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THE BIBLE IN ADULT CHRISTIAN EDUCATION
IN THE
PRESBYTERIAN CHURCH, U. S.

by

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CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

A. The Problem Stated and Justified

For many years the fact was generally accepted that learning belonged chiefly to childhood and youth. A leading educator comments on this as follows:

"The young were supposed to amass a store of information and ability, the income from which supported them through life. This assumption, though questioned occasionally by thinkers, persisted as an accepted and acceptable basis of orthodox theory and practice until recently. It is now seriously challenged for two reasons - that it would be unfortunate under present conditions if it were true, and that it is in fact false."¹

Dr. Thorndike's investigations have proved that adults have ability to learn more readily, thoroughly and purposefully than the lower age groups. The peak of learning ability is placed at twenty-five years and a high level is maintained throughout middle life. The importance of adult learning is manifest in that adults are in main control of government, business and the church. They are the founders and heads of homes and are entrusted with the training of children and young people. They run the world.²

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1. Thorndike, E.L.: Adult Interests, p.1.
2. The importance of adult Christian learning is summarized as follows in the "International Curriculum Guide", Bk. Four, p.4.: "The Christian education of adults is important from the viewpoint of the world's needs ... It is vital because of their own need for growth in Christian experiences. Continued religious growth is as important and stagnation as tragic in adulthood as in youth. The religious education of adults is important because men and women are largely in control of the communities in which children and young people live and... of the home, the church and the school of which children and young people are

The implication of these findings and of the recent emphasis upon adult education leads the church to inquire into its opportunity of adequately developing Bible study for adults. It is therefore the purpose of the present study to survey the place of the Bible in the adult educational program of the Presbyterian Church, U.S. and to make both recommendations and suggestions relating to such adequate development of Adult Christian Education.

B. Recent Emphasis on Adult Education

Adult education in recent years is receiving increasing attention in both secular and religious fields. Morse Adams Cartwright states that "before the month of June 1924, the term 'adult education' was not in use in the United States of America."¹

He states further:

"The emphasis all is new, the belief that adult education will yield major satisfactions is new, the belief that the adults really can learn well is new, the conception of abundance of living as the undeniable educational heritage of every individual is new."²

Under modern developments adult education is no longer regarded as the securing for the underprivileged of opportunities which

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members. For the sake of those who are younger, therefore, as well as for their own sake and that of the social order itself, adult Christian education is of paramount importance."

1. Cartwright, M.A.: Ten Years of Adult Education, p.3

2. Ibid: pp.206-207.

N.B. This survey by the Director of the American Association for Adult Education merits careful study. Attention is called to a summary of a decade's enrollment in adult education which will be found in the Appendix I, p. ii.

have been withheld, but as an ideal of continuing education throughout life for everyone. Accordingly, governments are concerned, colleges are instituting extension and alumni departments of education, church boards are investigating the situation and organizing to meet the need. Adult curriculum materials, both secular and religious, are increasing at a rapid rate. A representative of one church board writes as follows:

"A great adult education movement is under way in this country. Increased leisure and unemployment have provided part of the time. Modern conveniences have lightened housework, opening new opportunities to the housewife for cultural growth. Rapid changes in our economic and social order, resulting in technological unemployment and demanding adjustment to new ways of living and thinking have created a demand for continuing education throughout adult life. Extension departments, libraries and guided reading through the American Library Association, correspondence schools, night schools, adult and parent education made available through the Federal Emergency Relief Association, parent teacher associations, folk schools and American and citizenship schools are some of the facilities which have made adult education widespread and effective. In the midst of all this adult education work, much of which is of high order, shall not the church launch its own new education plan? Only so can the church enable its adult members to keep their religious thinking abreast of their other thinking and find in Christianity the guidance so sorely needed in our confusing age."¹

C. Adult Education Defined

This emphasis makes necessary the examination of the meaning of the terms used.

Adult education, according to a leader in the field is:

"the term applied to the continuous process of meeting the problems of life, of adjusting and readjusting one's attitudes and habits to new experiences and relationships, of acquiring new skills to meet new emergencies, of seeking to build up new ideals to replace those that crumble, and of reorganizing one's philosophy of life

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1. International Council of Religious Education: Educational Bulletin No. 410, "Learning for Life," 1935, p.8

whenever new facts suggest new and larger meanings."¹

Defined by the International Council of Religious Education, it is as follows:

"The Christian education of adults proceeds upon the assumption that religious change and growth should be a life long process ... Any directed procedure or experience through which adults grow religiously is adult education."²

As Cartwright says:

"The ambition of adult education is to set men free - from governmental oppression, from materialism, from bad taste in living, in music, in drama, in recreation, and most of all, free from the utter drabness of unfulfilled lives."³

D. The Place of the Bible in Adult Christian Education

In so far as any enterprise has the fundamental objective of changing and improving adult life, it has educational significance. It is believed that the study of the Scriptures is the basic element in all adult Christian education. For an adequate Christian life, increasing knowledge and appropriation of the Bible constitute the foundation. It is felt that the Bible is not known or utilized by adults generally. Observation leads some to believe that few ministers preach the Bible or teach it to any great extent, that study classes are not thorough, private study is limited and that daily life does not manifest Scriptural patterns and standards. The need seems apparent and the psychological basis for adult appropriation of the Scriptures is evidenced. These factors warrant greater emphasis upon the Bible in

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1. Winchester, B.F.: The Church and Adult Education, p. 11
2. International Council of Religious Education: Leaders' Guides for Second Series Courses of the New Standard Leadership Curriculum, p.1
3. Cartwright, M.A.: op. cit., p.7

the various church agencies dealing with adult christian education.

E. The Method of Procedure

This study proposes first to survey the general classification of adults. Such a classification will deal at the outset with age divisions and their characteristics. A newer approach will include such distinctions as occupations, locations or natural groupings, and outstanding interests. This trend of thought leads into consideration of adult areas of experience.

This study also proposes to survey the situation with regard to the predispositions of adult psychology which make a study of the Scriptures an indispensable factor in christian education. Characteristics showing adult need for the Bible will be considered first, then those characteristics illustrating natural susceptibility to the Bible. This will be followed by a consideration of the psychology of the human approach to divine power inherent in the Scriptures. In the first chapter such questions as the following will be considered: What are the leading characteristics of adult life? What are the elemental factors of adult psychology? What conditions tend to prohibit the appropriation of divine power? What mental maladjustments are commonly found in adult life? What are the dominant adult habit patterns? What are outstanding motives which determine adult activity? What knowledge of mental hygiene is essential for adults? What powers exist in the adult for natural reception of spiritual resources? How are these released? What degree of human and divine rapport can be established?

The second division of the study will be devoted to a survey

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of the value of Bible study in adult christian education. In its inherent value, attention will be given to the Bible's universality, in that it is a complete library within itself; that it presents a unique compendium of literature, including all types of authors, composition, style and motives. Moreover, it will be shown that it has potent value in its cultural influence, portraying as it does every walk and pursuit of human life. Above all, attention will be drawn to the Bible as supreme in its revelation of God the Infinite, Absolute and Almighty, and in its delineation of Christ, the Brother Man and All Sufficient Savior. It will also be considered as a reservoir of vital dynamic forces capable of transforming man and society.

With respect to the Bible's outward influence, a study will be made of its power in the world at large. Evidence will be presented of the Bible's potency as a mold of history, the theme and focus of literature, the repository of and unique contributor to the fine arts, the chief medium of God's communication with believers, and the dominant influence in individual life as the rule and tool of Kingdom extension.

The third section will survey the extent and nature of Bible study in the Presbyterian Church, U.S. This church has been selected because it is first, a homogeneous, historical and natural unit, and second, because it has made distinct progress in Bible study with consequent results. A classification will be made of the various groups engaged in such study, curriculum materials and educational methods. Most particular attention will be paid to the study plan of the Woman's Auxiliary which for more than a decade has maintained a systematic,

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intensive, church-wide, individual-centered program of biblical education.

The fourth section will suggest means of biblical appropriation with reference to adult christian education. This will include the place of the minister in the systematic instruction of his people, the possibilities of adult Bible classes with respect to personal development and intelligent comprehension and solution of problems, and the place of specialized groups within the church area. Emphasis will be laid upon the necessity for and nature of leadership training courses.

The fifth and last section will suggest devices to be used as a stimulus and guide to Bible study. It will propose plans for measuring and evaluating results of adult christian education in the use of the Bible. These will include tests on adult knowledge of Bible content, biblical interest finders and stimuli, biblical information in relation to beliefs and attitudes, the outcome in religious attitudes, and procedure in spiritual appropriation.

In conclusion, findings will be summarized, acknowledgment made of past and present achievements and an estimate presented of the outlook for the future.

CHAPTER II
A STUDY OF THE ADULT
WITH
SPECIAL REFERENCE TO BIBLE STUDY

CHAPTER II

A STUDY OF THE ADULT

WITH

SPECIAL REFERENCE TO BIBLE STUDY

In considering adult life with special reference to Bible study it is necessary to explain the various classification schemes applied to this general period of the life span.

A. The Classification of Adults

1. General Characteristics of Adult Life

There are certain general likenesses that characterize all adults. Likewise there are many differences. They will be considered briefly from the physical, mental, social, moral and religious points of view before proceeding to the nature of the age spans.

Maturity is an outstanding aspect of adult life. The adult has reached the period of physiological certainty. Normal functions are established. Muscles, nerve tissues and bones are in fine working formation. Quoting an adult authority -

"The adult is fairly conscious of the extent and limitation of his physical powers. He measurably understands his own organization. The element of surprise in his physical life is reduced to a minimum. The adult is normally master of his physiological organism."¹

Physical trends are generally equable. There are, however, instances of acute stress and strain, resembling those of early adolescence.

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1. Soares, T.J.: A Study of Adult Life, pp. 1-2

The adult has likewise achieved reasonable mental maturity. He feels himself intellectually experienced. Another author says that memory, judgment, reasoning powers, self-control, poise, imagination, - all go on from strength to strength with pleasure.¹ The adult is likely to be reasonably stable in mental processes and more persistent in purpose. Prejudices are set, either for good or ill. Raffety holds that adults become more and more opinionated as to racial, national and inter-national issues and problems which affect economic, political, social and religious welfare.² Adults are cautious, keen-minded, resourceful, and have pronounced character trends. Will power is strong and ready to accomplish great ends. Brewbaker summarizes the situation thus:

"The adult intellect is different. The judgment is more likely to be sound and dependable. Reason is dominant, power of memory not so strong. He remembers more by the law of association. Perception is not so keen, attention is stronger due to power of concentration for longer periods. The adult mind has formed its habits of application by experience."³

Personal and professional habits are established.

"Professor Dewey distinguishes between unintelligent habit, which makes it very difficult for us to progress beyond what we have acquired, and intelligent habit, which is simply our constant practice of adapting ourselves to new situations."⁴

Adult social inclinations and pursuits are mature. One's lifework, normally speaking, is settled. Natural contacts are those of the doctor, lawyer, professor, housekeeper, secretary, carpenter, business man or woman. Vocational habits have a strong influence upon

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1. Cf. Raffety, W.E.: Religious Education of Adults, p. 17
2. Ibid, p. 19
3. Brewbaker, C.W.: The Adult Program in the Church School, pp. 26-27
4. Soares: op. cit., p. 3

one's social inclinations. There are interests of the office, home, classroom, market and numerous other institutions. Homemaking brings new contacts, comforts and joys. Business furnishes increasing responsibilities and burdens. Social attitudes are enlarged and broadened.

Soares states:

"Either sympathy and love for others are strengthened or the deeper and finer emotions are deadened. These emotions when strong, gladly express themselves in willing service."¹

Brewbaker utters the following caution:

"Yet there can be too engrossing a vocational experience. Some men know nothing but business and can scarcely even retain a keen interest in their own families. Some women are so absorbed in the myriad tasks of housekeeping that they can think of nothing else. One of the evils of our high pressure industrial system is that it drains the last ounce of men's strength and leaves them incapable of other interests."²

There is a tendency in some to material mindedness. Selfish interests predominate. The rich are self-satisfied and the poor are prone to self pity. Employers and employees are alike suspicious.

Morally considered, the adult usually is mature. Right attitudes and action have become habitual. There is a natural volitional and emotional response to various situations that arise, without the necessity of compulsory attention to the problem at hand. Action is consistent. Struggles are less keen. Loyalties are firmly fixed. A definite standard of right or wrong prevails. Prejudices have been formed in favor of truth, honesty, justice, purity, and uprightness. Adulthood is still idealistic but less visionary. In some instances, however, character lapses are observed. The finer prejudices are re-

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1. Brewbaker: op. cit., p. 27

2. Soares: op. cit., p. 5

placed by suspicion, selfishness, greed, cruelty, injustice, impatience, jealousy, indifference and self esteem. Moral rectitude may be utterly forsaken.

As a rule, adult religious standards are definitely settled. Confidence in an infinite power is acknowledged or disregarded. If the former life is shaped by the central thread of religion, faith, trust, worship, serenity and calm are inward characteristics from which flow purposeful, consecrated service. A previously mentioned adult leader writes:

"There is a great cloud of witnesses who in middle life steered the national, international, spiritual, moral and social ideals of the race to the ideals of the God man, Christ Jesus, who laid down His life at the age of thirty-three for the salvation of the world."¹

Another leader summarizes adulthood as follows:

"Thus, adult life is a time of extremes in personality traits. Some there are who in obedience to the laws of health keep well and strong through the years, while others, through hereditary weakness or neglect or sin, burn out their vitality. Some keep as bright as the sun at its zenith; others pale mentally with the passing years. Some grow tolerant with a sweet reasonableness; others become narrow, bitter and intolerant. Some become more appreciative of the good and the beautiful in nature, literature and life, while others become critical and cynical, and make inky the skies of their friends. Many are progressive in thinking and attitudes; some conservatively pull back in the harness, shying at new phrases for fear of losing the old truth. Some are thrifty; others spendthrift; some are generous; others, parsimonious. Some live in the lap of luxury; others exist on the bitter edge of poverty. Some are industrious, others indolently drift into the ranks of the ne'er-do-well. Some are social, alter-minded; others are anti-social, ego-minded Some give way to the downward pull in their lives and slip into the slime of the gutters; others follow the upward urge of the Divine in the soul of man and become a little less than the angels of God, co-workers with Christ to get His gracious will done in the world."²

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1. Brewbaker; op. cit., p. 29
2. Raffety: op. cit., pp. 20-21

2. Older Point of View, By Age Groups

Passing from the general summary of adult characteristics, the older point of view in the classification of adulthood is reviewed by age groups. Instead of looking upon adults as a group they will be observed by periods. These are generally conceded to be four: early, middle, older and advanced adulthood. In view of individual variation these must be regarded as approximate.

a. Early Adulthood

Early adulthood includes from the twenty-third to the fortieth year. It is considered the period of greatest strength. The vigor of youth persists. The building up process is superior to the destructive forces. Responsibilities of home and business are assumed. Ambition is at its height. The intellect is vigorous. The brain is beginning to assert its best powers. Soares says that "the scholar is young at forty. He has only shown what he is capable of doing."¹ Social fellowship is rich and varied, unless forsaken for humdrum routine. Spiritual abilities are keen and possibilities of their expression unlimited. It is the time when young adulthood should meet the challenge of the Kingdom needs and dedicate a portion of time to definite Christian activities, while at the same time a thorough consecration pervades all of life.

b. Middle Adulthood

Middle adulthood extends from the fortieth to the sixtieth year. Of this period, Soares says:

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1. Soares: op. cit., p. 32

"It is the most productive in human life. Mental powers are at their best. Experience has enabled one to develop the economies of activity. Vocationally, one has taken his place and is filling it with the highest efficiency. The most important positions, the greatest responsibilities, are held by men and women of middle age."¹

At the same time it has been called a period of disillusionment. Ambitions have been unfulfilled; life dreams fade. Nervous breakdowns and suicide occur. Readjustment to life is necessary. Moral weariness is frequent or there are daring attempts to find excitement. Many change their vocations in the effort to attain satisfaction. Divorce is more frequent than at any time since the early twenties. Religious doubts appear. If some stabilizing factor enters this stage, life is preserved. The aforesaid writer continues:

"Real religion comes to tired, middle-aged folk with a continual renewal of social enthusiasm, with an ever new demand for sacrificial service, with a vigorous reinterpretation of life as significant and glorious, with an infinitely interesting revelation of the Unseen Presence, with a range of appeals profoundly emotional and compelling..... Christian service with its noble emphasis on devotion rather than achievement brings a glory to the common life."²

c. Older Adulthood

Older adulthood covers the period from the sixtieth to the seventy-fifth year. Certain factors in modern life have tended to lengthen the period of vigor and achievement. The scientific care of health, improvements in industry and housing, old age pensions, enlarged intellectual and deepened spiritual interests have contributed to this end. Again Soares states that

"It has always been true that the very highest positions in public affairs have been held by men over sixty years of age. The presidents of republics, the most noted jurists, the ablest scien-

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1. Soares: op. cit., p. 32
2. Ibid, p. 35

tists, the leaders in education, and even great generals and admirals are usually older men. While this is partly on account of the system of seniority, it is not entirely so, as witness the great lawyers, physicians and men of affairs, whose success depends upon their continued ability to do under competition with younger men the work that is to be done."¹

Ripe fruitage, good judgment and wise counsel are marks of this period. Right living reduces the hazard of physical decline. Religious activities tend to lengthen the years of effective life. There is or should be perfect receptive power for spiritual wealth.

d. Advanced Adulthood

Advanced adulthood is from the seventy-fifth year onward. While there is marked physical impairment and in many instances a distinct mental slowing down, it is nevertheless a period of mental fruitfulness, social charm and rare spiritual worth. It is largely a time of retrospection and contemplation, but there have been numerous and notable contributions to the scientific, literary, cultural and spiritual realms by those past eighty. Longfellow illustrates this in convincing manner:

"But why, you ask me, should this tale be told
To men grown old, or who are growing old?
It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than fourscore years,
And Theophrastus, at fourscore and ten,
Had but begun his "Characters of Men."
Chaucer, at Woodstock with the nightingales,
At sixty wrote the "Canterbury Tales."
Goethe at Weimar, toiling to the last,
Completed "Faust" when eighty years were past.
These are indeed exceptions; but they show
How far the gulf stream of our youth may flow
Into the arctic regions of our lives,
Where little else than life itself survives." 2

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1. Soares: op. cit., pp. 36-37.
2. *Morituri Salutamur.*

3. Newer Point of View, the Adult as a Unit

Although age grouping has been the traditional plan of classifying adults, they themselves have taken umbrage at the stilted system. Raffety says that it is usually safer to let adults classify themselves.

"Periods of adult life are not so distinctive, so easily hedged about by calendars Almost any nomenclature would be faulty. Terms have relative meaning."¹

The newer point of view is that of the adult as a unit.

Another writer says:

"The four-division age-grouping of adults is outworn. Its retention must do more harm than good. It may have served a purpose when society was more stratified: when the fiction persisted that the adults were people who were "grown up." But with the increasing emphasis upon comradeship between parent and child, upon fraternity among young and old and aged, it is cruel to erect artificial age barriers."²

People should be considered "for what they are and not for what they are supposed to be under a defunct age-grouping."³

a. Personal Consideration

It is suggested by the same author that other classification schemes be applied. Difference may be determined by the "curve of normal distribution" reckoned at 3-22-50-22-3. The intelligence attitudes and abilities of a group may thus be reckoned with fair accuracy. Personal consideration by degrees of maturity, physical, mental and spiritual, may determine group placement. Certain tests and measurements would assist here and not be offensive to a present day group. Definitely functional and non-permanent activities as well as spontaneous

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1. Raffety: op. cit., pp. 13-14
2. Zeigler, E.F.: Toward Understanding Adults, p. 31
3. Ibid., p. 35

relationships reveal natural classifications. Personal needs might furnish the criterion. Jesus Christ shaped His ministry according to individual needs. The shepherd, following in His steps, can well follow the Master's example.¹

b. External Considerations

External considerations of adult groups might lead into classification according to the marriage status, occupations which present distinctive abilities, mutual ties and natural interests. Too often groups fall apart through lack of natural cohesion. The appropriation of spiritual matters is hastened by grouping according to particular lines of cleavage. Moreover, the world in which adults live conditions their apperceptive intake. One is shaped by a rural world; another, by an urban world. One lives in a large home; another in a lofty city flat, and another in a garage apartment or a hall bedroom. One is the head of a family, another is a solitary individual. One lives in a world of fact and reality; another, in a world of dreams and fancy. All live in a world of personal needs and wants and of manifold interests.²

c. Areas of Experience

The International Council of Religious Education has tried to describe where adults live by designating eleven areas of interest where they may be found: (1) health activities; (2) educational activi-

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1. The grouping of adults is discussed effectively in the International Curriculum Guide, Bk. Four, Christian Education of Adults, Section six, pp. 125-130, Part One.
2. For further development of this thought see Sherrill-Purcell, "Adult Education in the Church," chapter II, What Do Adults Want, pp. 27-43.

ties; (3) economic activities; (4) vocational education; (5) citizenship; (6) recreation; (7) sex, parenthood and family life; (8) general group life; (9) friendship; (10) aesthetic interests; (11) specialized religious activities.
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It is believed that in a perfectly balanced life the adult will include each of the above and thus establish as a standard for Christian living and integrated Christian personality.

d. Summary

This newer classification of adults, Zeigler has summarized as follows:

1. According to spiritual maturity.
 - a. Leadership abilities
 - b. Devotional attainments
 - c. Churchmanship record
 - d. Stewardship attainments
 - e. Life philosophy
 - f. Participation in civic and national issues
2. According to marriage status.
 - a. Married: childless, children
 - b. Broken marriage: divorced, separated, death
 - c. Unmarried: bachelor or spinster
3. According to occupations.
 - a. Professional
 - b. Business
 - c. Clerical
 - d. Domestic
4. According to physical needs
 - a. Physical health status
 - b. Economic needs
5. According to mental maturity.
 - a. Schooling
 - b. Personality difficulties
 - c. Psychopathic cases
6. According to sexes.

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1. International Council of Religious Education, Educational Bulletin, No. 101, "The Development of a Curriculum of Religious Education," p. 101, 1930.

* See Part I, Appendix of this study for further data on this subject. A valuable analysis of adult experience appears in the International Guide, Book Four, "Christian Education of Adults," Part I, pp. 18-49, and Part II entire.

- a. Men: age groups
- b. Women: age groups
- 7. According to interests
 - a. Intellectual
 - b. Recreational
 - c. Aesthetic¹

Such a classification is by no means exhaustive but it does indicate a line of approach for the meeting of human need with Scriptural resources.² The same authority states that

"The larger a Christian one undertakes to be the more of the areas or emphases of experience will he try to cover; consequently the more issues The church is learning to minister to the restless because there are so many earnest seekers in that group. The complacent and self-satisfied are good anchors but ships were made to sail..... Issues are the wanted evidence that an adult is living; that he is seeking light; that he is ready to be taught..... When given a chance to grow adults are making records in industry, art, religion, music and literature, and proving their idealism. Somewhere on the mantel of every adult mind is the picture of the person he wants to be. As long as that picture remains the adult is idealistic."³

B. The Psychology of Adults with Special Reference to

Bible Study

In considering natural liabilities of adult psychology which reveal a need for the Bible we shall think of adults with respect to life in general, to humanity, to oneself and to things spiritual.

1. Natural Liabilities of Adult Psychology which Reveal the Need for Bible Study

a. With Respect to Life in General

Adult life signifies mature life. There is physical normality. Soares says that "the element of surprise in his physical life is

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1. Zeigler: op. cit., pp. 38-39
2. Ibid.
3. Ibid., pp. 51-52

reduced to a minimum."¹ The adult feels himself intellectually experienced. Such maturity, however, does not insure entire harmony of spirit. Certain liabilities of character reveal a clear need for the Scriptures. Circumstances may have borne in upon an individual so that his impression of life in general is one of monotony. Due to physical exhaustion or a narrow outlook his reaction is that of general apathy. The commonplaceness of everything is so oppressive that psychological forces are paralyzed and there is a disinclination to yield any response.

The individual may find himself unable to face up to the changing life of the modern world. According to an International Council Report, he is staggered by the problems of contemporary civilization that are involved in "international, interracial, industrial and economic relations, in parental and family relationships, in sectarianism and religious intolerance, in religious skepticism and unbelief."²

Difficulties are faced because of changes in "industry (technological and other unemployment); ethical codes, (smoking, drinking, amusements); family patterns and ideals, (obedience and authority); apartment house life, (divorce, birth control); economic and political philosophy, (socialism, communism, cooperatives); religious thinking, (Sunday observance, church loyalty, conservative vs. ethical views of Bible, prayer, God, Jesus, heaven, hell, salvation)."³

An educator of note writes in the same strain:

"The prevalence of mechanical devices and the emphasis upon laws governing physical phenomena tend to discredit the existence of the

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1. Soares: op. cit., p. 2
2. International Council: Leaders' Guide, September 1935, p. 1
3. Leaders' Guides for Second Series Courses, Teaching Suggestions for Adults, p. 11

unseen, and reduce the universe to a mere mechanism. With such an outlook upon life, God seems unreal and prayer becomes an empty form."¹

Social unrest produces aggression or bewilderment. There is a new self-assertiveness on the part of womanhood, a rebellion against the monotony and drudgery of homemaking, and the bearing and rearing of children. The cost of a family is often prohibitive. Religion is often unfamiliar, family worship is lacking. The tendency is to drift or disintegrate, unless one has the strength for emancipation.

An outstanding leader in the adult field says that the stress of living conditions, the conflict of interests and the clash of personalities and temperaments proceeding from disappointments and sorrows tempt one to doubt the goodness of God and the validity of faith in His great purposes.²

On the other hand, there may be such an extent of absorption in the material aspects of life that all else is excluded. Life seems replete with social and intellectual satisfaction. Preoccupation in one's personal program produces perfect complacency. There is absolute disregard of anything that pertains to the spiritual side of life. Excitement is often found in forbidden areas. Aspiration ceases beyond the realm of the earthly.

There are also instances of the nominal profession of reliance upon the supernatural, constant expression of belief, profuse verbal use of Scripture, but with no manifestation in life.

b. With Respect to Humanity

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1. Winchester: The Church and Adult Education, p. 19
2. Ibid., pp. 89-90

At times psychological inhibitions are found in the adult's attitude toward humanity. The feeling that each one is in a sense his "brother's helper" has never been awakened, if indeed it exists. Irresponsibility is either actual or assumed. Fellow beings occupy a separate sphere, in so far as these individuals are concerned. Antagonism may be present in race, national and industrial cleavage. Prejudice and intolerance are actively expressed. Winchester says that

"in achieving reconciliation it is the function of religion to unify mankind, to bind together dissevered humanity."¹

c. With Respect to Oneself

With regard to adults themselves, their psychological characteristics that reveal a distinct need for the Bible are clearly apparent. Perhaps there is a lack of knowledge. Many adults have never analyzed the reasons for their attitudes and actions.

Self-understanding brings a consciousness of actual needs. Such needs include that which will reveal the individual to himself. The master psychologist once said: "Ye shall know the truth and the truth shall make you free."² Such truth will often reveal infantilism, childishness, a man-sized body and mind but undeveloped or shrunken souls, and at the same time present Christ, who not only knew Himself fully but leads others into full understanding of themselves.

It may be that there is conflict among various selves. There is no central force. Life is badly organized. Various dispositions war for supremacy. Good and evil impulses are in close juxtapo-

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1. Winchester: op. cit., p. 100

2. John 8:32

sition. There is constant vacillation of personality. Such conflicts produce the frustrated, angry, thwarted, disabled, lonely, depressed, futile characters, the wounded spirits of the world.¹ They must learn to know the One who was wholly at peace within Himself.

Repression of some sort often constitutes the major difficulty of maladjusted personality. According to Dr. Weatherhead, repression is

"purposed thrusting down into the unconscious mind of something, which so long as it is conscious, is distasteful to the personality. Psychological repression is unconscious."²

In order to keep the repression in an unconscious state a maximum amount of energy is consumed. The system is weakened and then the repression comes to light, and assumes control.

Complexes may disturb one's psychological equilibrium. A complex is a system of emotionally toned ideas ranged around a central idea. It may be wholly good. An inferiority complex, however, is disbelief in oneself, with fear at the center. It may manifest itself in opposite manner, in intolerance, conceit, pomposity, exaggerated conduct, a dogmatic temper or an over-bearing manner. Various false compensations may appear - such as over-assertion, under-assertion, conceit, infantile regression, sensationalism, phantasy, or nervous breakdown.

Fear, anxiety, phobia and worry are likewise enemies of the spirit of the adult mind. While fear in its strictest psychological sense is always a friend, there are often exaggerated and irrational

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 1. Weatherhead, L.D.: Psychology and Life, p. 35.
 2. Ibid., p. 98

fears. Fear, wrongly so called, is anxiety. A morbid mixture of desire and fear produces anxiety. The mind can get into such a morbid state of conflict that the personality can be completely disabled for the task of living. Actual physical disease may result. Phobia is a buried fear discharging its symptoms into consciousness. Worry is fruitless expenditure of the energies of the mind in regard to some situation which the mind is not prepared to face.

Depression and irritability are further liabilities in adult appropriation of richest resources. The causes may be physical, as when physical impairment dulls the light of the spirit. Or, psychologically the mind is distracted through false economy in the matter of mental energy. The spiritual aspect of depression and irritability is the most subtle. Its root is selfishness, a spiritual disease. The intellect as such does not distinguish between right and wrong and questionable outcomes result.

d. With Respect to Things Spiritual

Definite psychological attitudes toward things spiritual constitute an open danger. Spiritual illiteracy is frequent. Many adults scarcely know the names of the books of the Bible, much less the manner of approach, nor the means of using what may be found therein. They have no actual knowledge upon which psychological reactions can be based.

Or, which is more dangerous still, the requirements of spiritual respectability are met punctiliously and the conscience salved from any undue exertion of spiritual energy. Formal Christianity is considered sufficient.

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It may be that doubt has stifled spiritual perception. In earlier years doubts may be of benefit in leading one to a settled personal conviction of truth. Left to rankle without definite settlement, doubts produce unbelief or uneasy stagnation. For the doubters, the following questions have not been answered: Is there a God? What is a person? Is God a person? Why do men suffer? Is immortality desirable or possible? What happens when we pray? What is religion? Is the Old Testament applicable today? Was Jesus divine? Are creeds outworn? Is science supreme?

"Dual interests lead to disintegration. Personality is unified by a single dominant interest." ¹ Hence, all these disintegrating interests and attitudes we have considered must face up to one standard that will harmonize all into a centralized whole. This standard, we believe, is revealed in the Bible.

2. Natural Assets of Adult Psychology which Reveal a Susceptibility to Bible Study

The second phase of the psychological approach presents a brighter outlook. Adults have numerous psychological characteristics which illustrate their susceptibility to a study of the Bible.

a. With Respect to Life in General

With respect to life in general there is in the adult an attitude of eagerness - a desire to see, to know, and to achieve. Many are keenly alert and awake with every nerve sensitized to impressions from the rapidly changing world life. They have manifold interests. There is joy and zest in progress. The mind can scarcely keep abreast

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1. Wyckoff, A.C.: Class notes in "The Bible and Modern Psychology"

of the swift movement, and yet it is master of the movements. Man is electrified, challenged by daily discoveries and inventions. He is uplifted by the aesthetic beauty and wonder of the universe. The whole natural world intrigues his senses. To all this there must be some response. The challenge comes to be, to do, and to go forward.

b. With Respect to Humanity

With respect to humanity the adult's psychological reaction is favorable in the main. Trust is more prevalent than suspicion. Human relationships, commercial, social and domestic, are based upon confidence.

At the same time there is an innate feeling of dependence. Individuals are interdependent. Few are content to live in absolute independence. It is virtually impossible if they do. One age is dependent upon another; one profession upon another; one region upon another. Moreover, there is within a normal adult an instinctive sense of altruism to humanity. As Weatherhead says, there is a "desire to do good to others, a sense of duty, desire to serve and uplift, to impart¹ knowledge and truth."

Zeigler believes that

"We have never dared ask enough of the adults..... Because our psychology warned us against useless efforts with people whose minds had "set", the church expected little from adults and obtained little..... With the present confidence in an enlarging adult capacity, the purpose is expanding. Church leaders now see visions of a world transformed by the cooperative efforts of God and man..... The Church is not trusting God less, it is merely using man more.... The purpose of the new program for adults... approaches the purpose of Jesus who "knew what was in man" and tried to bring it out."²

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1. Weatherhead: op. cit., p. 79
2. Zeigler: op. cit., pp. 147-149

c. With Respect to Oneself

With respect to the adult himself, there are discovered various psychological aspects which are powerful assets in apprehension of the Scriptures. The adult is mature and he grows. He has ever new abilities, interests, fields of knowledge, and sympathies. Memory is specialized; judgment is stabilized; prejudice is directed toward things worthwhile: monogamy, patriotism, truth, honesty, chastity, prayer, worship. Sentiment is an adult asset. It is defined as the "permanent disposition out of which emotions arise. Sentiments leading to emotion set free in us energies which carry us to our goal."¹

The will and imagination combine potent intellectual and psychological trends. The will is sheer, dogged perseverance. It is more than the motivating force, it is the propelling force. It is "strong, efficient and powerful, but it needs some other force to take hold of it and fire it if we wish to find the maximum power in personality and really master the art of living."² The imagination enables one to enter into a faith that apprehends the strength of the Scriptures. Faith is imagination grown large.

The quality of fear tends to make an adult sensitive to spiritual forces. In its strictest psychological sense fear is always a friend. It is an instinctive emotion, native to personality, indicating a measure of courage and exhibited in reverence and awe. Fear is an asset in the adult's appropriation of the Word. Even as Jesus' fear directed Him to all that was high and holy in the manifestation of

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1. Weatherhead: op. cit., p. 81

2. Ibid, p. 82

God, man may still utilize the gift of fear as a means to his comprehension of God.

The adult characteristic of confidence tends to render one sensitive to the power of the Scripture. Confidence in man meets the triumphant confidence of the Word and the two coalesce. The sense of having achieved leads to further achievement.

Moreover, aesthetic appreciation increases throughout the maturer years. The wonderful years of adulthood become rich with the beauty of literature, music, sculpture, painting, architecture and all nature. As a sourcebook of all fine arts, the Bible is perfectly attuned to the response of high souls who find in it their most exalted joy.

d. With Respect to Things Spiritual

There are, moreover, those qualities in the adult which are associated directly with the spiritual. The spirit of idealism saturates those who have caught the vision of things beyond those which exist. Likewise the spirit of longing reveals to a man's inner consciousness that there is something beyond the purely material. Saint Augustine has said: "Thou hast made us for Thyself and our hearts are restless until they rest in Thee."

The further outreaching of the soul for something beyond itself may be defined as worship. It is universal. Man must worship something, be it art, music, nature, work, pleasure, money, fellow being or divinity. Worship in its true sense is the expression of fellowship with God. Emotion has an important place in the expression of worship. Matthew Arnold says that "the true meaning of religion is

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morality touched by emotion." As the artist sees colors the average person cannot perceive, as the musician hears tones and overtones denied to others, so one saturated with religious emotions derives transcendent values from life. One must be inside to get the qualitative psychological processes through religious experience. All other data grow out of the religious. The "fellowship of the mystery which for ages hath been hid in God"¹ is a superb statement of this thought. It is a mystery but a fellowship, and there have always been those who have belonged to this fellowship. It is a tremendously dynamic thing. When it becomes dominant it controls absolutely.² The element of mysticism, the sense of union with the unseen found in the lives of most men and women makes them susceptible to similar qualities in God's supreme revelation of Himself.

C. The Psychology of Adult Appropriation of

Divine Power Inherent in the Scriptures

1. Fundamental Requirements

It is probable that some adults fail to appropriate the power inherent in the Scriptures because of their failure to meet the fundamental requirements or to understand the technique of approach to the Divine Power. There must be a definite expectation of divine response and an eagerness in awaiting it. One must realize that the Bible is a repository of power from which one can expect an influx of divine

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1. Ephesians 3:9b
2. Wyckoff: adapted from class notes in "The Bible and Modern Psychology"

energy. A prominent psychologist states:

"Religious experience is isolated in the Scriptures and the world will never cease to find value therein. Like the opening up of a flower and the diffusion of its fragrance its power cannot be suppressed."¹

In addition to expectation there must be actual exercise by one who desires to appropriate divine power. It should be recognized that Christianity is the perfection of common sense, and that individuals become good Christians and receive divine power by the same means whereby they become good artisans and ripe scholars. As exercise is essential to becoming a pianist, housekeeper or doctor, spiritual exercise is likewise essential to one who would become a Christian soul, conscious of power from a source divine.

2. The Psychological Apperception of Spiritual Values

The psychological apperception of divine values has been set forth clearly by Rudolph Otto in his "Idea of the Holy."² It is interesting that he has tried to isolate the germ of religious experience apart from others. This he calls the "numinous." The "Numen" or divine overpowers the human and leads him to do what otherwise he could not do. The underlying factor of psychological Christian experience then is, according to Otto, "the consciousness of the agency of God in experience, the transference from the "Numen" to the human a certain quality of the "Numen" defined as "numinous"."³

Dr. Otto says also:

"There is only one way to help another to an understanding of it. He must be guided and led on by consideration and discussion of the

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1. Weykoff: class notes, "The Bible and Modern Psychology"
 2. The attention of the reader is called to the interesting development of this subject throughout the volume.
 3. Otto, Rudolph: The Idea of the Holy, pp. 3-4
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matter through the ways of his own mind until he reach the point at which the "numinous" in him perforce begins to stir, to start into life and into consciousness..... It cannot, strictly speaking, be taught, it can only be evoked, awakened in the mind, as everything that comes 'of the Spirit' must be awakened."¹ "God admits access to Himself and intimacy with Himself as a grace beyond human power to apprehend."² "The witness of the Spirit makes it possible to recognize the 'Holy' and respond to it through an inner divining power of apprehension and interpretation."³

D. Summary

This chapter has revealed the characteristics of adult life according to its classification and to its psychological aspects. Whether one studies adults by life periods or by personal experience, there is discovered a need for a stabilizing, integrating factor in life. Upon considering unfavorable aspects of adult psychology, one is convinced further of the absolute need of such a factor. However, upon observing the favorable aspects of adult psychology one is reassured by the boundless capacity for appropriating an integrating force. This force or factor, it is believed, is shown clearly in that the "Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy Him."⁴

A recent book leads to an ultimate conclusion as follows:

"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 teaching and preaching help to bring about each 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."⁵

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1. Otto: op. cit., p. 7
2. Ibid, p. 63
3. Ibid, p. 166
4. Westminster Shorter Catechism
5. Sherrill-Purcell: op. cit., p. 56

CHAPTER III

THE VALUE OF BIBLE STUDY IN ADULT CHRISTIAN EDUCATION

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THE VALUE OF BIBLE STUDY IN ADULT CHRISTIAN EDUCATION

A. Inherent Character of the Bible with Relation to
Adult Christian Education

Having discussed the nature, needs and abilities of the adult, the next consideration is an evaluation of the Bible with relation to adult life. The objective of Bible study, according to Sweet, is:

"to establish the Bible securely at the center. Theoretically the Bible is at the center of every Christian teacher's student life; actually it is only too often on the periphery. The look of the Biblical page, the content of the larger units of literary construction, the movements of thought, the meaning of books as a whole, are strange to many..... The conditions among us call for wholesale and thoroughgoing readjustment."¹

1. Its Varied Content: A Universal Library

The first point established is an appreciation of the Bible in itself. The Book is a universal library. It is composed of many books by many authors written in different ages and different places and concerning innumerable subjects. The last contributor to this library lived more than a thousand years later than the first. Almost all kinds of literature are represented - history, biography, law, prophecy, lyrics, proverbs, practical philosophy and dramatic poetry. All form a harmonious whole. A text used frequently in adult christian education says:

"To the inquiry concerning the reason of these different kinds of literature the writer of the epistle to the Hebrews suggests an answer in the words, 'God having spoken..... in divers manners,'"

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1. Sweet, L.M.: The Study of the English Bible, pp. 32-33

which means that in His attempt to reach the human heart and conscience God used different methods and means. For example, God may reveal Himself in the events of history, or He may make His appeal through the object lessons of the ritual and ceremonial..... The several kinds of literature, therefore, are the natural outgrowth of the manifold modes of divine revelation."¹

"Considering its purpose and contents, the sweep of its design from heaven to earth, from earth to heaven, no other book possesses such a high degree of interest to the soul."²

2. Its Historical Value

The Bible's historical range is of utmost importance. No one can justly claim to have a liberal education who does not know the main facts recorded in the Old and New Testaments. The Old Testament gives us the first history ever written. Its record begins with the creation of the universe and closes with Judea under the Persian rule. Such history bears the seal of divine approval and human verification. Dr. Cobern, the archaeologist, writes:

"There has never been one discovery which threw discredit upon the knowledge and accuracy of the Biblical writers while there have been multitudes of discoveries confirming the Bible narratives even in very minute particulars!"³

To this claim for the historical value of the Bible Dr. Work adds:

"The first requisite of history is motion; in the Bible there is stir and action everywhere. The movement at times is like that of a swiftly moving flood. The progress from Abraham and the Covenant to Moses and the delivery of the Law is as impetuous as the rush of waters. So also the swift development between the ascension and the missionary journeys of Paul..... More than any other book it is capable of creating the confidence that comes from contact with fact and reality."⁴

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1. Eiselen, F.C. and Barclay, W.C.: The Worker and His Bible, p. 9
2. Work, E.W.: The Fascination of the Book, p. 13
3. Cobern, C.McC.: Recent Explorations in Palestine, p. 88
4. Work: op. cit., p. 78

3. A Unique Literature

Not only is the Bible a compendium of literature and of history but it is superb and unique as literature. Such an approach may show the frame rather than the picture, but the frame does add beauty to the picture.

It has been said that the Bible is a literary necessity and indispensable to true intellectual culture. It may be regarded as the literature of knowledge and the literature of power. The one teaches; the other moves: the former is a rudder, the latter an oar or sail. The Bible belongs to both categories.

An eminent Seminary president in the South has said that:

"It belongs unquestionably to the literature of knowledge; for it is our only adequate source of information concerning the most momentous interests of mankind. It answers with infallible certainty all the great questions which have for ages agitated the minds of men: What is God? What is man? What are the conditions of deliverance from sin and acceptance with God? What lies beyond the grave? The Scriptures belong to the literature of power and here, too, they occupy the highest place. Not only for variety, interest and importance of matter, but also for simplicity, dignity and power of style, for perfection of ethical ideals, and for efficacy of impulse to righteousness, these sixty-six heaven-born books never have had and never will have a peer or rival in the literature of the world."¹

He says further that "merely as literature, therefore, the Bible is to² the last degree stimulating and creative." He adds that:

"Dr. Teunis Hamlin says: 'Follow the linked logic of St. Paul, the glowing verfour of St. John, the brilliant fancy of the Hebrew poets, the majestic eloquence of Amos, Micah and Isaiah, especially the unapproachable simplicity, directness and profundity of Jesus, and you will have such a mental awakening as neither Seneca, Goethe nor Shakespeare, Macaulay nor Emerson can ever give!'"³

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1. Moore, W. W.: The Indispensable Book, pp. 19-22
2. Ibid.
3. Ibid.

Further development of this subject by Dr. Moore is given
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An excerpt from a recent sermon says that:

"The King James or Authorized Version, in the beauty of its diction, in the grandeur of its themes entered into the very fibre and essence of all English. Coming at a time when there were few books available, coming with the authority of the Word of God, it entered into the imagination, the intelligence and the national character of the people..... The Book which begot English prose still remains the supreme type. The English Bible is the true school of English literature."²

The testimony of great writers themselves as to the literary quality of the Scriptures is convincing. Dr. Moore gives this interesting compendium of testimony: "Coleridge declares concerning the vigour of the Biblical writers that 'after reading Isaiah, or St. Paul's epistles to the Hebrews, Homer and Virgil are disgustingly tame to me, and Milton himself barely tolerable'. Milton's own testimony is that 'there are no songs to be compared to the songs of Zion, no orations equal to those of the prophets.'" Edmund Burke says that "Isaiah possesses both the blaze of eloquence and the light of truth." Professor Moulton stated that he once read through on three successive days

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1. "When the Bible was translated into the English tongue the people found themselves put into possession of a most noble and original literature; stirring history and romantic adventure; cosmical theories and priestly injunctions, profound metaphysics and pithy proverbs; psalms of unrivalled grandeur and pastorals of exquisite loveliness, parables fraught with solemn meanings, the mournful wisdom of the preacher, the exultant faith of the apostle, the matchless eloquence of Job and Isaiah, the apocalyptic ecstasy of St. John. Great consequences have flowed from the fact that the first truly popular literature in England - the first which stirred the hearts of all classes of people, filled their minds with ideal pictures and their everyday speech with apt and telling phrases - was the literature comprised within the Bible."

Moore: op. cit., pp. 22-24

2. Van Dyke, G. Malcolm: Four Hundred Years of the English Bible, p.4

each at a single sitting, an oration of Demosthenes, one of Burke, and the book of Deuteronomy, and he had the feeling at the time that neither of the other two rose to the oratorical level of the speeches of Moses.

John Ruskin says of the Bible: "I count it very confidently the most precious, and, on the whole, the one essential part of all my education."

The "Cambridge History of English Literature" says that the creations of the greatest lyric poets of the Greeks, when placed beside the lyrics of the Hebrews, suffer in the comparison. James Anthony Froude says it will be found at the last that the Book of Job towers above all the poetry of the world. Coleridge calls the Epistle to the Romans 'the profoundest writing in existence'. Renan pronounces the gospel of Luke 'the most beautiful book in the world'. Charles Dickens said the most touching story in the world was the parable of the prodigal son and Coleridge stated that the richest passage in all literature was that of the Beatitudes.

"Its style," says Hallam, "is the perfection of our English language." Dr. Spofford, of the Congressional Library, said that "the Bible, considered merely as literature..... has more strong nervous English, more pathos, more sublimity, more pith and power, than any other work in our language." Lord Macaulay speaks of "that stupendous work, the English Bible, - a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

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1. Cf. Moore: op. cit., pp. 29-41

Of the Scriptures Faber says:

"The uncommon beauty and marvelous English of the Protestant Bible.....lives on the ear like a music which can never be forgotten, like the sound of church bells. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness!..... An inexhaustible wealth of meaning within clothed in multiplied forms of beauty without, is found in the Bible..... Whatever is musical, for example, in the language; whatever is touched alike with high simplicity and grandeur;..... whatever is fine and vigorous and noble, producing mental verve and eagerness - such are the qualities that lie upon the surface in the Book of Books - yet not only on the surface, for they are integrally connected with the inner life of the Scripture."²

4. Its Cultural Aspects

One might continue indefinitely the discussion of the literary value of the Scriptures. Its cultural value also is clearly recognized. Within its pages is depicted the culture of the ages. One sees the primitive Eden, and the perfect fellowship between God and man. One sees the loss of that perfect relationship through the entrance of sin. Side by side good and evil persist. The culture of the patriarchs is depicted in Canaan and ancient Egypt. New civilizations rise and fall. The Hittites, Horites, Sumerians and Canaanites emerge and disappear. The empires of Assyria, Chaldea and Persia flourish and decline. The Medes and Persians, kings of Asia Minor and the Greeks pass in review. Rome conquers the world. Each in turn contributes something to the great purpose of God. One gives the purity and simplicity of monotheism. The arts of building, textiles, design and writing, the ideals of beauty, the power of law and unity are contributed to the great pattern. One feels the force and majesty of the great drama as each

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1. Faber: quoted in Work, op. cit., p. 141
2. Work: op. cit., pp. 142-144

age adds to the warp and woof of the whole. The roots of present practices and ideals are revealed. Civilization in the main is based upon the Bible. Consciously and intuitively from the sacred pages one imbibes qualities and abilities that enable man to grow into completeness of perfect culture.

5. A Revelation of Human Nature

In studying objectively these resources of the Word, one is conscious of powerful subjective factors. Man perceives in the lives of Biblical characters and their experiences a portrayal of human nature. He feels at one with life of long ago. The Bible is a mirror, which held up to each succeeding generation, reflects with accuracy every situation. Its treatment of characters and themes is deeply rooted in human life. One catches reflections of the individual over against a cosmic background. Empires rise and fall but human nature remains the same. Sins and foibles of the present generation are amazingly like those of early ages. The weaknesses of human beings are brilliantly and ruthlessly described and analyzed. At the same time one sees the faith through which they overcame. One suffers with Adam, triumphs with Abraham, conquers with Joshua, loves with Ruth, sings and prays with David, worships with Isaiah, builds with Nehemiah, preaches with Amos, reasons with Paul, sees visions with John and knows God in Christ.

6. A Revelation of God

Literary and cultural values, after all, form only the frame of the Scriptures. The truest values lie deeper. Chief among these is the revelation of God. Dr. G. Campbell Morgan makes this plain:

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"The opening sentence of the Bible is full of suggestive sublimity, 'In the beginning God created', and from that first word to the last, the burden of its teaching is that of insistence upon the existence of God. It never explains, nor does it attempt a philosophy which will finally express in the formulae of human wisdom the fact of that existence; but it affirms it, and insists upon the resultant fact of the government of God."¹

A recent writer gives the following pertinent statement:

"Here we have a value that transcends all historical, literary and ethical values. In the Bible God speaks to us as He does nowhere else. He unveils His face to us, so that in the light of His countenance our own life is transfigured and duty and destiny come to have a meaning they never had before. The Bible is the lamp that hangs from the arched roof of the sanctuary to give light to those who are seeking God."²

Dr. Work, in "The Fascination of the Book", says

"Of the idea of God.... the mind must take active hold and work it out into vital applications. The form of the Revelation is everywhere favorable to this process. God is revealed in the Scripture, not abstractly but concretely, in order that the imagination may be assisted both to grasp and to use the idea. God saying, 'Let there be light', God 'walking in the garden in the cool of the day', God speaking to men in visions and dreams, God in the Shekinah of the Tabernacle - are not these everyone handles, so to say, for God, by which the imagination, or faith of man, may lay hold of the idea and translate it into experience?"³

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1. Morgan, G. Campbell: The English Bible, pp. 58-59
2. American Bible Society Commemoration Pamphlet No. 5, "What the Bible Can Do for Us Today", p. 11
Attention is called to a series of valuable pamphlets prepared by the National Commemoration Committee on Four Hundred Years of the Printed English Bible, 1535-1935, and published by the American Bible Society, New York, under the following titles:
No. 1. A Ready Reference History of the English Bible. Includes chronological chart and bibliography.
No. 2. The Influence of the English Bible on the English Language and on English and American Literature. A rapid survey citing 91 authors.
No. 3. The English Bible and the Life and Ideals of the English Speaking Peoples.
No. 4. The English Bible and British and American Art. Listing of painting and sculpture by 228 artists.
(continued on next page)
3. Work: op. cit., pp. 64-65

Dr. Koo, a consecrated Chinese leader, testifies:

"If you go through our Chinese literature for the last two thousand years, you will find in it here and there intimations of God, vague descriptions of God, yearnings after God. We can almost parallel some of our literature with the Old Testament literature, included in the Bible until the time of Christ. We have nothing to parallel the gospels after that. In the Bible we have a revelation of God Himself; and because the Bible is the record of that revelation of God in Christ, it can never be replaced by any other book."¹

7.A Delineation of Christ

The revelation of God would be incomplete without His manifestation in and through Christ. Dr. Morgan states regarding the expectation of Christ as follows:

"In.... the sacred writings of the Hebrew people, there is a constant movement towards, and expectation of, the coming of One who is to be a Deliverer. It is true that the vision is not always equally clear. Sometimes the thought seems to centre upon a nation as fulfilling the idea, then upon a remnant out of a nation, and again a Person is definitely and distinctly expected. Sometimes, perhaps almost unconsciously to the men who wrote or sang, the nation idea is lost sight of, and that of a remnant passes out of sight, and there comes into clear relief the figure of one superlative Person. Everything in the sacred writings of the Hebrew people leads towards this One, sighs for Him and is conscious of imperfection apart from Him."²

The National Commemoration Committee of The American Bible Society quotes further pertinent statements about Christ, as shown
3
in detail below.

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(continued from preceding page)

No. 5. What the Bible Can Do for Us Today.

No. 6. Out of Pages of Power.

No. 7. Worthwhile Ways of Reading the Bible.

No. 8. Pageant-Drama "The Power of the Word", by Dr. Elliott Field.

No. 9. The Promotion of the Bible in the Parish.

No. 10. Commemoration Suggestions for Church School and Young People's Society.

No. 11. The History of the English Bible in Facsimile Pages.

1. Koo, T.Z.: What the Bible Brings to a Chinese Christian, p. 11

2. Morgan: op. cit., pp. 22-23

3. "The Bible is the only book which records the life, and teaching and deeds of the Supreme Personality of history, Jesus Christ."
(continued on following page)

Dr. Work also says:

"The permanent purpose of the Holy Scripture is to tell the story of redemption, and to set before the world the picture of the Redeemer."¹

Dr. Moore quotes W.E.H. Lecky as follows:

"It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. Hence the virile words of Browning:

"I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."²

The thought of Christ's preeminence is best stated in the words of Scripture, "~~And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.~~"³

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(continued from preceding page)

"It shows us Jesus Christ, God the Son, Who became man that the lost world might be saved. The greatest thing the Book can do for us... is to reveal Christ to us. He is the central theme of the entire Book. He is the only hope of a lost race and a lost world. He is the unique incarnation of God, the wisdom and righteousness of God, fully revealed and freely offered to all men by the Bible."

"The Bible is the book of Jesus, of the tallest figure in human history, of the most dynamic personality among the myriads of men who have moved across the pages of history. Asked to name the six men who ~~have~~ most powerfully influenced the history of the world, a noted historian replied: 'There are not six, there are only three, indeed there is but one. His name is Jesus of Nazareth.'"

American Bible Society Commemoration Pamphlet No. 5, op. cit., pp. 4-6

1. Work: op. cit., p. 180
2. Lecky, W.E.H.: quoted in Moore, op. cit., pp. 107-109
3. John 17:3

8. A Reservoir of Dynamic Forces

The blessings of God and of Christ, and the power of the Holy Scriptures are not withheld from man. There are inherent within the Scriptures abundant resources available to man beyond his uttermost ability to comprehend.

Miss Bertha Conde once stated that the ratio of unused spiritual resources to the amount utilized by Christians generally is comparable to the ratio as seen by a baby chick of the whole universe to the inside of an eggshell.

A thoughtful psychologist has said that:

"We can expect the release of immense energies, able under certain conditions to sweep through the personality from a source outside itself which I cannot name otherwise than divine."¹

Religious experience is isolated in the Scriptures and the world will never cease to find value therein, for "the Spirit Himself beareth witness with our spirit, that we are children of God."²

One must cultivate a sensitiveness to the inherent psychological forces which are at work in the Scriptures and have made it vital. When one recognizes and makes serviceable this living dynamic he has discovered the psychological value of the Scriptures. It has been said that the Bible is so tremendously dynamic that if the full value is comprehended, a transformer would be needed properly to reduce its current to suit human reception.

Thus, the Bible still is the conductor of divine forces that, if permitted, enter directly into human personality. It is

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1. Weatherhead: op. cit., p. 10
2. Romans 8:16

true that humanity must not wait passively for divine intervention. Both God's miraculous power and human effort are essential. Human beings must appropriate the great doctrines of the Scriptures and permit their outworking in daily life. The vision and the voice are still apparent to those who see and hear.

In concluding the study of the inherent value of the Scriptures a quotation from Daniel Poling sums up the matter:

"Because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Saviour, the Bible is and ever will be the Book for the Ages."¹

B. The Influence of the Bible upon Life

The Bible has had a pronounced influence throughout all time on men and movements, literature, arts and individual and group conduct. Some of these influences will be noted here.

1. A Molder of History

The Bible is not only a matchless historical record in itself; but it has been the most potent agency in shaping history. In it God has given a panorama of history for all time, and a perpetual pattern for its continuity of action. God's plan was that of a nation in contact with Himself and carrying out His world ideal. At Sinai He told Israel: "Ye shall be unto me a kingdom of priests and an holy nation."² This statement was the Magna Charta of Israel. Herein God laid down the first conception of a commonwealth, founded upon privilege

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1. Poling, Daniel: "What is the Bible?", American Bible Society Pamphlet.
2. Exodus 19:6

and responsibility. He looked forward through the years. Thus the Bible acquaints us with the progress and meaning of human history. It shows what courses of action and attitudes of individuals and nations end in disaster and what bring security and true success.

Even in a brief survey one can realize the part the Bible has had in shaping policies and movements of men and governments. As it has molded thought and speech of world leaders, so they, in turn, have directed progress. A few illustrations are given herewith:

The first charter of Virginia, granted by James I, enjoined the colonists "to use all proper means to draw the natives to the true knowledge and love of God." The king's ordinance contained these words:

"That the said presidents, councils and the ministers should provide that the Word and service of God be preached, planted and used, not only in the said colonies, but also, as much as might be, among the savages bordering among them, according to the rights and doctrines of the Church of England."

Concerning the Massachusetts Bay Company it was said:

"About the year 1627 a number of friends in Lincolnshire fell into discourse about New England and the planting of the gospel there.... and we procured a patent in 1629."

In assisting with the shaping of the Constitution of the United States, Benjamin Franklin said:

"The longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?" We have been assured, sir, in the sacred writings that 'except the Lord build the house, they labour in vain that build it!'"

Gladstone's whole career was devoted to the attempt to re-

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1. These historical citations are taken from The American Bible Society Pamphlet No. 3, "The Bible and the Life and Ideals of the English Speaking People", pp. 5-9

concile politics to the Sermon on the Mount. George Washington counseled his countrymen "to demean ourselves with that charity, humility and pacific temper of mind which are the characteristics of the divine author of our blessed religion." Andrew Jackson said that "it (the Bible) is the rock on which our Republic rests." Robert E. Lee testified:

"The Bible is a book in comparison with which all others in my eyes are of minor importance and which in all my perplexities and distresses has never failed to give me light and strength."

In an address in 1911 Woodrow Wilson said:

"America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture."

The Bible has exerted tremendous influence on social better-
 1 ment. Edmund Burke believed the Sermon on the Mount to be the most important document on the rights of man extant. John Wesley was moved by the Bible to oppose slavery, advocate prison reform and champion oppressed classes. William Wilberforce, who led the movement to abolish slavery in England, said: "Read the Bible. Through all my perplexities and distresses I never read any other book." Abraham Lincoln, who believed that God directed the affairs of the nation, said:

"That the Almighty does make use of human agencies, and directly intervenes in human affairs is one of the plainest statements in the Bible."

A telling statement in his Springfield address in 1858 was:

"A house divided against itself cannot stand"; and in his Gettysburg address there is a scriptural echo in "with malice toward none,

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1. In this connection see Moore: The Indispensable Book, chapter IV, "The Bible in Morals and Benevolence", pp. 64-77

with charity for all."

Dr. Moore quotes Carlyle as follows:

"The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible... England, North Germany and other powers accepted the boon and they have¹ been steadily growing in national greatness and power ever since."

This topic is concluded well in Dr. Moore's words:

"As it is to the Bible we are indebted for the existence of our national ideals and republican institution, so to the Bible we must look for their preservation throughout the future."²

2. The Theme and Focus of Literature

A knowledge of the Bible is essential to an understanding of English literature from Chaucer to the present day. Dean Farrar says that "all that is best and greatest in the literature of two thousand³ years has been rooted in it."

Caedmon echoed the account of creation. Cynewulf reflected the gospels. The Venerable Bede, called the 'Father of English Literature', used Biblical themes throughout his works.

Work says:

"...the actual beginnings of a national literature in England were interfused with the spirit and form of the Word of God. Alfred poured the ingredient of Scripture into the mold in the very making of English literature."⁴

Early religious drama in England portrayed the Bible as the foundation of moral and religious thought. Chaucer used the Biblical idea of a pilgrimage as a central theme, and presented truly Christian characters. Langland depicted the homely, friendly Christ. Dr. Work

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1. Carlyle, quoted in Moore: op. cit., p. 62
2. Moore: op. cit., p. 63
3. Farrar, quoted in Eiselen and Barclay: op. cit., p. 35
4. Work: The Bible in English Literature, p. 97

states that the whole prose literature of England grew up after the translation of the Scriptures by Tyndale and Coverdale.

Emerson says:

"Shakespeare leans upon the Bible... His acquaintance seems to be that of easy familiarity and sympathetic interest."¹

A good outline of Old Testament history can be gleaned from his writings. Dr. Work says that "From Adam to Jesus and His apostles² scarcely an important character is omitted."

The Puritan literature is saturated with the Scripture. Puritanism flowered in Milton, through his imaginative, classic, majestic works, "Paradise Lost" and "Paradise Regained". Bunyan caught the rugged simplicity of the Scriptural narrative and reproduced it in homely manner in "Pilgrim's Progress". Again, Work says of Bunyan that "He dipped his pen in the liquid sympathy and power of the Bible and wrote - the result was a masterpiece."³ The Bible furnished his inspiration and it taught Bunyan to write. It was back of the "most beautiful flower of Puritan emotion."³

The Bible shaped the power of oratory in Burke, Patrick Henry, Lincoln and Woodrow Wilson. It patterned the prose of Carlyle, Ruskin and Lowell and that of Hawthorne. Above all it formed the framework of noblest English poetry. Henry Van Dyke stated that he found over four hundred references to the Bible in Tennyson's poems.⁴ Work says:

"There is scarcely a poet worth knowing in all the English ga-

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1. Work: The Bible in English Literature, p. 159
2. Ibid, p. 166
3. Cf. ibid, pp. 189-191
4. Cf. Moore: op. cit., p. 28

laxy whose poems are not interlarded with Biblical references..... Wordsworth, the Brownings, Matthew Arnold, Kipling and many others have turned to the Scripture for illustration..... It is the innate spirituality of the poets that takes them so often to the Bible..... "The Ring and the Book" with its more than five hundred distinct allusions is probably the most Biblical poem in our language..... Browning ...held always deep conversance with the Word of God."¹

Dr. Moore asks:

"How can the writings which permeate all modern literature be excluded from a real education? How can the book which is interwoven with all the noblest prose and poetry in our language be torn out without destroying the whole fabric of our literature and with it the means of our best intellectual culture?"²

Thus, in light of the above evidence, it is felt that for an intelligent comprehension of literature, not in English alone, but in all languages, the Bible is indispensable.

3. A Repository of the Arts

The aesthetic arts have found a chief source of inspiration in the Bible. Without it life would be bereft of its loftiest beauty and most perfect expression. A recent writer states:

"The Scriptures have furnished the themes for a wealth of songs, hymns, oratorios, cantatas and anthems. Turning to the masters at will, we are conscious that they have derived their noblest themes from the Bible, and their greatest work has been inspired by Christian faith, hope and love."³

Scores of composers have appropriated the boundless resources at their disposal. Of "The Messiah", probably the greatest religious composition, Handel said,

"During the composition of the 'Hallelujah Chorus' I did think I did see all Heaven before me, and the great God Himself."⁴

To this Handel added seventeen other religious oratorios,

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1. Work: The Bible in English Literature, pp. 220-226
2. Moore: op. cit., p. 89
3. American Bible Society Commemoration Pamphlet No. 3: op. cit., p. 14
4. Dictionary of National Biography: Vol. 24, p. 289

several hymns , a "Te Deum" and a "Jubilate". Other English composers and their works include Sir Julius Benedict's "St. Cecilia"; Sir Arthur Sullivan's "Prodigal Son" and "The Light of the World", Sir Edward Elgar's "Apostles".

The mind is amazed at the repleténess of Scripture in the works of Mendelssohn, Bach, Haydn, Beethoven and hosts of others. American composers are represented by Horatio Parker's "Hora Novissima", F. S. Converse's "Job" and H. Augustine Smith's cantatas and pageants. Anton Dvorak has caught the Scriptural inspiration back of the negro spirituals and given it a splendid setting the New World Symphony.

The hymnody of the ages, it is said,

"draws upon the rhythms and the imagery and above all upon the message of the Bible The hymn book could not have been what it has been and is to multitudes if it had not been for the Bible."¹

In one hymnal 155 hymns have been traced to the book of Revelation² alone.

The influence of the Bible upon painting has been incalculable. Practically every portion of the sacred record has been depicted on canvas not once but many times. If the Bible in written form were to be lost the whole could be visualized through the inspired works of devout artists whose art since time immemorial has been the handmaid of the Church. Eight of the twelve chief masterpieces of genius have biblical themes portrayed with a sincerity that³ matches the divine revelation of the Word.

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1. American Bible Society Commemoration Pamphlet No. 3: op. cit., p. 15
2. Presbyterian Hymnal, Philadelphia 1906
3. Cf. American Bible Society Commemoration Pamphlet No. 4, "The English Bible and British and American Art, p. 5

The world's ten greatest religious paintings noted below are concerned almost exclusively with the life of Christ.

The life of Christ has been immortalized also by Fra Angelico, Burne-Jones, La Farge, Rosetti, Holman Hunt, Millais, Reynolds, Sargent, West and numberless others. Stained glass has given the beauty of singing windows that tell of the glory of God and His creation. Sculptured stone and marble have revealed mankind and his Maker through the inspired carvings of Borglum, Valentine and scores of other wisehearted workmen of the Lord.

4. A Medium of God's Communication

Far more important than the Bible in history, literature or art is the consideration of the Bible as the medium of God's communication to man. At creation the Word reads, "And God said"; the prophets are prefaced by, "Thus saith Jehovah"; the Gospel starts, "In the beginning was the Word and the Word was with God and the Word was God", and the Apocalypse opens with, "The Revelation of Jesus Christ which God gave him to show unto his servants."²

Above all other aspects of intrinsic worth the Bible is supreme in that it is God's Word and the record of God's revelation

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1. The world's ten greatest religious paintings:

Murillo	The Immaculate Conception
Correggio	Holy Night
Raphael	The Sistine Madonna
Raphael	The Transfiguration
Titian	The Tribute Money
Da' Vinci	The Last Supper
Rubens	The Descent from the Cross
Titian	Assumption of the Virgin
Durer	The Trinity
Angelo	The Last Judgment

2. Genesis 1:3; Amos 1:3; John 1:1; Revelation 1:1

of Himself to men. It unfolds His purpose of revealing Himself through creation, patriarch, lawgiver, priest, judge, prophet and at last through the person and work of Jesus Christ.

Dr. Morgan summarizes the matter thus:

"I believe that the Bible is the Word of God. Yet carefully notice what that statement really means. I do not believe that the Old Testament is the Word of God. I do not believe that the New Testament is the Word of God. I do believe that the whole library constitutes the Word of God to man..... I am convinced that presiding over all the human thinking and writing was a Divine mind.

"The unity of the message is the demonstration of the Divinity Passing through the processes of the Old we find our way to the central Figure, and from there study the interpretation of the new, and thus we are in possession of the Word of God to Man." ¹

Rudolf Otto's expression of man's consciousness of God is given ² below.

5. A Quickener of Souls

When God communicates with man and man is open to the communication something happens. Contact with the Bible vitalizes the mind and nourishes the soul. Jesus said, "The words that I have spoken unto you are spirit, and are life." ³ The disciples observed, "was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?" ⁴ Their souls were awakened and a new manner of life began.

Dr. Moore, in quoting Dr. Wayland, late president of Brown

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1. Morgan: op. cit., pp. 55-56
2. Otto: op. cit., preface, p. xvii
"The primary fact is the confrontation of the human mind with a something whose character is only gradually learned, but which is from the first felt as a transcendent presence, 'the beyond', even where it is also felt as 'the within' man."
3. John 6:63b
4. Luke 24:32

University, says:

"That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good; that they teach men to love right, to hate the wrong and to seek each other's welfare; that they control the baleful passions of the human heart ..; and finally that they teach him to aspire after a conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature, than any other which this world has ever known, are facts incontrovertible, as the laws of philosophy or the demonstrations of mathematics."¹

Great men and women have testified to the quickening power of the Scriptures. John Ruskin, whose works included nearly five thousand biblical references stated that his mother's daily readings with him of the Scriptures "established his soul in life" and "were the one essential part in all his education." Fanny Crosby, the great hymn writer, wrote:

"When I was a child this book had a practical place in both home and nation Its truth was not only born with me; it was bred into my life."²

Woodrow Wilson said:

"The Bible is the Word of life When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty."³

Kagawa says:

"The New Testament is a proclamation of hope even to those in the depths of despair. When (as at the present time) civilization is sick with moral insanity, and in its delusion has lost its sense of direction, all the more this proclamation promises the hope of regeneration."⁴

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1. Moore: op. cit., pp. 64-65
2. American Bible Society: Commemoration Pamphlet No. 3, p. 16
3. President Wilson's Letter to Soldiers and Sailors
4. American Bible Society, "Great Men on the Greatest Book," p. 4

Dr. Houghton, president of Moody Bible Institute, asks:

"How can a powerless church find new power? How can scorned church find new victory? How can the indifferent be aroused, the skeptical convinced? Where is a spiritual awakening to be found? What will produce the faith that transforms character and gives life, point, purpose, poise and power? All the answers are in the one answer: 'So belief cometh of hearing and hearing by the Word of Christ'."¹

These questions can be answered further by the words of Scripture:

"But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."²

6. The Rule and Tool of Kingdom Extension

Even as the Scriptures quicken the soul of individuals, so they have power to extend the Kingdom. Individuals are Christian in order that Christianity may be extended. Blessings are conferred in order that they may be passed on. As one writer says:

"The unit of divine interest is almost everywhere a society and this society gains its solidarity by its radical relationship to God. In Hebrew prophecy, God is everywhere the source of authority for prophetic criticism of the injustice of the social order. Justice, good will and love are not merely desirable social attitudes. They are the commands of God by which man's life is defined."³

In meeting these commands God's fellow-laborers are seeking to make the "kingdom of the world ... the kingdom of our Lord and of His Christ."⁴

Dr. Morgan sums up this principle by saying,

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1. Houghton, W.H.: "The Bible and Soul Winning", The Christian Observer, October 16, 1935.
2. II Corinthians 3:18
3. American Bible Society: Commemoration Pamphlet No. 5, p. 14
4. Revelation 11:15b

"The final value of the Scriptures to the church is that they provide her charter of service..... The Bible teaches that the purpose of her service is the establishment of the Kingdom of God; the programme of her service is obedience to the commission of her Son; and the power of her service is the indwelling of the Spirit. The importance of the Bible to the Christian church if these things be true cannot be overstated."¹

In commenting upon the progress made by Christianity, Dr.

Moore makes the following statement:

"Its results are confessedly incomplete. It does not claim to have enlightened, restrained and subdued the whole of any one generation, nor even the whole of any one body of its professed adherents. But, considering the material it has had to work upon and the opposition it has had to encounter, its marvellous though partial success in the past is the strongest proof of its power; and in the results which it has already accomplished lies the sure prophecy of its ultimate universal triumph."²

C. Summary

That the above values of the Bible, both inherent character and external influence, are to be realized only through study is clearly apparent. Dr. Sweet says,

"Study is work and the human race has developed a tendency which has become inveterate, to seek the joys of life apart from work To work is to live and to rejoice in living No one who has been seized in the grip of the felt delight of intense and prolonged mental application has ever won free from it Study is the most difficult and most delightful of all human activities What the Bible has to give in the way of interest and inspiration, it offers only to one who is willing to work The Bible is preeminently a book which demands and repays study."³

Study will enrich all of life through one's appropriation of the inherent value of the Bible and will make available its resources for further extension of its outward influence.

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1. Morgan: op. cit., pp. 67-68
2. Moore: op. cit., pp. 69-70
3. Sweet: op. cit., pp. 1-7

CHAPTER IV

A SURVEY OF PRESENT TYPES OF BIBLE STUDY IN ADULT CHRISTIAN EDUCATION IN THE PRESBYTERIAN CHURCH, U. S.

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A SURVEY OF PRESENT TYPES OF BIBLE STUDY IN ADULT CHRISTIAN EDUCATION
IN THE PRESBYTERIAN CHURCH, U. S.

A. General Survey of Adult Bible Study in the Local Church

It is the purpose of this chapter to make a survey of the extent and nature of Bible study in the Presbyterian Church, U. S., which, it is believed will reveal a notable degree of systematic progress, and the releasing of values heretofore delineated. This denomination has been selected for a special survey for special reasons:

- (1) It is of moderate size, having a total membership in 1935 of 477,467. (2) It is a homogeneous body, embracing the fifteen Central and Southern Atlantic and South Central States.¹
- (3) It is conservative in theology and progressive in program.
- (4) It has made marked advance in Bible study.

In order, however, that the progress of this church is not thought to be rated too highly the following editorial from an outstanding church paper may be inserted here,

"Every pastor of experience has long ago become shock proof in facing discussions of the Scripture with individuals of his congregation. Even the average churchman who perhaps has been much in Sunday School and church services seems to have a very inadequate idea of what the Bible teaches Such a tendency is cumulative. Earlier generations we are often told by historians, knew their Bibles. If through neglect the present generation knows the Bible but slightly, one does not need the gift of prophecy to be able to tell that coming generations will not know it at all. The only alternative is a general revival of the teaching and studying of the Bible."²

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1. Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia.
2. The Christian Observer, October 9, 1935.

Dr. Ames, in his "Psychology of Religious Experience", quoting Dr. Coe for support, paints a black picture of the spiritual aspects of the church and society of the present age which bears out¹ the statement just quoted. Whatever is done to offset this situation is of value.

1. The General Assembly on Bible Study in the Church

The governing body of the church, the General Assembly, actively fosters Bible study. It maintains permanent and standing Committees on Bible Cause and is represented by one member on the Advisory Council of the American Bible Society. At the annual meeting of the Assembly at Montreat in 1935, the work of the Society was approved in the following terms:

"The great work of this organization in translating, publishing and distributing the Word of God is a real contribution to the progress of the kingdom of God in all parts of the world. Its work is non-sectarian and inter-denominational. Our church is represented on its advisory council by one member. During the year ending 1934 our churches contributed \$8,349 to this cause."²

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1. "There is reason for doubting whether even the spiritual teachers and guides of the people really grasp the mental processes with which they have to deal - the evident decay of the revival, the alienation from the church of whole classes of the population, the excess of women over men in church life, the apparent powerlessness of organized religion to suppress or seriously check the great organized vices and injustices of society, the failure of the Sunday School to make the people or even its own pupils familiar with the contents of the Bible - these facts ought to raise a question as to what, among the matters upon which we have laid stress, is really practical and what mere ignorant blundering." Cf. Ames, E.S.: Psychology of Religious Experience, p. 4 See in loco, Coe, G.A.: The Spiritual Life, preface, pp. 6-7
2. Minutes of the Seventy-fifth General Assembly of the Presbyterian Church in the United States 1935, p. 55

The Standing Committee on Bible Cause made the following recommendations, among others, on Bible study:

"(2) That we again approve this great cause and commend its needs to our benevolent people.

(3) That one per cent of the benevolent funds assigned to Assembly causes be given to the American Bible Society.

(5) That we heartily endorse the celebration this year of four hundred years of the English Bible urging: (a) That our people seek to give fresh attention to the reading and study of the Scriptures under the guidance of the pastors and with the aid of suitable literature. (b) That our people be encouraged to hold suitable anniversary observances in the autumn in every church and Sunday School, endeavoring in concert with other churches in the community or separately, to insure the possession of a Bible in every home;

(6) That we commend the women of our church for their splendid record in their auxiliaries in Bible study."¹

This program is further emphasized by the seventeen Synods² and eighty-six Presbyterials of the church.

2. Bible Study in Church Worship Services

There are various units of the church to be considered in this respect, chief of which are the church worship services.

The Sunday worship services probably afford the minister his best opportunity for imparting the Scriptures to the greatest number of the church members. One of the leading religious educators of the church under consideration states the position of the church to be as follows:

"The final authority for the church, and especially for Protestants, is the Bible..... The task of the theologian is to draw forth the teachings of the Bible, put them into systematized form and teach them It is essential that there should be adequate ideas of God, and adequate experience of God. The church therefore directs a great part of her activity toward these ends. She inter-

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1. Minutes of the Seventy-fifth General Assembly, pp. 55-56.
2. Attention is called to a vital report of the Standing Committee found in the Minutes, 1933, pp. 35-36.
2. There is one Synod for each state within the limits of the denomination with the addition of Appalachia and Snedecor Memorial.

prets 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."¹

That such is a primary purpose of the minister is evident.

A prominent southern Bible teacher stated, however, that seventy-five per cent of the preachers today get the subject of their sermon from some verse of the Bible and then are through with the Bible until another text is required.² Typical criticisms against sermons are that they are "over the heads" of the congregation, or aside from its interests; that they are too theological or too abstract and attendance dwindles. Conversely some preaching attracts crowds, but is sadly lacking in educational values in that it stirs no thought, aids in solving no problems, gives little information and stimulates only slight progress toward ultimate goals.

These statements may be true in part, but there are notable exceptions. Greater emphasis has been placed recently by the ministers on systematic Bible preaching. Their testimony is that it is the most popular type of preaching. Their conviction is that their chief purpose is to bring the Word of God to the church and the church to the Word of God until the saturation is complete. As the ministers grasp this ideal they will approximate the educational spirit of the times.

According to a previously cited authority:

"Preaching is a means of education. The minister to be sure, is more than a teacher; but he is a teacher. Indeed his official title among Presbyterians is 'teaching elder'. In many

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1. Sherrill and Purcell: *Adult Education in the Church*, pp. 70-71, 98-99
2. Turnbull, M. R.: Christian Observer, October 16, 1935.

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 in which the Christian experience of adults is guided."¹

Attention is directed to the work being done by ministers² in leadership training as set forth in a later section.

3. Bible Study in Midweek Meetings

The church finds the midweek services of choice value in careful Bible study with a select number of its members. Probably more actual use of the Bible is made here than in the Sunday services. Whereas the prayer meeting seems to have been a problem in recent years, a vital interest has been kindled by Bible courses. Dr. G. Campbell Morgan says that people are supremely interested in systematic teaching of the Scriptures. The response to his rich teaching of the Word bears witness to the truth of his assertion. In Southern Presbyterian conference and extension work, his pure, true³ Bible teaching has been received eagerly.

In general, Dr. Sherrill says that both the value of the service itself and the attendance are increased if there is continuity of development. Series of studies that have been used and highly approved have included books of the Bible, topical studies on prayer, the Holy Spirit, the Sermon on the Mount, the Ten Commandments, the Social Gospel of Christ and Missionary Implications of the Scripture.

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1. Sherrill and Purcell: op. cit., pp. 116-117 19, 1975.
2. See present study, chapter IV, section A-5
3. Dr. Morgan says: "If I could have my way, I would make it a rule that the week-night service should be everywhere turned into a Bible School, where the Bible is taught patiently, persistently, and consecutively."
Morgan: The Study and Teaching of the English Bible, p. 96

Moreover, these midweek sessions are adapted particularly well to leadership training.

4. Bible Study in the Church School

a. The Place of the Sunday Church School in the Program of the Church

The purpose of the adult division of the Sunday Church School is to further effective adult christian education through the study of the Scriptures and through the outcomes therefrom. It is recognized that the Church School is regarded as an integral part of the church and not as a separate organization. This fact sometimes is overlooked to the extent that the Church School or class becomes an end in itself to the detriment of attendance upon church worship services. Adult groups of the Church School usually function in the form of men's and women's Bible classes, varying in size according to the membership of the church, their habit of attendance, or the power of leadership to challenge loyalty. The grouping generally is permanent. In most instances there is little study that deserves the name. Service activities are fairly general and purposeful.

"Some ministers", Dr. Sherrill says, "take a class under their own leadership. But the minister is properly leader of all the educational work of the church; why should he limit himself to one class?"¹ It seems best that his primary attention should be given to Sunday worship, mid-week teaching sessions and training for leadership.

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1. Sherrill and Purcell: op. cit., p. 171

b. The Value of the Church School

Since learning is a continuous process adults cannot be considered graduated from the Church School. In fact it constitutes a strategic area for the conduct of adult christian education. In this connection, Dr. Sherrill says Bible study

"is found in every evangelical Sunday School and in many churches where there is no pastor or only infrequent preaching,.... The opportunity is strategically important in the church."¹

Certain obstacles may be noted as to the actual value of such study. Many adults do not attend Church School; many attending do not study. The quality of teaching, the nature of lesson "helps" used, and visible results are disheartening.

c. Results of the Church School

The Church School, however, does have excellent possibilities for effective adult education and is achieving some notable results.

In comparison with the total church membership of 477,467 there is a total Sunday School enrollment of 420,472. Estimating that the majority includes children and young people it appears that a small proportion of the adult church membership is enrolled. Of this number reported for church membership it is noted elsewhere that 163,689 are women, thus leaving 303,778 for men and the younger groups. The Executive Committee of Religious Education and Publication reports that about 70,000 adult quarterlies are sent out each quarter, which affords some idea of the number enrolled in the adult classes. This is probably a low estimate.

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1. Sherrill and Purcell: op. cit., p. 117

Excellent work is carried on by consecrated volunteer teachers in nearly every congregation of the church. Ministers change, but these lay leaders are permanent. They deserve the credit of character formation and Christian conduct. A considerable knowledge of Scriptural content has been transmitted by them and learned under their consecrated labor. One result, whether good, or bad, has been the emphasis upon large classes, and a certain degree of institutionalism.

d. The Curriculum of the Church School

The majority of adult departments of the Church School use the Improved Uniform Lessons as their basis of Bible study. The denominational Christian Education Committee has issued unusually helpful expositions of the subject in the Adult Quarterly and the Earnest Worker.¹ A good treatment also is found weekly in the Christian Observer,² one of the oldest religious papers in the country. Numerous other guides are available.

The method of study is helpful as far as it goes, but quoting Sherill and Purcell:

"the actual program of Bible study in the average adult Bible class has been meager, it has yielded so little in comparison with what might be."³

Measures have been undertaken recently to coordinate the adult constituency with the adult curriculum in "Learning for Life" according to the plan being developed by the International Council of Christian Education. There is an increasing awareness of the rich

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1. These are issued by the Presbyterian Committee of Publication, Richmond, Virginia.
2. The Christian Observer, Louisville, Kentucky.
3. Sherrill and Purcell: op. cit., pp. 169-170

guide materials for adult consideration.

5. Leadership Training

Schools of Leadership Training have contributed much to personal development and the training of teachers. The Presbyterian Church, U. S. has shared richly in this development. Annual Standard Leadership Cooperative Schools are held in chain order in Norfolk, Newport News, Richmond, Roanoke, Lynchburg and other leading cities of Virginia. North Carolina and Texas have made notable progress in this program of training. Outstanding denominational christian education leaders are used as faculty members. The annual Leadership Training School of two weeks duration is held at Montreat. Outstanding authorities in the religious education field serve as leaders. Intensive study is required. A valuable feature is that of laboratory groups in which theoretical learning is tested by application in teaching experience with various age groups.

These leadership schools emphasize the Bible, courses in which have generally the largest enrollment. The curriculum bulletins issued in 1936 offer practically the whole of the Bible for study. Leadership courses are found in four series, First, Second, Third and Fourth. The First Series contains simple materials for those beginning such study. The Second Series approximates the former Standard Courses, and the Third and Fourth Series, not yet

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1. Some of these leaders are: Misses Elizabeth Shields, Atha Bowman, Clarabel Williams, Orene McIlwaine, Anna Branch Binford, Mrs. Ballard, Mrs. W.G. Anderson, Dr. ^{E.D.} Grant, Dr. W.T. Thompson, Dr. T. C. Curry, Dr. J.L. Fairley, Rev. J.E. Purcell, Rev. Ernest Thompson. In addition to eminent denominational leaders, recent faculties have included Dr. A.W. Blackwood, Dr. Paul Vieth, Miss Jeanette Perkins, Miss Ethel Smither and others.

completed, are to be designed for those desiring advanced study. A chart of all credits issued by the Presbyterian Church, U. S., 1934-35, will be found in the Appendix. Probably three-fourths or more were Bible units. A further statement regarding Leadership Training Classes, including those taught by ministers in the year 1934, will also be found in the Appendix.

6. Extension Bible Classes

Provision is made by the Church School for a Home Department which encourages Bible study among shut-ins and irregular attendants. Many schools have maintained outpost Sunday Schools and community missions. Extension Bible classes, however, refer more directly to those taught by a number of individuals, chiefly women, who devote a great part or their whole time to independent classes in local churches or communities. They are sponsored by the church as a whole or by the Woman's Auxiliary. The general nature of such classes is illustrated as follows:

The dean of the General Assembly's Training School, Richmond, Virginia, reports having held a weekly community class of about ¹ twenty women annually for the last six years.

For several years a college Bible teacher in Raleigh, N.C., ² has conducted what is known as "Peace College Extension Bible Classes."

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1. These classes have been held from October to April. Books studied, chosen by the women, have been The Acts, Philemon, John, Romans, Exodus, Amos, Hosea and Jonah. Weekly assignments were prepared and general enthusiasm evoked.
2. Classes are held weekly from October 1 to March 31 for an hour each. Registrations have been eighty, one hundred and thirty and one hundred and seventy five, in successive years. The first two years were devoted to the study of Genesis to I Samuel 8, I
(continued on following page)

Mrs. E. L. Russell, who has completed twenty years of continuous extension teaching, thirteen of which have been largely in the Presbyterian Church, U. S., feels that the classes have awakened women for the first time to the importance of Bible study. Her invariable rule in visiting new churches has been to start the groups with the study of the book of Genesis, as she says, "God's great beginning." At first the teaching was largely inspirational, but gradually plans have been formulated to meet a growing demand for study.

B. Survey of the Bible Study Plan of the Woman's Auxiliary of the Presbyterian Church, U. S.

One of the most significant aspects of the Christian world in recent years has been the spontaneous movement in many parts of the country to consolidate all women's work in a denomination. Such an inclusive organization derives strength and the prospect of permanence from the fact that it has been formed by the women themselves to meet their own felt needs. Perhaps one of the most outstanding instances is that of the Woman's Auxiliary of the Presbyterian Church, U. S.

1. The Woman's Auxiliary of the Presbyterian Church, U. S.

a. Its History

In May 1912, on recommendation from its Standing Committee on Woman's Societies, the General Assembly adopted an overture which led to the organization of the Woman's Auxiliary, upon two years'

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I Samuel 8 through Malachi and the third year the Life and Teaching of Jesus. Assignments were made and graded by number, the owner's identity being known only to herself. Three fourths of the members completed the assignments.

probation. The overture provided for the federation of the numerous missionary and aid societies and other women's organizations. In 1914 the Auxiliary was recognized by the Assembly and its budget ordered furnished by the four Executive Committees. In 1919 the plan was approved by the General Assembly as the official organization for women's work in the Presbyterian Church, U. S.

b. Its Essential Features

The essential features of the Auxiliary Circle Plan are as follows:

1. It is auxiliary to the work of the church.
2. It is the only woman's organization in the church affording a channel for all the activities of the women of the church.
3. All the women of the church automatically become members of the Auxiliary by virtue of their membership.
4. The whole program of the church is included in its study, prayers and gifts.
5. The entire membership of the Auxiliary is divided into groups called Circles.
6. The membership of the Circles is shifted annually to form new groups and contacts.
7. All the "causes" of the church are included in its gifts through an "over and above" budget.¹

These features indicate that The Plan offers an excellent opportunity for adult Christian education both in its local aspects and aggregate bodies.

c. Its Organization

Local Auxiliaries combine to form Presbyterials, and these unite to form Synodicals, having the same territory as corresponding Presbyteries and Synods. The Committee on Woman's Work is the official link between the Woman's Work of the church and the General Assembly.²

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1. Timmons, S.L.: Organization and Program of the Woman's Auxiliary of the Presbyterian Church, U. S., p. 5
2. Miss Janie McGaughey is the present Secretary of Woman's Work, succeeding Mrs. W. C. Winsborough who was the able Secretary from 1912 - 1928.

The head of this committee is known as the "Secretary of Woman's Work," a designation equivalent in many respects to the "chairman of the Board" in other denominations.

The duty of the Committee, as stated by the Assembly is "to stimulate, educate and inspire the women of the church to a more active interest in the work and program of the Assembly, Synod, Presbytery and local church."¹

d. Its Educational Program

In order to further these ends, the Auxiliary has a definite educational program, together with spiritual and expressional emphases. In the educational program, systematic study of the Bible is promoted through the United Bible Study Plan. Since 1926 one book of the Bible has been selected for study each year. This procedure has proven so successful that it is believed to be worthy of careful examination.

The constitution of the Auxiliary contains the following clause:

Article III Section ix: "The Secretary for the Development of Spiritual Life shall advance the spiritual growth of the Auxiliary; promote active interest in Bible study, organize prayer bands and promote the establishment of the Family Altar."

The "Standard for the Woman's Auxiliary" in use since 1932 places "Bible Study" first on its list of fifteen objectives. It is interpreted as follows:

"I. Bible Study. Twenty-five per cent or more of the Auxiliary membership giving at least six one-hour periods or twelve half-hour periods to systematic Bible study.

This study may be given in the circles: in study groups extended over a period of time or in intensive study for a shorter period.

Bible classes in the Sunday School or any other regular church service may not be counted."²

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1. Timmons: op. cit., p. 12

2. The Standard for the Woman's Auxiliary, Presbyterian Church, U.S., p. 3

2. Promotional Procedure in Stimulating Bible Study

The annual Bible study plan is launched as follows. Throughout the year the consensus of opinion on the book desired for study is secured from the general constituency. The Woman's Advisory Committee, composed of the Secretary of Woman's Work, the Synodical presidents and the six members of the Assembly's Committee on Woman's Work, evaluates and balances the requests, and designates the book selected.

A definite publicity policy is then pursued by means of the following channels:

a. The Church Papers

The various church papers, the Presbyterian Survey, The Christian Observer and the Presbyterian of the South and Presbyterian Standard, in each issue include a special section for Woman's Work. Notice is inserted of subjects to be pursued, sources of material and plans for study. In 1934 the Auxiliary reported 33,786 readers of church papers among its women.

b. Auxiliary Literature

The official texts for Bible study are prepared by the Auxiliary headquarters, or by request. Guides and hints for leadership or study are issued. Program suggestions are made available.

c. Circular Letters

After the general announcement of the year's plan, letters are sent at intervals from headquarters to key persons in charge of Bible study. Such a set, for the year 1935-36 over the signature of the Secretary of Woman's Work, Miss Janie McGaughey, is outlined

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briefly below:

- I. Letter sent February 8 to prospective Bible teachers at spring Presbyterial meetings.
 - A. Theme announced as: "The Holy Spirit."
 - B. Teachers' opportunity emphasized
 - C. Descriptive material concerning the plan of study
 1. Individual Bible reading
 2. Group Bible reading
 3. Six hour course plan
 - D. Values of the plan
 - E. Suggestions for Bible study at Presbyterial
 - F. Pamphlet describing reading plans and class textbooks
- II. Mimeographed sheet sent to local Auxiliary presidents on March 1, together with flier on Bible study books.
 - A. Theme stressed
 - B. Directed, purposeful, prayerful Bible reading urged for individuals and groups
 - C. Reference to Leaders' Helps
 - D. Plan for study classes, October-March, described
- III. Letter sent March 2 to Synodical and Presbyterial Secretaries of Spiritual Life.
 - A. Reference made to above letters and request that Secretaries be responsible for announcements at Presbyterials, also that "Helps" be available to delegates.
 - B. Mimeographed descriptive sheet enclosed
- IV. Second letter sent to Bible teachers at spring Presbyterials, as a further reminder, announcing a worship service on:
 - A. "The Holy Spirit in Our Worship and in Our Work"
 - B. Auxiliary theme: "Looking, Learning, Living"
 - C. Auxiliary motto: "The mind of the Spirit is life and peace Serve in newness of the Spirit"
Romans 8:6; 7:6
 - D. Mimeographed sheet enclosed with fuller details
- V. Printed sheet sent local Auxiliary presidents on August 16.
 - A. "Requirements for Auxiliary Bible Study" 1935-36
 - B. Preferred methods for conduct of Bible study classes explained

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VI. Mimeographed sheet sent Secretaries of Spiritual Life,
September 25.

- A. Reference to continued use of Bible readings
- B. Stress laid on ensuing systematic study of the Holy Spirit
- C. Second mimeographed sheet enclosed concerning plan for financing a new field worker of the Committee on Woman's Work, whose time will be given largely to Bible teaching¹

3. Types of Auxiliary Classes

Excellent programs and definite provision for training in Bible study are afforded at the Annual Auxiliary Training School, the Synodical Training Schools, the Presbyterials and group conferences.

a. Montreat Auxiliary Training School

The Montreat Auxiliary Training School, held in July at the General Assembly's conference grounds, Montreat, North Carolina, assembles over eight hundred women for inspiration, fellowship and instruction. Three types of Bible study are offered.

(1) A Platform Bible Hour is conducted daily. Recent courses and their leaders have been:

- 1933 - "The Son of Man Seeking Men." The Gospel of Mark.
Rev. S. M. Glasgow, D.D.
- 1934 - "The Holy Spirit in the Acts and the Pauline Epistles"
Miss Caroline L. Palmer, Litt.D.
- 1935 - "Redemption in the Bible"
Rev. Julian Price Love, D.D.

(2) Auxiliary Credit Courses in Preparation for the Ensuing Year's study for those not having completed their study. Such have been:

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|---|-------------------|
| 1933 - The Gospel of Mark (for Normal students) | Mrs. S.H. Askew |
| The Psalms | Mrs. S.H. Askew |
| 1934 - The Holy Spirit | Mrs. S.H. Askew |
| The Gospel of Mark | Mrs. S.H. Askew |
| 1935 - Auxiliary Bible Study Methods. | Mrs. S.H. Askew |
| The Holy Spirit | |
| Five Studies on the Holy Spirit | Mrs. E.L. Russell |

(3) Normal courses in Bible including one hour's accredited Bible study and attendance upon all platform Bible Hours

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1. Compiled from Committee on Woman's Work Programs of the Annual Meetings of the Montreat Auxiliary Training School, 1933, 1934, 1935

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together with special assignments.

b. Synodical Training Schools

Synodical Training Schools have been held regularly in eight of the seventeen Synods of the church. Outstanding schools include those at Massanetta Springs, Virginia; Kerrville, Texas and in Missouri, Kentucky and Georgia.

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The procedure is quite similar to that at Montreat. Plans are carried on further due to the later season and a wider area is reached than in the Auxiliary Training School at Montreat.

c. Presbyterian Bible Hours

The Presbyterials provide for two or three daily hours of Bible study. Here interest in the Montreat and Synodical Training Schools is promoted. The most important factor is that of minute preparation for Bible study in local Auxiliaries.

d. Group Conferences

In addition to these larger conferences there were held in 1935 three hundred and eighty-two group conferences, in which the Bible Study Plan was stressed.

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1. The Bible classes number several hundred each season, many doing the assigned work with earnest attention. These classes follow the discussion method with general participation. Bible study methods receive careful consideration.
2. In Synodical groups the classes vary from twenty-five to seventy-five in number, nearly all of whom study for credit. As a rule the members are official leaders and Bible teachers in local Auxiliaries and their training is more intensive than in other groups. The discussion-lecture method, based on reading, is followed.
3. Three periods of thirty to forty minutes are offered at each of three sessions for pre-viewing the Bible study for the year, also with the hope of preparing the local Bible leaders for their work in some measure. The lecture method is the only one possible here. At least two thousand attended Presbyterian meetings in North Carolina in 1935.

e. Local Auxiliary Bible Study

The chief purpose of all classes previously discussed is that local churches and especially the individual church member may be benefited. The leaders mainly attend the conferences. If their leadership is effective, the result is felt in the local Auxiliaries. The nature of spiritual advance depends upon the character and progress of local Bible classes.

The plan recommended by the Committee on Woman's Work as the preferred method for meeting the requirements for Bible study on the Auxiliary Standard is, for the year 1935-36:

- "1. Twenty-minute periods in the Circles for Bible readings on the Holy Spirit.
2. In addition, every Auxiliary must have a Bible study on the subject of the Holy Spirit for at least five hours, reaching as many women as possible.
 - (a) The five hours of study may be had one hour a day for five days, or one hour a week for five weeks, or one hour a month for five months.
 - (b) This class may be taught by a member of the local Auxiliary, or by the pastor or by a visiting Bible teacher.
 - (c) The five hours of study on the subject of the Holy Spirit may be had in prayer meeting groups when the Auxiliary sponsors the attendance, or in Woman's Bible Classes in Sunday School, or in any other groups meeting for the purpose of Bible study.

Though the above is the plan recommended by the Committee on Woman's Work, those Auxiliaries whose members have twelve thirty minute periods, or its equivalent, of Bible readings or Bible study with an average attendance of twenty-five per cent of their members, will reach the requirement for Bible study as stated in Objective I of the Auxiliary Standard."^{1, 2}

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1. Committee on Woman's Work: Requirements for Auxiliary Bible Study
2. Article VI, Section X, of the constitution reads: Each circle shall have either a devotional or a Bible study at its monthly meeting, in addition to the program.

In commenting on the above, it has been found that Bible study in the Circle meetings reaches more women and develops more Bible teachers, while Bible study in a special Auxiliary meeting monthly allows more time for real Bible study. In some instances the one hour period each week for six weeks has proven most effective.

Mrs. Askew, who has had a great deal of experience in such classes, writes:

"These classes are held in practically every local Auxiliary in the fifteen states in which the church operates. For the church year, 1934-35, the Auxiliary reported 5,442 Bible classes with a membership of 73,907 women out of a church-wide membership of 163,689. The proportion in Bible classes is larger than appears in these figures since the total number includes every woman on the church rolls whether she actually participates or not.."

"Often the teachers meet previous to their Circle meetings for conference and sometimes to be taught themselves by one especially fitted. Hence the quality of this teaching and study varies greatly with the local leadership, although it is largely earnest and at least definite."^{1, 2}

f. Extension Bible Classes

A popular form of Bible study is that conducted by non-resident teachers for a brief period in intensive manner. There are several well qualified Bible teachers in the membership and service of the church who devote their entire time to this type of work as well as many part-time teachers.

Extension classes have not less than five hours of teaching. Mrs. Askew reported having taught in three months of the year 1935, twenty-five local groups in five states reaching eighteen hundred

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1. In 1935 Mrs. S.H. Askew was appointed full time Extension Bible Teacher and Field Representative of the Woman's Auxiliary.
2. Some of the groups had brief reviews of the year's study while others included five hours of Bible study with reading assignments and written reports. In most cases one-third to one-half of the local enrollment responded, with a much higher percentage in smaller churches.

individuals.

For thirteen years Mrs. E.L. Russell has conducted Bible classes in each of the seventeen Synods of the Presbyterian Church, U.S. and given courses in the six Synodical Conferences from Virginia to Texas, in conferences and training schools at Montreat, North Carolina, in many Presbyterials and in 157 churches and local Auxiliaries. Some churches have had classes under her leadership as many as nine different years. She expresses the conviction that the Woman's Auxiliary affords a natural channel through which systematic study can be presented.

4. Leadership of Auxiliary Bible Classes

Careful provision is made for acceptable leadership in the conducting of Bible classes. Essential qualifications have been summarized as follows:

1. Acceptance of the Bible as the inspired Word of God.
2. Belief in Christ as Saviour and Lord.
3. Recognition of the Holy Spirit as teacher of the Word.
4. Prayerful and thoughtful study of the Word.
5. Willingness to teach the Word itself.
6. Personal consecration.

The importance of leaders' conferences is stressed. Plans are suggested for preparation for teaching in prayerful manner, independent Bibliocentric study, regular time, pondering, observation, imagination, careful outline and purposeful assignments. Suggested aims are: to lead the class to personal discovery, to stimulate joy in study and an earnest desire to search the Scriptures. Aids toward these ends are: possession and use of the Bible in hand, thought and fact questions, united prayer and appeals to the eye-gate. Opportunity in class periods is recommended for a worship period;

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utilization of home study, discussion of the lesson and assignment
¹
 for the next class.

5. Curriculum Materials

As has been indicated, the Auxiliary Plan provides for simultaneous study of a definite book or subject of the Bible. As Miss McGaughey and her colleagues state:

"Many hundreds of Auxiliaries have come to see the value of the United Bible Study Plan whereby a large majority of the women of our whole church are studying the same portion of the Word, as they follow the suggested outlines of study sent out by the Committee on Woman's Work, which serves as guide in the study."²

For groups not desiring to follow the united plan, latitude is allowed for independent choice.

a. Aids to Study

Special helps, booklets, leaders' guides and the like are prepared from year to year by the Committee on Woman's Work. These guide books for the selected Bible study include illuminating and challenging suggestions for leaders and class members. Their main feature is that they all call for and necessitate the use of the Scripture text for observation in personal preparation and for class discussion. No commentaries as such are sent out. A bibliography is offered for reference, but the studies as planned are based directly on the English Bible.

b. An Analysis of Curriculum Materials Used 1926-1936

A brief survey of books and topics used by the Auxiliary

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1. This summary is based upon "Helpful Hints for Bible Study," by McGaughey and Askew and McCutcheon, pp. 12-15. This booklet is recommended to the reader for careful consideration, especially the sections on Individual and Group Bible Study.
2. McGaughey, Askew and McCutcheon; op. cit., pp. 11-12

for United Bible Study in the last decade will reveal further the nature and scope of the Plan. The following outline gives the form in brief:

	<u>BIBLE STUDY</u>	<u>MOTTO</u>
1926-27	John (Outline prepared by Mrs. J. S. Poindexter based on Grace Saxe)	
1927-28	Matthew (Outline prepared by Mrs. J. S. Poindexter based on Grace Saxe)	"Show ye ... The proof of your love." II Cor. 8:24
1928-29	Luke (Life Messages from Jesus, the Son of Man)	"I must be about my Father's business." Luke 2:49
1929-30	Acts (Life Challenges from the Risen Christ)	"Walk in love, as Christ also hath loved us." Eph. 5:2
1930-31	Romans (Twelve Bible Studies Twelve Bible Readings)	"Not slothful in business, fervent in spirit, serving the Lord." Rom. 12:11
1931-32	James (Studies in the Epistle of James)	"Be ye doers of the word and not hearers only." James 1:22
1932-33	The Epistle to the Hebrews (Teacher's Text-book Student's Hand-book)	"Looking unto Jesus ... Jesus Christ the same yesterday, and today, and forever." Heb. 12:2; 13:8
1933-34	The Psalms (Studies in The Psalms)	"I am the light of the world, ... ye are the light of the world, let your light so shine." John 8:12; Matt. 5:14, 16
1934-35	The Gospel by Mark (The Ministering Master)	"And Jesus ... saith, With men it is impossible, but not with God: for with God all things are possible." Mark 10:27
1935-36	The Holy Spirit (Bible Readings for indi- viduals and leaders on the Holy Spirit and "The Holy Spirit in the Holy Scriptures.")	"The mind of the Spirit is life and peace ... Serve in newness of the Spirit." Rom. 8:6; 7:6 (A.R.V.)
1936-37	Genesis (Turnbull, "Studying the Book of Genesis.")	

The nature of these studies is indicated somewhat further in their main aspects. While the method used with the study of John and Matthew was well entrenched, popular and required a certain type of study, it was felt that a more thorough, purposeful plan was preferable.

In studying Luke a topical plan was followed, presenting Jesus among the people, in their homes, in the synagogues, the temple, teaching, preaching and healing, meeting difficulties, dying for mankind and living today.

The study of Acts was developed mainly along the line of pivotal events in the establishment of the church, and an alternative plan of character studies of some of the first century witnesses.

The study of Paul's Epistle to the Romans served as guide for a careful analysis of Paul's argument in the book and his resultant conception of the Christian and the Christian life.

The studies in the Epistle of James followed a topical plan, stressing practical issues in daily life.

The course on "Studying the Epistle to the Hebrews" emphasized the "Perfect Priesthood of Christ, Making Christianity the Final Religion." Special stress was laid upon diligent personal study.

The following year "Studies in the Psalms" voiced a call to worship and stimulated an enlarged conception of God. Three studies dealt with the general value of the Psalms and methods of study, and eight dealt with groups of Psalms, including ninety Psalms in all. The series of studies in the Gospel of Mark followed

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a topical plan, dwelling upon such themes as The Ministering Master, His Miracles, Teaching, Words, Person, Mission, Triumph, and His followers' memories of Him, and their ministry.

The plan for the last year of the decade 1926-36 selected a subject rather than a book, "The Holy Spirit in the Holy Scriptures." A special feature was added providing for Bible readings on the Holy Spirit for six months, preparatory to the regular, detailed study. Two approaches were suggested: Bible studies on the Holy Spirit and the Holy Spirit in Holy Writ.

The book selected for study in 1936-37 is Genesis, stressing a personal discovery of its fascination and power.

6. The Response to the Auxiliary Plan of Bible Study

From various points of view the Auxiliary Plan has proved gratifying.

a. The Numerical Response of the Auxiliary

The Committee on Woman's Work states that,

"the noteworthy gain in the number of women who are studying the Bible is one concrete proof of increasing interest in this vital phase of the Auxiliary program."¹

An examination of the following chart reveals a steady increase in the number of women studying the Bible. Certain explanations are in order, in that whereas the General Assembly has a total of 3,546 churches, there are reported only 2,472 Auxiliaries, and, whereas there is a total Auxiliary membership of 163,589, only 73,907 are enrolled in Bible study classes. Many small churches, some with as few as ten members, have not felt it possible to use the Auxiliary Plan. Others remain to be convinced of its efficacy. The discrepancy in this point is decreasing rapidly. Moreover, the number enrolled in the Bible classes includes those vitally interested and excludes those who by virtue of church membership are merely included in the ranks.

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1. Committee on Woman's Work, Annual Report, year ending March 31, 1935, p.4

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TEN YEAR SUMMARY OF AUXILIARY BIBLE STUDY

	Number of Auxiliaries ²	Auxiliary Members ³	Auxiliary Bible Classes	Bible Class Members	Subject Studied
1926-27	2,325	137,935	3,459	50,080	John
1927-28	2,340	138,797	3,840	56,935	Matthew
1928-29	2,379	144,884	4,317	58,256	Luke
1929-30	2,359	147,365	4,732	66,187	Acts
1930-31	2,379	151,126	5,087	67,206	Romans
1931-32	2,424	156,464	5,085	69,724	James
1932-33	2,408	157,432	5,039	69,583	Hebrews
1933-34	2,446	160,588	5,190	68,234	Psalms
1934-35	2,472	163,589	5,442	73,907	Mark
1935-36					The Holy Spirit

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1. Compiled from Annual Reports of the Committee on Woman's Work, Presbyterian Church, U.S..
2. The General Assembly has a total of 3,546 churches.
3. Includes all women who are members of the church.
4. Several other Bible gifts minister definitely to Bible study.

1 STUDY

Bible Class Members	Subject Studied	Family Altars	Gifts to Bible Cause	Special Bible Gift
50,080	John	21,305	\$5,519	Oklahoma Presbyterian College, Endowment of Bible Chair, \$40,274 ⁴
56,935	Matthew	21,964	\$5,173	
58,256	Luke	21,379	\$4,738	
66,187	Acts	21,373	\$4,632	
67,206	Romans	21,537	\$4,480	Bible Insti- tute in China, \$37,246
69,724	James	20,379	\$3,796	
69,583	Hebrews	19,427	\$2,999	
68,234	Psalms	18,917	\$2,980	
73,907	Mark	19,137	\$3,104	
	The Holy Spirit			

Woman's Work,
es.
Bible study.

b. The Leadership Response in the Auxiliary

The Auxiliary Plan, in addition to the general staff and extension leaders has developed a lay leadership that is amazing. It has given individuals definite tasks and required an accounting of responsibility. The assumption that every woman expects to do her share of the project has strong psychological value in developing a degree of leadership ability in every member enrolled.

c. The Personal Response to the Auxiliary Plan

A well known Bible teacher of women's groups reports the following personal gains listed from observation: Following a united plan of Bible study promotes thinking along one line, thus bringing light for all from all. There is an increasing knowledge, definite and far more accurate and clear, of the Bible as a source-book of our faith. There is a real, though slow gain in the ability to read the Bible profitably, to know what one is reading and to get light and truth for oneself; appropriating findings into living thought and service. There are scores of examples of enriched lives, finer outlooks on life, the solution of personal problems and the deepening
1
of Christian ideals and practice.

From personal testimony Mrs. Askew mentions the following expressions of appreciation:

"Your class, marked a turning point in my own life, from what I fear was largely lip service to real joy in the Kingdom."

"I shall be a different woman after this now that I know what I can have through God's Holy Spirit from His own Word."

"It all makes a new appeal to me in the light of this study."

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1. Askew, Mrs. S.H., Auxiliary Field Worker, 1935

"My Bible is becoming more precious as the truth is revealed through the use of the Scripture itself."¹

A Presbyterian president and a leading Bible teacher says of a city in Tennessee:

"Our Auxiliaries have five objectives in Bible study: (1) daily Bible reading; (2) preparation of an assignment; (3) gospels given to those who promise to read them; (4) Bible classes started; (5) name of chapter chosen as the best."²

She says further of her local church:

"The giving of gospels has been an infinite blessing. Over 8,000 gospels have been in use daily in our county schools for six years We have started in the last six years four new missions and one Bible Institute."³

The local work is summarized as follows:³

<u>Report for 1934-1935:</u>	Daily Reading	205
.....	Preparation	121
	Gospels distributed	9606
	Bible Classes	4

Another Bible teacher tells of a young woman who determined in her Bible class to become a medical missionary and is now serving in a woman's hospital in India. Another, who caught the vision of service through a later class, is now directing the activities of young people in a large city church. This same teacher makes the following statement:

"The Bible classes have been the means of finding leaders for church work and training women to serve more efficiently and many individual women are carrying on courageously today because they have seen Christ beyond the sacred page and, seeing Him, are following in His steps."⁴

In 1926-27 the annual "Birthday Offering," amounting to

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1. Askew, Mrs. S.H., Auxiliary Field Worker, 1935
2. Poindexter, Mrs. E. S., Chattanooga, Tennessee
3. Ibid
4. Russell, Mrs. E.L., Mobile, Alabama

\$40,274, was devoted to the endowment of the Bible department of Oklahoma Presbyterian College, Durant.

d. Extension of Bible Study

The influence of interest in the Auxiliary Bible Study Plan has been extended beyond its own confines. Note the endowment of the Bible department at Oklahoma Presbyterian College, cited above.

An Alabama Auxiliary in 1933 was instrumental in organizing negro Woman's Bible Classes and community clubs and assisting these clubs in promoting better living conditions among negroes. In the same year the annual "Birthday Offering" was assigned to establishment of China Bible Institutes, for the conducting of Bible Conferences or Institutes for the training of Chinese Christian women as voluntary workers among their own people. The gift amounted to \$37,246 and was gratefully received by the Mid-China and North Kiangsu Missions.

e. Summary

From a consideration of the above facts it can be seen that the Woman's Auxiliary has a definite systematic plan for organized, united Bible study and that noteworthy results are being achieved. In conclusion a statement of its professed ultimate purpose is significant:

"We shall judge then our Auxiliary not by its activities but by the attitudes it develops in the individual; not by its programs, but by its spiritual fellowship. In that fellowship - working, praying, and studying together in His Spirit - we grow into His likeness. Then His spirit of compassion begins to reflect itself in our lives, and love, an upwelling fountain within us, will

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1. Committee on Woman's Work: Annual Report, 1935, pp. 9-11

seek for itself ever widening and deepening channels of service for its expression."¹

C. Survey of the Bible Study Plan of the Men of the Church

Although in priority of the movement and the alleged temperament of the membership, the Woman's Auxiliary has taken the lead in Bible study in the Presbyterian Church in the United States, the Department of Men's Work has made definite progress.

1. The Men-of-the-Church

The men's work of the Presbyterian Church, U. S. is developed according to a unified plan known as the "Men-of-the-Church."² The unification consists in:

- a. One collective body of Presbyterian men in the local church.
- b. One general organization for all Presbyterian men.
 - (1) One set of officers
 - (2) A weekly meeting in one or more Bible classes for Bible teaching and Bible study
 - (3) One general meeting of all the men once a month for a program, fellowship and service.

The ultimate objective of the organization is to achieve "the God-given goal of complete Christian living It is determined by the ideal of Christian living which God has revealed in His Word."²

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1. Sherrill and Purcell: op. cit., pp. 246-241. From a report prepared by Mrs. E. F. Horne in cooperation with the Committee on Woman's Work of the Presbyterian Church, U.S. Further attention is called to the chart entitled, "Self-Rating Questions of a Presbyterian Church Woman," appearing on pp. 241-242 of the same volume and pp. 242-244, "Suggestions for Further Investigation and Study."
2. Ibid, pp. 209- , quoting from "Men in the Local Churches. Dept. of Adult Education and Men's Work. Executive Committee of Religious Education and Publication," Presbyterian Church in the U.S.

The men's work is built around the program of the denomination.

In addition to the inclusive principle which underlies the plan and program of Men's Work, signifying that every man in the church is a member, there is also the exclusive principle of group units. These function as units of organization and service. They vary in number from twelve to forty. The group leaders and the chairmen of group leaders serve as key men of the organization. The directing force of the whole is the council. It is composed of the officers, program committee, group leaders and the pastor. The success of the organization depends largely upon the guidance of the council.

2. Plan of Bible Study

The Men-of-the-Church place a threefold emphasis upon Bible study. The constitution states in Article III that one purpose of the organization is to promote the study of the Bible. Such study is to be furthered in worship services, Bible classes and personal devotions. Especial stress is placed upon the men's participation in the regular worship services of the church as the best means of communion with God. It is stated by Dr. Purcell, director of the department, that

"the sense of communion with God, the spiritual refreshment and the facing of the spiritual values of life which men receive from regular attendance upon Sunday services cannot be over estimated. Men can render no greater service, both to themselves and to their church, than to develop a sense of loyalty to the church services."¹

The plan provides secondly for a weekly meeting of men, in one or more Bible classes for Bible teaching and Bible study. The Sunday Bible classes for men constitute the meetings of the men as a Bible study group. At times there are large groups, but it is

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recommended that groups be small enough for personal study and discussion. The third phase of Bible study is that of daily devotional reading, and the accompanying development of the prayer life of men. All Bible study is intended to be linked up with direct service activities, such as personal evangelism, the furthering of the missionary enterprise and the various causes of the church.

3. Curriculum Materials

In most instances the material used for Bible study is the Sunday School literature prepared by the church's Committee of Religious Education and Publication. The Adult Quarterly is prepared for class members and the Earnest Worker for the leader. In 1933-1934 twelve books were selected for a month's study each, which were correlated with the Bible class lessons. These were:

Mark.....April	Acts.....October
John.....May	Romans.....November
Colossians.....June	Ephesians.....December
Joshua.....July	Matthew.....January
Judges.....August	Luke.....February
I Samuel.....September	Amos.....March

As a general guide for educational and service activities the Department of Men's Work issues a year book entitled, "Programs and Service Suggestions for the Department of Men's Work in Local Churches." As stated therein,

"These programs are written for the purpose of deepening the spiritual life of the men of the Presbyterian Church in the United States, and giving to them a co-ordinated program of worship, study, service and fellowship for the year The value of the life-centered material has been kept in mind, at the same time recog-

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1. Programs and Service Suggestions, 1933-1934, p. 3
2. Beginning with the year 1936-1937, this title will be changed to "Presbyterian Men's Programs"

nizing that the greatest need of the men is a knowledge of the church and its program of work."¹

4. The Response to the Program of the Men-of-the-Church

It has been demonstrated that much can be achieved through a definite plan of adult educational work with men, especially in releasing spiritual power in the church.

From the church at large the following testimony has come:

"Without any question the greatest joy that has ever come into my life in the ministry is the men's work of my church in the last two years."

"After twelve years our men are going straight forward with the plan and program of the Men-of-the-Church. It is just as much a fixture in our church life as the Woman's Auxiliary."

"In discussing the percentage of increase in leadership of the men, no church placed it below 100 per cent and some placed it as high as 200 per cent over periods of time ranging from two to six years."

"In the Assembly in the last few years the statement has been made scores of times that 'the attitude of men toward the church has changed definitely.'"

"Men who attend regularly the meetings of the Men-of-the-Church of _____ are encouraged to cultivate the habits of Bible and mission study, prayer and personal work. It has brought much joy to the session of the church to witness the gradual development of men here and there, who have come under the influence of this organization. As a general rule they stand out as leaders who can be relied upon in every church emergency, whether spiritual or material."²

D. Summary and Conclusions

In summarizing the foregoing survey of the present types of Bible study in adult christian education in the Presbyterian Church, U. S., one becomes conscious of certain outstanding factors, which

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1. Programs and Service Suggestions, 1935-1936, p. 3
2. Purcell, J.E.: Men in Local Churches, pp. 7-11. Department of Adult Education and Men's Work

may be presented as follows:

This church presents an admirable field for survey. Its ministers are becoming increasingly aware of their excellent opportunity for teaching the Scriptures through the media of church services and mid-week meetings, and are placing greater emphasis on educational methods and values. The Adult Department of the Church School is well adapted to the projection of a school of Christian living in which leadership training principles have a definite function.

The Woman's Auxiliary was found to be well organized, to have a systematic plan of Bible teaching and high ideals for Christian life enrichment. The Men-of-the-Church are in continued process of developing a plan that is securing wider participation in Bible study and Christian service. Throughout this denomination, measures are being taken toward consolidating and unifying the total adult work of the church.

CHAPTER V

SUGGESTED MEANS OF TEACHING THE BIBLE IN ADULT CHRISTIAN EDUCATION
IN THE PRESBYTERIAN CHURCH, U. S.

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SUGGESTED MEANS OF TEACHING THE BIBLE IN ADULT CHRISTIAN EDUCATION
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From the foregoing survey it is evident that much has been done by way of Bible teaching in the Adult Program of the Presbyterian Church, U. S. Recognizing this, it is believed that all governing bodies, institutions and organizations of the church can have ^a further and definite share in a greater advance in this field. It is the writer's purpose in this chapter to make certain suggestions for Bible teaching to each of the church units considered in the preceding survey.

A. Increased Emphasis on Bible Teaching by the General Assembly

The General Assembly holds a place of eminent prestige in the shaping of church policies. It is believed that it can exert a powerful influence in various ways on Bible teaching, as already it has.

1. In the Church at Large

Since the earliest days of the church the General Assembly has stressed Bible reading and study by its constituency. In its meeting in June 1935, in preparation for its Seventy-Fifth Anniversary Celebration throughout 1936 on the theme: "Christ and His Church First," stress was placed on Bible reading and Bible teaching.

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It is suggested that such stress be sustained from year to year, and carried further afield by the Synods and Presbyteries. Too often the mechanism of the governing bodies obscures the deeper emphases. A letter at intervals from the moderator to pastors and sessions would stimulate systematic Bible teaching.

2. Through the Theological Seminaries

It is suggested, also, that the General Assembly emphasize the giving of more time by the theological seminaries to the study of the English Bible and methods by which it may be taught. While the seminaries of the Presbyterian Church, U. S. have well rounded rosters, it is felt by students and church people alike that too little attention is given to the study and use of the English Bible. The tendency is to overstress historical-critical, theological and exegetical aspects at the expense of the practical, educational and spiritual consideration of the Word itself. The writer has heard many ministerial students express the desire that they might have Bible study comparable with that found in the General Assembly's Training School. Some took such courses. Others, feeling the need, have supplemented their seminary work by a year or more in such schools as The Biblical Seminary in New York. Whereas such a procedure is to be approved it is felt that the need should be recognized.

It is believed that while full emphasis is placed on literary and spiritual appreciation of Bible study and sound scholarship there should be equal emphasis placed upon careful training in the princi-

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ples of pedagogy in the study and teaching of the Scriptures. This should involve a fuller understanding of the nature, needs and interests of the pupils, and the methods of presenting the Bible to meet the situations of life. Here again the General Assembly can take the initiative in making emphatic and specific recommendation.

B. Increased Emphasis on Bible Teaching in the Local Church

In the ultimate issues of Bible teaching the local churches must take the initiative through their leaders and programs. The need can be demonstrated and must be met.

1. The Need for this Emphasis

It is evident that there is definite need of more thorough Biblical instruction of the lay membership of the church. From recent tests of mere content it is apparent that the Bible is imperfectly known, and judging by present life trends it is clear that the Bible's standards of living are imperfectly met. That such conditions be remedied there is need of more Bible teaching by the ministry of the church, designated in the constitution of the church as the pastor's "teaching ministry." This statement is supported by a statement in the "Form of Government" of the Presbyterian church which says of the minister:

"As he feeds them with spiritual food, he is termed pastor." According to Jeremiah 3:15 "and I will give you shepherds (pastors) according to my heart, who shall feed you with knowledge and understanding."¹

Dr. Work makes the following salient comment:

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1. The Constitution of the Presbyterian Church in the United States of America, p. 286

"Whatever new elements of strength the pulpit may have discovered, it is very evident that its strength is not so manifestly the strength of the Word of God as it once was. It is a real source of dismay that in the time when many things have called the minds of the people away from the fascination of the Book, the pulpit should have swerved at all from its call to preach the Word The fact plainly stated is that the church is not interesting the people enough in the chief instrument of its life. Original interest is not being awakened; the people are not being impelled in large numbers to first hand contact with the Scripture."¹

Further, in order to remedy this situation, certain policies² might be followed more definitely by the ministers.

2. Bible Teaching in Church Worship Services

It is believed that, since the minister is chiefly in control of church worship services, greater attention by him to a definite plan of Bible teaching, the manner of sermon presentation and stress upon ultimate purposes of preaching will contribute to the achievement of desired outcomes in the lives of the congregation.

a. The Need of a More Definite Plan of Bible Teaching

Since the training of the ministers should be of a more educational type, it follows that their use of the Bible with their people should follow a more systematic educational plan. Dr. Horne quotes a personal letter which said that the average school teacher was 50 years ahead of the average pastor in trained ability to teach.

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1. Work: The Fascination of the Book, p. 27
2. The reader's attention is directed to an extremely valuable chapter in E. W. Work's "The Fascination of the Book," entitled "The Strength of the Pulpit," pp. 205-233, from which certain suggestions presented in this chapter have been derived. See also a most helpful chapter in H. H. Horne's "This New Education," chapter xv, pp. 246-259, "The Teaching Function of the Ministry."

As Dr. Work says:

"The old forms of preaching ought still to prevail, doctrinal, historical, biographical, hortatory and evangelistic and sermons should continue to be as before, textual, topical or expository but preaching should be educational."¹

Dr. Horne explains the difference as follows:

"It is not easy to distinguish exactly the difference between the preacher and the teacher Our English idiom suggests it when we say, 'He preaches to us, and he teaches us.' The suggestion seems to be that preaching is the handing over of something to somebody in the delivery of the sermon, while teaching is a more intimate, perhaps reciprocal, process which involves ourselves. The sermon may roll off; the teaching cannot."²

The preacher should take a long view of his task. There should be an element of continuity whereby he chooses his Scriptural material in the light of his ultimate objectives for the lives of his hearers, and the specific steps by which they are to be attained. He should plan in terms of giving new knowledge, inspiring new purposes and guiding conduct.

b. The Need of Actual Instruction Through Bible Teaching

The power of the pulpit lies in its function of teaching. The preacher who is not also a teacher has missed part of the gift which belongs to his group. Jesus was a teacher. Dr. Horne says:

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1. Work: The Fascination of the Book, p. 219
2. Horne, H. H.: This New Education, p. 248
3. The following statement is made in the International Curriculum Guide, Book Four, Christian Education of Adults, p. 73.
 "The sermon should deal with present life needs of adults The preacher should be conscious that he speaks not only as God's ambassador but also as the leader of a group. He should think with them and not for them. He should thus quicken the moral choices of people rather than prescribing their choices. Thus he more truly serves the ends of growth in Christlike living."
 For an extensive treatment of objectives and desired outcomes in adult life see the above cited Curriculum Guide, Section Two, pp. 49-64.

"For all time he himself in the Great Commission, has indissolubly associated preaching and teaching - 'preach the gospel to the whole creation; 'teaching them to observe all things whatsoever I commanded you'."1

"..... Teaching in St. Paul's mind though not identical with the ministry, was immediately associated with it. To the Ephesians he suggests that 'pastors and teachers' belong in the same group and have received one gift from the ascended Christ."2

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His work is to be continued by the teaching ministry. Dr. Work bears out this statement by saying:

"In every direction the need is emphasized today of a return to the early idea of preaching as being essentially a process of teaching. The educational viewpoint is the emphatic need of the hour It contemplates the giving basis and body to preaching, the infusing into it of elemental force, the projection of objectivity and power of contact, the pressure of reality and nature."4

That the people welcome biblical instruction is evidenced by the fact as stated in the preceding survey that in Leadership Training Schools the Bible classes are largest. Likewise "straight Bible preaching" and the "pure gospel" are equally well received.

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1. Horne: op. cit., p. 247. Mark 16:15; Matthew 16:20a
2. Ibid, p. 248
3. For a good study of Jesus as a teacher see Palmer, L.C., The Religious Education of Adults, chapter x, "The Teacher Come from God," pp. 104-115
4. Work: The Fascination of the Book, p. 214
5. The International Curriculum Guide for Adults, Bk. IV, Pt. I, 1935 pp. 72-74, has an interesting treatment of the use of the sermon. Among other things it says: "Effective educational use of the sermon requires that it be an integral part of an inclusive educational program. We must find ways as Dr. Coe says, (Coe: What is Christian Education, p. 221, 225) to overcome the isolation of the sermon and so to modify the plan and method and organization of preaching that it can be woven into a unified and continuous educational whole The sermon as long as it remains an isolated thirty minutes a week of being talked to will have only spasmodic effects but it can have large and connected and continuous usefulness as one item in a cooperative plan that requires study and self-discipline."

c. The Need of Careful Choice of Material in Bible Teaching

The scope of Biblical resources for teaching is limitless, and yet Dr. Work says that in a pastorate of ten years it might be possible to teach the whole Bible to a church group. A minister who catches a vision of such an opportunity will press on from the paucity of mere textual sermons, powerful though they be, to what Dr. Work terms a telescopic view.

It is believed that ministers would do well to use larger portions of Scripture than is customary. People want to see the Bible as a whole, its source, history, authority, periods, authors, types of literature, philosophy and purposes. They want to know books of the Bible as wholes, and to understand how each contributes to the entire plan. They like sermons on great chapters. Dr. G. Campbell Morgan once asked his congregation for chapters on which they would like to have him preach. From a long list submitted, he selected twenty, on which he preached a series of Sunday morning sermons through the winter months. These included Genesis 1, Exodus 20, Deuteronomy 32, Psalm 32, Psalm 90, Isaiah 40, Isaiah 53, Luke 2 and Hebrews 11. By request of the congregation the plan was repeated the following year.

Character studies are well received. The prophets challenge attention. After a study of Habakkuk, a group once asked the leader: "Why don't the ministers preach on the prophets when their message is so vital to the age?"

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d. The Need of a Personal Challenge through Bible Teaching

The Sunday morning church service affords the minister his best opportunity for reaching his people. More time and expense are devoted to this service than all others combined, and more people are reached. An atmosphere of worship is best provided. The setting is adequate for teaching through the service and sermon. Dr. Horne stresses the importance of the effective reading aloud of the Scriptures. He says,

"Some readers seem not to have realized that reading the Bible aloud is a fine art in itself; that people appreciate good reading when they hear it, and that to read the selected passage well is an indispensable part of the preparation of the congregation for the sermon."¹

As Zeigler says:

"The sermon must be judged by its ability to reveal God to the worshippers, the sermon portrays God as the great Counselor of man. Convince the hearer that what the preacher is saying is also what God is saying and he girds himself for any conflict."²

In order to convey such conviction certain factors are essential. People need to see in the minister evidence of strong personal conviction, to realize that he is discovering or rediscovering the Word for himself. They need it presented with the glowing fervor of personal appropriation. Such a spirit will become contagious. Moreover, people need to be conscious of the minister's assurance that he is not dogmatically, but with reasonable authority presenting the Word of God. It is the minister's duty, moreover, to be vitally and compellingly interesting. A biblical ministry should be interesting.

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1. Horne: op. cit., p. 252
2. Zeigler: Toward Understanding Adults, pp. 122-123

A preacher who presents a fresh and gripping treatment of the Word of God in its variety, power, imperative and persuasion will not have it said of him, "I can't get anything out of it."

It is likewise the minister's duty to be inspiring, to be the channel through which may flow the power of God to be transmuted into creative Christianity. Hearts must glow with the fervor of the message, lives must grow into the pattern it portrays. This conscious need of enthusiasm for the Word of God in pulpit and pew nothing else can satisfy.

3. The Minister's Use of the Bible in Midweek Services

The regular weekly church meeting should be considered the minister's preeminent opportunity for specific biblical instruction. The power of the traditional prayer-meeting has declined perceptibly. Various expedients have been tried, from Church Night which includes all groups in the church to a period of silent meditation and devotional reading in worshipful atmosphere. It is believed that there are three significant ways in which the mid-week service may be utilized.

a. Specific Bible Teaching

The midweek meeting has the distinctive advantages of the presence of a vitally interested group, and of group participation. Here the minister may make definite assignments for study and stimulate participation. Dr. Horne says,

"Good teaching is a two-way process, the teacher responding to and guiding the thought processes of his class."¹

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1. Horne: op. cit., p. 251

"The teacher's business is rather to awaken ideas in others than to communicate his own. At this point the minister is more likely to fail, if he fails at all, because his sermonic habit is to communicate. We do not teach so much when we tell others what we think as when we induce others to think what they tell."¹

Some of the studies suggested for Sunday worship services can be pursued even more profitably at this time. It is suggested that at times the Sunday topics serve as an introduction or foundation for a fuller study in the midweek period. Book studies especially are to be recommended. The problem solving approach to the Bible is profitable. Two eminent Christian educators have given the following testimony:

"A study of the Minor Prophets will be a revelation to many of the human element in the Bible and the power of faith in helping men to meet perplexing difficulties."²

"The New Testament, while its teachings never conflict with scientific psychology, goes much further and shows us a way out of our troubles which is far above any method of which psychology comes in sight."³

In the midweek meeting the minister can employ the classroom method; he can conduct seminar study with the Bibles in hand or lead a discussion in open forum.⁴ Keen interest is always displayed in the question and answer plan, although queries should be submitted, as a rule, in advance and classified according to a definite series.

In some instances the midweek meeting could be considered and expanded session of the Sunday Church School. The growing custom of conducting an Adult School of Religion annually during six or more consecutive midweek meetings is to be commended. The plan is to have a dinner, assembly worship service, one or more hours of study classes,

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1. Horne: op. cit., pp. 255-256
2. Winchester: op. cit., pp. 141-142
3. Weatherhead: op. cit., p. 124
4. Cf. Discussion of the Forum in International Curriculum Guide, Bk. IV, Adult Christian Education, Section 3, p. 74

and possibly a period of fellowship at the close. Where more widespread interest and coordination have been achieved, the Church Night series or continuous system will be feasible. Such a series would include meetings of all church organizations. For these a unified plan of Bible study could be worked out.¹

b. Leadership Training

The nature and possibilities of Bible teaching in Leadership Training Schools have been shown to some extent in Chapter IV of this study, and supplement materials placed in the Appendix. It is felt that each church should have at least an annual training school and, if possible, two. The inspiration of abler leadership and larger numbers is secured through cooperative schools in which several denominations unite. In addition to these Standard Schools, it is felt that one or more training classes should always be in progress.² Ministers have an increasing opportunity in such classes, for in them real work can be required. Of such participation the Associate Director of Leadership Training in the church writes:

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1. Interesting experiments of this and other types for younger adults are reported by Sherrill and Purcell, "Adult Education in the Church," pp. 261-267.
2. Attention is called to the following booklets which are of primary importance in planning for Leadership Training:
First Series Courses of the New Standard Leadership Curriculum, 1936
The New Standard Leadership Curriculum, Second Series Courses, Revised 1935.
These can be secured from the Department of Leadership Training Executive Committee of Religious Education and Publication, Richmond, Virginia

"It is the minister to whom the church looks for finding and developing leaders in the local church. It is the minister - with his background of seminary training, his love of his people, his deep insight into their needs, his desire to lead them on and on in their study and preparation - to whom we look and on whom we depend in training the leaders of the church."¹

c. Bible Reading and Training the Devotional Life

However effective Bible teaching may be, its value is enhanced by the reading of the Bible by the members of the congregation.

"The right kind of reading is the best kind of study."² Churches would do well to place as many Bibles as there are hymnbooks in the pews, which the congregation is to be encouraged to use in close attention to the Scriptural reading and allusions during the service.

The minister may stimulate his congregation's reading at home in line with his sermons. He may institute a Bible enrollment of those agreeing to read certain portions of the Bible daily. The emphasis should be placed upon the whole congregation's reading the Word of God.³ The plan is more likely to be effective if definite periods are designated for specific reading. A pledge may be advisable.

Periodic reports of reading progress will stimulate interest. Such a check may be made in the midweek meeting. The distribution or sale of the one cent editions of the New Testament books or Proverbs, the four cent editions of the separate books of the entire Bible, or the two cent editions of the separate gospels and the Psalms will aid the individual interest and at times place Bibles where none are found.

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1. McIlwaine, Orene: "The Minister's Contribution to Leadership Training," The Earnest Worker, July 1935, p. 398
2. Quoted in classroom by Dr. M.R. Turnbull, Richmond, Virginia
3. This plan is being placed in effect by the General Assembly's Diamond Jubilee Committee, 1936

In his pastoral visits the minister may encourage such reading by friendly discussion of parts read. In every case there should be assistance given for securing results from the reading. Every effort should be made to discourage reading contests, so-called marathons, for the mere sake of reading. Purposeful reading should be promoted in connection with every Bible study class.

The minister has a unique opportunity of leading his people into devotional reading through individual or family worship. The custom is foreign to so many that guidance in maintaining Family¹ Altars will be of general value.

C. Suggested Means of Improving Bible Teaching in the Church School

It is felt that certain observable inadequacies in the Church School call attention to improved methods relative to future development. This will be the burden of the present section.

1. Factors Preventing Improved Teaching

In a survey of adult departments of Church Schools certain observations may be made indicating reasons for failure to measure up to the highest standards. Outstanding drawbacks may be listed as follows:

- (1) Insufficient recognition of adults as a part of the Church School.
- (2) Excessive emphasis on attendance.
- (3) Rigidity of grouping.
- (4) Grouping by age and sex rather than interests.

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1. Attention is called to Pamphlet No. 9, "Some Ways of Increasing the use of the Scriptures in the Parish," published by the American Bible Society in Commemoration of Four Hundred Years of the printed English Bible, 1935.

(5) Inadequate educational emphasis. (6) Curricula ruts. (7) Bible study an end in itself. (8) Lack of correlation with life. (9) Lack of learning. (10) Failure to emphasize individual preparation. (11) Adult's diffidence. (12) Insufficient participation by group members. (13) Irresponsible or untrained leadership. (14) Complacency.

In spite of such adverse features the Adult Department of the Church School has tremendous possibilities for Christian instruction and progress. Improvement may be suggested for the organization as it stands and for the development of new procedures.

2. Suggestions for the Improvement of Adult Bible Teaching.

Insofar as the existing organization is concerned, there are three at least possible lines of improvement.

a. Suggestions Relating to Organization

The recognition of the adult department as coordinate with other age group departments will afford a basis for educational procedure. The Adult Standard, published by the International Council of Religious Education, may be used as a guide.

Greater stress should be laid on the effectiveness of the groups in stimulating study. Flexible grouping or temporary organization for specific purposes is preferable to classes of long standing.

b. Suggestions Relating to Curricula

With regard to curricula the supplementing of the one limited approach to Bible study through the International Uniform lessons is recommended.

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1. The following thought provoking comment is made in Darsie's "Adult Religious Teaching," p. 27.
"The Uniform Lessons of the International Lesson Committee have been in use for more than fifty years. In that time age has given

Sherrill and Purcell comment on this as follows:

"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."¹

This point is developed more fully under an ensuing topic which lists possible courses. Whatever the courses, the ultimate objective is that they be translated into life.

c. Suggestions Relating to Teaching Personnel

With respect to adult leadership, better training, more careful preparation and varied teaching methods should be urged. Special methods, such as the lecture, informal or panel discussion, forum and debate, are useful. General methods may alternate with lessons presented through drill, appreciation, worship and thinking.²

Greater participation in group study is essential. The apathy of adults must be aroused into response. Study should be

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(continued from preceding page)

them a sanctity that they did not have at the beginning. They have become associated with the deep feelings that all of us have for the Bible; but they are not logically linked with the Bible's authority Their aim, in so far as they have an aim, is to give a comprehensive knowledge of the Bible. This aim has in the main been unaccomplished, in spite of the fact that they have had the right of way for more than half a century The Uniform Lessons depart from both the outward form and the inner purpose of Jesus' practice. They not only do not adequately cover the content of the Bible but they do not center on the strategic ideas of Christian living."

1. Sherrill and Purcell: op. cit., p. 173
2. A stimulating treatment of this subject can be found in Charles Darsie's "Adult Religious Teaching," chapters II-IX being especially valuable. Chapter VIII deals with the use of the Bible as approached through distinctive methods.

In this connection see also White, W. W.: "Why Read the Bible? How to Read the Bible, What to Read and Why."

encouraged and individual contributions utilized. A divine discontent with things as they are should lead into spiritual eagerness for things as they may be.

3. Suggested Changes in Adult Bible Teaching

It is generally recognized by leaders in the field of Christian education that radical changes must take place if adult christian education is to be effective.

a. Suggested Changes in Organization

The major innovations in organization deal with time and grouping. Short term classes are recommended. A shifting class membership is advisable with temporary groupings for special studies or purposes. When a course is completed the group will dissolve and re-solve itself into other units for new studies. Leaders may remain stationary for certain courses, or short term leaders may be secured for various units of study. This will ensure vitality and provide¹ the value of specialists in respective fields.

Major groupings of adults might proceed according to natural classifications and areas of interest such as: (1) Older men and women. (2) Younger men and women. (3) Parent Training Groups. (4) Founders of Christian Homes. (5) Business and Professional Groups. While these are more or less permanent, temporary shifts in order to study certain courses are feasible. All groups at certain times would do well to unite in a Leadership Training School which contributes

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1. See valuable statement concerning Short Term Courses in Zeigler's "Toward Understanding Adults," chapter VI, "Meeting Adults Halfway," pp. 88-90

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to their specific needs.

It is recommended that the entire organization be checked by the Proposed Standard for Adult Religious Education in the Church and the Scoring Manual that supplements it.

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b. Suggested Changes in Curricula

It is with the study program that this section is most concerned. Throughout the entire church there is a decided need for an enriched curriculum in the Church School. With respect to Bible, this involves the study of the Bible itself, and also a study of that which will aid in a better comprehension of the Bible. The latter will be considered first and merely suggestively.

Specialized groups, it is believed, will find that courses on such subjects as the following will lead into deeper understanding and appreciation of the Scriptures if associated closely with use of the Scripture and illustrated by the Scripture.

(1) The Value of Bible Study. (2) Methods in Bible Study. (3) The History of the English Bible. (4) Historical Geography of the Holy Land. (5) Bible Manners and Customs. (6) Secular Background of Biblical History. (7) Literary and Aesthetic Appreciation of the Bible. (8) The Bible and the Fine Arts. (9) The Historical Position of the Church and the Bible.

Mention has been made already of ways in which the Bible can be taught. The Church School is adapted especially to the teaching of content and its application to life. Again the teaching by wholes should be emphasized. Adults need a complete Bible. To this end the

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1. In this connection see a valuable discussion on the Grouping of Adults, International Curriculum Guide, Bk. IV, Christian Education of Adults, Pt. I, Section 6, pp. 125-130.
2. Published by the International Council of Religious Education

teaching of the Bible by books is indispensable. The "habit of contemplating the Bible as fragmentary in its structure," as Dr. Work says, is a serious evil. Detached portions do scant justice to the complete Word of God. Through book studies one gains the impression of order, method, reason, depth and purpose. Knowing the books gives one a sense of mastery and a consciousness of the cumulative power of the Scriptures.

Moreover, the distinctive character of each book makes an indelible impression. "Each book will represent a state of spiritual knowledge or instruction, a particular angle of vision or experience."¹ Each book should be permitted to tell its own story. Genesis will reveal God the Creator and Controller, unveil the dawn of history, the beginnings of all things and man's very purpose in being; Exodus will reveal God as eternal, as deliverer and the plan whereby He has fellowship with His people; Leviticus, the gospel of the Old Testament, reveals God as holy and gives the underlying principles of the plan of salvation. A knowledge and application of the early books of the Old Testament are indispensable for a full comprehension of God and His later Word to man.

For the expression of deepest devotion to God, a group must have the Psalms, and in modern life, a working use of the Prophets is absolutely essential. One needs a portrait of the Christ as He is presented in each of the gospels, as Dr. Work characterizes them, a Profile, a Steel Engraving, a Half Tone Picture and a Life-Size Portrait, whereby "the composite picture of Christ in the heart may

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1. Work: The Fascination of the Book, p. 91

contain something of the fulness of His Person."¹ Quoting Dr. Work further:

"Romans is the argumentative presentation, with the use of history, logic and experience of the solid basis of the gospel in the spiritual principle of divine justification of the sinner by faith."²

Of the book of Philippians a Women's Bible Class stated recently that its study was the richest experience of years. Another group said the Revelation was bringing heaven to earth in daily experience.

The study of individual books will lead a group naturally into a discovery of relationships to other books. As Dr. Sweet says: A book "has antecedents without which its origin cannot be understood; it has consequents without which its influence cannot be traced."³

Finally, each book must be related to the Bible as a whole. Dr. Sweet expresses the thought thus:

"The gradual emergence of a plan binding all the parts together, the many sided architectural unity of a composite work made up of countless factors, wrought separately and fitted together, so that the meaning and intent of each are disclosed in the coming of all - this is the meaning of the Bible and its Books."⁴, 5

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1. Work: The Fascination of the Book, p. 94
2. Ibid, p. 92
3. Sweet: The Study of the English Bible, p. 113
4. Ibid, p. 124
5. A splendid stimulus to Book Study is found in Work, "The Fascination of the Book," chapter VI, "The Grasp of the Books," pp. 85-102. A helpful guide for such study is found in Sweet, "The Study of the English Bible," chapter V, "The Study of the Bible by Books," pp. 96-125. Further valuable guides to book study are the separate books by Dr. M. R. Turnbull on respectively, "Studying the Book of Genesis," Exodus, Leviticus and Hebrews. These follow specifically the method of Bible study developed by Dr. Wilbert W. White and other members of the faculty in The Biblical Seminary in New York.

Intensive study of the Bible will lead into its outworking in daily life. It is suggested that groups aim to derive values by the consideration of Bible teachings in such practical subjects as the following, selected from those suggested in "Learning for Life."¹

Group B. Christian Faith and Experience

Personal Religious Living
What Does it Mean to be a Christian?
The Meaning of God
Christian Stewardship
Christian Worship

Group C. Christian Family Life

Living Together in the Home
The Home and the Church
The Home and Leisure Time
The Home Guidance of Younger Children
The Home Guidance of Adolescents

Group D. The Church

The Church a School in Christian Living
The Missionary Character of Christianity
The World Wide Christian Enterprise
The Church and Its Community
The Church's Program of Evangelism

Group E. Social Relations

Christianizing the Social Order
Race and Group Antagonisms
Must there be War?
The Liquor Problem

Typical methods of procedure in such topics will be found²
in the Appendix.

c. Suggestions Relating to Leadership

The suggestions with regard to the personnel of existing

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1. International Council of Religious Education, Bulletin 410, 1935, pp. 17-33
2. For a more complete list of study courses and methods of treatment see The International Curriculum Guide, Bk. IV, Christian Education of Adults, Pt. I, Section 4 and Section 5, pp. 83-116

organizations and groups apply also to enlarged plans. It is absolutely imperative that Christian leaders be as conscientious and adequately prepared for their work as are experts in secular fields.

Advantage should be taken of recent curricula materials, curriculum guides, Leadership Training Schools, frequent group or departmental conferences, consultation with experts and all means whereby growth¹ is attained.

An interesting observation is made in the Adult Curriculum Guide as follows:

"The teaching leadership in the adult field should specialize. Instead of a given leader being identified more or less permanently with one group, he should specialize in one major field or subject. There should be lay specialists in Old Testament, New Testament, Life of Christ, Church History, Missions, Social Service, the Economic Problems, Parent Education, and other major subjects of the whole curriculum. The curriculum should be so organized that each would teach only certain periods. The general plan of the leadership training curriculum is suggested here..... Supervision aims to improve the educational and religious quality of all the activities which make up the program."²

In this connection it is recommended further that churches make every effort to avail themselves of the whole or part time service of adequately trained professional leaders, full time Christian workers, such as those sent out by the General Assembly's Training

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1. In this connection see Curriculum Guide, Bk. IV: op. cit., Section 7, Leadership Requirements, and the "New Curriculum of Leadership Training," pp. 135-137, International Council of Religious Education, Bulletin No. 503, 1931; also Administration of Leadership Training, Bulletin No. 504, 1931. Invaluable aid in Leadership Training can be found in the "Leaders' Guides for Second Series Courses of the New Standard Leadership Curriculum," entitled "Information for all Instructors," and "Suggestions for Teaching Courses," 410b-414b, 1935. These can be secured from the International Council of Religious Education, Chicago.
2. Adult Curriculum Guide: op. cit., pp. 133-134

School and similar graduate schools of christian education. It is felt that systematic measures should be undertaken by the Executive Committee of Religious Education to acquaint the churches with the incalculable values to be derived from such connections. It is suggested, moreover, that churches already benefited by such leadership give publicity to the advantages derived thereby.

D. Suggestions for Improved Emphasis on Bible Teaching
by the Woman's Auxiliary

It is felt that the Auxiliary has developed a most excellent organization and program in which the Bible is given an outstanding place. It is believed, however, that the following suggestions, of which it is probably cognizant already, might be of some importance.

1. Suggestions Relating to the Promotional Program of Bible Study

It is felt that the Auxiliary Staff would do well to disseminate more widely letters similar to those sent to Bible teachers, Presbyterial and local Auxiliary presidents and Secretaries of Spiritual Life, adapting them to individual members of the Auxiliary. Universal attention should be called to such aids as "Helpful Hints
1
for Bible Study," and similar guides.

The "Auxiliary Standard" should be readjusted continually and the entire Auxiliary made conscious of its existence and growing purpose, as stated by one of the official leaders:

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1. McGaughey, Askew and McCutcheon: Helpful Hints for Bible Study

"Use is made of a Standard which has ever been regarded as a gauge and not a goal. This Standard has not remained static, but has always attempted to lift higher our spiritual aims, recognizing this as our ultimate objective."¹

Many feel that greater stimulus would be given to Bible study if the Auxiliary Training Schools should more immediately precede actual study in local churches.

Caution should be observed in seeing that the Auxiliary does not exist for itself alone but be truly, as its name indicates, "auxiliary" to all channels of the church. It should emphasize the necessity of united worship in church services, promote educational Bible study in the Church School and wider use of church midweek meetings for united Bible study.

2. Suggestions Relating to the Leadership of Auxiliary Bible Study

Local Auxiliaries could be stimulated greatly by a wider use of Extension Leadership from headquarters. As far as possible, each Auxiliary should have the annual opportunity of an outside leader. Such contacts, in turn, will give headquarters an insight into the needs and capabilities of the women at large. There is a great need for devising means of a more careful training of volunteer leadership. Upon their ability and thoroughness depends the nature of Bible study pursued.

3. Suggestions Relating to the Curriculum of Auxiliary Bible Study

Whereas the Bible study subjects used for the last ten years have been rich and diversified, it is thought advisable to work toward a greater equalization and comprehensiveness of biblical

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1. Sherrill and Purcell: op. cit., p. 223

material. A survey indicates that out of ten subjects only one is taken from the Old Testament. That for 1936-1937, however, is Genesis. Recommendation is made for the inclusion of other books of the Pentateuch, History, Prophecy and the Pauline and General Epistles.¹

Some criticism has been made of the rigidity of the Bible study plan. It is suggested that more latitude be provided for independent study adapted to local needs and interests. Such classes might be encouraged in addition to the Auxiliary-wide topic for the year. Guides for the choice of such subjects in line with particular needs, and the conduct of classes could well be furnished by the Auxiliary headquarters. Interest finders might be circulated which will assist groups in determining their choice of study.

Care should be taken to see that all study is kept on an educational plane.

4. Suggestions Relating to the Response to Auxiliary Bible Study

A primary aim should be the increased number of women in Bible study so that the Bible class enrollment more nearly approximates the church membership. As Dr. Sherrill says: "If the Auxiliary is the one service organization for women, then this would seem consistent with the conception of church membership as enlistment in Christ's service."² "If there is no enlistment there can be no

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1. Mrs. E. L. Russell makes the following observation on extension teaching in churches and Auxiliaries: "Preceding the time when there was a fixed plan, it was my policy to teach biographical studies, book studies, and a few topical studies. My observation is that the study of the books is not only the most popular, but the safest and sanest. I, therefore, recommend a book study and find it unfailingly helpful and popular."
2. Sherrill and Purcell: op. cit., p. 233

legitimate claim on loyalty."¹

Another aim should be the increased participation of women in actual study. Too frequently it is said that the women simply will not study. Some means must be devised of kindling interest to the point of study.

Moreover, effort should continue more earnestly to lead farther than to study alone. The Auxiliary is judged not by its study classes and activities, commendable as they are, but by attitudes developed in the individual, finer manner of life, enriched spiritual fellowship in home, society and church and deepened channels of service. The women must be led to know, not what to think, but how to think and to use what has been received.² Such purposes would include also wider extension of Bible classes in areas beyond the church, and gifts to promote further extension to the end that there be fully shared Christ and the glory of His gospel.

E. Suggestions for Improved Emphasis on Bible Teaching by the Men-of-the-Church

Although the work of the Men-of-the-Church has taken rapid strides within the last ten years, there is much ground yet to be covered in the various aspects of the movement.

1. Suggestions Relating to the Promotional Program of Bible Teaching

The Men-of-the-Church have a fertile field for the promotion

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1. Cf. Sherrill, L. J.: Religious Education in the Small Church, p. 19
2. Dr. Sherrill, in Adult Education in the Church, pp. 241-243, presents an excellent questionnaire entitled, "Self-Rating Questions of a Presbyterian Church Woman," which is valuable in enabling an individual to determine her attitudes.

of Bible study. More men are needed in the church. "About 48 per cent of the men of the country are church members compared with about 63 per cent of the women." ¹ Moreover, the actual relationship of church members to their churches is far from complete. A small proportion of those enrolled are engaged in Bible study. Means of securing men and of engaging them in Bible study are imperative. Such means might include, among others the sending of inspirational and informational letters by the Department of Adult Education and Men's Work to pastors, council presidents and Bible teachers, also the making available of guides to systematic Bible study.

2. Suggestions Relating to Leadership of Bible Teaching by the Men-of-the-Church

Stimulating professional and volunteer leadership is essential to the vital character of the men's study plans. Measures should be instituted for providing both regular and short term leadership and other development along lines similar to those suggested for the Church School.

3. Suggestions Relating to Curriculum of Bible Teaching by the Men-of-the-Church

There is evident need of addition to the present content of Bible study. The plan of study seems narrow and unchallenging in comparison with manifold possibilities. There should be careful adaptation in the shaping of a program and choice of materials to a man's world. Materials should take into consideration all the ways

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1. Sherrill and Purcell: op. cit., p. 196

and areas in which men learn. Programs should be adapted to various types of men. As Dr. Purcell says:

"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 relations with God and with one another which are increasingly Christian Guidance is required that speaks language which men understand, touches problems real to men, and deals with frustrations which modern men know only too well. It is not 'another gospel' but the gospel of Christ so preached and taught that it pierces into a man's world, lighting it up and bringing life eternal and abundant."¹

Moreover, in the use of curriculum materials, educational principles in keeping with abilities of men should increasingly be stressed.

4. Suggestions Relating to the Response to Bible Teaching by the Men-of-the-Church

Actual study is essential to vital appropriation of the Word and means must be devised to this end. Sharing the responsibility of leadership, following lines of definite investigations, and opportunities for fruitful discussion contribute to this aim. Fruitful outcomes of study precipitate further study. Higher levels of personal Christian living, participation in church and community enterprises, establishing ~~of~~ mission or other Bible classes, the improvement of Bible study for lower age groups and Christian relationship with human activity of all kinds, constitute a just response to adequate Bible study by the Men-of-the-Church.

F. Summary and Conclusions

In reconsidering means of teaching the Bible in adult

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1. Sherrill and Purcell: op. cit., p. 202

christian education in the Presbyterian Church, U. S., it is evident that certain policies are to be recommended.

It is felt that there should be greater use made of the Bible throughout all agencies of the church. It is believed that this can be accomplished by means of emphasis by the General Assembly, through a Bible teaching ministry, by the use of extension leaders, by the development of adequate consecrated, lay leadership; through a wider conception and deeper conviction of the ultimate purposes of christian education, by stimulating curricula choices and program procedures and finally by adapting all principles and practices to meet the needs and interests of the church's constituency in line with the ideals of the church's founder, Jesus Christ.

It is suggested further that the church as a whole consider the unification or at least correlation of its various organizational programs. There should be a firmer conception that the task is one, namely that of the church, to which all plans converge. To achieve this end, it is believed that an Adult Council, representing all the units of the church, could work out a plan whereby present problems of organization, personnel and curriculum could be solved, processes¹ simplified and the progress of the Kingdom of God advanced.

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1. A brief but clear explanation of such a proposed council in action is found in Sherrill and Purcell: Adult Education in the Church, pp. 160-164.

CHAPTER VI

SUGGESTED DEVICES FOR STIMULATING INTEREST AND TESTING RESULTS IN ADULT BIBLE STUDY

CHAPTER VI

SUGGESTED DEVICES FOR STIMULATING INTEREST,
AND TESTING RESULTS IN ADULT BIBLE STUDY

A research professor makes the following suggestive statement:

"Pertinent to all curriculum construction is a knowledge of the relationship between the subject matter of the curriculum and the results obtained from it."¹

In this regard there are several vital matters that concern leaders in adult christian education. The first is how to stimulate interest and direct choices in study; a second is how to guide purposeful progress in study, and a third is how to determine and evaluate results of such study. It is the writer's purpose in this chapter to suggest certain procedures whereby answers to these questions may be determined.

A. Suggested Devices for Stimulating Interest in Adult Bible Study

In order to initiate interest in the study of the Bible the following plans are suggested.

1. A General Bible Study Program Service

It is believed that periodic group meetings of adults should be held which will give public recognition to the importance and purposes of the Scriptures. Committees should be appointed

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1. Hightower, P. R.: Biblical Information in Relation to Character and Conduct, p. 7

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to have charge of various parts of the service. These should include a worship service planned in gratitude to God for the revelation in His Word of Himself and His purposes, with music and prayer giving voice to this feeling; an informational address on the Scriptures which would stimulate personal, purposeful reading and study of the Scriptures; perhaps a drama on the Word, or the portrayal of some vital episode or narrative in the Word, an exhibit of old Bibles, and a stirring challenge to the use of the Bible. This could well be followed by a series of intensive studies on the Bible as suggested in chapter V of the present study.

2. Exploratory Discussion

Once having aroused general interest the next task is to direct the choice and plan of study. This may be done through smaller groups in which adults are led to express interests and concerns of actual life. These may be expressed verbally or in written form to the discussion leader who lists them on a blackboard. With the group's assistance, there follows a process of combination and elimination until a decision is reached upon chief lines of emphasis.

3. Interest Finder Questionnaires

In order to stimulate a quicker response, lists of possible needs and interests can be prepared and distributed. They are then checked by group members, collected, and choices discussed. Subjects of highest frequency are chosen for further consideration. These may be merely simple lists, or somewhat more elaborate. The following is suggestive and should be adapted to the group which uses it. In order that the choices not be too scattered, portions only might be considered at a time.

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1. Attention is called to the literature of the Nat'l. Com. Committee on 400 Years of the English Bible which gives valuable resource material for such services.

INTEREST CHECK LIST

Study, Discussion, Worship

My interest is:			My knowledge is:			
Considerable	Moderate	Scant	I would be interested to know more concerning:	Considerable	Moderate	Scant
:	:	:	:	:	:	:
:	:	:	:	:	:	:
:	:	:	The Background of the Bible	:	:	:
:	:	:	1. History of the English Bible.	:	:	:
:	:	:	Various Translations.	:	:	:
:	:	:	2. Historical Geography of the Holy Land.	:	:	:
:	:	:	3. The Bible as Literature..	:	:	:
:	:	:	4. The Bible and the Fine Arts.	:	:	:
:	:	:	5. Methods of Bible Study.	:	:	:
:	:	:	Bible Studies	:	:	:
:	:	:	6. Book Studies, their History and Message.	:	:	:
:	:	:	7. Period Studies:	:	:	:
:	:	:	(a) The Old Testament	:	:	:
:	:	:	(1) Creation	:	:	:
:	:	:	(2) Patriarchs	:	:	:
:	:	:	(3) Lawgiver	:	:	:
:	:	:	(4) Judges	:	:	:
:	:	:	(5) Kings	:	:	:
:	:	:	(6) Exile	:	:	:
:	:	:	(7) Restoration	:	:	:
:	:	:	(8) Prophets	:	:	:
:	:	:	(b) The New Testament	:	:	:
:	:	:	(1) Time of Jesus	:	:	:
:	:	:	(2) Apostolic Church	:	:	:
:	:	:	(3) Missionary Journeys	:	:	:
:	:	:	(4) Letters of Paul	:	:	:
:	:	:	(5) General Epistles	:	:	:
:	:	:	(6) The Apocalypse	:	:	:
:	:	:	8. Great Poems of the Bible	:	:	:
:	:	:	9. Bible Character Studies	:	:	:
:	:	:	A Study of God in the Bible	:	:	:
:	:	:	10. Finding True Answers to Some Questions about God	:	:	:

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1. Adapted from Adult Interest Check List, Christian Education Dept., The American Baptist Publication Society, Philadelphia, Pa.

INTEREST CHECK LIST (cont'd.)

11. What Jesus Taught Concerning God.
12. How God Reveals Himself to Man.

A Study of Jesus in the Bible

13. The Life and Times of Jesus.
14. Four Portraits of Jesus Christ.
15. The Message and Program of Jesus.
16. Jesus' Social Teachings.

Topics According to the Bible

17. God and Scientific Discovery.
18. The Influence of Jesus in History.
19. What it Means to be a Christian.
20. Family Life in Old Testament Times.
21. Family Life in New Testament Times.
22. The Meaning of Worship.
23. The Understanding and Practice of Christian Stewardship.
24. A Christian Philosophy of Life.
25. The Practical Use of the Bible in Daily Experience.
Areas of Religion, Health, Education,
Economic Life, Vocations, Citizenship,
Recreation, Parenthood and Family Life,
General Group Life, Friendship, Aes-
thetic Life.¹

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1. Cf. further development of areas of experience in Curriculum Guide, Bk. IV, pp. 18-48, Courses noted in the New Standard Leadership Curriculum, Second Series Courses, 1955.

B. Tests of Bible Information and Comprehension

1. Information Tests

In connection with determining choices through interest finders, the use of information tests may be found useful in order that group members may be made aware of inadequacies of knowledge content. These also might be classified under the heading of interest stimuli. A typical test contains from fifteen to forty items concerning persons, events, authors, books, etc., from Genesis to Revelation. They are stated in objective form and are to be checked rapidly by those participating.

An informational test, adapted from one issued by Northwestern University,¹ is in the following form, which can be varied to meet the abilities of the group:

a. Bible Times and Teachings

Check one answer for each question or statement.

- (1) After Jacob had dreamed at Bethel of a ladder with angels ascending and descending to heaven he made a vow:

..... to rebuild the temple at Jerusalem.
 to make a covenant of peace with Esau.
 to give one-tenth of all he had to Jehovah.
 saying, "as for me and my house, we will serve the Lord."

- (2) The Jewish Feast of the Passover is held in memory of the:

..... crossing of the Jordan into the promised land.
 sparing of the first born in Egypt by the angel of death.
 victory of Elijah over the priests of Baal.
 victorious return from Babylon.

.....

1. Northwestern University: Religious Education Tests, Series A, No. 2, Old Testament Times and Teachings

- (3) When the tabernacle in the wilderness was built by the Israelites the cost was met by:

..... collecting a tenth of all their possessions.
 selling the spoils taken from the Egyptians.
 freewill offerings from the people.
 gifts from the Queen of Sheba.

- (4) When Joshua neared the end of his life he gathered all the tribes of Israel at Shechem and said:

..... now, let us choose a king to rule over us.
 ye have sinned a great sin.
 honor thy father and thy mother.
 choose ye this day whom ye will serve.

- (5) The man of God who anointed Saul as first king of Israel was:

... Isaiah ... Ezekiel ... Samuel ... Obadiah

- (6) When Job learned that he had lost his children, friends, and possessions he:

..... said, "though He slay me yet will I trust him."
 decided to curse God and die.
 said, "Lord, increase my faith."
 sent for Elisha, the man of God.

- (7) When Isaiah said, "Here am I send me," it was because:

..... he had seen a vision in the temple.
 a voice had spoken to him from out of the whirlwind.
 he had been blinded and was without sight for three days.
 an angel with a fiery sword had appeared to him.

- (8) Ezekiel spoke of himself as:

..... the founder of the house of Israel.
 the voice of one crying in the wilderness.
 the captain of the king's guard.
 a watchman to the house of Israel.

- (9) The prophet who preached chiefly about social injustice was:

... Joel ... Samuel ... Malachi ... Amos.

.....

(10) In his message to Israel, Hosea especially taught the:

- duty of rebuilding Jerusalem.
- importance of burnt offerings in the temple.
- boundless love of God for His people.
- danger of attack by the hosts of the Assyrians.

(11) The young man given permission by Artaxerxes to rebuild the walls of Jerusalem was:

... Jeremiah ... Solomon ... Ezra ... Nehemiah.

While the above scheme may appear simple it is usually adjudged difficult by a considerable number of average adults as tested. Its value may be increased by later filling all blanks with the correct names or facts.

Other information test types have been prepared by Dr. Hightower. He explains that they include tests as to knowledge of Bible characters, Biblical geography, Biblical time sequence, and completion tests. Adapted exhibits are presented as follows:

b. Bible Character Test

Underline the one character to which each statement refers.

- (1) She was a seller of purple.
Lydia Dorcas Martha Mary
- (2) She anointed Jesus with costly perfume.
Mary Magdalene Elizabeth Dorcas Sapphira
- (3) He said he would not believe in Christ's resurrection until he had put his fingers into His wounds.
Mark Stephen Thomas Timothy
- (4) He held the clothes while Stephen was being stoned.
Luke Paul Andrew Titus

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1. Hightower: op. cit., pp. 12, 41-46
Dr. Hightower states that out of four thousand who took these complete tests only two had accurate scores.

- (5) He came to Jesus by night and received a great teaching.
Aquila Apollos Silas Nicodemus

c. Biblical Geography Test

Draw a line under the one word that makes the sentence true.

- (1) Paul was born in: Tarsus, Patmos, Rome, Athens.
- (2) The Book of Revelation was written at: Jerusalem, Isle of Patmos, Antioch, Tiberias.
- (3) The Ten Commandments were delivered on: Mt. Horeb, Mt. Gilboa, Mt. Carmel, Mt. Sinai.
- (4) Jesus spent His youth in: Bethlehem, Jericho, Nazareth, Jerusalem.

d. Biblical Sequence Test

Indicate order by checking event which took place first.

- | | |
|-------------------------------------|-------------------------------------|
| (1) The Crucifixion of Christ | The Stoning of Stephen |
| (2) The Transfiguration | Temptation of Jesus |
| (3) The Raising of Lazarus | Jesus' Triumphal Entry |
| (4) The Resurrection of Jesus | Conversion of Saul (Paul) |
| (5) Jesus' Sermon on the Mount | Jesus' Calling of the Apostles |
| (6) The Establishment of the Temple | The Establishment of the Tabernacle |

e. Biblical Completion Test

- (1) The Book of Romans was written by:
Peter Paul James John
- (2) The Ten Commandments are found in:
Genesis Exodus Numbers Leviticus
- (3) The Lord's Prayer is found in:
Matthew John Acts Romans
- (4) One of the major prophets was:
Moses Amos David Ezekiel
- (5) While Paul was preaching at Troas he had a vision of
a man who said:
..... "Come over into Macedonia and help us."
..... "Go ye into all the world and teach all nations."
..... "Call no man common or unclean."
..... "Come now and let us reason together."

.....

- (6) The man who taught the Ethiopian servant was:
Bartholomew Thomas Philip Andrew
- (7) "Ye shall receive power when the Holy Spirit is come upon you" was spoken by:
Peter Paul Jesus John
- (8) James, writing about the importance of control in speech compares the tongue to:
... an ox goad ... a lamp to one's feet ... a candle put under a bushel ... a rudder of a ship
- (9) Most of the Book of Acts deals with:
..... the story of the early church.
..... the life of Christ.
..... instructions written to the churches.
..... revelation to John on the Island of Patmos.
- (10) The Book of Philemon is a letter written by Paul to a friend telling what the Christian attitude should be toward:
..... a Roman tax-gatherer.
..... a prisoner in Rome.
..... a runaway slave.
..... a converted centurion.

Such tests as the above serve also as stimuli to further effort. Their difficulty can be increased gradually. They should never be used at great length nor serve as ends in themselves. The tests could be given in the early part of a program and lead into a deeper study of the character, the significance of the locations chosen, the reasons for the sequence of events, and proof of choice in completion work. It must be realized that while content knowledge is essential it serves only as a background.

2. Comprehension Tests

Comprehension tests carry the individual a stage further than in mere information tests in that they indicate understanding and lead to analysis and decision. Northwestern University has also a series

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of Comprehension Tests. While these are designed chiefly for young people, they can be adapted for use with adult groups.

Check the statement that tells most exactly what the passage means:

- (1) "Seek good and not evil that ye may live." Amos 5:14
This means:

..... Those who pursue evil live only a short while.
..... One must live honorably in order to make a living.
..... The truly pious live to a ripe old age.
..... We should constantly seek to cultivate those qualities that will increase our usefulness.

- (2) "Honor Jehovah with thy substance, and with the first-fruits of all thine increase." Proverbs 3:9 This means:

..... God is honored by receiving our gifts.
..... We should give God more than we keep ourselves.
..... The choicest and best of our possessions should be at the service of God.
..... God is most pleased to have the first-fruits.

- (3) "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6:8 This means:

..... We should submit without worry to whatever comes.
..... God asks us to love all kind people.
..... God has certain rules we must obey.
..... God expect us to live in humble fellowship with Him and to be fair and kind to others."

- (4) Then came Peter and said unto Him, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" Jesus saith unto him, "I say not unto thee, until seven times; but, until seventy times seven." Matthew 18:21-22 This means:

..... We should forgive others a reasonable number of times.
..... We should forgive others seventy times seven.

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1. Northwestern University: Religious Education Tests.
 - Series B. No. 4 The Life and Teachings of Jesus
 - No. 5 The Old Testament
 - No. 6 The Acts and Epistles

..... When others ask for forgiveness it should be granted.

..... There should be no limit to our willingness to forgive.

- (5) "Blessed are they that hunger and thirst after righteousness for they shall be filled." Matthew 5:6 This means:

..... We should fast in order to be greatly blessed.

..... Righteous people are blessed people.

..... Hungry and thirsty people will receive food and drink.

..... Those who earnestly seek for righteousness will secure it.

- (6) "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Ephes. 4:32 This means:

..... In our willingness to forgive others we should be like God.

..... We should be kind to everyone.

..... Christ forgives everyone.

..... God forgives those who are kind.

- (7) "Blessed is the man that endureth temptation." James 1:12 This means:

..... It is courageous to endure temptation.

..... We should seek temptation for the sake of the training we get.

..... One who overcomes and resists temptation is approved of God.

..... The more temptations we have the greater the blessing.

- (8) "Whatsoever a man soweth, that shall he also reap." Gal. 6:7 This means:

..... We will reap as much as we sow.

..... Others will do unto us as we have done unto them.

..... The results of our deeds, whether they be good or bad, finally come back to us.

..... Whatever we may do, it affects only ourselves.

In some cases the group will likely want to suggest more accurate interpretation of various passages than that given.

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C. Tests of Religious Beliefs and Attitudes

A test on Christian attitudes and beliefs should lead individuals to crystallize their own convictions and enter into further study along lines indicated. Such a test which has been prepared by Northwestern University¹ and supplemented by the writer will be used as a basis for the following chart. While the chart form is good it is felt that some questions on the original chart, omitted here are open to criticism.

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(continued from following page)

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- | | |
|---|---|
| (10) That God now acts upon, or operates in lives through the agency and person of the Holy Spirit? | (18) That it is better to face the facts of life than to conceal them? |
| (11) That the sovereignty of God and scientific discoveries are reconcilable? | (19) That material things must serve spiritual ends? |
| (12) That the idea of an infinite God and one's life philosophy can be mutually consistent? | (20) That the Bible can aid in choice of vocation, citizenship, activities, and leisure time pursuits.? |
| (13) That religion is an integrating force in personality? | |
| (14) That the Bible is the incomparable source of religious inspiration, guidance and enrichment for Christians everywhere? | |
| (15) That Jesus placed greatest emphasis on the worth of individuals? | |
| (16) That you have great unattained possibilities within yourself? | |
| (17) That struggle is an index to growth? | |

1. Northwestern University: Religious Education Tests. Series B, No. 4, Religious Beliefs. Adapted and enlarged by writer.

RELIGIOUS BELIEFS AND ATTITUDES

"Each of the following questions represents a belief held by some Christians but not by all Christians. Please indicate your belief on each point by checking (x) in the proper column."

	1. Disbelieve with positive certainty	2. Disbe- lieve with moder- ate certainty	3. Unde- cided, Not cer- tain	4. Be- lieve with moder- ate cer- tainty	5. Be- lieve with posi- tive cer- taint
Personal Belief					

Do You Believe

- (1) That God exists?
- (2) That God is three distinct persons in one, Father, Son and Holy Spirit?
- (3) That in Bible times God manifested Himself to persons in a manner which no longer occurs?
- (4) That pain and suffering were planned and provided by God for our good?
- (5) That Old Testament prophecies concerning the Messiah were literally fulfilled?
- (6) That Jesus, while on earth was as truly subject to temptation as were other men?
- (7) That there is a continuance of life after death?
- (8) That forgiveness of sin is essential and required for one to be in right relationship to God?
- (9) That prayer for others directly affects their lives whether or not they know that such prayer is being offered?

(continued on preceding page)

D. Measurement of Personal and Organizational Outcomes

As certain Christian educators have stated:

"The group cannot stop with a discovery of the interests and needs of members. These needs and interests must be organized into some fruitful program or procedure that will take into account the matter of sequence and also be cumulative."¹

The Adult Standard states the matter thus:

"A well rounded Christian character will have as one of its factors sound knowledge acquired through experience, study and discussion. The adult Christian should be able to interpret the Bible and other Christian teachings reasonably and to approach ethical decisions in the light of adequate knowledge of all available facts."²

That Biblical information and even comprehension are insufficient for assurance of proper character growth and expression is acknowledged by leading Christian educators. One author asks,

"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 To secure better discrimination and conduct the experience in these respects must be guided. This can be done in connection with Bible study, but a mere knowledge of Bible will not in all probability accomplish it."³

Methods of Biblical instruction must be changed if desired results are to be attained. There must be motivation that causes information to be transmuted into life functioning.

1. Measurement of Personal Outcomes

The ultimate issues of Christian living rest with the individual. The International Council states that "religious or Christian experience becomes valid, authoritative, and genuine when it definitely contributes to or modifies the quality of one's daily living in terms of the Christian pattern."⁴

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1. Hayward, P.R. and Burkhart, R.A.; Young Peoples' Method in the Church, p.99
2. International Council: A Proposed Standard for Adult R.E. in the Church,
3. Shearill-Purcell: op. cit., pp. 127-128, quoting unpublished study of p.12 Prof. T.H. Grafton, of Mary Baldwin College, Staunton, Virginia.
4. International Curriculum Guide: Book IV, op. cit., p. 15

In this connection the following criteria are suggested for an individual's evaluation of his Bible study with relation to actual outcomes.

1

EVALUATION OF INDIVIDUAL OUTCOMES OF BIBLE STUDY

Place a check in column that is most applicable	Not at all	Slightly	Absolutely
Does your Bible study:			
(1) Bring you into conscious relationship with God and into a sense of identification with His purposes?			
(2) Tend to make real the person and saving power of Jesus Christ?			
(3) Aid in releasing in you the power of the Holy Spirit?			
(4) Tend to resolve inner conflicts?			
(5) Lead to an understanding of God's purpose in the universe?			
(6) Lead into consciously greater strength of Christian character?			
(7) Cause daily living to increase in ethical quality?			
(8) Lead into greater sense of the worth of human personality?			
(9) Lead into whole hearted commitment to some great unfinished task of the Kingdom of God?			
(10) Induce you to put Christ and His church first in every relationship? to make your manner of life Christian?			

.....

1. The International Curriculum Guide, Book Four: op. cit., p. 15
Criteria for determining religious values in Christian education are set forth ably under the caption, "Objectives and Desired Outcomes," International Curriculum Guide, Book Four: op. cit., Section Two, pp. 49-52.
Procedures toward Desired Outcomes: ibid, pp. 54-55

While the above evaluation is general in application, the same plan could be worked out further with respect to specific interpretation.

2. Measurement of Program Outcomes

The Adult Standard sets certain bases for program elements as follows:

"The curriculum for adults includes whatever experience is provided by the church or influenced by it to help men and women in learning to live the Christian life and to make progress in the growth of Christian character."¹

To this end worship must contribute

"the intellectual element of an understanding of God's purpose and plan, the emotional element of honest admiration of God's purpose and plan, and the active element of self-dedication to God's worship and plan."²

"Study should be undertaken with the honest desire to learn the truth and to use it in the solution of problems in everyday living."³

"Learning to live the Christian life takes place in the doing of Christlike deeds as well as in worship and study."⁴

"Social and recreational activities afford opportunities for training in the practice of moral discrimination and religious principles tending to promote growth in Christian character."⁵

"Joining the church and taking part in its work is not only an evidence of loyalty to Christ, but an important means of culture and growth in Christian living."⁶

The following chart may enable one to check the various expected outcomes of organizations in order to test their proper

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1. Proposed Standard for Adult Religious Education in the Church, p. 8
- 2.. Ibid, p. 9
3. Ibid, p. 13
4. Ibid, p. 10
5. Ibid, p. 13
6. Ibid, p. 14

balance.

PROGRAM OUTCOMES

Check each program item indicating its purpose as achieved in your church. Indicate by an * where the Bible has an important influence in shaping outcomes.

	Worship	Purposeful Study	Service	Recreation	Growth in Christian Living
Morning Church Service					
Evening Church Service					
Midweek Church Service					
Church School - adult dept.					
Woman's Auxiliary					
Men-of-the-Church					
Leadership Training					
Fellowship Meetings					
Special Groups					

This scheme may be varied or enlarged by the use of such items as: appreciation, inspiration, problem-solving, missionary enterprise, mastery of the religious heritage, Christian home life, Kingdom building, and the like.

When the charts have been checked such questions as the following might be asked:

.....

- (1) Are all the church programs Biblio-centered?
- (2) Are all program elements provided for?
- (3) Are any elements crowded out?
- (4) Are any elements emphasized to the exclusion of others?

3. Measurement of Group Outcomes

With respect to group life, the Council makes the following statement:

"It is true that group life changes only as individuals change, that the Kingdom of God is within persons, that if we 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 individuals composing it. The person-group relationship is a two way relationship. Groups change as persons change, but persons change as their groups change, as well." 1

Whereas the Council is speaking in terms of Christian education, the hypothesis of these assertions is that the Bible is the mainspring of Christian education. Accordingly the "Bible" is substituted for the former term in the subsequent items of measurement.

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1. International Curriculum Guide, Book Four: op. cit., p. 52

EVALUATION OF GROUP OUTCOMES OF BIBLE STUDY

Place a check in column that is most applicable to your group experience.	Not per- ceptibly	To some extent	To a consider- able degree
Bible study is:			
(1) Exalting and promoting a Christian ideal of home and family life.			
(2) Upholding the ideal of the church as a household of God.			
(3) Developing a missionary mind- ed church, conscious of the world significance of the message and program of Chris- tianity.			
(4) Leading to the making of such provisions for education as shall enable the church to make its full contribution to the abundant living of growing persons.			
(5) Emphasizing an economic order in which spiritual values shall prevail over material values and persons shall be considered before profits.			
(6) Stressing a political order in which public office is universally held as a sacred trust and Christian charac- ter qualifies one for ef- fective participation.			

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1. Adapted from International Curriculum Guide, Book Four, Part One:
op. cit., pp. 53-54. Consult for fuller information.

(continued)

(7) Emphasizing the seeking of a	:	:	:	:
social order in which each	:	:	:	:
race will be appreciated and	:	:	:	:
respected for its own partic-	:	:	:	:
ular contribution to the en-	:	:	:	:
richment of the life of the	:	:	:	:
whole human family.	:	:	:	:
(8) Leading toward the culmina-	:	:	:	:
tion of a warless world and	:	:	:	:
a system of international	:	:	:	:
relationships based upon mu-	:	:	:	:
tual respect and confidence	:	:	:	:
and justice among nations	:	:	:	:
which shall make valid the	:	:	:	:
universal brotherhood of man	:	:	:	:
and Fatherhood of God.	:	:	:	:

While the above objectives are stated in general terms, specific outcomes may also be worked out as a basis of group measurement. It should always be kept in mind that:

"Group enterprise in adult christian education is Christian only when the will of God, the purposes of God, and dependence on the resources of God are continuously 'implicit in the group experience,' and that 'no unit of group activity is complete until it has eventuated in personal or social action, or both, successfully carried out'."1

E. Summary

Although it may be difficult at the outset to institute in a church tests or measurements of any sort, it is believed that as the constituency becomes accustomed to their use, an increasing attitude of willingness toward them will result. Interest will be stimulated and weaknesses of information revealed. In many cases outcomes of study are impossible of accurate statement. Certain results are evident, however.

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1. International Curriculum Guide, Book Four, Part I: op. cit., p. 66

They include changes for better or worse in the persons engaged therein. A frank statement of such changes or outcomes, it is believed, will lead to the discovery of points of strength or weakness and the reshaping of further procedures. Such procedures will reveal increasingly the power of intelligent, purposeful, consecrated Bible¹ study.

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1. A brief but comprehensive treatment of the subject of stimulating interest and testing results of Religious Education will be found in Otto Mayer's Measurement in the Church School, Research Service Bulletin No. 10, 1932, which can be secured from the International Council of Religious Education, Chicago. This booklet is recommended by those taking initial steps in Tests and Measurements.

CHAPTER VII

GENERAL SUMMARY AND CONCLUSION

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A. General Summary

As stated at the outset of this investigation, it has been the purpose of this study to determine the emphasis placed upon adult education in the last decade; to determine by means of a survey the place of the Bible in the adult educational program of the Presbyterian Church, U. S.; and finally to make both recommendations and suggestions relating to adequate development of adult christian education.

The methods of investigating the use of the Bible in adult christian education in the Presbyterian Church, U. S. were developed in accordance to the parts of the total study.

With respect to adult life the plan has been to show the traditional and actual classifications of this age group, and to stress the characteristics which reveal a need for or susceptibility to Bible study.

A conviction of the value of the Bible was established through demonstration of its inherent characteristics and its influence upon life, in its literary, historical, cultural and spiritual aspects.

The survey of actual types of Bible study has been accomplished through the examination of various church agencies through

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official reports of the General Assembly and related bodies; through specific data on Church Schools and Leadership Training submitted by the Executive Committee of Religious Education and Publication; through the Annual Reports of the Woman's Auxiliary, and materials issued in connection with its Bible Study Plan; through organizational and curricula guides of the Men-of-the-Church; and through correspondence with Christian educators and Bible teachers.

The status of Bible study in the denomination concerned has been examined with the objective of determining where improvement in existing systems should be made. In order to do this the progress of the various denominational units has been evaluated. Actual programs have been checked in comparison with standard programs and materials recently provided in educational areas for adult christian education. Access has been had to Learning for Life programs, Leadership Training Courses, general Bible study plans of the International Council of Religious Education and other agencies. By checking with these and other organizations, and with the objectives stated by denominational leaders, certain principles and procedures of adult christian education have emerged. Recommendations based upon these have been made according to the estimated ability of the individual leader or church agency to put them into effect.

Procedures and tests have been devised whereby adult interests might be checked, lack of biblical information ascertained and beliefs

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and attitudes determined and governed. These tests have been compiled from typical university measurement devices, modified and adapted on the bases of the foregoing study and the investigator's personal experience in adult christian education.

B. Findings of the Present Study

From the foregoing investigations certain results have come with respect to the several subjects and areas considered.

In studying adult life it has been found that this age group is increasingly concerned with continuing education in numerous areas of life experience, and that adult needs and abilities demonstrate the requirement of a stabilizing factor in life.

In briefly summarizing the value of the Bible, it has been found that the Book is of incomparable worth in its variety, historical and literary value, as the primary revelation of God and Christ, and as the most potent vehicle of spiritual power. Considering its influence upon history, literature and art, and its ability to transform life, it has proven worthy of acceptance as the chief stabilizing factor in life.

In studying the plans maintained at present by this church, it has been found that while certain units of the church's organization are failing to appropriate all resources and opportunities available for effective Bible study, that while curricula materials and teaching methods are inadequate and results meager, yet in certain

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areas systematic effective study suggestions and programs are well carried out. The church has been shown to be increasingly aware of the opportunities afforded it and is more effective in biblical absorption and character outcomes.

While it is acknowledged that possibly some suggestions made herein may have been anticipated by the various organizations of the church, it has been found that some objectives apparently are neglected and others not entirely comprehended. For this reason certain present trends and activities have been discouraged, while others have been encouraged to continue. It has been suggested that objectives of Bible study be clarified, that programs and curricula be made more purposeful, that methods be placed on a firmer educational basis. It has been suggested, also, that interest stimuli will arouse adults to an appreciation of the wealth in the Word and that biblical tests will reveal inadequacies and indicate possibilities of growth.

C. Conclusions

In conclusion, it is felt that the field of Adult Christian Education is and will continue to be essentially vital and challenging, and that it behooves the church to make a detailed and comprehensive study of adults and determine the objectives for their christian education. The writer is convinced that the Bible has the key to an understanding of adult life, the incidence of objectives, and the force whereby these objectives may be attained. It is deemed essential,

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therefore, that the Bible be known in its entirety and interpretation.

It is gratifying to acknowledge marked progress by the church in its various areas of Bible study. It is felt, however, that the organizations should systematize their plans of study, correlate and unify individual systems and direct activities to purposeful ends.

Therefore, since the education of adults is of utmost importance, since education by the church should be Christian, since the Bible is an infallible sourcebook for all life experiences and guide of all action, it behooves the church to give to its adults the best fruitage of their spiritual inheritance in order that through the Word they may know God in Christ and the way that leads into abundant and eternal life.

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APPENDIX

APPENDIX I

ESTIMATES OF ENROLLMENT IN ADULT EDUCATION¹

<u>Form</u>	<u>1924</u>	<u>Year</u> <u>1934</u>
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
Theaters, 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
	<u>14,881,500</u>	<u>22,811,000</u>

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1. Cartwright, Morse Adams: Ten Years of Adult Education, p. 60
Attention is called to an interesting treatment of developing
areas of adult education in Cartwright: op. cit., chapter X,
pp. 117-202, entitled, "Certain Observations on Changing Practices."

APPENDIX II

CARNEGIE CORPORATION EXPENDITURES FOR ADULT EDUCATION

Decade 1924 to 1934

<u>Special Field</u>	<u>Experimentation</u>	<u>Support</u>	<u>Total</u>
General	\$179,350.00	\$290,700.00	\$470,050.00
Citizenship	63,000.00	76,000.00	130,000.00
Alumni	57,000.00		57,000.00
Community	197,200.00	93,500.00	290,700.00
Urban	20,000.00	216,500.00	236,500.00
Drama	23,712.56	13,000.00	36,712.56
Adult Elementary	13,500.00	57,500.00	71,000.00
International	47,000.00		47,000.00
Library	63,000.00		63,000.00
Museums	46,500.00	105,000.00	151,500.00
Negro	47,000.00		47,000.00
Occupational	478,830.00	72,750.00	551,580.00
Parent		18,000.00	18,000.00
Radio	152,000.00		152,000.00
Recreation		10,000.00	10,000.00
Research	147,500.00		147,500.00
Science	11,500.00		11,500.00
Rural	97,550.00		97,550.00
University Extension	83,000.00		83,000.00
Workers	139,500.00	144,250.00	283,750.00
Totals-20 fields	\$1,867,142.56	\$1,097,200.00	\$2,964,342.56

1. Cartwright, Morse Adams: Ten Years of Adult Education, p. 114

APPENDIX III

1

PERCENTAGE OF ADULT INTEREST IN NINE MAIN FIELDS OF HUMAN CONCERN

(1)	Government and diplomacy: foreign government and international diplomacy, U.W. politics and government.....	17.7%
(2)	Large group friction and adjustment: war and the control of war, population migrations and racial relations, capital and labor.....	12.4%
(3)	Literature, art, and recreation: language, literature, and the fine arts; sports, travel, and exploration.....	11.5%
(4)	The economic order: business, commerce, industry, and agriculture; development and conservation of resources.....	10.9%
(5)	The physical sciences and their applications: the physical sciences; communication and transportation; mechanics, invention, and engineering.....	10.8%
(6)	Intimate glimpse of human action: intimate group glimpses of humanity personals.....	10.5%
(7)	Religion and philosophy.....	8.8%
(8)	Family and community welfare: family and community social welfare, law and order; physical safety; education.....	8.8%
(9)	The science and natural history of living things: health, the science of man (not including health), animal and plant life..	8.6%
	Total	100.0%

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1. International Curriculum Guide: op. cit., pp. 33-34

APPENDIX IV

FINDINGS ON ADULT LEARNING CAPACITY¹

2
3.5 Sorenson studied the learning abilities of 5500 adult extension students of the University of Minnesota with the following results in part:

College aptitude correlates with the ages of extension students, older students more ability.

Older and more capable students impelled by an intellectual unrest that occurs when out-of-school experiences fall short of matching their abilities.

Students with most schooling have most aptitude for college, but a large proportion of those with little schooling have large college aptitude.

Extension students superior to entering freshmen, virtually equivalent to college of education juniors and seniors in learning abilities.

Some students have very high college aptitude, some very little.

Two-thirds of women and four-fifths of the men have vocational objectives.

More of the older students with social, cultural, and leisure objectives, but vocational purposes large.

College ability of persons who return to school after long periods of absence as high and in some cases higher than that of those with no interruption.

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1. International Curriculum Guide, Book Four, Christian Education of Adults, p. 31
2. Herbert Sorenson, Adult Abilities in Extension Classes. Minneapolis: The University of Minnesota Press, 1933. 100 p.
(Footnote in text)

APPENDIX V

LETTER FROM THE EXECUTIVE SECRETARY WITH REGARD TO LEADERSHIP TRAINING

February 4, 1936

To Every Minister of Our Presbyterian Church, U. S.

My dear Friend,

New and significant things are happening in the field of Christian leadership training. Since our pastors are our outstanding leaders in this work, all new developments are especially of interest to them.

You will find two booklets enclosed herewith. One is labeled FIRST SERIES COURSES and describes simple, introductory, short courses now being offered to our church for the first time. The other is labeled SECOND SERIES COURSES and describes the regular "Standard" courses, with many new ones added. You alone can judge which "Series" will best meet the needs of your Sunday-school teachers and officers, your church officers, and others who should be preparing for a more intelligent participation in your church's educational program. We commend these booklets to you as worthy of most careful study by yourself and your officers.

In the interest of our Seventy-Fifth Anniversary Celebration, and in order that our educational program might contribute directly to the fulfillment of our Jubilee slogan, "Christ and His Church First," we have appointed certain courses connected with Evangelism and Spiritual life as JUBILEE COURSES for special use in every congregation this year. You will remember that the Assembly has accredited every minister to teach certain courses, and all those below are in this list. Your congregation, therefore, need not go through the year without taking up one or two, either in special classes or during the regular prayer meeting sessions. These Jubilee courses (you will find their descriptions in the booklets) are:

FIRST SERIES (Introductory)

- 110a. Personal Religious Living
- 120a. The Life of Christ
- 130a. The Meaning of Church Membership
- 612a. The Work of Church Officers

SECOND SERIES (Standard)

- 110b. Personal Religious Living
- 124b. Jesus and His Teachings
- 138b. Evangelism
- 609b. The Administration and Government of the Presbyterian Church

Trusting that you will join us in prayer that our Leadership Training Department may be of increasing value to our ministry and to every lay-worker in our church, I am

Most cordially your friend,

Executive Secretary of Publication.

APPENDIX VI

1

REPORT OF DEPARTMENT OF LEADERSHIP TRAINING

April 1, 1934 through March 31, 1935

The following is a summary of the work done in Leadership Training during the past year, April 1, 1934 through March 31, 1935:

	<u>Number</u>	<u>Enrollment</u>	<u>Credits</u>
Standard Training Schools.....	58	4,588	2,546
Standard Training Classes.....	160	2,193	1,399
Local Training Classes.....	14	130	85
Credits taken in Colleges.....			1,359
Credits taken by Individual Correspondence.....			251
Total Credits for the year April 1, 1934 - March 31, 1935..			5,640

Number of diplomas awarded for year April 1, 1934-March 31, 1935.. 36
 Number new students enrolled during year April 1, 1934-March 31, 1935
 2,484

Total number persons enrolled during years 1917-1935 42,859
 Total number credits issued during years 1917-1935 96,596
 Total number diplomas awarded during years 1917-1935 637

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1. Executive Committee of Religious Education and Publication, The Presbyterian Church in the United States, Department of Leadership Training.

APPENDIX VI (cont'd.)

Credits in Synods and Presbyteries

April 1, 1934 - March 31, 1935

<u>ALABAMA</u>	210	<u>LOUISIANA</u>	422	<u>TENNESSEE</u>	93
Birmingham....	129	Louisiana.....	118	Columbia.....	117
East Alabama..	28	New Orleans...	155	Memphis.....	63
Mobile.....	8	Red River.....	149	Nashville.....	13
No. Alabama...	13				
Tuscaloosa....	32	<u>MISSISSIPPI</u>	386	<u>TEXAS</u>	541
<u>APPALACHIA</u>	188	Central Miss..	134	Brazos.....	90
Abingdon.....	73	East Miss.....	49	Brownwood.....	24
Asheville.....	9	Meridian.....	111	Central Texas..	55
Holston.....	70	Mississippi...	36	Dallas.....	35
Knoxville.....	36	North Miss....	56	Eastern Texas..	4
		<u>MISSOURI</u>	188	El Paso.....	9
<u>ARKANSAS</u>	296	Lafayette.....	21	Fort Worth.....	64
Arkansas.....	190	Missouri.....	2	Paris.....	122
Ouachita.....	90	Potosi.....	36	Texas-Mexican..	-
Pine Bluff....	6	St. Louis.....	42	Western Texas..	138
Washburn.....	10	Upper Missouri	87	<u>VIRGINIA</u>	839
<u>FLORIDA</u>	212	<u>NORTH CAROLINA</u> ..	756	East Hanover...	209
Florida.....	7	Albemarle.....	6	Lexington.....	143
St. Johns.....	141	Concord.....	97	Montgomery.....	84
Suwannee.....	64	Fayetteville..	121	Norfolk.....	202
<u>GEORGIA</u>	307	Granville.....	20	Potomac.....	24
Athens.....	14	Kings Mountain	21	Roanoke.....	74
Atlanta.....	202	Mecklenburg...	172	West Hanover...	24
Augusta.....	18	Orange.....	106	Winchester.....	79
Cherokee.....	11	Wilmington....	170		
Macon.....	8	Winston-Salem.	43	<u>WEST VIRGINIA</u>	159
Savannah.....	38	<u>OKLAHOMA</u>	30	Bluestone.....	21
So. west Ga... 8	16	Durant.....	18	Greenbrier.....	24
<u>KENTUCKY</u>	235	Indian.....	-	Kanawha.....	114
Ebenezer.....	19	Mangum.....	12	<u>SPECIAL</u>	393
Guerrant.....	3	<u>SOUTH CAROLINA</u> ..	385	<u>TOTAL CREDITS</u>	5640
Louisville....	84	Bethel.....	3		
Muhlenburg....	82	Charleston....	13		
Transylvania..	24	Congaree.....	108		
W. Lexington..	23	Enoree.....	78		
		Harmony.....	51		
		Pee Dee.....	59		
		Piedmont.....	3		
		South Carolina	70		

APPENDIX VII

A STATEMENT ON BIBLE CLASSES IN LEADERSHIP TRAINING SCHOOLS

In a series of Bible classes in Standard Leadership Training Schools conducted by the writer in 1927-1928, the following enrollment statistics and credit awards were noted:

<u>Enrollment</u>	<u>Credits Earned</u>	<u>Enrollment</u>	<u>Credits Earned</u>
38	33	46	24
70	42	42	30
24	4	72	56
62	45		
		Totals.....	354 234

When a Standard School is impossible in a community, many churches conduct Standard Classes. Often these are held in the regular Church School periods, or midweek meetings. One of the most significant contributions in the year 1934-1935 was made to leadership training by the ministers. By action of the General Assembly ministers are approved to teach the following courses:

No. 3 The Old Testament	No. 101 Intensive Bible Studies
No. 4 The New Testament	The Pentateuch
No. 103 Continuation of No. 3	Historical Books of the O.T.
No. 104 Continuation of No. 4	
No. 120 The Development of the English Bible	The Psalms
	The Prophets
	The Gospels
	The Life of Christ
	The Life of Paul
	The Epistles
	Book Studies

These are in addition to General Curriculum Courses, Nos. 5, 105, 106, 109, 130, 132 and 133.

In the year mentioned sixty-seven ministers reported having taught ninety-four Standard Classes of which fifty-eight were Bible,

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APPENDIX VII (cont'd.)

¹
units. They were held at regular prayer meeting time, as a week's intensive study or for periods of twelve weekly hours. Of such a class Reverend J. O. Mann, of South Carolina, wrote the Committee:

"I was very much surprised and delighted at the eagerness with which people entered into this movement I have never undertaken anything which was quite so strenuous. I was compelled to read more widely and to study harder than I have done in any year of my life, and yet I have never had any experience which has so enriched my own life and ministry When we finished we had fifty who had read the entire Bible, a hundred who had read the New Testament and sixteen who had handed in papers each week and received credits I feel that an experience of this kind has been of greater help in reparing our Sunday School teachers for
1
their work than perhaps anything we have done in the last ten years."

.....
1. Earnest Worker, July 1935, p. 398 p. 461

APPENDIX VIII

LETTER SENT TO REPRESENTATIVE BIBLE TEACHERS

OF THE PRESBYTERIAN CHURCH, U. S.

REPLIES TO WHICH HAVE BEEN INCORPORATED IN THE TEXT

November 9, 1935

My dear _____ :

I am seeking information from you as one who knows the field upon which I am working. The subject of an extended study I wish to make is: The Bible in Adult Christian Education of the Presbyterian Church, U. S. I feel that the women of the South are doing a unique work in Bible study that needs to be brought to the attention of other groups seeking guidance. At the same time it seems that there is a possibility of our doing greater work.

My thesis, therefore, is that, while notable progress is being made, the Bible is not generally known or utilized by the average adult. I propose to:

1. Study the situation with regard to the psychology of adult life with special reference to Bible study.
2. State the value of Bible study.
3. To survey the extent and nature of present Bible study, largely through Auxiliary Bible study plans, local and extension Bible classes.
4. To suggest ways and means of Biblical appropriation.
5. To prepare devices as stimulus to, and aid in, Bible study.
6. To develop plans for measuring and evaluating results.

If it is at all possible I should like to have your opinion on the value of such a plan. If you have information or ideas on the above topics which you should like to have incorporated, I shall be most grateful for them.

Especially I should appreciate an account of your personal experience in the field and your reactions to the situation. I might

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APPENDIX VIII (cont'd.)

suggest such leads as the following:

1. Where have your classes been held? i.e., state section, type of gathering, etc.
2. What do the groups generally wish to study?
3. What books or subjects have you used most?
4. What is the average numerical response in proportion to the number available? Immediate personal response?
5. What has been the nature of the outcome? Have you concrete examples of enriched lives, finer outlook on life, solution of personal problems, deepening of Christian ideals, and practice in home, church, community, and the world?

If you prefer to answer along different lines, I shall be equally grateful. I shall regard anything coming from you as a valuable contribution.

I wish to begin working on assembled materials about November 29 or soon thereafter.

With appreciation of all you have meant to the church in its Bible study program, and with gratitude for any testimony you can give me, I am

Sincerely,

MLE:c

APPENDIX IX

1

OBJECTIVES SUGGESTED FOR THE MEN-OF-THE-CHURCH

- "(1) To develop a consciousness of God as a reality in human experience, and a sense of personal relationship to God as Father.
- (2) To develop 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; daily life and conduct in accordance with His teaching and example.
- (3) To foster a progressive and continuous development of Christ-like character.
- (4) To develop 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) To provide for its own effectiveness and growth through the development of a constituency which is loyal to its purpose and work, and able to bring this purpose to progressive realization.
- (6) To give a Christian interpretation of life and the universe, and lead to the development of a philosophy of life built on this interpretation.
- (7) To develop such an understanding and appreciation of the Bible in the light of modern study and experience as shall lead to a more vital use of it and of other records of religious experience as guides to Christian living.

Does our program for men measure up to these requirements?

b. It should help men to live as Christians in every area of experience. In terms of Christian Education the following areas of life have been designated as covering well a man's entire experience:

- | | |
|-----------------------------|--|
| (1) Health Activities. | (7) Sex, Parenthood, and Family Life. |
| (2) Educational Activities. | (8) General Group Life. |
| (3) Economic Activities. | (9) Friendship |
| (4) Vocational Education. | (10) Aesthetic Interests. |
| (5) Citizenship. | (11) Specialized Religious Activities. |
| (6) Recreation. | |

Does our program for men help them to live Christian lives in each of these areas?

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1. Men in Local Churches, pp. 28-29

APPENDIX IX (cont'd.)

c. It should enlist, train, and use men in the ongoing work of the church. In terms of Christian Education our Church has divided this work into the seven Departments of Our Church Program:

- Department I - Spiritual Life and Evangelism.
- " II - Foreign Missions.
- " III - Home Missions.
- " IV - Christian Education and Ministerial Relief.
- " V - Religious Education and Publication.
- " VI - Stewardship of Possessions.
- " VII - Christian Social Service.

Does our program for men develop them in the fellowship, worship, and work of the Church as suggested in these Departments?"

.....

APPENDIX X

1

THE PLACE OF THE BIBLE IN LEARNING FOR LIFE

"The plan is a carefully organized study program based upon the religious needs of men and women. It aims, first of all, at a working mastery of the Bible. Different types of Bible units or courses are offered, the choice to be determined by the work already done by the group, and by their special interests. The Bible courses are not fragmentary lessons, but seek to acquaint the student with the Bible as a whole, with its choicest portions, with its great characters, and with its major teachings. The primary purpose of the Bible courses is to know the Bible and to gain skill in using it."

2

DESCRIPTIONS OF COURSES

Group A - Bible

A1. Our Bible

"This course should lead to an acquaintance with the Bible as a book of life - a literature that came out of the life experiences of Hebrew individuals and groups through successive ages, reflecting God's progressive revelation of himself to men and their growing understanding of him and his will. It may involve a study of the principal historical periods in the life of Israel, the origin and authorship of the various parts of the Bible, the different types of literature in both the Old and New Testaments, the different concepts of religion revealed in different periods, and the relationship of these concepts of religion to our own moral and religious lives. The course may also include the history of the Bible itself from its origin to our own day.

A2. The Old Testament: Its Content and Values

"This course should help the student to come to a further understanding and deeper appreciation of the life of the Hebrew people out of which the Old Testament grew; the general content and vital elements of the Old Testament as a literary record of the Hebrew's search for God and of God's progressive revelation of himself; the contribution of these vital elements to the development of the Christian movement in the first century of our era; and their values for the developing life of humanity, with particular reference to the

.....

1. The International Council of Religious Education: Learning for Life Program, Educational Bulletin No. 410, 1935, p. 4
2. Ibid, pp. 14-17

present time.

A3. The New Testament: Its Content and Values

" This study is designed to help adults understand and appreciate the religious and social movement centering in Jesus Christ, and out of which grew the New Testament; the general content of the New Testament literature; the vital elements in this literature, and their values for the developing life of humanity with particular reference to the present time. The adult group studying this course will probably want to give attention to such topics as the social, political, and religious life in Palestine during the first century, the relationship of Jesus to this life, reasons for the growth of the New Testament books, their purpose, scope, and authorship and the effects of the New Testament as a whole on the developing religious, social and moral concepts of mankind. Special study should be made of the contributions to be made by the New Testament to the unfolding life of our times.

A4. The Life and Teachings of Jesus

"The fact that the life of Jesus has been a frequent subject of study in the church school does not preclude the necessity of making a re-study in the adult class. If the general story of the life of Christ is well-known, then such a study as this can go more deeply into the whole subject. In addition to the outline of events of the life of Christ, some thought may be given to the historical setting in which Jesus lived, the questions of Jesus' dependence on pre-Christian thinking, the problem of miracles, the bearing which contemporary social, political, and religious movements had on Jesus' terminology, ideas, and emphases. The course should lead also to an increased acquaintance with the main emphases made by Jesus in his teaching, to a further understanding of the implications of his teachings for our present-day personal and social living, and to more active participation in carrying his teachings into effect.

A5. The Life and Work of Paul

"The life and major religious struggles and triumphs of the Apostle Paul with emphasis upon the sources of his strength and service so as to appeal to adults and be reflected in their own lives; to illustrate the transforming power of God in human life and the possibilities of service through the proper direction of God-given gifts; and to show forth the fruitage of a life in which Christ truly dwells. It should make the student thoroughly familiar with Paul's life and works, thus involving a study of the early expansion of Christianity. In a class of advanced students some consideration may also be given to the content of Paul's teaching.

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APPENDIX X (cont'd.)

A6. The Prophets and Their Messages

"The purpose of this course is to help adults acquire an appreciation of the place of prophets and their messages in Old Testament literature with particular reference to the Eighth Century Prophets. It should include a vivid acquaintance with some of the prophetic personalities and a definite knowledge of the messages of Hosea, Amos, and Micah against contemporary social evils. It should seek to discover the existence of similar needs in the present day and the teachings most valuable in meeting present-day needs. A comparison between the social, moral, and spiritual issues faced by the prophets and those of our day will be fruitful. Are there prophetic messages being delivered today?

A7. The Psalms

"This course should help the student to appreciate the lyric beauty of the Psalms, to recognize the great spiritual qualities which distinguish them, to know the actual human life out of which they sprang, and to gain from them comfort, help, and guidance. Intensive study may be given to a few selected Psalms.

A8. The Study of a Book of the Bible

"For this course selection should be made of some book of the Bible and intensive study given to it. This will not only make the student more thoroughly acquainted with one portion of the Scriptures but will aid him in understanding the problems involved in studying other books. For more advanced students this study will be an introduction to the historical study of the Bible.

A9. The Study of Great Characters of the Bible

"Outstanding characters of the Bible will be selected and intensive study given to them for the purpose of acquaintance with and enrichment through such dynamic personalities. Emphasis will be placed on the sources of strength of the characters involved and on their service. Formative factors and relationships in their lives and the meaning of their inspiration may well form a part of this consideration.

A.10 Literary Appreciation of the Bible

"A study of the Bible as literature; the lyrics, dramas, history, and stories in their distinctive literary qualities and with particular emphasis on its spiritual content.

A.11 Spiritual Values in Bible Study

"Wherein lie the peculiar religious values of the Bible? Why has it been found a source of abiding inspiration and guidance to countless generations? In what ways should it be used to yield greatest values? What are some sound and some unsound methods of using the Bible?

APPENDIX XI

SUGGESTED PROCEDURE IN TEACHING UNITS OF GUIDED EXPERIENCE

1

"Adult Education and the Spiritual Life"

Description of Unit:

Aim: To stimulate the desire to grow spiritually, and to show them the possibilities for growth in the activities of the church and the fellowship of Christian people.

Scope and Content: The learning of adults, and the resources in the church's program for stimulating spiritual growth in adults.

Procedure: This unit might open with an analysis of some of the experiments dealing with the ability of adults to learn. It would provide for the reading of biography and the study of the learning accomplishments of people after they have passed into adulthood. It would include an appreciation of the well-rounded personality of Jesus and a study of his teachings on the sacredness of personality and his methods of stimulating personal growth. The motives for study - vocational advancement, cultural growth, and spiritual creativeness - would be noted, with especial emphasis upon the moral and spiritual values. Considerable time should be given to a study of the possibility of developing an adequate program of adult education in the local church if there is none, or of improving any already existing.

2

"The Eighth Century Prophets"

Description of Unit:

Aim: To help adults acquire an appreciation of the historical situations, a vivid acquaintance with the prophetic personalities, and a definite knowledge of the messages against contemporary social evils of Hosea, Amos, and Micah; to discover the teachings which will be most valuable in meeting present-day needs; to bring them together in a fellowship for sharing the religious experience of exploring a definite portion of the Bible for the enrichment of personal life.

Scope and Content: The unit should include a study of the personalities, authorship and probable date, historical

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1. International Guide: op. cit., p. 101
2. Ibid, p. 88

APPENDIX XI (cont'd.)

setting, purpose and relation to each other, of the eighth century prophets. It should include a survey of the specific issues with which these prophets deal - social, moral, economic, and political. The unit would show how their messages entered into the experience of the people and altered their living, and how the evils denounced were affected by the reaction of the people to the message. It should provide for a consideration of similar evils in present-day life and possible remedies which may be worked out in the light of Christ's teachings and the experience of the race.

Procedure: Provision should be made for the students to list the sins and abuses against which these prophets cry out and the remedies which they propose; to suggest a number of evils in the same realms of life which the present-day church opposes, and offer a parallel list of remedies in the light of the teaching of Jesus and the experience of the church; and to compare the messages, methods, and achievements of the eighth century prophets with those of our own day. This unit should provide for individual study and exploration, group study and discussion, and, where practicable, project work such as launching and carrying forward some specific reform movement in the community.

"The Epistle to the Ephesians"¹

Description of Unit:

Aim: To lead the student to appreciate and appropriate the rich spiritual and ethical principles of the Epistle and to help him discover elements of experience recorded or suggested that throw light on problems growing out of his own experience.

Scope and Content: The unit should include an analysis of the Epistle to determine its content, origin, historical background and situation out of which it came, purpose of its writing, relation to other Pauline epistles, and something of its author, probable date, and the groups addressed. It should include an analysis of the letter to determine the Christian principles and doctrines developed and to generalize them for the practical guidance of the students.

Procedure: The letter should be carefully read in its entirety by each student, preferably at one sitting. It may then be outlined to discover the major ideas. Indications as to its

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1. International Curriculum Guide: op. cit., pp. 85-86

APPENDIX XI (cont'd.)

purpose, conditions or situations which called it forth, and evidence as to its date, authorship, and destination should be sought. The major Christian teachings which have permanent significance may be summarized.

(Similar aim, scope and content, and procedure may be observed in the preparation of units based on all the "Prison Epistles" - Ephesians, Philippians, Colossians, and Philemon - with a study of each in its relation to the others and the total message of the whole group of these Epistles.)