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A STUDY OF
HORACE BUSHNELL'S CHRISTIAN NURTURE PROGRAM
IN ITS RELATION TO
THE PRESENT HOME-EMPHASIS PROGRAM IN
CHRISTIAN EDUCATION

by

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A THESIS

Submitted in Partial Fulfillment
of the Requirements for the
Degree of Bachelor of Sacred Theology
in the
Biblical Seminary in New York

April 1936

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INTRODUCTION

INTRODUCTION

The scholastic world can never fully pay its debt to the spirits of those men who first in the Eighteenth but more fully in the Nineteenth Century developed that mode of investigation and research which is commonly termed the Historical Method. The heart of this method is set forth by Storr:

"It recognizes that the present carries within itself whatever was vital in the past, and will in turn be the parent of the future. Its outlook is organic. The hiatus, the sharp interval, it cannot tolerate. ... The historical method, then, refuses to treat any event in isolation. ... But the search for continuity reveals the vastness of the interconnection."¹

The validity of this method is shown in the recognition that it is not solely the product of Eighteenth and Nineteenth Century thought. For the philosophy back of this procedure is akin to the philosophy which many centuries ago caused the philosophic author of Ecclesiastes to cry out, "...and there is no new thing under the sun".²

The field of historical research is never fully overtaken, its possibilities never exhausted. The present is so inter-twined in the past that some new and vital connection may ever be discovered and traced. Thus the author of this paper, having a background in the 'Christian Nurture' theory expressed in the mid-part of the Nineteenth Century,

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1. Storr, V.F., The Development of English Theology in the Nineteenth Century., pp. 115-116.
2. Ecclesiastes 1:9.

was struck by the similar language and phraseology embodied in various statements of the 'Christ in the Life of the Home' program, now current emphasis in most denominational programs and a feature of the program recommended by the International Council of Religious Education. The further study and delineation of this relationship now becomes the subject of this thesis. The importance of this research is seen in its immediate application. Forces and methods which are now employed are to be examined and evaluated. The problem of how, when and where to teach religion to children is today in every ministers mind, and thus this is an up-to-date matter. Furthermore, in the course of this study the place which Bushnell should occupy as a religious educator may well be ascertained. Much has been written concerning Bushnell as both preacher and theologian, but he has been seldom, and then far too slightly, mentioned as a forerunner of religious education. A service may be done in determining Bushnell's place in the latter field.

In treating this subject attention will first be turned to Bushnell's 'Christian Nurture' theory. A short survey of his life and the conditions attending the writing of 'Christian Nurture' will help give perspective. Then a synopsis and critical evaluation of 'Christian Nurture' will be attempted. The second part of this thesis will be concerned with the Home-Emphasis program in present day religious education. Its origin and general relation to

the broader field of religious education will be noted, after which the nature of the Home-Emphasis program will be carefully set forth along with a critical evaluation. The third part of this thesis will embody the crux of the problem as it will bring together Bushnell's 'Christian Nurture' and the present Home-Emphasis program. The fruit of the investigation will fall in this section. Then the treatment will be closed with a summary statement of the entire process and results. Thus there are three main steps in the indicated procedure:

A. To set forth and evaluate Horace Bushnell's 'Christian Nurture' theory.

B. To set forth and evaluate the present Home-Emphasis program in religious education.

C. To indicate vital relationships existing between these two statements of method in the religious education of children.

Fortunately we have adequate and trustworthy biographies of Horace Bushnell which will be employed in this study. Although Bushnell wrote no autobiography, yet he leaves an indelible impression of himself in his various books, of sermons and other materials. In the field of biography special attention will be given to the writings of H. C. Trumbull which apply here, for he was privileged to know personally and receive instruction from Bushnell; and in the field of modern religious education special attention

will be given to the writings of Luther A. Weigle, now Horace Bushnell professor at Yale.

Materials relating to the Home-Emphasis program are almost without exception very recent, much of which is in the form of pamphlets. In securing proper materials letters were written enlisting the aid of the International Council located at Chicago, Illinois, The American Baptist Publication Society at Philadelphia, Pennsylvania, and the Congregational Education Society at Boston, Massachusetts. Being conveniently located, the writer of this thesis made personal calls at the headquarters of the Methodist Episcopal, the Congregational, and the Presbyterian U.S.A. Churches in New York City. Besides these denominational headquarters a call was also made at the offices of the Federal Council of the Churches of Christ in America, in New York City.

PART ONE

Chapter I.

Horace Bushnell's Life and Times.

Chapter II.

Background, Writing, and Reception of
Christian Nurture.

Chapter III.

A Synopsis of "Christian Nurture".

Chapter IV.

Criticism and Evaluation of Christian
Nurture.

CHAPTER I
HORACE BUSHNELL'S LIFE AND TIMES

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HORACE BUSHNELL'S LIFE AND TIMES

The spring of 1802 saw great events occur in a very natural manner. In the farming community of Litchfield, Connecticut "a tender, rubicund mollusk of a creature...came out in this rough battle with winds, winters and wickedness"¹; a first-born child gladdened the home of Ensign and Dotha Bishop Bushnell on April 14 of that year. Horace Bushnell, preacher, teacher, theologian, entered this world as an inconspicuous babe in a mother's arms, and after the manner of all babes soon made his presence known "with a cry"². But perhaps this was no ordinary cry, for the tiny cords which framed this first unintelligible utterance, when they were fully developed, gave substance to ideology which commanded the attention of all who heard.

But Litchfield was not destined to provide the childhood environment for Horace Bushnell, for at the age of three years he was taken to a new environment at New Preston, only fourteen miles from his birth-place. The move was quite probably made in order that advantage might be taken of the greater water-power available at New Preston

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1. Cheney, M.S., The Life and Letters of Horace Bushnell., in a 'Fragment of Autobiography', p.1.
2. Ibid. p.1.

for the powering of wool-carding machinery. At least we know that Ensign Bushnell had received an interest in wool-carding through his father, and not long after the move to New Preston a carding machine was set-up there by the Bushnells. Thus the early life of Horace Bushnell was spent industriously, being divided between service in the carding-mill and general farm work.

The beauty of this rural and then almost secluded district seems to have left its impression upon the growing man, for his maturity and the cares and obligations which it brought never obscured his love of nature. The country round about New Preston is semi-mountainous and the village itself is set at the lower end of Lake Waramaug. Here on the southeastern slope of a hill the Ensign Bushnell family lived and toiled. And they were forced really to toil, for although the district is described as beautiful to look upon, it is nevertheless rocky and rather infertile.

The industriousness of the Bushnell family is attested by the fact that here they conquered the soil and made a comfortable livelihood. Today the old Bushnell homestead stands pleasantly inviting behind a row of maples. But it was not thus when the Bushnells first moved there, rather the place was entirely barren. The trees were planted there as part of an improvement program, and "it was Horace Bushnell, then but a stripling, who brought the young trees upon his back from the mountain and planted them

there"¹. Horace was an industrious member of a progressive family.

Since Horace spent all of the years of his minority at home it is realized that the home-life he experienced contributed definitely to his mature personality. The first characteristic of this home was its religious nature. From his earliest childhood Horace saw religion lived and heard it taught by his parents, and grew up as a regular attendant of Sunday services. A younger brother writes of this phase of the Bushnell family life:

"He was born in a household where religion was no occasional and nominal thing, no irksome restraint nor unwelcome visitor, but a constant atmosphere, a commanding but genial presence. In our father it was characterized by eminent evenness, fairness, and conscientiousness; in our mother it was felt as an intense life of love, utterly unselfish and untiring in its devotion, yet thoughtful, sagacious, and wise, always stimulating and ennobling, and in special crises leaping out in tender and almost awful fire. If ever there was a child of Christian nurture, he was one; nurtured, I will not say, in the formulas of theology as sternly as some; for though he had to learn the Westminster catechism its formulas were not held as of equal or superior authority to that of the Scriptures; not nurtured in what might be called the emotional elements of religion as fervently as some, but nurtured in facts and principles of the Christian faith in their bearing upon the life and character; and if ever a man was true to the fundamental principles and the customs which prevailed in his early home, even to his latest years, he was."²

Which is all just another way of saying:

"Powerful influences lay around and behind him. Ancestry, natural scenery, occupation, home, early training,

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1. Cheney, M.B., Life and Letters of Horace Bushnell., p.6.
2. Cheney, M.B., Life and Letters of Horace Bushnell., p.8.

a church life drawn from three sources, -- well mingled by faith and good sense, -- laid the foundations of his career and character."¹

Here quotation has been made at length because, as is here indicated, his own home life and training influenced to a great extent his 'Christian Nurture' theory which will be examined shortly.

Horace was the eldest in a family of six children, having three brothers and two sisters. Thus he grew up learning to live and share with others, perhaps even how to sacrifice in favor of the younger.

Much of the early schooling which Bushnell received came also from the home, but not all, for at the age of five years he was sent to the district school. After finishing the district school he attended for one year the high school at Warren, and then spent the remainder of his pre-college career at the newly opened New Preston academy. It is enough to say of these early years of schooling that Bushnell was always studious and early gave promise of a scholarly disposition.

At the age of nineteen Horace Bushnell decided that it was time for him to join the church. Although, as indicated, he had been brought up in the Christian atmosphere, yet the parents had never urged that he actually join the church. Thus it was a matter of personal choice and free will that caused him to join the New Preston

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1. Munger, T.T., Horace Bushnell, Preacher and Theologian., p.11.

Congregational Church in 1821.

Strangely enough Bushnell did not take well the first suggestion that he go to college and prepare for a career but preferred to remain at home and work. However, at the age of nineteen he began to regret this decision and laid plans to go to college. It is said that the preparation which he made for college was scarcely adequate, and that finally in 1823 "with his habitual impatience of delay"¹ he made application, passed his preliminary examinations, and was admitted to Yale College at New Haven.

Munger gives us a pithy account of his college life:

"His college life was marked by intellectual earnestness and a wonderful 'consciousness of power'. He led his class in athletic sports, -- in the simple way of those days, -- led it also on the intellectual side, worked hard, lived rather by himself, though not a recluse, and left in the college an enduring monument in the Beethoven Society, which he organized in order to lift the standard of the music in the chapel."²

Peculiarly enough Bushnell's career at college was a period of doubt as concerns his religion. To this he bears his own testimony, "I loved a good deal the prudential, cold view of things; my religious character went down".³ This need not be surprising when it is realized that here was a brilliant mind for the first time really

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1. Cheney, M.B., Life and Letters of Horace Bushnell., p.21.
2. Munger, T.T., Bushnell, Preacher and Theologian., p.17.
3. Ibid. p.18.

coming to grips with the great intellectual problems. He was in the process of finding himself. Powell has seemingly sensed the real inward conflict in writing:

"Joseph Cook once said that Bushnell was at college an infidel of the Tom Paine type. It were more accurate to say that in his twenties Bushnell made no profession of religion and long believed that 'his religious life was utterly gone down'. But he makes haste to add: 'I had run to no dissipation; I had been a churchgoing, thoughtful man'. His difficulty was more with the theology than with the religion of the time. He was yet to find that he could break with 'Edwardeanism' and still be religious."¹

The experience of having really been a doubter, of having inner conflicts himself, qualified Bushnell to give valuable information to others, once he had clarified his own position. Thus he advises a young and troubled preacher:

"Don't let your doubts trouble you too much; and don't feel that you've got to resolve them all. Often the best thing you can do with your doubts is to hang them up to dry. Then, when a good time comes, you can take them down again to look at. In many cases you'll find that somehow they've settled themselves; they are no longer doubts."²

After graduating from Yale in 1827 Bushnell first found occupation as a school teacher in Norwich. But he did not seem to enjoy the task and no doubt welcomed the opportunity of accepting a job on the editorial staff of the "Journal of Commerce", a New York daily paper. Here he remained for ten months and was so successful that he was offered a partnership in the business, which he declined.

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1. Powell, L.P., Heavenly Heretics., p.92.
2. Trumbull, H.C., My Four Religious Teachers., p.107.

Bushnell had a real desire to become a lawyer and so he resigned his editorship and spent a half-year of study in the Law School at New Haven, after which he announced his intention of going West to set up his law office. With this intention in mind he went home for a supposed farewell visit. While at home he received notification that he had been elected to a tutorship at Yale. This did not fit Bushnell's plans for a law career and he had even gone so far as to write out his refusal of the tutorship when his mother persuaded him to reconsider. Bushnell knew that his mother had always wanted him to give his life to the ministry, and thus, contrary to his own desires, he decided to put off the painful break till a later date and do as his mother wished in accepting the tutorship.

However, Bushnell was not yet 'called of God' to the pulpit nor had he given up his ambitions in the field of law. All during the year and a half which he held the tutorship he kept up his law studies. The ultimate break in his life came while he was yet a tutor during a great evangelistic meeting. During the early period of the meeting he refused even to unite with the other tutors for prayer. He was fighting a great battle with himself, and when the issue was resolved Bushnell emerged as an embryo preacher. Concerning this great turning point M~~u~~nger writes:

"His reconversion, if such it could be called, was a conversion to duty rather than to faith, but he made the discovery that faith could wait, but duty could not.

Through this simple principle he found his way not only into a full faith, but into the conception of Christianity as a life, -- Christ himself rather than beliefs about Christ, a distinction which, if not seen in its fullness, is implied in his writings."¹

In the Fall of 1831 Bushnell entered the Theological School at New Haven. Here, as beforehand, he began to show his natural talent. He was able to gather much of general value during his theological studies, but he often felt the mustiness of Dr. Taylor's theology which according to Powell had "an under emphasis of heart and an over emphasis of head".² Thus Bushnell exercised his original powers and began to read and formulate ideas independently. Again we quote from Powell:

"Was it any wonder that he turned from the dry bones of theology, at their driest then, to Coleridge's 'Aids to Reflection', through whose heaven-looking pages he caught a glimpse of realities in higher tier? Was it any wonder that he made haste to join 'the goodly fellowship of the prophets', whose vision and whose utterance ever bear witness to the truth of Schleiermacher that 'the heart makes the theologian'".³

Somewhat less than a year after he had finished his theological studies Bushnell was invited to preach as a candidate for pastorship in the North Church in Hartford. After preaching six Sundays the Hartford congregation unanimously voted to install Bushnell as pastor. So on May 22, 1833, Horace Bushnell was ordained pastor of the North

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1. Munger, T.T., Bushnell, Preacher and Theologian., p.27.
2. Powell, L.P., Heavenly Heretics., p.94.
3. Ibid. p.94.

Church in Hartford. Perhaps his ability as a pastor and preacher is best seen in the fact that this was his first and last pastorate, the only Church in which he was ever officially called to minister. For twenty-six years he faithfully ministered at Hartford and only resigned in 1859 because of protracted illness. Even then his resignation was against the wishes of his congregation.

Once settled in his pastorate Bushnell desired the advantages of home-life, and so in the Fall of that same year he was married to Miss Mary Apthorp of New Haven.

Munger tells us of Miss Apthorp:

"By nature and by culture she was well fitted to share the life of the young pastor. Her high womanly qualities tempered his somewhat undisciplined force, and her spirituality furnished the atmosphere by which his own was steadily fed. He is never to be regarded apart from the influence that constantly flowed in upon him from her strong personality."¹

Bushnell's first few years as a minister were evidently quiet, though probably busy and fruitful, for some of his best sermons come from the early period. But the clouds of opposition began to thicken around him first when he published two discourses on "Christian Nurture" in 1847. These discourses were not well received and Bushnell came under the critical survey of heresy hunters. The storm broke fully upon him with the publication of his book "God in Christ" in 1849. Bushnell was attacked by the Divinity

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1. Munger, T.T., Bushnell, Preacher and Theologian., p.35.

School at New Haven, the Princeton School, the Bangor Theological Seminary, the New York Evangelist, the Christian Observatory and the Religious Herald. Nor were his opponents content with the condemnation of his writings, but they insisted that he should be removed from his pulpit. This uproar climaxed in the bringing of Bushnell's work "God in Christ" before the Hartford Central Association, which association failed to convict the author of any fundamental heresy. Bushnell wryly writes to a friend concerning this decision, " -- that though I am a frightful being, I am nevertheless substantially orthodox".¹ Accusation and raillery descended on Bushnell from all quarters but he held his own remarkably well. Burton states that "his small respect for the bare dictum of anybody made him a first-class man of war".² But after all who would infer that Bushnell was fighting this battle all alone. Burton again comes to the heart of the matter when he writes, "Whom God has accepted it is pretty difficult to discard, and say he shall not preach".³

But the triumph was for Bushnell at the moment a hollow one, for he still stood condemned in the eyes of many. The feeling was so acute that for a time "not one preacher in all Hartford would exchange with him".⁴ At

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1. Powell, L.P., Heavenly Heretics., p.101.
2. Burton, N.J., Yale Lectures., p.422.
3. Ibid. p.424
4. Powell, L.P., Heavenly Heretics., p.100.

the same time the opposition was carried on with great fervor by the Fairfield West Association. But the people who really knew Bushnell sympathized with him in all these trials. This was especially true of his congregation. Had it not been for their loyal support Bushnell would certainly have suffered much more grievously. The extreme loyalty of the North Church group is attested by their voluntary removal from the general Consociation in 1852. In 1854 the last official oppositional measures were ineffectively leveled at Bushnell and, although from that time forward the dissention gradually ceased, yet the breach was never entirely repaired.

The important events of Bushnell's life have now been touched upon, yet for the purpose of this paper it remains to indicate in a general way other associations.

During the period of his ministry and later life Bushnell had many honors heaped upon him. In 1840 he was offered the presidency of Middlebury College in Vermont but declined the position. Just a year later he had the degree of Doctor of Divinity conferred upon him by Wesleyan University, at Middletown, Connecticut. In 1856 the presidency of the College of California was offered to him, but after due consideration he refused this honor. The honor which pleased Bushnell most came to him late in his life. In 1876, not long before his death, he received word that the new park in Hartford was to be called Bushnell Park in

his honor. This especially elated him because he had helped draw up the plans for the project. Besides these especially mentioned occasions, Bushnell was privileged to deliver many addresses and preach in many places. He was well known both nationally and internationally. Trumbull tells that:

"Dr. Reuen Thomas, when he, while still a transatlantic clergyman, wrote that his chief desire in the thought of visiting America was that he could see 'Niagra and Horace Bushnell'".¹

As has been indicated, Bushnell was handicapped during the latter half of his life with illness. He tried to find relief first in Europe, then in California, next in Minnesota and other parts of the Middle West, finally returning unrelieved to Hartford in 1861 for the remaining fifteen years of his life. Phelps, who knew Bushnell in his latter years, says that "he was visibly worn out by disease".² Yet Bushnell did not let his illness destroy his spirit. Burton who heard Bushnell deliver short Thursday evening talks during those last years in Hartford says that:

"--although he was then past all power of concentrated and long continued mental labor, being in a state of physical damage that would have quite cowed most men, yet the things he said in those little talks were as characteristic, and as unapproachable in their kind by other men, as anything he ever printed in the days of his prime".³

The long expected hour finally arrived when it became an assurance that Bushnell was dying. Thus in the

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1. Trumbull, H.C., My Four Religious Teachers., p.117.
2. Phelps, A., My Portfolio., p.219.
3. Burton, N.J., Yale Lectures., pp.425-6.

early morning hours of February 17, 1876, the family gathered round the bedside and heard him, just before his spirit departed, speak words of confidence and assurance:

"Well, now, we are all going home together; and I say, the Lord be with you -- and in grace -- and peace -- and love -- and that is the way I have come along home".¹

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1. Munger, T.T., Bushnell, Preacher and Theologian., p.351.

CHAPTER II
BACKGROUND, WRITING, AND RECEPTION
OF
CHRISTIAN NURTURE

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Bushnell's original and independent nature could not at any time endure or tolerate any traditional mode or thought for the sake of mere conformity. Thus Bushnell was thoroughly aroused by the involved and illogical method of receiving children into the New England Church system. A study of the background reveals at once that "the relation of baptized children to the church had never been clearly defined by the Congregational Churches of New England".¹ The question was generally passed over and lost sight of in the rush of revivalism which was so characteristic of that time. The state had further complicated the matter a long while before in the fostering of the Half-way Covenant, the product of the Synod of 1662. Munger says it "provided for the baptism of children of those who held only a speculative faith; it was purely a measure of state".² It is to be here understood that this Half-way Covenant was necessitated by the general rule in the early New England colonies which required baptism for the granting of citizenship rights.

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1. Munger, T.T., Bushnell, Preacher and Theologian., p.71.
2. Ibid. p.71.

From the theological side Munger says:

"The whole matter was complicated by a doctrine of sovereign decrees, election and reprobation, ability or inability to repent, -- often a territorial distinction, held here and denied there; --- the wickedness of prayer by the unregenerate, different kinds of grace and love; the use or uselessness of means, and the order of the human and divine activity in the process of conversion. Child and adult alike were, in one way or another, involved in this network of doctrine."¹

It is, therefore, no great surprise that the clear thinking Bushnell began to work out the matter in his own mind. Here it must be noted that he had no primary intention of reforming the whole New England practice; he was rather seeking a method which he would apply in his own church, for the first urges toward publication came from the outside. Probably the final straw which caused Bushnell to actually come to grips with the problem of children in the church was revival emphasis which proclaimed the 'freedom of the will' to such a degree that conversion and faith became strictly individualistic. Thus the integral unity of the church, the family and the state was lost. Children were not regarded as members of the larger family group but were individuals under the curse of original sin and were not part of the church until such a time in advanced growth as they passed through the personal conversion experience. This whole philosophy was revolting to Bushnell and directly at it "Christian Nurture" was aimed. Against this unnatural

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1. Munger, T.T., Bushnell, Preacher and Theologian., pp.73-4.

method Bushnell posted his natural process.

The Christian Nurture idea first appeared in the form of an article on Christian Training, published in the New Englander either just before or during the early part of his trip to Europe in 1845. Upon his return from abroad Bushnell was greeted by the news that this article had aroused both interest and suspicion. An opportunity was soon offered for him to expound further these views before the local ministerial association, which he gladly did. The association approved heartily and urged that the discourses he had read before the group be published. The way was further cleared for publication when J. H. Towne of the Massachusetts Sabbath-School Society asked that his society be allowed to publish the work. Approved, after slight changes, by an impartial committee, "Christian Nurture" was finally published in 1847.

At first the criticisms all seemed favorable, but he was suddenly surprised to receive official word from the North Association of Hartford County that the discourses were "full of dangerous tendencies".¹ The oppositional forces carried such weight that the publishers soon suppressed the treatise.

As previously indicated, Bushnell was a good 'war-horse' and, not at all daunted by criticism, decided

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1. Cheney, M.B., Life and Letters of Bushnell., p.179.

to publish the book himself, along with a spirited reply to his critics. This latter reply was unfortunate, for, although it contained much truth, it was "relentlessly severe".¹

More logical criticisms of the book were offered by Dr. Charles Hodge of Princeton, and Dr. J. W. Nevin of the German Reformed Church. The weakest point is assigned by both of these men to the "tone of naturalism running through the book".²

Although we are willing to agree with Munger that, "few people in New England would now hesitate to say that it is wise to train children into the Christian life very much as Bushnell suggests",³ yet facts show that Bushnell's contemporaries were not thus far advanced, and this work, "Christian Nurture", which was the harbinger of a sweet and wholesome message, was harshly received because it did not fit into the formal New England Theology.

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1. Munger, T.T., Bushnell, Preacher and Theologian., p.95.
2. Ibid. p.94.
3. Ibid. p.92.

CHAPTER III
A SYNOPSIS OF "CHRISTIAN NURTURE"

CHAPTER III

A SYNOPSIS OF "CHRISTIAN NURTURE"

Bushnell divides "Christian Nurture" into two parts: The Doctrine, and the Mode. Obviously then, the first part explains the theory and the second part tells how to put the theory into practice. Thus the work is both theoretical and practical. Each of the parts is divided into eight chapters, but since some of the chapters overlap in general content the number of separate and distinct trends will be fewer than the chapters. For the sake of brevity this synopsis will associate chapters whenever possible without losing the author's point of view.

The first two chapters are devoted to definition and clarification of what Bushnell means by Christian Nurture. To the question, what is the true idea of Christian education, Bushnell offers a theme or proposition:

"THAT THE CHILD IS TO GROW UP A CHRISTIAN, AND NEVER TO KNOW HIMSELF AS BEING OTHERWISE".¹

This proposition is rather clear without a great amount of explanation. As a Scriptural theme for these first chapters Bushnell chooses Ephesians 6:4, "Bring them up in the nurture and admonition of the Lord." This very first chapter

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1. Bushnell, H., Christian Nurture, p.10.

is an indictment of the revival practices in New England which kept children away from God, allowed them to "be piously brought up in sin"¹, until such a time as they were converted through their own rational convictions. Bushnell points out that such a procedure neglected the most impressionable years and lost great opportunities for guidance. He shows that many great men of God never had a definite religious experience but knew of religion from earliest childhood. The most striking example cited is the case of Richard Baxter who for a time "was troubled concerning himself, because he could recollect no time when there was a gracious change in his character".² It is also most important to note in this connection that the Moravian brotherhood, so renowned for piety and spirit, put great emphasis on Christian education. Bushnell says of the Moravians:

"They make their church schools of holy nurture to childhood, and expect their children to grow up there, as plants in the house of the Lord. Accordingly it is affirmed that not one in ten of the members of that Church, recollect any time when he began to be religious."³

Furthermore, Bushnell affirms that God expects and desires that this process will be carried on among His believers.

"Goodness, or the production of goodness, is the supreme end of God".⁴ There is in Christianity the latent

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1. Bushnell, H., Christian Nurture, p. 18.

2. Ibid., p. 25.

3. Ibid., p. 26.

4. Ibid., p. 33.

possibility of pervading all of human society. There is, as Bushnell points out, a habit of associating the destinies of the next generation with that of their parents in this generation, bringing before us the much discussed problem of heredity and environment. God's expectation of this procedure is finally clinched by the institution of infant and household baptism. This is the case when Paul tells us he "baptized the household of Stephanas",¹ for although no children are mentioned the language is inferential. The same is true of the incident in which the household of the Philippian jailor was baptized. In closing the first part of his argument Bushnell offers four propositions for thought:

(1). "Consider whether God is not better to you than you yourselves have thought, and whether, in withholding your children from God, you are not like to fall as far short of your duty, as you do of the privilege offered you."²

(2). "You must live in the light of God, and hold such a spirit in exercise as you wish to see translated into your children."³

(3). Do you not expect "to thrive too much by conquest, and too little by growth?"⁴
"We preach too much, and live Christ too little."⁵

(4). "Parents who are not religious in their character, have reason seriously to consider what effect they are producing, and likely to produce, in their children."⁶

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1. I Corin. 1:16.

2. Bushnell, H., Christian Nurture, p.56.

3. Ibid., p.57.

4. Ibid., p.59

5. Ibid., p.61.

6. Ibid., p.63.

In Chapters three and four Bushnell brings into antithesis the lamentable family condition which he sees to be existing and his objective which is the perfectly unified family. He likens the condition of his day to what he terms 'ostrich nurture'. The mother ostrich merely lays the egg. There is no incubation period, the sun being relied upon to hatch the eggs. When hatched the young ostrich must shift for itself, there is no strong wing of protection under which it may hover. It is true that this very type of education has been somewhat lauded by those who have said that it is best to let the child learn as he may. But against this Bushnell says:

"One of their first duties, therefore, is to educate and train their offspring, transmitting to them what they have known, believed and proved by their experience".¹

He contends it would be far less cruel for parents not to administer to the child's physical wants and needs than to fail to do so to the corresponding spiritual needs. To put upon the child the full burden of finding his relation to God and Christ is typical 'ostrich nurture'. Over against this Bushnell places the family as an organic unit. This idea is based on a Scripture quotation from Jeremiah 7:18: "The children gather wood and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other Gods,

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1. Bushnell, H., Christian Nurture., p.69.

that they may provoke me to anger". This picture of idolatrous worship shows plainly how the whole family is involved in the worship. In this same manner Christian families should pull together in the worship of the Father. This chapter is an important one in Bushnell's argument; Munger says it is "perhaps the weightiest"¹ chapter in the whole book. The pith of this important chapter may be well presented in four or five propositions as follows:

(1). "There is nothing in this view which conflicts with the proper individuality of persons and their separate responsibility."²

(2). "We discover the organic unity of families, in the fact that one generation is the natural offspring of another. --- The stamp of common nature is on them, revealed in the stature, complexion, gait, form, and dispositions."³

(3). "We find that there is a law of connection, after birth, under which power over character is exerted, without any design to do it. --- The spirit of the house is in the members by nurture, not by teaching, not by any attempt to communicate the same, but because it is the air the children breathe."⁴

(4). "The fact that, in all organic bodies known to us --- states, churches, sects, armies --- there is a common spirit, by which they are pervaded and distinguished from each other."⁵

(5). "We are led then to the same conclusions, by considering what may be called the organic working of a family."⁶

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1. Munger, T. T., Bushnell, Preacher and Theologian., p.81.
2. Bushnell, H., Christian Nurture, p.94.
3. Ibid., pp.96-7.
4. Ibid., pp.100-1.
5. Ibid., p.104.
6. Ibid., p.107.

Thus it is manifest that Bushnell's whole scheme rests upon the unification of family life. Christian Nurture begins in the home.

In Chapters five, six and seven Bushnell devotes much space to the proving of infant baptism as the proper seal of faith in the nurture program, and to the establishment of these baptized children as church members. His real basis for infant baptism is not here to be found in the 'spiritual regeneration' form, but is based on the organic unity of the family. He finds the organic unity of the family first appearing in the Abrahamic covenant. In proof of this point he cites the Scriptural passage in Acts 2:39: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord or God shall call". Thus for Bushnell infant baptism is not to be proved through specific Scriptural prescription, but rather is to be looked upon as a normal expectation in the unified life of the Christian family. Thus Bushnell says: "The organic unity of the family makes a ground for it, and sets it in terms of rational respect".¹ These baptized children are to grow up inside the church and never to know themselves as mere candidates for membership but as real members from the first. Bushnell asks:

"Why should we think that our Great Father who has been refusing, ever since the world began, to so much as to put into any bird of the air, an instinct that will draw it away from its nest, may yet, as a matter of celestial

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1. Bushnell, H., Christian Nurture., p.145.

mercy, be engaged by his Spirit, in the gathering of human parents away from their young."¹

It is not then, according to Bushnell, a natural thing to separate adults and children in regard to church membership.

A better process is suggested:

"Baptized children ought to be enrolled by name in the catalogue of each church --- held in expectancy, thus, by the church, as presumptively one with them in the faith they profess."²

Then when these children assume regular church membership it will not be as the conversion of heathen, but a natural process of transition.

The last Chapter of the first part is devoted to the possibility of "over-populating the world"³ with Christian stock. The possibility of propogating ideas and characteristics from generation to generation is certainly evident in many races, of which the Jewish race is probably the saddest example. This principle is evident in the fact that the inferior races tend to die out. There is the greatest of possibilities that Christians, with their superior advantages may out-populate the non-believing element. This of course implies that each Christian family must do its duty in instructing the rising generation. Here the Christian Nurture plan is to be used. Bushnell says:

"Our scheme of propogated and derivative life is no

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1. Bushnell, H., Christian Nurture, p.172.
2. Ibid., p. 192.
3. Ibid., p. 195.

longer a scheme of disadvantage, but a mode of induction that gives to every soul the noblest, safest beginning possible".¹

Having discussed the theory and basis of Christian Nurture, Bushnell devotes the latter half of his book to practical application and further delineation of the proposed method.

The first Chapter of the Second Part discusses the important question as to when the Christian Nurture program may be put into effect. The starting point is really implied in the theme which embodies the fact that the child is never to know himself as anything but a Christian. Thus the program should be inaugurated even before the earliest rational period. But Bushnell goes even back of the pre-rational period as is shown in his interpretation of II Timothy 1:5 "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also". The interpretation here is that a type of pre-natal influence exists. Thus the mother is to prepare herself for radiant motherhood and after the birth of the child "the nurture of the soul and character is to begin just when the nurture of the body begins".² The early years are undoubtedly the most impressionable years. For although

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1. Ibid., p. 216.
2. Ibid., p. 233.

there may be a certain amount of pre-natal influence, yet Bushnell says that the child at birth is really not a personality but a "candidate for a personality".¹ Bushnell is thoroughly convinced of the need for beginning the Nurture program at the very first. He is so sure of the importance of this infancy period that he says:

"Let every Christian father and mother understand, when their child is three years old, that they have done more than half of all they will ever do for his character."²

Bushnell was gifted in seeing matters from the broader viewpoint. This is well illustrated in Chapter two of the Second Part which he directs to the parents. He realizes that the effective Christian Nurture program cannot be carried on in a home unless the parents be prepared to administer it. Here Bushnell warns against immorality, untruthfulness, sanctimony, bigotry, fanaticism, the censorious habit, over-anxiousness, and other allied types of conduct which all tend to disqualify parents for their job. Over against these Bushnell puts the Christian life of love as it is to be expressed in maternal and paternal relationships. He says, "If it can be said, 'Herein is love', what else can really be wanting?".³ The problem of intelligent parenthood is further complicated by the fact that

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1. Bushnell, H.S. Christian Nurture, p.242.

2. Ibid., pp.248-9.

3. Ibid., p.270.

the parents are never equally well prepared for the task. But the greatest difficulty, according to our author, is that parents are too often "only a little Christian".¹ Vital religion centered in Christ is essential.

In the Third Chapter Bushnell associates spiritual and physical growth. Both soul and body must be kept clean and vigorous if the Holy Ghost is to dwell within the personality. The teaching of proper physical habits is so important that Bushnell conjectures that "a child can be fairly put under the body for life, by the time he is five years old".² Applying this conversely it is seen how easily the child can be established in proper physical habits by the time he is five. He avers that distempers of the body will distemper the mind as well; "its pains prick through into the sensibilities, even of the spiritual nature".³ Along with the teaching of correct physical habits Bushnell advises the cultivation of the habit of thanksgiving for physical blessings. Thus he emphasizes the importance of saying grace before meals. The physical and the spiritual are never to be considered and trained separately but are to be thought of as directly relative.

The Fourth Chapter lists many ways in which the parents discourage piety in their children. Here Bushnell

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1. Bushnell, H.S. Christian Nurture, p.269.
2. Ibid., p.279.
3. Ibid., p.273.

shows how the parental disqualifications in Chapter two of this Part are drawbacks to the inculcation of true Christian piety. The child will not learn piety from the parents unless they bathe their own actions in Christian love toward the child. Parents should strive to maintain such genial Christian dispositions toward their children as will encourage the adoption of similar dispositions. A normal attitude toward life and toward the Church is to be the aim.

The last four Chapters are unified in that they are made up of practical suggestions for the applying of the Christian Nurture program in the home.

Chapter five discusses the matter of family government. Bushnell uses the term government as that which bears real authority. There is to be real discipline in the home. No set of rules would be adequate enough or elastic enough to meet the varied needs of different families. Family government thus requires that the parents will dispense their authority according to intelligent judgment. If penal measures become necessary, it is all important to first pray with the child and make him conscious of the wrong. Bushnell's conception of family government is well defined in his words where he says:

"---it is regarded as a vicegerent authority, set up by God, and ruling in his place. --- The parents are to fill, in this manner, an office strictly religious; personating

God in the child's feeling and conscience, and bending it, thus, to what, without any misnomer, we call a filial piety."¹

No higher conception of family government could be postulated, and it calls the highest type of parenthood.

Chapter six takes up a very important problem in the proper supervision of the child's recreational time, giving special notation to holidays and Sundays.

Bushnell wanted none of the rigid Puritanism which deprived the child of the right to express his overflowing spirit. Play was to him a natural thing and he says, "Religion loves too much the plays and pleasures of childhood to limit or suppress them by any kind of needless austerity".² It is one of the privileges of parenthood to direct the childish play impulses. Bushnell says, "Here is the field of the mother's greatest art, viz: in the finding how to make a happy and good evening for the children".³ Parents should never be too busy to plan for the proper play periods in the home so that the children will not be tempted to wander elsewhere in search of recreation. Wise parents will also take advantage of all holidays to direct the child's play into proper channels. Even in the matter of Sunday observance the child is not to be strictly prohibited from play but he is to realize that

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1. Bushnell, H., Christian Nurture, pp.316-17.
2. Ibid., p.339.
3. Ibid., p.345.

this day is different. Attendance at Sunday School and Church services is all important. During the remainder of the day the child's exuberant nature may well be put to thoughtful occupations. Bushnell suggests that the geography of Palestine may well be studied on Sunday, and interesting themes for children may be discussed. Parents who are interested in having their children grow up with a reverent attitude toward Sunday will by diligent search discover many ways of keeping the Lord's Day invitingly religious.

Chapter seven is occupied with the problem of the Christian teaching of children. It is obvious that the mother is to be the child's first teacher and therefore a great and sacred burden rests upon her. Bushnell never gets away from the idea that much teaching is by imitation rather than by precept, which means that the mother will be extremely careful to set a proper living example. In the matter of what shall be actually taught, Bushnell is of the opinion that extremely young children are more bothered than helped by catechisms. He recommends:

"The memorization of the ten commandments and the Lord's prayer, followed by the Apostle's creed and the simplest Christian hymns, connected with Scripture readings, conversations and discussions, will compose a body of teaching specially adapted to a child, and most likely to make him wise unto salvation."¹

Three principles for teaching religion to children may be

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1. Bushnell, H., Christian Nurture. p.369.

drawn from the latter part of this chapter.

(1). Teach them mainly about Christ and his love for little children.

(2). Do not force religion upon children at inopportune times. Don't be dogmatic or insist that the child shall be so. Strive for open-mindedness.

(3). Let teaching be a growth process. Don't expect to revolutionize at once the child's life and thought.

The concluding chapter deals with a fitting subject, that of family prayers. Bushnell always sensing and fearing the infirmities of human nature warns of tendencies which destroy the worth of family prayer. He warns against a family life which does not correspond to the family prayers, against merely praying each day for the sake of ritual, and against disharmony in the various family prayers. To Bushnell, who knew personally the benefits of family prayers, the thought of Christian homes where this should not be practiced was unthinkable. He expresses his feelings on the matter in no uncertain terms:

"A house without a roof, would scarcely be a more indifferent home than a family state unsheltered by God's friendship, and the sense of being always rested in his Providential care and guidance."¹

"A family state maintained without a fire would not seem to be more impossible or colder."²

Family religion is of utmost importance if the children are

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1. Bushnell, H., Christian Nurture, p.398.

2. Ibid., p.406.

to grow in Christian grace. The mother is the child's first religious teacher. Thus Bushnell writes:

"This training, in short, of a genuine, practically all-embracing, all-imbuing family religion, makes the family so many little churches, only they are so much better, in many points, as they are more private, closer to the life of infancy, and more completely blended with the common affairs of life."¹

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1. Bushnell, H.S., Christian Nurture, p.406.

CHAPTER IV
CRITICISM AND EVALUATION
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This chapter will be divided into two parts. The first part will deal with the adverse criticisms of Christian Nurture, and the second part will show the favorable criticisms.

The adverse criticisms are four-fold as follows:

(1). Attempts too much.

Bushnell might well have saved himself considerable time, effort and criticism if he had limited his subject strictly to the process of nurturing the child. Thus he goes somewhat afield in Chapter eight of the first part in attempting to show the outpopulating power of the Christian stock. His point would have been well enough established had he only shown the possibility of reproducing Christian character without involving himself in the question as to whether the world can finally be overpopulated with Christians. In like manner he gives more time than is necessary to the proving of the Apostolic validity of infant baptism. He might well have stated this matter in much less space and have retained all the values of its claims.

(2). Betrays Personal Animosity.

It is not considered to be of good taste generally to let personal feeling enter into a published work.

But Bushnell felt so strongly on certain matters and his manner was naturally so blunt and frank that he let his own feelings fall into his writings. It will also be remembered that Bushnell probably felt the sting of some former criticism and took opportunity to square accounts. There seemed to be in Bushnell's make-up a strong contempt for the Baptist principles which insisted on the late conversion and baptism experience. Thus in writing Christian Nurture Bushnell sets up the Baptist method as being directly contrary to God's natural method of nurture.¹ This was of course strong language and Bushnell reaped the reward in equally strong criticism from the Baptist side. Evidently the first edition of Christian Nurture which Bushnell personally had published contained much of bitter and satirical nature. Cheney tells us that:

"In his final, revised, and complete edition of Christian Nurture, withdrawing from none of his positions, he omitted all merely controversial matter,---".²

We are glad that Christian Nurture as we have it today is minus the majority of bitter controversy, for it would be out of place in this otherwise sweetly tempered work.

(3). Fails to Pay Due Respect to Historical Background.

The first suspicion was aroused among the New England theologians because Bushnell's work was clearly original, did not lean on sound theology for its proof,

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1. Bushnell, Horace, Christian Nurture, cf.pp.40-1.
2. Cheney, M.B., Bushnell, Life and Letters, p.182.

and was difficult of classification as to whether it fell in with the New or the Old school. Cheney says:

"The author had ventured to discuss the relation of parental influence and training to the formation of Christian character in children, without taking pains to expound those formulas of doctrine about the nature and method of regeneration, which were shaped by the hammers of many an ancient controversy".¹

Bushnell was scarcely thinking about involving himself in controversy when he wrote the book. He saw a problem, sought a way to meet it, and, when he found the solution, was so full of the subject that he didn't trouble himself to see where its philosophy stood in relation to the general field. Munger has expounded the difficulty thus:

"It was not wholly unfortunate that in the study of Christian nurture he came to it without a thorough knowledge of its place in the history of the church. Whatever technical knowledge of it he had was pushed aside by his own mental habit, and by the circumstances in which he found himself as a pastor. He was confronted by a situation, and at first did not trouble himself about the past. Hence, it was with half-surprise that he found himself unfolding a more ancient orthodoxy. The fact became convenient as a defense against criticism, but it had slight weight in the elaboration of his thesis."²

But now we are willing also to waive the lack of consideration which Bushnell showed for background and accept that which is valuable of this original bit of thinking.

(4). Makes Infant Baptism Appear an Ultimate.

It has already been indicated as an objection that Bushnell gives too much time and space to the proving of

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1. Cheney, M.B., Bushnell, Life and Letters, p.183.
2. Munger, T.T., Bushnell, Preacher and Theologian, p.69.

the Apostolic validity of infant baptism. It needs also to be added that his insistence on infant baptism as the only acceptable mode for the application of the Nurture process unfits it for Inter-Denominational use today. The various denominations still hold to their own views of infant or adult baptism but none is offered as an ultimate.

Bushnell may have used extreme language because the situation needed strong words, but it cannot be overlooked that he leaves no room for a child to grow up in the Christian Nurture way unless the rite of infant baptism has been administered. Modern religious education is more interested in the fact of Christian growth than in the time of the baptismal act.

Fortunately, the favorable criticisms far outweigh the unfavorable, as will be readily seen in the following five major values:

- (1). Provided an Adequate Check on Revival Individualism, and Pointed Out the Place of Children in the Church.

It has been previously shown that extreme practice of revivalism drove Bushnell to propound his own theory. His aim was not to discredit the good which revivals did but to show the fallacy which existed in the revivalist attitude toward the conversion of children. Rowe says that:

"At one stroke he abandoned the prevailing evangelistic principles of his time, which was the motif of missions abroad and revivalism at home for a religious education

which should make it easy to persuade a man that he is already a child of God".¹

Although Bushnell applied the check-rein to revivalism he certainly did not destroy its prevalence, for the latter part of the nineteenth century remained a great period of revivals. Foster comments:

"If certain extremists have hailed the "passing" of the revival and have credited Bushnell with the "honor" of destroying it, they have ascribed to him a work which he repudiated,---".²

But Bushnell certainly inaugurated a new idea which was soon after his time to become dominant in the field which brought religion into contact with the child's problems. His treatment of the problem was so far ahead of any other treatise on the matter that its philosophy could not be long suppressed. If his successors did not quote Christian Nurture they must have at least been inspired by it.

Tucker has a high opinion of the worth of this work:

"When Bushnell came, advocating that they try and 'grow Christians' and keep boys and girls within the church from their youth up, his idea was felt worth trying, with the result that from the day that Christian Nurture was given to the public, that movement, which later was to be called 'religious education' within the church, has experienced a continued growth. Bushnell has done more than any other man during the past century for the Sunday school and for education in the church."³

(2). Provided the First Practical Text in the Christian Education of Children.

Bushnell certainly did his job thoroughly. While

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1. Rowe, H.K., Modern Pathfinders of Christianity, p.188.
2. Foster, F.H., A History of the New England Theology, p.414.
3. Tucker, R. L., Builders of the Church, p.180.

the ordinary writer would have been content with the expounding of theory as Bushnell did in Part One of his book, this is not the case with our author, for he proceeds to add Part Two which is certainly a practical text-book for use in the Christian education of children. No doubt our author's pastoral attitude caused him to feel the necessity of making his work practical. Though growing out of and based on the first Part, yet the second Part is probably more valuable to fathers and mothers in the average home who are interested in giving their children a proper religious foundation. With slight re-editing the second Part would be a fine manual for use in the home today.

(3). Restored the True Unity of the Family.

This is of course Bushnell's alternative to the extreme individualism of the day, and Munger has said that Chapter Four is the weightiest chapter in the book.¹ In Christian Nurture Bushnell regards home training which does not take into consideration the unity of the family as a sort of 'ostrich nurture'. The family is a natural unit and it must not be separated in any phase of life. Religion which is vital is to be family religion, not just individual religion. Naturally, the Christian Nurture theory succeeds or fails according to the unity maintained in the home. If the child is to learn religion in the home then the

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1. Munger, T.T., Bushnell, Preacher and Theologian, p.81.

parents must be the leaders. Thus Bushnell "stresses the solidarity of the family and the responsibility of the parents".¹

(4). Christian Nurture Psychologically and Educationally Sound.

Munger says:

"In the second part, which pertains to mode of Christian nurture, the treatise loses its theological and disputative character, and wears a psychological cast".²

Yet Bushnell should not be classed as a psychologist because that would be placing him too far ahead of his own thought processes. It seems rather to be conjectured that Bushnell's work was so full of common sense that it naturally agreed with later psychological development. Perhaps in a certain way Bushnell was prophetic. Weigle specially notes that the main idea of the Nurture program, that of gradual growth subject to shaping influences, is corroborated by the findings of modern psychology and sociology.³ Special note may also be made of Bushnell's insistent urge that the parents begin to teach early, emphasizing the first three years as specially plastic. Edna Dean Baker, writing fully seventy-five years after Bushnell, states that:

"The first three years of a child's life witness a development so rapid and wonderful that the observer is filled with the marvel of it, watching the transformation

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1. Rowe, H.K., Modern Pathfinders of Christianity, p.188.
2. Munger, T.T., Bushnell, Preacher and Theologian, p.84.
3. Weigle, L.A., The Training of Children in the Christian Family, p.34.

that proceeds almost moment by moment from utter helplessness at birth to the mastery of body possessed by the laughing, chattering, bustling three-year-old".¹

Strangely enough Bushnell's main thesis has thus been exonerated and approved by modern critical development. He needed not to fear what further knowledge would reveal as to the validity of his conclusions, for they were built on the pattern of nature's own perpetual process. It is now generally agreed that:

"Biblical interpretation, psychology, and the closer study of life in all its departments are forcing theology to recognize the fact that Christian character is chiefly a matter of Christian nurture".²

(5). Christian Nurture is Well Buttressed by Scripture.

Bushnell never loses sight of the fact that he is a pastor writing on a vital religious subject. He attempts always to found his theory on and to keep his work "well buttressed by Scripture".³ He was not particularly interested in propounding his own personal viewpoint, but he was attempting to show that process which seemed to accord most fully with Scripture. Thus, not just one chapter, but every chapter of Christian Nurture, begins with a Scripture verse around which the idea of the chapter is built. The content of each chapter is also backed up by innumerable references to the Bible. It is little wonder that this work was so

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1. Baker, E.D., Parenthood and Child Nurture, p.10.
2. Munger, T.T., Bushnell, Preacher and Theologian, p.97.
3. Ibid. p.84.

hard to oppose, and was so resistant of attack, for it was founded upon the solid rock of Scripture.

PART TWO

Chapter I.

Origin of the Home-Emphasis Program and
Its Relation to the General Field of
Christian Education.

Chapter II.

The Objectives and Nature of the Present
Program of Home-Emphasis.

Chapter III.

An Evaluation of the Present Program of
Home-Emphasis.

CHAPTER I
ORIGIN OF THE HOME-EMPHASIS PROGRAM
AND
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In attempting to trace the origin of this peculiar ^{fantastic} emphasis on the home as an agency for Christian Education, it is again seen that it is undesirable, and practically impossible, to determine positive ultimates. The broader and more practical view seeks general trends and tendencies, allowing for, and recognizing, varied contributions.

Jesus himself gave the primary impulse and also provided the pattern for this exalted view of the home. Even the Master was subject to his parents in the home, and the Gospels show a high conception of the home-training which Jesus received. When Jesus finally began His ministry, he likened the relationships in the Kingdom of Heaven to the relationships sustained in the family group.

What Jesus implied concerning the home through analogies, Paul presented from another view-point in practical dissertations on living. Bushnell leaned heavily upon Paul's conception of the family in writing Christian Nurture, the theme of which is based on a verse from Ephesians, "Bring them up in the nurture and admonition of the Lord".¹

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1. Ephesians 6:4.

The Roman Catholic Church was quick to perceive the desirable possibilities of family-religion and launched a program, still in effect today, which regards the family as a unit. The Catholic Church insists upon the right to perform the marriage ceremony and places upon the man and wife the full responsibility of dedicating to the Church every child that is born to that union. Each member of the Catholic family, no matter how young, has a place in the Church.

It is to be recalled that Bushnell considered the Moravian brotherhood as probably the best example of believers whose religion was carried into everyday living. The Moravians put great stress on personal and group piety. The sanctity and unity of the Moravian home is portrayed and preserved by Meyer in Child Nature and Nurture (According to Zinzendorf.)¹

Nor should it be overlooked that the Presbyterians, and such other bodies as practice infant baptism, have always placed a certain emphasis on home-religion. The rite of infant baptism presupposes parental religion, and lays upon these parents the duty of bringing up the child in a genuinely religious atmosphere.

Bushnell's statement of Christian Nurture was nothing more than a restatement and fuller explanation

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1. Cf. ^{H.H.} Meyer, Child Nature and Child Nurture (According to Zinzendorf).

of certain principles which the Catholic Church first, and later the Presbyterian Church, insisted upon. Bushnell put these ideas into new dress and made them practical.

These trends were all prior to the Twentieth Century and were mostly the by-products of theology rather than genuine principles of specific religious education. The latter half of the Nineteenth Century did see the beginnings of real organization for the teaching of religion. And the dawn of the new Century marks certainly the rise of genuine religious education. Inside of this broader field of religious education the home has received special emphasis from various sources.

In 1913 the Methodist Episcopal Church North began the publication of a popular series of pamphlets dealing with various phases of home and family life. This is known as the "American Home Series" and at present is composed of thirty-seven units or pamphlets. All are specialized and deal with specific problems. This was the first real attempt to meet the family situation.

Sacred institutions now emphasizing the home as the basic educational unit must give due recognition to the secular movements which were instrumental in calling attention to the needs and possibilities of the family. In fact, the educational departments of the churches were in general too busy working out the organization and administration of religious education within the church to give much thought to education within the home. It is to be

here recognized that the "American Home Series", which represents the first real move to meet modern family problems in religion, was based first on the findings of the American Institute of Child Life, a secular organization.

A real attempt to meet the needs of modern children was made in the founding of the Children's Foundation at Valparaiso, Indiana, late in 1921, by Lewis E. Meyers. In 1924 the first volume of the findings of the Children's Foundation was published under the title of 'The Child: His Nature and His Needs'. The nature of this work is shown in its explanatory sub-title: "A Survey of Present-Day Knowledge Concerning Child Nature and the Promotion of the Well-Being and Education of the Young".¹

Although it is not within the immediate scope of this thesis to trace the secular developments which influenced the later sacred developments, yet at least one more important secular move will be mentioned. In November, 1930, the White House Conference on Child Health and Protection convened. This conference took into consideration the reports of extensive surveys which had been previously made by committees. The spirit of this conference is seen in two of the articles drawn up. They are as follows:

"For every child a home and that love and security

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1. O'Shea, M.V., The Child: His Nature and His Needs, on title-page.

which a home provides; and for that child who must receive foster care, the nearest substitute for his own home," and "For every child a dwelling place, safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching."¹

General trends, rapidly developing during the latter part of the first third of the Twentieth Century, began to evince the fact that the home must be taken into consideration as a powerful factor in education. Nowhere is this more clearly seen than in the Parent Teacher Associations which sprang up so rapidly.

Sensing the trend of the times, the Presbyterian U.S.A. General Assembly of 1931 appointed a committee to investigate matters pertaining to family religion. The reports of the committee led finally to the declaration of the General Assembly of 1935, declaring that year to be a year of emphasis on the "Christian Home". Such enthusiasm and success crowned the year's emphasis that the Assembly of 1935 decided to continue the emphasis through the year 1935-36. Moderator Vance set forth the appeal:

"The work of the Church will continue to go lame until we reconquer the family circle for Christ, and get parents to regard it as their most important task in life to win their children to Christ and train them for his service in the church."²

The most important and comprehensive step was taken

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1. Bulletin #420, International Council, p.7.
2. How To Make the Emphasis on the Christian Home Effective In Your Church, Presby. USA., p.1.

by the International Council of Religious Education simultaneously with the Presbyterian emphasis on the home. The same general feeling of ineffectiveness lead the Council, representing over forty Protestant denominations, to make a careful study of the whole field of religious education. The results showed that the home was being overlooked and the program of Christian education was too exclusively church-centered. In order to combat and readjust this situation the International Council called for an emphasis on 'Christ in the Life of the Home' for 1934-35. A representative committee was immediately appointed which produced, particularly, Part Two of Book Four of the International Curriculum Guide, dealing with the Christian Education of Adults. This work is the standard guide in the field of this new emphasis, and deals adequately with the problem of fitting parents to administer a vital program in the home.

The work of the Federal Council of the Churches of Christ in America is closely akin to that of the International Council. The Federal Council has a standing committee on Marriage and the Home, which committee has endorsed the Home-Emphasis program. The outstanding contribution of this committee to this phase of the work is the pamphlet, "Building the Christian Family: A Program for the Churches". This suggested program for the churches will receive closer attention in the following chapter.

The Home-Emphasis program should never be thought of as an independent method of teaching religious values. It must, on the contrary, be conceived as a part of a whole program of religious education. The utmost of cooperation among all the phases of Christian education is absolutely necessary to the success of the program. One of the first principles of religious education should be that "Responsibility for Christian nurture is shared by home and church".¹ The home and the church must both supplement and complement one another. The home has a contribution which the church can never hope to supply, and the church has a wonderful opportunity to round out such phases of instruction as may best be carried on in a group. In cases where the home fails to do its duty the full burden is then thrown upon the church. Thus the wide-awake church will seek to supply whatever is lacking in the home program.

But although the home program is not independent it certainly bears distinctive features. Since the home is the child's first school in the early days of infancy, it is obvious that the church can never discharge the full responsibility of the home. The home has more time and more opportunities for Christian nurture than any other institution. One of the fundamental principles of Christian education in family life as set forth by the International

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1. Bulletin No. 422, Internat. Council of Relig. Educ. p.10.

Council embodies this idea as follows:

"Primary responsibility for Christian education properly rests upon the home rather than upon the church. However elaborate and thorough the program of Christian education conducted in and by the church, primary responsibility for Christian nurture rests essentially in the family."¹

Returning to previous terminology, we see that the family must be considered as the hub in the wheel of the child's religious experience. It is the church's responsibility to supply such spokes, fellyes, or rims as may not be supplied by the family experience. The wheel of religious experience will seldom be properly finished unless both the home and the church cooperate to the fullest extent.

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1. Book Four, Part Two: Christian Education of Adults.
p.6. International Council of Education.

CHAPTER II
THE OBJECTIVES AND NATURE
OF
THE PRESENT PROGRAM OF HOME EMPHASIS

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This chapter embodies the results of an analytical and comparative study of actual program material published for use in the current 1934-1936 campaign. The sources for comparison were found in various publishings of the International Council of Religious Education, the Federal Council of the Churches of Christ in America, the Presbyterian U.S.A. Board of Christian Education, and the American Baptist Christian Education Department. It is, therefore, at once apparent that this chapter is not presenting any peculiar denominational view, but is rather a synthesis of the various viewpoints. This is a general program and is of such nature as is acceptable to all Protestant denominations. All suggested programs in furthering the emphasis on the home are flexible and are to be adjusted to particular situations.

Before the formulation of any program the modern educator has learned to line up objectives, toward which the program element will definitely point. The staff of the International Council outlined seven comprehensive objectives as the goals of achievement. These objectives were stated in family relationship terminology because of

the important place the home occupies as an educational unit. Since the nature of this chapter is informative rather than creative, no attempt will be made to restate the main suggested principles and program ideas. The seven objectives set up by the International Council are exactly as follows:¹

(1). Christian education seeks to lead each member of the family to participate willingly and helpfully in the responsibilities and work of the home.

(2). Christian education seeks to lead each member of the family to accept his or her share of responsibility for maintaining the happy and harmonious fellowship of the home, to participate cheerfully in the necessary give-and-take of intimate home relationships, and to respect the experience and judgments of other members of the family.

(3). Christian education seeks to enable children to accept, appreciate, and respond to those expressions of parental authority and guidance which parental responsibility makes necessary and parental wisdom makes desirable.

(4). Christian education seeks to develop in those who are contemplating marriage a wholesome Christian interpretation of the marriage relationship; Christian motives for undertaking this relationship, including the responsibilities of parenthood, and an intelligent and informed physical, social, and spiritual preparation therefor.

(5). Christian education seeks to enable the parents of young children to appreciate their grave responsibility for the early religious and moral training of their children, and to provide these parents with guidance, with inspiration, and with concrete facilities for discharging that responsibility.

(6). Christian education seeks to enable parents to understand and act in accordance with the laws of growing life in their parental responsibilities.

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1. International Curriculum Guide, Book Four., pp.56-7.
The International Council of Religious Educ.

(7). Christian education seeks to lead parents in their own continuous religious and intellectual growth, both for their own sakes as growing persons, and also to keep them in sympathetic contact with the process of growth which their children are undergoing.

It is not to be inferred from the manner in which these seven objectives have been stated that the program suggested by the International Council is devoid of spiritual values. A study of the 'desired outcomes' as set forth in the International Curriculum Guide shows that spiritual values are really paramount, they are hidden in the seven stated objectives through choice of family terminology.¹

The committee of the Presbyterian Board of Christian Education saw their objectives in the light of spiritual values to be gained. This is fortunate, these objectives acting as a check on the objectives stated by the International Council. The objectives prepared by the Presbyterian Board are four in number, as follows:²

(1). To seek to develop, under the blessing of God, an intelligent faith in Jesus and acceptance of him as Saviour and Lord.

(2). To establish the practice of prayer, and Bible study.

(3). To encourage the yielding of life and life plans to Christ.

(4). To plan and encourage the undertaking of definite forms of service in the name of the Lord Jesus Christ.

A working program for the promotion of family

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1. See 'Specific Desired Outcomes' in Book Four of the International Curriculum Guide., pp.62-4.
2. Bulletin #6, Presbyterian Board., pp.5-6.

religion has two distinct divisions: that part of the program which is carried on by and within the home, and that part which is administered by and through the church. As has been pointed out, these phases must supplement and complement each other, yet each has special and distinctive functions.

It is undesirable, as well as practically impossible, to set up rigid standards and rules by which family religion may be dispensed. It is true that "most of the resources of the home are informal, even intangible".¹ The worth of any family program will depend upon its adaptability to the specific family needs. Yet it is helpful to list the various possibilities for the promotion of family religion. Such a list, or proposed program, is stimulating and suggestive on the one hand, and on the other hand serves as a check on the adequateness of what the individual family is doing.

A comparative and analytical survey of program materials on hand showed that very comprehensive programs are being suggested for work inside the family. Of the programs examined, the one suggested by the Presbyterian Board has been chosen as a type. It is comprehensive, including almost every conceivable family relationship, and yet it is thoroughly practical, being stated in such terms

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1. Bulletin #422, International Council, p.16.

as are intelligible to the non-technical reader. In presenting this program slight explanations will be offered on such program material as may need elucidation.

The Christian education program to be carried on within the family, as suggested by the Presbyterian Board U.S.A., is as follows:¹

A. General Factors.

(1). An Orderly Home Life.

The orderly home has a definite contribution to make to the growing life in the inculcation of orderly habits in social, mental, physical and spiritual development.

(2). Parental Companionship.

Winning the confidential trust of their children is the worth-while task of all parents. What the parent means to the child influences the former's ability to guide and to control.

(3). Who Shall Be Our Guests?

Childhood is the impressionable age and great care must be exercised in the matter of guests. Imitation is a salient law of childhood growth.²

(4). The Family Reading Table.

Children are not able to discriminate between the good and the bad as are adults. It is essential to keep only such reading material on the reading table as will be wholesome for children. Proper reading material also serves the beneficial side by being educational.

B. Instruction.

(1). Making Bible History Real.

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1. Bulletin #6., Presbyterian Board U.S.A., pp.7-29.
2. International Curriculum Guide, Book Four., p.73.

Map modeling and using of stereoscopic pictures help make the Bible real. This calls for creative work and thought.

(2). Teaching The Facts About Christ.

The story of Jesus has an especial appeal to and value for children. Don't let the bustle of living crowd out Christ and the beautiful story of his life.

(3). Jesus In Moral Issues.

Make the life of Jesus a life pattern. Teach children to raise the question, what would Jesus do.

(4). Missionary Instruction.

The home can help develop a missionary interest by telling the stories of great missionaries. It may also be well to teach young children to give their pennies toward missions.

(5). Stewardship Instruction.

Stewardship includes time, ability and money. Child must learn to see himself always as a steward and not an owner.

(6). Sex Instruction.

This delicate subject may well be approached in a very natural manner in response to the child's earliest queries. Begin with the reproductive life of plants, then birds, then animals, and finally come to the human phase. Keep the subject from becoming morbid.

C. Worship.

(1). Daily Bible-Readings.

The Bible has a value for children which must not be overlooked. Read at least a chapter a day. Make the material live for the child.

(2). The Culture of the Prayer Life.

Teach the child at the earliest possible period to list his own prayers. Formally memorized prayers will be necessary at first but gradually lead into personal expression of spontaneous character.

(3). Encouraging A Decision For Jesus Christ.

Appeal to the youth's sense of loyalty to the One who has done so much for them. Insist on the need of personal decision to live nobly and well as a Christian.

(4). Family Prayers.

No Christian home should be too busy for family prayers. Each day a convenient hour should be set aside for family worship. This service will naturally include songs and Bible reading along with prayer. This is without doubt the most important suggestion in the entire program.

D. Expression.

(1). Expressing The Life That Is Within.

Encourage children in any readiness which they show to participate in simple religious activities. Encourage them to express their Christian training among children of their own age.

(2). Choice of A Life Work.

There is a positive opportunity for parents to interest and guide their children into worth while vocations. Many of our greatest men probably owe their success in a large measure to farsighted parental guidance.

(3). Christian Training Through Service.

Since the family cooperates with the various church organizations, the family may make a great contribution by properly training children in their early years to be fit for positions of service. The life of service must be a family emphasis.

There are two other program units which need to be spoken of in this connection. These two have been mentioned as being outside the family, but since they may be largely controlled from within they may well be included here.

(1). Guiding In Companionships.

The home need not let their children be captured by undesirable companions. During the early years the parents have great opportunity to choose proper playmates and to set up within the child's mind standards for choosing companions.

(2). Christian Training Through Recreation.

Play is natural and desirable in children and should not be inhibited. Parents will do well to afford opportunities within the home for proper recreation. The planned home program which includes a recreation hour scarcely needs to fear losing the boy to the neighborhood gang.

The foregoing program suggestions form a comprehensive whole to be carried on inside the home. They constitute a full and representative schedule for the home's part in the emphasizing of family religion.

However, the home is not left to fight the battle of family religion unaided. The church really sponsors the whole movement, attempting to get the home to assume the primary obligation for the inculcation of religion into childhood personalities. The church attempts to get the family to put into use a program similar to the one just advocated in this thesis. Then the church adapts its own program so that it is complementary and supplementary to specific home program. Although the church and home programs necessarily overlap, yet the church has a distinctive part to play. A study of church program material reveals a fine list of program units suggested by the Committee on Marriage and the Home of the Federal Council of the Churches of Christ in America. The units suggested by the Federal

Council to be carried on by the Church are in three parts as follows:¹

A. Emphasis On Christian Home Life In Church Services.

- (1). Have a Series of Sermons on Christian Home Life.

The pulpit may be a powerful weapon in furthering this program. Hints for sermons may be obtained by the pastor through a question-box.²

- (2). Hold Sunday Evening Conferences and Forums.

This affords opportunity for meeting the different needs of individuals. Helps make the program practical.

- (3). Dedicate Young Children and Their Parents.

Either in connection with baptism or without. In the latter case it is purely a recognition service. In any case the need of family nurture is emphasized.

- (4). Take Advantage of Special Days.

Children's Day, Mother's Day and Father's Day may well be emphasized in this program.

- (5). Have a "Christian Home Week".

During this week all the church services will be devoted to some great theme concerning the home. This is to be a recognized week on the church calendar.

B. Suggestions for the Church School.

- (1). Train Children and Young People for Homemaking.

This will be done of course in cooperation with the home. Discuss the vital questions of preparing for life. The teacher may specialize according to the group needs.

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1. Federal Council, A Program for the Churches., pp.4-15.
2. American Baptist Board of Education, The American Home, p.5.

(2). Study Home Problems in Adult Classes.

Many parents are inadequately equipped to administer family religion. Help these parents by intelligent discussion of family problems.

(3). Offer Special Courses in Parent Education.

This unit indicates a broader and more thorough study of parent problems than the preceding unit. This is specialized study from the scholastic viewpoint.

(4). Enlist Families for the Church School.

The whole family must share in the total program for obtaining of the best results.

(5). Take Advantage of the Best Literature.

A church circulating library may be of untold value. At least provide adequate bibliographies of up-to-date materials.

C. Suggestions for General Promotion and Pastoral Oversight.

(1). Make the Church a Center of Happy Fellowship.

It is not intended that the church become a social center merely for the sake of attracting attention but that it become a happy spiritual center. Any and all devices may be employed providing they are religiously sound.

(2). Promote Neighborhood Groups.

Groups of neighborhood families may be organized for mutual help and influence.

(3). Organize a "Family at Home Night".

Try to get every family in the church to observe the same night. The evening may be spent as each family desires, climaxing in a worship service.

(4). Take Special Notice of Births.

Keep in touch with the home and the enrollment on the Cradle Roll of each new-born infant.

- (5). Give Special Thought to the Family in Trouble or Bereavement.

Make the sympathetic understanding of the church body felt in all such cases.

- (6). Help Families to Secure Special Services Which They May Need.

The entire church staff should be prepared to participate and advise in all forms of social service.

- (7). Give Counsel to Those on the Threshold of Marriage.

The church may well be prepared to make this important life-step a purposeful event. The minister has the greatest opportunity here. He may first give direct advice and then suggest bibliography.

- (8). Make the Wedding a Sacred Occasion.

Hasty weddings should be discouraged by the church. Employ all methods to make it a sacred and joyous occasion.

- (9). Give Pastoral Care After Marriage.

The minister may find it spiritually profitable to keep in touch at least once a year with each couple he marries. Intelligent counsel at the proper time may well avoid a divorce or other unpleasantness.

- (10). Encourage Religious Expression in Family Life.

This implies the church as augmenting the various phases of family worship. The Presbyterian Church U.S.A. has provided a "Home-Maker's Covenant Card" to be signed and kept as a reminder by each member of the family. Family devotions have been helped by such daily devotional pamphlets as "TODAY", and "FORWARD".

- (11). Hold Conferences on Family Life.

The pastor will seek the cooperation of other leaders in the community in these conferences.

(12). Establish an Institute of Family Relations.

Most large cities have such institutes. Here parents may bring their special problems and receive advice.

(13). Use the Press, the Radio, and the Drama.

All these may be potent weapons for they get the popular attention.

(14). Oppose Indecent Motion Pictures.

The motion picture is here apparently to stay and is a great educational factor, either for good or bad. It is the job of both local and national organizations to insist on wholesome movies.

(15). Warn Against Intemperance as a Menace to the Home.

"Temperance education must begin in the teachings and customs of the home, but it ought also to be carried on vigorously in the church school and from the pulpit."¹

(16). Look at the Economic Problem from the Standpoint of the Home.

The economic situation is vital to family life and the church must stand for a social theory of economics which provides for the protection of each and every family.

(17). Cooperate with Other Organizations.

Especially in the large cities the church will find many other organizations working for the social betterment of the family. Cooperation will make for greater efficiency.

(18). Assemblies, Associations, Conventions.

Special denominational and interdenominational assemblies and conventions may well be concerned with the problems connected with the promotion of family religion.

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1. A Program for the Churches, p.14. The Federal Council of the Churches of Christ in America.

The Home-Emphasis Program as it is conceived today is certainly comprehensive. Its objectives are concerned with both the social and spiritual betterment of the family. It is a cooperative program in which the home occupies the place of primary importance but finds its work vitally supplemented and inspired by the church program. The program units as suggested here are such as will tax the ingenuity and resources of both the home and the church, but the obtaining of the stated objectives is worth all the effort that can be expended.

CHAPTER III
AN EVALUATION
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It is hazardous to assert personal opinion concerning a movement while it is yet in the state of primary trial and application. In the end, the final test of a program or movement lies in its actual accomplishments, especially whether or not it accomplishes what it proposed to do in the beginning.

In the light of this, time is to be the final revealer of the real worth of the present program of home emphasis.

Because the program is current emphasis no real criticism has had time to appear. In fact, that which is written concerning the emphasis on the home is entirely in the form of added suggestions and methods for furthering the emphasis.

Therefore, because the present program of emphasis on the home is in the process of being tested, and because no really detrimental criticisms have appeared, the writer of this thesis tactfully refrains from criticism of the working suggestions of scholarly committees which have given the Home-Emphasis program form.

There are, however, three salient characteristics

of the general program which need be noticed here. It is interdenominational, it is educationally sound, and it is comprehensively developed. These characteristics will be enlarged upon in the order preceding.

It is to be hoped that the present program of home emphasis is an indication that the Protestant denominations of America are learning to cooperate. It is encouraging to know that all of the major Protestant denominations of America are cooperating to some degree in making the emphasis on the home successful. Naturally various denominations are applying the program according to their own ideas and denominational peculiarities, but nevertheless it remains that there is general interdenominational agreement in this program. The very fact that the International Council is a major force behind this movement for religion in the home assures the absence of denominational flavoring. An examination of the suggestions offered by the International Council reveals ^{that} principles of education and growth underlie the program.

This indicates the second characteristic of the Home-Emphasis program; namely, it is educationally sound. It is to be recalled here that this movement arose out of the larger secular movement which sought to secure the maximum educational facilities for children. The findings and suggestions of the institutions in the secular field were thus at the disposal of the committees representing

sacred institutions. Furthermore, these committees were composed of men and women schooled in modern educational methods. The church has realized that it can learn much from secular educational institutions. It must also be noted that these committees representing the churches arrived at their program suggestions only after careful research in the field. In the case of the Presbyterian church U.S.A., the General Assembly appointed a committee in 1931, but not until 1934, after three years of research, did the Assembly adopt any specific program suggestions. The educational soundness of the program is also shown by the fact that there is a real sense of direction. The objectives of the program were set up first and then the methods and suggestions of the program units were fitted into the proposed scheme.

The entire program for the promotion of family religion has been carefully and comprehensively developed. The home and the church both have their own parts to play in the process, besides finding much in which they must both cooperate. Although the home is conceived as the primary educational unit, yet the place of the church is emphasized and the entire program is so developed as to tax the facilities of both the home and the church. The comprehensiveness of the program is further seen in the emphasis which is placed on adult education. The home is not apt to be a place of proper environment for the child unless the parents are prepared to make it such. The Home-Emphasis program takes

all this into consideration and offers such suggestions as will be adaptable to the needs of a particular home.

Thus, the Home-Emphasis program does have three apparent characteristics: it is interdenominationally cooperative, it is educationally sound, and it has been comprehensively developed.

PART THREE

Chapter I.

Bushnell's Christian Nurture Program in
Relation to the Present Home-Emphasis in
Christian Education.

CHAPTER I

BUSHNELL'S CHRISTIAN NURTURE PROGRAM
IN RELATION TO
THE PRESENT HOME-EMPHASIS IN CHRISTIAN EDUCATION

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BUSHNELL'S CHRISTIAN NURTURE PROGRAM IN RELATION TO THE PRESENT HOME-EMPHASIS IN CHRISTIAN EDUCATION

Having shown in Part One the nature of Bushnell's Christian Nurture theory, and in Part Two the nature of the present Home-Emphasis in Christian education, it is the purpose of this part of the thesis, Part Three, to show the relationships of the programs described in the first two parts. The nature of this chapter is then comparative.

In this comparison the writer has elected to work from Bushnell's Christian Nurture, endeavoring to find its counterparts in typical statements of the present Home-Emphasis program. It is to be noted here that the findings are the result of comparative research and not mere opinion.

In the comparative process the similarities and differences are to be noted in phraseology, origin, doctrine, and mode. This classification has been chosen because of the two parts into which Bushnell divided Christian Nurture, Part One being his statement of Doctrine, and Part Two containing the practical Mode.

The similarities between Bushnell's Christian Nurture and the present Home-Emphasis program in Christian

education are to be noted first. These similarities will be noted according to the indicated method of comparison.

Similarities in phraseology are not always indicative of definite relationship, the connection here is often superficial or imposed. Therefore great care has been exerted in this matter lest the similarities be more supposed than real. There is only one term which is assuredly related as appearing in the programs under comparison.

'NURTURE' - This term is used a countless number of times, both by Bushnell and by modern writers on the Home-Emphasis. As applied to the combined growth and educational process in child life, nurture has now become a common term.

The word nurture comes directly from the Latin term nutrire. According to Winston¹ it means, when regarded as a process, the act of feeding or promoting growth; education; training.

Moreover, nurture is a Scriptural term, found in Paul's Epistle to the Ephesians as follows:²

"And ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord";

according to the Revised translation. The Authorized version translation is slightly different; it translates:

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1. The Winston Simplified Dictionary, (Adv. Ed.).

2. Ephesians 6:4.

"Bring them up in the nurture and admonition of the Lord".

Of these two translations, the Revised seems the better as it brings the translation Nurture from the Greek word $\tau\rho\epsilon\phi\omega$. The root meaning of $\tau\rho\epsilon\phi\omega$ is "to feed, to nourish, to sustain".¹ But either translation, Revised or Authorized, is acceptable here, as both imply that nurture is a growth process in the rearing of children in the family.

Bushnell evidently took the term nurture directly from Scripture as he bases his whole theory primarily upon this verse from Ephesians. He titles his work Christian Nurture on the strength of Paul's admonition to "Bring them up in the nurture and admonition of the Lord." The fact that he bases his work on the Authorized version makes little or no difference in the value of his theory. As Bushnell elucidates his theme it becomes clear that Christian nurture is a process which has its roots even in the prenatal period, actually begins the very hour of birth, and is a gradual process thereafter in the physical, mental, social and spiritual growth of the child. Nurture is a feeding process. Christian nurture, therefore, must control the feeding process toward the objective of developing in the growing child a Christ-like personality.

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1. Green, Grammar of the Greek New Testament, Vocab.

The use of this term by modern writers on the Home-Emphasis program seems in general to be in accord with the root idea, a process of growth. This term is a familiar one in the American Home series, one of the first of this series of pamphlets being entitled First Steps Toward Character, or, Religious Nurture During the First Three Years.¹ In the report before the Northern Baptist Convention in 1935, the home was described as "a nurture place for the individual, physically, morally, and spiritually".² The Committee of the International Council state almost the same thing in saying, that "the home is the primary agency of Christian nurture because it has the child first".³ A more involved statement by the Committee of the Presbyterian Church U.S.A. says:

"It is to the home that we must first look for the beginnings, the continuance, the conservation, the shaping of the outcome of Christian nurture no matter how inwrought with the work of the home is the indispensable work of the God-ordained agencies outside the home."⁴

These are typical examples of the usage of the term nurture in modern religious education. It seems to be a comprehensive term for the life process.

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1. American Home Series, First Steps Toward Character.
2. The American Home, Report at Northern Baptist Convention, 1935.
3. Bulletin #422, International Council.
4. Bulletin #6, Presby. Board U.S.A.

The second mode of comparison between the programs under study is on the matter of doctrinal agreements. In this comparison there are at least four principles of doctrine which correspond.

(1). Regarding growth as a nurture process.

That this is true has been abundantly shown in the immediately preceding discussion of terminology common to Bushnell and present-day writers on Christian education.

Nor is there any conflict between this nurture process and the idea of 'decision day' as advocated in the modern program of teaching religion in the home. The nurture program is a cumulative process which reaches a definite state of development when youth publicly accepts Church membership. The nurture process is to so prepare the child for Church membership that the 'decision day' will not find the child as a heathen to be converted, but as a growing life willingly accepting the privileges and responsibilities of Christian living.¹ There is a close parallel in the statement of the Presbyterian U.S.A. committee as follows:

"Having learned who he is and what he is, having learned how great is our need of a Saviour from sin, and having seen what the Lord Jesus is doing day by day for others in disposition, purposes, sound-minded and holy living, the teen-age boy or girl should be ready for an intelligent personal decision for Christ".²

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1. Bushnell, Christian Nurture, cf. p.192.

2. Bulletin #6, Presbyterian Board U.S.A., p.18.

(2). Official recognition of infants by the Church.

Bushnell, a firm believer in infant baptism, insisted that "baptized children ought to be enrolled by name in the catalogue of each church".¹ The present Home-Emphasis program generally leaves the matter of infant baptism wholly up to the type of congregation and only urges that some form of church recognition be given to infants. The Committee of the International Council says concerning this matter:

"Those churches which do not practice infant baptism are increasingly recognizing the importance of some formal recognition of parental responsibility for early childhood and in many cases are introducing dedicatory services. The dedication of children recognizes their membership not only in a human family but in the whole family of God."²

(3). Recognition of the organic unity of the family.

Bushnell devotes all of Chapter Four in Part One to the proving of this vital unity. Christian nurture is for Bushnell a pervading atmosphere in the life of the home which makes for the production of Christian character. Religion is not a matter of individual culture but of family participation. It is this very unity which the modern program of religious education is striving to effect. The present emphasis on the home has been variously termed; 'The Christian Home' is the title assigned by the Presbyterian

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1. Bushnell, Christian Nurture, p.192.
2. Bulletin #422, International Council, pp.24-5.

Committee, while the International Council speaks of 'Christ in the Life of the Home'. Such titles indicate that there is a definite attempt to emphasize the unity of the family in religious matters.

(4). Importance of heredity and early environment.

Bushnell does not actually grapple with the modern psychological terms, heredity and environment, but he discusses phases which now fall under those headings. In Chapter Eight of the First Part, Bushnell sees the possibility of Christians outpopulating the non-Christian element. Proper parental conduct will assure a proper pre-natal development, and from the time of birth the child is to grow up in a Christian atmosphere. Then the child who is born into such a home will later make his own Christian home, ever enlarging the circle. In the modern movement the emphasis on Parent education is an attempt to prepare for intelligent parenthood. The philosophy of this modern movement is well summed thus:

"For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home, --- For every child a dwelling place, safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching."¹

The similarities in mode, between Bushnell's theory of Christian nurture and the present program of Home-Emphasis, are even more marked than the similarities in

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1. Bulletin #420, International Council, p.7.

doctrine. The comparative process shows that every practical suggestion which Bushnell makes in Part Two of Christian Nurture has a counterpart in modern program suggestions for emphasizing the home. Bushnell's seven main and highly inclusive suggestions are paralleled in the present program of Home-Emphasis as follows:

(1). Parents should prepare for intelligent parenthood.

Bushnell devotes Chapter Two of the Second Part of Christian Nurture to the matter of parental qualifications. He insisted that parents take stock of themselves and prepare, as the specialized workman prepares, for the delicate job of raising children in a Christian manner. This same emphasis is even more dominant in the present program for Home-Emphasis. In fact the program has been split into two parts, Adult and Child education. All of the modern forces in religious education realize the necessity of Adult education as well as Child education. Without the former, the administration of the latter is certain to be ineffective.

(2). Begin the nurture process at birth.

Bushnell positively asserts that:

"The most important age of Christian nurture is the first; that which we have called the age of impressions, ---. Let every Christian father and mother understand when their child is three years old that they have done more than half of all they will ever do for his character."¹

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1. Bushnell, Christian Nurture, pp.248-9.

This theory is backed by Langford, who, writing in 1920 on the religious nurture of the child during the first three years, states that "the more recent study of child life warrants a stronger emphasis upon the religious meaning of these years".¹ It is again re-emphasized in the recommendations of the International Council committee in saying:

"During the earliest years of life the family exerts almost exclusive influence upon the child. Those early years are now recognized to be of far more significance in the formation of personality and religious attitudes than was formerly supposed".²

(3). Physical nurture, to be a means of grace.

Bushnell believed that the distempers of the body also distempered the mind. Therefore he laid upon the parents the duty of so culturing the physical bodies of their children that the bodies would be a fit dwelling place for the Holy Ghost.³ The child is to be brought up in a natural manner, not pampered and spoiled, but schooled from the very first in habits of self-control and self-government. In the modern program of religious education this emphasis has taken on modern dress and children are to be brought up according to the best psychological and educational methods. The modern expression of this principle is included in the statement that:

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1. American Home Series, First Steps Toward Character, p.1.
2. Bulletin #422, International Council, p.11.
3. Bushnell, Christian Nurture, cf., p.272.

"Christian education seeks to enable parents to understand and act in accordance with the laws of growing life in their parental responsibilities."¹

(4). The importance of family government.

Since the home has the earliest influence upon the child it is obvious that the way in which the home is governed will affect the child's habits and attitudes. Bushnell stood strongly for a positive family government insisting upon order and discipline. Properly administered it makes for filial obedience and piety. In the modern day government still remains a factor of value; "the order of the home has its part to play in religious training".²

It is still true that:

"The child who learns to come at once when mother or father speaks, to pick up his toys when he is asked to do so, to run quickly with a message, to refrain from something when he is told to do so, is forming the habit of cheerful obedience".³

(5). Provision for plays, pastimes, holidays and Sundays.

Bushnell discusses this matter fully in Christian Nurture, Part Two, Chapter Six. He advises that the home make the most of all these opportunities for binding the children closer to the home. These days all furnish relief from the monotony of routine and have special value for children if they are properly observed. The International Council committee says on the matter of specific program

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1. Book Four, International Curriculum Guide, p.57.
2. Bulletin #6, Presbyterian Board U.S.A., p.7.
3. Bulletin #3, Presbyterian Board U.S.A., p.16.

suggestions:

"Christmas, Thanksgiving, Easter, anniversaries, and reunions are occasions for religious as well as merely social celebration. Use of hymns and carols, prayers, and scripture is appropriate."¹

The committee of the International Council further recommends that parents definitely prepare themselves to "guide the family group in wholesome leisure time activities, such as camping, games, reading, etc."²

(6). Definite instruction in Christian education.

Bushnell finds this to be the first duty of the parents. If parents are themselves believers they will certainly desire to impart their convictions to their children. He favors the actual instruction beginning with the teaching of short Scripture passages. Teaching is to be a process of growth, unfolding life's meaning to the child as he is able to understand.³ Instruction plays a very important part in the modern program emphasizing the home. Thus we find in the program suggestions of a modern bulletin on Home-Emphasis six types of instruction:

- (a). Making Bible history real.
- (b). Teaching the facts about Christ.
- (c). Jesus in moral issues.
- (d). Missionary instruction.
- (e). Stewardship instruction.
- (f). Sex instruction.

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1. Bulletin #422, International Council, p.17.
2. Book Four, International Curriculum Guide, p.64.
3. Bushnell, Christian Nurture, p.381.
4. Bulletin #6, Presbyterian Board U.S.A., pp.10-16.

(7). Observation of family prayers.

Bushnell closes his argument with an appeal for family prayers. He seems to regard the family altar as the most important part of the home religion. Thus he writes:

"If your children are to grow up into Christ, that is to be made their prayer, and the prayer of both the parents, and the prayer of all the buildings, migrations, plans, toils, trades, and pleasures of the house".¹

Since real prayer life is caught rather than taught, it behooves Christian parents to set an example through the family altar.² The International Council committee also emphasizes the importance of the family altar and suggests that:

"A simple ritual developed around some experience through which the family is passing lends reality to the service. Provision should be made for participation of all members."³

Having shown the similarities between Bushnell's Christian Nurture and the modern program of Home-Emphasis, it remains now to show also such differences as a comparative analysis reveals. Differences in origin, doctrine, and mode will be discussed in order.

Strangely, these two programs of emphasis on religious training in the home, which have been shown to be similar in so many ways, have nothing in common as regards their origins. Bushnell's Christian nurture theory was

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1. Bushnell, Christian Nurture, p.401.
2. Bulletin #6, Presbyterian Board U.S.A., p.17.
3. Bulletin #422, International Council, p.17.

plainly the result of a pastor's attempt to meet a problem in his own church. It was in direct antithesis to the method of evangelistic conversions so prevalent in that day.

Christian Nurture was ill received and Bushnell was almost alone in defense of his theory. But the present program of Home-Emphasis was not introduced into such an adverse world of thought. Having its roots in broader educational movements, both sacred and secular, the present emphasis on home religion has been favorably looked upon from the first. Furthermore, the present program is the work of committees rather than of an individual or of individuals.

The only difference in doctrine lies in the matter of infant baptism and the church membership of children. Bushnell insists that infant baptism was the only acceptable beginning of the Christian nurture process. He devotes two chapters in Part One of Christian Nurture in his attempt to establish the validity of infant baptism, and then follows them with a chapter on the church membership of children. On these points he is dogmatic. But the modern program of Home-Emphasis softens considerably on these points and, as has been previously indicated¹, recommends that some form of infant recognition be used in the church and that, at least, the infants' names should be placed on the Cradle Roll. The more delicate doctrinal matters concerning the reception of infants have been properly

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1. See p. .

relegated to the specific denominations. No longer is there need for controversy on this matter; each church exercises its own view and allows others the same privilege. One thing only is emphasized; open the church doors to the children and employ every facility in Christian education which the church and home have available.

Upon the results of the comparative process it seems to be incorrect to say that there is any real modal difference between Bushnell's Christian Nurture and the present program emphasizing the home. The present program has the fruit of years of experience, besides Bushnell's contribution, and has thus conceived a program having a greater scope than Bushnell's pioneering attempt.

The modern program emphasizing the home sees the need of enlisting the cooperation of other agencies besides the home in order that greater efficiency may result. Thus the home is to cooperate chiefly with the church but also with other organizations and institutions interested in the field of education, of which religious education is a part. The church, especially, has a great opportunity to inspire and to supplement the Christian education of the home. Bushnell did not say anything about the duty of the church in this matter. Possibly this was because he was writing from the standpoint of the pastor and saw no reason for mentioning a duty which was his own. At least he wrote strictly from the standpoint of what the home should do in the Christian education of their children.

Outside of the modern broadening of scope there is no real difference in the mode of Bushnell's Christian Nurture and the modern statements of Home-Emphasis. The suggestions of both programs, concerning what the home may actually do in Christian education, are very similar, as has been indicated in the results of the comparative process.¹

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1. See pp. 82-93.

SUMMARY
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CONCLUSION

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The primary problem of this thesis has been to find the degree of relationship between Horace Bushnell's theory of Christian nurture, expressed in 1847 through his book Christian Nurture, and the present program of Home-Emphasis. An allied problem of this thesis was to ascertain the place of Bushnell as a Christian educator.

The method of this thesis has been to divide the work into three parts. Part One dealt with the origin, nature, and evaluation of Bushnell's Christian nurture idea, also including a short account of Bushnell's life. Part Two dealt with the origin, nature and evaluation of the present program of Home-Emphasis. Part Three was devoted to a comparative process showing the differences and similarities between these programs depicted in Parts One and Two. Comparison was made on origin, doctrine, and mode. It now remains to summarize the findings and, in conclusion, to add a few constructive notations.

First, it has been shown that whereas Bushnell's theory was one man's answer to a pastoral problem, and an answer which was received in suspicion and hostility, on the other hand, the modern emphasis on the home is a product of much research representing the findings of psychology

and education at large and is being received with great enthusiasm.

Secondly, Bushnell's program of Christian nurture is definitely related to the present program of Home-Emphasis through common terminology, specifically the employment of the term 'nurture'.

Thirdly, it has been shown that Bushnell's statement of Christian nurture is very similar to the modern placement of the emphasis on the Christian home. They agree remarkably well in doctrine, and Bushnell's statements of mode find exact counterparts in modern statements of the Home-Emphasis program.

Fourthly, the differences between Bushnell's and the modern program are strictly limited to the doctrinal field, centering especially in the problems of infant baptism and the church membership of children. Bushnell was dogmatic on these problems, whereas modern writers in emphasizing the home avoid commitment on doctrinal matters held in controversy.

In closing this thesis there are two suggestions which the writer received through the stimulation of the thesis process.

First, Christian Nurture should be re-edited in handbook size and form. A re-editing of Part Two, 'The Mode', would be especially valuable. As an introduction to such a hand-book a synopsis of Part One, 'The Doctrine',

would certainly enhance the value of the hand-book and also do justice to Bushnell's unique idea of combining doctrine and mode in a single volume.

Secondly, Bushnell should be recognized as the father of Christian education for children. He is so well known as theologian and preacher that his contribution in the field of education, specifically Christian education, is mostly obscured. It must be recognized that Bushnell, waging an unpopular battle, was living and thinking at least three-quarters of a century in advance of his contemporaries. It must be recognized that the spirit of Bushnell lives today in the present program of Home-Emphasis, lives in terminology, in doctrine, and in mode.

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