1918

Educational evangelism

EDUCATIONAL EVANGELISM

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S E N I O R T H E S I S

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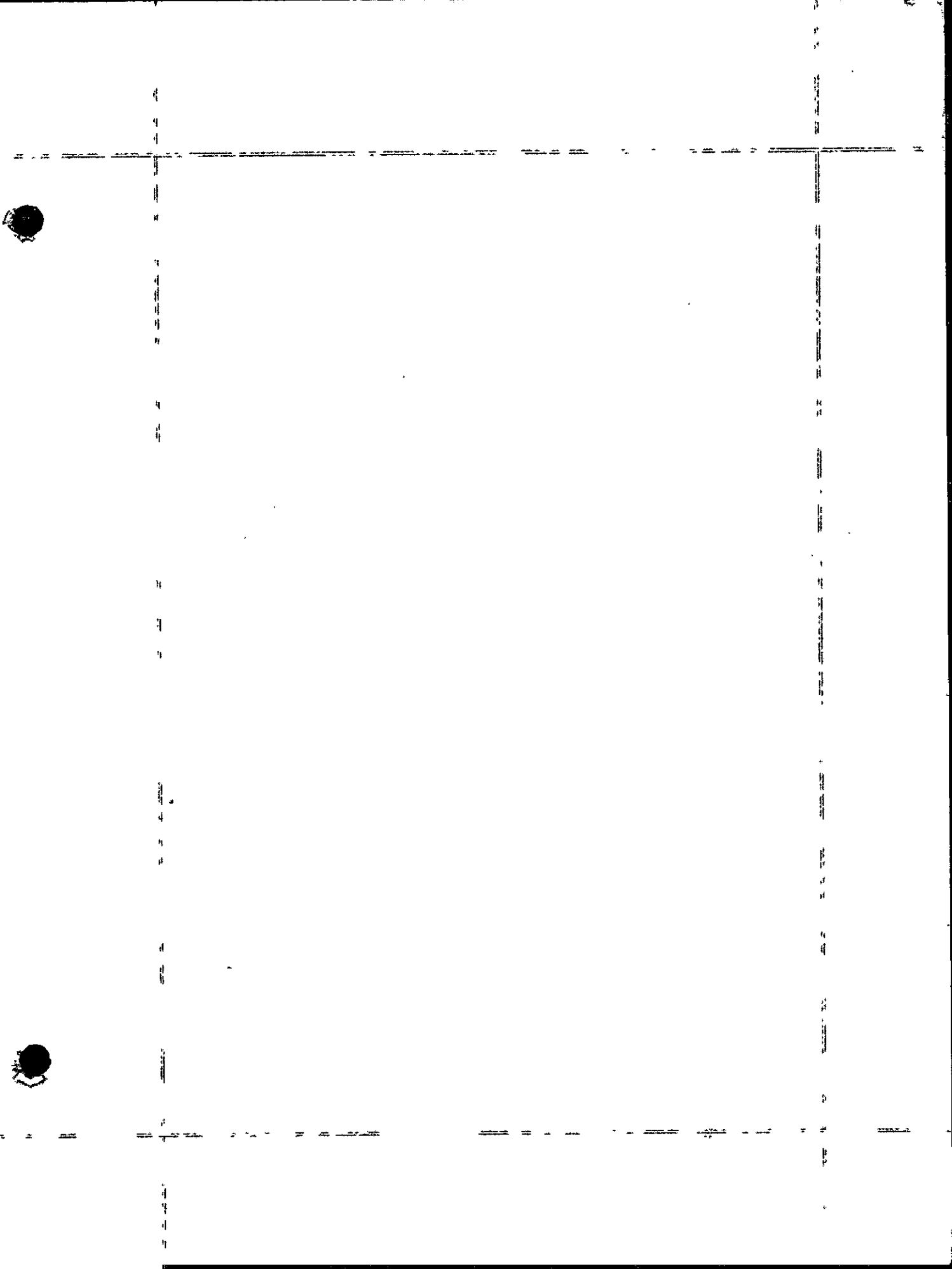

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Introduction

We have been wont to associate evangelism with the adult. Our religious colleges and seminaries have been training our ministers how to win adults. Scant attention has been given to work among children. We seem to have failed to recognize that it is possible and even natural to prevent the child from sinning by proper training and that it is our duty to do so. We seem to have failed to see that it is greater to keep a life from sin than it is to save a soul after it has wandered into sin.

A physician recently said to me that the future task of the medical profession was largely a work of prevention of disease rather than the cure. In the future our physicians will tell us how to live so that we may prevent disease rather than allow us to contract disease and then hope to cure our maimed and fever-racked bodies after they have been exposed and abused.

Likewise spiritually we are scions of God's spirit to be nurtured as such, educated and trained up in the church and kingdom preventing evil from ever coming into our lives. This is educational evangelism. This

is a recognition that our children are God's children and should live according to God's laws.

We shall endeavor in this thesis to establish the fact that every child is God's child from the beginning of life. He makes his advent into the world not only as an animal organism but he is born with the elements of mind. In the mind is a potential man destined for growth and achievement. He is a being capable of development. In this development all forces and instrumentalities must be considered as elements contributory to the end in view which is the perfection of the Father. Educational evangelism will take theology, philosophy, science, theory and practice ---- and unify them into a program of service and life.

Part I

A Survey of the Child's Religious Nature

When should the education of the child begin? Some one has said that the education of the child should begin with the grandparents. Every child has a right to good antecedents. He has a right to be well-born. He has a right to intelligent parents who will give

him proper environment, training and nurture. His religious training should begin before birth in a home which is founded upon love and with the blessing of Christ. Jesus should grace every marriage feast, should be the constant inspiration and companion of every home.

A Sunday school worker, a friend of mine, was asked at what time in an infant's life the parents should enroll him in the Crade Roll. The reply was, one hour after birth --- to which my friend later said, that was just sixty minutes too late. Sulley says that it is only in recent times that the more subtle charm and the deeper significance of infancy have been discerned.* It was believed by many of our forefathers that the babe came into the world morally depraved. In New England there can scarcely be found a cemetry which dates back to the Colonial period without its "Tomb for unbaptised infants." Some look upon the infant as an animal or biological specimen. They treat him as such, being concerned only for his physical life. The infant is not only animal but is mind as well. He is capable of only a very few instinctive acts -- suckling for instance. But by observing him we find in a few weeks, perhaps two or three, he begins

* --- James Sulley: "The Teacher's Handbook of Psychology"

to be aware of things about him. Soon the eye notes light, the ear sound, etc.

Butler says, -- "No animal that has not a period of infancy needs to be educated. Every animal that has a period of infancy can and must be educated. The longer the period of infancy the more education is possible for it; and as our civilization has become more complex, as its products have become more numerous, richer, deeper and more far-reaching, the longer we have extended that period of tutelage until now, while the physiological period of adolescence is reached in perhaps fourteen or fifteen years, the educational period of dependence is almost twice as long." *

Parents, teachers, pastors should know the child mind, his nature and the methods of education. Some one has said, that the mothers loving guidance can be changed from uncertain instinct into unhesitating insight. Religious training presupposes a reasonable knowledge of the natural impulses emotions and appetites of the individual we seek to train, a working knowledge of the elements of character which we desire to reach by training, and lastly an intelligent view of the methods of training in order that we may select those best adapted to the needs of the case. Professor

* Nicholas Murray Butler: "The Meaning of Education"

J. M. Baldwin when speaking of the father's carelessness in reference to thetraining of his children says,--"They are willing to study everything else. They know every corner in the house except the nursery. A man labors for his children ten hous a day, gets his life insured for their support after his death and yet he lets their mental growth, the formation of their characters, the evolution of their personalities go on by absoprtion-- if no worse -- from immoral attentants. *

The question of the possibility of child conversion may enter at this point. We may admit of the possibility of childhood religion, but how does the religious life begin in the child? We believe that the child was always religious. He came from God He is God's child. He needs to be trained in God's law. This training may begin at birth. He may become conscious of the presence of God in his life very early say at the age of three, four or five. Jesus said one day as he gathered the children about him, "Permit the little children to come unto me and forbid them not, for to such belongeth the Kingdom of God." Educational evangelism is the recognition of this fundamental declaration of truth by the Master and the constant action upon this truth by parents, teachers and pastors.

* William George Koons: "The Child's Religious Life" p 19

"The religious nature of the child improperly provided for or neglected in its earliest stages is either dwarfed for life or killed", says Koons. *

It has long been the practice to think that the child could not grow up in the church. ~~The~~ We have let him go his way spiritually and then called in the professional evangelist to reclaim the sinner after he had fallen away from his God. There are many who still think the child is not naturally religious but is a child of the Devil, just naturally bad -- depraved they say. It may be true that we have the seed of evil in our lives, but we have also the seed of good. The thing about which the educational evangelist is concerned is, that the good shall be developed and the bad inhibited to the poing of extinction. This will be brought about by the constant development of the good, the heroic, the beautiful. This will be in strict accord with the natural order as a child of God.

If we grant that the child is a holy child then our business is to keep him holy. He must be guided, instructed in righteousness. He must be given the opportunity to think holy thoughts, read holy books, look upon holy scenes, associate with holy people and to express his life in a holy manner. It is inconceivable

* William George Koons: "The Child's Religious Life" p 19

that there should be a period of wild oats sowing somewhere in youth. The child is a holy being, he has the capacities for a holy life and a holy immortality. Why should there be a period between these extremes when he is "lost"? The educational evangelist holds that there should be no period of lapse from the Father's house. There are no rational grounds for prodigal sons. It will be noted that directly the Prodigal came to himself he was at his Father's house. It is when the child is not himself that he falls. Had the Prodigal been properly trained he would not have left his father's house.

Our trouble has been two-fold. First, we have been assuming that ones conversion must be spectacular and second, we have not thought it possible to grow up in the Kingdom of God. A third fault has grown out of these two misconceptions, and that is the superificial and inadequate method and material of our religious educational system. We have been trying to save people in the mass. We have had a general prescription alike for all. We have dosed out the same "cure-all" to the hardened sinner the youth and child alike. We neither recognized individualities nor capacities nor stages of life. It is a strange paradox that until recently

our Sunday schools were for children only but the curriculum wasdesigned for adults. This may have unconsciously grown out of the fact that in the ancient philosophies childhood had no place. But Jesus' conception of the Kingdom was broad enough to include the child. No period of life was omitted in his plan. All of human life must come under the influence of an ideal Christ. The whole of life must include all of its periods.

The development of life, mind, and religious nature must be simultaneous. The infant, the child, the youth, and the adult cannot be treated from the same prescription but each must have a gospel suited to his individual need and period of life, each stage of development. G. Stanley Hall, E. D. Starbuck, George Albert Coe, and others have pointed this out clearly. Much of our religious teaching has fallen short of the mark because the curriculum of our church schools was not adopted toeach successive stage. In the past we have gone so far as to insist that the child express his religion in mature terminology and couch his prayers in adult phrases! What a spectacle! Behold the child standing up in prayer meeting and delivering himself thus: "My Christian friends, I have been a Christian for forty

years. The Lord has been good to me. He goes with me over the hills and through the valleys and the way grows brighter and brighter every day." Then breaking down in a sob he continues, "Pray for me that I may ever be faithful to the end."

We cannot give the child an adult religious experience any more than we can put his father's clothing upon him. Not unless we desire to make him spiritually ridiculous.

In our study of the child we must take note of the periods in a child's religious life, viz instinctive period, intelligence period, and ethical period. The child's habits, manners and method of thinking are determined by the time he has arrived at late adolescence. He has been dependent upon parents, friends, comrads, heroes and heroines. Koons says, "Our study of the child's religious nature leads us to a wery important conclusion, the child is so constituted that under proper environment and training from infancy up, he will never be far one moment in life consciously astray from God. One period properly lived leads up to and prepares for the best life in the period that follows. The naturalism of the infancy period leads the way to the semi-intelligent mythical worship of childhood and this

in turn prepares for the clear personal spiritual service of youth and mature life. There will be weakness, mistakes, shortcomings but never a time when the child will feel and say, 'I am a sinner. I am not even trying to serve God'.

The child's first real conscious moments will find him in the service of God, held there by his very nature and habits. Proper training up to adolescence predisposes the youth with his fully responsible choice, to choose Christ and his service for life. The adolescent awakes from the previous periods to find himself already in loving relationship with Christ. All the force of nature and the momentum of habit lead him to fully and freely adopt this relationship and make it his own for life." *

At this point the conservative comes forward and asks, "How about conversion?" "Ye must be born again" he quotes. We claim that by proper education and training the child is converted, is born again. It is not spectacular or dramatic to be sure, but because the child has developed into conscious relation to God and his Saviour Christ is the relationship any the less divine? Because there is sudden, dramatic conversion in the adult and hardened sinner does not in any wise

* Wm G. Koons: "The Child's Religious Life."

disprove the fact that there can be gradual conversion under proper education and training. Jesus made wine instantaneously by command but he did not set aside the fact that wine could be made in a perfectly natural process of vine culture, fruit and press. One method may be as divine as the other. Educational evangelism will avail itself of all good and natural means among which is thorough knowledge of childhood, including the periods of development and life.

From this survey of the child's religious nature we turn to the second consideration which is:

Part II

Determining Factors in the Development of Religious Character

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We learned in the preceding section that Educational Evangelism cannot do its perfect work unless the whole of man is taken seriously into account. To do otherwise would be to rear a generation of one-sided or narrow persons educationally unfitted to comprehend and live the whole of a normal and natural religious life.

There are many factors involved in training of childhood and youth. Chief among these may be mentioned (1) The parents, involving heredity, (2) The home, the school, the community, and the church involving environment. Then there is in the child himself, temperament, habit and will.

(1) We have said that every child has the right to be well born, to have good antecedents. His education and his life begin with his parents, even with his grand parents. Doctor A. H. Bradford says, "Heredity is a law through which the individual receives from his parents by birth his chief vital forces and tendencies, his physical and spiritual capital." Too much may be made of heredity, but on the other hand it will not do to ignore it. It is a factor to be reckoned with. Race peculiarities are transmitted, family characteristics are also inherited, and to a certain extent individual traits are hereditary.

(2) The home as the first factor in environment is now before us. The home is the basic unit of civilization. It is here that the child learns obedience. By proper instruction in the home tendencies can be accelerated or restrained. The human child has a long and dependent infancy. In this is bound up vast oppor-

tunities and responsibilities. The child's future, because of his long infancy,is largely dependent upon his home life. The home has the child during his plastic and formative years. His subsequent life is largely determined by this period. Parents should recognize their duty in relation to these responsibilities. Some one has said that one good mother is worth a hundred school masters. But in this day of complex and modern life we are prone to leave the instruction of infancy and childhood to hired or public servants. No servant or teacher, no matter how conscientious can take the place of the training at a good and intelligent mother's knee, or take the place of the comradship and companionship of good parents.

(3) The second factor involving environment is the school. Here the child comes in contact with the teacher and with other children. These throw the child back upon his home training and hereditary tendencies, and unless these be of the best, dire consequences may be the outcome. Unless the child has been started rightly and trained rightly in the home, his school life may endanger his future.

Professor Herman Harrell Horne says, --"The underlying ideas of the school, which explain the school

and justify its existence, is development --- development of the body as the fit medium of expression for the mind, development of the mind as the fit governor of the body and as embodying rational ends in itself. The school does for the child what the aeons of the past have done for the race --- develops its body and mind." * The school shares with the central unit of society the responsibilities for the morality or immorality of each generation.

(4) Then there is the community in which the home and school are located. This involves many factors, e. g. sanitation, health, locality, etc. These all have a conscious or unconscious influence in the education and life of the child.

(5) The last factor involving the environment of the child is the Church. As the home is the basic unit of society so is the church the basis agency of spiritual power in society. Underneath, around and above all other elements, factors and agencies is the immortal institution of the bride of Christ giving life and moral tone to ambition, ideals and achievement. Horne says, "The Church is the perpetual prophet of the ideal to human society, winning the attention of men away from the things that are, to the things that ought to be." *

* H.H.Horne : "Psychological Principles of Education"

No man is complete without the influence of this holy institution. The church offers that broadness and ideality of character without which man is narrow and introspective. It is through spiritual things that we come to a consciousness of our relationship to God, giving impulse toward the transformation of the Kingdom of the earth into the Kingdom of Heaven. It is through Christ and the Father that we recognize the law of love, mercy and justice. So we live in these social agencies of civilization, the facilities for the cultivation of the activities of man which complete his fundamental training.

In the home the child learns obedience and imitation, in school he learns to develope his powers and gain his individuality. Then in the church and the community he gives himself in service to others. Thus we have impression, obedience, expression, completing the cycle of life, finding one's self by losing one's self in serving the world in which the uplifted Christ is the ideal.

(6) Within the child himself there are three factors in determining the development of his religious character. These are, temperament, habit and will.

(a) E. D. Starbuck says that G. A. Coe has taken

up specifically the question of the relation between temperament and the nature of religious experience. "Much depends upon temperament" # says Starbuck, and judging from the data gathered by Coe the assertion is confirmed. It is not necessary for clearness for me to go into detail here respecting the various temperaments and their characteristics and how they affect religious dynamics. Suffice it to say that there are four, at least, well defined. viz, the Sanguine, Melancholic or sentimental, the choleric and the phlegmatic, Coe says, "as long as men differ as profoundly as they do in temperament - - - - and whatever else goes to shape a man's mode of reacting to the facts of life, there will be different types of religious experience. It becomes a matter of the greatest importance,therefore, to adjust religious exercises so as to appeal to the universally human in all these variations." *

Horne quotes Huxley in regard to the second factor within the child -- habit -- thus, "The object of intellectual education is to create such indissoluble associations of our ideas of things in the order and relation in which they occur in nature, that of a moral education is to unite as fixedly the ideas of evil

E. D. Starbuck: "The Psychology of Religion."

* G. A. Coe "The Spiritual Life.

deeds with those of pain and degradation and of good actions with those of pleasure and nobleness.""This is habit"says Horne * The Duke of Wellington called habit ten times nature. Horne says further. "Rightly trained nerve cells are the trusty servant leaving the mistress of the household free to entertain her guests.

Some one has said:
"Sow a thought,reap and act.
Sow an act, reap a habit.
Sow a habit, reap a destiny."

We are wont to think of habit in connection with evil; but there are good habits as well as bad ones. Our virtues can be habits as well as our vices.

Our habits may and often do have a physical basis. Habits are most easily and rapidly formed in youth. Most of life habits are fixed before we reach our majority. Professor Ramanes puts it in verse thus:

"No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay
Which slowly hardens into man."

Habits are volitional acts repeated until brain paths have been established. These are most early formed during early life. It is reasonable and religious to avail ourselves of these facts in dealing with childhood. Good habits are as easily formed as bad. It is the part of the educational evangelist to use the means

* Horne: The Psychological Principles of Education"

at hand to create spiritual habits which make irreligious habits undesirable or unknown to childhood.

We have seen that heredity has its forces --environment also exerts its influence and there are the forces within the child with which we are concerned in developing his religious life. These have had to do with the formation of the child's religious life largely if not entirely without his cooperation.

(c) We may take up at this point the child's volitional powers. We are not dealing with an organism projected into the world without his consent alone, nor are we dealing with a being around whom are influences not of his ordering only, but we are dealing with a being who has a mind, a being capable of choice. The child is a three-fold being involving intellect, sensibility and will. There are certain limitations to heredity, to environment, temperament and habit. They are limited by the force built up through volitional exercise. Many authorities do no allow much for will. They almost necessitate our children by heredity and environment. But we would not have it so. The child has a will and this power may be called into action to break down hereditary tendancies and circumstantial limitations. We note that the Prodigal said,"I

will arise and go to my father." He overcame habit and environment and directly the will was called into action he has gained the victory and was at his father's house. We may well to believe. The will emotionalized leads to action. The thing that decided the Prodigal was the vision of his father's house. Even the will may be impotent without sensibility. The will of the Prodigal emotionalized by the vision of the plenty that ~~fi~~ filled his father's house was the deciding factor. It was will plus sensibility. Here was the oportunity of volitional power. The emotional evangelist coming along about this time in the Prodigal's experience could have drawn a vivid picture of the old home filled with its plenty and thus playing upon the sensibility of the wandering, hungry boy could have stimulated his will to action.

Religious teachers should be opportunists too and utilize this factor in emotional evangelism. But chiefly the educational evangelist will train the child so thoroughly in all stages of his growth that lapse from his father's house will be well nigh impossible, because good impulses and habits will have choked any wandering tendancy there may have been in the child's life.

Part III

Method of Educational Evangelism.

Educational evangelism must take theology, philosophy, Science, theory, and practice and unify them into a program of service and life. We shall briefly treat here the method to be employed under two heads. First The Place of Worship in Educational Evangelism, and, second, The Church School in Its Program of Educational Evangelism.

(1). The Place of Worship in Educational Evangelism. In I Corinthians 1:17-21 we read Paul's estimate of the place of the public sermon - "For Christ sent me - - - to preach the gospel - - - and it pleased God by the foolishness of preaching to save them that believe." We note with peculiar pleasure and gratitude that Paul did not say foolish preaching or preaching foolishness. What he meant, no doubt, was the simplicity and naturalness of preaching. Such preaching will require the genius of heroic men of mind. Such preaching will be for all people - not the saints only - not the adults only but the entire human family from the parent to the little child.

In the law of Moses which Mary and Joseph fulfilled

to the letter we find Jesus in the temple.*at eight and forty days of age and again at twelve years of age.** We assume that the child Jesus was faithfully instructed# during the intervening years between eight and forty days and twelve years of age. The remarkable ~~th~~ thing about this period is that Jesus was at home in the temple, but lost there by his mother and Joseph.## They sought his everywhere else throughout a day's journey and returning to the city they sought for him among the crowds but finding him not they turned to the temple as a last resort! How ignorant they were of the real child mind. Jesus was surprised that they should look for him elsewhere*! The temple was his (the child's) natural place.

We have no difficulty in getting the child into the Sunday School. He turns as naturally to the Sunday School as the flower does to the summer sun. A group of little children are the most responsive and eager audience in the world. They turn their eager sweet faces appealingly to the understanding and sympathetic teacher or pastor, just as the lily does to the moisture and light.

But we are failing when we substitute the Sunday School or the Epworth League or any kindred organization

* Luke 2:21-22 ** Luke 2:42 # Luke 2:40-51 ## Luke 2:46

for the larger and fuller worship of the public sanctuary or church service. We do not criticise the Sunday School or the other subordinate auxiliaries, they are necessary and have a place in the development of the child and youth. Our task at present is to impress the parents of the children and religious workers generally with the fact that we cannot substitute the Sunday School for the worship in the sancturary. As children were taken to the temple in Moses' day and in Jesus' day so must they accompany their parents to the temple of worship and ritual in our day. No subordinate exercise can take the place of church attendance in the life of the growing child. The Sunday School, Epworth League and other subordinate organizations are auxiliaries within the church, but they were never designed to , nor can they supersede the attendance of children and youth at the worship service of the church. Parents and many church workers have thought that the Sunday School and Epworth League and Endeavor were for children and young people and the church service for adults. No greater mistake could be made. The church service is God's appointed place for the child as well as for the adult. Jesus said, "Suffer the little children to come unto me and forbid them not for to such belongeth

the Kingdom." # The public worship is for the child as well as for the adult. We cannot hope to save the child to the church and Kingdom by any subordinate organization. To prevent the attendance of the child at the public worship service of the church is to cheat the child of his natural place in the worship of God.

The child is as naturally at home in the sanctuary of the church as he is in his own home. He associates with adults in the home and around the dinner table why not accompany his parents to the public service of worship? There are some who provide auxilary places and methods in relation to the home, as well as we have done regarding the church -- but such neglect or shifting of the responsibilitites of parenthood in the home and in the church is read in the thousands of ruined lives of the unchurched of our land.

The nursery in the home will not make up for the loving sympathetic understanding companionship and comradship of parent and child in the home. Neither will the Sunday School or Endeavor or Epworth League take the place of the worship service of the church in the religious life of the child.

The Sunday School is the teaching function of the church. At the service of the sanctuary he expresses

Mark 10:14

this knowledge in reverent worship, song, prayer, sermon, scripture and the sacraments.

Charles E. McKinley in his book on Educational Evangelism seems to think that there is some relation between the fact that the church gains the most members at just the age that the Sunday school loses the most, and that it may be due to the fact that the youth have out-grown the Sunday School and come into the larger organization. # There may be some ground for this inference, and this conclusion may be true in part. But we have no data as yet to show that the church wins or gains the identical ones who leave the Sunday School at this period. Is it not probable that the church gains the ones at this period who are saved to or remain in the Sunday School? And that those who leave the Sunday School at this period are also lost from the church?

Our point is that the Sunday School should be the natural correlary of the church but does not in any way supercede the church. Both are necessary -- both have a duty to perform. The child should take his place in the public worship service of the church as naturally as he does in the Sunday School, and he will do so when properly instructed by parents, teachers,

C. E. McKinley "Educational Evangelism"

sunday school workers and pastors.

If the habit of church attendance is not formed in childhood the chances are that it will never be formed. And surely the youth will be lost from the church when he feels that he has outgrown the Sunday School. If it is impossible for the child to attend both the Sunday School and the church it were far better that he attend the church worship. It is here that the spirit of worship is fastered by liturgy, sacrament and sermon--the which he does not receive elsewhere. The child needs the dignified, reverent worship of the sanctuary. Here surrounded by beautiful architecture, in the pew with father and mother and older brothers and sisters -- all led by a worshipful and stately liturgy he will gain a vision and a sense of God the like of which will not be gotten elsewhere, and the love of which will never leave him. He will early feel that he is a factor in the world and not an object in the way. He will feel that God is to be worshiped and adored and not to be wondered at. He will feel that the church is for the child as well as the adult.

(2) The church school in its program of educational evangelism

"To fit us for complete living is the function which education has to discharge." *

* General Manual of Graded Lessons p 2

When Jesus was about to return to his Father in Heaven he not only gave instruction to his desciples to go and preach the gospel but he gave instruction that they should alsoteach!* We are learning to adjust ourselves to the conditions and demands of the time. The day of the sensational type of religious revival may or may not be passed. Dwight L. Moody in his latter years devoted more of his time to teaching the church how to win converts than he did to winning them by revival methods.

The teaching function of the church is being emphasized today as never before. It has become a "Movement" and is being characterized as the "New Evangelism". Yet it is not new but it is rather a resurrection with a new method. From a study of Jesus methods we find him very often in a small group teaching. In reality then educational evangelism is not new but is merely coming back to its own. This type of evangelism is destined to supplant the old sensational, predominantly emotional and superficial type of the nineteenth century. Educational evangelism is based upon fundamentally sound scientific principles. It recognizes the complete man. The educational evangelist does not convert his subject and then leave him to

* Matt. 28:19

grope about untrained, but recognizes his whole nature and remains with him through all his periods of development.

Educational evangelism does not stress the evangelist and depreciate the pastor and his teaching force but revives the teaching function of the church and magnifies personal work. It stirs the people to cooperate with pastor and church school.

We would have evangelism than through education. In order to properly do this we must have a method. First, we must recognize the various stages of life. Educational evangelism would not teach a system, at the expense of the pupil but would place the pupil first. It would put the child in the midst. The church school would exist for the child not the child for the school. The spiritual needs of the child must be met at each stage of his development. In view of this we recognize at least four spiritual needs of the pupil:

1. To know God in word, in nature, in Christ.
2. To express toward God and his son Jeus, trust, obedience and worship.
3. To know and do our duty to ourselves.
4. To know and to do our duty to others.

In order to meet these needs we must present them

in their natural order at the proper stage of the child's development. There are at least six stages, viz. early childhood, middle childhood, later childhood, early adolescence, middle adolescence and the adult.

The adult period is susceptible of further division. There is the group of young married people. Then there is a group ranging in age from forty-five upward. These latter may or may not be considered as to sex. In our program of educational evangelism we would begin with the Cradle Roll, then carefully grading our instruction upward through all of the stages. In this program we will find that each stage will require special study. Teachers cannot be selected at random. A teacher must not only be "apt to teach" but must know the subject and the object. The teacher must understand the spiritual and physical or natural needs of the child at each stage of his life.

In the early childhood period, story, conversation and song will be used. The story method is largely continued through the junior period emphasizing God's power, Care, and allowing for the impression of obedience, love and trust.

When we arrive at the Junior period we find the child alert and somewhat restless. He is truly alive.

Religious thought begins to enter. Here historical story has a great part. The child becomes a doer of the word at this period and choice is dealt with. Heroic and holy example are here presented. Christ is idealized and held before the child of this period as an example and Saviour.

When we come to the intermediate period we reach a significant stage in the child's development. Here the material will be presented in a biggraphical manner. In this period the Bible, the principles of Christian life and the church as an organized force of Christian life will be studied.

It is at the senior period that we begin the real constructive study. In this period we are dealing with minds that are groping for place and determinate direction. The senior wants to find his place in the scheme of things. He wants to get into the world's work. Care will be necessary here in order that the senior get his proper perspective from the Christian point of view. In this stage the course of the Hebrew people may be traced. Then coming up through the New Testament an appreciation of Christ and the transforming power of his life and exaltation will be clearly sought.

It is not necessary for me to take up the elective educational courses of the adult periods. Suffice it to say that this period permits of wide variation. The adult has come up through the successive and natural periods of instruction and is a mature mind and should at this time be perfected in righteous living. His problems now are not those of conduct for that is spontaneous and naturally controlled and directed by years of discipline. His problems now are economic, sociological, moral, national. In this period the courses may teach the great moral, sociological, economic, civic, community , governmental and world problems. The church should be a force in all of these realms clearly relating religion with life in all of its ramifications.

The church is awakening. Verily a little child shall lead them. That is, by a proper recognition and study of child life the potentialities of life in the child and by tying up the religion of Jesus with the life of the child in all his successive periods of development the world will be redeemed. This will not be brought about by the once spectacular revival or simultaneous campaign, not by the professional itinerant evangelist, not through evangelism alone, nor even ed-

ucation alone but by evangelism through education.

This method will begin with the child and never leave him. It will enlist all of the church, both lay and clergy.

Conclusion

We have been endeavoring to set forth that the child is God's child, and by proper Educational Evangelism he will never be anything else but God's child. When all parents and all teachers and all pastors have fully recognized their obligation and privilege in and through educational evangelism then we will have seen not the Coming of the glory of the Lord, but the Presence of the Kingdom of our Lord.

"And I if I be lifted up from the earth will draw all men unto me."

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the end

7,500 words

60 hours

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B I B L I O G R A P H Y

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Junior Manual ---------- Josephine J. Baldwin

Educational Evangelism -------- Chalres E. McKinley

General Manual -- International Graded Lessons -- ----- H. H. Myer

A Psychology of Religion ------ James H. Leuba

The Psychology of Religion ---- E. D. Starbuck

The Child as God's Child ------ Chas. W. Rishell

The Child's Religious Life ---- W. B. Koons

The Meaning of Education ------ Nicholas Murray Butler

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Girlhood and Character -------- Mary E. Moxcey

The Spiritual Life ---------- George A. Coe

The Church School ---------- W. S. Athern

The Teacher's Handbook of Psychology -- -- ----- James Sulley

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