

# Religious Education

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## THE CHALLENGE OF RELIGIOUS EDUCATION\*

HENRY CHURCHILL KING, LL.D.,  
*President, Oberlin College, Oberlin, Ohio.*

Does it concern us all that the cause of moral and religious education should be pressed vigorously forward? That men should be able to put back of all their living a deep sense of the meaning and value of life?

In the first place, no one can know the facts as to the life of schools, colleges and universities, and doubt the need of moral and religious education. It is not only that educators are often blind to actual moral conditions that are in dire need of remedy, as many investigations show, but the markedly transition character of our time has made home and church guidance in morals and religion much less positive and pronounced than earlier, and so demands more from the educational forces.

Moreover, the schools and colleges exist for the very sake of insuring the training of good citizens. The community have a right to expect, in view of the millions poured into education, that the training of good citizens shall result. It is especially true that students in higher institutions of learning should regard themselves as a rarely privileged class, set apart for the time being from productive activity for the sake of preparation for larger later service. That later service ought to be proportioned to their privilege.

In the second place, it should be clear that there is imperative need for moral and religious education from the point of view both of the individual and of society, for morals and

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\*An abstract, only, of the address delivered by President King at The Decennial Convention, Cleveland, Ohio.

women, etc." "One number each week is devoted to music which usually draws a good attendance."

7. Remarks or suggestions: "Regarded as one of the most helpful religious exercises of the college. Student co-operation has been helpful. The interest and hearty co-operation of the President has aided. If the leading men of the faculty will attend and take part it will greatly add to the service." "The Chapel service is a wholesome unifying influence and the faculty would not discontinue it."

8. Eleven out of the fourteen were anxious to get the results of the questionnaire.

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## THEOLOGICAL SCHOOLS AFFILIATED WITH STATE UNIVERSITIES

REV. H. H. SWEET.

*Board of Education, Southern Presbyterian Church.*

In the matter of religious education, state institutions of learning furnish a fruitful field for the tillage of the churches.

There were enrolled for the year 1911, in twenty-five state universities and A. & M. colleges of fifteen states of the Southern section of our country, in round numbers, 18,000 students; 15,000 of these were either actually members of the Church or declared themselves to have church preferences. Six denominations, namely, Baptist, Disciples, Episcopal, Methodist, Presbyterian and Catholic, were represented by 15,000 students. The 3,000 students remaining represent both the smaller denominations and the non-church-connected people of the territory mentioned. The situation actually found to exist in a part of the country represents in a measure the country at large. Student communities, therefore, in which five out of every six are either members of some denomination or have decided religious preferences, should neither be hostile nor indifferent to religion. The state cannot give to these students the religious education which their needs demand. The Church must do it, or be fearfully remiss in her duty.

The matter of the churches maintaining theological schools affiliated with state universities is a very different thing from that of giving religious education to their young people who are

attending state institutions. Suppose there were such seminaries and in sufficient numbers, would they be the kind of agencies needed to enable us to solve the problem that presses for immediate solution—which is to give to these young people the religious education which they need as laymen?

The proposed plan, or something like it, has been in operation for a number of years in several of the provinces of the Dominion of Canada. In the Province of Ontario the Church of England, the Presbyterian, the Methodist, and the Roman Catholic, churches have divinity schools located in close proximity to and affiliated with the University of Toronto. In connection with each of these divinity schools is maintained a college of arts supported by the church to which it belongs, but which is at the same time one of the several arts colleges of the university. Arts degrees are conferred, not by the colleges, but by the university.

The affiliated divinity schools are more independent. In them the courses are prescribed, the instruction given, and the degrees conferred by the colleges themselves.

At Montreal several churches have divinity schools, without the arts colleges, affiliated with McGill University, a non-sectarian, endowed institution. While the higher educational work of the different churches of Canada is not all done in schools affiliated with state and endowed non-sectarian institutions, large part is so done. The plan is widely accepted, and seems to be satisfactory and successful.

In our own country, the Presbyterian, Disciples, Congregational, and Methodist churches are trying out the plan of affiliation to a limited extent. The Universities of California, Texas, Missouri, South Carolina, and North Dakota, have theological seminaries or Bible schools more or less closely affiliated with them.

In many of the newer states and sparsely settled sections there are no well established, thoroughly equipped theological seminaries. As such states and sections develop and increase in population, there may arise a demand for theological schools. When the demand comes, it will no doubt be wise to consider establishing such schools in proximity to state institutions, and affiliated with them. We might go further and say that this position is as sound for arts colleges as it is for divinity schools.

As the situation presents itself, the plan to maintain theological seminaries in affiliation with state institutions does not seem to have before it even an open field; much less a fruitful one. Neither does it seem wise at this time for religious workers in state institutions to advocate such a policy. It is granted that this position may be wrong. If it is, I shall be delighted to be set right. The reasons for my position are briefly stated as follows:

1. The needs of theological education, so far as the number of schools are concerned, are pretty well supplied. According to the last report of the Commissioner of Education, there are in the United States 193 theological seminaries, Bible schools, etc. These schools enrolled for the year 1911, 10,834 students. About 60 of the 193 institutions are small Biblical departments attached to colleges, religious training schools, attached, and unattached, and religious schools for the colored people. So far as the 60 schools are concerned, the outlay in equipment and teaching force, is quite small, except in a very few of the colored schools. The total enrollment in these schools, I estimate, after looking over the list, at about 1,200, which is 20 to the school. This leaves us with 133 theological schools and 9,634 students enrolled in them. This is an average of 72 students to the school, which is by no means an overcrowded condition. The 133 seminaries have invested in buildings and equipment \$21,419,000, and in endowment, \$35,313,000. By averaging the amounts, it will be seen that each school has invested in equipment \$161,000, and in endowment \$266,000. This is by no means a bad financial showing when it is taken into account that many of the theological schools are simply departments of colleges or universities, and hence, do not require the outlay in material equipment and endowment which would be required if they were unattached. The material equipment of the theological schools being fairly good, and the schools themselves not being overcrowded with students, are elements of a condition which suggests the unwisdom of the advocacy of the establishment of more theological schools at this time, in proximity with the state universities, or elsewhere.

2. For the purpose of this discussion, our theological schools may be divided into five different classes; (1) those which are departments of denominational college and universities, (2) those which have their own material equipment and

governing boards, but are closely affiliated with denominational colleges and universities; (3) those which are departments of nonsectarian colleges and universities; (4) those which have their own material equipment and governing boards, but are more or less closely affiliated with nonsectarian colleges and universities; (5) disattached theological seminaries provided with ample buildings, grounds, and endowment.

It has already been indicated that the demands for theological education are met by existing seminaries.

Of course, by a rearrangement of theological schools, the proposed plan might be put in operation; and such home might well be in proximity to some state institutions. However, there is little reason to believe that any general rearrangement in this direction may be expected or even desired.

Which of the five classes of seminaries which I have mentioned would be most likely to take kindly to, and to take part in, such rearrangement? The unattached institutions are the best equipped, usually, and with certain exceptions, the most largely attended. They seem to be measurably prosperous. They are bound to their present localities by ties of history, tradition, and sentiment, as well as by those of financial investment.

The seminaries which are departments of, or affiliated with endowed non-sectarian institutions would hardly take kindly to a plan for rearrangement. There are in some instances as good reasons for affiliating seminaries with independent institutions as there are for affiliating them with state universities; and certainly where such affiliation exists and is prospering, no one would offer disturbance for the sake of this plan or any other.

Would the seminaries of the denominational colleges and universities take kindly to a plan of rearrangement? Is there any reason why they should? Would the college or university be better off with the seminary gone? Would the seminary be more efficient, more useful, at the State University, either to the denomination or to the general public?

*President E. P. Robertson:* The Church while acting as a Church must provide its own leadership. There is the teaching function for the Church. The university turns out vocationally trained men. The College of Religion fulfills the work

of the university as a university college, not as a college of theology. It leaves room for the university pastorate. It is the expectation that just as normal lawyers and doctors come out of the university, so will preachers and social workers. The religious teaching is the function of the Church, not to be supported by public taxes, but carried on under the supervision of the university.

*Rev. E. C. Smith, American Unitarian Association:* Harvard University has extended a general invitation to representatives of all religious denominations to affiliations with its divinity school. So has the University of Chicago, provided the work is of university grade.

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## PRESENTING THE CHRISTIAN CALLINGS AT STATE SCHOOLS

*Rev. Frank W. Padelford:* The establishment of more denominational colleges in the West would be a calamity. The greatest need of our churches is leadership. If we can bring strong Christian leaders to our universities to speak on the opportunities in Christian service, we can appeal to strong students. Much use can be made of carefully selected literature. I am inclined to think that more men are recruited for Christian callings at the student Conferences held at Northfield, Lake George, Lake Geneva, Estes Park, and other places (under the auspices of the Young Men's Christian Association) than anywhere else.

*Rev. E. E. Stauffer:* I believe that one of the highest privileges of the university pastor is the presentation to students of the opportunities in Christian callings. I would suggest that we pick out our men and go after them. Bring in men who can appeal in a large way and make a judicious use of good literature.