

1921

A program of religious education for the Northern Baptists

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BOSTON UNIVERSITY.

School of Religious Education and Social Service.

THESIS

Subject: "A Program of Religious Education for the
Northern Baptists."

Presented by

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Norton Theological Institution
B. D. 1916.

In partial fulfillment of the requirements for the
degree of Master of Religious Education.

1921.

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Statement of Thesis.

The purpose of this Thesis is to present a study of the organizations and program developed by the Baptists of the Northern States for the religious education of the youth. That the program of the past has not been adequate to meet the need of the denomination seems to be the opinion of the leaders. The sources of this information are the history of the Baptists, the recorded answers to a questionnaire sent to the leaders of the denomination, and finally, tracts and reports of the directors of religious education in the states that comprise the Northern Baptist Convention. A survey of the entire program of the Northern Baptists as presented by the Board of Education furnishes material showing the needs, ideals, and ambitions of their leaders.

A PROGRAM OF RELIGIOUS EDUCATION FOR THE NORTHERN BAPTISTS.

Chapter I.

Historical Beginnings of the Northern Baptists.

The Baptists of the North have a great heritage. They were the pioneers of religious liberty, firm believers in the complete separation of the Church and State, champions of the pure doctrine of democracy, and apostles of a spiritual Christianity. From a very early time there were people in the colonies who held views similar to those held by the Anabaptists of Europe.

The honor of founding the first Baptist church and the first colony in America with complete civil and religious liberty, however, belongs to Roger Williams. Roger Williams had long held Puritan views in regard to the liturgy and hierarchy of the Established Church of England, and he came to America for the express purpose of finding greater liberty. On his arrival here he was offered a position with the Boston church but as he was now a Separatist at heart, he accepted a place as teacher in Salem, Massachusetts. The civil authorities having declared that the Salem church had acted against the will of the State of Massachusetts, he found it necessary to go to Plymouth. He returned, however, in a short time to Salem as pastor, but the court in Boston summoned him for trial, and the result of this trial was his sentence to banishment. Dangerous opinions which he held against the authority of the magis-

trates, together with his ideas of religious and civil liberty, were the main reasons for his conviction and banishment.

Williams, in the coldest part of winter, made his way to Narragansett Bay where he lived for months in the huts of the Indians, but after a time he founded a settlement in what is now Providence, Rhode Island. Many of his friends came from Salem and settled here with him. The charter given later by King Charles II. contains the real essence of the purpose of the founder. It read as follows: "Our royal will and pleasure is that no person within said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question for any differences of opinion in matters of religion, provided they do not actually disturb the civil peace of the said colony." Here was the first state in the world to make religious liberty its corner-stone.

After a careful study of the Scriptures, Williams became convinced that baptism by sprinkling of water was not in obedience to our Lord's command, "Be ye baptised!"; and after reaching this conviction he was immersed by one of his followers, who was himself afterwards baptised in the same manner by Williams. Soon several others received, the rite, and this little group of baptised Christians constituted the first Baptist church in the New World.

The growth of the Baptist cause in America was slow at first. Its followers suffered persecution, imprisonment, and death, yet they held to the doctrine which their conscience

had established, and willingly died for the sake of principle. When the first President of the United States was inaugurated, the whole number of Baptists in this country was fifty thousand; in the year 1794, the proportion was one Baptist to every ninety-four of the population; in 1910, one to every sixteen; and in 1920, one to every fourteen.

One of the wisest movements of the Baptists of the North consisted in laying the foundation for an educated leadership. At first they were not deeply interested in higher education. They were Bible Christians, and they believed in divinely called and taught ministers. Later, however, they saw the need for intellectual leaders; a trained ministry was necessary.

The first educational institution opened for Baptists in America was an academy at Hopewell, New Jersey. This academy was established by Rev. Isaac Eaton in 1756, and was open for instruction eleven years. Two graduates of this school, Hezekiah Smith and James Manning, became great leaders of the Baptist cause in America. The first Baptist college was Brown University, which was established at Warren, Rhode Island, in 1764. These institutions were founded because of the conviction that the future minister of the church needed a thorough training, and that this training should be supplied by a Baptist institution. In early days it was the custom for young men looking forward to the ministry to train in college, and

after graduation to study for a few months with a pastor. The denominational colleges, therefore, were established for the purpose of furnishing a liberal education for those desiring to enter the ministry, as the introduction of new studies into the curricula of the existing colleges made it impossible for them to give adequate theological instruction. In an address delivered at the Newton Theological Institution (1832), Professor Knowles made plain the urgent need of the time in this respect when he said, "Education, like a mighty tide, has been elevating the whole community. The public mind, having become more enlarged and cultivated, has demanded higher attainments in its religious teachers. The days when religion was received with implicit trust have nearly passed, and the minister now must not expect men to believe his declarations merely because they emanate from the pulpit." Thus the purely theological institution came into existence to supply the pressing demand for educated ministers.

From this beginning by the Baptists of the North have arisen eighty-eight institutions, not all of which are under the direct control of the Baptist denomination, but they were at least founded by Baptists and are essentially their contribution to America. The list includes eight seminaries, nine training schools, twenty-two colleges, nine junior colleges, twenty academies, sixteen schools for Negroes, and four miscellaneous schools. The names and location of the various institutions are as follows: Seminaries = Berkeley, Berkeley,

California, Chicago, Chicago, Ill., Colgate, Hamilton, N.Y., Cro-
zer, Upland, Pa., Kansas City, Kansas City, Kans., Newton, Newton
Center, Mass., Northern, Chicago, Ill., Rochester, Rochester, N.Y.;
Training Schools, - Chicago, Chicago, Ill., Kansas, Kansas City,
Kan., Philadelphia, Philadelphia, Pa., Danish, Des Moines, Iowa,
Hungarian, Cleveland, Ohio, Norwegian, Chicago, Ill., Russian, New
York, N.Y., Slovak, Chicago, Ill., Swedish, St. Paul, Minn.; Colleges, -
Bates, Lewiston, Me., Brown, Providence, R. I., Bucknell, Lewisburg,
Pa., Carleton, Northfield, Minn., Chicago, Chicago, Ill., Colby, Wat-
erville, Me., Colgate, Hamilton, N.Y., Denison, Granville, Ohio,
Franklin, Franklin, Ind., Grand Island, Grand Island, Neb., Hills-
dale, Hillsdale, Mich., Kalamazoo, Kalamazoo, Mich., McMinnville,
McMinnville, Ore., Ottawa, Ottawa, Kan., Redlands, Redlands, Cal.,
Rochester, Rochester, N.Y., Shurtleff, Alton, Ill., Sioux Falls,
Sioux Falls, S.D., Temple, Philadelphia, Pa., Union, Des Moines,
Iowa; Vassar, Poughkeepsie, N.Y., William Jewel, Liberty, Mo.;
Junior Colleges, - Broadus, Philippi, W. Va., Cedar Valley, Osage,
Iowa; Colorado, Denver, Colo., Frances Shimer, Mt. Carroll, Ill.,
Hardin, Mexico, Mo., Keuka, Keuka Park, N.Y., La Grange, La Grange,
Mo., Rio Grande, Rio Grande, Ohio; Stephens, Columbia, Mo.,
Academies; - Alderson, Alderson, W. Va.; Bethel, St. Paul, Minn.,
Coburn, Waterville, Me., Colby, New London, N.H., Cook, Montour
Falls, N.Y., Doane, Granville, Ohio; Hebron, Hebron, Me., Higgins,
Charleston, Me., Keystone, Factoryville, Pa., Maine Central,
Pittsfield, Me., Peddie, Hightstown, N.J., Pillsbury, Owatonna,
Minn., Ricker, Houlton, Me., Southwest, Bolivar, Mo., Suffield, S. C.

Suffield, Conn., Vermont, Saxton's River, Vt., Wayland, Beaver Dam, Wis., Western Penn, Mt. Pleasant, Pa., Will Mayfield, Marble Hill, Mo., Worcester, Worcester, Mass.; Schools for Negroes;— Arkansas, Little Rock, Ark., Benedict, Columbia, S.C., Bishop, Marshall, Texas; Harshorn, Richmond, Va., Jackson, Jackson, Miss., Morehouse, Atlanta, Ga., Roger Williams, Nashville, Tenn., Selma, Selma, Ala., Shaw, Raleigh, N.C., Spelman, Atlanta, Ga., State, Louisville, Ky., Storer, Harper's Ferry, W.Va., Virginia Union, Richmond Va., Coleman, Gibsland, La., Florida, Jacksonville, Fla., Mather, Beaufort, S.C.; Miscellaneous Schools;— Bacone, Bacone, Okla. (Indians); Colegios Internacionales, Cristo, Oriente, Cuba; Grace Conaway, Rio Piedras, P.R., Mexican Theological School, Saltillo, Mexico.

It would be impossible for one to call ~~the~~ roll of graduates from these institutions, but if it were possible ~~the~~ list would include the names of statesmen, lawyers, educators, ministers, and men prominent in all walks of life. This investment of money, prayer, and sacrifice has yielded large dividends in Christian manhood and womanhood.

The Baptists in common with other denominations established Sunday-schools at a vrrery early date. The influence of Bible study as it had been carried on ~~in~~ England was early felt in the colonies. Little historic data showing the origin of the first Baptist Sunday-school is now available, but it is evident that in several places at about the same time

organized bands of Christians met regularly for the purpose of studying the Scriptures. In the year 1740, the German Seventh Day Baptists established a Sunday-school at Ephroth, Lancaster Co., Pennsylvania, and records show that in 1804, a school was organized in Baltimore, Maryland.

Among the earliest Sunday-schools to be established by the regular Baptists of the North was one organized in Pawtucket, Rhode Island by Mr. Samuel Slatter, a cotton manufacturer, following the suggestion of Mr. David Benedict, a student at Brown University; and students from this university were the first teachers in the school. Schools were also established at an early date in the Baptist churches of Massachusetts, among which was one at Charlestown, which by some is believed to be the first; another at Salem, and others at the Charles Street Baptist and First Baptist churches in Boston.

The first Sunday-school in America to have an infant department was founded by Mr. Henry J. Howland in the year 1829, in connection with the First Baptist church in Boston. For use in this first infant Sunday-school, he prepared Bible pictures to interest the children. He employed the catechetical plan, using the Bible to answer the questions. He also published the first book for the Primary Department.

The Baptists co-operated with other denominations in organized Sunday-school work until they were strong enough to maintain organizations of their own to carry on the work

in each State. The growth of the Sunday-school has been very rapid; from very few they have increased in number to eight thousand, nine, hundred ninety-one, with a total enrollment of one million, one hundred twenty-seven thousand, eight hundred twenty-one.

Early in the nineteenth century, Noah K. Davis, a young Baptist pastor of Salisbury, Maryland, became impressed with the idea that some adequate means of distributing tracts should be devised, as these constituted nearly all the religious literature of the day. He inspired a few leaders with this conviction and a meeting was called in the city of Washington, D. C. with the result that the Baptist General Tract Society was organized on February 25, 1824. No one then could foresee that this humble "Tract Society" would eventually in its development become the most potent factor for good in the denomination, with thousands of volumes issued from its presses, and with its combined list of Sunday-school helps now yearly amounting to an issue of nearly sixty million copies.

In 1826, it was found expedient to move the Society to Philadelphia because this city offered greater advantages for producing and distributing its publications throughout the country. The work of the Society soon expanded so that it began to print bound volumes, and to care for the Sunday-school literature, and in the year 1840 the name was changed from the Baptist General Tract Society to the American Bap-

tist Publication and Sunday-school Society. The purpose of the Society as stated in its new constitution was, "To publish such books as are needed by the Baptist denomination and to promote Sunday-schools by such measures as experience may prove expedient." In the year 1844 the word Sunday-school was dropped and the title changed to that under which the Society now operates. The aim of the American Baptist Publication Society henceforth was to promote evangelical religion by means of the printing-press, colporters, and the Sunday-school; and in pursuance of this the Society has published general literature as well as Sunday-school helps.

The great growth of the Sunday-schools created a demand for leaders and teachers fitted for the work, and to meet this demand an Educational Department was established, the purpose of which was to train teachers and specialists in Sunday-school work.

Chapter II.

Organization of the Northern Baptists.

The Baptist churches of the North were founded on the plain principles of democracy. Each church was a self-governing body, a little republic in itself. No special authority was recognized in the office of pope, bishop, council, or creed. The Bible was the accepted authority and each member of the church was allowed the privilege of interpreting its message as his judgment and conscience directed.

The local Baptist church has always had a simple organization, the pastors and officers being chosen or elected by a vote of its members. The formation of associations of churches was one of the first steps in the organization of the Baptists of America. At first groups of churches began to send chosen representatives to annual meetings which were purely devotional in character. Later these were changed from annual to semi-annual meetings which were held in the months of May and September, and gradually they developed other lines of denominational activity.

Early in the eighteenth century, five churches appointed delegates to what was known as the Philadelphia Association. This was the first decisive step in the organization of the Baptists. This association of groups of churches made it possible to create educational and missionary programs.

for the Denomination ,and the first educational institution had its birth in this Philadelphia Association.

The early efforts of pioneer missionaries in India, followed by the formation of the English Baptist Missionary Society in the year 1792,aroused great interest in foreign missions,and considerable money was sent to the aid of their workers. Letters from William Carey which were published in religious papers from time to time telling of his success in India created still greater interest among the Baptists of America,and in the year 1812,a company of five young men volunteered their services and were set apart for work in foreign lands. When they sailed from America,although they were of a different denomination,a vital impression was made upon Baptist people.

Adoniram Judson was a member of this little company and while on his way to India he accepted the Baptist view of baptism after a careful study of the New Testament. He wrote a letter which was received in Boston January 19,1813, in which he said, "Should there be formed a Baptist society for the support of missions in these parts I should be ready to consider myself their missionary." Luther Rice,a companion and himself a convert to the Baptist faith,returned to America and for months traveled about the country speaking everywhere among the Baptist people in the cause of missions.

The result of all this was the formation,on May 21, 1814,of the General Missionary Convention of the Baptist

of the State of New York and of the State of New Jersey

Denomination in the United States of America for Foreign Missions. In the year 1845, the Southern Baptists withdrew on account of differences of opinion in regard to the slave question, and in 1846, the name was changed to American Baptist Foreign Mission Society.

The formation of the American Baptist Home Mission Society, in 1832, came naturally as the result of a desire among the Baptists to preach the gospel in the newer settlements in America and among the Indians.

The Baptist women, in 1871, organized a Foreign Mission Society for the extension of missionary work in foreign lands and, in 1877, a Home Mission Society for the furtherance of the work in America. These societies have secured many recruits and large sums of money for spreading the gospel.

Another branch of the society's organization, of which we have spoken before, was the American Baptist Publication Society, which grew out of a society founded in 1824 for the purpose of distributing tracts.

On May 16, 1888, the American Baptist Educational Society was organized. This society has had for its purpose the raising of money to aid worthy students preparing in Baptist institutions for the ministry and missionary work. In recent years the Board of Education, F. W. Adelford, D. D., Secretary, has done valuable research work showing the needs of the schools, colleges, and seminaries of the Northern Baptists.

Within the last decade, increased interest has been manifested by the entire denomination in securing a pension

fund for Baptist ministers and missionaries. The management of this system is now conducted by the Ministers and Missionaries Benefit Board.

Early in the history of the organization the Baptists of the North found that in order to render the best possible service there must be co-operation among the churches. Accordingly, the churches within the territorial area of each state where they were organized formed what is now known as the State Convention. There are now thirty-six Conventions within the territory of the Northern Baptist Convention which represent as many states.

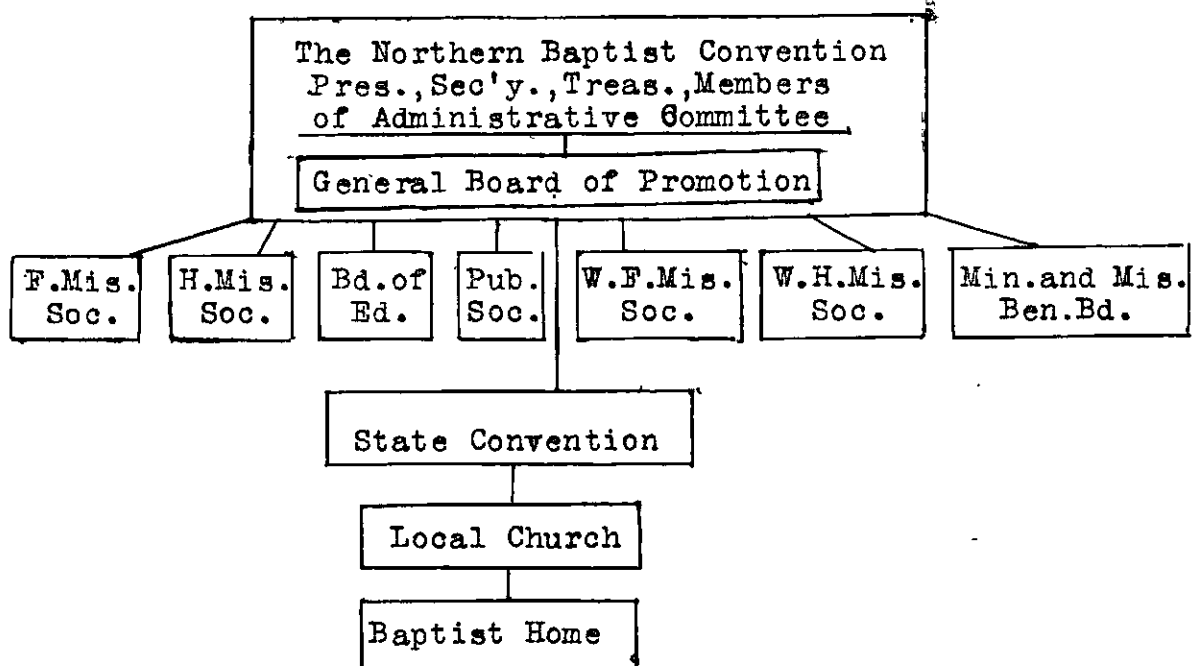
The State Convention is organized with a staff of officers, whose duties are to execute its purposes and carry out its objects. The Secretary of the State Convention is the chief executive officer and has the oversight of the work in his state. It is missionary in character, and now has for its objects to promote the preaching of the gospel and the establishment of Baptist churches, to encourage the common educational interests of the denomination, to have general care of the denominational Sunday-school work, to promote denominational fellowship and acquaintance, to assist the weak churches, to render assistance to ministers and their families, and to promote church work among the new Americans.

Finally, the culmination of nearly two centuries of achievement was the meeting of the Baptists of the North for the purpose of organizing the Northern Baptist Convention in May of the year 1907. Thus the little units of democracy rep-

resented by the several Boards were cemented into one great denominational whole, with a unity of purpose and its resulting power of achievement. It has produced a great denominational consciousness, and has eliminated competition among different societies. The local Baptist churches have not been called upon to surrender one principle of the democracy instituted by their fathers through the bringing together of these units, but on the contrary, have been developed into one strong, united body.

In recent years the denomination has increased its executive power by the creation of the Board of Promotion, which has for its mission the extension of the work of the Baptist churches into all lands of the world.

The following chart shows the complete organization of the societies affiliated through the Northern Baptist Convention:



The officers of the several branches of this organization are as follows:

The Northern Baptist Convention

President — Ernest L. Tustin, Pennsylvania.

Executive Secretary — W.C.Bitting, D.D., 5109 Waterman Ave.,
St. Louis, Mo.

Treasurer — F.L. Miner, 608 Flynn Bldg., Des Moines, Ia.

Members of Administrative Committee

Chairman — Henry Bond.

Vice-Chairman — Clarence A. Barbour, D.D.

Recording Secretary — William B. Lipphard.

American Baptist Foreign Mission Society — George B. Huntington, Prof. Frederick L. Anderson, D.D., 169 Homer St., Newton Center, Mass.

American Baptist Home Mission Society — Charles L. White, D.D.,
Arthur T. Fowler, D.D.

American Baptist Publication Society — Gilbert N. Brink, D.D.,
Smith G. Young.

Woman's American Baptist Home Mission Society — Mrs. Katherine
S. Westfall, Mrs. Washington Laycock.

Woman's American Baptist Foreign Mission Society — Mrs. Andrew
MacLeish, Mrs. C.D. Eulette.

Ministers and Missionaries Benefit Board — E.T. Tomlinson, D.D.
Col. Edward H. Haskell.

Baptist Board of Education — Frank W. Padelford, D.D., Clarence
A. Barbour, D.D.

State Convention — G.M. Dingsmore, E.H. Rhoades, Jr.

Members at Large — F. Wayland Ayer, Henry Bond, James M. Stifler,
D.D., E.A. Hanley, D.D., Mrs. W.A. Montgomery, Mrs. John Nuveen.

General Board of Promotion
276 Fifth Avenue, New York.

General Director — J.Y. Aitchison, D.D.

Executive Secretaries — F.W. Padelford, D.D., Hugh A. Heath, D.D.

Edwin M. Poteat, D.D., R.M. West, D.D.

Treasurer — James C. Colgate.

Associate Business Manager — H.R. Greaves.

American Baptist Foreign Mission Society
276 Fifth Avenue, New York.

President — Hon. Carl E. Milliken, Maine.

Foreign Secretary — James H. Franklin, D.D.

Foreign Secretary — Joseph C. Robbins, D.D.,

Associate and Rec. Secretary — Wm. B. Lippard.

Candidate Secretary — Rev. P.H.J. Lerrigo, M.D.

Treasurer — George B. Huntington.

The American Baptist Home Mission Society
23 E. 26th St., New York.

President — Charles R. Brock, Colorado.

Executive Secretary — Charles L. White, D.D.

Sec. English-speaking Missions and Indian Work — L.C. Barnes, D.D.

Sec. City and Foreign-speaking Missions — Rev. C.A. Brooks.

Edifice Secretary — Rev. F.H. Divine.

Assoc. Edifice Secretary — D.D. Proper, D.D., Omaha, Neb.

Secretary of Education — G.R. Hovey, D.D.

Sec. Social Service and Rural Community Work--Rolvix
Harlan, D.D.

Dept. of Evangelism--H. F. Stillwell, D.D., Cleveland, O.

Supt. of Work in Latin North America--Rev. C. S. Detweiler.

Treasurer--Samuel Bryant, New York.

Architect-Secretary--George E. Merrill.

Joint Division Secretaries Home and Publication Societies--

Bruce Kinney, D.D., 715 Exchange Building, Denver, Col.;

Geo. L. White, D.D., 313 W. Third St., Los Angeles, Cal.

Board of Education.
276 Fifth Avenue, New York.

Secretary--F. W. Padelford, D.D.

Sec'y Missionary Education--Rev. W. A. Hill.

Sec'y World Wide Guild--Alma J. Noble.

Sec'y Children's World Crusade--Mary L. Noble.

Address last two, 218 Lancaster Ave., Buffalo, N.Y.

American Baptist Publication Society
1701 Chestnut Street, Philadelphia, Pa.

President--Frank H. Robinson, Pennsylvania.

General Secretary--G. N. Brink, D.D.

Business Manager--H. E. Cressman.

Bible and Field Sec'y--S. G. Neil, D.D.

Religious Education Sec'y--W. E. Chalmers, D.D.

Treasurer--G. L. Estabrook.

Woman's American Baptist Foreign Mission Society

Address, 276 Fifth Avenue, New York.

President--Mrs.W.A.Montgomery.

Foreign Vice-President--Mrs.Henry W. Peabody.

Foreign Secretary--Nellie G. Prescott.

Assoc. Foreign Secretary--Elizabeth S. Sargent.

Acting Treasurer--Alice M. Hudson.

Home Vice-President--Mrs.Andrew MacLeish, (Glencoe, Ill.).

Acting Home Administration Secretary--Helen Hudson.

Acting Candidate Secretary--Grace T. Colburn (Ford Building,
Boston, Mass.).

Woman's American Baptist Home Mission Society.
276 Fifth Avenue, New York.

President--Mrs. John Nuveen, Chicago.

Exec. Sec'y--Mrs. Katherine S. Westfall.

Treasurer--Mrs. Orrin R. Judd.

The Ministers and Missionaries Benefit Board.
276 Fifth Avenue, New York.

President--Edw. H. Haskell, 176 Federal St., Boston, Mass.

Secretary--E. T. Tomlinson, D.D.

Treasurer--A. M. Harris.

Chapter III.

Organization of Religious Education.

I. Denominational Organization.

Increased interest in the subject of religious education has caused great expansion in this department, and through the activities of the American Baptist Publication Society of which it is considered a branch, it has widely extended its influence. Its work is under the supervision of a general director, who has full charge of the several divisions. The chart on the following pages shows the complete plan of the organization of the Department of Education.

(I) There are five branches of the departmental work, each of which has its purpose as follows:

1. Working Arrangements, or Conferences.

The Department has a uniform plan of co-operation in the field of religious education with the State Convention. The purpose is to secure a common denominational effort. Nine states are sharing equally the expense of a State Director.

2. Advisory Committee on Religious Education.

This is a standing committee, the work of which is to call the leaders in this field into council for conference and advice. This committee meets twice a year, and gives a full day to study and recommendations.

3. Departmental Council.

AMERICAN BAPTIST

Department
Religious

Working Arrangements
with State
Conventions.

Advisory Com.
on Religious
Education.

Depart-
Coun

Secretary of Reli

William E. Chas

Teacher- Training Division	Correspondence Study Division	Institutes and Summer Assemblies Division	Adult Class. Division	Youn Divi
S, L. Rob- erts Director	W. P. Behan, Ph. D. Director	T. B. Frizel- le Director	O. C. Brown, D. D. Director	Eas Dis

PUBLICATION SOCIETY.

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Field-Workers'
Conferences.

Co-operation with
City Organizations.

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g Peoples Work Division	Children's Division	Religious Education of New Americans Division	Church School Vacation School and Week-Day Rel.Ed. Division	Sunday School Study Division	Staff Reading Division
<u>Eastern District</u> M.M. Mc Gorrill Director	<u>Eastern District</u> Miss E.M Town Director	W.J. Sly, Ph.D. Director	F.S. Young D.D. Director	Miss Ella D. Weaver Visitor	EM Steph- enson Director and Librarian
<u>Middle West District</u> J.A. White Th.D. Director	<u>Middle West District</u> (———)	Miss P. Vegh Children's Work	Mrs. E.M. Fern Assistant Director		
<u>Pacific District</u> W. Earl Smith Director	<u>Pacific District</u> Miss Meme Rockway Director				

The Departmental Council is a group of specialists who are active in the various phases of religious education and who have a regular conference with workers at headquarters.

4. Field Workers' Conferences.

The purpose of this branch is to hold conferences at the headquarters for the specialists of different departments. The department has nearly one thousand of the best books on the subject of religious education, the use of which is free to all directors associated with the department. Each director is supposed to read at least six books each year, and the department pays the postage to the reader, who pays return postage.

5. Co-operation with City Organizations.

This department is co-operating with organizations in the large cities, among which are those of Chicago, New York, Pittsburgh, and Detroit.

(2) There are ten Divisions for supervision and instruction.

I. Teacher-Training. It is now generally conceded that training of teachers for the Sunday School, or Church School as it is frequently called, is one of the most important tasks of the church. It is the aim of this Division to furnish such agencies as are now at work with the literature and leadership necessary to enable the church to achieve a larger measure of success in securing trained teachers.

2. Correspondence Study. The purpose of this Division

is to provide graded and progressive courses in religious instruction for the workers employed by the American Home Mission Society and the American Baptist Publication Society.

3. Institutes and Summer Assemblies. This Division arranges for summer assemblies, and the aim is to have a cycle of three years in which to cover a standard course of study which is arranged by the Committee on Religious Education. As a result of these assemblies, a large number of young people have entered training schools and college in order to prepare for Christian service.

4. Adult Class. Practical methods of carrying on work for the older classes are furnished by this Division.

5. Young People's Work. The work of the young people of the Northern Baptists is carried forward and rendered much more effective through the supervision of this department. Rallies and institutes have been conducted in many states.

6. Children's Work. The work of this Division is divided into three districts, Eastern, Middle West, and Pacific. Most of the states of the Northern Baptist Convention have directors for this branch of the organization. Successful institutes and conventions have been held, and many new plans suggested for the betterment of work with children.

7. Religious Education of New Americans. The real aim of this Division is to bring to each of the twenty-eight foreign-speaking groups among whom the Baptists do religious work practical suggestions for advancement. The director aims to have a special goal for the Sunday Schools, and special

charts and material have been prepared for this work.

8. Vacation and Week-day Religious Instruction. The Baptists in common with the other leading denominations recognize that fact that too little time is devoted to the religious education of children. We are giving from nine hundred to a thousand hours per year to secular education, and only about twenty-four hours per year to religious instruction. Three hundred two churches held vacation schools in the year 1919, and it seems to be the general opinion that the church must devote more time to the task of educating the youth in religious subjects.

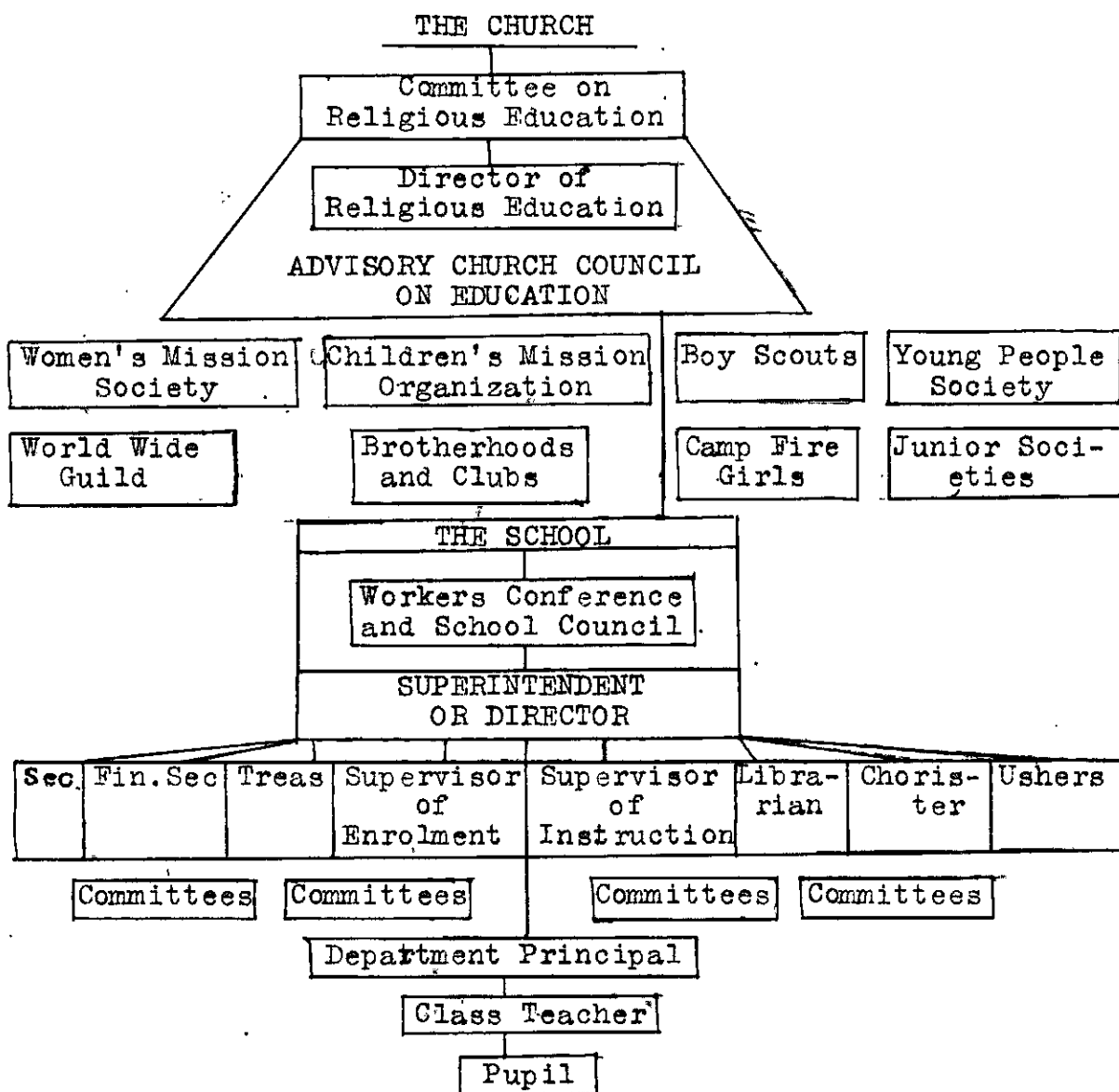
9. Sunday School Study. A careful study of the local church schools for the purpose of suggesting better methods to officers and teachers is the work of this Division. Twenty Sunday Schools were visited and studied with this object in view during the year 1919. It is really an institute which furnishes an opportunity for conference with the heads of all the departments of the Sunday School.

10. Staff Reading. The Directors of Religious Education of the Northern Baptists are obliged to maintain their efficiency by reading some of the best books on the subject yearly. These directors are trained men and women who have had a full college course, and most of their specialists have also done graduate work in some university. Nearly all the State Conventions have now one or more paid Directors of Religious Education.

II. Organization of the Local Church for Religious Education.

The church must be organized in order to render the best possible service to the pupils in its Sunday School.

The following diagram shows the organization of a standard Baptist Church School, and its relation to the general plan for religious education.



One of the first steps in organizing the local church for a program of religious education is the creation of a Committee on Education. This committee corresponds to the local school-board of a town or city, and its membership should consist of the most intelligent people of the local church, educated and possessed of high ideals. Its duties should be to select a curriculum of religious instruction, and to make plans for the educational program, which should co-ordinate all the educational activities of the church. Finally, its work is to pass judgment on the entire program.

The pastor, as the official head of the church, owes to the school a wise and sane leadership; he is the pastor of the school as well as of the church. He should be a friend at large of all the school, and should have freedom from teaching in order that he may have time for visiting all departments of the school. Like the mayor of a city, he must allow the different departments to manage their own work, but he should be ready to give advice whenever it is necessary, for the pastor who would be successful in his leadership must be well trained in the entire program of religious education, and must consider it a part of his work to direct his people in these matters.

The general superintendent is the executive head, in fact the business manager of the Church School, and its representative in an official capacity before the church body.

Officially, the Director of Religious Education corres-

ponds to the superintendent of the schools of a town or city, and should be trained for the position. The general management of the church school will be under his care, and it will be wise for the church to consolidate the office of General Superintendent with that of Director of Religious Education when the services of a highly trained specialist can be secured.

One of the most important officials of the church school is the Secretary. His care and accuracy bring large dividends to church and school, and he should keep all documents and records.

The Treasurer of the church school receives all money and makes disbursements on order from the General Superintendent or Director. The budget of a modern church school should form a part of the regular church expenses as much as the pastor's salary, or the expense of coal, heat, and light. The duplex envelopes should be used, and every member should feel that he or she is contributing toward the support of the entire church. The school should have a sufficient number of officers to do its work well, and committees to care for its regular and special events and all other functions.

The following is an outline for the arrangement of divisions and classes in the church school:

I. Children's Division.

(From birth to twelve years.)

I. Cradle Roll Department.

(From birth to four years.)

2. Beginner's or Kindergarten Department.
(From four to five years.)
3. Primary Department.
(From six to eight years.)
4. Junior Department.
(From nine to twelve years.)

II. Young People's Division.

(From twelve to twenty-four years.)

1. Intermediate Department.
(From twelve to fourteen years.)
2. Senior Department.
(From fifteen to eighteen years.)
3. Young People's Department.
(From eighteen to twenty-four years.)

III. Adult Division.

(All members over twenty-five years.)

IV. Home Department.

(All who cannot attend the school.)

V. Training Department.

(For officers.)
(For teachers.)

VI. Parent and Teacher Association.

The aim of all leaders in the field of religious education should be to furnish sufficient machinery for carrying forward the great ideals of the Christian church in this branch of its work.

Chapter IV.

The Baptist Standard Church School.

The Church School of the Baptists of the North has for its goal and ideal a ten point standard, and while this standard does not claim to be a final statement, it already has the approval of the Northern Baptist Convention. Other things may be added as the time demands and as other needs shall arise. The following definition, as given by the leaders, clearly states its aim and purpose: "The Standard is an attempt to state comprehensively those means approved in general experience as best adapted to realize an ideal product."

An outline of this standard, together with an explanation of its different parts and their application to the work of securing the ideal now aimed at by the leaders and the Northern Baptist Convention follows.

I. Extension. The first requirement naturally falls under the head of the department of Extension, and there are three methods of activity by means of which this should be secured.

(a) A standard school must have a Cradle Roll including all the children in the Baptist homes of the parish,

(b) a Home Department for all who for any reason can not attend the Church School, and finally,

(c) there must be a frequent canvass for new members

in order to secure a larger enrollment, in the school.

2. Membership.

(a) There must be an average attendance of sixty per cent of the enrollment based upon the active membership of the school exclusive of the Cradle Roll and the Home Department.

(b) The enrollment should equal the resident church membership.

(c) The church must yearly make report to the State Director of Religious Education.

3. Grading. The third requirement is that the school shall be graded, that it shall use graded lessons, at least in part, and that there shall be annual promotion of pupils. This may be tabulated as follows:

(a) International Standard.

(b) graded Lessons.

(c) Annual Promotions.

4. Evangelism. There must be definite instruction on religious subjects, and invitations must be extended to pupils to accept Christ as their Saviour.

5, Organized Classes. There must be organization of all adult and senior classes, with Certificates of Recognition which are granted by the Director of Religious Education. This organization will take into consideration

(a) Organization of Adult Classes.

(b) Organization of Secondary Division Classes.

(c) Certificates of Recognition.

6. Teacher Training. The sixth requirement is that there must be an active teacher-training class, meeting at the regular session of the school or at some other time during each week. This branch of the work should be supplemented whenever possible by inducing pupils to avail themselves of individual correspondence courses, or to attend training institutes or summer assemblies.

7. Workers Conferences.

(a) A Workers Conference must be held at least once each month with a prepared program, and

(b) a Standard Church School must have a Committee on Religious Education.

8. Special Instruction. This should be given from the platform and in class.

(a) Missionary Instruction by means of

(1) Appropriate decorations with use of charts
and pictures.

(2) Teachers trained in Mission work.

(3) Graded Missionary Lessons.

(b) Temperance Instruction given at least quarterly

9. Finance. Regular offerings should be taken for

(a) the Current Expenses of the school,

(b) Missions, and

(c) Denominational Sunday School work.

10. Special Days. Special programs should be prepared during the year for the observance of the following days:

- (a) Rally Day.
- (b) Easter Day.
- (c) Mothers Day.
- (d) Decoration Day.
- (e) Children's Day
- (f) Christmas Day.
- (g) Promotion Day.
- (h) State Mission Day.

II. The American Baptist Publication Society furnishes the following material for use in Baptist Church Schools:

- (a) International Improved Uniform Series.
- (b) International Keystone Graded Series.

For the use of ungraded schools the International Improved Uniform Series furnishes a plan which includes all departments and ages. There are publications adapted to the needs of the pupils and teachers in each department, and samples and order blanks may be obtained from the Publication Society upon request. Suggestions for Sunday School superintendents and others who order supplies showing just what should be used in each division are also furnished. These publications include besides the Picture Lesson Cards, Bible Lesson Picture Rolls, Stories for Beginners, and the necessary Lesson Leaflets and Quarterlies for class use, several periodicals, papers, and magazines among which are Babyhood, Our Little Ones, The Sunday School Worker, Junior World, Youth's World, Girl's World, and Young People.

There is also a plan for graded schools called the

International Keystone Graded Series which is similar except that the pupils' lesson books and teachers' text-books are carefully graded. The Beginners' work, covering a period of two years, is divided into eight parts, and the books for the use of Primary, Junior, Intermediate, and Senior pupils cover twelve courses, while for the Young People and Adults there are elective courses. There are also specially prepared quarterlies and Vest Pocket Lessons for the use of members of the Home Department, for pastors, Superintendents, Officers, and Teachers, and for Teacher-training classes.

III. Analysis of the work and characteristics of the different departments of the Church School.

I. The Cradle Roll Department. (From Birth to four yrs)

Through the Cradle Roll the church has an excellent opportunity to gain access to the home. The Superintendent can be of practical assistance in bringing health literature into the home, and meetings can be arranged for the mothers. Many churches now have a Dedication Service at which the parents present the child for public dedication to God. The Church School should assist in planting the seed of God's truth in the mind of the child in every possible way.

2. The Kindergarten or Beginners' Department. (Four and five years old.)

The child is now an active member of the Church School and the channel for presenting the truth should be through stories, songs, object lessons, and table work. The stories-- Biblical, myth, legend, or from nature, should teach that a lov-

ing Father in Heaven cares for, helps, protects, and loves little children. This cannot be too strongly emphasized for early impressions are lasting, and in addition to this the child should be taught to respond to the love of God by gifts, kindness and obedience.

3. Primary Department. (Six, seven, and eight years old

At the age of six years the child enters upon a new era in his life because of his entrance into the first grade of the public school. He still has a small world of his own composed of the home, school, church, playground, and nature, and the material used in this department should be such that lessons can be drawn from the world in which the child lives. The teacher should strive to make impressions through the interpretation of nature, stories of life, song, prayer, and Bible texts. At this age children should learn to feel that their duty to the Father who loves and cares for them is a cheerful response to his commands, and that obedience and right conduct on their part are due Him.

4. Junior Department. (From nine to twelve years.)

The Junior children are now in the fourth grade of the public schools and are able to read. The work of the teacher should be to find suitable stories and to make these stories live. Here memorizing and verbal recitation play an important part. Children in the fifth, sixth, and seventh grades are naturally hero worshippers, and the heroic Jesus should be taught. A graphic, accurate, and well-selected arrangement of the lives

of the men and women of the Bible should also be presented. This may be accomplished by means of home assignments and note-books in which the children write the lives of the great Bible characters. Pictures and maps may be inserted showing customs and places mentioned in the lesson. Children of these ages are very impressionable and great opportunity to store their minds with the great facts of the Bible is furnished.

5. Intermediate Department. (From twelve to fourteen.)

This is the transition period of life, bridging the gulf between childhood and manhood or womanhood, and it is characterized by great physical, mental, and moral changes. Great changes are taking place in the child's whole being. Forces are shaping which later develop into the well defined personality. Physically, mentally, and morally there is a great unfolding, and tendencies which have hitherto remained dormant now disclose themselves and spring into activity. The child becomes self-conscious and awkward, and the outward manifestations of nervousness, --wiggling, giggling, and boisterous manners-- are only results of his failure to understand and adjust himself to this rapid growth. He begins to think for himself, and his independence is often mistaken for stubbornness. He becomes introspective. Until now his life has been largely objective; he has lived in the outside world; now his thoughts are directed toward himself and he begins to create a world within his own mind. He is bashful, and yet he craves the companionship of someone who can understand him. He becomes imaginative and as a result an ardent hero-

worshipper. This is the period when permanent habits are being formed, and much harm may result from improper training or lack of wise guidance. Religious instruction at this time especially should be in the hands of conscientious, tactful, broad minded men and women. Ideas of faith, prayer, conviction, service, and sacrifice are shaping themselves, and strong opinions in regard to the meaning of justice, loyalty, truth, and obedience are being formulated even though the child himself is not aware of the fact. The channels of expression should be kept open, and in order to accomplish this the class should be conducted by means of recitations.

6. Senior Department. (Fifteen to eighteen years.)

This is a continuation of the Intermediate Department both in respect to the characteristics of the pupils themselves and in the methods to be employed in teaching, except that the boys and girls are now in high schools, and the trait and habits which before have been in embryo are now becoming well-defined. They are beginning to find themselves, but they are not yet so firm in their habits that they may not still be moulded for good or ill. Physical growth is nearing completion. The young person becomes handsome and attractive, has great endurance of body, and a strong desire for the companionship of the opposite sex. Vanity and indulgence in day-dreams develop, and it is at this time that a sharp lookout for pitfalls must be maintained. Desire for leadership and social success increases as the mental processes become clear

and the mind grows more logical and critical. Sensitiveness to questions of right and wrong together with a keen sense of justice characterize this period and it is here that the teacher has a great opportunity to emphasize conversion and Christian service. The class methods of teaching should include debates in addition to those already employed in the Intermediate Department.

Young People's Department. (From eighteen to twenty-four.)

During this period the processes of physical growth and development are completed; mental and moral characteristics become fixed; and social instincts mature. At this time the body is well under the control of the will and there is great power of endurance. Physical impulses and appetites are strong, but the maturing of reason and will make it possible to exercise self-control. As a result of the development of the reasoning powers there comes a spirit of independence, and young people set up their own standards of life and conduct. While still open to advice and counsel, they accept only those suggestions which appeal to their own intellects. Sentiments and traits which before have been only emotional now become permanent and the young man or woman enters into the full heritage of maturity. The responsibilities of self-support, choice of profession or trade, mating, marriage, home-building, --all belong to this period. It is at this time that the importance of training for Christian leadership should be emphasized, and the necessity for leaders in the

field of religious education should be presented as a strong appeal to the desire for service. It is at this age that so many young people drift away from the church and its influence. Every effort should be centered on securing consecration of life to God before the close of this period if it is to bear fruit in His service. The work therefore of this department of the Church school should be to provide opportunity for a serious study of the Christian religion, and a place where young men and women may freely present and discuss their many difficulties and doubts, and as a result of such study and discussion lay the sure foundation of a strong Christian faith.

Adult Department. (All members over twenty-five years.)

This is composed of all members over twenty-five years of age who have not enlisted in active service as officers or teachers in the school. The adult division should interest and attract groups of people not identified with the church or its school. The members of this department should be interested in the promotion of civic movements, and other subjects which will create a lively interest in the Church School on the part of its older members, for the force of example is strong and younger members need the encouragement and inspiration of those who have walked a little farther along the path of life.

Home Department.

This department, conducted for those who for any rea-

son cannot attend the Church School, should use the material adapted to the age of the person who receives it.

Training Department.(For officers and teachers.)

The character of the work of this department requires no explanation and no comment further than to emphasize the fact that it is one of the most important factors in securing desired results. Lectures, seminar, and recitation methods may be used in conducting the work of instruction.

Chapter V.

Conclusions.

Among the great schools, colleges, universities, and theological seminaries of America are those founded and maintained during the years of its history by the Baptists of the North. The aim of those who gave of their time, money and talent was to enable the youth to secure education in Christian institutions, and the denominational schools and colleges were founded with the purpose of furnishing leaders for the church. During the entire history of the Baptists of the North the most important work of the denomination has been carried forward by men trained in schools of higher learning.

Since the establishing of these schools and colleges a great change has taken place in the field of education. In most of the towns and cities of the North excellent high schools are maintained by the taxation of property, and in most states there is a law compelling the towns that have no high school to furnish free tuition in an approved preparatory school. The states also furnish State Universities and Normal Schools, and these institutions are prepared to furnish an education with all the modern equipment.

What place then have the denominational school and college in our democratic nation? If they have for their

purpose only to duplicate the kind of education furnished by the secular schools they cannot hope to maintain a prosperous existence in the future. They should not attempt to compete along the same educational lines with institutions which are constantly being enriched by money grants from the state. In an article in the Watchman Examiner, President A.T. Belknap, of Grand Island College, clearly defines the function of a Christian college. He says, "The Christian college will not provide merely learning, but genuine culture. To be efficient, men and women need developed, cultivated personalities." Dr. Belknap writes also that "the Christian college must operate on a sound gospel foundation, ***morals and religion are inseparable, ***** the Christian life is the gospel at work in the hearts of men. To further this work is the great purpose of the Christian school." The aim therefore of a Christian school or college should be to extend the spirit of Christ in the lives of its students.

State colleges cannot teach religion; they can only offer a few general courses that teach the history and literary facts about the Bible; but the denominational college can and should make religious instruction its major subject. It has been found that American colleges are recruited from the homes of active church members, and the Christian college that maintains the same Christian spirit found in the home and church will not lack money or students.

Again, the church has a right to expect certain defi-

nite results of the Christian colleges, if the colleges in turn expect to be supported by the free-will offerings of church members. The college faculty should be Christians who are in sympathy with the whole program of the Baptist denomination. In the book entitled "Religious Education and American Democracy", Professor Walter Scott Athearn states that the church colleges should have a chair of Biblical History. Every graduate of a church college should know and love his "English Bible". The second chair established should be the chair of Religious Education. A large number of Baptist students return each year to the local church and they should be so well trained that they can become leaders and teachers as well as helpers in the Church School. A Graduate Department in Religious Education should also be established in many of the Baptist colleges to furnish leaders for the denomination, for a complete training cannot be secured with the present methods of summer schools, institutes, and correspondence courses, and there is at present an urgent need for well-trained promoters of religious education in the Northern Baptist Convention.

We have shown in this thesis how the Baptists have created different organizations in response to a need: there is now a need for the reorganization of the Department of Religious Education! A new ideal has already been realized by many of the progressive denominations now successful in the field of religious education which might with profit be

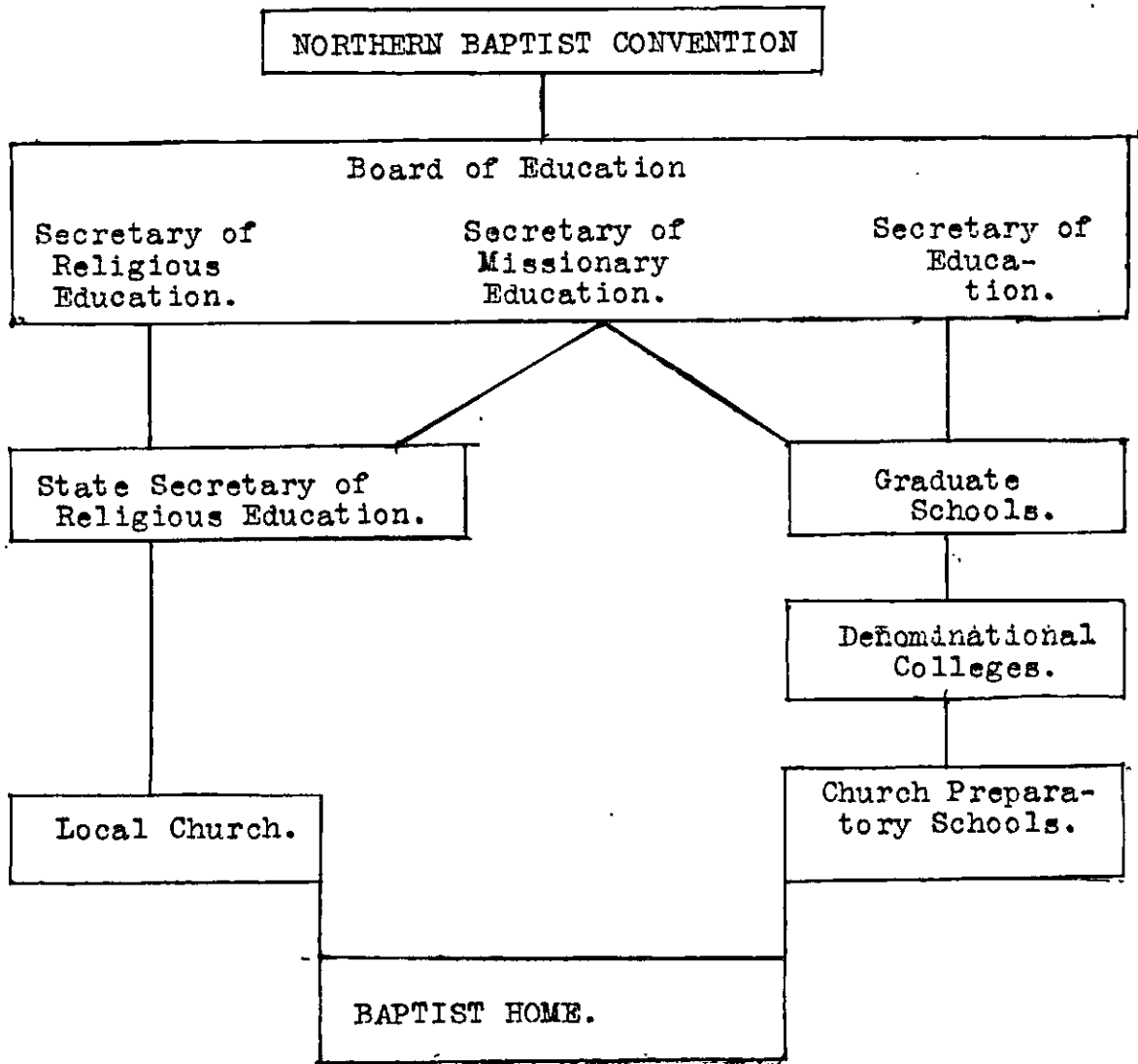
taken over by the Northern Baptist Convention. Referring again to Prof. Athearn's book, "Religious Education and American Democracy", this ideal is stated in these words: "There should be one Board of Education, and this board divided into necessary departments, but all a part of an ideal, unified program."

We have seen that the Baptists have correlated all their religious educational work under the Department of Religious Education of the American Baptist Publication Society. It would be sane judgment on the part of the Northern Baptist Convention now to create a Board of Education which should include a Secretary of Religious Education. This board should be responsible for all the educational work of the denomination, and should strive to co-ordinate the Young People's work. It should control the administration of the elementary schools as well as those of higher grade, and should give to the local church a unified educational program.

The placing of the Secretary of Religious Education in this board would give him the same authority before the Northern Baptist Convention that the Secretaries of the other important boards now exercise. The Department of Religious Education of the denomination and the supervision of its work should be on the same level of importance as the Home or Foreign Mission Boards, and the Publication Society. The Secretary of Religious Education should have full author-

ity to direct the publication of all literature for the use of the Church School, and should not be controlled in any respect by the Publication Society.

The following diagram shows the suggested change.



It is now a clearly established fact that there are millions of children who are not reached by the Protestant Church School. The American Volume of the World Survey, printed by the Inter-Church Press, states that there is an army of twenty-seven million Protestant children and youth under twenty-five years of age who are not enrolled in any Church School or other institution for religious training. A further statement shows that 69.3 per cent of the children of the nation are receiving no religious or moral instruction whatsoever. Clearly a nation that neglects the moral training of its youth cannot bring forth fruit in good citizenship.

The church of the Northern Baptists, as one of the great Protestant forces, should realize its mission and should rise to its opportunity to become one of the leading factors in helping to mould the plastic material of its youth into Christian manhood and womanhood. In order to accomplish this purpose the local Church School must be perfected in every possible way. The church should take into serious consideration the entire ministry of teaching; its school should be provided for in the annual church budget, and more money spent in securing a better equipment and program for its use. The State Conventions should secure Secretaries of Religious Education who realize the need of carrying into practice the theories which have been proven by experience. The larger churches should provide a Director of Religious Education

whose duty should be to train the teachers and officers of the Church School, and to furnish an adequate program for realizing the educational aims of the church, while the smaller churches should endeavor to secure pastors who are thoroughly fitted to be teachers as well as preachers.

At its best the Church School held on Sunday only cannot be expected to furnish a thorough religious education for the youth of Baptist homes, and the program must in some way be extended before any great measure of success along these lines can be attained. There should be co-operation on the part of Baptists with other denominations of evangelical faith in the matter of training religious teachers. Most of the Baptist colleges could put into force a graduate department for the training of professional leaders, in those institutions where other denominations have already established the schools and secured teachers and equipment. Baptists who desire to become specialists could then take advantage of the opportunities offered by these institutions. There should also be willingness on the part of Baptists to co-operate in creating community programs of religious education through which the church may make use of art, music, and the drama to elevate the spiritual ideals of the entire community.

It is now a proven fact that half an hour per week for nine months during the year together with six weeks of daily vacation Bible School will not furnish adequate religious education for the child. It will be necessary in the

future for Baptist people to assist in the formation of a system of schools which, although it may cost millions of dollars, shall eventually provide education from a religious standpoint for the youth of the nation. The solution of the problem consists in building a system of religious schools which shall parallel the public schools, and be in every respect as efficient. The great task which must now be undertaken by the Baptists is to improve the existing conditions which have resulted in the neglect of the ministry of teaching.

The Founder of the Christian Church was a teacher, and among His last words to His disciples was the command: "Go ye into all the world, and preach the gospel to every creature; ****teaching them to observe all things whatsoever I have commanded you." We have been faithful in preaching, but we have been neglectful of teaching, and the millions in America to-day who are spiritually illiterate must look to the church as, in a large measure, responsible for their condition. The church must respond to the world's greatest need by furnishing Christian teachers of morals and religion. The Baptist church must come to recognize as one of its most potent factors the trained teacher, -- he or she who, working with the pastor, will hasten the coming of the Kingdom of God and help to usher in a reign of righteousness on earth.

Have we not, hitherto, in place of bread offered a stone?

*Approved, May 20, 1921,
W.A.R.*