

TH
H 426

THE FUNCTIONAL CONCEPT OF RELIGIOUS EDUCATION OF ERNEST J. CHAVE
COMPARED AND CONTRASTED WITH THE TEACHINGS AND PRACTICE OF JESUS

By

ROBERT F. HERMANSON

A.B., University of Illinois, Urbana, Illinois

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N. Y.
April, 1952

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HAIFIELD, PA.

24829

TABLE OF CONTENTS

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	1
A. The Subject.	ii
1. The Subject Stated, Explained and Justified	ii
2. The Subject Delimited	iii
B. The Sources for the Study.	iii
C. The Method of Procedure.	iii
 I. THE FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION OF ERNEST J. CHAVE	 1
A. Introduction	2
B. Background about Ernest J. Chave	2
1. Educational and Professional Background	2
2. View of Religion.	4
a. Chave's Definition of Religion	4
b. His Theology	5
C. The Ten Objectives Provided by Chave's Functional Analysis of Religion	11
1. His Functional Analysis of Religion	12
2. The Ten Constellations of Experience.	13
1.) Sense of Worth.	13
2.) Social Sensitivity.	14
3.) Appreciation of the Universe.	14
4.) Discrimination in Values.	15
5.) Responsibility and Accountability	16
6.) Cooperative Fellowship.	17
7.) Quest for Truth and Integration of Values	17
8.) Integration of Experiences into a Working Philosophy of Life.	18
9.) Appreciation of Historical Continuity	18
10.) Participation in Group Celebrations	19
D. The Methods Used in Attaining His Religious Education.	20
1. Distributing Responsibilities	20
2. Tackling the Handicap to Progress	21
E. Summary.	22
 II. THE TEACHINGS AND PRACTICE OF JESUS	 24
A. Introduction	25
B. What is Jesus' View of Religion as Seen in His Teachings and Practice?	26
1. The Framework of the Transcendent	26
2. The Kingdom	29
a. What is the Nature of the Kingdom?	29
b. What is the Relation of Jesus to the Kingdom?	31
c. What is the Importance of the Kingdom?	31
3. The Place of Jesus in His Religion.	32

Gift of Author

29419

May 22, 1952

C. Is Jesus Concerned with the Development of Personality?.	34
D. How does Jesus' Emphasis Upon Personality Differ from Chave's?	37
1. The Goal for Personality.	38
2. The Position for Development.	39
3. Analysis of the Men Addressed	40
E. Is His Approach to the Goal the Same as Chave's?	41
1. The Failure of Chave's Approach	42
2. The Problem and the New Birth	43
3. The Unique Influence of the Ideal in the Present. .	45
4. The Framework of the Transcendent	46
5. "Constellations of Experiences"	49
a. Dependence and Faith	50
b. Commitment	50
6. Jesus Christ and Reaching the Goal.	51
a. His Life and Teachings	51
b. His Death and Resurrection	52
c. His Second-Coming.	52
F. Is Jesus a Functional Educator?	53
1. Chave's Definition of a Functional Educator	54
2. Would Chave Accept Jesus as a Functional Educator?.	55
3. Can Jesus Be Considered a Functional Educator According to the Definition Chave Sets Down? . . .	55
G. Conclusion	56
III. SUMMARY AND CONCLUSIONS	57
A. Introduction	58
B. Comparison	58
C. The Major Points of Contrast	59
1. Views of Religion	59
2. Emphasis upon Personality	59
3. Approaches to the Goal.	60
D. An Evaluation.	61
BIBLIOGRAPHY	64

INTRODUCTION

THE FUNCTIONAL CONCEPT OF RELIGIOUS EDUCATION OF ERNEST J. CHAVE
COMPARED AND CONTRASTED WITH THE TEACHINGS AND PRACTICE OF JESUS

- - - - -

INTRODUCTION

A. The Subject

1. The Subject Stated, Explained and Justified.

The Subject of this thesis is The Functional Concept of Religious Education of Ernest J. Chave Compared and Contrasted with the Teachings and Practice of Jesus.

With the yoke of war upon our shoulders again, interest in the development of persons and society is quite natural. About us voices are heard out of past and present, pointing the way upward. Jesus is the great Voice of the past; Chave, a voice of the present.

To begin a work of transformation, objectives must be determined. Chave analyzes religion at its functioning edge, and makes the results of his findings his objectives, setting up an educational procedure to attain them. This approach to religious education appears to be acceptable to public schools, and leaders in other fields. Christians will be affected by it at some time. Before them will be two pointers toward a fuller life, this educational process, and Jesus Christ. Are they in agreement, or divergent at basic points? If divergent, which points in the right direction?

This thesis should be of value to leaders in all fields, particularly Christian educators in public schools. It is hoped that it will be of value to pastors, directors of Christian education, and others with religious educational responsibilities who must face such modern trends in education which come into their educational literature.

2. The Subject Delimited.

The writer does not intend to be exhaustive. The philosophies reflected by the educational programs will not be discussed. There will be little attempt to fill in Chave's thinking from his philosophical frame of reference, aside from what is in the document studied.

B. The Sources for the Study

Two documents will comprise the primary sources: A Functional Approach to Religious Education, by Ernest J. Chave, The University of Chicago Press, Chicago, 1947; and the Gospels. When studying Chave, very little will be taken from other places than the primary document.

C. The Method of Procedure

Chapters one and two will be inductive studies of the two central documents. The first will seek to understand Chave's views of religion and the educational practices which flow out of them. This presents his scheme for the transformation of persons and society. Chapter two turns to the teachings and practices of Jesus,

and is developed by a series of questions. These arise out of the first chapter's study, and are chosen to provide the comparisons and contrasts desired for our study.

Chapter three is devoted to contrast and comparison, evaluation and conclusion.

CHAPTER I

THE FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION OF ERNEST J. CHAVE

CHAPTER I

THE FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION OF ERNEST J. CHAVE

A. Introduction

This contrast and comparison of the point of view of Ernest J. Chave with the teachings and practice of Jesus, which centers about the modern functional concept of religious education, begins then with this chapter, the purpose of which is to put before us the concept as it is held by Chave, and revealed in his book on this subject.¹ To provide a background for this, his education and professional activities will be considered, proceeding then to his view of religion, out of which flows his functional analysis of the religious experience. In this analysis he finds the objectives of his religious education. The chapter will close with the methods he chooses to attain his kind of religious education.

B. Background about Ernest J. Chave.

1. Educational and Professional Background.

The zealous advocate of the functional approach to religious education is the elderly professor of religious education at the University of Chicago. He was born in the last century, in

.

1. Chave, op. cit.

Woodstock, Ontario, Canada. At the age of twenty he received his Bachelor of Arts degree from McMaster University in Toronto. Four years later, at the same school, the degree of Bachelor of Theology was conferred upon him. He responded to a call in the next year, and from 1911 to 1917 held consecutively the pastorates of three Baptist churches in British Columbia. Again taking up his studies, he received his Master of Arts degree from the University of Chicago in 1920. A Baptist church of Sioux Falls, S. D., called him in the next year, and until 1926 he was their minister. It was during these years, in 1924, that he earned the Doctor of Philosophy degree from the University of Chicago. To this school he went in 1926 as assistant professor in the department of religious education of the divinity school. In 1929 he became associate professor, and in 1943 professor of religious education and chairman of the practical field. In 1948 he was Director of the Religious Education Association; a member of the International Council of Religious Education; on its Committee on Research; and Advisory Director of the Chicago Civil Liberties Commission. He has done work for the Young Men's Christian Fellowship and the Christian Endeavor Union. He is the author of Personality Development in Children, Supervision of Religious Education, Measure Religion, and A Functional Approach to Religious Education. His doctoral dissertation was: Life Situations of Children 9-11 years of age. He has contributed to the following publications: Religious Education, International Journal of Religious Education, and Journal of General Education. His special

interest is character and personality growth.¹

2. View of Religion.

Before considering Chave's approach to religious education, it is necessary to understand what he means by religion.

a. Chave's Definition of Religion.

Religion is, to the author, "the restless quest of mankind for larger realization of unfulfilled possibilities."² In its creedal and institutional forms³ it represents a persistent outreach on the part of man for meanings and values to inspire and to guide him in his restless search for a fuller and more satisfying life."⁴ ". . . people have reflected upon their experiences, formulated theories of their universe . . . They have projected their ideas and ideals into creeds, customs and institutions . . ."⁵ This "restless search" is conceived of as a growth process that is a part of everyone born into this universe. Thus religion to him is not "supernatural conjectures" but participation in this growth process that calls forth "unfulfilled potentialities" and envisions maximum personality development.

The front lines of religion in action are the "primary adjustments" of life. Thus, religion cannot be "identified with certain theological ideas and group mores, (but) its fundamental

.

1. Who's Who in American Education, Vol. XIII, pp. 210-211, 1947-48. Jaques Cattell and E. E. Ross: Leaders in Education, p. 186.
2. Chave, op. cit., p. 4.
3. Ibid., p. 1.
4. Ibid., . . .
5. Ibid., p. 128.

characteristics lie much deeper in the organizing and evaluating experiences of daily living." ¹ That is, every situation in life is capable of contributing to, or hindering development and growth of personalities. If we would be religious, these situations must contribute to, and not detract from. Therefore, we meet the situation reflectively, valuationally and creatively. This is religion. The characteristics of religion, as viewed functioning in the primary adjustments of life, are the constituent elements of this "reflective, valuational and creative process." ²

It is thus that the author conceives of the purpose of religion as it looks outward, to seek "those conditions which help everyone to realize fulness of personality . . . through maximum functioning as growing, intelligent, discriminating persons." ³

b. His Theology.

In Christian terms, Chave would not be thought of as having a theology, as his thinking and beliefs revolve around a growing process and not God. Since Chave seeks to incorporate his functional approach in the educational systems of the Christian churches ⁴ and in the public schools which Christian children attend ⁵, there is a valid desire to see how his thinking lines up along theological lines.

His view of theology in general is both adverse and favorable. Adversely, he conceives it as man's escape from the

.

1. Ibid., p. v.
2. Ibid., p. 34.
3. Ibid., p. 57.
4. Ibid., pp. 109-110.
5. Ibid., pp. 33-34.

discipline of "realizing maximum possibilities."¹ Theology reflects, then, man's way out of the difficulty.² And again, ". . . men have concocted ways of maintaining friendly relations . . . (with their invented spirits and dieties) . . . and of escaping from the consequences of misdeeds." This would be his adverse view of theology.

Theology does have a part in his religion, however, according to the following statement: ". . . a theology or philosophy of religion is constructed from an integration and evaluation of growing experiences."³ Indeed, he agrees that reflections must be put down into theologies ultimately, but such concepts are always changing since they reflect changing experiences, and a restless search.

⁴ Theology Proper

This part of the Christian theology is concerned with the doctrines of God. Chave does not have a God whose being can be described by His personal attributes. His god is a force. And his remarks reflect a contempt for the idea of a personal God. He dispenses with descriptions of Him as "ancient picturizations",⁵ and "mental constructs".⁶ He sees the doctrine of a personal God as a hindrance to true religion: "Once adults pass the stage of thinking of God as a big man in the skies who is kind and sentimental, who likes to hear children and grownups sing His praises, religion may

.

1. Ibid., p. 55.

2. Ibid., p. 55.

3. Ibid., p. 6.

4. This outline taken from Hodge, Systematic Theology, Vol. I.

5. Chave, op. cit., p. 6.

6. Ibid., p. 55.

mean something more than saying, 'Thank you, God.'¹"

Omitting, as he naturally does, the doctrine of the Trinity, we turn to the relation of God to His world. We see that Chave does have a god, if it is not the living, personal God of Christianity.²³ This god is the "Cosmic mechanism", the "Cosmic process". The term god can be used when it refers to "identifiable and experiential⁴ phases of universal processes." It is interesting to observe that this god, though a process and a mechanism that is impersonal, yet is "creative personality-producing forces which give man birth and capacity to function as an intelligent, discriminating, self-⁵conscious being."

And such a god is not only impersonal, but caged in the order and process with which it is identified, so that it is inconceivable that it should interfere with the universe in order to⁶ answer prayer.

Chave's god is in the world - a part of its ongoing processes. Although his naturalistic philosophy rules out supernaturalism, he has a word to say about the God who is above the world He created. He looks upon supernatural ideas, legends and mysteries as tools in the hands of the clergy to keep the masses under

.

1. Ibid., p. 62.
2. Ibid., p. 27.
3. Ibid., p. 134.
4. Ibid., p. 7.
5. Ibid., p. 5.
6. Ibid., p. 59.

¹
control. He goes further to say supernaturalism is one of the "two
great handicaps to the effective functioning of religion in the modern
world," and ² that it is both "nonessential in the inherent nature of
religion and . . . foreign to its free operation in the modern world."

With a god identifiable with the growth process, it is under-
standable that Revelation would be the evidences of unlimited resources
and dependable order. This leaves no room for a very great opinion of
the Bible. The Bible is usable, as is other literature. It does il-
lustrate very well the growth process, it gives the "developing relig-
ious ideas of a small group of people in ancient times." ³ Chave would
say it is usable, but he has also said, "Many living characters and
social situations present more inspiring religious lessons for children,
youth and adults than most of the Bible can be expected to give." ⁴

Anthropology

Our pursuit leads us next to these thoughts that center about
men. Man is the center of Chave's world, the most important part of
creation. He is full of potentialities. His personality yields to
almost unlimited development. "There is latent in man and in society
capacities for much nobler development and more satisfying forms of
personal-social living than the world has yet seen." ⁵ He is endowed
with freedom, which is more than his "personality-producing creator"
is permitted. And thus he is able to choose to cooperate with those

.

1. Ibid., p. 19.
2. Ibid., p.v.
3. Ibid., p. 113.
4. Ibid., p. 114.
5. Ibid., p. 3

forces that would call forth latent possibilities from within him.

Since growth is progress upward, there could be no fall of man. He has lost none of his potential, according to Chave. It is not clear where any doctrine of sin can enter into Chave's system of thinking, although, at first it seems it must be there somewhere,¹ as man is a responsible and accountable being, according to him. But since guilt in his thinking is only a spur to reflection, and responsibility is only to self and to others, perhaps the doctrine of sin can be ruled out entirely. Somehow the freedom of man, and his consequent choices to select that which is evil, with its obvious drag on the ongoing and upward processes - somehow this perplexity does not seem to have affected the system of Chave.

Soteriology

The next category is concerned with the doctrine of salvation. And in speaking on this theme, Chave uncovers for us the beginning of his system of thinking that already can be seen to follow divergent paths from that of the Christian.

"Though the writer once believed that the world was to be saved by the preaching of 'the faith once delivered to the saints', and was certain that he had the Gospel of salvation, he now knows that there never was a faith once delivered which could be propagated as a magical formula for salvation."²

Getting right with God, to him, is nothing but a "vague shibboleth."³ One further statement perhaps clinches the matter:

.

1. Ibid., pp. 26-27.
2. Ibid., p. 8.
3. Ibid., p. 111.

"There is no way of cleansing the slate either by the magic of a priest's absolution or by accepting a Protestant theological formula¹ about Christ's atonement."

But the note of salvation does appear. It is merely that it has been transformed. "It becomes a long time and a complex process of growth in which man learns to respect his latent capacities as a discriminating being with responsibilities for his choices and actions."² In this system of thinking, salvation is identified with the processes of growth, which at every primary adjustment redeem from the lower and carry man higher. This leads naturally to a commendable optimism in such adverse conditions as were about us even in 1947: "The developing wisdom and idealism of humanity is equal to its problems."³ With salvation in a dependable, orderly force, religious educators must turn, with faith strong in the developing process, "to present a comprehensive program for transforming personal-social life by the united efforts of spiritually sensitized parents, teachers and leaders in every walk of life."⁴

Eschatology

No doctrine of the last days appears in Chave's thinking, but it could not be ruled out as a possibility in some future day, for he admits: "The ultimate meanings and worth of life have not as yet been discovered, but some high peaks have been climbed . . ."⁵

.

1. Ibid., p. 80.
2. Ibid., p. 11.
3. Ibid., p. 3.
4. Ibid., p. vi.
5. Ibid., p. 9.

Ecclesiology

About the ideal and nature of the church, Chave has much to say. On many occasions he chooses to put the church in a very unfavorable light. Its worship "may" continue, but will have a secondary importance. The church takes a secondary place among the many forces of the community working for spiritual progress. It is nothing more than man made, developed out of the ideas, reflections and theories of man.¹ Today, he observes, it is struggling to justify its very existence, with the Christian Church only a minority type of religion.

In closing this section, in which Chave's beliefs have been lined up along side of Christian theology, it is thought that Chave would like included what perhaps may serve as a summary statement:

"In taking this naturalistic and functional approach we find it necessary repeatedly to emphasize the fact that we have not done away with anything that was vital in the familiar theological concepts of God, sin, salvation, Jesus Christ, will of God, spirit of God, eternal life, prayer, forgiveness, sacrifice, Bible, Word of God, revelation, inspiration, sanctification, heaven, hell, supernatural, sacred or holy. We face the thousands of varieties of theological ideas, with the tremendous assortment of images and with people pathetically trying to believe in the tradition into which they have been indoctrinated, and we seek a religion that represents the underlying urges of all these, which can unify the faith and outreaches of all mankind."²

C. The Ten Objectives Provided by Chave's Functional Analysis of Religion.

Prepared by a knowledge of how Chave's thinking runs

.

1. Ibid., p. 1.
2. Ibid., p. 57.

theologically, one can approach his religious education not expecting to find his objectives arising out of the historical doctrines of the church. Prepared by a survey of his religion, one can better understand the objectives which he does set forth.

1. His Functional Analysis of Religion.

Since religion is the quest for "larger realization of¹ unfulfilled possibilities", the religious educator must determine analytically how he can foster this "larger realization". The focal points of his analysis must be the circumstances where these larger realizations are either gained or lost. These critical circumstances, it is evident, must be in the primary adjustments of life. The functional analysis thus studies religion on the operational front, as it functions where these primary adjustments are being made. Religion functions there as a reflective, valuational, creative process in meeting these primary adjustments. To analyze functionally the religious experience, according to Chave, is to break down this reflective, valuational, creative process into its constituent elements. Chave's analysis of religion, or the religious experience, produces ten constituent elements in this process. These ten enable one to successfully meet all primary adjustments of life, and thus to successfully participate in the quest for "larger fulfillment of² unfulfilled possibilities."

A Functional Approach to Religious Education thus takes these ten factors, or "constellations of experience", as Chave calls

.

1. Ibid., p. 4.

2. Ibid., p. 4.

¹
them, and makes them the objectives of its educational endeavors.

2. The Ten Constellations of Experience.

The importance of these ten should be stressed. They are the product of the functional analysis. They are the constituent elements of the religious growth process as it meets life situations successfully. These are the objectives of a functional approach to education. These are the categories around which a functional curriculum revolves.

1.) Sense of Worth.

The Christian view of a man's worth is set apart very well from the naturalistic view - which is Chave's. The naturalist says that man's worth arises out of "his ability to cooperate in a developmental process (and) . . . function appreciatively in a world order of complex relationships ..". The Christian view determines man's² worth by his relationship to God.

Chave's education would be to enable a child or adult to³ "gain respect" and to "feel latent worth". It can be observed from the above that a "sense of worth", according to Chave, describes one's grasp of the essence of religion. "I am capable of cooperating in a developmental process. I have great unfulfilled possibilities which are awaiting the touch of my awakening, and cooperating with the growth process."

To pass on a sense of worth such as this is to transmit to the child, or adult, the religion of Chave, which is the religion of naturalism.

.

1. Ibid., p. 22.

2. Ibid., p. 22.

3. Ibid., p. 22.

2.) Social Sensitivity.

This category of the religious experience is the complement of the first, a sense of worth. It is the first turned outward. Basically it is the ". . . desire to help others realize their¹ potential."

This category includes many fine traits which Chave would subsume under "love your neighbor as yourself." It envisions putting the Golden Rule into operation. But it must be noted that the springboard of this religious experience is the "desire to help others² realize their potential." This is the guarantee that such a religion will be propagated. The desire to share it with others is developed.

3.) Appreciation of the Universe.

It is to be remembered that religion is cooperation in a universal growth process. An understanding of the universe is a necessary corollary to such a religion, as such an understanding reveals the unlimited resources available to us in engaging in this universal quest. "The main thing, from a functional point of view, is that people should discover the resources for, and principles of abundant living . . ."³ ". . . the processes of the world are not blind forces without respect for human values, but . . . man has a significant place as a co-worker in a developing program that has⁴ multiple possibilities."

The development of this category of experience requires a

.

1. Ibid., p. 23.

2. Ibid., p. 23.

3. Ibid., p. 62.

4. Ibid., p. 25.

naturalistic interpretation of the universe, and thus is another vital part of this religious education.

4.) Discrimination in Values.

"To be discriminating, one must want to go somewhere, do something, become something that is definite and worthwhile. One must see alternatives clearly, feel that it makes a great deal of difference for oneself and for others what decisions one makes, and have some faith and skills to undertake significant living."¹

This category represents "conduct that is disciplined, in which differentiations are carefully considered, in which social consequences are taken into account, in which enduring results have precedence over temporary gains."²

Reflective thought coupled with comprehensive objectives, then, are the determining factors of a rich and better life.

Discrimination in values is recognized as a valuable attitude. It is to be remembered that in this framework it is the absolutely necessary tool needed there on the line of the front action of religion. The development of this experience requires that it be integrated into the whole of this naturalistic framework.

As to Chave's view of a Christian's ability to discriminate, the following is illuminating:

"Those accustomed to authoritative rules and precepts and to theological and Biblical standards do not know how to make true evaluations and discriminations; for they seek to win approval or to avoid disapproval

.

1. Ibid., p. 70.

2. Ibid., p. 68.

instead of weighing alternatives and formulating principles for choice and action."¹

5.) Responsibility and Accountability.

Chave says:

"... since man has capacity to learn by experience and has intelligence to choose and act, he must accept responsibility for his acts and for those in which he has a cooperative share."²

As to the other element, "Intelligent democratic living³ requires joint accountability to one's best self and to others."

Responsibility, of course, must be an operating sense in primary adjustments. The conscience enters here. "It (conscience) grows as one practices visualizing desirable social situations, personal behavior patterns, and ways of realizing them. Conscience is an inner readiness developed by satisfying experiences and⁴ experimental living."

As to accountability, no feelings of guilt are fostered when responsibility is not met. Since there is no personal God to whom one is responsible, and one is only accountable to himself and his neighbor, the most beneficial thing to do is to forget about failure, except to⁵ let it be as "a spur to reflection and maximum effort."

Again, we have the development of a phase of the religious experience conceived by Chave which is unique to this naturalistic view.

.

1. Ibid., p. 66.
2. Ibid., p. 27.
3. Ibid., p. 27.
4. Ibid., p. 79.
5. Ibid., p. 80.

6.) Cooperative Fellowship.

This quality of character is the transfer of the first, the sense of worth, from its personal place to its application to group life. Just as persons must seek to participate in the growth process, so each group must seek to realize potentialities. In Chave's thinking any group, no matter what its composition, if it acts reflectively, valuationally, and creatively, moving upward in bettering itself and conditions about it, that group is religious.

Thus, on a large scale, we may expect the Kingdom of God - without a God.

7.) Quest for Truth and Integration of Values.

"Religion . . . has not always had the same body of knowledge, social facts and problems to deal with; and so it has been different in each situation where it has formulated theologies and practices for group use. Hence it must remain a quest without¹ authoritative and fixed concepts, institutions or mores."

To receive religious education in this area of experiences would be to learn that there is no authoritative, permanent truth; that what was truth two thousand years ago cannot be expected to be an acceptable body of knowledge today. "Truth is a growing appreciation² of reality and not an authoritarian opinion or a sacred tradition." What is truth today will not be acceptable fully ten years from now. As experience changes, truth changes. There is no absolute truth.

.

1. Ibid., p. 96.

2. Ibid., p. 29.

Values can be integrated today, but must be reshuffled constantly in the light of growing experiences.

This, too, is an important area of development for this particular school of religion.

8.) Integration of Experiences into a Working Philosophy of Life.

"In this type of religious experience people are endeavoring to put together atomistic, conflicting, contrasting and partially understood incidents and events of ongoing life, so that they may have general working principles and stabilizing concepts."¹

Chave sees " . . . no hope for integration and unity by conformity to a creed or custom . . ."² It is surprising that he would expect a naturalistic integration to emerge from a theological creed.

This process of building a naturalistic philosophy on the basis of what education has been imparted to child or adult, is also vital to the development of the full religious experience of the naturalist.

9.) Appreciation of Historical Continuity.

The development and stimulation of this experience makes the individual appreciative of the experiences in growing which people throughout history have made. It unfolds for the individual the resources in what growing people of all time have communicated

.

1. Ibid., p. 29.

2. Ibid., p. 107.

as to cosmic meanings and universal principles. Thus we can build on the achievements of the past, and avoid the errors. The author also makes clear that it is the opportunity and place to reveal the developmental nature of religions. This kind of treatment corrects "many of the fears and fantasies of people in matters of religion . ."

This also contributes to the ends of a naturalistic religion. The developmental nature of religion, treated from the functional standpoint, would bolster faith in the natural processes.

10.) Participation in Group Celebrations.

This is a valuable constellation of experiences to aid in meeting the primary adjustments of life. It provides opportunities to look back, reflect on experiences, examine losses and gains, and turn forward with renewed vigor, with clearer purposes and surer determination. When the crux of the religious experience depends so much upon an evaluating attitude, this type of experience can give much aid. The atmosphere of celebrations, with their drama and emotional appeal, make it more significant as a learning experience in the religious life.

All celebrations have possibilities for religious significance, as long as they lead to an evaluation, an insight, and renewed faith in the growing process, latent possibilities, and available resources.

In summary, these ten categories open to us the educational task of the functional advocate. "Religious education cannot look backward for its message, methods or incentive, but must find them in¹ the growing present."

.

1. Ibid., p. 1.

We must determine under what condition each of these groups of experiences will develop best, and "distribute responsibility for¹ furthering latent possibilities."

It is said that these "categories have proved meaningful to a wide range of persons, culturally, religiously, and socially² differentiated", and " . . . have served to identify elements which may be found at any age level, in varied life situations, and in the behavior of both naturalists and supernaturalists, and in those³ who call themselves agnostics and atheists."

Chave believes, then, that these ten categories are subjects of education, not only of naturalists, but of men of all religions.

D. The Methods Used in Attaining His Religious Education.

1. Distributing Responsibilities.

A vital part of the job of the religious educator is the distribution of responsibility for reaching objectives. Since these experiences of the naturalistic religion are claimed to be common to men of all religions, and basic to the attaining of the fuller life for all individuals and for society, it is to be expected that " . . . we should stop thinking of religious education⁴ as being primarily a church function." "Our general assumption is that wherever and whenever these experiences are being developed,

.

1. Ibid., p. 5.
2. Ibid., p. 21.
3. Ibid., p. 21.
4. Ibid., p. 82.

spiritual goals are being realized, whether they take place in church,¹
at home, school, playground, business, or other relationship."

" . . . Leaders in all realms of life (must) cooperate to
further the growth of personal social values and attainments. Parents,
teachers, labor leaders, management, political leaders, government
officials, recreational leaders, radio broadcasters, film makers,
newspapermen, and the thousand others who influence public opinion
and attitudes, need to be sensitized to spiritual goals and to the²
interrelated processes by which such may be related."

2. Tackling the Handicap to Progress.

The handicap to this massive approach to the upward move-
ment of man and society is man himself. And the many of him.

"One of the biggest handicaps to progress is the lamentable
fact that few people have developed their capacity to think,
reacting most of the time on a primitive level instead of
an educated, refined, intellectual, and appreciative basis
of thought."³

The responsibility for this handicap lies at the doorsteps
of our halls of learning. Chave says,

" . . . our general educational system fails to develop
critical and comprehensive thinking. People are not
trained from childhood to examine presuppositions, to
analyze generalities, to seek facts, and creatively to
develop their experiences. . Interests are in the main
selfish, narrow and exclusive. . We need people who are
equal to the task of transforming daily living."⁴

Thus the schools can best be the avenue through which this
functional approach can meet success as they develop thinking, evalu-

.

1. Ibid., p. 21.
2. Ibid., p. 6.
3. Ibid., p. 111.
4. Ibid., p. 12.

ating, creative persons. But particularly, the schools can assume responsibility for religious education. While other religions are barred because of the separation of church and state, in the functional analysis, "there is a normal basis for integrating religion into a general education."¹ Thus spiritual ends can be sought in every part of general education.² A very significant statement is made by Chave in this regard:

"Further, there is no difficulty in getting cooperation from general educators in furthering these ends; for they readily recognize these functional factors as central qualities wanted in education for democratic living. In one conference with public school teachers where the point of view was presented, a leading educator from a state that emphasized the separation of church and state remarked that this was the first time he knew that he could be a teacher and a Christian at the same time."³

E. Summary

In this chapter the educational practice of a naturalist philosophy has been seen. In comparing Chave's thinking with Christian thought, his divergence was evident. In the presentation of the ten educational categories of the religious experiences, we have discovered what his functional analysis is. There has been evident what may be called an indoctrination in this functional approach. It has been seen that this naturalistic religion envisions itself as a common denominator of all religions, acceptable to non-religionists as well, and thus seeks support of leaders in all fields

.

1. Ibid., p. 33.
2. Ibid., p. 160.
3. Ibid., p. 34.

to accomplish its purposes.

We have observed particularly that man is its one obstacle to success. We have seen the readiness of schools to cooperate in attaining its objectives.

This religion looks for a better world, where persons, through the growth process, have found happiness in achieving maximum personality, and in living in a society that has been transformed by its intelligent participation in this same growth process.

CHAPTER II

THE TEACHINGS AND PRACTICE OF JESUS

CHAPTER II

THE TEACHINGS AND PRACTICE OF JESUS

A. Introduction

We now turn to the Great Voice of the past to see what pattern He presents for personality development. He must be called a religious educator. His influence has profoundly affected present-day culture, although He lived and spoke long ago. "Inasmuch as ye have done it unto the least of these my brethern . . .", and the symbol of the Good Samaritan, are still potent forces in places where compassion, mercy, and generosity can cast off the shackles that oppress the needy and forsaken. Again, it is readily agreed that selfish nationalism or racial superiority are not bases for equitable peace in international levels. But, where the Good Neighbor policy is a predominant factor, successes have been realized. Further, the racial, economical and social equalities, which we behold now riding the rising tide, find their bases in the words and examples of Jesus on brotherhood.

These areas of influence are a part of the effect Jesus has had on the framework within which individuals may seek personality development. They both illustrate and enhance His role as a religious educator.

It is inevitable that the framework of society should be affected when men diligently apply their beliefs to life. The lights of the world and the salt of the earth have fulfilled their natural functions. However, a study of the records of the teachings and practices of Jesus reveals that He was concerned with individuals primarily: a Peter, a Nicodemus, a woman at a well, a woman with costly perfume, a woman concerned about household chores. We turn to Jesus, then, to see what light He may throw on religious education that is aimed particularly at personality development. The series of questions chosen to develop this chapter is designed to yield suitable material for our present contrasts and comparisons.

B. What is Jesus' View of Religion as Seen in His Teachings and Practice?

This question provides a suitable beginning for our study, as it leads to the sources of His religious education, and clarifies it as well. The sources available are the Gospels and the Epistles. The source used primarily is the Gospel according to St. Matthew.

A further word is added as to the method of study adopted here in the basic work. The whole book of Matthew has been studied, but parts of it have been isolated and referred to only as the inferences or interpretations pertaining to them are in keeping with the whole and the immediate context. The pertinence of this remark will be elaborated upon at a later point when Chave's use of Jesus is considered.

1. The Framework of the Transcendent.

The record of Jesus' life and teachings is set in an effortless fashion in the framework of the transcendent. From beginning to end, it is apparent that Immanentism has little foothold to build a case. For this study, the alternative of a subjective standard applied to the Gospels that eliminates the supernatural,¹ such as is seen in Thomas Jefferson's New Testament, is rejected; alike is the subjective standard which sets up arbitrarily a collection of the true sayings of Jesus, and eliminates His acts,² such as Document Q. Even so it may be seriously questioned whether the residuum of teachings in this case does rule out the supernatural.

The beginning of Jesus' life is in a supernatural setting. The troubled Joseph has a dream, and an angel of the Lord announces that the Child to be born was conceived by the Holy Spirit. This supernatural intervention causes Joseph to overcome his strong natural inclination and to take Mary as his wife. The wise men see His star in the east, and are guided to His manger by Old Testament prophecy uttered by the religious leaders of the day. His life is preserved, and the place of early childhood determined by supernatural leading.³

The teachings of Jesus also are within the framework of the transcendent. Predominant, of course, is the consciousness of God reflected in them. To Him, God is not a natural process, or an

.

1. The Thomas Jefferson Bible.
2. The Document "Q.", J.M.C.Crum, M.A., The Hibbert Journal, Vol. XXIV., April 1926, p. 537.
3. Matthew 2 and 3.

impersonal force. God is His Father, transcendent and immanent, with Whom He holds personal intercourse. His prayers in particular reveal this. "The Lord's Prayer"¹ is an example: God has an existence without the human scene, in a place called heaven; He has moral discernment and determined will; He has power to intervene in the human realm to supply what the human needs, of which needs He is aware. These are a few of the teachings about the supernatural "Father" found in this prayer alone. Another such prayer is recorded in Matthew 11:25-26; and there is a most revealing prayer from the Cross: "My God, my God, why hast Thou forsaken me?"² This personal God, not bound by a natural order, makes available to man supernatural powers through prayer. (Matthew 21:22; 18:19) Man, in the religion of Jesus, is not helped by the natural processes alone, but by a supernatural Person, Whom Jesus calls Father, and Who is to be depended upon.

The transcendent is seen often in Jesus' teaching on the Kingdom. In numerous places it is referred to as the Kingdom of Heaven. This designation is not only because it is of God, but because its fullness is beyond the end that is to come.³

The acts of Jesus supremely set forth the transcendent framework of His religion. His ministry began with more than teaching and preaching. He healed " . . every infirmity among the people."⁴ Demon-possessed, epileptics, paralytics, lepers, the

.

1. Matthew 6:9-13.
2. Matthew 27:46.
3. Matthew 24:14; 25:13; 26:34.
4. Matthew 4:23.

blind and dumb, the lame, all came and responded to His touch. Even the dead were quickened. He fed men by the thousands, He walked on the Sea of Galilee and stilled the troubled waters. The Mount of Transfiguration in majesty and splendor declares His identity. The crucifixion and resurrection dramatically portray the climactic struggle with satanic forces, and the victory of God over death.

Such were not appendages of enthusiastic followers seeking to make permanent His worthy teachings. The transcendent strain is like a long thread in a woven piece. Pull it out and the cloth is destroyed. Jesus' teachings and the transcendent are inextricably bound together.

2. The Kingdom.

This is a leading theme in Jesus' teaching. The word itself occurs more than fifty times in Matthew. Jesus begins His Ministry thus: " . . . Repent, for the Kingdom of Heaven is at hand." ¹ And further, "He went about all Galilee, teaching in the synagogues and preaching the Gospel of the Kingdom . . ."

a. What is the Nature of the Kingdom?

The nature can be discovered by determining what is required of its subjects, and by inquiring about its future.

The subjects of the Kingdom are primarily characterized by their commitment to the will of God. This is made painfully plain in the Sermon on the Mount: "Not every one who says to me, "Lord,

.

1. Matthew 4:17.

Lord, shall enter the Kingdom of Heaven, but he who does the will of
my Father who is in Heaven." ¹ Christ's brethren are those who do
² the will of God. This commitment was even required of Jesus: " . .
³ Not as I will, but as Thou wilt."

This primary and basic requirement of citizens of the Kingdom is carried out by a hungering and thirsting after an objective and absolute knowledge - the will of God. This is said profoundly to affect the individual first, and then his relations with others. The individual is to become concerned with thoughts as well as acts, as righteousness issues from the heart and is not donned like a garb. Further, with God as the organizing center of his life, and the Kingdom of God the constant point of reference, his values are no longer caught on the briars of immediacies, but are freed to embrace divine judgment and an eternal outlook.

The will of God likewise has social manifestations. The life must bear fruits visible and valuable to others. Compassion for the shepherdless sheep must sway the life, and cause it to shoulder a cross. Sympathy and selflessness are to quicken a responsive heart to meet needs with as much vigor and zeal as if it were for Jesus.

A last requirement of the subjects of the Kingdom that we will consider is dependence upon their heavenly Father. This is faith in its true sense - a life devoted to leaning upon God. "Thy will be

.

1. Matthew 7:21.
2. Matthew 12:50.
3. Matthew 26:39.

done . . ." ¹ Even when persecuted, the knowledge of God's care should
² remove fear.

These people whose private and social lives have been thus transformed by their commitment to God's will fill in the picture of the Kingdom and show not only that it is supernatural, but that it has two feet on the ground.

But that does not remove its transcendency. Its lives may not easily be marked off in this age, but a day comes when it will shed all mortality, to be alone the eternal Kingdom, as real as reality.
³ Its citizens have eternal life.

b. What is the Relation of Jesus to the Kingdom?

Jesus follows closely after John in preaching the Kingdom. But, He goes further in developing the picture of it. More significant, He is, so to speak, on a reclaiming mission for the Kingdom. He came
⁴ to seek and to save the lost. These are not victims of immaturity, but revoltors against the will of God. His voluntary death had
⁵ significance in providing forgiveness and a ransom for the sinner. Indeed, Jesus was a vital and crucial part of the message of the
⁶ Kingdom the disciples were to claim. He is indeed the King for Whom the wise men searched.

c. What is the Importance of the Kingdom?

.

1. Matthew 6:10.
2. Matthew 10:28-31.
3. Matthew 25:46.
4. Matthew 18:10-14.
5. Matthew 26:28; 20:27.
6. Matthew 10:32.

The teachings of Jesus throw into bold relief the only two alternatives for allegiance - the Kingdom of God, and the kingdom of Satan, and we are sons of one or the other.¹ If sons of the Kingdom, we have a preferred relationship to God, and a saving relationship. If sons of the evil one, we are lost. Nor is there any uncertain boundary line.² You are either in or out.

And the stakes are high. The future is in the balance. To Jesus, hell is not here, nor will everyone arrive in heaven. "And they will go away into eternal punishment"³ is the danger signal that flashes into the night. ". . . But the righteous shall go into eternal life." A reading of the Gospels calls one's attention to the decisiveness with which Jesus pronounces these two future realities. Hell is burning, hell is full of bitter remorse, hell is eternal punishment.

A last evidence of its importance can be noted. The day of decision is only until "the end."⁴ The Kingdom will not gradually grow into fulfilment. It will go through the fires of tribulation. But the end will come when the Son of Man returns. And there a climactic development occurs as the enemy of the Kingdom is sent to eternal punishment. At that end, man's destinies will be sealed. The end will come as a thief. The Kingdom of God is as important as the inevitableness, and the decisiveness of that end.

3. The Place of Jesus in His Religion.

As has been mentioned, Jesus' purpose was to seek those lost

.

1. Matthew 13:28.
2. Matthew 7:21-23.
3. Matthew 26:46.
4. Matthew 24:6.

from the Kingdom of Heaven. His ministry of calling men is attended by many signs and wonders which finally crystallize the thinking of one: "You are the Christ, the Son of the living God."¹ The Mount² of Transfiguration proclamation is corroborated by the claims of³ Jesus Himself. This is not a mere prophet of the Kingdom. This is⁴ the Son of God, and the King of the Kingdom.

Further, the Kingdom of Heaven, which is the heart of the teachings of Jesus and the essence of His religion, has for its one door Jesus Himself. Entrance is only by Him. "I am the door; if anyone enters by Me, he will be saved, and will go in and out and find pasture."⁵

As most disciples, Jesus' followers were to be characterized by their devotion and allegiance. However, they were to be distinctive in the two objects of that devotion: The first was the person of Jesus Himself. "He who loves father or mother more than Me is not worthy of Me."⁶ The second object was the task Jesus came to begin: to win men for the Kingdom. ". . . Whoever loses his life for My⁷ sake and the gospel's will save it." And for that task they were⁸ promised His own presence and power, always and everywhere.

.

1. Matthew 16:16.
2. Matthew 17:5.
3. John 5:17-47; Matthew 27:43.
4. Matthew 25:31-34.
5. John 10:9; Matthew 11:27; John 14:6.
6. Matthew 10:37.
7. Mark 9:35.
8. Mark 28:18-20.

Jesus had a still further place in His religion. The child of the Kingdom was not hemmed in by the grave. His gaze penetrated into another world. Hope and strength were taken from the coming Kingdom when Jesus would reign. But that Kingdom would begin suddenly.¹ Jesus was to return again and take them into His eternal Kingdom. This expectancy of His coming was an integral part of the religion of Jesus. The values of it for the individual will be considered later.

This in summary fashion is the religion of Jesus. The length of the treatment it is thought is merited since the subject at hand is personality development in its relationship to religious education. Education must fit into this picture if it is to have the sanction of Christ. It is to be in the supernatural framework; it is to have this vital relationship to Jesus and to an objective, personal God. It is to be in the shadow of the eternal.

The question is: does such a religious education, then, hope to develop personalities? Our attention is now turned to find an answer in the teachings and practices of Jesus.

C. Is Jesus Concerned with the Development of Personality?

A simple knowledge of the nature of personality is of help in seeking an answer. "Human personality contains at least three² essential elements - will, intellect, and emotions." The question can then be, is Jesus concerned with the development of the will of man, the intellect of man, the emotions of man.

.

1. John 14:3; Matthew 26:34.
2. Edgar Young Mullins, The Christian Religion in its Doctrinal Expression, p. 62, The Judson Press, Philadelphia.

It is to be assumed He was concerned with the development of the intellect merely by observing that He came preaching and teaching. All that was seen to be His views of religion was to be the intellectual backdrop for the drama of the religious life. He brought knowledge of the transcendent, and of the personal, loving, heavenly Father, the eternal Kingdom, and good news for the lost.

He was interested as well in developing the intellectual powers of the individual. He led people to see the ultimate results of thoughts and actions. Everywhere He taught men to discern alternatives, and to think reflectively in meeting them.

His desire to regulate the emotional realm is well illustrated by those moral teachings for which He is better known: love your neighbor as yourself; do unto others as you would have them do to you; be a good Samaritan; forgive; have compassion and mercy - these and many more. In addition, love toward God is a crucial element in the regulation of all of life. He has things to say about the baser emotions as well. He is concerned that the flames of hatred and illicit passion be snuffed out instead of being allowed to smoulder beneath the surface of life. It can be observed, Jesus would have much to do with adjusting and controlling the emotional part of man.

Jesus also addressed Himself to the will of man. By man's will is meant his ability to choose between alternatives, to determine a path of action and follow it. Here, Jesus recognizes that knowledge of alternatives, and proper motivations are not sufficient, although He fosters them. His teachings and practice reflect the truth that the life must be released from its captivity to self-centeredness,

and committed to the will of God. It is the man that does the will of God that is no longer lost. He is a member of the Kingdom. His intellectual and emotional life is superintended by a more profound Knowledge which is concerned with his paths because of an infinite Love, the two finding tangible expression in the concrete and useful will of God, which will causes the Christian to break forth in song: "He leadeth me, oh blessed thought . ."

Jesus' dealings reveal His concern as well. Two notable examples are women. Mary and Martha were two sisters who often entertained the Master. Martha is the first example. Her mind is occupied with the preparations for the meal. The sight of her sister sitting with rapt attention at the Master's feet, listening to His teaching was too much, and she sharply brings embarrassment to Mary by asking Jesus to tell her to help. Now Jesus would favor no sluggard, to be sure. So we see in His rejoinder keen penetration into the nature of Martha that was always concerned about material things to the extent that the more valuable things were crowded out. This had resulted in the dwarfing of her personality out of which came the offending remark,¹ and which resulted in anxiety and a troubled mind.² Jesus would release her personality from its submergence by the weight of "many things."

A second example of Jesus' concern is found by the well in Samaria.² The woman had drunk freely of the waters of self-indulgence.

.

1. Luke 11:38-42.
2. John 4:5-26.

She knew no law but her needs. The broken cisterns had left her with parched lips. The will of God had sent Jesus to meet the needs of this woman, to give her life more abundantly, to make possible the full development of her personality by removing the blockade of selfishness. Jesus sought to bring wholesomeness and happiness back to her by changing the center of her life from self to God. He could assuredly say, "I am come that they may have life and have it abundantly."¹ Here again we are assured of Jesus' concern for personality development.

If Jesus, two thousand years ago, was concerned about the same thing that has caught the imagination of Ernest J. Chave, another question comes logically to our lips:

D. How does Jesus' Emphasis Upon Personality Differ from Chave's?

A leading educator, when confronted with Chave's functional point of view, remarked that it was the first time he knew he could be a Christian and an educator at the same time.² This would suggest that possibly there are no basic differences between the two emphases. Perhaps the religious education flowering from Chave's emphasis upon personality could at least provide fundamental personality development acceptable to all religions, as well as non-religionists, and upon which the sects could then build, if they wished. Such a supposition, Chave would have us believe, is a growing one. If differences are observed between Jesus and Chave, the nature of them may resolve the

.

1. John 10:10.

2. Chave, op. cit., p. 34.

matter.

That there are differences in emphasis has already been seen. Differences can be expected with such contrasting views of religion. These can be clarified as their emphasises are compared on three vital points: the goal for personality; the position for development; the appraisal of the men addressed.

1. The Goal for Personality.

It is easy to suppose that Chave's goal was Jesus' goal. He so frequently uses Jesus' word to bolster or clinch his views. A cursory appraisal of the ten elements which are the basis of his education would seem to indicate a strong affinity to the Christian pattern. But further study reveals that while these ten constellations of experience may loosely be termed objectives, the word "objectives" cannot carry the meaning of an ideal toward which he strives. A naturalist's educational procedures will not admit a goal. It may seem that he has a borrowed goal from his earlier days, for this superficial likeness to Jesus' teachings is strong. But these ten constellations of experience are not facets of an ideal, they are elements of a growth process. If any goal would be acknowledged for personality, it would be the individual's recognition of his unlimited potentialities, and his wholehearted cooperation with the growth process. His goal for personality, then, is a "naturalistically" acclimated personality.

Jesus' goal is a "supernaturalistically" acclimated personality. Man's perfectability is on the basis of his creation in

the likeness of God. And the goal for man is God! Man's ideal is God. The goal for man's personality is God's personality. The extent of his perfection is to be God-likeness. "You therefore must be perfect, as your heavenly Father is perfect."¹

Jesus seeks to mold men to be like God; Chave seeks to adjust men to a growing force. Jesus brings a remarkable revelation of this objective absolute, and sets it forth as our goal; Chave forsakes his science to give us a subjective "standard", which "standard" proves to be not a standard at all, but a sort of temporary breaking down of a growth process. It is to be noted again: the emphasis of Chave is a naturalistic personality; the emphasis of Jesus is upon a supernaturalistic personality - like God.

2. The Position for Development.

Chave's objective then swings to the position for attaining. If the pinnacle of development is perfect adjustment to nature, and fullest realization of potentialities, the position for development alike is an increasing adjustment to the growth elements, coupled with an increasing realization of the potentialities of oneself. If you are on friendly terms with the growth process, you'll make your own way.

Jesus' answer is clear. He has one great, final knowledge - and that the knowledge we have of God, and the knowledge God has of us, the universe and the future. He knows of only one adequate will, and that the will of God. He knows of only one regulator of human

.

1. Matthew 5:48.

emotions - the life emotionally committed unto God's will. To be in a position for development toward the goal of God's perfection, one must cease running from God, repent, and enter upon the fellowship of God's household. The Kingdom of God is Jesus' answer. A place in the Kingdom is the position for development, not an adjustment to a growing process. Within the Kingdom, our personalities are best realized. A relationship to God must be established if development is to be encouraged.

3. Analysis of the Men Addressed.

Chave addresses all men as developing personalities. The growth force is just waiting for them to awaken and give the green light. Whatever lack of polish there is, it is merely the "not yet".

Here again, Jesus' emphasis sharply differs from Chave's. If personality realization depends upon the knowledge, will, and emotions of God, and a commitment to them, then a man is missing the basic ingredients of personality when he ignores God. And to continue to ignore Him is to persist in leaving out that which is essential to true personality. The result is a personality which is less than a personality. Perhaps that brings significance to Jesus' words:

"For the Son of man is come to seek and to save that which was lost." ¹

The real man has almost been blotted out. Man is less than man. Jesus would say, push a man as far as you can up the naturalistic ladder of perfection, and the highest rung will still leave him outside the category of persons. Development does not begin until

.

1. Luke 19:10.

the life is turned toward God.

Jesus' emphasis, on each of the three counts, is diametrically opposed to Chave's. The goal is God's personality, and not an adjustment to nature's unlimited possibilities. The means is a personal relationship within the Kingdom, and not cooperation with a growth process. The analysis is: Man is lost, and cannot himself attain the perfection that he once had; Chave's analysis is: Man is in the process of becoming.

The difference in emphasis reveals that the two viewpoints do not provide a common basis for educational endeavors. The personality produced by such "general" education as Chave claims his to be, will be bent away from theism, and will require a complete orientation to much of education, and all of religion, if there is ever to be hope that the personality will become Christian. An educational objective ought to be worthy. One such as this that envisions a sub-man standard cannot meet with Christian approval.

E. Is His Approach to the Goal the Same as Chave's?

We come now to the question of educational procedures. It was seen that Chave analyzes the growth process at its operational front in the primary adjustments of life, and comes up with certain elements which can be called objectives, if it be remembered that they do not represent an objective goal or ideal. Jesus, too, has objectives. They are transcendent and supernatural, and are embodied in the Person of the heavenly Father. They are revealed supremely by Jesus' own life and teachings. Chave's approach to his goal has been

seen to be an educational procedure built about the break-down of the growth process. We turn now to determine the approach of Jesus in making sons of God. The attainment of either of these goals would be a remarkable boon to our militaristic, atomic age that is already living on borrowed time.

1. The Failure of Chave's Approach.

Chave proved to be disappointing in his procedures. He is aware of the urgency of the day, and of our task in making people who can worthily mold the future, but his approach depends upon having a certain kind of person. "We need bigger personalities . . . We need¹ people who are equal to the task of transforming daily living . ." We are left very uncertain that Chave's process can produce the persons needed. In a given situation, a man must be able to see the alternatives, and think reflectively, and respond to that course of action which the growth process suggests. Our general educational systems are not producing such men.

"One of the biggest handicaps to progress is the lamentable fact that few people have developed their capacity to think, reacting most of the time on a primitive level instead of an educated, refined, intellectual, and appreciative basis of thought."²

Now, Chave is faced with the final determinant of any scheme - Man. And within man, the determinant is the throne in the citadel of the heart. And the question is not whether the man knows better, and can think intelligently or reflectively, but whether the

.

1. Chave, op. cit., p. 111.
2. Chave, op. cit., p. 12.

will of man will function properly. Will he choose the right, or will he choose the wrong? History would not be hard put to produce examples of far-reaching woes that issue from the choice of the lesser by those whose education, background and previous experience should have led to the choosing of the higher. Some of us, while not boasting of intelligence, could hope that in certain given situations we were thinking valuationally, trying bravely to assert wisdom and reflective thinking, when, in reality, with alternatives clear, the wrong choice was made. The goal was lost to sight. The words of one author have a familiar sound: "Now the natural will-consciousness is a consciousness of failure in the region of the will. The highest moral goal always remains remote, unattained."¹ The transformation of man by an educational process proves to be a thin straw of hope to clutch. Herein is the failure of Chave's approach.

2. The Problem and the New Birth.

Jesus goes straight to the place where Chave failed. Like the revelation of the plot embedded in the opening section of a novel, the story of Jesus begins with the words of an angel: "You shall call His name Jesus, for He shall save His people from their sins."² From what sins? From the sum total of decisions that have issued from the throne room of the heart where rules, not God, Creator and rightful Sovereign, but self. The self has usurped the throne, forsaken the Kingdom of God to become a citizen of the kingdom of the evil one. He is lost. He is in desperate need.

.

1. Mullins, op. cit., p. 62.
2. Matthew 1:21.

Eternal consequences and the issues of life today are at stake. Frustration, both on the individual and the social plane, is the result.

The resolution is in restoration: this is Jesus' answer. The lost must be found; the sinner turned to repentance; the radical defect remedied; the Kingdom of God must become his realm. Man must again be united with his Maker. Jesus came preaching the Kingdom. And this is man's way out of his dilemma. This is the hope of the world. In this lies the ultimate destiny of the nations, and of each person.

Restoration is to be accomplished by God. Jesus enters the human scene as its solution. It is made possible, first, by providing for man's forgiveness. Jesus gave His life to secure the removal of guilt. His blood was shed for the remission of sins. He stands as the Savior from sins partly in that He took the sinner's place that the sinner might go free.

But there is more. And this is the crux of the transformation of man. He is not then - a forgiven man - to rise to new heights of morality and character by his own bootstraps. The forgiveness is a part of a supernatural operation wherein the man is dramatically re-created by God. "Becoming a Christian is more than the evolution of the natural man. It is the rising to a new moral¹ and spiritual level through God's grace." This recreation Jesus calls a new birth. Nicodemus, a religious leader, learns that to be a part of the Kingdom of God is not a matter of using one's wits in

.

1. Mullins, op. cit., p. 60.

meeting primary adjustments, it is a matter of being born again. We are not automatically children of God; we must become children of God. The pertinence of this new birth to personality development can easily be seen.

Within the Kingdom, the relationship between God and the Christian is not like that between a man in Canada and the Crown in London. Neither is it comparable to the closest subject and that king of England. Ours is not a detached or absentee sovereign. God takes up His residence in our hearts.¹ Jesus is with us at all times.² And true spiritual commitment to such present Power and Wisdom is the only capable deciding factor in primary adjustments.

Jesus would say, approach toward the goal of personality is imbedded in a supernatural experience, a climactic change of heart, in which the sovereign God becomes the resident ruler of our whole beings.

A new birth, not a growth process, herein lies the basic difference between Chave and Jesus.

3. The Unique Influence of the Ideal in the Present.

It has been seen that Jesus had a goal for personality - the personality of God. It is also clear that this is an objective Ideal. Appreciable development toward it cannot be secured, it is true, until the life has been turned toward God, and has been born again into God's family. But once one is in that family, the Ideal acts toward him, then, as a strong influence for development.

.

1. John 14:23.
2. Matthew 28:20.

The Ideal becomes a greater actuality to the world through Jesus. "He that hath seen me hath seen the Father." And further, Jesus would have it operate in the lives of the disciples on a principle of realization by association. The disciples lived with Jesus for three years. Through this association they grew more like Him. But the cross was not to be the end. On the eve of the Great Conflict He announced that the Holy Spirit would come to set up His habitation in their hearts, there to exercise His ministry, raising them to higher and higher levels of intelligent fellowship with their risen Lord. "He will glorify me, for He will take what is mine and declare it unto you."¹ Fellowship with Him was to be the keynote of their lives, and of the lives of Christians thereafter. And does not this keynote of fellowship provide an understanding of why Mary had chosen the better part and not Martha?² By the personal, objective Ideal indwelling the Christian,³ He would have His impact upon the Christian until he had attained the maturity of "the measure of the stature of the fullness of Christ."⁴

Chave, as has been observed, allows no objective, personal ideal. He could find no place for one in accomplishing his goals. Indeed, the hypothesizing of one by the church, he would say, has been one of the drags on personality development thus far.

4. The Framework of the Transcendent.

.

1. John 16:14.
2. Luke 10:42.
3. John 14:23.
4. Ephesians 4:13.

In considering Jesus' views of religion, it was observed that His teachings and practices were set in a transcendent framework. Since what He did and said is all gathered about His life purpose, to seek and to save, it is a foregone conclusion that the supernatural reference would have a place in the accomplishment of His goal with specific persons. No one sitting at the feet of Jesus would develop on a naturalistic diet. Even the little children were made aware of the Kingdom of God.¹ Another world of reality - spiritual reality - is to dawn upon the consciousness. And in the "born-again" one, familiarity with it is to develop until the two worlds are truly one.

One phase of the transcendent background of knowledge is predominant in the book of Matthew and should be noted in its relation to the accomplishment of the goal of perfection. That phase is: the consequences of thoughts, choices and acts. These consequences are termed punishments and rewards. Chave's reference to Jesus' alleged rebellion against many of the customs of Hebrew tradition² evidently comes out of such a passage as Matthew 5:21-22. "You have heard it was said to the men of old . . . But I say to you. . ." The phrase "But I say to you . . ." is significant. If we would accept it as indicative of the enlightenment of Jesus, we must continue and read the whole sentence for what it is worth. "But I say unto you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says 'you fool!' shall be liable to the hell

.

1. Mark 10:13-16.
2. Chave, op. cit., p. 3.

of fire."

Jesus' application of punishment in promoting personality development can be illustrated by His answer to Peter's question on the subject of forgiveness. At the end of the parable of the forgiving servant, Jesus concludes: "So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."¹ These are a few of the many references to punishment in the teachings of Jesus.

Rewards are equally prominent. They are inherent in the character of the Kingdom citizen.² Persecution for Christ's sake and the Gospel's results in them.³

Rewards and punishments are both brought into play in fostering God-like humanitarian efforts. ". . I was hungry and you gave me food . . . Come, O blessed of my Father, inherit the Kingdom prepared for you . . ." ". . I was hungry and ye gave me no food . . . And they will go away into eternal punishment, but the righteous into eternal life."⁴

Some may wonder about the soundness of an educational process including such motivations. Two things ought to be remembered: if it is Christian education about which we are concerned, then this, unmistakably, was Jesus' approach. The fact cannot be honestly escaped. In the second place, it must be admitted that Jesus' method

.

1. Matthew 18:35.
2. Matthew 5:5-10.
3. Matthew 5:12; 19:29; Mark 8:35.
4. Matthew 25:31-46.

was not necessarily merely negative or threatening. Rather, Jesus is trying to face men with the ultimate realities of life, that they may intelligently make their choices.

Jesus develops personalities in the framework of the transcendent. To Chave, the supernatural is one of the "....two great handicaps to the effective functioning of religion in the modern world . ." ¹ Again, Jesus is divergent from Chave.

5. "Constellations of Experiences".

It was seen that this term is used by Chave to describe the constituent elements of the growth process. ² But they are not parts of an ideal. On the other hand, Jesus' goal for man is an Ideal personality, God. But constellations of experiences nevertheless have an important contribution to make.

Instead of being elements in a growth process, they are facets of Christ's character. Referring again to "the sheep and the goats" passage, ³ for illustration, it is seen that a whole constellation of experiences can lead the Christian far along the road to attaining those traits of personality of Jesus, compassion and love. The good Samaritan, the forgiving servant, and other parables give to us a kind of vicarious experience which also can be a contributing factor to growth. Christian educators would then plot and encourage experiences built around all of the characteristics that are to be found in the goal for Christian personality. Two such areas of

.

1. Chave, op. cit., p. v.
2. Ibid., p. 22.
3. Matthew 25:31-46.

experience, the writer considers to be stressed in Jesus' teachings.

a. Dependence and Faith

Faith and dependence upon God are necessary for more than the new birth. They contribute to development. Worry and anxiety are obstacles to growth and maturity. But they can be conquered if the Christian is leaning upon God.¹ Courage and a strong heart are needed to bear witness to the Gospel, even like the courageous spirit of Jesus. In the midst of hostile experiences these fearless and staunch qualities are developed in disciples. And they are developed by simple faith in the Father who loves us infinitely more than the sparrows about whom He is even concerned.² Chave would not admit this type of experience, for supernatural aid is inconceivable to him, and further, not needed.

b. Commitment

This is a second area of experiences important to Christian attainment. With alternatives clear, it is the will that chooses the path. Jesus' message is that it must be committed to one higher than ourselves.³ "Thy will be done." It is a condition of perfection for the human which was even found in the perfect Human, Jesus Christ.⁴ Such experiences have as their symbol the cross which it is the obligation of each Christian to shoulder. "Everyone then who

.

1. Matthew 6:26.
2. Matthew 10:28-31.
3. Matthew 6:10.
4. Matthew 26:39.

hears these words of mine and does them will be like the wise man
who built his house upon the rock . . ." ¹ Unlimited development is
possible when the personality is put into the hands of God.

6. Jesus Christ and Reaching the Goal.

The present investigation is pertinent to our study of contrasts and comparisons. It is evident Chave does not think Jesus plays a much larger role in our development than other great religious leaders, and certainly nowhere near as much as the growth process itself which He would only illustrate. But Jesus claims a greater role than this.

a. His Life and Teachings

He came to give men an abundant life. This fact was demonstrated in His teachings and practices. A new level of religious and moral living was revealed. Men shared, and share yet, in his keen penetration into life's deepest problems.

He met the problem of sin Himself in his great temptation, ² and left a demonstration of how this hindrance to spiritual growth can be conquered. He taught men to recognize the source of temptation as in Satan, and an evil kingdom pitted against God's purposes. He taught men that temptation's aim was to get men to forget submission to God's will and to assert desires of self. He taught men the way of victory through utilizing God's word. The records reveal many other ways in which the teachings and practice of Jesus led men to a higher living.

.

1. Matthew 7:24.
2. Matthew 4:1-11.

b. His Death and Resurrection

It is a matter of simple observation that Jesus' followers emphasized the importance of His death and resurrection. A large part of each book is devoted to the end of His ministry. John lingers for ten of the twenty-one chapters in the shadow of the cross. But Jesus, too, foretold His death, and its significance for the believer.

Through His atoning blood, the sinner would be free from¹ guilt. On the basis of belief in Him, the lost would be found and the new birth accomplished.² When He was "lifted up", His death could not hold Him, and a larger ministry began as He entered His followers hearts everywhere, and remained with them always. Living in fellowship with this One Who is "the resurrection and the life," death loses its terror, the grave its finality, and a door opens onto³ eternity.

In terms of personality development, His death made possible⁴ "The Land of Beginning Again." His resurrection gave to men the encouragement and power of His constant presence; the promise of ultimate fulfillment; and added infinite worth to it all by opening such perfected personality onto a land of forever, ". . . that where⁵ I am, you may be also."

c. His Second-Coming

.

1. Matthew 26:28.
2. John 3:1-16.
3. John 11:25-26.
4. Ruth Schroeder, Youth Programs for Special Occasions, p. 7.
5. John 14:3.

This event, while bringing joy, encouragement and hope to Christ's followers, alike is beneficial to their maturation. None would sit down idly, for Jesus' coming would be unexpected. Certainly the lesson of the parable of the talents would have some meaning for the one whose personality did not match his spiritual years.

It can be said that the record of the Gospels makes clear that Jesus is needed for any and all development of Christian personality.

It has been seen that Jesus' concern for personality development first goes out to bridge the otherwise impassable gulf of broken fellowship. The new birth is Jesus' first approach. For those born again, there is the Ideal that is to draw them on to perfection. They are to rise to it through association with Jesus. Their development is in the atmosphere of the realities of the supernatural with their shadows and bright lights, their warnings and promises. They were to learn much experientially; to grow through doing. A constellation of experiences would lead higher toward the Ideal. Jesus Christ Himself was to have a vital place in this development process, indispensable at every stage. This is Jesus' approach to personality development. In each part, Jesus is seen to take a widely divergent path from Chave's.

F. Is Jesus a Functional Educator?

It has been seen that Jesus' teachings and practices tackle man's problems realistically, facing the seeming impasse. They lift him up, and put within his reach the goal, even if that goal be a

supernatural one. In lifting him through a new birth, Jesus solves a problem which others, like Chave, have not yet mastered. How can we get men to fit our schemes? Jesus re-creates them. Jesus' success on each score leaves one question: Is Jesus a functional educator?

1. Chave's Definition of a Functional Educator.

Chave's purpose is to develop personality. The quest for this larger realization on each one's part is true religion. The task of the educator is to determine how to foster this personality development. Analyzing this larger realization, it is supposed it is carried on by a human being of unlimited potentialities, cooperating with the growth process. Here is the crux: Where does this quest actually operate? Where does this religious experience function? This is the question of the functional educator. And herein can be discovered Chave's definition of a functional educator. The quest is seeking larger realization. This is religion. This religion - this quest - functions in somewhat of a didactic process. Where this conflict is met, there it functions, and can realize larger potentialities. A functional approach, as has been already observed in Chapter I, analyzes these primary adjustments, breaking down the growth process at these crucial points, to determine the constituent elements that can throw the balance toward development. A functional approach, having isolated these elements, fosters experiences that will educate, strengthen, and bolster the human for the adjustments that lie ahead. It is like the preparation for battle by mock

warfare on the rolling hills of North Carolina. This functional educator assays the battle, determines what will win it, and prepares his men through many kinds of experiences that will make them ready for actual conflicts when they come.

2. Would Chave Accept Jesus as a Functional Educator?

The answer can be simply put. Naturalism knows no supernatural analysis nor intervention. Jesus is facing the problem of personal development in an unscientific, unrealistic manner. He is not a functional educator.

3. Can Jesus Be Considered a Functional Educator According to the Definition Chave Sets Down?

The answer again can be simply put. Jesus is concerned with a quest. Jesus is aware of the potential of the primary adjustments. But as Jesus analyzes the operational front of the quest, the great battle field is different from Chave's. The primary adjustments are not the great battle. They are mere skirmishes, many of which are doomed to failure until the great battle has been won. Jesus' functional analysis sees that the quest cannot truly begin until the human has the power and will to win the skirmishes. The battle field lies in the heart of the human where man lays down the arms of his rebellion against God and is reconciled to God through Jesus Christ. This union between God and man consummated in the new birth, brings a new knowledge, a rearranged emotional makeup, a higher will with which this new man is able to face the minor skirmishes with the assurance that he can realize unlimited possibilities through Jesus

Christ who strengthens him.

Jesus is not a functional educator according to the strict terms or within the narrow limits of Chave's definition. He is, however, a functional educator in a deeper sense, with better and surer prospects of results, because he sets out to achieve these goals of the functional educator and from the more secure foundation of divine life and power necessary for the success of the shaping process.

G. Conclusion

This chapter has attempted to correspond to the previous one by analyzing the teachings and practices of Jesus. It has been developed so as to reveal similarities, while making differences plain. It has come to the crux of the matter in the concept of the functional. The question left is not whether Jesus is a functional educator, but, which has made a realistic functional analysis, Chave or Jesus?

CHAPTER III
SUMMARY AND CONCLUSIONS

CHAPTER III

SUMMARY AND CONCLUSIONS

A. Introduction

The first chapter attempted to marshall for the reader the educational thinking of Ernest J. Chave. The second chapter sought the views of Jesus concerning that which is at the center of Chave's thinking - personality development. As it proceeded, it provided the distinguishing differences between the two points of view. It is the purpose of this chapter to give, in summary fashion, whatever comparison may be seen, as well as the chief points of contrast. The last part of the chapter will conclude this thesis by a brief evaluation of these two widely divergent points of view.

B. Comparison

A most obvious similarity has been observed. There is common ground between the two considered in their mutual concern about persons. This concern is evidenced in what can be called their educational approaches. Both approaches may be termed functional, since they both emphasize the place where religion functions in developing personalities.

So far, comparisons can be drawn. Others made would be few and minor.

C. The Major Points of Contrast

This kind of study is far more fruitful in the present case. Fine shades of difference need not be resorted to. The nature of the material at hand shows clearly that the divergent paths yield to sharp contrasting colors of description. Indeed, if the One¹ said, "I am the Light of the world . . ." , then the ascription to these traveling the other path must be, "they that walk in darkness."

1. Views of Religion.

This is the first area of contrasts. Chave's is the religion of Naturalism: Jesus' goes beyond theism to what is distinctly Christianity. Chave's god is a developing force: Jesus' Father, an objective Person. Jesus' thinking runs in the realm of the transcendent: Chave knows no more than the scientifically observed. From such underlying differences come all of the contrasts which this study affords.

2. Emphasis upon Personality.

Chave's thinking goes far afield from what Jesus' is on this score. The goal for Chave's personality development is complete adjustment to an everchanging reality: Jesus' goal is the personality of God Whom He came to perfectly reveal. To attain development, Chave says one must live in intelligent cooperation with the growth process. Jesus says that fulfillment is only made possible in a relationship to God in Christ's Kingdom. Chave addresses men as

.

1. John 8:12.

captains of their own souls, capable of unlimited development. Jesus speaks of men who are lost, and who need divine intervention for restoration.

3. Approaches to the Goal.

It is here that the background considered is seen to be pertinent. The previous contrasts find their expression in procedures which still further separate Chave from Jesus.

To Chave the crucial determinants of growth are the primary adjustments. He would bring all the factors of this growth process to play upon the human as he meets these important situations. Jesus says, you must be born again before you will get anywhere. To Chave, the focal point of effort is the adjustments to be made: to Jesus, the focal point is the heart which needs to be re-created.

The Ideal is another element in this area of contrasts. Naturalism admits of no ideal objective, since all is changing and progressive. To Jesus, God is man's Ideal, and man becomes like Him through the indwelling Christ.

Again, the transcendent has no place in Chave's education; but Jesus' instruction would be emptied of most of its content and all of its power without it.

The constellations of experiences which Chave employs are designed to maintain an intelligent relationship with the natural order. The constellations of experiences which Jesus would foster are intended to maintain and strengthen the relationship with God.

A last contrast in their approaches is seen in the place

which Chave and Jesus take in respect to their procedures. Chave would not assume a greater place than others who are pointing the way upward, unless some measure of eminence were brought to him through the quality of his approach. Not so with Jesus. Jesus assumes a divine role with relation to man. Jesus is Himself necessary to the growth process at every stage. Without Him it can neither begin nor continue. His life and teachings, His death and resurrection, His coming again, all are necessary for man's restoration and development.

D. An Evaluation

The questions brought forth in the introduction can now be answered. The first was: Is Chave in agreement with Jesus, or is he divergent at basic points? The area of agreement is indeed small. They are diametrically opposed to each other at every turn.

Our author would lead us to think quite the opposite. His motives in doing this cannot be absolutely determined. It may be said, however, that he does wish to have his views incorporated into the educational endeavors of the Christian church. Perhaps he sees no advantage to his ambitions in boldly proclaiming that he is opposed to everything Jesus would say on personality development. It is to be assumed that no man such as he could be blind to Jesus' completely different positions.

Perhaps the author would enter in at the side door, where the front door would be obviously shut to him.

Chave's use of Jesus is to be noted. Only once is it in a

derogatory sense. On other occasions Jesus is used to give weight to his conclusions. When one looks to either the immediate context of the allusions, or their greater settings in the whole of Jesus' teachings and acts, one is led to observe that any relationship seen is forced beyond what either literary laws or common sense would permit. Jesus must be surprised to know that anyone could use Him as evidence that there can be nothing stable in religion, nothing the same yesterday, today and forever.¹ Still more shocking is it² that Jesus taught this naturalistic religion of Chave.

An amazing example of the use of orthodoxy to bolster a naturalistic tenet is seen as the moral weight of Jesus, Luther and Wesley is thrown on the side of the ". . . liberals struggling to maintain conditions that will stimulate free growth of truth and release latent capacities in people."³ Such use of Jesus is not merited.

In this same vein, the author's use of the Bible in his curriculum is to be noted. In defending its inclusion in the first year cycle, he says it is in part ". . . to make the transition to this type of curriculum easier for those accustomed to Bible emphasis in church school teaching."⁴ He does not keep it in long, however; just long enough to show its inferiority to other

.

1. Chave, op. cit., p. 3.
2. Ibid., p. 4.
3. Ibid., p. 15.
4. Ibid., p. 149.

works, and its people to characters today.¹ In such a process, any faith in its content would be lost.

The wisdom of an approach that uses such tactics to invade Christian circles can be seriously questioned.

Our question must be answered thus: there is a dangerous disagreement between Chave and Jesus. On basic points they are widely divergent.

The second question, it is supposed, would not get a fair answer from a Christian student: if they are divergent, which points in the right direction?

Chave has admitted, however, that the biggest handicap to progress is people. If schools as yet have not taught more than a few to be intelligent about this thing, then in what golden age of education will this utopian fruit blossom? Jesus realistically faces men, and doesn't depend on an educational process. Rather, He brings to His task with men divine power, for the miracle of transformation, and divine guidance for the progression toward attainment.

The day is no longer fit for the optimism of naturalism. Exigencies of a third world war have prepared scores for the returning swing of the theological and scientific pendulum that leaves room for man to find restoration to his Creator and Redeemer. And with that transcendent power lodged in his heart, even modern, scientific man has discovered that he can be freed from all handicaps to personal progress - through Jesus Christ.

.

1. Chave, pp. 154-155.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

Chave, Ernest A.: A Functional Approach to Religious Education.
The University of Chicago Press, Chicago, 1947.

The Bible, The Revised Standard Version. Thomas Nelson & Sons,
New York, 1946.

B. Secondary Sources

Who's Who in American Education, Vol. XIII. Edited by Robert C. Cook.
Who's Who in American Education, Inc., Nashville, Tennessee,
1947-48.

Leaders in Education. Edited by Jaques Cattell and E. E. Ross.
Science Press, Lancaster, Pennsylvania, 1948.

Hodge, Charles: Systematic Theology, Vol. I. Wm. B. Erdmans
Publishing Company, Grand Rapids, Michigan, 1952.

The Thomas Jefferson Bible. Edited by Henry E. Jackson. Boni and
Liveright, New York City, 1923.

Mullins, Edgar Young: The Christian Religion in its Doctrinal
Expression. The Judson Press, Philadelphia, 1949.

Schroeder, Ruth: Youth Programs for Special Occasions. Abingdon-
Cokesbury Press, Nashville, 1950.

Crum, J.M.C.: The Document "Q.". The Hibbert Journal, Vol. XXIV,
April, 1926.