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Criteria for determining the curricula for the religious education of the adult mind.

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CRITERIA FOR DETERMINING THE CURRICULA FOR
THE RELIGIOUS EDUCATION OF THE ADULT MIND.

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CHAPTER I.

INTRODUCTION.
The Church has value only in so far as it is able to supply the spiritual needs of the human race. As was said of the Sabbath, so may it be said of the Church, that the institution was made for man and not man for the institution. Much of the teaching of modern enthusiasts, however, would lead one to think that the contrary were true. We are urged to support the Church merely because it is a Church, we are commanded to attend the Sunday services because it is our "duty" to be there; and we are warned that unless we have our name on the roll of a certain denomination, the land of the imp's will be our final abode. If our contention is right, such persuasion can not fail to miss the truth. The support and the attention of a human soul to the services of the Church ought never to be considered a duty, but rather a rich and coveted privilege; and it is a privilege whenever and wherever the Church provides the kind of food that the spirit craves.

In discussing the relationship of man to the gods, and the changes brought about in man's conception of the Divinity from time to time, Professor Royce gives the following interesting figure: - "The gods, as man conceives the gods, live upon spiritual food; but, viewed in the light of history, they appear as beings who must earn their bread by supplying their worshippers' need. And unless they thus earn their bread, the gods die; and the holy places that have known them, know them no more forevermore. Let the ruins of ancient temples suggest the meaning that lies behind my figure of speech." So may it be said that the Church must literally "earn" its place in the community and in the life of the individual, not by virtue of its origin nor of its past history, but rather by the strength that it gives to man in his struggle for the Ideal. It must study the individual to find the nature of his needs, and then with prudence shape and reshape its wares to meet those needs. Its mission is not to command, but to help;

Josiah Royce—"The Problem of Christianity"—p. 385.
not to rule, but to serve; not to condemn, but to give "a more abundant Life."

We may say, then, that the Church has a two-fold duty to perform, namely: (1) To discover the spiritual needs of mankind, and (2) To try to meet those needs in the most effective way. To say that the churches of modern times are absolutely failing in the carrying out of such a program, would be untrue; but to say that they are falling far short of what they could be doing, is certainly the fact.

Much has been done, for instance, during the past few years in the study of the child and in the application of pedagogical methods to his spiritual training. The Sunday School has been divided into separate departments according to scientific principles, graded lessons have been prepared to suit the psychological demands of these different departments, new Sunday School buildings have been erected, material of all kinds has been provided for expressional work, and trained teachers have been secured to guide the children in a systematic course of study.

This is splendid work, and that was badly needed. It is important that the child should get a proper start in the religious life whenever it is possible. But what about the adult? Does he not also have peculiar needs that must be met in special ways? In most communities there are some church members who pray on Sunday and steal on Monday, who delight in their so-called "salvation," and yet find no time to speak a kindly word or lend a helping hand to the poor and the downcast persons at their side. And then there are the drunkards, the gamblers, the liars, and the vulgar, impure men and women whose lives have been evil from early youth. Should we not have a definite program for the spiritual development of these, and, in fact, for all adults? The reply to that question had been that mature men and women are "sot in their ways"; their characters are already determined by this time, and little, if anything, can be done to help them. Unless, perhaps, it might be accomplished by working up excitable revival services, at which times a few of them might be mysteriously transformed.
Should the Church, however, be satisfied with such an answer as that? Must we depend upon the excitement of revival meetings to reform a few of the adults, and then must we let the others continue in their way as doomed spiritual weaklings for the rest of their lives? The fact that I do not agree with such a conclusion has led me to write the present treatise on the "Religious Education of the Adult Mind". It shall be my purpose, therefore, in the following pages, (1) to determine, from the standpoint of philosophy and psychology, the spiritual needs of the adult mind, (2) upon the basis of those needs to formulate the principles that should guide us in arranging the curricula for the spiritual development of the adult, and (3) to suggest the type of material that should be used in such curricula. The real contribution that I shall hope to make in these pages will be in connection with the second and third points just mentioned. The data of the first are largely the result of the labors of other men. For this, therefore, I claim no credit. The plan of this treatise demands no special arrangement of these scientific data; but, for sake of clarity and interest, I shall give it in the form of an argument; organizing under one head such data as seem to be contrary to, and under another head those facts that argue in favor of, man's ability to build a better life. If such arrangement of data incidently tends to increase our faith in humanity, I shall be glad. I do frankly, however, seek the earnest consideration of my readers for the material given under points two and three mentioned above. I am emboldened to make such request on the ground that no other treatment of this subject, according to my knowledge, has ever been presented. On the one side, Professor Coe has given a very helpful account of some of the characteristics involved in the religion of the adult. On the other hand, many curricula have been arranged for adult classes, but these have been planned for the purpose of teaching certain parts of the Bible, or of getting certain other facts before the mind of the adult. In neither the "Religion of the Mature Mind", nor in these

1. G.A. Coe--"The Religion of the Mature Mind".
present systems has there been any scientific attempt to examine the mind of the adult and then to provide the kind of a program that would meet his special needs.

In attempting to carry out the purpose suggested, I shall give (in ch. 1) certain philosophical presuppositions, which I accept, and which I believe are necessary for the highest spiritual development of the individual; in chapter 2 the psychological difficulties involved in our work of developing the adult; in chapter 3 the hopeful elements involved. In chapters 4 and 5 I shall present a discussion of the benefits to be gained from worship. In chapter 6 I shall formulate curricula principles upon the basis of the philosophical and psychological facts discovered. In chapter 7 I shall set up a suggested program for the religious education of the adult, and then examine such program by the principles that have been laid down in the previous chapter. Then in chapter 8 I shall apply our criteria to different sections of the Scripture, to different types of songs, and to the modern literature that has been planned by others for the use of adult classes, and show wherein such Scripture sections, such songs, and such programs meet, or fail to meet, in part the required demands.

Our Philosophical Presuppositions are as follows:

1. Religion is not a concern merely of the emotions, nor of the intellect, nor of the will, but rather of the entire being. It is "the response of the whole man to what is higher than himself."

2. The highest type of religious belief conceives as an ultimate value and as the ultimate ground of the world, "an ethical and personal God, whose will brought into being and sustains the whole system of individual existences, who is, himself the final Good of personal spirits."

3. Such a religion demands a close personal contact with society. As Professor Galloway says, "Men need their fellowmen and they need God for their self-fulfillment; so the religious bond links them to one another, and to a Power above them. Hence, religion is both an organized, collective service and an inward individual experience, and these objective and subjective factors act and react on one another."

4. Religion, therefore, differs from morality. The moral person is one who maintains a good will toward society; who recognizes in his conduct the rights of other persons. Whereas, the religious man is one whose attitude toward his fellows is determined by his conception of God. If he has a low conception of the Deity, his behaviour toward society will then be of a type that might even be considered immoral by others; but if the God he worships is thought of as a moral God—i.e. a God who himself maintains an attitude of good will toward society—then the behaviour of the individual towards his fellows will be of a high moral type.

5. Religious development has to do with the natural processes of life. Says Professor Watson, "Religion is not something accidental to man, but something inseparable from his rational life." And from Professor Galloway we have the following: "Religion, then, which is a characteristic activity of the human mind, shares the mind's growth and is subject to interaction with the other mental elements. Like all spiritual development, it is a development in persons, and must in the first instance be interpreted psychologically. It follows, therefore, that any attempt to isolate religion and to treat it as though it had an independent and immanent law of growth within itself cannot succeed. —The human spirit which is religious is

2. H. H. Horne—"The Phil. of Education"—p. 180
also active in science and art, in ethics and social life; and these manifold activities interact and influence one another."

6. By religious education, therefore, we mean the natural development of the whole self in the direction of an ethical personal God, who represents our idea of the Supreme and Ultimate Good; a deeper recognition of our dependence upon, and our helpfulness toward, our fellowman; and a great willingness to judge our actions toward society in the light of the Final Good.

PART I.
PSYCHOLOGICAL STUDY OF THE ADULT.

CHAPTER II.
Difficulties Involved in the Religious Education of the Adult.
As was spoken of the poor, so may it be said of the pessimists, "We have them always with us." No matter what the project that we wish to accomplish, there will generally be some obstacles to overcome; and it is just those difficulties that the pessimists always see. There may be many outstanding arguments on the affirmative side of the proposition, but somehow these "keen" observers are able to look past all such considerations and to find the discouraging factors that apparently have been overlooked by the more enthusiastic promoters.

When we try to further the religious education of the adult mind, we are immediately confronted by these good friends who tell us that we are attempting an impossible task. And the conclusion to which they have come may usually be based on one or all of the following considerations:

1. Because of individual differences in human nature, adults cannot have, in the truest sense of the term, a common religion.

From the standpoint of psychology there is in the world today no such thing as Christianity. What is more, there never has been, and there never will be, such a thing as a Christian Religion. In the name of Christianity a wonderful drama of love and romance, of faith and adventure, of war and bloodshed, has been staged before the eyes of a curiously interested world. Such change of scenery, such variety of actors, and such peculiar interpretations of the plot have perhaps never been seen in any other play: A group of husky laborers wander back and forth across the valleys and the mountains of their native land to tell of their love for a friend; a scholarly gentleman unflinchingly faces the angry mob that would tear him to pieces, or he ventures with delight upon the storm-tossed sea to carry a message to others; a crowd of resolute men and women enter the bloody arena and there in defiance of doubters surrender their flesh
to the hungry beasts; others gain power over their adversaries and then demand their allegiance on penalty of social loss or even death; some, more generous than these last, declare their faith and then pass on believing that their duty is performed; while others, with haughty air, strut here and there with merciless warriors stealing, killing, and disgracing the world at large. But let us remember, says psychology, that all of these acts and thousands of others of like and diverse character which rightfully belong to the play, have been acted, not for the sake of, but only in the name of Christianity; for Christianity as a thing in itself can never be known.

"Well! when the apostles preached, when Paul told of his great faith, when the disciples died before Nero, when the Church of the Middle Ages ruled with an iron hand, when evangelists declare their message from the pulpits of our land, and when the Kaiser boasts of divine assistance— for the sake of what are they acting? Surely they are not working in the interest of Buddhism, or Hinduism, or some other "ism"! To such a question psychology would answer: These actors in the play are not performing for the sake of Buddhism, or Hinduism, or some other "ism"; for the same thing must be said about these "isms" as has been said about Christianity. For convenience (as we shall explain later), we use the terms Christianity, Buddhism, Hinduism, etc., and shall continue to use them; but in the truest sense of the term, there can be no such thing as a religion that is common in every respect to a nation, or to a state, or even to a community.

Because of the importance to our program of this conception, let us clarify it by the following observations: The philosopher had told us that religion is concerned with the whole self. From the field of psychology we hear the following similar message: "The basis of religion, then, is not to be found in any one faculty or region of the mind, but in the mind as a whole. For a man brings his whole self to his religion, and an extended study of religious phenomena goes to show that no aspect of consciousness has..."
can be discarded as nonessential to the result." This is so because it is impossible to completely separate any one of these characteristics from the other two, and anything that relates to one must necessarily have some connection with the other two. That is to say, you can not just think, you can not just feel, you can not just will. In every conscious experience each of the three conditions will be present in greater or less degree. So religion can not be all love, all belief, or all determination. Because of the way we are constituted, it must necessarily be made up of all these qualities. It naturally follows, therefore, that in order for two men to have exactly the same religion, they must feel exactly the same toward every moral situation, they must believe the same thing about every religious and moral question, and they must act the same under all conditions involving moral principles. Keeping that fact in mind, we need only look how improbable it is around us a little to assure ourselves that any two persons in any community have exactly the same religion. To illustrate; A few days ago I gave a list of forty-seven questions (24 on religious belief, 12 on emotional response, and 11 on moral activity) to a group of twenty-five adults (average age of 32.) and asked them to write down by the answers on separate sheets of paper, no one knowing what answer was given by any other member of the group. In order that none of them might be prejudiced in their answers by the thought of what I would discover, I had them to put no names on the paper, and also had them to put their ages and their church affiliations on two other, and separate, sheets of paper—i.e. on the one sheet there was nothing but the age, on one there was nothing but the name of the church to which they belonged, and on the other nothing but the answers to the questions. The figure on the following page illustrates the results, the letters on the vertical line representing the different sets of answers and the numbers on the horizontal line representing the separate questions.

In questions that could be answered by "yes" or "no", the affirmative is shown by x and the negative by o; and in questions that have two conditions x is used when the answer is in favor of the first, and o when it is in favor of the second, part of the question. Several of the questions have been omitted from this report as they were thought to be a little involved. Also, five of the sets of answers are not recorded because of incompleteness. By the use of the other questions and the other sets of answers the individual differences are shown even more clearly than just with the ones that are given here. Sufficient number are given, however, to show the great difference in the religion of all of these people. And, when you consider that all of the adults examined were graduates of the same university, that they were all interested in religious education, and that most of them were members of the same church, the significance of their wide difference becomes even more apparent. Among other interesting phases of the experiment the fact that on no single question did all of them agree.

Now if we should extend this to the whole world and if we could ask sufficient number of questions to sound the depths of each individual's life, we would probably find that no two persons anywhere were exactly the same. Furthermore, because of the complexity of our lives, it is impossible for one person to even know another's religion in its fullness.

1. The list of the questions used in found on pages 104-105.
2. E. L. Thorndike - "Individual Differences" - Ch. 5.

Also, in his "Individuality", p. 1., he says: "Probably no two out of the million would be so alike in mental nature as to be indistinguishable by one who knew their entire nature. Each has an individuality which marks him off from other men. -- Even in bodily nature, indeed, men differ so much that it would be hard to find, amongst a million, two whose features are just alike -- the differences in intellect and character are far greater."

3. C. E. Seashore says "No two individuals have inherited the same kind of extent of equipment from the past. The cleavage of individual differences rapidly broadens with the evolving personal interests. -- There is not a developed mind that does not suffer from this tendency in some respect. The good lady was right when she observed that all people are a little queer, except thee and me, and thee is a little queer, too."
If it is impossible for any one of us to have exactly the same religion as any other member of our present world, it is doubly certain that none of us has—or even can have—in this world, exactly the same religion as Jesus. Whatever else he was, he was a human being who "advance[d] in wisdom and in stature and in favor—with God and man," and one who could be tempted even as we are tempted. He had certain feeling[s], certain thought[s], and a certain power of will. To some extent he manifested these to the world. But who expects to sound to the depths of his wonderful life?

Not only is it beyond our power to think and act and feel as Jesus would on all occasions. It is also impossible for us to be absolutely sure about many of the thoughts he uttered and the acts that he performed. What were the conditions precisely that caused him to drive out the money changers in such ferocious style? Why did he not tell them quietly of their wrong and persuade them to leave? Why did he readily forgive and heal the man who was sick with the palsy, and then turn around and allow Judas to commit a crime that would result in his (Judas') death, when probably he could have persuaded him differently? In such cases, and in many others of which you might think, if conditions had been just a little different, would he have adopted a contrary method than the one that he used on that particular occasion? Again, when he said "Blessed are the Meek, for they shall inherit the earth," "Whosoever smiteth thee on thy right cheek, turn to him the other also," and many other such sayings, what was the precise thought that he had in mind? Some of us who have studied these problems from conscientious motives say they mean one thing; others who are just as conscientious say that they mean something quite different. Who is to be the judge? We may get terribly aggrevated and even indignant about it because, as a lady once complained to me, "other folks don't read what the Bible says": but when we have thought it over quietly we will realize that the other folks have read what it says. The trouble is, it says one thing to their uniquely developed system and another thing to our particular minds. It is only natural that such should be the case. When you read
that "A fine choir sang a beautiful anthem before a large crowd", each of you gets a different meaning. A "fine choir" means to you the kind of choir that your natural tendencies and your past experience declares to be "fine". A "beautiful anthem" to you, means one kind and to another perhaps an entirely different kind altogether. And "large crowd" may mean any number from a hundred (or less) to ten thousand (or more). Take any important word on this page, any important word in fact, in the whole vocabulary, and you will find that it has a special meaning for each mind. Yes we must expect considerable difference of interpretation when we read the Bible.

From the standpoint of psychology we must, therefore, conclude that while Christianity, Buddhism, and Hinduism may be convenient terms to use in referring to different groups of people who feel, believe, and act enough alike that they are willing to worship and to follow as nearly as they can the individual religion of Jesus, or of other great leaders, we should understand that in reality no such wholesale term is accurately descriptive. One may rejoice, or suffer, or die for what he conceived to be a commanded divinely inspired religion; but the fact is he does so behave for the sake of a religion, which, however much it has been influenced by the Scripture, determined and by prayer, etc, has finally been approved by his own "self". Whether we will or not, we are our own supreme court. The messages of Life come to us from society, from the Scripture, and from the "God in whom we live and move and have our being"; but in reaching our inner life they must they must adjust themselves according to the directions of our own peculiar censor. In the words of Professor Mc Laughlin, "It is God who speaks, but the man who hears"; and psychology would add "Each man listens with, and receives the message thru, his own ears".

2. Hard for the adult to change his habits.

The difficulty is heightened when we step over into the world of the adult. All that we have said so far applies to this class, as to every other. The new obstruction arises in the fact that men and women, even after they 1. Prof. J. F. Mc Laughlin-Unpublished lecture - Victoria University.
attain some new interpretation of life's values, find it often almost impossible to change their manner of living. Professor James goes so far as to say that "by the age of thirty the character has set like plaster, and will never soften again." Even without such a statement from psychology, we know from personal experience, and from our observations of other adults that the man who is neat or slovenly, kind or cross, helpful or harmful at twenty-five or thirty is pretty sure to remain that way for the rest of his life. The Good is like the healthy man whom the physician seldom visits: the Bad is like the chronic invalid whom the doctor says can never be cured. The latter goes regularly to the office, gets his ready-prepared pills and takes them according to directions, but his doom apparently is already sealed. Such has appeared to be true of the sinful adult. He has gone habitually to Sunday School and to church and has learned his Bible almost by heart, but the measure of his moral life has remained about the same for many years.

3. Difficult to obey the inner voice of authority because of reasons imbedded in the very nature of human life.

(A) Apperception.

The task of supplying the exact needs of men becomes even more difficult in the light of a further psychological fact. In leading the adult into the city of a "more abundant life", we can not just open the gate, let him thru and then close the gate upon his back. He would not allow that--he could not if he would--for he is followed by a great host of witnesses who "stick closer to him than a brother". In fact, there are so many of them and they look so much like him that he becomes prominent merely from being at their focal point. If he could by chance get thru the gate with them, he would not be able to do anything. He would be completely dumfounded. Being in a strange place he must needs reason a little, but reasoning means asking advice of past judgments: and these are in charge of the crowd of advisors--i.e. his past experiences--which stand outside the gate.

And, without their help, he would not know for certain just when to approve and condemn the actions of others, just what clothes to buy, what food to eat, which impulses to exercise and which to check—without the advice of the crowd of past experiences, he would be as a helpless babe. Or to put what we have said in other words—the needs of an adult are not determined alone by the present. His consciousness at one moment is not an isolated machine, but rather a kind of living organism that is "life and blood" of the past. The self, as Prof. Angell says, "is always a unitary affair in which the past, the present, and even the future are felt to hang together in an intimate personal way." And, again, "Consciousness does not terminate with sharp edges which mark it off definitely and finally from the non-conscious. On the contrary—there is a gradual fading out from a focal center of clearest consciousness toward a dimmer region of practical consciousness, which we may designate the zone of the subconscious." To dislodge the pernicious beliefs of an adult must mean, therefore, the destruction of a whole system of closely associated concepts.

(B) Satisfiers and Annoyers.

This system with which we have to deal is not merely a series of ideas. Every element of the individual's past experience, which is playing a part in the condition of his present consciousness, has been associated with a satisfying or an annoying emotional response. And the nature of its influence in the system has been determined by the nature of that response. If an experience has been annoying, we have tended to condemn it and eliminate it; if it has been satisfying, we have considered it legitimate and have tended to repeat it when the occasion as demanded. Prof. Thorndike has stated the principle involved in the following words: "When a modifiable connection between a situation and a response is made and is accompanied or followed by a satisfying state of affairs, that

connection's strength is increased: When made and accompanied or followed by an annoying state of affairs, its strength is decreased. Hence, we see that the system of which the present state of consciousness forms a part is in reality a system of past ideas that have been welded to each other, fused together, as it were, "by the heat of an emotion." In view of these facts it is easy to see why an adult finds it so very hard to reform his ways, even though he may see good reasons for such change.

4. Nature offers the adult few chances thru spontaneous awakenings.

From statistics gathered by Prof. Starbuck, Prof. Coe, and others, it has been shown that very few awakenings occur after the period of adolescence. Questioning 598 persons, selected at random, E.D. Lancaster found 518 who had felt religious awakenings between the ages of 12 and 25. Prof. Starbuck, after an examination of over a thousand cases, discovered that there were two tidal waves of religious awakening among females, one being at 13 and the other at 16, with a less significant period at 18; and among males the most prominent wave was at 16. Corresponding to this is the report of Prof. Coe, in which he shows that the average age of "decisive awakenings" among 84 men examined was 15.4 years and the average age of conversion among "272 members of Rock River Annual Conference" was 16.4.

Is it merely an accident that the majority of awakenings appeared between the ages of 10 and 20? Evidently not. The very nature of the physical and mental development at this time seems to demand it. The child enters at this period into the new and mysterious world of manhood and womanhood. He becomes conscious of vital, stirring forces at work within his body. "The voice changes, the beard sprouts, the proportions of the head are altered, the volume of the heart increases, that of the arteries diminishes, the blood pressure is heightened, and central among the changes in these are the physical and mental changes that mark the period of adolescence."

2. E.D. Lancaster - Ped. Sem., V, 95.
5. Ibid, p. 44.
are those in the reproductive system, which make the child into the man or woman." There is also a rapid increase in height, a development of the power to reason and the manifestation of the social impulse—it is, as though the child, by virtue of his whole-souled expansion, had suddenly burst the walls of his tiny prison and found himself in a strange new all world. How did it happen! What does it mean! "Something belonging to him, yet unknown, is dimly revealing its mysteries. All about him and in him is mystery. He is more than he can express." In the face of it all he feels the incompleteness of his past life and realizes, too, his utter weakness and insignificance in the new situation. "How naturally one turns in such a moment from the little dependent, irresponsible animal self, into the larger, independent, responsible, outreaching, and upreaching moral life of manhood and womanhood!" But suppose he passes thru an opportune stage of that nature and yet refuses to change his manner of life from a lower to a higher level! Since he will in all probability never experience an other such natural awakening, the chances for his reform seem, to say the least, not in his favor. 

5. No hope from the one-time-hopeful doctrine of catharsis.

"The meaner the boy, the better the man" is an old proverb that has had considerable vogue in the past, and that is accepted even today by some people. Let the child spend his time teasing, fighting, swearing and stealing, and allow the young men and the young ladies to sow their "wild oats" while they are young. Let them get all of the meanness out of their systems so that when they become mature men and women they will, as a result undisturbed of the working of infallible nature, be free from evil temptation. Or, as stated in scientific, and in somewhat milder terms, "Rudimentary organs of the soul now suppressed, perverted, or delayed, to crop out in manacing form later, would be developed in their season so that we should be immune to them in maturer years.

2. Ibid, p.35.
And again, "It seems a law of psychic development that more or less evil
must be done to unloose the higher powers of constraint and to practice
them until they can keep down the baser instincts".

If such a doctrine were true, it would give considerable hope to many
of the younger adults, but there appears to be little proof of its validity.
In fact, all of the evidence seem to point in the other direction. In the
development of the human being the tendency is to repeat such acts as are
satisfying and to eliminate from further use only such experiences as are
annoying. "There can, indeed, be no doubt," says Prof. Thorndike, "that the
exercise of any tendency with satisfying or indifferent results strengthens
the tendency, and that an original tendency will persist unless it is transi-
tory by nature, is prevented from functioning, or is checked or redirected
by some other forces. If immunization by early indulgence occurs at all,
it occurs as an exception for which adequate special reasons must be given."
And such adequate reason, he believes, have never been given. "In fact",
he continues, "Stanley Hall [who is one of the chief advocates of the theory]
often abandons the doctrine and returns to the orthodox theory that
educators must redirect original tendencies. For example, he writes that
we shall utilize most of the energy now wasted in crime by devising more
wholesome and natural expressions for the instincts that motivate it."
Prof.
And again, Hall admits that "The popular idea that youth must have their
fling implies the need of greatly and sometimes suddenly widened liberty,
which nevertheless needs careful supervision and wise direction.—the sponta-
aneous expressions of the best age and condition of life (youth in col-
lege) with no other occupation than their own development have shown re-
versions as often as progress." At another time Prof. Hall seems to give
up his theory of the infallibility of nature when he writes, "now another
4. Ibid, 279.
5. Ibid.
remove from nature seems to be made necessary by the manifold know-
ledges and skills of our highly complex civilization—the child must be
subJECTED to special disciplines and be apprenticed to the higher
qualities of adulthood.

The adult, therefore, who bases his hope of a better life on the ground
that he has already "had his fling" with evil, is undoubtedly building on
a false assumption. Instead of his earlier dissipation being a help to
him, it will greatly hinder his chances for reformation and for religious
growth. Using Prof. Athearn's unique summary of the above arguments, we
may say that "The repetition of a certain instinct does not wear it out,
but wears it in, unless the functioning is accompanied by unpleasant
feeling". And since the "sowing of wild oats" in the past has been char-
acterized by, and in fact continued because of, an attending satisfaction,
actions of that period will prove a determined foe to the formation of
righteous habits.

Summary:

The adult must be his own interpreter. Whatever religion he adopts
must be judged by his own individual censor and will consequently be dif-
ferent from that of his fellows. When he does decide upon some righteous
principle as a guide for life he will find it very hard to break away
from his earlier habits because his present deeds are the outgrowth
of the closely associated system of experiences that have been welded
 together with a powerful emotional cement. He has passed the age when the
helpful religious awakenings come spontaneously, and he is
finally deprived of whatever hope he may have gained from that truly
mysterious doctrine of Catharsis. Must he, then, necessarily surrender him-
self, as he generally does, to his baser self, and remain for the rest of
his life a slave to the habits of youth?

2. In unpublished lecture.
CHAPTER III.

Hopeful Factors In the Religious Education of the Adult.
The facts presented in the previous chapter have probably created an attitude of pessimism regarding the benefits to be derived from the religious education of the adult. At least, it is to be hoped that such is the case. For the more fully we realize the difficulty of the task involved, the more anxious we should be to provide an adequate program for the accomplishment of that task when we discover that it is really within the limits of possibility.

We must be convinced, however, that it is possible to develop the spiritual life of an adult; therefore, we turn at this time to note such facts of mature life as will not only help us in determining our final criteria, but as will, at the same time, increase our faith in the work at hand.

1. Human nature is endowed with the wonderful power of readjustment.

We have found that the actions of a person at the present moment are determined largely by his past experience. That doctrine does not prove, however, that the adult is a helpless slave in the hands of his earlier self. Today in the life of the man is not just the result of yesterday's experience, and the life of yesterday is not just the result of the day before; nor is the day before that just the result of the preceding day. That would deny to all humanity the power of conscious and purposeful readjustment of the world in which he lives. And that he does have such power of purposeful readjustment is well supported by modern science. Says J.B. Hibben: "This then is the paradox of evolution", say Prof. Hibben, "that a process giving no evidence of intelligent purpose develops a product whose characteristic feature is purposeful activity; that what is product, becomes a determining factor in the subsequent development of the process".

In conformity to this Prof. Judd maintains that consciousness promotes self-sufficiency by literally taking up the environment into the individual.

and there remoulding the absorbed environment into conformity to individual needs." And Prof. Thorndike further maintains that "Man is eternally changing himself to suit himself. His nature is not right in his own eyes. Only one thing in it, indeed, is unreservedly good, the power to make it better."

Being cleared by these statements, of what might have seemed a hopeless, fatalistic view of human nature as a whole, let us now center our attention merely upon the adult.

2. Statistics prove that it is possible for adults to break away from earlier habits.

Part of such information may come from our own experience. For who of us has not known middle aged men and women, upon falling in love to change almost completely their manner of dress and to adopt an entirely different attitude toward their fellowmen? Those who have been idlers and "no-accounts", have settled down to hard consistent labor when they were confronted by the needs of a devoted family. Fathers have given up long-established habits of smoking and chewing tobacco, of swearing and of drinking liquor, for the sake of their boy; and mothers, who in earlier days cared little for home, have completely isolated themselves from the "social whirl" that they might clothe and educate their children according to the standards of the age. And as for the altering of deeply-seated convictions, we need only count the enthusiastic war promoters of the present day who a few years ago were real pacifists—and we would not that include many of us—, or listen to the urgent appeals for soldiers from preachers and Christian workers who all of their lives had believed that "under no condition is it right to take the life of our fellowman." Certainly adults can, and do, change when they are confronted with a new ideal that brings to them directly, or indirectly, sufficient satisfaction.

The same thing is true in regard to religious conversions. In the

1. Chas. Judd—In "Evolution and Consciousness".—Psychological Review—XXI, p. 80
articles that have been written on this subject the stress has practically all been laid on the fact that most religious conversions come earlier in life. We find, however, that there are at least a few conversions among adults. Of 122 persons over 40 years of age, Prof. Starbuck found that 17 were converted between 23 and 40. Further evidence is found in the many striking cases presented by Mr. Bagby in his book, "Twice Born Men". We also find from the reports of evangelists such as Billy Sunday, Chas. Scouville, and others, that quite a few men and women of middle age, and a few of much later age, are converted. Many—perhaps the most—of these go back into their old ways again after the excitement of the meeting is passed; but some of them continue to show a decided change in their habits as compared with their former lives.

3. All conversions, whether gradual or sudden, are the result of "a natural psychological process".

During the time of great revivals, such for instance as the "Kentucky Revival", when men and women, losing control of themselves "lay down and rolled over and over for hours at a time", when women threw their heads "from side to side so swiftly that the features would be blotted out and the hair madâ to snap", and when "men dreamed dreams and saw visions, nay fancied themselves dogs, went down on all fours, and barked till they grew hoarse",--at such times, or even in the midst of some of our present excitable meetings when men and women praise God "for the wonderful miracle He has wrought" in their souls, it would hardly be safe to make the above statement concerning the nature of conversion. But in view of recent psychological investigations, it seems necessary to admit that "however inexplicable, the facts of conversion are manifestations of natural processes."

In discussing cases similar to those mentioned above, Prof. Coe says:

"All these and a multitude of similar phenomena were produced by processes easily recognized by any modern psychologist as automatic and suggestive. Similarly, the phenomena in the Methodist history known as 'power' was induced by hypnotic process now well understood, though hidden until long after the days of the Wesleys." Prof. Starbuck, after carefully examining over a thousand cases of conversions mentioned above, compared their salient characteristics with the characteristics of sudden changes in fields where religion was not the central thought. As a result of this comparison he found in the latter experiences "analogies to all the steps of conversion, even the most unaccountable and mysterious". He further states the "Each of the above phenomena seems to be the special thing of which conversion is the general. To break a habit involves one small group of tastes, or desires, or faculties; conversion takes the whole bundle of them."

To carry the case one point further--Since so-called "sudden" conversions are the result of natural processes, and since, as was pointed out in a previous chapter, the behaviour of the present moment depends largely upon our past experience; we are led to the conclusion that no conversion can be, in reality, merely the phenomenon of a present moment. All so-called sudden conversions must be the result of past ideas, emotions, and volitions, plus the stimulus of the present moment. If such were not the case we might properly ask why it is that we do not have more of the Kentucky-Revival type of conversions today, and why it is that the types of conversions even among the people of the different churches of the present day are so unlike. Is the Deity the Being who delights in fashion? Rather, it seems that the converted sinner experiences about what he has been led to expect beforehand. That is to say, "religious ideas previously peripheral in his consciousness, now take a central place", are emotionalized.

and find expression in action, with the result that "religious aims form the habitual centre of his energy".

Conversion, then, whether it be sudden or gradual, becomes a natural process in which, thru the reaction of the present stimulus upon the apperceptive mass of the individuals, certain ideas with the apperceptive mass is highly emotionalized and held in the focal point of consciousness, and then expressed in some form of activity that is thought to be in keeping with its demands. Instead of being a mysterious gift to a passive personality, it becomes as Prof. Richardson has well said, "The first step in the habit forming process". It will undoubtedly have greater significance in the life of the individual than most acts have, because it has been so highly emotionalized; but it is, nevertheless, the result of psychological development.


Thus far we have noted the fact that religious growth, whether thru sudden transformation or by a gradual development, is the result of a natural process and not unlike other changes that come about in life. It follows, therefore, that in order to bring about these changes we must work thru, and with, the ordinary powers of human nature. Several things seem necessary:

(A) In order for an ideal to become the focal point of consciousness it must, of course, have been before that time a part of the apperceptive mass. It may have taken its place in the mental process thru reading, listening to instruction, or perhaps in some other way, but it must be there.

(B) An idea within itself can not transform a man's character. "There is nothing in the nature of ideas about morality", says Prof. Dewey, "of information about honesty or purity or kindness which automatically trans-

3. Ibid.
mutes such ideas into good character or good conduct." They may remain as inert and ineffective as if they were so much knowledge about Egyptian archaeology. Such ideas may ultimately claim a commanding position in the consciousness, however, if they are properly emotionalized—that is to say, elevated into the realm of ideals.

1. Power of Ideals: It is hardly possible to overestimate the influence exerted in the life of an individual by ideals. "In general," says Prof. Bagley, they are the "Prime, the basic, the fundamental controls of conduct." Without them we would be as chaff blown before the wind—carried hither and thither with no power of resistance, and no desire but for the pleasures of the passing moment. But with them comes a purpose and a hope that leads us safely thru the fields of tempting pleasures toward a final goal, a land so full of promise that all else whether of pleasant or of painful nature seems hardly worthy of our attention. For the sake of his ideal "The Spartan boy suppressed every evidence of pain, and even faced death without flinching"; the Indian, without a sign of pain, stoically endured all forms of barbarous torture rather than give his enemies the pleasure of seeing him suffer; and the Christian martyr, oblivious to physical agony, burned out his life at the stake for the joy of a future life with God.

And it is just as true today as it was in other years. The student, who by nature delights in the out-of-doors, gladly shuts himself up in a room and studies from early morning till late at night, six days in the week for several years, in order that he might win the honors and the benefits of a professional degree; the man, who all of his life had lived in ease, gladly leaves his home, and his friends to suffer and perhaps to die in the trenches or on the bloody field of battle for the sake of a name he loves; while others are willing facing the taunts of public opinion.

2. Prof. St. John defines an ideal as "an idea infused with and reinforced by emotion which relates it to the individual life and makes it a force in the determination of conduct and the shaping of character. Rel. Ed. IX, 425.
are surrendering habits that once seemed a necessary part of life, and are gladly struggling to reach again a place of honor in the eyes of some dear friend.

The importance of emotionalizing the idea that we want to determine one's life, is further emphasized when viewed from another angle. Prof. Thorndike has shown us that the relative importance of all the experiences in our lives is determined by the extent to which they have proved satisfying or annoying. Since no experience can be absolutely isolated from the rest of life, however, the emotional state accompanying it will be determined in part by the dominating emotionalized idea of our whole life. And the majority of people, if not all, are guided by some central ideal. 

"Chesterton is not far wrong", contends Prof. Ross, when he says: Every man is idealistic; only it so often happens that he has the wrong ideal. Every man is incurably sentimental: but, unfortunately, it is so often a false sentiment. When we talk, for instance, of some unscrupulous commercial figure, and say that he would do anything for money, we slander him very much. He would do some things for money: he would sell his soul for money, -- he would oppress humanity for money; but then it happens that humanity and the soul are not his ideals. But he has his own ideals, and he would not violate these for money. He would not drink out of the soup tureen, for money. He would not wear his coat tails in front, for money. He would not spread a report that he had softening of the brain, for money."

If a new ideal is to compete successfully with the present ideal, if it is to thrust out the old and become the dominating power of the individual's life, therefore, "it must gain the allegiance of the separate experiences of the mental system", says Prof. Athearn, "by radiating to them a more satisfying glow than had been supplied by the old ideal!"

If the spiritual growth of the adult is to prove of lasting value, the worthy ideal that gains supremacy must be provided with adequate channels for expression. "Expression is a means of impression," says Prof. Weigle. James's Pragmatism, Euchen's Activism, Bergson's Insistence that the intellect is the tool of practice, are in this respect psychologically true! "It is not in the moment of the resolve but in the moment when the resolve is carried out in action that the moral value inheres," says Prof. Betts. And again, "It is not in its expression apprehension, but in its expression, that a truth is finally becomes assimilated to our body of usable knowledge".

An idea may also be clarified and may become emotionalized more quickly thru action. Says Prof. Horne, "Definite, practical righteous action will clarify the murky, doubting atmosphere of thought; the worker has faith, the indolent doubts." And by Prof. Galloway we are told that "The constant translation of the idea into acts invests it into definiteness, and induces the feeling-tone associated with reality." As has been truly said, the decisive adoption and carrying out of a thought clears the whole mental atmosphere, we may and must sometimes act on probabilities; but in the normal course of things these will grow into certainties if we continue steadily to act upon them.

Without expression the idea is deprived of the emotional element involved. Prof. James contends that "Every time a resolve or a fine glow of feeling evaporates without bearing practical fruit, it is worse than a chance lost; it works as positively to hinder future resolutions and emotions from taking the normal path of discharge". In fact as was intimated above, there can be no real advance, no conversion of life, without some form of activity. The man who "feels" his duty is for the moment on a higher plane than the one who coldly perceives the right; but unless he rewards his feeling through confession, or resolution, or some other form of action, there can be no real advance, no conversion of life, without some form of activity. There can be no real advance, no conversion of life, without some form of activity. The man who "feels" his duty is for the moment on a higher plane than the one who coldly perceives the right; but unless he rewards his feeling through confession, or resolution, or some other form of action, there can be no real advance, no conversion of life, without some form of activity.

he will soon be of that number who have "ideas about morality", but who do not experience "moral ideas".

Resolution and confession, however, are not sufficient to bring about the highest type of moral development. For proof of this statement we need only recall a few of the Church members we know, who refuse to forgive, whose word cannot be trusted, whose lips are polluted by a constant flow of profanity, who mistreat their families and turn deaf ears to the silent call of the poor, the lonely, and the downtrodden of earth — and yet who never show any signs of growth away from such wickedness.

To maintain a religious ideal we must express it in worthy acts toward our fellow men. This is so for two reasons: first, because it is impossible to love, and to be kind, gentle, patient, meek, long suffering, etc.; without loving, and being kind, gentle, patient, meek and long suffering, towards some living being; And second, because of the reaction and development that comes to us from our contact with society.

The significant dependence of the individual upon the group is summed up by Professor Betts in the following concise and interesting paragraph: "Social conventions surround his birth, give him his name, dictate his dress, determine how he shall eat, select the language he shall speak, and specify the nature of his education. He conforms to social standards set up before he was born, shapes his views in accordance with a religious creed he did not make, chooses among political principles already formulated, and selects a vocation from among many organized lines of activity.

(2) C. A. Scott, "Social Education" P. 4.
He follows the social customs in wooing a mate, is married by whatever form of ceremony society dictates, and is finally buried in accordance with social traditions. Society touches his life at every point, prodding him to every activity here, restraining him there, providing him with opportunity, and loading him with responsibility, rewarding him, punishing him, and supplying him with a whole system of checks and balances. The individual could no more live his life outside the medium of society than he could outside the medium of air."

With the thought of this quotation in mind may we now turn to the specific problem of moral and religious development. Does our present activity toward our fellowmen determine our moral ideal of tomorrow?

When we came into the world we were neither moral nor immoral; we were rather unmoral. We were not aware of the fact that it was harmful to destroy life, to take something from another when he was not looking, to say we had done a thing when we had not, to keep everything for our own pleasure, to say certain things to people (which we now know were harsh) rather than to say other things (which we now know to be kind.) Nor did we know that it was right to help others, even at the expense of our own pleasure, and to check our words and our actions in times of anger and disappointment. We came in time to distinguish however between right and wrong as a result of our experiences with other people.

At first when we got angry we cried and kicked our feet, we bit those who were close at hand or threw rocks at them if afar, or on the other hand we sulked, refused to answer when spoken to and deliberated.

(2) Ibid, P.20.
erately disobeye the commands of our superiors. If we were humored on such occasions and allowed to achieve our purpose, we continue to repeat our actions on each succeeding occasions. If, on the other hand, our behaviour was received by others with disapproval and perhaps with physical resistance, and if we found that we were gaining nothing, but rather losing with such procedure, we changed our methods. We had learned that it was best to control our temper.

In much the same way we have learned that other people have certain rights which must be respected, that certain objects belong to them and should not be touched without their permission, that the satisfaction of dividing our own belongings with others is greater than the pleasure of keeping everything for ourselves, that by talking and acting in certain ways we may cause others to be sorrowful or happy and thereby in the long run diminish or increase the "satisfyingness" of our social bonds. Conscience! What is it? A mysterious and invisible set of scales tucked away in the soul at birth and by which one is supposed to measure his thoughts and his actions for evermore? Or, again, is it a set of rules that have been handed over to us by others for our edification, and which we have passively accepted and laid aside for future use? Rather, should we conclude from the facts at hand that one's conscience "grows out of his social experience", wherein he has been made to realize through the reactions of others people upon his expressions that certain actions may be freely performed, while others must be restrained." Professor O'Shea contends that "consciousness on the social side is thus a kind of theatre in which our friends and acquaintances, the public in general, and characters derived from literature, history, and art, constitute the audience and pass judgment.

(2) Ibid. P.113
(3) M.V. O'Shea "Social Aspects of Education." P.85
upon our performances." If we accept that definition we must not conclude, however, that we are mere slaves to our environments and that our ideal must be of such a nature as will cause us to seek at all times the pleasure of our fellows. For, as Thorndike, Judd, Betts, and others have shown, the moral standards of life are advanced only as we reach above, and reconstruct our present environments. But we should remember that no matter how high we may place our ideals for the moment, it will not abide and become a determining power in our life until we have actually tested it out and received the "Well done, thou good and faithful servant" from the heart of humanity. To compel our faith it must not only state its claims and win our pity, but must prove its power to lead where nothing else has ever led; and in our joys it must be happy, while to sorrow must it bring a comfort that is safe and sure. Poor weaklings that we are--it must not only tell the joys of service, but must really make us toil, that through our labors we may know with deep enduring satisfaction that it always speaks the truth.

Social reformers have realized for some time the importance of continuous social service in the religious development of the adult, and have planned their programs accordingly. Ministers have often caused the conversion of men and women by sending them out to talk to others about their life's ideal. Following the Billy Sunday meetings it has also been found advisable, for the good of the newly converted adults, to organize and send them out in teams, to do some kind of constructive work for different communities. And, in Mission Houses of the large cities the officials consider that the conversion of an adult

(3) This plan was followed with considerable success at Des Moines, Iowa.
is merely the beginning of a difficult task of reformation. For instance, at Walter Street Mission in New York, says Professor Cogge, "It is not assumed that a down-and-out is really on his feet as soon as a conversion climax has occurred. No; his surroundings are looked after; he is helped to get work; he is brought to the Mission every night and made happy there; he is set promptly at the task of helping other down-and-outs. In short, he is given the experience of a new external as well as internal world, and he is drilled in definite social acts, with pleasurable associations until good conduct becomes habitual. Thus he continues to build his new self and his new world after the climax, just as it was partly built before. Wherever converts stick, it will be found that habit-formation, particularly through a new social fellowship, follows the conversion crisis." (1)

Summary:

It is to be hoped that whatever feeling of pessimism we may have experienced at the conclusion of the last chapter, has been, through the facts of the present discussion, changed into an enthusiastic, constructive optimism. Certainly we have good reason to hope for the further religious education for all adults, if proper methods are used. Although it is very difficult for the mature person to reform his ways, we find that such is by no means impossible. He need not be a mere slave to his past or to his present environment, for he has within him that conquering power of human nature, that during all the ages has made it possible to readjust the conditions of life. The fact that he can almost entirely readjust his earlier habits is shown by the simple fact that he does—in regard to religious habits as well as in spheres of activity not especially dominated by religious thought.

Furthermore, we have found such changes to be due in every case to natural processes, and that they result most effectively when guided by the controlling power of a central ideal, which ideal, in turn must be kept continually alive and powerful through the use of ideas, emotional responses, and social activities.
CHAPTER IV.

Worship.
There are several other characteristics of the adult mind that need to be emphasized, but as they all play some part in group worship we have left them for the discussion of the present chapter. May we first discuss them briefly, then give to them later such emphasis as the present discussion may warrant.

1. **The adult is reasonable and practical.** The child is highly imaginative. Having many varied experiences, yet little co-ordination with his apperceptive mass, he lives more or less in a world of fancy. The adolescent has a more highly developed mental system than the child, but finding himself in new and mysterious relations that come at his age, he tends toward an ultra-idealistic attitude. Nothing is impossible to him. The ideals he selects may be completely beyond his reach; that does not matter, so long as they are ideals. "He is so big now in his own mind", says Professor Athearn, "that his grandfather's overcoat would not be large enough to make a vest for him."

It is quite different with the adult. He has passed through the stormy and excitable period of adolescence, he has entered more or less into the sphere of more serious affairs of life, is generally more dependent upon his own labors for a livelihood, is often compelled by the demands of business, social duties and the home, to look ahead and see just where his movements will lead. His ideals must be such as are attainable, and the devices leading to their accomplishment must be consistent within themselves. Hence, "The methods of teaching men are not the methods of teaching youths and children", says Professor Horne.

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(1) H. H. Horne - "Phil. of Ed." (Ch. on "Psych. Aspects") - p. 224.
(3) Ibid. P. 50
(4) Prof. Walter S. Athearn. "Unpublished Lecture."
"In general, children must be taught by the methods of illustration; youth by the method of combination; and men by the method of system, whereby unities, total points of view, and vision are secured. Children must see, youth must understand, men must reason. Only so can 'boyhood ripens into boys, youth in youth, and manhood in man'.”

2. The adult practises imitation.

This instinct begins with the child at about the ninth month and continues its effects throughout life. Among other ways in which it yields an influence for good, it causes many, who otherwise would not attend services of worship, to "follow the crowd" to Church; it helps to increase the number of public conversions; and, when combined with "reason" it strengthens our faith in God and man and urges us on to higher levels of life. Certain elements in history when properly presented in Church, or elsewhere, "present examples for imitation and inspire the learner to follow.---- the behaviour of Socrates before his judges, or of Giordano Bruno at the stake, the conduct of the Lacedaemonians at Thermopylae, or of the American farmers at Bunker Hill, Sir Philip Sydney, dying, offered the cup of water to the wounded soldier beside him, or Sir Thomas Moore, going to his death for the sake of conscience; incidents like these reveal the depth of the moral life of mankind as flashes of lightening illuminate a dark forest at night. They not only show what is noble action, but touch us with the contagion of heroic deeds, thus making for moral culture, as well as ethical instruction."

(1) H. H. Horne, "Philosophy of Education" (Ch. on "Psychological Aspects") p. 177.
(2) Ibid. p. 177
(3) E. A. Ross - "Social Psychology" p. 36
(4) F. C. Sharp - "Education for Character" p. 173.

In a previous chapter we spent considerable time in showing how difficult it was for any two persons to have exactly the same religion. Our conclusions were based on the following facts, namely, (1) that religion has to do with the whole self, (2) that the whole self represents a closely associated system, the different elements of which are spoken of as thinking, feeling and willing; (3) and that because of the peculiar nature of the inheritance and development of each individual it seems quite probable that no two persons would have exactly the same thoughts, the same emotional responses, and the same type of volitional activity.

We believe that this is true, and we think that it should prove one of the important determining factors in the arrangement of any curriculum or religious education. But this is only one side of the story. For just as they are among the members of the human family, individual differences— that tend to keep them apart, so are their inherent nature of all the members certain characteristics that tend to draw them back and to make them dwell more or less in harmony with each other. If individuals were only "different" there would probably be no such institutions as homes, Churches, schools and nations. These are made possible by the presence in this large family of certain common instincts, which, although they may be aroused in different ways in different individuals, when they are aroused react in more or less the same fashion. They are, so to speak, the parents in the home who say to the quarreling children from time to time, "thus far, and no farther." Not only figuratively, but literally have they been parents from which our personalities were born.

(1) pp 7-13
(3) Ibi d—p 304.
(4) Ibi d — p 87
and by which we have been reared. We may apparently wander far from their side at times and scatter to the four winds of the earth, even as the children of the home seek out their separate desires apart from the family circle: but as these same children, laborers, lawyers, doctors, etc., return on special occasion to sit humbly at the feet of their fond parents, so we in moments of crisis or of special significance, put aside our learning and our separate positions in life, and plainly acknowledge these parents of our separate selves.

Curiosity, for example, may exert a unified response on the part of all classes, rich and poor, learned and unlearned. A good illustration of this is to be found either on the streets, of a little backwoods village, or in the congested districts of our largest cities. One would think that in a city the size of New York people would soon become accustomed to novelty, and would pay little attention to the many peculiar things with which they are continually being met. Yet, practically every day last year and often several times during the day, the writer noticed great throngs of people running from every direction to some spot just to see what had happened. It may have been fire, or an accident of some kind, or it may have been nothing more than a fight between two boys. It did not matter so much as to the only the nature of the event—hundreds of individuals must know what it was before they could go on in peace. Professor Ross tells the story of a man who "offered to bet that he could in five minutes, without making a motion or a sound, assemble one hundred people. His offer being taken, he stepped to the curb, and, shading his eyes with his hand, gazed intently at the masons working on a tall building just opposite. In three minutes the curb was lined with a hundred persons straining their eyes to see what the man was so interested in." (1)
The desire for approval is a common instinct and never dies out either in the best of citizens or the most degraded criminals. It begins to influence the life of children before the age when they have learned to talk, and continues to play an important part in the determination of their action for the rest of their days. Even in middle life says Prof. Kirkpatrick, "most men care more for the reputations, or, in other words, for the opinion others have of them than for their own personal use and individualistic desires. So strong is this instinct that what we eat, wear, read, and do, are largely determined by it."

In discussing the common response brought about by the prominence of another original tendency, namely, the social instinct, the same author reminds us that "Men are pre-eminently social beings," and further says that "Among all races of men are to be found, not only families, but larger aggregations, living in close proximity and association with each other.---- Desire for companionship is the natural inheritance of an ancestry that must have sought it in order to survive. Hermits are therefore rare exceptions, while to most persons solitude is the greatest of punishments."

We would rather be with some people, of course, than with others, and especially do we enjoy the companionship of long-time friends. In fact we would sometimes revert to severe or to peculiar means by getting in touch with those of our special clique. A certain evangelist tells that while travelling abroad he became so homesick for the sight of a familiar face, that upon seeing a span of mules hitched to a

(2) Ibid.
(3) Ibid.
(4) Ibid. P. 118
(5) Ibid pp.118 -19
Standard Oil wagon, he rushed up in great delight and threw his arms around the neck of the long-eared brute, because he knew that they had come from his native land. But whether it be in the form of friends or of strangers, men will instinctively crave their company, if left very long alone. They may not care to talk with them, nor even to nod in passing by, but they want to feel that they are somewhere near.

Among the tendencies that have played an important part in the progress of civilization and have given individuals basis for commonality is the so called parental instinct. Among all the common instincts there is probably none that is so influential in the development of character as this one. It arouses within mothers of every plain and condition of life, such gentleness, such devotion, and such willing sacrifice as they have never known before. Enter the home of the millionaire or of the common laborer, of the highly cultured or of the ignorant, of the Christian or of the heathen; argue as you please and you may be misunderstood; sing and play the piano, and your act may go unnoticed; but help, or strike the child in the presence of the fond parent, and you will have met, in turn, a loving servant or a ferocious antagonist.

This common feeling of love for others is shown also in the attitude of one sex toward the other at times of courtship, and in lesser degree, perhaps, in the impulse that all moral people have to protect and to help those in trouble, and also in the general appreciation that is shown for others in society. In fact, says Prof. Kirkpatrick, "it is evident without discussion, that the social instinct and feelings are only an extension of the parental instinct from the

(1) Dr. Chas. Reigh Scofield, in sermon.
(2) E. L. Thorndike - "Original Nature of Man" P.85 ff.
(3) Ibid. P.87
(5) Ibid. P.111
(6) Ibid.
family to larger groups.

There are many other common instincts, such as fear, anger, imitation, etc. but the illustrations that have been given above will probably suffice to prove the point at hand, namely, that although all men are different in many ways, at the same time they have certain tendencies, which, when aroused, cause them to experience a more or less common reaction. To illustrate, suppose that you are standing before a crowd of adults instructing them in the ways of righteousness: the words that you speak will have their own interpretation for each member of the class, and as a result may bring about a different reaction on the part of each. But if you are able to give to them an illustration or on the other hand, you give them a piece of work to do that will, regardless of different interpretations, call forth a response from a common instinct, such for instance as the parental instinct, their reaction will be more or less the same in each case. Their further application of the response will be somewhat different as the result of their individual peculiarities; and yet, as long as the common instinct guides their activities their behaviour will at least tend to be in the same direction.

(1) E. A. Kirkpatrick - "Fundamentals of Child Study" P. 112.

(2) Cf. L. A. Weigle "The pupil and the Teacher" P. 65-ff
CHAPTER V.

Worship (continued).
Benefits of GROUP WORSHIP.

In the religious education of the adult there is much help to be gained from group worship. Man is by nature a social animal. It has been largely through his contact with society that he has been developed into his present state. Quite naturally, if he hides away in some lonely place, and denies himself the association of others, the nobler elements of his nature will dry up, and leave him in truth "a dead stump." Neither is it sufficient for him merely to meet individuals on the streets or in his business relations; if he is properly to nourish his higher self, he should feel now and then the inspiration of the crowd.

(A) The mere presence of the crowd affects our opinions about life. Our knowledge is limited and we -- i.e. the most of us -- are willing to admit it. Most of our conclusions are for a time, at least, mostly provisional, and are easily changed. The soloist that we did not like, gains considerably in our estimation, when we learn that she was greeted by large audiences wherever she went the second time. And certain social reforms which once we would hardly consider, become quite reasonable when we find more and more people are attending the lectures of the promoter.

The mere presence of others affects our semi-conclusions at worship the same as in these other relations. On Monday of last week, perhaps, the natural prompting of our heart convinced us that it was right to credit a poor laborer for groceries. But on Tuesday night he broke into our store and stole all the money out of our safe. Again we have always been taught that righteousness will conquer, and that

it pays here in this world to be honest and pure; yet during the past week, perhaps, elections have gone in favor of wicked campaigns, honest men have been cheated out of their hard earned property before our eyes, and innocent, pure women and children have been murdered or disgraced by the incarnation of evil. "After all does it pay to be righteous, and to trust in God? We have so believed in times past, but maybe we were mistaken. Probably God does not care, or is powerless to help; or maybe, there is no personal God at all in time of trouble." Such are samples of the thoughts that the incongruities of life have forced on the masses of the world by the end of the week.

But Sunday morning comes and we go to Church where others are worshiping a God of whom we have been in doubt. In this group are the principal of the public schools, the lawyer, the doctor, the banker, the mothers and fathers of the community, —yes, and there is even the poor laborer who has been cheated out of his property. The experiences of these men and women during the past week have not been any more favorable than our own,—yet do they still believe in God and in righteousness enough to be here in the attitude of worship? Then perhaps our doubts have been groundless. Surely the opinion of all these people could not be wrong.

To say that the individual consciously so argues every time he goes to Church would hardly be true to the facts; but that he does carry out in his conscious, or sub-conscious, mind such a reconsideration of his week's experience, perhaps none of us would doubt. On the other hand if the experience of the week has been of a nature to strengthen our faith, the presence of others will tend to give it even greater validity.

The influence of the crowd at worship may call forth a reaction, however, in a different way from that which has been mentioned. 1. cf. E. A. Ross—"Soc. Psych."—pp. 116-11, 118-19, 190.
I shall endeavor to make clear the point in mind by using the picture show audience as an illustration. The picture is flashed upon the screen. As the story continues the audience becomes intensely interested. At a certain point in the play an actor performs an evil deed, but the act is so funny, or so brave, or so timely in accomplishing a much desired end in the plot, that it gains the approval by a laugh or applause, of the interested audience. In that crowd are many people that we know to be good Christians. They are not in the habit of sanctioning evil. We had thought of this special act as wrong; and yet it has just been sanctioned by those people by whom we have such confidence. So, forgetting that we have also laughed or applauded as much as they, we leave the building believing that all of those good people have thought well of the act; and each of them thinking the same about the rest of us. As a result, each individual, while may be not convinced of the rightness of the act, will undoubt edly be less inclined to condemn it than he was before he went to the show. If a righteous act appears at the proper time to call forth the applause of the audience, the opposite result, will, of course, be brought about in the mind of the individual. The same thing is true when we attend a service on worship. Quite often -- more frequently, perhaps than we suspect -- we are listening, not to a direct message from the preacher or from the choir, or from the man who reads the Scripture lesson, but rather to a message that is strengthened or weakened by the apparent attitude of the crowd. In other words we quite often agree, or disagree, with the sermon, with the song, or with the lesson, not alone because of what it says, but partly because we think that others, listening, accept or reject the sentiment expressed.

The singing of sacred hymns, the reverent reading of the
Scripture, and \*\*\* solemn petitioning of the prayers all have a tendency to drive out material thoughts, and to rivet our attention upon the more serious problems of life. By these agencies "emotions are (also) drawn out of the depths of past experiences and are vivified and given new power over life." (1) Into the central point of consciousness is focused a worthwhile thought; around this idea, or series of ideas, is gathered the tender memories of happy experiences—thoughts of innocent childhood days, of mother and father, of times when our thoughts were unpolluted by evil desire—then over and through it all is sent the soft warm glow of a pleasant, peaceful emotion, which fuses them into a single wedge of convincing power. The experience of Jan van Beers, helpfully illustrates the point at hand.

Beers was a poet of the Netherlands. He had ceased to be an Orthodox believer, yet on revisiting the great Church where he had been taken to worship as a child, it seemed to him "as if the old familiar saints with their golden halos nodded to him from their niches, ---- as if the whole bright-winged hosts of the dear old legend he had once so eagerly listened to by the fireside, long forgotten, suddenly burst into new life within his heart. And when the great organ lifted its melodious voice in the anthem ---- and the countless throng of worshippers,---- 'bowed as if beneath the wind of invisible wafting wings,' he felt himself a child again, and hoped and believed as a child, he thought of his mother, and involuntarily, folding his hands murmured 'Our Father'." (3)

Not alone through suggestion, however, do these elements of worship have a power of good. Each of them has within itself a direct

(1) E. P. St. John - "Religious Education" Vol. 9, P. 426.
(2) Cf. Hugh Hartshorn - "Worship in the Sunday School - P. 132
(3) Lester Bradner - "Religious Education - Vol. 9 P. 437
message for the individuals within the crowd. The Scripture, for instance, is considered by most people as the highest source of authority of all matters pertaining to the Spiritual self. What it says will usually condemn our evil, strengthen our faith, and uphold our efforts for good more decisively than the words of any book or any present person. If the message that it sends to us in the quiet attentive hour of worship is consistent with our highest ideals, it cannot help but purge and strengthen our minds. Of course, if that message be unethical, or inconsistent within itself, it is liable to do more harm than good. The minister who believes in, and continually preaches the God of the New Testament, -- namely, a God of Love, a Father of all Nations, and a Deity who "is the same yesterday today and forever" -- will provide a little Spiritual food by reading about the God of the Old Testament, who became angry, who upheld evil and who himself, according to the Old Testament, murdered innocent men, women and children. He may also cause considerable harm by allowing the singing of such songs as do not rightly portray the nature of God or of Christ's teachings. Says Prof. Pratt, in judging a hymn we should ask "Is it so wrought out that it is true in your own soul-history or true to your ideals?" Again, "Is the picture it gives of the nature of Providence or grace of God, or of Christ's offices or person, or of the ministry of the Spirit, or of the Christian Church and its activities, joys and the hopes or of the life that now is, or of the life beyond -- is the picture that it gives of any of these one that commends itself to you as true?"

(1) i.e. as direct as possible, considering their individual differences.
(2) Numbers 11:1
(3) Ex. 21:26-27
(4) Sam. 15:1-5; Ex. 12:29.
(5) W. S. Pratt - "Musical Ministeries in the Church" p. 59
(6) Ibid. p. 68.
Non-Christian people who attend our services notice the sentiment expressed in our songs, and even we at times stand off in our minds and examine the thoughts of these hymns. Therefore, says Prof. Pratt, "We surely have no right to allow the conception of Christianity to be lowered in such minds by trivial, perverted, or misleading presentation of it. The popular impression of our religion is not derived from a study of creeds or theological treatises, not altogether from sermons or similar formal exposition, but largely from such spontaneous revelations of it as we make of our inner selves in action. Hymnody is one such display of life, and is so regarded. Our whole policy about it deserves to be soberly directed accordingly."

Congregational singing exerts within itself a wonderful power for good. "Studies in Social psychology have shown", says Prof. King, "that an individual alone and the same individual in a group are two different psychological beings." How truly that is shown in the song. "The Star Spangled Banner," when sung in the home is hardly more than a musical composition; but when echoed and re-echoed back and forth from a score of hearts, it becomes a power sufficient to send not only the good and the great, but also the selfish and the cowardly to die for a worthy cause. Even so are men drawn into closer communion with each other through the singing of congregational hymns. Says Prof. Pratt "-- it not only draws many persons into a form of united action, so as to declare their actual sympathy and strengthen their sense of brotherhood, but at the same time there is exerted through it a decided spiritual influence back and forth among those who thus act in company. It is therefore a means of mutual edification among those who are spiritually minded and often of evangelistic pressure upon others."

(1) W. S. Pratt "Musical Ministeries in the Church" P.71
(2) Ibid.
(4) W.S.Pratt "Musical Ministeries in the Church" P.58
For a moment, brief but pleasant moment, they have united upon a common sentiment; and in that happy time have stood -- rich and poor, learned and unlearned, good and bad, upon the same high level of sociability. They have together praised God "from whom all blessings flow". Of his goodness and mercy they have sung and to his cause have pledged their lives -- this body of united happy souls.

"Prayer," says Prof. Hocking, is a "flight of the alone to the alone". "We know always that life is worth living: we know, too, we have in us somewhere the power of appreciativeness: we know that nothing is common or unclean, and nothing hopeless: only -- we cannot see it so." The weaknesses and the failures of our own lives -- many of which we have hid from the world, but of which we are always conscious --, the faithlessness on the part of others on whom we had trusted, and the insistent struggle of men for the material and frivolous life -- all of these have clouded our vision, and robbed us of the power to interpret reality. "We require the sight which cannot come through trying to see: we must try, then, to put ourselves consciously where sight must follow." We would mount with our true self into the world of Him who is the "One of all (our) loves and pleasures", and from that point catch one brief glance into the truth of life on every side. From there could we see our "alone" self, stripped of all its sham and excuse -- little, mean, and ugly, yet in it all a spirit like unto the Eternal -- filled with rich and noble desires and possibilities. We had forgotten, or had not learned, that they were not there: but from now they will be more liable, much more liable, to dominate, because they have been held in the focal point of attention for a pleasurable moment -- "pure self-consciousness and God-consciousness" have made it so.

also

(2) Hocking - "The Meaning of God in Human Experience" P.433
(3) Ibid - P.435
(4) Ibid. P.437
(5) Ibid - P.434
Then, too, the God of this intense moment is different to us than ever before, for since our last "flight" we have changed -- our apperception, our emotions, our whole being have become different. Hence, we discover in our Deity policies that will again react and change our lives. With a deeper feeling of dependence and a greater social view we find in Him a nobler Guide and Father of all men; and then return ourselves, so much the nobler in our daily tasks. It is a continuous and uplifting process -- we learn more of ourselves and of others, more of the good, hence, more of our God who is our Final Good; then by quietly and attentively meditating on this bettered-Good, we return with greater vision of self and of others. In this spiral path we travel toward the Goal, the God, the Final Good.

This is what happens, psychologically, in the ideal prayer. When the prayer is public, a deep examination of self and of God may not be so prominent, and especially for those who merely listen. If not, it is usually a sign that they are more conscious of the people present; in which case they will be benefited, consciously or unconsciously, by the reverent attitude of the others present. While the one who prays aloud is, through the expression of noble thoughts impressing them upon his life, and at the same time gaining the value that comes from such public confessions.

Summary

We see, therefore, that great help may be expected in the

(1) Cf. J. R. Angell - "Psychology" P. 376
Cf. K.R. Stolz - "Auto-Suggestion in Private Prayer" - P. 93
religious education of the adult from the group worship. The mere presence of others and again the reverence they usually express at such times tend to strengthen our faith in the power of righteousness to ruffle in the hearts of men; the direct messages of the Scripture lessons and the sermon, or the talk by the teacher, condemn or approve our actions; the congregational singing unite our hearts and gives us a deeper sympathy for each other; while the songs and prayers, especially if they are consistent with our ideal, tend to lift our thoughts and our emotions away from trivial affairs into the presence of life's highest values. The vital, sympathetic, contact we have felt with God and with our fellowmen in the few moments of group worship have extended our personality both outward and upward — It cannot return at once to quite the level of its former state.
PART II.
USE OF THE SCIENTIFIC FACTS.
CHAPTER VI.
Criteria for the Religious Education of the Adult Mind, Based on Above Facts.
Our philosophical presuppositions have been stated, in our introductory chapter; and in the section just concluded we have presented the results of our psychological examination of the adult. From the former, we were able to determine, at least in part, the kind of results that we hope to accomplish through religious education; and from the diagnosis of the mature mind we have discovered the nature of the problems that must be solved in achieving the designated goal. May we now, upon the basis of these facts, lay down the principles that should be used in determining the curricula of religious education for the adult.

One ideal should be kept before the adult; and the material for every lesson should be so selected and organized as to exalt or lead toward that ideal. We have seen, above, the wonderful influence of a settled ideal in the determining of conduct. Under its glow things that once seemed of little beauty to the individual have suddenly appealed; the labor that had proved almost unbearable has become a joy; and the taunts of the common rabble, the persecution of enemies, and even the agony of horrible torture, have proved of insufficient power to swerve him from his course. This is true, because by nature the individual tends to respond again and again to satisfying situations and to reject experiences that annoy; and while the labors and the pains of many present experiences may seem unbearable, their satisfyingness is made certain by the emotional power of the one controlling ideal. Now since all - or at least the majority of men and women, both good and bad, have some kind of ideal that supplies this extra emotional power; it becomes necessary, if we are ultimately to influence their separate habits, to dislodge the old ideal.
That the dethroning of the old ideal and the enthroning of the new one does bring about a wonderful change in the life, we have good evidence to prove; but we also have found that the task of bringing about this removal was a very difficult one -- so difficult, in fact, that few adults have made the change in the past. When the new ideal has supplanted the old and revolutionized the life, it has been brought to a focal point -- a point of greatest attention -- in the consciousness, properly emotionalized and then kept there as a sustained and encouraging guide to new experiences. So firmly is the old ideal implanted at this age that the most patient and insistent competition if a new guide is to deprive it of its throne.

II This must be a potential ideal. By this we mean an ideal that may within itself remain the same, and yet continually change in value as it is more completely fulfilled. To illustrate: A young man may have an ideal, the earning of an A. B. degree, and when he receives the degree his aim is accomplished. On the other hand, he may make it his life's purpose to get an education. He knows little of what that means when he starts to college; but the more he learns the more he wants to learn. That is to say he has a potential ideal.

It is necessary for the adult to have such an ideal for two reasons, namely; (1) we have found that he is reasonable and practical. He must have a goal that he can feel pretty certain of reaching, else it will make little appeal to his daily life. The child, fanciful as it is, may wander about in the world of fairies; and the adolescent, living as he does in his new mysterious world, may easily be led to set up almost impossible goals; but we have found that such is not the case with the adult. He must see, more or less, where he is going, and he must be-
lieve that the first stopping place is not far off. With a potential ideal this is made possible. It shows only one step at a time. (2) We have seen that all men are different by inheritance and development; they think differently, feel differently, and act differently from others even within their own family. They must, therefore, have an ideal that will without detriment to themselves or to others, allow for their own interpretations, and yet one that will be realized in greater and greater degree react in such a way as to helpfully develop their insight and interpretation.

This ideal must be of such a nature as will tend to bring about a more or less similar response in all of its advocates. This is made possible by the fact that all men and women have common instincts, which, when sufficiently stimulated react in more or less the same way. An ideal, therefore, that will appeal to the same one or to the same group of these instincts is made necessary by the fact that "man is pre-eminently a social being", and cannot develop properly apart from his fellows. It would be difficult for them to work serviceably together for a unified goal and yet to follow entirely different guides. Then we have found also that adults instinctively imitate their fellows to such an extent that their conduct is partly determined by that of other people, and often with good results. This, of course, draws them closer together, creates a wider sympathy and develops a deeper faith in humanity. But how much this helpful imitation may be enhanced, if all are judging their actions in part by the same type of emotional response. To illustrate: Suppose that the ideal of one man appealed to his instinct of fear (fear of God, of Hell, etc.), while that of his neighbor appealed to love (love of God, of society, etc.). Both might live good lives, but the responses of the two would be often of such a different type and for such a varied purpose that good effects
arising out of their associations would be greatly diminished.

III This ideal must relate the adult in a dependent and sympathetic way both to society and to a personal, ethical God.

For this principle we have found several reasons in the preceding chapters. First, in our philosophical presuppositions, we found that a man might be moral and pay no attention to God, and that on the other hand he might devote most of his time to God and yet lack the uplifting influences of social activities; but we found that the highest type of religious man took into account both society and an ethical God, "Who is in himself the Final Good of personal spirits". Again, we saw the great value to his personal development of actual service rendered to his fellows. Finally, we have found that man gains untold strength and encouragement and real inspiration for his daily task from worshiping a God who really understands.

V. This ideal must contain such qualities as are able to appeal to the whole self.

Our philosophy has informed us that religion, to be religion, must be a concern of the entire Being; and our psychology has told us that not only religion, but everything that affects the life of man, has to do with the whole self. The reason for this being, according to psychology, that the different elements of the self (that is, the intellectual, the emotional and the volitional) are so related that one cannot be active without influencing, and being influenced by, the other two. Furthermore, it was pointed out that when one of these elements was active it would have little permanent effect unless the influence exercised on the other two was encouraged. "Ideas about morality" have little power to uplift emotion that is not given proper channels for expression soon dies, and plain activity without "satisfying" emotional
accompaniment has little chance for being repeated.

VI In order to use this ideal to the best advantage, the adult must, therefore, develop his three-fold nature proportionately. He must have food for his intellect and for his emotions, and he must digest and co-ordinate, and preserve the strength of that food through expressional activities.

In addition to the facts given under the preceding section (A. I), we add the following reasons for this principle. As has been shown in earlier chapters the individual develops his personality from the earliest days up to maturity through the three-fold reaction of all of its powers. The self of the present moment, we found was the apex of a great system of past experiences. There were in that system thousands of ideas, not cold and isolated, but united, fused together by the heat of emotion, and this whole system was first made possible and then further strengthened and made firm by volitional activity. The adult, if he is going to develop, must have new ideas to increase his apperceptive mass, he must have sufficient emotional action to properly fuse these ideas and give them power, and he must make these permanent and abiding by giving the same emotionalized ideas some form of invigorating exercise.

(1) The intellect should be provided with ideas that are reasonable. This is necessary because of the importance that reason plays in the life of the adult.

(a) All literature, therefore, that is used for instruction or worship should be consistent with the general belief expressed in the ideal.

(b) Such literature should be used -- Biblical or non-Biblical, prayers, songs, etc. -- as seem most suitable to sustain the ideal or to help man in attaining to it. We found from our study of worship that the use of sacred literature, when properly selected, had a convincing power
that stimulated thinking in a helpful way. And we learned also that because of man's imitative tendency he gets much benefit from the study of famous non-Biblical characters.

(2) Emotion: -- Since the old ideal helps to emotionalize old habits, all arguments and all action should be properly emotionalized; should be accompanied as far as possible with "satisfying" feelings. This is accomplished to some extent, we have seen, in the service of worship through the use of songs and prayers, and also, there or elsewhere, by the study of noble historical characters.

(3) Expressional activities: -- Sitting in the Church and listening to Scripture lessons, to sermons, and to talks, and singing songs and for uttering prayers, is not sufficient. Let us repeat, the best use of the ideal, the adult must take the ideas and the emotions that he may have there (or elsewhere, if they be worthy) and express them in some form of social activities, else they will do him little, or no, good.

VII Adults should come together for purposes of instruction and worship as frequently as conditions demand. This we found, in our discussion of worship, to be of value for several reasons; (1) for the silent but convincing testimony of the crowd in favor of God and righteous living,

(2) the renovating and encouraging effect of the sacred word and of Communion with the Divine, and (3) the uplifting effect and deepened sympathy aroused by the congregational singing. We also found, however, that adults are quite different from each other. Some may be able to get sufficient help from joining in group worship only once a week, while others may need its stimulating effect much more often.

Now in concluding this chapter, and by way of better preparing our minds for what is to come, may we remind the reader that it is not the purpose of this treatise to formulate such criteria as will provide
an easy program of religious education; but rather to base our principles upon the scientifically determined need of the adult. If the program that is suggested in the next chapter seems somewhat out of the ordinary, if it appears more difficult to carry out than the old methods, remember it is not altogether of our choosing. It has been made necessary by the needs of the adult mind, and nothing will appear in that program that has not been carefully tested by the criteria given above.
CHAPTER VII.

Suggested Program for the Religious Education of the Adult.
The principles that have been formulated in the preceding chapter demand that we build our program of religious education for the adult around a (1) single ideal; (2) a potential ideal (i.e. the one that will lift the person gradually to higher and higher levels and that allows, without detriment to himself or to others, for individual interpretation); (3) one that tends to draw out a more or less similar response from all of its advocates; (4) one that relates the individual in a dependant and sympathetic way both to society and to a personal, ethical God; (5) and one that is able to appeal to the whole self.

It becomes necessary, therefore, before going any further, to find an ideal that will meet these requirements.

1. The "golden rule" has been considered by many as an appropriate guide for life. And, so far as it goes I suppose that none of us could find any evil about it. But will it measure up to our scale? No, it will not. It falls down in at least two points. (a) First of all it is not potential. As we grow stronger in the spiritual life the less we care how others treat us. The better able are we to look past their short-comings and to give little thought for their individual attitude towards ourselves. Hence, if we are to deal with them as we want them to treat us, we will, with our development, become more and more thoughtless in our attitude toward them. (b) In the second place, it leaves out the concept of God. If followed out, it would place all men upon the plane of the atheistic moralist, and no higher.

The ideal of Love has been suggested by many people. Prof. Coe, in his books, has been especially enthusiastic in this respect; and he has undoubtedly made a lasting contribution to the moral life of our country by his emphasis on this splendid principle. But on the basis of our
criteria we cannot accept of this as an ideal for life; because it, also, merely within itself, leaves out a personal God. Immoral people may love each other dearly, yet commit such acts as are harmful to both. Or, on the other hand, the atheistic social reformers may labor continually for good, yet lack the uplifting and strengthening influence that comes to one who believes in and worships a personal God.

3. "Do as Jesus would do if He were in our place", is an ideal that has also been quite popular with some. Rev. Sheldon has helped to make it attractive through his book, "In His Steps". It fails, however, in the fact that it, at least, leaves out society,—i.e., present-day society. It does not mean to, but it does when strictly applied; and of course, no ideal is worth while that cannot be so applied. It leaves out our fellow-men of today, because it bases our attitude toward them upon another environment rather than upon the present specific situations. How may we know what Jesus would do if He were here today? For instance, would He go to war if He were here now? Some point to his attitude in the temple and conclude in the affirmative: others point to the same incident and, reminding you that while He carried a seed of cords, He evidently did not injure anyone with it, will have reached a negative conclusion. The former may also cite his abusive attacks upon the Scribes and Pharisees and his general spirit of hostility to all that was evil; while the latter find proof for their negative decisions in the attitude of the Master toward those who wished to kill Him.

If He were here, would He go to theatres, would He attend Sunday baseball games, would He read the Sunday newspapers and travel on the train on that day? Would He ever pass one of the many beggars on a busy street without giving him something? Would He feed all tramps, honest and dishonest, who came to His door? These and thousands of other really vital problems are continually arising and demanding our
solution. What would Jesus do? If in one single case the accompanying conditions could be exactly the same as in one of the experiences in Jesus' life; and if we, with our inferior intellectual and emotional capacities were able to know that they were exactly alike; we might be safe in judging our actions, in that one case, by the actions of Jesus. That such a coincidence should occur, however, once in a million years is hardly thinkable.

No, we cannot transplant the personal Jesus to the busy streets of the modern world. The very attempt would spoil the wonderful effect that His life has had upon our souls. Shave his beard, rob him of his long flowing hair, dress him up in the shoes of modern style, in the long Prince Albert coat and four-in-hand tie, and put him for a moment behind the pulpit of a city Church, if you will -- but enough! the very thought of such a picture is obnoxious-- the compelling visual images of a life time are distorted and robbed of their rich emotional tinge. Oh, he lives today -- yes, more vitally than ever He lived before -- but his paths all lead through the valleys and over the hills of a foreign land. In the robes of a peasant he walks as ever before our eyes: Back and forth across the barren fields of the wilderness, praying and sighing, and struggling against the powers of evil that stir within his breast. Now He is seated at the well kindly explaining the way of life to a poor Samaritan woman: in a moment the scene is changed and we behold him far off upon the shores of Lake Galilee, uplifting and comforting the sick and the sinful, or again, in the midst of the howling mob he strides, head up with smiling eyes and determined jaw -- a conquering slave who through his service rules the foe. Or again we hear him preaching His wonderful sermon -- clear and distinct are His words -- but he stands, never here, always yonder on the side of the mountain among the people of his native land. Wherever we see His face
or hear His voice we stand to wonder and admire. So filled with wisdom and compassion are His words, and so noble is His form that from the picture of His day we go inspired to live a nobler life of service in a modern world. But remember -- it is the teacher who walks the paths of his native land, that rules the hearts of men today. Let us not tear Him from his self-made throne -- so perfect, so lovely, so full of light and hope for all who stand and worship from afar.

While it is impracticable, however, to reset Jesus in a new environment and copy his identical actions; it is not impossible, since we have instincts in common with him, to take the same ideal he had and hence to develop a life that approaches the quality of his own. Of course we cannot be absolutely sure how he would have stated his ideal, but we can judge tolerably well what it must have been. Notice the moment of his life when he showed, without doubt the greatest passion, a moment in which he probably gave the clearest expression to his true self; namely, during the time of his terrible agony on the cross. As his suffering grew intense and he knew that he must soon give up his life, and when in the midst of the very ones who had caused his anguish he cried aloud, "Father, forgive them, for they know what they do." Did He love his persecutors? Yes. As much as He loved himself? Yes, and more than that. But why? Because of what they had done, because of what they were then at that time? Evidently not. He prayed,"Father forgive them". Why? Because "they know not what they do." Yes, "Forgive them", and when they have learned more of Thee they will be sorry and will do better. Can we not say that He loved men, not for what they were, but for what they might become through contact with his God?

Suppose, then, we take that as our ideal -- to "Love our fellow-men, not for what they are, but for what they might become through
contact with our God - our ethical, personal, God". I know of no ideal that can better serve to lift the fallen and ennoble the living of all. And it meets the requirements of all principles that have been given. (1) It is a single and unitary in its scope. (2) It is potential, because, as we saw in an earlier chapter, the more we learn about society the richer becomes our conception of the Final Good; and the closer we come to this Final Good the more we come to appreciate our fellowmen. (3) It will draw out more or less similar response from all, it is based upon an instinct of human nature which, when aroused, tends to react in more or less similar ways. (4) It relates the individual in a dependent and sympathetic way to society, and to an ethical and personal God. Love is in its very nature sympathetic; although the more we love, the more we see of good in the objects of our love, and consequently the greater becomes our dependence upon them. Furthermore, we can have no hope of our fellowmen becoming better through contact with a God who is not ethical, and unless we can depend upon the influence of that God in the moulding and shaping of their lives. And again, our dependence upon society and upon this personal ethical God, through this ideal is shown as intimated above, in the fact that we depend upon our contact with society, to a large extent, to furnish our idea of the Final Good -- but we expect this Final Good when thus illuminated, to determine our attitude toward the person of the present moment. (5) Finally, this ideal appeals to the whole self, since the more that we learn of God and of Society we will love and want to do for our fellowmen; the more we love, the more we will see of good in them; and the more we do for them the greater will grow both our knowledge and our love.

Our ideal has been selected and approved. May we now suggest a program that will give it a chance to develop within and to control the mind of the adult.
According to the demands of one of our principles we cannot determine upon a definite amount of time that should be spent under every condition. All we can do is to suggest the general plan, and the nature of the work that needs to be carried out. The emphasis it is to receive must be determined separately accordingly as the conditions of the adults in question demand.

Another principle states that adults should come together occasionally for the purpose of group worship and instruction. We shall arrange for this in part through the meeting of a regular class, which class is to be taught, or rather directed, by a man of virtuous character (i.e. one whose acts are imitated by members of the class will prove a help and not a hindrance to the religious development), and one who knows the needs of the adult mind. Part of the benefit derived from the worship will, of course, also be gained from the regular Church service, provided it is properly managed.

The man at the head of the service, presumably the pastor, must also be one of virtuous character, and, in company with the teacher of the adult class, should believe in and worship a personal, ethical God, and should love society for what they might become through contact with that God. This seems necessary, because, according to our principles, the services must be consistent with the ideal and certainly the adult, being both reasonable and imitative, and having a tendency to see in these men a sort of authority in spiritual matters, could get little good from a service conducted by inconsistent leaders. All of which means that many teachers of adult classes and many preachers, for the sake of their adult members and attendance, should give up their places. The person who is to direct the worship period in the program which we are suggesting, whether he be teacher or pastor, must be honest in his dealings with society. Every reasonable person knows that one
cannot dearly love society as directed by an ethical God, and yet refuse to deal honestly with his fellow-men. According to our principles, then, regarding to the consistency in the service, the benefit that should come to the worshipping adult is greatly diminished when the service is conducted by a dishonest man. The director of the worship should not only deal fairly with his fellows; but he should be an evident lover of, and worker for, the interests of society. The service must be consistent with the concepts of an ethical God and of society; yet how can it be so when the man whom the adults by nature would consider the greatest authority, and whom they would therefore naturally imitate -- when such a man stands pleading for worship and service, and yet, himself, has spent his time in passive contemplation.

We are warned to use only such literature, Scriptural or non-Scriptural, as is consistent with the idea of an ethical God. That means that much of the Bible that is now quite often read must be omitted from our Services, unless it is given as unauthoritative and as illustrative of what God does not uphold. May we note only a few illustrations here, waiting until the next chapter to give a fuller classification of the material. An ethical God could hardly be less than fair, yet often is the passage in the Old Testament read in Churches, which says that"Jehovah hardened Pharaoh's heart", so that he (Pharaoh) would not let the children of Israel leave, and then shows later how Pharaoh was made to suffer because of acts which God himself, according to the story, had caused him to commit. An ethical God who loved all society could hardly be a respecter of persons. Yet we sometimes have brought before us as a command of God the following words from Deuteronomy (14:21) "Ye shall not eat of anything that dieth of itself," but -- "thou mayest sell it unto a foreigner; for thou art
a holy people unto Jehovah our God". An ethical God who loves all of society would hardly encourage deceit and premeditated robbery. Yet we hear the story from Exodus (11:2ff.) of how Jehovah told the Israelites to ask of the Egyptians, silver and gold, and then to run off with it. Our ethical God would certainly not delight in vengeance, yet we must listen quite often in our services to the passage in Samuel (1 Sam. 15:2-3) where Jehovah is depicted as one who sends Saul out to "smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass," just because the ancestors of these Amalekites years before had retarded the progress of the Israelites when they came out of Egypt. This is probably sufficient to intimate the type of literature that should not be used in the adult services.

Another source of inconsistency is often to be found in the sermon topic selected. Our principles have told us that the song, the prayers, the sermons, and the talks must also be consistent with the concept contained in our ideal. How often these are of just the opposite nature! In many of our modern adult services we find one or more of the inconsistencies of the following illustration: The preacher addresses his opening prayer to a God who is kind and compassionate, the very essence of love, and ends by asking that we might walk in fear of him at all times. In the responsive reading the audience reads about a God who is the Father of all nations, and hence no respecter of persons and the pastor follows with a passage that presents Yahweh as killing off innocent men, women and children, on the ground of their not belonging to the Hebrew race. Following the Scripture lesson the audience sing the old favorite "Whosoever will, may come" and the quartet follows with a song of opposite sentiment "Pass me not O gentle Saviour."
The pastor then preaches about an omnipotent God, Who made everything that was made, Who has everything in His power, Who does not in himself need anything because he has power to do what he pleases, and Who consequently gave His laws not to please Himself, but to help men make a better world for themselves. And then in his closing prayer, the pastor goes back on his whole sermon and asks that "we might, O, God, clean up this universe and make it a better place in which to live; and may we do it all for Thy sake". Since comparatively few people who attend the service have the privilege of taking any part aside from responsive readings and congregational singing, this is about all that can be given by way of advice concerning the betterment of the Church service, at least until more extensive psychological studies have been made with reference to the different values arising from the separate elements of this type of worship.

Now let us leave this more general discussion of the service and turn to the specific plan that we aim to carry out for the year, especially through the work of the smaller group organization. In approaching this part of the problem, we should keep in mind the nature of the appeal that we aim to present to the adult in all the instruction and the work that is carried on. Remember, it is not the old -- or in many places, modern, -- plea of "Do this and do that in order to save your soul from Hell"; but rather "Act in this way or in some other way, because in so doing you are helping your neighbor and are yourself drawing nearer to a complete life as viewed in the life of the Final Good, and ethical God". Yet we should remember that our purpose at present is to provide for the personal development of the different individuals.

Hence, whenever we suggest in these pages certain helpful services for others, it is not from our viewpoint, for the benefit of the "others", but for the reaction it will have upon the adult, whose religious nature
we are endeavoring to educate. With that thought in mind, let us examine the following plan:

We recall that there are fifty-two weeks in the year, which means that we should have under every condition at least fifty-two meetings of the group during the year. Now the question is, how shall we through those meetings attempt to draw the adult out and away from the selfish ideal and into a love for society that will be constantly determined by his conception of an ethical God? How shall we get him to lose selfishness through loving his fellow men, not for what they are, but for what they might become through contact with his ethical God? One thing is certain, according to the statements in our criteria, he must get a deeper knowledge of society. He must have that knowledge emotionalized, and he must then put those emotionalized ideas into action in order to make them a part of himself. Note that we are told he must give expression to those ideas or they will not enter into the upbuilding of his character. It is not a question as to whether or not we want to go to the inconvenience of helping him to experience such activity. It is not a question, furthermore, as to whether some will refuse to carry out their part of the program and may even stop coming if urged to perform certain acts (although that probably would not happen). The fact remains, regardless of any inconvenience attached, that because of his three-fold, yet unified being, he must emotionalize and he must express those same ideas if he expects to get from them any character development. In a word, then, our purpose is not to teach the adult a certain body of literature because it happens to be sacred material; but rather to give him certain facts and to provide certain emotional responses, because these facts and responses will lead to certain acts; and then to be sure that he performs those actions.
To accomplish this it seems well to select certain periods of several weeks each, during the year, in which to help the adult to a better understanding of certain facts, and in which to associate with those ideas compelling emotional reactions, and at the end of which periods opportunities will be given to him for definite expression of those emotionalized ideas. To be in accordance with our ideal, with our principles, those facts must be of a nature to provide for, or be accompanied by, emotional responses; must encourage wider knowledge of God and of society, a deeper appreciation of, and love for, each; and the actions must be in the interest of others. The work of these separate periods must cause men to give; to give of their money, of their thought, of their action—in fact, of their whole "selves"—to the good of all. That is to say, there must be rationalized, emotionalized, giving periods: Seasons in which the adult comes to see the "why" of giving, to feel the "oughtness" of giving, and to know in return for his acts, the value to self and to others of giving.

But it is not enough merely to sacrifice for specific situations, even though it be done rationally, feelingly, and with a later knowledge of the good results accomplished. The world is large and has been in motion a long time: from every corner and from every age there may come arguments against the conclusion of our smaller circle. We have in truth found that it is seemingly worth while to give and to strive for righteousness. But in the long run and the broad sweep of life has it paid? The teacher may say that it does, and the ardent social workers may contend in the affirmative, but all of these men and women are living in the present span of one generation, and in a very small radius of life. Regardless of their opinions, what do the facts of past experience have to say in favor—or against the argument? In the past and in other parts of the world have movements that laid emphasis
on sacrifice and love for others and for an ethical and personal God proved of lasting benefit to mankind? Such questions as these are continually confronting the reasoning and much beset mind of the adult, and they should be answered. For such convincing evidence as can be produced will both tend to urge him into the attempt at righteous living and to reinforce his faith if he has already accepted a worthy ideal.

Furthermore, we should know something of the guiding principles of these movements. Although we may love an ethical God and still may wish to reflect that love upon our fellows, we must decide how best to express our motives in order to achieve the greatest results. "Shall we force others to be good, or help them by some indirect method", the loving adult may ask. "May we be of greater service to others by firmly demanding a certain attitude toward them, and then resisting them if they refuse; or should we allow them to treat us as they wish that they might learn from their own experience the evil of their ways?" For a long time the world has been trying the correct answer to such questions as these. Where better can we learn the solutions to the problem than in the underlying principles that have guided the great religious movements of the world? There is still one more consideration that should be met. Even though we may realize the value of service to others and may practise it, and even though we may see the value of planning and carrying it out, partly through the channels of group organizations, what about our own weaknesses and the battles that we must wage against the powers of evil within us? The old wicked appe­ceptive mass is knocking for entrance, and the old ideal is continually, in times of weakness or in discouragement, begging to be recrowned as ruler of our lives. We want to remain true, say the adults, but tell us
how can we strengthen our forces to conquer more certainly and more easily the evil spirits of earlier days? What a perfectly legitimate question that is! When the reasoning adult goes from one kind of labor to another, the manager does not merely say to the new clerk, "Get busy and see the joy of waiting on customers"; he does not merely endeavor to convince him of the importance of being connected with his kind of profession. Indeed not. If he be a wise manager, he will also watch his new clerk, discover his detrimental habits and then show him how to exchange them for better ones. When the same reasoning adult decides to study music, his teacher does not stop when he has convinced him of the value of music in life, and when she has got him interested in singing. Rather, she considers it one of her special duties to pick out the hindrances in his technique that has developed as the result of wrong methods in the past, and then to show him scientifically how to break away from these habits. But when that same reasoning adult comes to a religious teacher to learn how to exchange vexing and insistent evil habits for good ones -- well! we have given him stones in place of bread; dry bones, and not real life, is the picture we have painted before him. We have forgotten that developing the character is an art, and that to break old habits one may use scientific methods in religion the same as in business or in music. Psychology has discovered many useful methods of breaking evil habits, a little knowledge of which would be of valuable assistance; but for some reason or other we have failed to tell the struggling adult anything about such aids. Such how we have thought it more important that he know the number of boils on Job's back, or perhaps that he should learn the exact temperature of the place which we hoped he never would reach.

There may, and probably will, arise certain other considerations in different environments. But the few that have been given above
should certainly have been taken into account, if the best results are to be expected. We have, therefore, arranged our program around three points: namely, (1) certain "giving periods"; (2) studies designed to convince the adult from the standpoint of history of the value of righteous movements to the world, and the moral principles of such movements; and (3) considerations, and practise in the use of, scientific methods of exchanging evil habits for good ones. The time of placing these periods during the year is, of course, more or less arbitrary. In fact, since the purpose of the organization is to meet spiritual needs of the adult, it may at times be wise even for the individual teacher to add a new lesson or to exchange the old one as stated for a new one. We believe that the program should be so arranged, however, that the great climax of the year should come at Easter time, as will be shown later.

For several years some Churches have observed the first Sunday in March as Home Mission Day, and the first Lord's Day in June as Foreign Mission Day (the purpose of these days was not to develop the individual, but to get money for Missions. May we now see how these periods can be used also as important steps in the religious education of the adults). And practically all Churches observe such seasons as Easter, Thanksgiving, New Year, etc.

Suppose we begin this year with the Foreign Mission Season. For several weeks before the first Sunday in June, and beginning the first week after Easter, the Adult Church should make a study of the missionary situation in some foreign field, say, for example, India. The first few meetings may be used for a discussion of the conditions among the people of India. Previous to this time pamphlets and books dealing with the subject should have been assigned to the members of
the class, with directions for each one to report on some phase of
the subject. When they have assembled, the program may properly
be as follows:—

1. Several songs of a devotional type that the members have learned
to enjoy. (It is well to note here that some songs have a comparatively
uplifting effect upon some people, while other songs are needed to
produce an equal effect upon other people. The director of the class
music should therefore go through the song book with the members, get
a report of the songs of greatest value to each person, and make his
selections each time with this data in mind. When possible they should
be so chosen that each person in the group will have the opportunity
of singing at least one of the songs that greatly benefits him.
To see the value of this we need only think of the songs that make no
special appeal to our emotions, then imagine a service in which every
song that was sung was selected from that group. How cold and barren
that service! Then recall or imagine, the happy, sociable, and reverent
feeling that results when one or more of our favorite songs is used.)

2. The reading of an inspiring Scripture lesson that is consistent
with a selective ideal, and by one whose life is also in harmony with
that ideal.

3. A prayer by one of the devout and highly respected members who can
best direct the thoughts and feelings of all towards the God — the Final
Good. The words that are spoken, should be, according to our principles,
consistent with the general concept of the ideal, and the one who speaks
them should be noted, not for his oratory, but for the harmony that his
life presents with that ideal.

4. Reports and contributions of different members of the class concern-
ing the conditions in India, and a discussion of these conditions by all
of the members. (Notice that we say by all of the members, and not merely
1. On account of Individual Differences—especially, differences brought about
by mental associations of the past.
Also see p. 16, Questions 26 + 27.)
by a few).

5. A careful summary by the teacher of the points discussed and a comparison of the terrible conditions among these foreigners with the healthy, happy conditions of our own home. (Nothing should be said in this talk, however, about sending these people help. The time for that will come later when the members know more about, and feel more deeply for, the needs of these people. The desire for helping should have a chance to grow up naturally out of the individual conscience).

6. A series of short, individual, prayers, with relation to the situation studied, by several of those people in the class who need to have their sympathy for the foreigner developed; closing with a reverent and inspiring prayer by the teacher or by some much-loved member of the class.

If anyone doubts the ability of a lesson on the conditions of India to give the adult food for helpful thought, and to arouse his sympathy for his fellows of a foreign land, I beg him to test his own response as he reads the following quotation, selected at random from Mrs. Marcus B. Fuller's book on "The Wrongs of Indian Woman-hood" -

"Outside of the main entrance of the temple porch, a stone column stands against the wall on the left side.---- The column is called by the name of Yeshwanereroo, who is supposed to be a great god that gives the pilgrims all they want. He it is who gives children to barren women. It is to this image that poor deluded women promise to sacrifice their first born daughters if Khandoda will make them mothers of many children. Then after the vow, the first born girl is offered to Khandoda and set apart for him by tying a necklace of seven cowries around the little girl's neck. When she becomes of marriageable age, she is formally married to the Khanda, or dagger of Khandoda, and becomes his nominal wife. Henceforth, she is forbidden to become the wedded wife of men, and the result is that she usually leads an infamous
life, earning a livelihood by sin. Some of these girls become wandering muralis. Others become ordinary public women in any town or city; while a few are said to live for years with some one man. The parents of such girls do not feel ashamed to take their earnings, because they belong to Khandoda, and what they do is not sin in the eyes of his devotees". (P.104 f.)

"The crime of the murali question is that thousands of girls, before they are born, or while still infants or mere children, are placed in a position that compels them to become moral and physical wrecks, and the heinousness of it is enhanced in its being done in the name of religion." (Page 110)

"From these places (Krishna Temples), like all sacred places agents are sent throughout the country by the priests to induce the people to make pilgrimages to the several shrines. Said a widow to us: 'These emissaries of the priests hunt for poor destitute widows at the same time'--- and she added 'these agents tell the widows whom they seek in the villages and the towns that they will go right to heaven if they will only go to the sacred places and serve the sadhus or saints,--- and if they are young and probably good looking, the priests and mahonts, the sadhus and mendicants are all after them, and get them to live in their houses, first as servants, and then as mistresses; or they hire them out to other men in towns and villages near. If the women are unwilling to lead immoral lives, they are told it is no sin to live thus in their sacred places.... When these women get old or displeasing to the men, they are turned out and have to shift for themselves; ragged, helpless, physical wrecks, seemingly forsaken of all. They are left to die like dogs ----. The sin and misery, and the heartless cruelty of man to woman which we say there on every side, is beyond description". Pages 121 ff.
With reference to the terrible custom of child marriage and widowhood, Mrs. Fuller continues: "Twelve years is the maximum age of marriage, if the girl is not married then, her friends are disgraced as well as herself." Page 39. "Her husband may ill treat her, beat her, almost kill her. If she runs away to escape his cruelty, she must, for the rest of her life, be regarded as a widow and disgraced." Page 42.

"We know another Indian woman who was married to a young boy of sixteen. The boy's father was a Brahman priest. Though she was but ten yet they expected her to do every kind of work. In the course of treatment she received was enough to turn her into a demon. Her father-in-law would hang her up to the beam of the roof and beat her piteously. He would sometimes suspend her to the same place by her ankles—perhaps for variety. Under her head, thus suspended, he would put a vessel with live coals in it, on which he would throw red peppers and almost suffocate her. Sometimes when he had hung her to the roof for fear she would be tempted to break the rope and fall, he would spread branches of prickly pear on the floor beneath her, and let her hang till he chose to relieve her. Once or twice this man inflicted on her a cruel punishment which decency forbids us to relate. The father-in-law's priestly career was not disturbed by his cruelty. The public did not feel that it disqualified him in the least. We have not told this story of cruelty for the purpose of being sensational, but because it reveals the helplessness and unprotectedness of women in India. She is neither protected by the chivalry of men nor by public opinion."

The meeting, or meetings, of the next few weeks should be of the same nature as those described above, except that the discussion period should be spent in a study of the religious situation in India, showing to even greater extent how the religion practiced there has not only failed to uplift the people to any great extent, but has even
in many instances encouraged vice among its adherents, and hence has been in part the cause of the terrible conditions that are found to exist now. (It will also help to vivify and emotionalize the ideas concerning the conditions, if they are shown sometime during the week in the form of pictures.)

Toward the end of the period one or more meetings should be devoted to a study of the work that Missions has accomplished for these people.

The last meeting should be devoted to a study of two things; namely (1) the life of some great missionary who went to India, who worked and suffered and gave up his all for the good of those needy people, and (2) some of the incidents that show how much these people appreciated his labors, how they responded in true sympathy, and how they developed through contact with this ethical God into higher types of religious souls. At the conclusion of that service, that money was needed to accomplish some specific task -- probably to help support a certain missionary in India, or to pay for a bed in a hospital, or to help pay for the education of one of the young men or young women in that land. Then, without any urging from the teacher, each person should be given a chance to contribute in silence what he thinks and feels that he ought to give. It should then be arranged so that the members of that class should give what they feel like giving for the same cause, at stated times during the year. Then each time after sending the money a report should come from the person or persons who are being helped; and that message should be read before the class.

(1) This should be done even in those Churches where the "Budget system" is in use, as this is part of the program of developing the religious education of the individual.
Such a program for the period will feed the entire self with wholesome food. It will give the individuals new insights into the needs of their fellowmen, and will develop a new conception of the real good that they themselves are able to do for others. It will also, through their study of the sympathy expressed and through the real character developed on the part of the heathen, show them as never before the real potential goodness and the actual possibilities of even the low types of humanity. And through this study of the missionary work and the good accomplished through their teaching of missionaries' teachings of righteous principles, the adult students will be convinced as never before of the conquering power of righteousness in the world. Through hearing the other members of the class give their reports and seeing the interest that they took in the work, and hearing the earnest prayers that each has at one time or another uttered for the heathen, they are further convinced through their reason and through their imitiveness of the value of service to others. Then through the songs, the Scripture readings, and the prayers, the individual will have been lifted toward God. Furthermore, the emotional response that is aroused through the service agencies just mentioned, through reading and discussing the pitiable conditions of other people; and through their own individual prayers, and their own reports upon the needs of others, this emotional response is made effective. It enters into and develops the characters of these persons because it has been directly associated with the new ideas and then has been expressed in the form of real service for others, with again emotional reaction that is aroused upon hearing reports of the good accomplished by their thoughtful, sympathetic, action.

Following this act of giving (and before the adult will have a chance to hear from the foreign field concerning the result of his
gratuituous act) should be a splendid time for him to learn from the arguments of history the value of such deeds. This evidence may be gained from at least four different sources: (1) Church history; (2) a cursory glance at the accomplishments of the missionary movements throughout the whole world; (3) A study of the religious development among the Jews (providing it is considered as religious development and not as a series of actions in accordance with our ethical God); (4) the social teachings of Jesus -- being studied as the principles underlying the movement proved of great worth to the world.

This period would begin after the first Sunday in June and would conclude with the last Sunday in October. Adequate treatment of course could not be given to more than one of the studies mentioned in that length of time. Hence, it seems wise that they should alternate in a cycle of four years. The same method would be used here as was planned for the other period regarding home study and the regular class meetings, except that there would be no emphasis here upon giving, and no offering would be taken for any special cause at the end. The expressional work of the program is to be found in the home reading and in reports and in discussions.

From the presence of others in the service, from the songs that are sung together, from the lessons of Scripture that are read, and from the devout prayers that are offered, the adult will tend, as in all such services, to be drawn nearer in his devotional life to his fellow men and to his ethical God. Then if the victories of these righteous movements are presented in the reading material and in the class of discussions, the adult, having by nature the habit of accepting only what seems logical will tend to be convinced at least that in the past and in the world at large the doctrine of divine love has paid.
Furthermore, the expression of a belief and the association of that belief with pleasant emotional responses tends to give it a prominent place in the self. Hence, the above conviction, having been worked out through personal reading, and having been expressed in class by the individual and then having been associated with the uplifting emotional responses occasioned by the period of worship, will tend to have a positive influence later on in the year when the individual is asked to accept, or to give himself over more fully to, the ideal of love for God and for his fellow men.

Following this period will come the second season of giving, which concludes with the Thanksgiving season. The purpose at this time will be the study of the needs of our own community and to help to supply those needs. The group session will be of about the same nature as those discussed above. The outside work, however, will be different. Instead of reading pamphlets or books on the subject, the members of the class will be appointed, with their consent, to visit certain sections of the city, village, or country, or to visit certain needy families, or worthy institutions that need help. Returning to their group meetings they will disclose the facts obtained and tell what they think ought to be done. Then at the close of the four weeks, namely at Thanksgiving time, when the facts are all in and have been discussed and conclusions have been formed as to the best methods of supplying the needs, the men will be asked to volunteer to go to certain places or to certain families and to take the first steps towards giving them aid. From that time each person will have a certain need to study and to look after; and he will be given opportunity from time to time in the class merely to report on the work that is accomplished. The same values are found in this part of the program as were mentioned in the earlier first section, only even more insight.
into other's lives, more sympathy for the distressed will undoubtedly be gained through the personal contact with those in need. A deeper faith in the inherent hidden love of others will also probably be gained through the appreciation that is shown at first hand for the help received. Above all, it should be noticed, both here and in the other case of giving, that the adults are not merely paying a little money out of habit, but are giving as the result of new insight and new feeling: they are really expressing new emotionalized ideas.

New Year's Day is the proverbial time for "turning over a new leaf". All our lives we have either made resolutions at that time or have heard other people talk about making them. As far back, as most of us can remember, this day has held first honors in the appeal that it has made for the breaking off of old, and the launching of new, habits of life. Cartoonists, editorial writers, Sunday-school teachers, preachers, and all kind of social reformers have joined their arts to paint this day with pleasing colors. With all of its emotional appeal, however, it generally calls, not for a complete reform so much as for the exchange of certain habits. According to the psychological data presented in a preceding chapter, the mere effort to alter a few individual actions will not be sufficient to lift the adult very high. He must have an ideal that is able to shed its light back upon his efforts, and thereby increase their power. And yet, since we are getting the adult ready to adopt a new ideal and since his acceptance must be based upon his past experience, and since we are helping some who have already adopted the ideal to more easily conquer over certain persistent habits, we have found it wise, as stated above, to teach these people how to win such victories with the least of effort. What better time could we select for such instruction than the period just preceding
this long approved and highly emotionalized season of the New Year!

The songs, prayers and Scripture reading will be of about the same type as would be used in the other periods discussed, practically the only difference in the meetings being with relation to the subject under discussion. The outside reading will probably be slight unless there are members of the class who have had sufficient training to read with ease such treatises as Prof. James' chapter on "Habits", Prof. Thorndike's discussion on "Satisfiers and Annoyers", Prof. Kirkpatrick's articles on "Instincts", and other works of like nature. The teacher, however, should discuss the laws of character building and should show clearly and accurately just how the mind grows and develops, emphasizing especially the laws of habit formation. The following points are suggested as worthy of study: (1) the unity of the self in all life, in religion as well as in other experiences. Merely thinking about good things, or having one's emotions wrought up by some excitable story will not make a good character. One must think the right, feel the right, and do the right, before he can grow spiritually. (2) One may often hasten and strengthen his belief in something through certain types of action. Prof. James says we need only to do a thing "in cold blood" and keep on doing it as though we believed it, and we will find before long that it has actually become a part of our doctrine of life. Whether that is absolutely correct or not, action will often convince us of many things. For instance: "A man came one day to his pastor complaining that he could not believe in the teaching of Christianity. The pastor responded: 'I have just learned that there is misery in the family of Mrs. Blank. Please go and do what you can for them, then come back and I will talk to you about your doubts.' The man went but did not come back. Later, when questioned by the pastor, he said that his service had completely dispelled his doubts". (2) (1) Wm. James, "Principles of Psychology," p. 341. (2) Dr. Idleman, N.Y. City
There are many such illustrations that could be used to good advantage. Or the members of the class could be taught largely by reminding them of certain past experiences, such, for instance, as the time when they argued on the opposite side of a question for the sake of amusement and finally came away believing the things they had said. (3) Bad habits are often conquered through publicly telling of one's acts and promising that certain habits will be broken. The value probably comes from at least two sources: (a) Since there is no impression without expression, the resolution through the expression is made firm and (b) the unpleasant emotion attached to failure before others causes one to inhibit such experiences. A teacher was unable to break himself of the habit of rubbing his hands across his forehead at the beginning of each recitation. He resolved to keep his hands in his pocket, but each time would fail. Finally he told the class of his intention. The next day when he started his lecture the pupils all began to laugh at him. He immediately realized that he had broken his promise, and, with considerable shame, pulled down his hand. After that he had little trouble to conquer over his habit. And now he is never bothered with it at all. He had not only strengthened his resolution by expressing it, but had associated with his act an unpleasant emotional experience which always returned with the act and held him in check.

In order to provide expressional activity during this period the members of the class should be urged to try out the scientific experiments in their own lives during the week and then report on them at later meetings of the class.

The third season of giving begins the first week of January and ends on the first Sunday in March. The program will be about
the same as for the first season of giving, except that the object of the study will be the conditions concerning the very needy sections of our own land, such for instance, as a mountain people of Virginia.

The fourth season of giving begins immediately after the first Sunday in March, and reaches its climax on Easter Sunday.

The purpose of the program at this time will be to encourage adults to give themselves -- to help them to choose as their constant guide, (or to strengthen their faith in and allegiance to) this new and higher ideal of loving men not for what they are but for what they might become through contact with an ethical God.

At different seasons during the year they have learned as never before the needs, the inherent love, and the possibilities of human nature; and they have felt the joy that comes from helping to draw out the good that is in the unprivileged classes of humanity. They have seen, through their study of mission lands, the heroic and noble sacrifices that other men and women have made, and yet with that the great and lasting victories they have won through their heroism and their love and nobility of character. They have also seen, from their study of history the great and lasting value of righteousness in the world. They are now for a while to make an intensive study of a life in whom is to be seen not only the focal point of human possibilities but also the highest representative of an ethical God that the world has ever known. They are to look into the face of one who, though tempted, even as they are tempted, was able to rise above the evil of his human nature into a specimen of humanity that was in truth "no less than divine"; who as the embodiment of the Final Good achieved his

(1) Should Easter come quite early it would be well to place the Home Mission Day the third Sunday of February instead of the first Sunday in March, thereby, providing a longer period for the study of this last great giving season.
greatest joy in serving with his lips, and with his hands, and finally with his blood, both the good and the bad of all the earth.

At the regular meetings of the class the songs will be of about the same nature as before; the Scripture reading will present some pictures of the Life of Jesus; the prayers will centre on the love of the Master for his fellows; and the discussions will deal with the powerful characteristics of his life that are displayed in great crises such, for instance, as his temptation, his rejection at Nazareth, his trials before the Jewish and Roman courts, his prayer in the garden, and finally his sacrifice on the cross. In connection with these lessons brief sections in such interesting books as Jefferson's "The Character of Jesus", Bucham's "Personality and the Christian Ideal", Fosdick's "The Manhood of the Master", etc., should be assigned to be read and be reported on. Then the pastor, or a sane evangelist, should conduct a series of revival services during the last two weeks, closing on Easter Sunday, using such themes as deal with the inherent possibilities and hidden sympathy of human nature, the needs of the present day, the joy and the strength that comes when we have helped to supply these needs, the value of righteousness in the ongoing of civilization, the bigness and the ultimate usefulness of lives that are guided by a worthy ideal, (as illustrated by missionaries and other noble men and women, and especially by the life of Jesus), the great love of God for mankind, and finally the challenge that comes to every individual to turn from his evil ways and to join the throng of those whose lives have counted for God and man. Occasion, should, of course, whenever thought advisable, at the meetings for the individuals to make a public profession of their new intentions. And, if some of the members of the class find it impossible to attend these meetings, they
should be given ample opportunity to make such profession at the Easter meeting of the group. They have been in training all year towards this end. The public profession of their resolve will be the action that unites their emotionalized ideas into a single expression of the whole self. With that the new ideal will have a much better chance to keep back the old and gain a dominating position as a new Guide of the self.
CHAPTER VIII.

Application of Tests to Other Programs, to Scripture Selections, and to Songs.
We have made our study of the adult mind. Upon the basis of the philosophical and psychological facts discovered, we have formulated a set of principles that should determine the nature of a program for the religious education of the adult. And by the use of these principles we have arranged a suggestive program. May we now illustrate precisely how these principles may be used as tests in determining the validity of other programs, of songs, of Scripture lessons, etc.

The principles that we have found it necessary to formulate are seven in number, and, as most of them are quite long -- that is, too long to be easily kept in mind, in testing a considerable amount of material -- we shall express the seven in so many words, as follows:

5. Unity, 6. Proportion, 7. Co-operation. Of course we must realize exactly what each of these stand for; else they might mislead us in our judgments; and we must understand that they are merely guides to help us keep in mind the whole thought of the principle. The first (Constancy) signifies that the program must keep but one ideal continually before the adult. The second (Potentiality) means that this ideal must be of a nature that will draw the individual up by degrees and that it can without danger allow for individual interpretation. The third (Universality) means that the ideal must be able to draw forth something of the same kind of response from all people. The fourth (Kindliness) applies to the attitude that our God and that we hold towards society. The fifth (Unity) that the ideal selected and kept before us must appeal to the whole self. The sixth (proportion)
signifies that in order to carry out this ideal, food must be provided proportionately for the intellect, the emotion, the will. The seventh (Co-operation) signifies that the different adults should come together as often as is necessary for cooperative worship.

In judging an entire program we would need to apply all of the principles. By way of illustration, and also in order to show the inadequacy of other adult programs that have been used or suggested, we shall now examine several of these programs.

1. Uniform Lessons:

This program has been in use with some changes since 1872. and it consists merely of the study, Sunday after Sunday, of different sections of the Bible. This material is arranged in year cycles. During the seventh cycle, which extended over the period from 1912 to 1917, inclusive, the program was as follows:

1912 - Life of Christ. Synoptic Gospel (Based chiefly on Mark)
1913 - Genesis to Joshua. Creation to the Settlement in Cahaar
1914 - Life of Christ. Synoptic Gospel (Concluded)
1915 - Joshua to 2 Kings, with Prophets.
1916 - Acts, Epistles and Revelations
1917 - (Jan. - June) - John's Gospel.
          (July - Dec.) 2 Kings, Ezra, Nehemiah (with the Prophets)

Now let us apply our criteria to this program and see whether or not it is properly arranged to fit the needs of the adult mind.

(1) Constancy:— Does this program keep one ideal constantly before the student? A mere glance at the above outline is enough to show that such is not the case. In the story of the Creation God is presented as one great Being who has brought all things into existence, whereas in many of the other stories from that unto Joshua he is presented as a tribal God. Compare the angry murderous God of these sections with the God that Jesus taught, who was a loving and compassionate Spirit, and you will see a greater contrast. But aside from this, even if all of the stories were consistent, the literature presented here
would give merely a treatment of history and not a constant emphasis on a single ideal of conduct.

(2) Potentiality, (3) Universality (4) Kindliness: Since no single ideal is presented these three points could, of course, not even be considered.

(5) Unity, (6) Proportion: As already pointed out above, the conception of God presented in the early Old Testament passages is inconsistent with that which is given by Jesus in the New Testament section, hence this material could not appeal to, and proportionately feed the thinking, feeling, acting mind of the adult.

This plan does provide for group worship, hence, it measures up to a certain extent to the requirements of the seventh principle (although it provides only for one specified meeting during the week).

We see therefore that the Uniform Lessons program, when judged by the need of the adult mind, complies with but one principle (and only partially there) and fails in all of the other six.

Let us turn now to the so-called "Improved Uniform" system. This started Jan. 1, 1918, and is planned to run in cycles of eight years each. It provides for the following program:

From 1918 to 1925:

<table>
<thead>
<tr>
<th>Six months</th>
<th>Studies in Mark.</th>
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<tr>
<td>3</td>
<td>Studies in Christian Life.</td>
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<td>6</td>
<td>Study of patriarchs and early History of Israelites.</td>
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<td>6</td>
<td>Study of Great Teachings of the Bible.</td>
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<tr>
<td>6</td>
<td>Study of Life and Writings of Paul and John.</td>
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<tr>
<td>6</td>
<td>Study of Early Leaders and Kings of Israel.</td>
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<tr>
<td>6</td>
<td>Study of Gospel of the Kingdom (Matt.).</td>
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<tr>
<td>3</td>
<td>Study of Missionary Message of the Bible.</td>
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<tr>
<td>6</td>
<td>Study of Life and Letters of Paul.</td>
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<tr>
<td>9</td>
<td>Study of History of the Bible</td>
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<tr>
<td>3</td>
<td>Study of Great Man of the Bible</td>
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<tr>
<td>6</td>
<td>&quot; &quot; Jesus the Saviour of the World.</td>
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<tr>
<td>6</td>
<td>&quot; &quot; Social Message of the Bible.</td>
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<tr>
<td>6</td>
<td>Outline Study of the Old Testament.</td>
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<tr>
<td>9</td>
<td>Study of Life of Jesus (Harmony of the Gospel)</td>
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<tr>
<td>3</td>
<td>&quot; &quot; Great Events and Famous Places of the Bible. (Biblical Geography)</td>
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<tr>
<td>6</td>
<td>Study of the Spread of Christianity (Acts)</td>
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<tr>
<td>3</td>
<td>&quot; &quot; Examine the Lordship of Jesus</td>
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This program also fails to stand the test demanded by the needs of the adult. It meets only the last principle, that of group worship, and falls down in each case when judged by the other six. It fails to meet the first six tests because it does not hold up a constant ideal of conduct of any kind before the students. And it falls down when judged by the fifth and the sixth principle (unity and proportion) in that it makes no provision for adequate expressional activity. My judgment is also corroborated by that of the group of adults (mentioned later) who applied the criteria to the same material and then wrote down their results separately.

In an endeavor to get away from the uniform system many different types of courses had been planned. Among the miscellaneous courses suggested we note the following (on page 75 of "The Adult Worker and His Work", by W.C. Barclay): A Study of:

I The Bible:
1 Introdution to the Bible
2 The Bible as Literature
3 Wisdom Literature
4 Prophecy
5 Old Testament Priests
6 Message of Amos
7 Teaching of Jesus

II History Courses:
1 History of Israel
2 Apostolic Period of Christianity
3 Christianity in the Roman Empire
4 Protestant Reformation
5 History of Methodism
6 Modern Missionary Movement

III Missionary Study Work.

In each of these courses we find some material which would probably prove good food for the intellect; but, as with the other courses examined, we find that each of these, or, in fact all of them together, fail to meet the conditions demanded for the spiritual development for the adult. They present no constant ideal; they are planned largely for the purpose of giving miscellaneous information; and they make no adequate provision for expressional activity.

There have also been a great many other courses recommended for adult classes by different religious organizations. In order to make sure that we have not overlooked some really adequate system, we shall list all of these courses, give a little summary of different ones where it seems advisable and then apply our tests.


Atkinson, A. Church and the People's Play.

Ayres, Methodist Heroes of Other Days.


Bosworth, E. I. Studies in the Life of Jesus Christ. 30 lessons, in 5 parts: Study up to the last week, Mark; General Survey up to the last week, Matthew; General Survey up to the last week, Luke; Study of the last week, Synoptic Gospels; Studies in Christ's life, John.

Bosworth, E. I. Teaching of Jesus and His Apostles. 30 lessons.

Brink-Smith. Athletes of the Bible. 14 lessons. Aims to show that real religion is essential to efficiency. Illustrations from modern athletic world.

Brown, A. A. What it Means to be a Christian. 3 parts: Problems of Christian Living; The Christian and the Church; The Word of God in Life.

Brown and Perdrinou, Christian Certainties. For discussion in young people's classes.

Burgess, Life of Christ.

Butler, How to Study the Life of Christ.

Chamberlain, The Hebrew Prophets.

Chenery, As the Twig is Bent.

Cook, J. W. Introduction to Bible Study.

Cook, Christian Faith for Men of Today.

Davis, Grace T. Hero Tales of Congregational History, with teaching outline.

Davis, Meeting the Master (Pub. quarterly, beginning Oct. 1916). Daily reading, comment and discussion of topic, for personal study.


Doggett-Burr-Ball-Cooper, Life Problems. 24 lessons, for young men.

Drury, How We Got our Prayer Book.


Dupuy and Travis, Outline Studies in Biblical Facts and History. 26 lessons.

Edwards, R. H. Christianity and Amusements. This book uses an inductive method, without dogmatism, emphasizing a formative ideal and a positive program.

Edwards-Cutler, Life at its Best. A study of Paul not as a theologian but as a man of action.

Eiselan-Barolay, The Worker and his Bible.

Elliott-Cutler. Student Standards of Action. 13 student questions considered from Jesus' viewpoint.

Faris, J. T. Christian According to Paul. 13 lessons, with daily readings and practical comments.

Forbush, Young People's Problems.

Fosdick, The Meaning of Prayer, 10 lessons.

Fosdick, Manhood of the Master. 12 lessons. A consideration of Christ's personality and character as an individual, as shown by significant events of His life.
Adult

Foster, John. Decision of Character.
Fowler, H. T. The Prophets and Teachers and Statesmen.
Fowler, H. T; Wisdom Literature of the Old Testament. 10 lessons based on Job, Proverbs and Ecclesiastes, dealing with the Hebrew attitude toward God and the application of these teachings to our times.
Gilbert, A Short History of Christianity in the Apostolic Age.
Gilkey, C. W. Life that Wins Discussion of honor, reverence, purity, temptation, values of life, friendship, service, illustrated from Jesus' life.
Goodman, F. S. Progressive Bible Studies. 9 lessons on the Bible and its use, 9 on fundamental truths as a preparation for service, and 7 personal work studies based on Christ's life, with studies of practical personal problems.
Goodman, F. S. Main Lines in the Bible. 14 short studies for busy men on the Bible, God, forgiveness, prayer, service, etc.
Goodman-Knebel. Story of Jesus by John. 22 lessons for men, arranged for correspondence study.
Gulick, S. L. Outline Studies in the Growth of the Kingdom of God. (from the time of the apostles to the present)
Harries, F. M. Campaign of Friendship. 10 lessons; considering Jesus' direct appeal for followers.
Harries, F. M. and Robbins, J. C. 12 lessons with daily Bible readings and topics for discussion; exalts the place and duty of the individual citizen of the Kingdom of God.
Hazard and Fowler, The Books of the Bible with Relation to their Place in History.
Henderson, Social Duties from the Christian Point of View.
Hogg, A. G. Christ's Message of the Kingdom. A little book which penetrates to vital truth and interprets New Testament conceptions, harmonizing them with the intellectual presuppositions of our time; an incentive to Christian faith and thought.
Hooke, S. H. Christ and the Kingdom of God.
Howard, Many Sided David. Everyday Life Series, published quarterly beginning Oct. 1916. 13 lessons with daily readings and comment on one topic for each week.
Hughes, The Bible and Life.
Hunting, H. B. Christian Life and Conduct. Helps young people to decide what is right and wrong, and shows how wise men since Israel's time have struggled with such questions.
Jackson, Melvin. Travels of Paul. 25 lessons; loose leaves and outline maps.
Jenks, J. W. The Social Significance of the Teachings of Jesus. 12 lessons.
Adult

Jenks, J. W. Life Questions of School Boys. Study course with bibliography and Bible references.

Johnson, The Problems of Boyhood (Ethics)

Kent, A History of the Jewish People. 1. United Kingdom.
11. Divided Kingdom.

Kent and Jenks. The Making of a Nation.

Kent-Smith. Work and Teachings of the Earlier Prophets. Aims to give a personal acquaintance with early Hebrew prophets and to apply their vital messages to present-day life.

King, F. E. Scout Laws. Bible lessons for Boy Scouts, based on the 12 Scout laws.

King, H. C. A Study Course on Young Men's Questions. (from the standpoint of Jesus' life and teaching)


Koehler, F. O. Jesus the Leader. 10 lessons for boys on Jesus' qualifications as a leader.

Latshaw, D. G. Under Orders. 10 lessons, with 100 questions on Acts, especially for railroad men.


13 lessons in Psalms with daily readings and comments dealing with the social life of men.

McBurney-Booth. Conversations of Christ. 2 parts of 26 lessons each, with suggestive questions on a specific conversation of Christ with some person or group. For general and evangelistic classes.

McConaughy, James. Great Events in the Life of Christ. 35 lessons on the principal events of the Gospel in logical order, with questions and application to everyday life.


Moulton, Short Introduction to the Literature of the Bible.

Murray, W. D. What Manner of Man is This? 19 lessons for boys, with studies of the Minor Prophets.

Murray, W. D. Life and Works of Jesus. Based on Mark, giving vivid picture of the working, triumphant Christ; with memory passages.


Murray-Harris, Christian Standards in Life. 12 biographical studies.

Mutche, W. J. History of the Bible.

Mutche, Christian Teachings, Aims to give not mere knowledge, but power to think and live truly. Questions and comments on living together, church membership, being a Christian, Christian observances, etc.

Nash, Augustus. Jesus' Life.

Nordell, Studies in the Apostolic Age. 30 lessons.

Nordell, Studies in the Life of Christ. 40 lessons.

Nuelson, Luther the Leader.

Perkins, R. R. Comrades of Jesus. 10 lessons for boys on Christ and His disciples.

Peabody, Lives Worth Living.

Adults

Rall, A Working Faith.
Reeder, G. A. Paul-a Soldier of the Cross. 13 lessons showing Paul's preparation, call to service, his great work and final triumph, in terms of our own daily life.
Richardson, Norman. The Liquor Problem. 13 lessons full of fact and illustration on the present status of the situation.
Robinson, C. G. Christian Teaching on Social and Economic Questions. 20 lessons prepared to meet the need of pointing out to young men the moral and ethical questions involved in earning and spending, in individual striving for success and in cooperative activity.
Robinson, G. L. Leaders of Israel. 25 lessons on leaders from Israel to Christ, with maps and charts.
Robinson, G. L. Book of Isaiah. 15 lessons.
Salmon, W. H. Miracles of Jesus. 30 lessons based on Matthew.
Sell, H. T. Bible Study by Doctrines.
Sell, Bible Study by Books.
Bible Study by Periods. (Sell)
Sell, Supplemental Bible Studies. 24 lessons.
Smith, The Days of His Flesh.
Smith, H. L. Christian Race. 24 lessons on the life of Christ, and 24 sketches of men who have "won out," and 24 studies of the elements of character that make up "the Christian athlete."
Smyth, How We Got Our Bible.
Stalker, Life of Christ.
Stalker, Life of St. Paul.
Stevens, History of Methodism.
Tipple, The Prophet of the Long Road.
Trumbull, C. G. Men Who Dared. 18 lessons on Old Testament characters.
Trumbull, C. G. Taking Men Alive. 10 lessons.
Trumbull, H. C. Individual Work for Individuals.
Walker, Great Men of the Christian Church.
Walmoley, Fighters and Martyrs for the Freedom of Faith.
Ward and Edwards. Book in press dealing with opportunity of the Christian in community life; daily readings and topics. 12 lessons
Ward, Harry F. Christianizing Community Life.
Waring, Christianity and its Message.
Winchester, Life of John Wesley.
Wood, Eleanor D. The Life and Ministry of Paul the Apostle.
Wood, W. W. Round Table Discussion on Life Problems. Discussions for adults on the claims of Christianity and questions of personal progress.
Wood and Hall. The Days of the Kings of Israel.
Wood and Hall. The Early Days of Israel.
Wright, H. B. *Will of God.* 35 lessons on self-surrender to the will of God, as stated and interpreted by Christ and the apostles. The will of God and self-surrender, the decision to do God's will, the finding out of God's will, the issues of facing the problem of doing God's will.

Wright, H. B. *The Life of the Inner Circle.*

*....Starting to Teach.*

*....Life and Letters of Paul.* 30 lessons arranged chronologically, with daily readings, and a classification of the epistles.

*....Enlisted Man and His Bible.* 10 lessons especially for men in Army and Navy.

*....International Peace.* 13 lessons on world brotherhood.

*....Constructive Studies in the Life of Christ.*

*....A Life at its Best.* (St. Paul)

*....(In press) Selected Quotations on Peace and War.*

*Advanced Bible Class Magazine.*

*Adam, J. D. Paul in Everyday Life.*


Missions

Andrews, C. F. The Renaissance in India. 8 lessons.
Barton, James L. Educational Mission.
Barton, James L. The Unfinished Task. 9 lessons.
Beach, Harlan P. Knights of the Labarum. A study for beginners in lives of Judson, Duff, Mackenzie, and Mackay.
Beach, Harlan P. Princely Men in the Heavenly Kingdom. Sketches on Morrison, Mackenzie, Gilmour, Nevius, Mackay and the Boxer martyrs.
Boone, Isley. The Conquering Christ.
Burton, Comrades in Service.
Cary, Otis, Japan and its Regeneration. 8 lessons.
Darlow, God's Image in Ebony.
Datta, Surendra K. The Desire of India. 8 lessons.
Eddy, G. Sherwood, The Students of Asia. 8 lessons. A vivid account of educational, religious, and social conditions of college men and women in the East.
Eddy, G. Sherwood, New Era in Asia. 8 lessons.
Eddy, G. S. India Awakening. 8 lessons.
defForest, John H. Sunrise in the Sunrise Kingdom.
Faris, J. T. Winning the Oregon Country.
Fiske, Martha T. The Word and the World.
Fraser, Donald. The Future of Africa. 8 lessons.
Gale, J. S. Korea in Transition. 8 lessons.
Grose, H. B. Aliens or Americans? A reliable statement of the characteristics of the different peoples, the perils of the slums, the sweat-shop, pauperism, child labor, irreligion, and the opportunity.
Grose, H. B. Advance in the Antilles.
Kellogg, S. H. A Handbook of Comparative Religions.
Lawrence, E. A. Introduction to the Study of Foreign Missions. 6 lessons.
Lunt, The Story of Islam.
Mackenzie, Jean K. An African Trail.
Maclear, G. F. Missions and Apostles of Mediaeval Europe.
Mason, Caroline A. World Missions and World Peace.
Mathews, Social Message of the Gospel.
Montgomery, H. B. Christus Redemptor.
Montgomery, H. B. The King's Highway.
Montgomery, R. B. Western Women in Eastern Lands.
Moorshead, R. The Appeal of Medical Missions.
Mott, J. R. The Decisive Hour of Christian Missions. 8 lessons.
Mott, J. R. The Evangelization of the World in this Generation.
Mott, J. R. The Present World Situation. 8 lessons. Broad questions of statesmanship and strategy discussed.
Moule, G. H. The Spirit of Japan. 8 lessons.
Murray, J. L. The Apologetic of Modern Missions. 8 lessons.
Missions

Naylor, W. S. Daybreak in the Dark Continent. 8 lessons.
Naylor, W. S. The Chinese Revolution. 8 lessons.
Neely, T. B. South America-- Its Missionary Problems.
Oldham, J. H. The Missionary Motive.
Patch, F. H. L. The Kingdom in the Pacific.
Roberts, Erwin H. Religions of Mission Fields as Viewed by Protestant Missionaries.
Shelton, D. O. Daybreak in the Dark Continent.
Smith, A. H. The Uplift of China.
Speer, R. E. Servants of the King.
Speer, R. E. The Light of the World.
Strong, Josiah. The Challenge of the City.
Taft, Anna B. Community Study for Country Districts. 12 lessons.

Includes questions and bibliography.
Thompson, A. C. Modern Apostles of Missionary Byways. 8 lessons.
Thompson, A. C. Protestant Missions. 10 lessons.
Trull and Stowall. The Sunday School Teacher and the Gospel of Jesus.
Williamson, J. R. The Healing of the Nations.
Wilson, The Church of the Open Country.
Wilson, W. H. Community Study for Cities. 12 lessons, including economic and labor problems, poverty, the saloon, recreation, immigration, etc. Bibliography.
Zwemer, S. M. The Nearer and the Farther East.
Clark, F. E. The Gospel in Latin Lands.

Conservation of National Ideals.
Effective Workers in Needy Fields.
Immigrant Forces.
Black Bearded Barbarian.
The Call of the World.
The Christian Conquest of India.
The Decisive Hour of Christian Missions.
The Emergency in China.
Uganda's White Man of Work.
The Social Force of Foreign Mission.
The New Home Missions.
New Era in Missions.
Livingstone the Pathfinder.
The Individual and the Social Gospel.
The American Indian on the New Trail.
For Parents

Birney, Childhood.
Harrison, Elizabeth, Study of Child Nature.
Harrison, Elizabeth, Misunderstanding Children.
Moehler, Child Culture in the Home.
........The Family. An Historical and Social Study Showing.

For Fathers

Alexander, Boy Training.

Fish, Boy and Girl.
McKeever, Training the Boy. Pub. by the Macmillan Co.
Raffety, Brothering the Boy.
Sisson, The Essentials of Character.

For Mothers

Chance, William B. Self-Training for Mothers.
Fish, Boy and Girl.
McKeever, Training the Girl. Pub. by The Macmillan Co.
Sisson, The Essentials of Character.
Slattery, Margaret, The Girl in her Teens.
For Teachers and Teacher Training Classes.

Addams, The Spirit of Youth and the City Streets.
Alexander, Boy Training.
Barclay, First Manual of Teacher Training. One of the best elementary text books for teacher training classes.
Barclay, The Adult Worker and his Work.
Beiler, The Worker and his Church.
Brown, Primer of Teacher Training.
Curtis, Education through Play.
Espey, Leaders of Girls.
Forbush, The Coming Generation.
Forbush, The Boy Problem.
Hall, W. S., M. D. Life's Beginnings. (Sex Education Series), for boys from 10 to 14.
Hall, W. S., M. D. Developing into Manhood. (Sex Education Series) For answering questions of the adolescent boy and in outlining course in eugenics.
Holland and Lee, The Problem of the Bible Class.
Huse, The Soul of a Child.
Lamoreaux, The Unfolding Life.
Moxey, Girlhood and Character.
Pearce, Adult Bible Class.
Weigle, The Pupil and the Teacher.
Wells, The Ideal Adult Class in the Sunday School.
Winchester, B. S. The Youth of a People. 12 lessons (Genesis to Kings) in which the distinctive feature is the discussion of the Bible as teaching material.
Wood, I. F. Adult Class Study.
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National Teacher Training Institute Textbooks, The Sunday School Teacher's Bible.

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Hauser and Schaeffer, Outline Studies on the Bible, Old and New Testaments.
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Murray, W. D. Teaching of Bible Classes. (See, E. F.) Principles and methods of teaching the Bible. Treats of teacher's qualification, preparation, relation to the student, mistakes, art of questioning and illustrating, attention, memory, feelings, habits, etc.
St. John, Stories and Story Telling.
The Worker and his Work Series, The Elementary, Junior, Intermediate Worker and his Work.
In looking over the numerous courses listed above it may be easily seen that none of them is able to meet the requirements demanded by our criteria. Much of the literature will indeed prove of considerable help as supplementary reading for the adults. Burgess' "Life of Christ" presents some very suggestive ideas concerning the life of our great Inspirer. Fosdick's "Manhood of the Master" shows the strength of character that is possible to be attained by humanity. Rauschenbusch's "Social Principles of Jesus" suggests many things that should be of practical everyday assistance to the adult. Eddy's "India Awakening" would be helpful as a reference book for our first period, namely, that of Missionary Study and Giving. Speer's "Servants of the King" presents heroic qualities in the lives of great missionaries in such a way as to inspire our efforts toward nobler deeds, and at the same time shows something of the possibilities and the inherent sympathy in human nature. Kirpatrick's "Fundamentals of Child Study" is an authoritative and not-very-difficult treatise on psychology, and should be of help in studying adult nature, the formation of new habits and the working of our instinctive nature. But taking any one of the courses mentioned, or even all of them together, we find that they are insufficient to meet the needs of the adult. They provide in some cases important food for the intellect and for the emotions, but they do not hold up a single ideal and then provide a system whereby this ideal can be scientifically worked into the character of the adult.

Having applied our tests to entire courses, we wish now to examine different sections of the Bible, and also different types of songs, to see which kind will, and which will not, measure up to the requirements. Furthermore, in order that you may see how the criteria works when applied by a group of people we shall present here the conclusions obtained by a group of twelve adults, with relation to
the Biblical section and the songs that are cited below. The members of this company are college graduates and are all deeply interested in religious work. Some of them are ministers of many years' experience; some are directors of religious education in Community Schools near Boston, and all are at present graduate students in the field of Religious education. Their average age is about thirty-two years. The songs and the Scripture passages were presented to these adults, and each was asked to judge them by the criteria given above, and then to record his decision. In judging separate elements of the program, such as the Scripture material and the songs, it is not necessary to use all of the seven principles. Hence, the members of my group were instructed to use only the fourth, and the part of the fifth dealing with the intellectual response, i.e. they were told to ask the question each time: "Does the song or does the Scripture passage exalt the conception of an ethical God and a social sympathy on the part of man?" If it holds up either or both of these conceptions it may be good to use (unless in holding up one it tends to exclude the other); if it does not hold up either of these, it is inconsistent with our general ideal, and should not be used as material for adults. After the separate judgments were collected and examined the classification was made on the 75% basis — i.e. a song or Scripture passage was judged as good, or as not advisable, by 75% of the judges was placed in the respective class. In judging the song, the thought of the words, and not the grade of music was considered. Also in the case of both the song and the Scripture selections no attempt has been made to exhaust the material. Rather it had been our intention merely to illustrate fully and clearly the method of using our criteria and the kind of results that follow.

(1) This has been done because of the fact that very little research work regarding the psychological value of certain kinds of music has yet been carried out. Until that has been done it seems wise to make no special selections as to the grade of the music.
The following songs failed to stand the test, i.e. they were considered by at least 75% of the reports as unfit for adult classes:

   The objection being found in the last line of the first stanza:
   
   Great God! beneath whose piercing eye
   The earth's extended kingdoms lie;
   Whose favoring smile upholds them all,
   Whose anger smites them and they fall.

4. "I'm a Pilgrim ............... Mary S. B. Dana.
   Note the individualistic, unsocial attitude of the first stanza:
   
   "I'm a pilgrim and I'm a stranger
   I can tarry but a night!
   Do not detain me, for I am going,
   To where the fountains are ever flowing".
5. "My Heavenly Home ............... Wm. Hunter

   The words (by Henry F. Chorlley) to the Russian hymn were found to be legitimate with the exception of the first stanza:
   
   "God, the All-terrible! thou who ordainest
   Thunder thy clarion, and lightning thy sword;
   Show forth thy pity on high where thou reignest;
   Give peace in our time, O Lord."

   The Same of the songs that passed the test and were approved as helpful for adult worshippers were as follows:

1. "God of Love that hearest prayer - Chas. Wesley
   Note in this song the high conception of the ethical God and the emphasis on social sympathy:
   
   "God of love, that hearest prayer,
   Kindly for thy people care,
   Who on Thee we alone depend:
   Love us, save us to the end."

2. "O, for a thousand tongues to sing ..... Chas. Wesley
3. "God be with you till we meet again ... Jeremiah E. Rankin
4. "The King of love my Shepherd is ....... Henry W. Baker
5. "Come thou Almighty King ............... Chas. Wesley.
6. "Infinite God, to thee we raise our hearts Chas Wesley."
7. "O, Thou to Whom, in ancient times" .......... John Pierpont
8. "To Thee Eternal Soul, be praised" .......... Richard W. Gilder

To these may also be added others of the following type:

9 "Blest be the tie" John Fawcett
10 "Stand up for Jesus" George Duffield
11 "Praise God from whom all blessings flow" Thos. Ken
12 "Let all on earth their voices raise" Isaac Watts.
13 "Fling out the banner" Geo. W. Doane

The type of Scripture selection that was judged inconsistent with the ideal of an ethical God was as follows:-

1. Story of the flood. (Gen. 6:1 ff. ----)
2. Story about the tower of Babel. (Gen. 11:1-9.)
3 Abraham being upheld by Jehovah in the telling of a lie, and an innocent party being punished. (Gen. 11:10-20)
4. Destruction of Sodom. (Gen. 19:1ff.)
5 Destruction of the first-born in Egypt. (Ex. 11:2)
6. Laws favoring Slavery, and especially those favoring mistreatment of slaves. (Note Ex. 21:20-21) "And if a man smite his servant or his maid, with a rod, and he dieth under his hand; he shall be punished. Notwithstanding, if he continue a day or two he shall not be punished, for he is his money."
8. The commands to Saul to go against the Amelekites because of the sin that their ancestors had committed, and to "slay both men and women, infant and suckling, ox and sheep, camel and ass." 1Sam. 15:1-3.
9. Numbers 11:1 - "And the people were as murmurers, speaking evil in the ears of the people, and when Jehovah heard it his anger was kindled, and the fire of Jehovah burnt among them, and devoured the uttermost part of the camp."
10 Jehu's treatment of Jezubel. 2 Kings 9:30ff.

The following sections were found to comply with the demands of the criteria and hence were approved as suitable for the use of adults:-

3. The friendship of David to Jonathan. 1Sam. 20:1 ff.
4. David's merciful treatment of Saul, when he really had a chance to take vengeance upon him. 1Sam. 14:4-16:11
6 Micah 6:8 - "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."
7 Amos 5:24 - "But let justice roll down as waters, and righteous-
ness as a mighty stream.

8. The story Jesus' talk with the woman at the well near Sychar. (John 4:4-26)

9. The healing of the nobleman's son. (John 4:46-54)

10. The Beatitudes. - (Matt. 5:1-12)
QUESTIONS
AND
BIBLIOGRAPHY
Questions Used For Testing The Religious Differences among

a Class of Students in Boston University.

Beliefs.

1. Do you believe that God is in Nature?
2. Does God help all people, Christians and heathen, good and bad?
3. Does He ever punish individuals before death when they are evil?
4. Will He, Himself, punish men in the next world, or will He leave that to
   the working of natural law?
5. Does God answer the prayers of non-Christians, people, if they have faith
   in Him?
6. Will God heal us of sickness if we ask Him?
7. Does God answer the prayers when we pray for some one else--i.e. will
   He help some other person merely because we ask Him to?
8. Does He answer when we pray for the dead?
9. Did the writers of the Bible have a different kind of inspiration from that,
   which caused Milton to write "Paradise Lost"?
10. Did God really give Moses the laws concerning sacrifice by some
    special method, or were they worked out by men who believed they were
    expressing God's will?
11. Do you consider all of the teaching in the New Testament as the
    expression of God's will, and hence authoritative?
12. Do you believe that Christ actually came down from heaven, or that he
    was the son of earthly parents?
13. Does the Holy Spirit ever work directly upon the individual to bring
    about his conversion?
14. Do you believe that the Holy Spirit is a separate personality, i.e. as
    Christ was?
15. Is heaven a place or a condition of life?
16. If two people, one a confessed-Christian, and the other a non-Christian,
    live about the same moral type of life, will the Christian receive a greater
    reward in the future world than the other?
17. Is it ever right to tell a lie, according to your ideal?
18. Is it right to play cards?
19. Is it right to attend Sunday theatres?
20. Is it right to attend Sunday theatres?

Emotional responses:

1. Do you find it hard to control your temper?
2. Do you find it hard to forgive a person who has deceived you?
3. Do you easily become jealous of others?
4. Do you get a more satisfying response from a public prayer when you kneel
   or when you remain seated?
5. Do you experience a higher emotional value from hearing the minister
   pray, or from saying the Lord's Prayer in concert?
6. Do you experience more value from singing, "Nearer My God to Thee", or
   from singing "Stand Up For Jesus"?
7. From singing "My Faith Looks Up to Thee", or "Onward Christian Soldiers"?
8. Which arouses within you the more pleasing emotional response, a
   beautiful sunset, or a beautiful moonlight night?
9. Which gives you the greater desire to help, the sight of a blind man
   being led along the street by a boy, or the sight or an armless man
   selling pencils on the street?
10. Are your acts ever motivated by fear of future punishment?
Activities:
1. Do you ever tell lies?
2. Do you ever cheat on examinations?
3. Do you ever intentionally say unkind things to other people?
4. Do you sometimes fail to do right because of Public Opinion?
5. Do you contribute at least one-tenth of your income for benevolent purposes?
6. Do you often speak to others about becoming Christians?
7. Do you often break resolutions that you have made?
8. Do you make it part of your daily program to seek out and to talk to people who seem to be friendless, or otherwise lonesome?
9. Do you often reprove others (outside of your own family) for their evil habits?
10. Do you ever go out of your way to convince others of the value of National Prohibition, or other great reforms?
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