</sup>Cited in Schumann's *Lehrb. d. Paedog.*, p. 144. (Trumbull, p. 68).

<sup>16</sup>*Ibid*.

<sup>17</sup>Preface to the Catechism of the Council of Trent, questions VI-XI.

<sup>18</sup>For a complete discussion of these causes see Trumbull, *The Sunday School*, pp. 72-94.

<sup>19</sup>De Pressensé, E., *The Church and the French Revolution*, Tr. by John Stroyan, London, 1869. P. 15.

<sup>20</sup>See Abbey and Overton, *The English Church in the 18th Century*, p. 469. Lecky, *History of England*, vol. VI, p. 276.

<sup>21</sup>Trumbull, H. C., *Yale Lectures on the Sunday School*, p. 104.

<sup>22</sup>Religious Education Association, *Proceedings of the First Convention*, Chicago, Ill., 1903, p. 334.

<sup>23</sup>*The Teaching Work of the Church*, prepared by the Committee on the War and the Religious Outlook, Association Press, New York, 1923, p. 34.

<sup>24</sup>Organized Sunday School Work in North America, Official Report of the Sixteenth International Convention, Kansas City, Mo. 1922.

<sup>25</sup>Smith, G. B., *Religious Thought in the Last Quarter Century*, Univ. of Chicago Press, Chicago, 1927. Pp. 167-169.

<sup>26</sup>Nolde, O. F., *The Department of Christian Education in the Theological Seminary*, Univ. of Penn., Philadelphia, 1929.

<sup>27</sup>From a letter by Robert Raikes under date of June 5, 1784, quoted in the Appendix to *Sunday Schools Recommended*, a Sermon by William Turner, Jr., preached before the Associated Dissenting Ministers in the Northern Countries, at their annual meeting, at Morpeth, June 13, 1786, and published at their request; to which is added an appendix concerning the formation, conduct and expense of these schools. Newcastle, 1786.

<sup>28</sup>Erb, Frank O., *The Development of Young Peoples Work*, Univ. of Chicago Press, Chicago, 1927. P. 11.

<sup>29</sup>Reisner, Edward H., *The Evolution of the Common School*, Macmillan Company, New York, 1930. Pp. 564, 565.

<sup>30</sup>Bower, W. C., and Emme, E. E., *Trends in Curriculum Theory*, with a Selected Bibliography. *Religious Education*, Vol. XXVI, No. 3, March, 1931. Pp. 259-271.

<sup>31</sup>Horne, H. H., *This New Education*, Abingdon Press, New York, 1931. Particularly chapter IV.

<sup>32</sup>Squires, W. A., *Educational Movements of Today*, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, 1930. P. 7.

<sup>33</sup>Squires, W. A., *Educational Movements of Today*, p. 32.

<sup>34</sup>Cubberly, E. P., *Public Education in the United States*, Macmillan Company, New York, 1919. P. 9-11.

<sup>35</sup>*The Teaching Work of the Church*, p. 21.

<sup>36</sup>Kilpatrick, W. H., *A Theory of Progressive Education to Fit the Times*, *Progressive Education*, Vol. VIII, No. 4, April, 1931. P. 287.

<sup>37</sup>*Sixth Yearbook of the Department of Superintendence of the National Educational Association*, Washington, D. C., 1928. P. 54.

<sup>38</sup>See Squires, W. A., *Educational Movements of Today*, pp. 18-23.

<sup>39</sup>These figures are based upon the report of Dr. Paul H. Vieth to the Quadrennial Convention of the International Council of Religious Education, Toronto, Canada, 1930. See Report, pp. 90-92.

<sup>40</sup>Robinson, H. M., *Religious Education or Christian Education? The Evangelical Student*, Vol. V, No. 2, Jan., 1931. P. 2.

<sup>41</sup>Charter and Plan of the Theological Seminary of the Presbyterian Church in the United States of America, Princeton, New Jersey. Published January, 1931. Pp. 25, 26.

## The One Hundred and Twentieth Session

The Seminary began another year of its corporate life on September the twenty-second, with the matriculation of new students, whose names are given on another page of the Bulletin. The enrollment has increased from one hundred and ninety last year to two hundred and six this year. This increase represents an enlargement of the Junior Class from fifty last year to sixty-three this year; the Middle Class from forty-eight to fifty-two; and the Senior Class from thirty-seven to forty-four. The number of Fellows and Graduate Students is eight less than last year.