

THE
HARDING COLLEGE
LECTURES

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LECTURES

VOLUME ONE

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ABOUT THE LECTURERS

Rex Turner is co-president of Montgomery Bible College, Montgomery Alabama. (Mr. Turner was unable to attend the Lectureship and his speech was read by Leonard Johnson.)

M. Norvel Young is editor of *20th Century Christian* and minister of the Broadway Church of Christ, Lubbock, Texas.

L.R. Wilson is now president of Central Christian College to open at Bartlesville, Oklahoma, in 1950.

Riley Henry lives at Hoxie, Arkansas. He preaches regularly at Walnut Ridge.

L. O. Sanderson is minister of Pulaski Heights Church of Christ, Little Rock, Arkansas.

D. D. Woody is minister of Central Church of Christ, Little Rock, Arkansas.

E. W. Stovall lives at Fulton, Kentucky. He preaches for the church there and does evangelistic work.

Batsell Barrett Baxter is head of the speech department at David Lipscomb College, Nashville, Tennessee.

Irvin Lee is president of Lauderdale County Bible School, Mars Hill, Florence, Alabama.

Will N. Short is at Raroe Mission, Muccheke, Southern Rhodesia, South Africa.

J. D. Merritt is now at Kabanga Mission, Kalomo, Northern Rhodesia, South Africa.

Hugh Tiner is president of George Pepperdine College, Los Angeles, California.

G. C. Brewer is minister of Jackson Avenue Church of Christ, Memphis, Tennessee.

Howard White is minister of the Carrollton Avenue Church of Christ, New Orleans, Louisiana.

F. W. Mattox is dean of men and director of student personnel at Harding College.

PREFACE

Education all over the nation has been confronted in recent years with accusations of failure.

The charges, blanket-wise, do not add up to conclusions that we ought to do away with all idea of education, either public or private. Education is still with us, and with us will remain. The question is: What kind of education and how much of it?

There is, today, widespread re-examination of the objectives, methods, and attainments of secular education. Prominent educators, and thousands of teachers who are less in the limelight, are giving thoughtful study to the problems of modern education.

One of the common criticisms is that schools of the nation are training students how to make a living, without teaching them how to live. Alert educators, becoming more aware of the distinction between educational theory and educational attainment, are finding upon closer examination that this particular criticism reflects a lot of truth.

Already, there are strong trends today in all levels of secular education toward character building and toward creation of moral stamina in young lives. Philosophers of education are today declaring that more attention must be paid to character training, to developing unselfish lives dedicated to the ideal of service, to motivation of real citizenship through emphasis on Christian ethics, to production of real moral fiber that is so necessary for well-disciplined lives.

If these objectives are valid, this wave of educational thought actually amounts to a strong testimonial for what we may call "Christian education."

In this respect, the viewpoint of those of us on the front lines in the Christian education movement is that the only worthwhile achievement in character building must inevitably come from the influence of Christ. This being true, certainly the ultimate in the education of youth is Christian education.

From the beginning, our nation has grown on the strong foundations laid by our forefathers. Much of this early pattern was based

on Christian principles. But today's public education may or may not permit sufficient emphasis on Christ and the Christian pattern. On the whole there is not nearly enough of Christian principle and teaching penetrating the curricula and programs of public schools, at any level from primary to university, to satisfy Christian parents.

Nor is the state disposed to consider religion as territory in which it may freely vegetate. Our ideals of freedom and democracy do not allow the state to assume any priority about religion.

If we grant that education in America is a function of the state, then it must be remembered that in America the state will delegate this job of education, under certain circumstances.

It is thus that we may enjoy the privileges and opportunities of Christian education of the whole man, by which I mean the pursuit of any and all branches of learning in an environment conducive to the best Christian living and under teachers who themselves are Christians and who are motivated by Christian purposes.

If we want real Christian education, it is entirely up to us!

Searcy, Arkansas
November 1, 1949

George S. Benson

Christian Education

by

Rex Turner

Hundreds of years ago Caesar Augustus made a decree that all the world should be taxed and Joseph went up from Galilee, out of the city of Nazareth, into Judea and unto Bethlehem to be taxed. Accompanying him was Mary, his wife, who was great with child. While there the days were accomplished that she should be delivered, and she brought forth her first born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no room in the inn. There was no room for Christ in the inn then, and there is no room for Christ, God and the Bible in our public schools, our colleges and our universities today.

Dr. John Dewey, the most distinguished American philosopher of our day, and the most influential single force in American education for the last forty years, is a confirmed atheist. He has blasphemously written that "God is the work of human nature, imagination and will." This is a tragedy in the history of American thought. Student teachers in training in the schools of education are methodically introduced to, and in most instances religiously fed upon, the philosophy of atheist John Dewey. When anyone accepts Dewey's philosophy, he thereby rejects God and everything uniquely identified with the Christian religion.

What harvest may we expect to reap from the children of the American homes of today when the public school teachers that have been fed upon the atheism and infidelity of men like Dewey, in turn feed this infidelity to the children?

The greater number of public school teachers in the various fields of science discredit the Bible, and affirm to all that the Bible contradicts true science. A Godless kind of evolution which denies that nature has a God and that man has a soul is taught by the greater number of professors in the courses of biology, geology, paleontology, embryology, anthropology and psychology, as well as the social sciences. The ultimate end of Godless evolution is that might makes right; that passion-lit, blood-stained conflict is the instrument of progress; that morality, conscience and decency are mere perversions of brute instincts; that kindness, sympathy and love are vicious mis-

takes; but that the exercise of cruelty, cunning deceit and every dastardly device to gain an advantage over one's fellow creature is not only a matter of right but duty. The late Clarence Darrow, an apostle of this Godless philosophy, admitted that the heinous crime committed by Leopold and Loeb of a generation ago is sanctioned by the philosophy taught in American universities today.

PERIL OF OUR TIME

There is no room for Jesus Christ in the majority of the seminaries in these United States. The spirit of modernism has permeated almost all of them. Many of the preachers occupying the pulpits of this country scoff at the idea of the virgin birth, the vicarious death, the atoning blood and the resurrection of Jesus Christ. These Christless time-servers do not always reveal to their audiences their true convictions. Many of them look upon their audiences as being so indoctrinated with the myths connected with the life, death, and resurrection of Jesus that it would be untimely to reveal to them what they consider to be the true facts. They continue to feed off the congregations and at propitious times to inject their insidious teaching in an unrecognizable form.

There is no room for Christ in the college life of our institutions of learning. The appalling prevalence of loose love-making, lasciviousness, drunkenness, debauchery and lawlessness among college students is alarming, shaming, and heart-rending. Christian parents will do well to consider the reckless characteristics of university life before they hurry a son or daughter off to some anti-God, anti-Christ and anti-Bible college or university.

UNSTABLE AGE

There is no room for Christ in the majority of the homes in America today. One out of every three marriages ends in the divorce court. The infidelity of husbands and wives and their clandestine meetings with others reach beyond the imagination and conception of virtuous people. These broken homes have thrust upon society, yearly, thousands of children destined, because of their environment and home influence, to become criminals, sex perverts, prostitutes, and social misfits in our American order.

No room has been found for Christ in our world affairs. The world conference that met immediately following the close of the war to frame a world peace for the peoples of all the earth did not even so much as use the name of Jesus Christ the Prince of Peace. We are living in an unstable, destructive, sensual and Godless age.

Atheism, agnosticism, modernism and infidelity have reached their zenith of power and influence in our own day, and they stand as one mighty Goliath to challenge a small band of not many more than 500,000 bewildered, disillusioned, ignorant and divided Christians.

The world is in a horrible mess; she is sin-sick; the mighty Goliath of Godlessness bellows a challenge from yonder mountain. The church like David is unskilled in the use of the Christian armor, and we must wait to see if she has the faith and courage that David had. The church must fight and conquer the enemy, and lead the world back to health again. It is up to her to provide the remedy.

THE REMEDY IS CHRISTIAN EDUCATION

Christian education is the remedy for the ills of the world. Education is usually thought of as consisting of those formal, intellectual processes through which the individual derives knowledge, but actually education is not merely formal teaching and training. It consists rather of all learning whether from class and textbooks, or from experiences and observation.

Christian education in its usual connotation contemplates a school—a Christian school—a teacher and a class—where any and all subjects are taught in relation to and in harmony with the Spirit and doctrine of Christ; but Christian education is more than this. In a broader sense, Christian education is a strict discipline of the body, mind and soul under all circumstances, and in all phases and walks of life. Christian education is an arrival at, and a conviction of, eternal truth and principles. A knowledge of the arts and sciences alone is not sufficient for a well-rounded program of education. Any system of education that fails to develop the spiritual side of man through belief in God and adherence to His word is wholly inadequate and in most instances destructive.

The term "Christian" distinguishes Christian education from all other kinds of education in the world. The teaching of the parents in the home, the teaching of elders and preachers when the church has assembled for worship, the teaching of instructors in a religious school, the admonition of one Christian to another, the experience derived from the application of Christian principles—all this and more too—is Christian education.

A MIGHTY POWER

Education is dynamic and powerful. The right kind of education wields a mighty power in the earth for good; the wrong kind of education brings destruction, death, poverty and loss of hope.

Germany became a mighty menace to the earth. She threatened to unharness all civilizations. Adolf Hitler, though he received little formal education in comparison with some men, was well educated and his military aides were well educated. The people of Germany as a whole were among the best educated people in the world, but Germany will ever be a living example of a nation that received the wrong kind of education. The United States of America of the future generation will be characterized by the very teaching given to its youth of today.

Christian education will promote the welfare of the home, the church and society. It will promote in the individual courage, consolation and a sense of security. It will give to the individual new meaning and purpose of life; it will develop him into a better personality, and it will promote the right that leads to good character.

THE APPLICATION OF THE REMEDY

The remedy for the ills of the world is Christian education, but this remedy must be applied. The goal of every Christian should be to help in every way possible to develop the physical, intellectual and spiritual life of every youth.

It goes without saying that every congregation should have a well regulated training program. Every brother should be trained to lead the singing, to lead the prayers, to preside at the Lord's table and to teach publicly. The gospel preachers present today can contribute much to the cause of Christ, if in the years to come they will be leaders in training programs in the various congregations where they preach. Many congregations are literally dying for the lack of trained leadership. The training of leadership in the local congregations is imperative to their continued existence, and to the preaching of the gospel in new places.

The theme of this lecture program is "Christian Education" with emphasis upon the contribution that our Christian schools are making to this end. A Christian school contemplates Christian teachers teaching Christian principles to Christian men and women.

POWER OF EXAMPLE

We cannot overestimate the value of Christian teachers. Perhaps the greatest advantage of a Christian school is the fact that the teachers are Christians. The example of faith and piety in a Christian teacher wields a dynamic influence for good upon the lives of the students.

The students will not be victims of the teaching of evolution

when they sit at the feet of a Christian teacher, but rather a Christian teacher will fortify them against all teaching and thinking that is out of harmony with God and His word.

The science teacher that is a Christian will put into the hands of the students the very information needed to uproot the theories of evolution and of all false science. The sociology teacher, if he is a Christian, will not call marriage a "barbarous institution conceived in male jealousy, begotten of vicious practice of holding property in human beings, and maintained through all the ages by the force of an execrable religion which sanctions a system of legalized prostitution," as one sociologist put it. He will not tear from the hearts of his students the conventional sex standards and encourage them to follow free love; but rather, he will uphold the standards of purity of life and of marriage. He will cautiously direct the students in matters of friendship, courtship and marriage.

The psychology teacher that is a Christian will not teach that religion is sex perversion, as some psychologists do; and he will reject the theory that "the path of purity will in future years lead people to insane asylums and hospitals," as is set forth by Freud and others.

The teacher of economics will not plant the seeds of envy, hatred and covetousness as many of the professors in our universities do.

POWER OF THE WORLD

The teaching of the Bible daily to all students, as is customary in our Christian schools, is another feature of Christian education that cannot be overestimated. Paul commanded Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed." There is not anything that will take the place of Bible knowledge. What greater advantage may a student enjoy than to have his spiritual nature developed through a knowledge of God's word and the influence of Christian teachers, while his physical and intellectual natures are being developed through the usual procedure of school work?

How can any parents afford to choose a secular institution for the teaching and training of their children in preference to a Christian school where the Bible is taught daily? Many Christian parents are subjecting their children to the teaching of the Godless intellectuals of our universities, because our universities have fine buildings and prestige. Some people seem not to have the capacity to learn that the teacher and the students make for teaching, and not a classroom of plastered walls and marble floors. It is a pity that some of our brethren are not just half as interested in their children having a

knowledge of God's word as they are in having them gain prestige by attending some university.

APTITUDES OF THE "CHRISTIAN-TRAINED"

Let us consider for a moment the future of the students in our Christian schools who study the word of God daily. By their training they will be peculiarly fitted to become useful servants of the church and of society. It is my humble judgment that they will suffer but little, if any, for their lack of prestige through failure to attend some university; but on the other hand, they will be destined to become the leaders of the congregations where they worship, and servants of their respective communities. What greater accomplishments can people have in life than this kind of service? Such a course in life may not bring immense wealth but we all must remember that Jesus said, "For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Just as the influence of a Christian teacher and daily Bible study cannot be overestimated, neither can we overestimate the value of Christian association among students. Paul declared that "evil companionship corrupts good morals," and there can be no question about the companionship, association, and environment of our Christian schools being on a much higher plane than the companionship, association and environment of secular institutions.

Many young people are led astray daily by evil companionship and environment. All people are influenced to a certain degree by those with whom they come in contact. Parents should ponder well the advantages of good environment, before they choose secular institutions in which to educate their children.

VALUE OF ASSOCIATIONS

The matter of marriage is one of the greatest factors in the life of any young man or woman, and people marry those with whom they associate. The church loses heavily of those young people who marry companions that are not Christians.

On numerous occasions brethren have said that they were afraid to send their children to Christian schools because the schools encourage marriage, and thus brethren speak disparagingly of Christian schools. The truth of the matter is that the Christian schools seek to train and prepare the young people for marriage, and they exhort the young people to be careful about whom they marry. I would choose

a Christian school for my children for no other reason than for the fact that they would be more likely to marry Christians. The time to guide our young men and women in the matters of marriage is before they are married.

This audience is capable of recognizing and appreciating the merits of Christian schools. There is one warning that we should all heed. Let all of us that are connected with Christian schools be sure that the schools are in reality Christian schools, because their dynamic force for good can become just as great a force for evil if they fall into the hands of designing men.

May we all dedicate our lives to these higher and nobler principles of life, and may we do all within our power to fortify and preserve the younger generation by providing for them Christian education.

A Brief History of Christian Colleges

by

M. Norvel Young

"We, indeed, as a people devoted to the Bible cause, and to the Bible alone, for Christian faith, and manners and discipline, have derived much advantage from literature and science, from schools and colleges. Of all people in the world, we ought then to be, according to our means, the greatest patrons of schools and colleges."¹ This strong statement from the pen of Alexander Campbell, one of several leaders in the Restoration Movement of the early nineteenth century, highlights an attitude which has characterized most of the leaders of those people known as Christians and since 1906 collectively as the Churches of Christ in the United States.

Most of these people have perceived that it is highly important that their children be taught by Christian teachers and that the Bible as the Word of God be taught as a textbook of right living. They have felt the import of this question recently raised by a university professor, "How can a teacher who believes that man is merely a naturalistic bacterium in the cosmic ooze train your child to understand God's purpose for him?" Many people of varying religious convictions are awakening to the fact that they must see that their children are trained under teachers who believe in God and the Bible.²

Today there are four senior colleges and three junior colleges and several high schools operated by members of the churches of Christ. It is our task to deal only with the colleges and to trace briefly their background down to the last decade.

¹ "Education," *Millennial Harbinger*, Series One, VII (1836) 337.

² The Catholics have long seen the need and are spending millions each year on their educational institutions. The Southern Baptists have 20 junior colleges with property worth \$9,321,128, and 27 senior colleges with property worth \$34,035,249 and endowments of \$27,607,442.

*Material presented in this lecture is the result of an extended study of the history of these schools. The full history is being published by the Old Paths Book Club, Kansas City, Mo.

Alexander Campbell was a close student of John Locke, the English philosopher. From Locke's theory of knowledge he established the concept that "religious ideas, like any others, can come only through the processes of clear thought working upon materials furnished by the senses; that feelings and the mystical consciousness give us no valid religious knowledge; that man can know God only through revelation, which must come in clear sensory form; that faith is an intellectual act, the belief of testimony given by revelation."³

With this point of view it was natural that Campbell and his associates should appreciate the advantages of education under Christian auspices. He said, "In all the ages of Christianity, the great reformers of the world were educated men. Who have been the fathers of protestantism, of Bible translation and of the diffusion of Christian light, learning and science in the world?" The prime movers in the nineteenth century restoration movement were educated men, especially the Campbells and Barton W. Stone.⁴

BETHANY COLLEGE

Bethany college was started by Campbell in the fall of 1840. "Bethany College," he said, "is the only college known to us in the civilized world founded upon the Bible, that is a literary and scientific college."⁵ The most distinctive practice of the school was the teaching of the Bible as a textbook and as a classic. Although this school later went with the Disciples denomination when the division over the authority of the scriptures came, it trained a number of faithful preachers including James A. Harding who later cooperated with David Lipscomb in establishing a Bible school.

FRANKLIN COLLEGE

Next let us notice the oldest college among those who have come to be designated generally as members of the Churches of Christ. This is Franklin College which existed with the exception of the war years from 1845 to 1866. Tolbert Fanning, a graduate of the University of

³Winfred Ernest Garrison, *Religion Follows the Frontier* (New York: Harper and Brothers, Publishers, 1931), p. 49.

⁴James Harvey Garrison, *The Reformation of the Nineteenth Century* (St. Louis: Christian Publishing Company, 1901), p. 153.

⁵Alexander Campbell, "How To Teach the Bible," *Millennial Harbinger*, Series Three, VII (1850), 171.

of Nashville and his wife, a teacher in the Nashville Female Academy, had experimented with an agricultural school for two years when they decided to found Franklin College. It was named in honor of Benjamin Franklin whom Fanning greatly admired. For fear the college would be considered a denominational school, Fanning did not put into the charter any reference to teaching the Bible or to qualifications for board members and teachers. The school was located on a beautiful farm five miles east of Nashville. The opening day forty-five students enrolled. By July this number had risen to one hundred and fifty.⁶

A total of fourteen hundred students enrolled during the history of the school and ninety-five, including David Lipscomb, General Van Zandt, E. G. Sewell, and J. E. Scobey, received bachelor's degrees. It was one of the earliest schools to combine a literary education with the study of agriculture and mechanical crafts.

To overcome the stigma of manual labor the teachers led the way in conducting the students in farm work as well as in Greek and Latin. There were no set salaries, for Fanning considered "all salaries corrupting in their tendency."⁷ Each teacher participated in the profits, if any. The Bible was emphasized.

Teachers then faced problems similar to those of today. In one catalog Fanning said, "The faculty feels no ambition to educate youths intellectually, whose moral obliquities incline them to follow their fleshly appetites. The effort is to make gentlemen first, and then scholars, if possible."⁸ In 1857 he said, "Young men are becoming less and less inclined to study, and parents seem to us to be growing more and more indifferent as to the education of their sons."⁹

The school was forced to close during the Civil War. It reopened in 1865 with bright prospects. W. D. Carnes, former president of two colleges, accepted Fanning's offer to serve as its president. It was killed by a total loss by fire of its buildings and library and laboratories, twenty-six days after it reopened. A small boy started the fire while trying to burn out his chimney.

⁶ Emma Page, *The Life Work of Mrs Charlotte Fanning* (Nashville: McQuiddy Printing Company, 1907), p. 16.

⁷T. Fanning, "College Endowments," *Christian Review*, II, No. 12 (December, 1845), 280.

⁸*Franklin College Catalogue*, 1855-1856, p. 13.

⁹ T. Fanning, "Franklin Catalogue," *Gospel Advocate*, III, No. 10 (October, 1857), 320.

BURRITT COLLEGE

Burritt College at Spencer, Tennessee began in 1849 and lived until 1939. Among its distinguished alumni are such men as H. Leo Boles, E. A. Elam, John Preston of the Supreme Court of California, and Joseph Eagle who long served in Congress as a representative from Texas. This school began as a civic enterprise but was controlled through nearly all of its long and useful career by administrators and teachers who were Christians.

W. D. Carnes, who served at one time as president of East Tennessee University in Knoxville, became its most prominent and successful president. He inaugurated the then novel practice of educating the sexes together. Burritt pioneered in such coeducation in the South. During the Civil War the college was forced to close down, but it reopened again in January, 1867. Located in a small town and in a sparsely settled part of the state the college encountered increasing obstacles to growth and finally died in 1939. H. E. Scott was the last president. The buildings and grounds are still controlled by a board composed of Christian men and there is some discussion as to how the property might be best used.

THORP SPRING CHRISTIAN COLLEGE

Thorp Spring Christian College was the last in a series of schools located at Thorp Spring, Texas. Although it began under that name in 1910 it claimed to be the legitimate successor to Add Ran College which was established in 1873 by J. A. Clark and his two sons Addison and Randolph. This school flourished at times and suffered for lack of support at other times. In the fall of 1893 the organ was moved into the college chapel for a revival meeting. J. A. Clark and "two-thirds of the congregation" arose and walked out,¹⁰ but the division had come and the school developed under the Disciples denomination into the present Texas Christian University in Fort Worth, Texas.

Several private schools were conducted on the property at Thorp Spring until it was purchased by members of the Churches of Christ in 1910. A faculty of eleven teachers was employed the first year and one hundred and forty students enrolled in the first week. By the end of the year 237 students were registered.¹¹ R. C. Bell, C. R. Nichol,

¹⁰ Plez J. Taylor, "The B. B. Sanders' Meeting," *Firm Foundation*, April 10, 1894.

¹¹*Thorp Spring Christian College Catalogue*, 1911-1912, pp. 28-31.

W. F. Ledlow, and A. R. Holton were among those who served as presidents of the institution. The school became accredited as a Grade "A" Junior College in 1916 and President Nichol called upon the "friends of Christian education to build a standard, four-year college."¹² The school was located in the country and did not have a large number of local supporters. There were plans to move to a larger town or to a city, but the plans miscarried and although the school did untold good it was allowed to die after a move to Terrell in 1928. In 1930 the library was given to Boles Orphan Home and the property at Thorp Spring was put in the hands of four trustees. It is now being used for a summer encampment.

DAVID LIPSCOMB COLLEGE

David Lipscomb College, originally called the Nashville Bible School, was founded by James A. Harding, a Bethany graduate, and David Lipscomb, a Franklin College graduate, in 1891. There was considerable opposition to the idea of a Bible school. David Lipscomb wrote about the proposed school in the *Gospel Advocate*: "It is proposed to open a school in Nashville, in September next, under safe and competent teachers in which the Bible, excluding all human opinions and philosophy, as the only rule of faith and practice; and the appointments of God, as ordained in the scriptures, excluding all innovations and organizations of men, as the fullness of divine wisdom, for converting sinners and perfecting saints, will be eagerly taught. The aim is to teach the Christian religion as represented in the Bible in its purity and fullness; and in teaching this to prepare Christians for usefulness, in whatever sphere they are called to labor. Such additional branches of learning will be taught as are needful and helpful in understanding and obeying the Bible and in teaching it to others."¹³

The tuition charge was three dollars per month and cost of board ranged between fifteen and eighteen dollars per month with private families near the school.¹⁴ During the first session fifty-three students enrolled. The school incorporated in 1901 and in the same year James A. Harding left to start a new school in Bowling Green, Kentucky.

¹²C. R. Nichol, "Do You Want A Senior College?" *Gospel Advocate*, LIX, No. 45 (November 8, 1917), 1093.

¹³David Lipscomb, "Nashville Bible School," *Gospel Advocate*, XXXIII, No. 24 (June 17, 1891), 377.

¹⁴David Lipscomb, "The Bible School," *Gospel Advocate*, XXXIII, No. 32 (August 12, 1891), 508.

William Anderson, E. A. Elam, H. Leo Boles, A. B. and H. S. Lipscomb, Batsell Baxter, E. H. Ijams, and A. C. Pullias have served as presidents of the school. It has grown to a four year college with an enrollment of 712 students.

FREED-HARDEMAN COLLEGE

Freed-Hardeman College in Henderson, Tennessee traces its ancestry back to Southern Tennessee Normal College founded in 1889 by A. G. Freed, a graduate of Valparaiso University, and to West Tennessee Christian College founded in 1885. These two schools were merged in 1895 with A. G. Freed as president. New buildings were erected on the campus at Henderson, Tennessee and the school was described as the "largest and best equipped normal school south of the Ohio River."¹⁵ The bachelor's and master's degrees were offered in seven subjects and a doctor's degree in pedagogy was promised to those who would fulfill all the requirements."¹⁶

In 1905 the school became the property of the Christian Missionary Society of Tennessee and was controlled by the Disciples denomination, but it died in two years and the property was sold to the city of Henderson. Freed had gone to Texas to head a Christian school, but returned to establish the National Teacher's Normal and Business College with N. B. Hardeman as his partner. In 1919 members of the church from seven states met to consider "how to perpetuate and safeguard the interests of the school and at the same time enlarge its usefulness."¹⁷ It was decided to purchase the school and a board composed of loyal members of the church was selected at the meeting and twenty thousand dollars were pledged on the purchase price. The reorganized school was named Freed-Hardeman College. With N. B. Hardeman as president the school is a junior college with 377 students enrolled.

HARDING COLLEGE AND PREDECESSORS

Harding College may be traced back to Potter Bible College in Bowling Green, Kentucky. James A. Harding left Nashville in 1901

¹⁵A. G. Freed, "Georgie Robertson Christian College," *Gospel Advocate*, XI, No.31 (August 4, 1898), 500.

¹⁶A. G. Freed and E. C. Mc Dougle, "Georgie Robertson Christian College," *Gospel Advocate*, XLIV, No. 29 (July 17, 1902), 464.

¹⁷A. B. Lipscomb, "Introducing Freed-Hardeman College," *Gospel Advocate*, LXI, No. 14 (April 3, 1919), 316.

to head this school on a good farm of one hundred and forty acres, two miles from the town of Bowling Green. The college opened with 82 boarding students and 107 were enrolled the first year. The curriculum of the school was quite similar to that of the Nashville Bible School. President Harding was able to hold the school together for eleven years, but his health failed and it lasted only one year after he resigned. Springing from this school was the Western Bible and Literary College which lived from 1905 to 1916 in Odessa, Missouri with J. N. Armstrong, R. C. Bell, and R. N. Gardner as leading promoters. Cordell Christian College in Cordell, Oklahoma is next in the line of Harding's predecessors. Established in 1907 the school selected J. N. Armstrong as president in 1908. Several faculty members from Odessa came to the new school. The school closed in 1918 and was reopened as Western Oklahoma Christian College in 1921 and continued until 1931.

Harper College lived from 1915 to 1924. Local Christians had observed the value of other Bible schools, especially Gunter College in Texas and promoted the school in their home town of Harper, Kansas. J. N. Armstrong became president in 1919. A number of students and two faculty members followed him from Cordell. There were 323 students in attendance during the 1920-21 year. Plans were made for expansion of the school, but financial problems caused the administration to merge with Arkansas Christian College in Morrilton, Arkansas to form a senior college, Harding College, which opened its doors in the fall of 1924. In 1934 the college moved into a more adequate plant at Searcy, Arkansas where it continues to serve at the present time. George S. Benson became its president in 1936.

SMALL TEXAS COLLEGES

There were various small Texas colleges which lived for a time, served many students well and then died. The oldest of these was Lockney Christian College located in West Texas some eighty miles south of Amarillo. Established by C. W. and S. W. Smith in 1894 it reached an enrollment of 425 in 1899 under President G. H. P. Showalter. It closed in 1918. Gunter Bible College lived from 1903 until 1928 principally under the direction of N. L. Clark and John R. Freeman. The school became involved in the controversy concerning teaching the Bible in classes and finally banned Bible classes even during the week and changed its name to Gunter College.

Sabinal Christian College served from 1907 to 1917 in the town of Sabinal seventy miles southwest of San Antonio. G. H. P. Showalter became the first president. Two hundred students were enrolled the third year under the administration of Isaac Tackett. Southwestern Christian College in Denton, Texas operated from 1904 to 1909 with

as many as 300 students in one session. Clebarro College in Cleburne, Texas was a project of A. B. Barrett and Charles H. Robertson and served from 1909 to 1917.

ABILENE CHRISTIAN COLLEGE

Abilene Christian College in Abilene, Texas began in 1906 under the direction of A. B. Barrett. The school was first known as Childers' Classical Institute. Only twenty-five students enrolled the first term. R. L. Whiteside, James F. Cox, Jesse P. Sewell, Batsell Baxter, and Don H. Morris have all served as presidents of the school. Under Sewell's administration the school actually became a college and offered four years of college work in 1919-20.

Under Baxter's term the school moved from its limited campus next to the railroad out to a hill northwest of the town. The citizens of Abilene contributed seventy-five thousand dollars which was used to purchase 680 acres of land. Seven fire-proof buildings were erected but due to the depression the school struggled desperately for sufficient funds to pay its way. James F. Cox succeeded President Baxter in 1932 and served until Don H. Morris became president in 1939. Through the generosity of John A. Hardin the college was able to meet a large part of its debt and is now engaged in a \$3,000,000 campaign for endowment and expansion. It is the largest of the colleges operated by members of the church at the present time with an enrollment of 1,655 in the Fall semester.

NEW COLLEGES

Three of the living colleges are of very recent origin and do not fall within the scope of emphasis of this study. George Pepperdine College in Los Angeles, California was established by George Pepperdine, the founder of a chain of auto supply stores. He provided the money for the buildings and endowment and through his foundation he provides the money for expansion and additional operating costs. Batsell Baxter was the first president. Hugh M. Tiner has been president since 1939. The college has some 1,500 students enrolled. Florida Christian College in Tampa, Florida began in 1946 under L. R. Wilson as president. It offers two years of college work with approximately one hundred students in attendance. Montgomery Bible School began in 1942 in Montgomery, Alabama under the direction of Rex Turner and Leonard Johnson, the former serving as president. It too is a junior college.

FUTURE OF THE SCHOOLS

Throughout the history of these colleges we note an emphasis upon the Bible as a textbook, in most of the schools, a daily text. The schools

are all controlled by Christians and most of the faculty members are Christians, but there is no organic relation to the churches. There has been a continual struggle for financial backing because the prevalent system of college education is not a money-making scheme. There has been a lack of vision often and schools have died because they did not build for the future. Most of the schools have been the centers of much evangelistic activity in chapel exercises and through faculty and students as they went out from the school to preach.

As the demands of accrediting agencies have grown more strict the colleges have either survived and grown or have lost standing and students and closed down. Today it takes more money for the library, laboratory equipment, and training for the faculty than ever before. Yet the colleges which are living at the present are in the best financial condition in their history. The fruits of both the living and the dead colleges are such as to convince those who are vitally concerned with the training of young people that we need a Christian high school in every area where there are enough Christian homes to justify it, a Christian junior college in each region of the country, and a senior college in each section or state. Also there should be several of the colleges that will expand and offer advanced training for Christian boys and girls who want to be doctors or nurses, or engineers or teachers with advanced degrees. There is plenty of money in the hands of Christian people. With proper leadership, with prayer and consecration, and with trained Christians who will sacrifice to serve in such institutions this goal can be met in our time! Indeed, we of all people ought to be, according to our means, the greatest patrons of such Christian schools and colleges!

The Present Scope of Christian Education In America

by

L. R. Wilson

The scope of Christian education is very limited. I wish I could tell you in detail about every effort that is being put forth, but ascertaining such information is not as easy as it might seem at first. Quite a number of "experiments" are now being made in the field of Christian education. I regret that I do not know the exact status of all of these. But for the purpose of this speech, the exact figures are not absolutely necessary. The overall picture can be fairly well presented, so that we can get a very good idea of the present scope of Christian education.

Questionnaires were sent to eleven schools among us. These were as follows: Abilene Christian College, David Lipscomb College, Dasher Bible School, Florida Christian College, Freed-Hardeman College, George Pepperdine College, Harding College, Montgomery Bible School, North Alabama Bible School, Tri-City Bible School, and the Christian Home and Bible School at Mount Dora, Florida. The last one named is a combination school and orphans' home.

Of the eleven schools mentioned, seven are doing college work; seven are doing high school work, while five are offering work in the grammar school. One is offering work in graduate school. You understand, of course, that most of these have some overlapping in their work. The total enrollment in college at the present time is 5,123; the total enrolled in high school is 980; the total in grammar school is 642, with thirty enrolled in graduate school, making a grand total of 6,775. (This report does not cover the work being done in the Negro schools. The Nashville Christian Institute, for the colored, has about 300 in high school and grammar school. I do not know how many are in the Bowser Institute at Fort Smith.)

It is to be regretted that we do not know what the total membership of the church of Christ is today. We had hoped to have the 1946 government statistics by this time, but it looks now as though we may not have this information for some time yet. The best evidence we have indicates there are not less than 500,000 members of the

church in this country. If this be true, then we have about one student in college for every one hundred Christians. This is certainly a small percentage.

In all probability we have one student in *some* college for every twenty Christians among us. If so, then only one out of every five is attending a Christian college. In all probability we have at least one student in high school for every ten Christians among us (in fact, I think the percentage is even higher than this). If so, then we have not more than one student in high schools operated by Christian people for every fifty who are now attending the state high schools.

Of those who are attending grammar school many are not old enough to be Christians, or at least they have not as yet become such. But of those who are Christians, or who come from Christian families, likely one in five would fall in this category. If so, men we have about one student per thousand in the grammar schools which are operated by Christians. We have no way of knowing how many of our number are now taking graduate work in the various schools among us. In all probability there are less than five hundred doing so. If this be correct, men we have less than one in fifteen attending a graduate school conducted by Christian people.

Each school was to state its net worth. Some answered with exact figures, others answered in round numbers. In either case it is not possible to know exactly the worth of these plants, but we do have a very good overall picture of the value of all school property now owned and controlled by our brethren. The total sum given by these schools is \$8,978,990.37. This is less than an average of a million dollars for each one. But five of these institutions are less than five years old, while some of the others are more than fifty years old. Altogether the total amount invested in all of our schools represents an accumulation over a period of more than half a century.

It is likely that fifty per cent of this entire amount has been contributed by less than two hundred people—and some of these are sectarians. If each school among us should begin with its heaviest contributors and strike off the twenty top men, it is doubtful if all the others have given fifty per cent of the total amount now invested in these institutions. Assuming that we now have a half million members of the church, men we have invested less than \$20.00 for each member in Christian schools. If we further assume that two hundred men have given fifty per cent of this amount, men we have invested less than \$10.00 for each member of the church. It would probably be safe to say that a thousand people have contributed three-fourths of all we now have invested. If this be correct, then the remainder have given an average of only about \$5.00 each. In the final analysis it is

probably safe to say that no more than one Christian in every five has ever contributed one penny to Christian education—and I think even this is a very generous estimate.

I have never thought for a moment that the church of our Lord Jesus Christ must depend upon our Christian schools for its existence. I am sure that this is not true. On the other hand, I am equally certain that the contribution of talent and energy made to the church by those who have attended Christian schools has been greatly in excess of the financial contributions made to the schools by those who have never attended.

TEACHERS AND SALARIES

Each school was asked to list the number of teachers employed. The total number given was 367. Of this number, 308 are full-time teachers, while 59 are only part-time teachers. Each school was further asked to state how many were in college, high school, grammar school, and graduate school, with the following results: a total of 268 were listed as college teachers, 66 in the high school, 29 in grammar school and 4 in graduate school.

Each school was asked to state the total annual salaries paid to teachers. Two of the smaller schools were somewhat vague in their answers; stating that most of their teachers were ministers who preached most of the time, and were guaranteed a certain monthly salary. Each month they receive this amount from their preaching the school pays them nothing; if they do not receive this sum, then the school makes up the difference. One of the larger schools gave the sum paid to its teachers last year but stated the sum would be somewhat larger this year because of the increased enrollment and, consequently, an increase in the number of teachers. Based upon the figures furnished, however, the total annual salaries paid to all teachers is \$685,701.00.

It must be remembered that of the 367 teachers, 59 are part time. If it be assumed that each part-time teacher receives half-time work and, likewise, one-half the salary paid to the other teachers, then we have the equivalent of 338 full-time teachers, with an average salary of \$2,030 per year. Each school was further asked to state the total salaries paid to the college teachers, the high school teachers, and the grammar school teachers, respectively, with the following results: the average for the college teachers is \$2,197 per year; the average for the high school teachers is \$1,040; the average for the grammar school teachers is \$762. The low salaries paid by the smaller schools to their high school and grammar school teachers brings the general average down very low. I do not have sufficient data to say

how these figures compare with the salaries paid to the teachers over the nation, but I do know that it is far less than the general average for teaching in these respective fields.

COST OF CHRISTIAN TRAINING

Each school was asked to state the minimum cost per annum to the student, including board, room, tuition and all necessary fees. The highest amount stipulated for the college bracket was \$809; the lowest amount was \$500, with an average of \$609.46. I have a catalog of the University of Florida, wherein they set forth their room, board and necessary fees. They stipulate \$625 as a minimum and \$835 as a maximum required to attend school there one year; and it should be remembered that this is a state school, and the expense is for students within the state. The minimum cost for attending this institution is \$15.00 more than the average for attending one of our schools, and the maximum is \$26.00 above the highest figure given by any of our schools. It is, therefore, cheaper to attend a Christian school, where tuition must be paid, than it is to attend a state school where the tuition is paid by the state.

Each school was asked how much it costs the institution, over and above what the student pays, per year. The answers given by those offering college work were from zero to \$400, with an average of \$152, or a total cost of \$778,696 per year to all our schools, which must be met either by an endowment fund or by donations. This, however, is much less than the cost of any of our state schools. For example, the University of Florida asks the state legislature for more than two million dollars every time it meets. In addition to the appropriations made by the state, all the universities receive many large gifts, running into the hundreds of thousands, or even millions of dollars. The difference between the cost of Christian education and education by the state schools is offset primarily by the sacrifices made by the teachers, and the lack of buildings and equipment. Aside from the stabilizing influence of our Christian schools upon our young people, those attending them still receive as good work, for the most part, as they can get elsewhere. This is evident from the fact that young people who attend a Christian school are able to succeed equally as well in the business world as those who attain an equal standing in state-supported schools.

Each school was further asked to state the number of males and females in attendance. The results were: 3,352 male students in college, with 1,771 female students, or a little more than one-half as many females as males. In high school there are 500 boys against 480 girls; in grammar school there are 338 boys against 324 girls; in

graduate school there are 19 males against 11 females. Thus, in the lower grades the number of girls is only slightly less than the number of boys, while in college and graduate school the proportion is almost two to one in favor of the males. This difference may be accounted for on two grounds: first, there are a great many veterans who are taking advantage of the G. I. Bill of Rights to further their school work; and, second, a great many women have terminated their school work to care for their homes and rear their children. In all probability this disproportion will be minimized after the benefits of the G. I. Bill of Rights have ceased.

WHAT WE HAVE DONE

Summarizing our findings the following deductions are very evident: (1) The total investment in all of our schools is a paltry sum when distributed among the total number of Christians. (2) The number attending our Christian schools, in comparison to the total number who are in school, is surprisingly low. (3) The cost of attending a Christian school is lower than the cost of our state-supported schools. (4) The sacrifices made by the teachers in order to render a much needed Christian service are all out of proportion to what they should be called on to make. (5) The benefits derived from attending a Christian school are far in excess of the cost, either to the student or to the contributors of the schools. (6) The smaller schools are, for the most part, less expensive than the larger schools, which would indicate that we need a larger number of small schools. (7) The proportion of females attending college is out of line with the number of males.

In the end, it all adds up to the fact that we have talked a great deal more about Christian education than we have ever done about it.

The Advantages of A Christian Education

by

L. R. Wilson

We are so accustomed to evaluating everything in monetary terms that it is difficult to grasp intrinsic values. It is a proven fact that Christian education has certain material advantages, but these are incomparable to the greater advantages which it offers socially, mentally and spiritually. The most important values cannot be measured in material terms. Jesus drove home this fact when he asked, "What shall a man be profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?" It is manifestly impossible to enumerate all the advantages of a Christian education, but we do wish to note the following.

DEVELOPS INDEPENDENCE

A Christian education teaches one to be more frugal and self-reliant. The few Christian schools among us are (for the most part) very poor; they are compelled to get along on very little in a material way. It is therefore necessary for the students to adjust themselves to the lack of sufficient equipment and materials with which to work. For example, several students may have to use one library reference book; or they all may have to use the same piece of laboratory equipment. They may have to get along with inadequate furnishings in their rooms, the lack of class room space, club rooms, playgrounds, and many other material needs. Often we lament our lack of sufficient materials with which to work, and sometimes we get discouraged; yet these seeming handicaps may turn out to be blessings in disguise. Students who learn to make out with what they have, and adjust themselves to every situation, are better prepared to meet the problems of life than those who have been provided with every material advantage. A student is poorly educated until he learns how to get along without some things. A very practical woman running a small hotel had a guest one night who seemed a little hard to please; when she showed him to his room she remarked, "If you need anything tonight just call and I will show you how to get along without it." When students learn how to get along without whatever they do not have, or cannot get, they are on the road to success.

IDEAL ASSOCIATIONS

A Christian education offers the best possible associations. Young people like to be with other young people whose ideas, conversation and conduct are of the same general type as their own. A young person who does not drink, smoke, dance, or visit the night clubs, does not enjoy the associations of those who do. Their conversation and interests are in different fields. There is no real meeting of minds. A young person who is in the habit of attending religious services regularly, who does not frequent places of worldly amusement, is unhappy while associating with students whose interests are on the baser things of life. In order for our young people to be happy they must have the opportunity of association with others who have similar ideas and habits.

Young people should be given an opportunity of associating with those of the highest ideals and character in order to choose their life-long companions. Christian schools are not run for the purpose of making marriages. Our young people will "love, court and marry" without having any special courses in this field. Furthermore, each one will do it in his own way. However, if boys and girls who possess the highest Christian ideals are thrown together they will pitch their "love, courtship and marriage" on a high plane and keep it there. Statistics show that of all the marriages between boys and girls who have attended Christian schools for two or more years, less than one-half of one per cent have ended in the divorce courts. In fact I think not more than one out of every thousand such marriages has "gone on the rocks." If young people are to choose companions with whom they can make Christian homes and be happy for life, then they must have the opportunity of meeting other young people who have similar ideas and dispositions as they themselves possess.

HELPFUL IN CHRISTIAN LIVING

A Christian education makes it easier for a young person to live the Christian life. It cannot be argued that a Christian education is absolutely necessary to one's salvation. Some of our best preachers have never attended a Christian school. Some of our best elders and church workers have never attended a Christian school. I have a very good friend who graduated from West Point. During his four years there as a student he had no encouragement whatever in his efforts to live and worship as a Christian should. On the contrary, he had every inducement to forsake his faith in Christ and in New Testament Christianity and take up with the world. After graduating he married a lovely lady who was a member of a denomination, and who had strong convictions. He was not able to convince her of her error with-

out some help. When she was convinced of her mistake she unhesitatingly accepted the Gospel of Christ in its simplicity. This happened near the beginning of the second World War. This young couple was moved about to a number of different places in the United States for a time, until finally he was ordered into foreign service. During this time he was preaching wherever the opportunity presented itself, and always doing what teaching he could, wherever he could. After the war he was called back to West Point, where he is now teaching. It has been very hard for him through the years—as well as for his wife—to remain faithful to the Lord, and to the simplicity of the Gospel. It would have been much easier had his surroundings been differed .

If all of us might suppose that our children could withstand whatever temptations come to them, and overcome every barrier that confronts them, it would still be a mistake to subject them to the same. Why make it so hard for our children to live a Christian life, when it may be made easy for them?

EQUIPS FOR SERVICE

A Christian education prepares one for greater service in the church and in the community. It is not the business of a school to take over the work of the church. Simply because a Christian school does many good deeds, similar to those done by members of the church, does not justify the assertion that it is doing the work of the church, or that it is an auxiliary of the church. It is the business of a father to care for his children, but if he sends his children to school and a policeman stands on the street and sees that they get across safely, although he is looking after the welfare of the children, he is not supplanting the father or taking over the father's work in any respect. He is simply doing the work of a good policeman, just as the father who helps to pay for his service is doing the work of a good father. A woman who takes in washing for a living may contribute a part of her means to the church, yet she is not taking over the work of the church by her washing.

Boys and girls educated in a Christian school are prepared in heart and mind for great usefulness in the church and in the community when they return home. The percentage of our preachers, elders and loyal workers in the church who have attended Christian schools would be surprising to us all. Supposing we now have 500,000 members of the church, it is doubtful if more than five per cent of this number have ever attended a Christian school for any length of time. On the other hand, I think it safe to say that seventy-five per cent of all our preachers under fifty years of age have attended a Christian school one or more years. Furthermore, I think it safe to assume that more

than twenty-five per cent of our elders and active church leaders have attended a Christian school one or more years. Those who are trained in heart and mind for spiritual activity naturally find a place to work and serve in the kingdom of God, while those who have no such training or preparation often fail to make any growth or development whatever in a spiritual way. The church cannot grow and accomplish the good that it ought without proper leadership; and the facts show that our most active and most effective leaders have had the advantages of a Christian education.

SAFEGUARD OF FAITH

A Christian education is a student's best protection against making shipwreck of his faith. About ninety per cent of all who attend a Christian school are Christians before entering. A Christian school strives to develop every part of the individual, and enable him to enjoy better physical health, to succeed in his life's calling, and to develop his spiritual nature to the highest degree. Life is filled with hardships, disappointments and discouragements. The person who is able to meet and overcome each and every problem that arises will have a successful career.

The facts show that those who have been educated in a Christian school have succeeded much better in overcoming the temptations of the world than those who have not. Of those who have attended a Christian school two or more years it is doubtful if more than five per cent have fallen away from the church. Of those who have attended as many as four years the percentage is even smaller. Furthermore, supposing that approximately ten per cent of all who attend a Christian school are not members of the church at the time they enter, more than half of these obey the Gospel before the end of the first year. Of those who attend as many as four years the percentage who do not obey the Gospel is practically nil.

On the other hand, of those who attend a state college as many as four years the percentage who fall away from the faith is appalling.¹ *Parents would certainly not send their children where they would be*

¹When I had finished this address Brother George S. Benson, president of Harding College, informed me that a survey had been made of four state schools: the University of Tennessee, the University of Arkansas, the University of Oklahoma, and Polytechnic Institute at Lubbock, Texas; this survey showed that only about twenty per cent of the students who attend these schools for four years remain faithful to the church until they finish.

exposed to some dreadful disease that was destroying eighty per cent of all who were exposed to it. Yet when parents send their children to one of the higher institutions of learning, operated and controlled by the state, they are sending them to a school where approximately eighty per cent are losing their spiritual lives. (Contrast this with the results of those who attend a Christian school and note the difference.)

IMMEASURABLE WORTH

The advantages of a Christian education are beyond the conception of most of us. The average individual cannot grasp intangible values. We think only in terms of the material. If it affects our financial income or our physical health then we can grasp it, and will try to do something about it, but if it only affects our happiness, our character and our spiritual well being, then we cannot adequately evaluate it. This being true, a great many think it cheaper to send their children to a state school (which is also a mistake); they want to keep them closer home; sometimes they send them to a state school because some of their friends are going there, or because they can get some particular course they think they want, or because their credits may be considered more valuable. It all boils down to one thing: they think their children will have better opportunities of a material nature by attending a state school than if they attend a Christian school. They do not stop to realize that the social, mental and spiritual advantages offered in a Christian school surpass the material advantages offered in a state school as light surpasses the darkness.

Fruits of Christian Education

by

Riley Henry

There are three comprehensive ends to be attained in a Christian education, to wit: knowledge, power, and skill. It may be said that no primary idea can be defined. Let it be said that to know an object is to be certain that it is. There are degrees of certainty of knowledge. An illustration is submitted of the apostles who walked and talked with Jesus, thereby giving them a high degree of the certainty of the existing Redeemer or what may be regarded as REAL KNOWLEDGE. The degree of the certainty of the Savior of ours depends on the reliable testimony of the men who saw the Lord and have given us the information relative to Him. From this we learn that our minds acquire knowledge by their own activity. Knowledge cannot be transferred from one mind to another as water is poured from one vessel to another. It is to be had by "hard, sweaty labor."

Power is developed by putting into action the knowledge acquired. Unless the occasioning of appropriate activity of the knowledge gained be guided into proper channels of usefulness, the power gained may be destructive rather than helpful. The knowledge acquired should be used for good of the human family, not for its destruction. This requires WISDOM. Wisdom is to knowledge what wind is to air, or faith is to belief. Air is not wind, but wind is air in motion; as I see it, faith is not belief, but belief is faith in motion. So knowledge is not wisdom, but wisdom is knowledge hooked up to common sense and in action. Knowledge is water collected in some great reservoir, but wisdom is that water turning the wheels of industry; knowledge is the vapor cloud hanging over a parched earth, wisdom is the refreshing showers that quench the earth's thirst. Wisdom tells a man that no drunkard can enter the kingdom of heaven, that the man without a wedding garment will be rejected at heaven's portals. "Wisdom hath builded her house, she hath hewn out her seven pillars. . . ." (Prov. .9:1)

Every act of the mind leaves an abiding result, and the result is increased in POWER with activity and has a tendency to act again in like manner. All function is made easier by repetition and practice. Repetition will eventually lead to a habit which is involuntary or automatic. Hence the necessity of teaching boys and girls right principles, ideals and truth . . . a Christian education.

With a thorough knowledge of God's word, and our power to present it, skill will be that ease of application of the knowledge dispensed gracefully to our fellowman for his greatest good and Christian influence.

EDUCATION AND THE MASTER TEACHER

Application of the foregoing in the bearing "Fruits of Christian Education" can be seen in the church of our Lord during the Apostolic Age. Jesus having been the Master teacher of the Apostles during his brief personal ministry, left its telling effect in the hearts and lives of these men, for the Pharisees who regarded the Apostles as ignorant Galileans, took notice that they had been with Jesus. The Apostles' knowledge of the resurrection of Christ, their divine, age-lasting, world-wide commission to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to OBSERVE all things whatsoever I have commanded you . . .," was seen in action wherever they went. The fruits of their Christian education is seen in every community where their field of labor took them. In fact, the church at Jerusalem grew by leaps and bounds to become the largest church of the Lord ever known. Its rapid growth, development, and out-growth soon made itself known throughout the then known world in a period of about forty years.

Let us examine a few of the important things which contributed to such magnitude of growth. First: Their Master Teacher set forth the foundation of Christian education in his great inaugural address to them on the Mount. He set forth their being the SALT of the earth, the LIGHT of the world. Let us study the characteristics of salt. First, it saves; second, it preserves; and third, it brings out the fine flavors in food. Note the application of these characteristics in the lives of Christians impregnated with these qualities. If Christians have not made their homes better; husbands have not made their wives better women; wives have not made their husbands better men; parents have not made their children better children; and the homes have not made the world a better place to live in and made it more like Christ, your lives for Christ have been failures; you have lost your power to save.

The practice of "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (Jas. 1:27.) This is the preserving effect of Christian education in action.

As salt brings out the fine flavors in food, just so does the Christian fruit of education bring out the finest qualities and talents in

men. It can take a slave and a master and make them brothers in Christ. It is the life that counts, and not simply the profession, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. (Phil. 2:15.)

There are three impressive things about light. First: It expels darkness. Wherever the gospel has gone nations have been freed from the darkness of heathenism, superstition, and sin and have advanced to heights of accomplishment otherwise unattainable. Paul's preaching in the school of Tyrannus, the great truth of Christian education, caused many of the Ephesians who used curious arts to bring their books and burn them. This is a concrete example of Christian education expelling the darkness of heathenism, superstition and sin.

Second: Light is gentle. It is noiseless in its operation, not boisterous. Christianity is like that. It has been said, "The ocean has a voice, but the sun is dumb. The forests murmur, but the stars speak not." Aaron was the spokesman for Israel, but it was Moses, the meek man, whose face shone with such brilliancy that it had to be veiled before the people could look upon it. When the disciples were scattered abroad they went everywhere preaching the word of the Lord. Persecution did not keep them diplomatically silent, but seemed to intensify their light that it shone in their hearts to give the light of the knowledge of the glory of God in every place they were driven.

Third: Light is pure. The rays of the sun can penetrate the dark, damp, musty cellar where all kinds of disease germs lurk, kill them, and emerge without contamination, impurity, or stain. Likewise the Christian can go among the slums of cities, contact the vilest of sinners expel the darkness of sin, and return pure and unstained as Children of the Most High God.

REQUISITES FOR FRUITS

The result of Christian education has liberated men and women from the terrible and slimy coils of the Serpent whose mission is to produce doubt, ignorance and superstition, and has been directly responsible for a three-fold growth in the spread of Christian education. First: There is a downward growth which is very essential. "If ye continue in the faith GROUNDED and SETTLED, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." (Col. 1:23.) "That Christ may dwell in your hearts by faith; that ye being ROOTED and GROUNDED in love" (Eph. 3:17.) A good root system is necessary for fruitfulness.

Being well-grounded and supplied with all our needs, an UPWARD growth will be inevitable. We must attain height even as trees grow upward toward the sun. We should grow in the grace and knowledge of Jesus Christ. We must advance from the childhood state "Till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that ye henceforth be no more children, tossed to and fro, by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive . . ." (Eph. 4:13-14.)

Third: The OUTWARD growth is essential to expansion of Christian education, to the missionary program of the church, and to consummation of the great commission to "Go ye therefore, into all the world and preach the gospel to every creature." Arkansas has been a recipient of this great blessing for which today we give our sincere and heart-felt thanks unto the Almighty God and Father through Jesus Christ our Lord. May we express our gratitude and indebtedness for such a school as Harding College for the dissemination of Christian education as did Paul in the school of Tyrannus. I do not infer, neither do I mean to say, that Christian education will become extinct were it not for Christian colleges. However, I do believe that the colleges facilitate a more rapid spread, growth, and development of the fruits of a Christian education.

From Harding College has gone forth a man whose early training therein prepared him in knowledge and spirit to become a branch to bear abundant fruit for the Master in foreign soil, and he has returned to his Alma Mater as a branch being purged that it may bring forth fruit. He now fills the responsible position as president of Harding College which had its struggle for existence under Christian men who never lost faith in God nor man, nor in the principle that right will always win. Brother Benson has given to this state a security of Harding College by making it financially safe, morally sound, and pre-eminently Christian in attitude. Brother Benson is a living example of the fruits of a Christian education.

POWER OF THE PRODUCTS

In conclusion let me say that other outstanding fruits of Christian education are making telling effects on a skeptical, atheistic world in such products of Christian men and women who occupy the responsible positions in Harding College as teachers and instructors. These men and women who have entered and graduated from the higher schools of secular education and have returned with their faith in God and His word are a marvel to the atheists. With hundreds of boys and

girls coming under their supervision and instruction, they will kindle their hearts with the immortal truth of God and His love for creation. These young people with a new vision of service to God and man will be to every community of their choice a bonfire started by the torch of Christian education to flame up in the future growth and development of the church of our Lord. What they have heard in the car will be proclaimed from the housetop with clarion voice ringing true to God's word, and the spirit of Christian love for all mankind, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to OBSERVE all things whatsoever I have commanded you."

The only hope for the world is dependent on the fruits of Christian education produced by the church of the Lord and facilitated by Christian colleges of which Harding is a living example in this nation and many foreign lands where its graduates have gone to swell the ever increasing number of missionaries who like Paul and co-workers are seeking to save the lost.

The Fruits of Christian Education

by

L. O. Sanderson

The terms of our topic, "The Fruits of Christian Education," must be defined, and the discussion somewhat limited, if we profit by the study. By "Christian education" we do not mean simply an education. One may have knowledge without wisdom, or factual data without prudence. To the world, an educated man might be an infidel. Education has its fruit, but Christian education abounds more and more.

A real education, however, must involve something more than one word can express. It means *instruction* which emphasizes formal, careful teaching; *training* which results in the formation of admirable habits; *breeding* which concerns courtesy and sincere poise; *culture*, or knowledge, prudence, and refinement, of mind and taste; and, finally, *inspiration* which gives to the learner the desire and determination to accomplish great things and to share his abilities and successes with others.

Thus education is the development of body, mind, and heart through instruction, training, breeding, culture, and inspiration, motivated by noble interests, obtained under good conditions, with an aim of full growth and beneficent service, whether our pursuits are religious or secular. Christian education includes the good of all things in education, and more: It is a development under Christian instructors, in a Christian environment, with courses and instruction conducive to Christian character and service, with the un-Christian part erased or overcome, that we may, with all our education, remain, grow, and serve as Christians. The fruits of such training and development would be the effects, the influence, the nourishment, the products, in behalf of the student and through the student to others, which benefit the individual, the community, the church, and the nation.

We realize that the definitions of Christian education and institutions will vary, as the world views them. America, to many, is a Christian nation; her educational institutions, in the eyes of other nations, are Christian, whether state or private. To many, even of our own citizenship, the church schools of America are Christian schools. It is true that most of our educational institutions were

founded and fostered by religious interests, at least professedly Christian, even though denominational. The fruits of training in these schools are prominent on the pages of history.

PRODUCTS OF RELIGIOUS EDUCATION

During the many decades of America's existence, the greatest contributions to civilization came from these church sponsored institutions. No less than seventeen students from these schools reached America's highest office—the President's chair! Harvard, founded mainly to train ministers, produced John Adams and the two Roosevelts. William and Mary, established by the church of England, counts Thomas Jefferson, James Monroe, and John Tyler among its graduates. Presbyterian schools gave us James Madison, Harrison, Buchanan, and Woodrow Wilson. Howard College gave the sheep-skin to John Quincy Adams. Congregationalists started Yale and gave Wm. Howard Taft to America.

Princeton, Hampden-Sydney, Rutgers, Columbia, Dartmouth, Kenyon, Williams, Bowdoin, Dickerson, and Union Colleges, just to mention a few, originally made religious training a big part of their work. The University of Virginia, established in 1825, was the first American school under public control, followed soon by the University of Michigan, after which other State institutions have been patterned. Until this century, State schools were far in the minority, both as to number, equipment, and enrollment—the so-called Christian institutions being the spheres of greatest interest and activity. The fruits of their labor cannot be overlooked.

However, these schools can be called Christian only in the sense that denominations are by the world called Christian. Their presidents, their faculties, their students, their products do not wear the name of Christ; they are not Christians and Christians only.

LIMITS OF "CHRISTIAN" EDUCATION

Christian education, then, must be confined to the Christian schools founded to supplement the work of the home, whose teachers are members of the heaven-born, blood-bought, and glory-bound church of our Lord, whose respect for the word of God concerns the written word and the silence of the scriptures. This view limits the field of true Christian education to institution and environment which is destined to encourage and uphold the very foundations of Christianity, whose students are filled with the doctrine and spirit of Christianity, and whose aim is to fill the world with boys and girls, men and women, who will contend for the faith, give glory and honor

to Christ, love his church, abide in his ways, no matter what field of labor or profession in life they may choose.

This limitation does not in any way minimize the great and telling influence of the church through Christian education.

Through the church the manifold wisdom of God has been, is being, and must be made known; but her work is confined to the soul with the one textbook of religion. The church is not in the business of teaching arts and sciences; and yet the standards in education circles and the requisites of leadership demand more than the church is qualified or authorized to offer. The mind and body, as well as the soul, must be developed to produce a well-rounded education—and only the Christian school, with Christian teachers, well-balanced courses, in Christian environment can give this three-fold training. Hence, we speak of Christian education as the work of schools conducted and supported by Christians, where secular knowledge may be gained without the loss of faith.

INFLUENCE OF SCHOOLS

We have our schools; we have had others; we will have more. We can count at least four senior colleges, two junior colleges, several high schools, and those schools connected with orphan home work, whose teachers are Christian, whose environment is controlled, and whose courses emphasize Bible study. Many like schools have long since closed their doors for lack of funds or other reasons, but fruits were borne which yet we taste and feast upon. From each and every one of them came preachers of the gospel, teachers for other schools, workers in the church, Christian citizens for many communities.

All these schools have had their influence. Their products live to bless every profession of repute, not to mention their faithful work in the kingdom of God. A conservative estimate of total enrollments over a fifty year period, based partially on actual figures, would exceed the 100,000 mark. Tell me not that this number of men and women, boys and girls, could be given faithful instruction in the word of God, exposed to spiritual surroundings, without immediate blessings. If each one told two others the story that never grows old—and for many we could as well use the figure of 200!—think what the results might be.

SOME TANGIBLE BENEFITS

The fruits of Christian education are two-fold: They are immediate, affecting the student, his character, his life, his aims, his work; they are recurrent and extensive, affecting homes, communities, and all those with whom the possessor of a Christian education comes in

contact. The more Christian education one has, the more he can give away, the oftener he will do it, and the more he will have left! Students from Christian schools, who have entered most of the honorable professions, have been more successful because of their background.

Not all students are Christians when they enter our schools—some have lived at home with no interest in the church; some come from homes where Christ is not the head. But no less than 4,500 have obeyed the gospel during their sojourn in Christian schools; only 4% of the graduates of Harding College are non-Christians. The word of God, Christian teachers, and spiritual environment—all a part of Christian education—are responsible for this ingathering of souls.

Some 6,500 preachers of the gospel have been products of the Christian schools during the last fifty years, some have grown to prominence, and some have preached as much but are only known in the communities where they live. Certainly, we have some good preachers who are not products of the schools—but they are still products of Christian education! We are grateful indeed that they have what it takes to dig deep into truth and master for themselves the contributing courses. We do not overlook the school of experience—the University of Hard Knocks! The big differences between these schools are: the tuition is higher and the terms longer! So often one must go alone and follow the trial and error method. But here, we have the guidance of Christian teachers, the example of godly characters, the company and support of Christian students, reliable studies, a spiritual atmosphere, which protects while we work. Who could not be better by his coming! And this is fruit of a Christian education. We gather it immediately! The harvest of good things comes every day, and we reap inestimable benefits by the prescribed course.

CREDIT CHRISTIAN EDUCATION

But the fruits of Christian education do not here end. The boys may become husbands, the girls devoted wives—but they are better husbands and wives as the products of Christian education! Walk into their homes and note the difference! Contrast the thoughtful attitude and the untiring service of the physician whose life has been moulded in a Christian atmosphere! Observe the congregations and how those of Christian education are willing to spend and be spent, whose presence is felt every time the doors open, and who may be counted upon in everything scripturally progressive!

Certainly there are many consecrated Christians who have not had the advantage of a Christian education—but ask them; they will advise you not to follow in their steps. Think how much more they could have done if they had had these advantages; think what would

have happened to those who had them if perchance they had been deprived. Check the students or secular institutions and observe their worldliness—they smile on smoking, dream on dancing, and delve into the depths of ungodliness with no embarrassment. One service on Sunday is sufficient; and they can as easily fish or hunt or enjoy worldly pleasures a part of those set-apart worship times.

Christian education has been of great value to the church—not in being an adjunct to the church, but in protecting members of the church while secular studies are being pursued.

Products of Christian education have sought greater heights in learning in universities. Protected by a hedge of Christian school principles, they thus retain their faith while they sit at the feet of of scorners. Before our Christian schools reached college standing, scarcely none could come away from the university without infidelity!

Some 85 per cent of our preachers are indebted to Christian education—this does not reflect on the 15 per cent, but what would have happened to these of the greater number if there had been no Christian school influence in educational achievements? Some 2,000 ministers of the gospel have come from one present-day school and at least 1,500 from another; every school has its students who have had the desire to preach kindled and fanned in to flame in their pursuit of a Christian education. These men go out into the world to proclaim the unsearchable riches of Christ. Everywhere in Arkansas the influence is felt. Can any one estimate the fruits of their labors?

We know there are exceptions to all rules, but check the churches of today. Are not a majority of personal workers either products or influenced by the products of Christian education? Observe the change from the shabby hut beyond the railroad tracks to the respectable location and a decent building. Who is responsible? We venture that they are those who bear some relationship to Christian education. Check the radio programs far and near, and who has had the vision? Surely someone at least interested in Christian education! Take a look at all the progress of the church. Some inspired by the possibilities of Christian education have been prompting forces. Where there is opposition to Christian education, the church does not grow. It cannot become a blessing to the community; it does not produce leadership among men.

My View of Christian Education

by

D. D. Woody

I understand "Christian education" to mean education, or training, by Christians, under Christian environment, for the purpose of leading the student to become a Christian, or confirming him in his Christian faith. We have come to recognize the necessity of proper teaching and wholesome environment—neither of which is being given by many schools of the present day, both public and private.

I followed the teaching profession for twelve years, having had experience in primary schools, secondary schools and a junior college. I have watched these institutions with interest for years. Since giving up teaching as my regular occupation, I have substituted in schools where my children were in attendance, and I have been able to observe how matters were going in the modern schools. There has been an ever-increasing tendency in state-supported institutions, and in some private schools, to get away from the moral principles of the Bible.

I do not say that all teachers in either public or private schools are bad. That is far from what I mean. Nor do I contend that one school is just as corrupt as another. Some have higher standards than others, and some teachers in those schools are better than others, in both morals and scholarship. However, there is so much rottenness in so many schools that they have become a menace to the moral and spiritual welfare of our children.

TEXTS AND TEACHERS

I offer two major criticisms against present-day high schools and colleges. (1) Textbooks are being widely used which either question or deny Bible teaching. An outstanding example of this is the modern textbook on biology. Many authors ignore, or ridicule the Mosaic account of creation in Genesis. How can we expect our children to have faith in God if they lose their respect for the Bible? And, how can they long retain their respect for the Bible if they are under a teacher day by day who repudiates parts of the Bible? Christianity stands or falls with the *biblos*. If state-supported schools are going to attack God's word and break down the faith of your child and mine, then you and I must find other ways of educating our children, and not surrender them to these schools of infidelity.

(2) Teachers are being employed and set over our children, whose moral and spiritual convictions have not been properly investigated. This occurs because school boards are not doing their duty. They either do not realize what qualities should characterize a teacher of children, or they are careless about their duties, or they do not care what kind of people make up the faculties of our schools. Many of us are teaching our children against such practices as smoking, drinking, dancing and petting parties, because we have plainly seen the evil effects of such things. After having given our children such teachings, shall we put them under the influence, five days a week, of people who indulge in such things themselves? Are you willing for some "Wolf in sheep's clothing" to break down in the schoolroom everything you have tried to teach your child at home? What is the answer to these questions? CHRISTIAN EDUCATION.

Just because some man or woman has a new theory or a crack-brain idea does not qualify him for the writing of a textbook. Nor is one prepared to be a teacher because he has gone to college a few months, or a few years. There are many more qualities needed by the good teacher than a knowledge of books. He should, first of all, have his own soul thoroughly saturated with the wonderful teaching of the Book of Books. If he is ignorant of that book, or if he lacks faith in that book, he cannot be qualified to guide the young.

THEY KNOW NOT GOD

Paul came to ancient Athens, the city of learning, and walked down the streets, beholding altars on every side. Reaching the Areopagus, or Mars' hill, he addressed those present as follows: "Ye men of Athens, I perceive that in all things ye are too superstitious (very religious.) For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.) In verse twenty-one of this same chapter Luke says that the Athenians "spent their time in nothing else but either to tell or hear some new thing." So, Paul was addressing a group of scholars, men well-versed, no doubt, in history, mathematics, geography and other sciences of the day, but men who were ignorant of the living God. Those scholars whom Paul addressed have their counterpart today in modern teachers, who are well-versed in everything except the eternal God. They have spent years acquiring knowledge of one kind or another, yet they know nothing of their creator.

THE GREATEST LOSS

I read, a few years ago, the story of three robberies. A young man was walking down the street one night and a thug stuck a gun in his

ribs, took his purse, his watch and other valuables and disappeared down the alley. You knit your brow at the injustice of such a robbery. Yes, it was bad, but the others were worse.

A young man had a good name for himself in his home town, but somebody started some gossip on him and robbed him of his good name. Losing riches may be bad, but losing a good name is worse. Solomon says, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." (Proverbs 22:1.) Shakespeare put it this way: "Who steals my purse steals trash. 'Tis something, nothing; 'twas mine; 'tis his, and has been slave to thousands. But, he who robs me of my good name, robs me of that which enriches him not and makes me poor indeed." To be robbed of a good name is terrible, but the third robbery is even worse.

A young man grew up in a Christian home. He loved the church and had great faith in God and the Christ. Finishing high school in his home town, he went away to college—to one of the larger institutions, with prestige. Unfortunately, he chanced to enroll in the class of a teacher who was an infidel, and this shrewd skeptic soon robbed the boy of his faith in God. His young mind was unprepared to meet the arguments of this seasoned skeptic. What if he did go on and get the highest degree of learning known to man? He lost his soul in getting an education. Jesus asks, "For what is a man profited, if he shall gain the whole world and lose his own soul?" (Matthew 16:26.) In spite of the fact that this story is very true to life, parents will send their sons to a university that they may have prestige, and run the risk of losing their immortal souls.

CHRISTIAN TEACHERS

Christian education is our hope. However, that term embraces a great deal. Christian teachers and Christian environment are both necessary. Let us paint a picture. A school has been established by Christians. All the physical equipment, such as buildings, libraries and laboratories are the best and have been paid for with the money of liberal Christians. On the opening day of the school several hundred students enroll. They are greeted by a faculty of Christian men and women, each one well trained for his particular job. What else is needed? Ah, my friends, much is needed yet. The success or failure of this worthy undertaking depends upon two important factors. What are they? They are how those teachers teach and how those teachers live. Unless they teach the truth and live what they teach, the school will be a failure. The mere fact that the Bible is taught every day would not be enough. Men have been known to preach the gospel forcefully, and all the while be committing adultery, or cheating, or

lying. It is very important to have teachers who are sound in their teaching, but it is also important that they be sound in their practice. It is not what we profess to be that counts, but it is what others know us to be by our daily lives. The faith of a young man or woman may be shaken by a teacher who does not deal fairly with him—even in the grading of a paper or the marking of a report card. It is very important that we live godly lives before those whom we teach—that we live what we preach. Unless we do that we are defeating our noble purpose.

The responsibility of a teacher is very great. His influence is so powerful that it may well be considered dangerous. James says, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." (James 3:1.) One spring I planted a dogwood tree and a redbud tree in the same hole and twisted them together. Years later they stood there, as I had placed them, entwined in each other's embrace. As they get older it will become even more difficult to separate them. What we teach to the boy becomes a part of the man. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.)

"I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it, still
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last.
The form I gave it still it bore;
But I could change that form no more.

I took a piece of *living* clay
And gently formed it day by day,
And molded with power and art
A young child's soft and yielding heart.

I came again when years were gone;
It was a man I looked upon.
He still that early impress bore,
And I could change it nevermore."

An Evaluation of The Christian School Movement

by
E. W. Stovall

Christian education is one of the greatest works to be accomplished by man today.

The idea of Bible schools is no new idea. The will of God has ever been taught mankind in some form or another. Father Adam and Mother Eve sat at the feet of God to learn his will. But, like many today, they departed from their teaching. However, the teaching was not responsible for the failure. Neither should we attribute failures, if they come from Christian schools, to the teaching, necessarily. Under the Old Testament economy, religious schools were conducted. Samuel was privileged to receive his training from Eli. Saul of Tarsus received his advanced training at the feet of Gamaliel. Paul taught in the school of Tyrannus for two years or more, teaching "the word of the Lord Jesus, both to Jew and Greek." Of course this was not a "Christian school" in the fullest sense of the term, but certainly the apostle was moved by an impulse of the heart to teach "the word of the Lord Jesus," thus offering to those attending this school the benefits of Christian instruction.

The quest for knowledge is but natural for man. He is an inquisitive being. That desire must be satisfied, right or wrong. He is ever seeking the why and the wherefore of the issues of life, in religion as well as other fields. If this desire is not satisfied with "sound words," it will be satisfied with unsound. Certainly a Christian education will supply the proper instruction for those who want to know the right answer. Through this means many a person has been saved from the snares of atheism and infidelity.

AN APPRAISAL

As to the worth of the Christian school, it will be impossible to appraise its value. Eternity alone can reveal its worth. The destiny of individuals, communities, states, and nations has been influenced by institutions of this kind. Time will not permit that I point out every field benefited by a Christian education. But I would like to note a few that come to my mind.

One of the greatest sources of planting doubt in the minds of our young people in state schools is in the field of science. It is in this branch that the greatest number of wrecks occur in the faith of the individuals. The student is not seasoned enough to know that there is a "science falsely so called." But many of them are gullible enough to accept anything offered by the instructor, not knowing that little by little their faith in God is being undermined. But soon they awake to find themselves doubting God and his word. I think that a great work is being done in our Christian schools to show the difference between true science and "science falsely so called." There is no conflict between true science and the word of God, and the Christian instructor is able to show this. Few doubters come from the laboratory of the Christian school.

The worth of the Christian school can be appreciated by examining the part it is playing in the field of education in general. Students who graduate from Christian schools are in demand. Superintendents and school boards are glad to have a Christian teacher in their school systems. I have taught with students from various schools, but my observation has been that those who were trained in schools maintained by Christians, in general, make the best teachers. There is a positiveness, thoroughness, and seriousness instilled into the mind and heart of the Christian that makes him an asset to any school system.

Possibly the greatest contribution made by Christian schools to the progress of mankind is that made in the field of religion. The prime purpose of the school is to instill into the student the spirit of New Testament Christianity. For the past six years I have had occasion to observe this feature in two of the Christian schools. I have seen the effect of this work in my own sons, and, to me, the sacrifice necessary to keep two boys in school over a period of five or six years is but a trifle when compared with what that period of time has meant in their life and mine. I used to try to make myself think that an education in a state school would be just as effective as in a Christian school. I am thoroughly convinced that I was wrong in this view. My advice to every parent is this: **SEND YOUR CHILDREN TO A CHRISTIAN SCHOOL.** Of course, I do not say that attendance in a Christian school is essential to Christian living, **BUT IT CERTAINLY IS A GOOD TONIC TO THAT END.** From these schools have come many of the leaders of the church today. Teachers, elders, deacons, husbands and wives have been helped to fill their place in life more effectively by having received their education in a Christian school. Preachers have been greatly blessed by their training received in these institutions. No, I am not going to say that a school of this kind is essential to making a preacher. Some of our very best preachers have never attended a Christian school, but those whom I know in this class

are staunch friends of Christian schools. The environment of a Christian school seems to be perfect for the gospel preacher. You young preachers should rejoice in the privilege you have of attending an institution like this. Although the school is not an incubator kind of an arrangement into which you enter and emerge a finished gospel preacher. The school cannot make the preacher. Preachers are made by preaching. For that reason, when my two sons decided to preach, I told them to go to school and I would see that they had places to preach. I have helped dozens of preachers to keep busy preaching, knowing that through preaching they receive some of their best training. Yet I am aware of the great contribution the school influence and training makes to their success.

SOME CONTRIBUTIONS

Christian schools are making a great contribution to the homes of our land. We can think of them as an auxiliary to our home, rendering assistance to parents in furthering the training begun in the home. These institutions cannot, neither do they attempt, to do the work of the home. It is true that many of the homes do not do their part in training the children, and they expect the Christian school to do what they failed to do. This possibly accounts for some of the failures coming from the schools. But Christian parents rejoice that we have such schools, and that we may send our sons and daughters to them with assurance that their faith will be strengthened instead of destroyed, and that their morals will be safeguarded. We are glad for the wholesome environment schools of this nature furnish for our children. We feel that they are in safe hands, and that such care will contribute to a richer and fuller appreciation for their educational advantages.

Christian schools play a great part in developing the social and spiritual nature of the student. The student is encouraged to develop himself from every angle. Clubs of various kinds are open to the students for the purpose of developing them. Teachers sponsor these clubs, thus assuring proper supervision. The teachers show a personal interest in the student. The spiritual life is encouraged by the various religious activities of the school. Prayer services, gospel services, special services, and the daily Bible class all contribute to the making of the man or woman. Little by little these extra services have an influence upon the student, and when he emerges from the school, he is a well-grounded product. He has crowded a "heap o' living" into his school life, and is better prepared for life than those who miss such experience.

In the Christian school the student is more able to find himself. Few students who enter college today really know for what they

should prepare. In fact, their college work is largely for that purpose. With Christian guidance these men and women are able to discover the field in which they will best fit. Their selection of a life-work is made on the basis of the good they may be able to do, rather than the goods that they may amass.

I believe that the Christian school may be given credit for a great amount of spiritual zeal and enthusiasm being instilled into the heart and mind of our Christian boys and girls who attend. Many of them have come from homes and congregations where spiritual enthusiasm is at a low ebb. But constant contact with both teachers and students who are interested in the spread of the gospel serves to open the spiritual mind of these students, and soon their interest is inclined toward spiritual matters. The past few years special interest has been manifested by the young college boy and girl. Special campaigns have been made in the interest of the kingdom of God. The hundreds of boys and girls who have had a part in such a work as this have profited greatly. They have seen the great need of workers in the Master's vineyard. Harding College has possibly influenced more men and women to turn to foreign mission work than any other of our Christian schools. Different schools stress different phases of gospel work, and possibly it is best that it be that way.

VALUE OF ASSOCIATIONS

The Christian school is serving another very important part of the life of most of its students. I am sure that I can receive the endorsement of most of the former students and many of the present ones in the statement that I am about to make. Christian parents have ever had this question to face: Will my son or daughter marry a Christian? No doubt the Christian boys and girls have the same question to ponder. The Christian school has solved that problem for many a Christian. Do I censure either the school or student here? I certainly do not. I rejoice in this "medium of exchange," if you will allow the expression. I am glad that Christians can thus be thrown together for Christian association, and that such association results in the selection of a life companion. If you young people get nothing else out of your college course than a good wife or husband, your college course has not been in vain. I think a few amens are in order.

I would not have you think that all is rosy in the life of a Christian school. It has its dangers as well as any other institution. It would not be fair for me to leave you without warning at this point. Those of you who have read the papers lately know that to which I refer. Those who guide such institutions must ever be aware of the possible criticism that the school might receive. They should constantly keep

in their mind this one scripture: "Let not your good be evil spoken of." I sincerely believe that most of the criticism against the schools could have been avoided, had this scripture been the guiding star.

DANGERS TO THE MOVEMENT

The schools have been accused of overstepping their rights and attempting to do the work of the church. Some have been accused of trying to dominate the church by using their influence over students and preachers to get certain desired effects. Personally, I have never thought the schools were quite so guilty of this as some individual preachers have been. The school authorities, teachers included, should remember that the school is a servant and not a dictator. Local congregations still maintain their individuality, even though the colleges do exist. Their elders should still be capable of making their own decisions. It has been said of one of the schools that a preacher could not get an appointment in the town if he was not recommended by the college. I trust that this is an exaggeration.

The Christian schools are accused of losing sight of their original objective, and some have stressed that this is true of every one of them. Some of the schools are continuously stating their policy in the papers. I think those in control of the schools should have fully in mind the Christian policy, and their every effort should be to maintain *that* policy. When that is done, there will not have to be so much explaining of policy, but a witnessing of the policy by those who observe the work of the school.

There seems to be too much of a selfish rivalry between the schools. Each seeming to think his is the best. It is fine to have confidence in your own, but it is unbecoming to ridicule and criticize the other. There should be a fine spirit of cooperation between all the schools. When the products of the schools are compared, there is so little difference that criticism is not allowed. After all, there are but few real failures coming from any of the Christian schools.

MORE TOWARD THE GOAL

Some of the schools are criticized for being too soft. Possibly some of the criticism is justified. Some teachers are accused of being soft, and giving too much of a nod to sectarian neighbors. Some of the products of the schools have been known to call upon sectarian preachers to lead in prayer in their services. This not only reflects upon the preacher himself, but upon the institution from which he received his training. The Bible does not permit the mixture of truth and error. Our schools should instill into the mind of the student the

Bible idea of the relation of truth and error. Denominationalism and Christianity have nothing in common. When our schools depart from a militant gospel, they have drifted from the "ancient landmarks." I appreciate many of the teachers I have had the privilege of knowing. I do know some that seem not to be positive enough in their stand. If one cannot take a positive stand, it would be better for him to spend his time elsewhere than in a Christian school. His influence is detrimental to New Testament Christianity. But I am persuaded that our schools are not on the rocks at this point. I have observed carefully some of the work done by some of the young preachers from the various schools, and I am gratified. Harding College has produced some of the very best preachers that we have among us today, preachers who are firm in their stand for the truth. I am proud of the great army of faithful gospel preachers flowing from our schools I do not believe that error can prevail over such a mighty fortification. A thorough demonstration of this power was seen in the recent clash between Christianity and Atheism within these walls, and that by a comparatively young product of Harding College. Dr. Bales has endeared himself to the whole brotherhood in the past few years, and I am sure that the half has not been told. We consider Harding College fortunate to have him at the head of the Bible department.

"Possibilities of Christian Education"

by

Batsell Barrett Baxter

As I probe back in my mind as far as I can go, I find this sentence: "People are largely what they are taught to be." It was back in those days when my father was president of Abilene Christian College. One of his duties was to go out through the towns of West Texas and try to tell the people of the value of Christian education. Sitting there somewhere on that front row as a little boy, I would listen again and again to the same sermon, or at least the same theme. Again and again would come that sentence—"people are largely what they are taught to be."

I can even remember some of his illustrations. He would talk about the people in China; he would say they were Buddhists because they were taught to be Buddhists. Then he would take other people in other parts of the world and he would name their religion. They, too, were what they were taught to be. As my childish mind listened those words made an unconscious impression, but only in more recent years have they come to mean what they mean to me tonight.

FIFTY-SEVEN YEARS OF GROWTH

Out on a hill somewhere in the Berkeley region of California, there is a great number—the number "57"—emblazoned by one of the large industrial companies of this country. You know their slogan, "fifty-seven varieties." As I thought about the thing that I wanted to tell you tonight, I thought of that number "fifty-seven," not because of its connection with a company, but because it stands for fifty-seven years. Fifty-seven years ago, not one of the six Christian colleges that now exist had been started. If mere is a man in this audience who is fifty-seven, then he lived before any of the present Christian colleges came into being. Yet, during that slightly more than half a century, so very much has been accomplished by men going out and preaching that people have to be taught if they are to become anything worth while.

People are largely what they are taught to be. We have had to say it over and over again and eventually, it has caught on. As best I can calculate, and these figures are conservative, today during the school hours of this day on the campuses of the Christian colleges that

you know, five thousand students sat and listened to lectures presented. That doesn't sound like the days twenty-five, thirty-five, forty years ago, but today from Los Angeles, across the southern part of our nation to Florida, five thousand students sat in classes to be instructed. Three hundred teachers, all qualified to do their work, did the instructing and the buildings in which they taught, the campuses on which they did their work, and the equipment in those buildings are estimated conservatively to be worth eight million dollars, the best buildings and the best equipment that we have ever had. I want to ask you to look back tonight. Much has been achieved.

A BROADER BASE

The first thing that I would have you to believe is that we need a broader base for this structure that we call Christian education. In saying this, I am going to have to ask you to imagine a pyramid, broad in base, tapering little by little to a point at the top. I mentioned to you that we have six or possibly seven colleges. I am thinking of those at the apex of the triangle, at the very top of the pyramid. Think downward, down to the base of the pyramid and it is there that we first need to expand. For a great many people, college comes too late. More than half of the students that graduate from high schools in America do not go to college. If Christian education is confined to the college level, it comes to late for them.

Now let us think of that great host of young people who come to college after they have already made up their minds as to what is right and wrong. They have closed the door pretty much to the formative influences of life. They have come to college after they have already been formed. Theoretically, it is never too late to change a man's thinking and plant indelibly on his mind and heart those great principles that Christian education wants to plant, but practically, it is often too late. Every afternoon, for an hour after lunch, there sits in my Bible class a girl who came to college too late. If she could only have come a year ago! Last summer she ran away and was married, then before the summer was up, her marriage had gone on the rocks. Now at the age of 17, she comes to college already having been married and divorced. When we study those passages that talk about care in the selection of a mate, I think of her with sadness because she came to college too late. We need more Christian grammar schools. We need more Christian high schools. If Christian education is to be what it ought to be it must go down below the triangle top; it must begin with a broad base.

I wish that tonight in every large congregation of this nation there was the desire on the part of the individual Christians to establish

grammar schools for their children, where they could read the Bible every day and where, under the guidance of Christian teachers, they could learn the great principles of how to live. I wish there were more high schools. May I suggest it to you as a possibility for the future—not only in the big cities, though there it is most needed—but even in the middle-sized towns and the small towns of the nation. Why can't we have Christian education all the way down? Daily teaching by Christians to all our young people is our goal.

I am not at all sure but that the Christian who is spending his dollar in the interest of elementary Christian education might not spend it there best of all. Up on the college level, the establishing of a school involves huge endowments that have to be raised in order to meet the standards of the accrediting agencies, buildings that have to be built for the classrooms, extra buildings for the dormitories, large campuses that have to be bought, arranged and kept up, and expensive equipment for the laboratories. Down on the grade school level, or even the high school level, there is no endowment needed. Down there it is simply a building that is adequate to house the students, and teachers that are qualified to teach them. Certainly you won't misunderstand me tonight to think I am speaking against colleges; I'm investing my life in one of them, but I know that if we in our college work are to do our best work, we must have young people who have been prepared in part before they come. So it is grammar schools, then high schools, and finally colleges.

Eventually we will need more colleges. I don't know how large a college should be before it should cease to allow students to enroll, but I suspect that the limit should be somewhere in the neighborhood of 750 or a thousand students. Beyond that it is so very hard to keep a personal touch, and for it to be much more than simply a large state university with students being simple numbers on a class roll. We want the personal touch, yet when you think of the tremendous cost of endowing and starting a college, you realize that we can't afford many colleges and so, for a while, we can't limit our enrollment drastically.

BIBLE CHAIRS

Parallel with all of this development is another that perhaps is not so widely advertised but certainly it is pregnant with possibilities. Some years ago, before most of us were thinking very carefully about such matters, a Bible chair was established in connection with the state university in Austin, Texas. It has since ceased to exist. Then a little bit later, a Bible chair was established in connection with the University of Oklahoma at Norman. It still thrives, so I understand. Only this year, two additional Bible chairs have been started in connection

with state schools. One is at Lubbock, Texas, under the direction of the eiders of the Broadway Church, in cooperation with the other-churches in that area. Brother Car! Spain, who so many times stood in this very room and preached, is the man in charge of the teaching in that Bible chair. When I was in Lubbock just a few weeks ago, they told me that in the school there—Texas Tech College—there are between 400 and 500 students who are members of the church of Christ. The eiders there have wisely rented a building within a block of the campus, have provided a man to teach Bible, and have made the proper arrangements with the school, so that those classes are accredited. That is certainly a step forward. May that continue as it is beginning.

This year out at Portales, New Mexico, another Bible chair has been inaugurated. Brother E. Debs Smith is the man in charge of the teaching. Some 60 to 70 students enrolled in Lubbock and about that number out in Portales, at New Mexico State College. There, the church has already built a building. Yet, without reflecting at all upon fine works of this kind, it must be pointed out that this is only a second best, for it can't mean every member of the faculty is a Christian, and that the general school influence and atmosphere is Christian.

It is estimated that only five per cent of the total young people in all of the Christian homes of America—members of the church of Christ—who go to college enroll in one of our Christian schools. I don't know whether these figures are true or not, but I do know that there are schools like Texas Tech that have 400 or 500 members of the church enrolled. I know that over in my home city of Nashville that last year it was reported, name by name, that there were more students in Vanderbilt University and Peabody College who were members of the church of Christ than there were in David Lipscomb College, though David Lipscomb had the largest enrollment last year it has ever had. That ought not to be so. Let us hope all Christian young people will eventually attend our schools. That, then is the first of the things that I want to say to you tonight: We need a broader base for the structure of our educational system.

WIDER OFFERING OF COURSES

In the second place, we need a wider offering of courses. Several days ago I met a young man who had attended Lipscomb last year, and since I hadn't seen him this year I asked him why he wasn't back at Lipscomb, and he said, "Well, you know, I'm training to be a doctor and so I took all that Lipscomb had to offer. The pre-medical course—one year—was all I could take, so I had to leave you and go to a medical school." He was one of the best students we had last

year and this year we don't have him back. As we separated my heart was just a little bit heavy.

Tonight, I would like to suggest a goal for Christian education: "Anything that Christian boys and girls need to learn, Christians have an obligation to teach." When I think of that boy, I think that we have an obligation to teach young men how to become doctors. Along with a medical school on one of our campuses, created by our brethren, and taught by our brethren who are doctors, I envision a nurses' home where some of our girls can get the training to render that service which the world so greatly needs. Again, there ought to be nothing that Christians need to learn that qualified Christians do not teach.

Along with that school that will teach medicine and nursing, I hope that there will be another school that will teach law, for certainly in America there is a need for some Christian lawyers. I know a few Christian lawyers who are interested in training others to be Christian lawyers, too. Why can't we branch out and add that phase of the curriculum to our general curriculum? Then, there is the field of engineering. How many boys have taken preliminary work in a Christian school and then have gone to some school which has destroyed their faith in God and in the Bible.

Then, there are other fields, on and on we could go. These services are needed by Christian young people. We Christians have an obligation to help them.

EXTENSION WORK

Next, I am thinking of men and women who have never had the privilege of going to a Christian college. Many of these want to know more about God's word and about how to live. Why can't we have an extension of the libraries on our campuses so that these people can avail themselves of good books? Books can be sent through the mails quickly, safely and cheaply. Tonight they sit out there in their homes, reading the newspapers or current magazines or simply listening to their radios. Maybe someday they will read books about Christian evidences, Bible geography, and church history. They will be better Christians because the colleges have added this phase of Christian education.

What about the possibility of extension courses—courses that are taught by men from the Christian college campus who drive fifty miles or more to distant communities once each week to teach a class of 20 or 30 who couldn't get college training otherwise. Then, what about correspondence schools? I envision the time when those boys who

have to drop out of school can take, by correspondence, the things that they missed. This work is already begun by some of our schools but never begun on a very large scale. Why can't we do more of it? We are thinking, then, not for the year 1947 or 1948 but for the years yet to come. All of these things must come if we are to live up to the possibilities of Christian education.

It is an appropriate time for us to speak of college owned radio stations. For \$21,500 per year a college can establish and operate one of the newly licensed educational stations. Nonprofit, owned and operated by the college for educational purposes, these can be powerful educative forces to the communities they serve. Through their programs the gospel of Christ can be preached. Maybe these are possibilities for tomorrow, or day after tomorrow, but certainly they are possibilities within our reach in this generation.

LOYALTY TO PRINCIPLES

Finally, tonight, we come to the third thing that I would say to you. Not only do we need a broader base for our educational structure, not only do we need a wider offering of courses, but we also need to remain loyal to the principles upon which these Christian schools were founded. I am a little impatient with those who say that and yet I want to say it too. We exist for one reason and that reason is—that we teach the Bible and the principles contained therein. I am a little impatient with those who say it because I take it to be self-evident, yet I suppose it never can be stated too often or emphasized too much. So tonight my message would not be complete if I did not warn that while we broaden our base, while we extend our offerings, we must remain true to those original principles.

When I think of the reasons why schools do drift away, I think first in terms of the coming of members to the faculty who have been trained in institutions of higher learning where the Bible is not honored. Sometimes they have become liberal in their point of view. I wish to commend what I see you are doing at Harding. I see you bringing young men through your own school, knowing that they are sound, then sending them away for a few years of advanced training, and finally bringing them back tried and true, to be members of your own faculty. That certainly is the soundest procedure I know.

There is another reason why I think those universities of which I spoke a few minutes ago have drifted away from their religious beginnings. One of the best known of the large universities in the South will illustrate what I mean. It was established by a certain church, supported by the church for a number of years until eventually

its needs of a financial nature increased to such a point that the church began to cut down on the amount that it contributed. There followed a series of stormy board meetings when the church simply said, "We will give no more financial support." The university—deprived of its former support—sought revenue elsewhere. It found the support among northern philanthropists, but with the money came northern control. The church had no more say. Let us hope that Christians will continue to support our Christian colleges so that Christians may also retain the control.

Tonight I bid you believe in Christian education, believe in it enough to talk about it wherever you go, believe in it enough to give to it, and it may be, believe in it enough to give your life in it. Christian education serves the church, God's ordained institution, for it trains the people who will work in the church to the carrying out of the gospel of Christ throughout the world. When you are tempted to be discouraged, thinking of how much needs to be done, remember the number "fifty-seven," think of what Christian education has done in the past fifty-seven short years; then think of what Christian education can do in the next half century.

How To Start New Bible Schools

by

Irvin Lee

The first point I want to make tonight is practical, if I can but say it in a way to drive the thought home. *New Schools can be started.* One of the first things in preparing to start a school is to get the idea that it can be started. It is almost impossible to do anything we suppose cannot be done, but it is possible to do almost anything that we believe with all our hearts can be done. Paul said, "I can do all things through him who strengtheneth me." When we are convinced that a thing can be done, it can, with the Lord's help.

One convincing argument that schools can be started is that many have been started. Those schools have been started by just normal human beings. In other words we do not look in the list of those who have had part in starting new schools for the great geniuses or for anything of outstanding merit. I am not trying to minimize their good qualities, but I am trying to emphasize the fact that they were not superhuman. I believe one of the greatest difficulties that faces us when we think of putting a school in every community where there are people who want it, where there are people who need it, is the idea that it is impossible or that it requires something superhuman. Schools can be started. Schools have been started.

Though it is in the realm of the possible, I would not want to suggest that it is just so easy that all you have to do is say, "Well, I want to start a school." There may be someone who would like to say, "I will start a school this fall." He may be busy at something else during the summer and plan that fall just to open a new school—as though it were a week-end affair. It is not that, although it is in the realm of the possible. Yet there are difficulties. It takes time. There are many things involved. There is work to do.

IT TAKES PEOPLE

Next we suggest that schools are not built by one person, or two or three persons. You and two or three others cannot start a school. You are going to have to have some children, and I am sure you cannot have children for the school if you do not have patrons.

It takes many people to build a school. I believe sometimes that two or three names stand out more prominent than they should in the

beginning of a new school. Possibly many of those who shoulder the load and carry a great deal of responsibility are hardly known because they do not happen to have a title. We call somebody chairman of the board, or president, or principal, or superintendent, or some other title, but the common sense or the good judgment or the ability to talk it up and build enthusiasm may have been furnished by somebody else.

We should realize that there is a difference in starting a college or boarding school and in starting a little local school somewhere, where the children can stay at home at night and be carried to school each morning by buses. We live now in a generation that is blessed as other generations have not been blessed. Today at Mars Hill, where Brother T. B. Larimore once taught his school, at about a quarter till eight in the morning the buses begin to come in to school from every direction. In about ten minutes' time seven buses and cars come in from a radius of twenty-five miles. Children from over fifty congregations in North Alabama ride those buses.

It is starting just such little local schools that I am talking about. They are down in the reach of us little people. If David Lipscomb—should he live today and have health and vigor of one in the prime of life and yet have the respect that his name carries with it—if he could come to life and wear that name that is respected over the nation, he could start a good school in the middle of the desert. If he could find a deserted spot, he could clean it off and make it comfortable, fairly comfortable, and students would come from all over the nation. That is where the personality comes in—when a college or boarding school does not draw all its students from a twenty-five mile radius in the country.

GET READY TO START

Our theme now is "How to Start New Schools." I believe the first thing to do is get ready yourself. Now, I have already said that it takes numbers of people to start schools, but if you are going to take the lead in the responsibility, then by all means, you need to be ready. If you are the one who is to announce, "We are going to have a school," then you need to be one who can continue to say that, even after you have had some private talks with those who do not believe it can be done.

You need to be one who can sit some afternoon with the man who shows you, the best he can, that it cannot be done, and then get up that night and make a pep speech, building enthusiasm, and convincing the audience that it can be done. So we say, then, the first thing to do is to be prepared. Get yourself ready.

Now, no one is ready to start a new school or take the lead in its starting, until he sees the the need of it. We might do things sometimes

that we see very little reason for doing, but a task as difficult and as trying as the task of starting a school should be undertaken only by those who believe there ought to be a school—who see the need for it.

For instance, one may have looked around and may have seen a certain county with thirty, forty, or fifty congregations. And there are numbers of counties like that in our nation. He may have observed that in those different communities, when the time comes to worship on Lord's day, there is a fairly large group of little people, very small people, over in one corner and he may have noticed that the teachers of those little classes are not very well trained. The little people have some cards read to them. The words on the cards may be college or high school level, but since they are written on a little card they are read to the children, often with words mispronounced. When the teacher has finished the card, the little tots are left to wiggle until the rest of the classes are through.

He may notice that with that sort of training—thirty minutes a week—as the age of the children increases, the number of regular attendants for classes decreases, and it may be there in no class for the ages 18, 20, and 25. He visits in the homes; he sees the children there at home, and he sees that they are not active in the church work. He gets alarmed. There is something wrong. He gets a newspaper, and he reads a while. He notices that the junior-senior banquet turned into a dance; the juniors are raising money for a banquet, and they are raising it by giving a prom. He may talk to a teacher or a janitor or a bus driver in the public school, and he is alarmed. Something is vitally wrong. There is a general moral laxness. He is just filled with the consciousness that something ought to be done. He looks around; he thinks; he tries to figure. Well, what can be done?

He says, "Well, no wonder they are not interested. They cannot be interested in the church. They are in an environment that is killing them." He worries about it and finally decides that we must not expect the public school to do all that is necessary to change the existing circumstances. He says, "If we could just have a school where the good boys and girls could be brought in, where they could be given some Bible training, where they could be taught to sing, and where they could be in an environment that would encourage prayer and devotion to the Lord, we could change the lives and destinies of our children." When one thus comes to see the need, he is beginning to get ready to start a school.

IT IS POSSIBLE

I believe the next thing to do is to get the idea that just such a school could be. It is possible.

I am thinking of the little school at Athens, just living again the time when Brother Bennie Lee Fudge and I worked together. Actually, as much as we like to eat, we forgot to eat a few meals during the time when that school was starting. These are the thoughts that went through our minds. We said, "Why, look how many children there are in this community, in this county. Suppose that not many of them come, just a few, maybe one out of ten. Well, that would be a good little school! We could have a bus come from Decatur, just fifteen miles. We could have a bus come from Huntsville, just twenty-two miles. Why, there are so many, surely we could have a school."

We thought a little and then we said, "But the cost!" Then we figured and misfigured. We thought about the cost, then we broke it down, and we said, "But there are five thousand members of the church here in the county, and if each one would give five dollars," and then we raised it a little and said, "ten dollars." We decided if we did not have to spend too much at once, they might give that ten dollars, not all the same month or all at the same time, but surely after awhile we could get at least an average of ten dollars.

So we started, but it was not the work of one or two.

For five summers, I was in that county in meetings. Going from place to place, I would sit and talk to a man who was a little bothered about his children, and we would talk about a school (that was all I knew to talk about except the church work, and if we would change the subject just a little, I would change to the school). I was working then with Dasher Bible School, Valdosta, Georgia.

This father would say, "We ought to have a school." Brother Fudge had lived in that county some dozen or two years, and he had talked about a school. The fathers had told him, "Yes, we ought to have a school." They had told Brother Fudge, "I believe we can,"—some of them had. Brother Rollings had lived there some six years, and he had been convinced there ought to be a school. He had talked to people privately. He had talked about it publicly. For it had been talked, and several boys and girls from that county had gone way off down to South Georgia to board in the little school at Dasher. They had come back and said, "We want a school. Surely if Dasher can have a school, we can."

The idea of the possibility had been working there for several years. Do you know what I am talking about? Don't forget the time element. The idea was this: There was the possibility of students and money to finance the school. It looked on paper as if it would be possible. There were numbers of people who thought it was, and so finally we started. First, though we were prepared.

SELECT A BOARD

Brother Rollings, Brother Fudge, and I got together one Christmas and selected a board. Then the board met on December 28th and selected us as administrators. That was a great occasion. They talked it over with us about which was dean and which was president and which was vice president and started us off in that confused state, and we just never did get it straight which was which. But we started with a board that had the idea that it could be done.

We, on that December 27th, the first meeting of the board, decided where the school should be, because some of us had found a house in an old field, and we thought that would be a good place. The board decided that it would be a good place, and we authorized one of that number to go buy it in his name. He went the next day to do it; he did not have any money, but he wanted to buy it, so he bought it. Through our good luck, the one in charge did not want any money until the deed could be drawn up, sent to New York to the owner, signed, and brought back. When it got back, we had twenty-one hundred of the thirty-five hundred it took to buy our school house and campus. That is where the school started, in the fall after our Christmas meeting.

Now the second step. We found some other men that were not on the board. If one man, or two or three men, want to start a school or believe there can be a school, the next thing is to be sure that there are a few others that feel the same way about it. There should be a few others who are really convinced that it could be, that have the ability to believe in something, that have something of stability so that they can believe in it today and tomorrow, in summer and in winter, and every time you see them. You do not want the kind that just at the time you are discouraged and you go over to see them they are discouraged, too. You want some that will not get discouraged at the same time you are discouraged, some that will believe in it and move.

YOU NEED GOOD MEN

Now, those men should be good men. I mean good men. I am not necessarily talking about Ph.D. men. I am not necessarily talking about teachers who have taught on emergency certificates. I am not necessarily talking about school men. I am talking about men whose names bear acquaintance and respect; men whose names can be used as symbols of that for which you are standing in connection with the school; men whose names can be mentioned without apology. I am talking about *good men*. I am thinking of the kind of men that congregations would think of calling elders, the kind of men that

would attend a prayer meeting service in a busy week, the kind of men that are liberal. They do not have a lot of money, but they must be liberal men. We do not measure liberality in dollars. Liberality may be measured in proportion to what one has. There is so much to give besides money. That man who will give his fifty dollars or his hundred dollars, even though he has to give it at ten dollars a month, can get hundreds of others to give their ten dollars a month. Not only that but he can give his time, if he is liberal.

I am saying that these ought to be men who are capable of believing in a thing with their whole soul and holding on to it. There are those that just somehow never did have that ability. You cannot be sure just where they will stand until you go and ask them, and you will have to go ask them again next week to be sure where they are then. There are men who are not dependable, not stable, do not have strong convictions. You know there are such people. You talk with a man about a thing, if you are for it, he is, too. When you have gone and the neighbor comes, if he is against it, the man is too. That is not the kind of man that you can build anything on.

START THE SCHOOL

Now, the last task is: start the school. When you have gotten yourself ready and when you have found a few others who are ready, then start. You may not time it just right sometimes, but you cannot wait to start until you have the whole group ready. That is part of the work. That is part of the starting—getting the whole group ready.

One way to start is to find a place. The location will depend largely on the personal feelings of those most interested. If you are city-minded, look for a place in town. Otherwise, look for a place in the country. The convenience, expense, and amount of space available will help decide the matter.

I am going to make a suggestion, which you may discount at your will. I suggest the country, somewhere near a little town. There are many reasons for my suggestion. For example, Mars Hill is away off over there on the hill away from the drug store (and I'm not offended at druggists), away from the grocery, away from the lunch place. It is off out there where there is no place to go but to school. When the children come in on the buses in the morning, they are stranded until the buses take off in the afternoon.

We made a mistake at Athens. We got in a half mile of the stores, and so mothers and fathers, the ones who know very little about school work, sometimes send after something that amounts to no more or little more than just saying to Sonny, "Sometime during the day, I wish you would go get a loaf of bread and bring it home tonight."

Actually, parents send their children from school to attend to the family business. You may get a note from Mother which says, "Please excuse Johnny to go to town," and if you investigate he may have very little reason to go except that his mother thought of something she would like to have and she didn't want to go. So there are some advantages in having them off out there where you can see them.

If they go out behind that clump of bushes over on the place to smoke, you can go over there, too. You know about where they are because they are somewhere around the place. They are not over yonder where the juke organ is playing and where you do not know what they are saying or what they are doing. They are in your control still. I got that idea at Dasher, six miles out in the country. Boarding students were down there, and there we were. We were out at Dasher. On Friday nights we could plan our own program. If they went visiting, it had to be down to Brother Roy Copeland's or over to Brother George Copeland's or some other brother's. People who live there are members of the church, and it did not matter much which place the boys went. We could be real liberal and say, "You may go where you would like to." I like that.

I know another good reason for having the school out in the country: your land is measured by the acre instead of the foot. You need a good big place for a school. I like intramural athletics. Intramurals call for an excellent playground, not necessarily level, not necessarily smooth, but big. You can have a group playing over here, a group over yonder, a group somewhere else, and where you can buy fourteen acres of land, along with the house for thirty-five hundred, as we did at Athens, that is better than paying thirty-five hundred for the lot.

Oh, maybe you would say, "Well, in town you can buy several lots." Yes, but just as sure as you do, you cannot find the bank that will credit you for what it will take to buy the buses, the chairs, the typewriters, the libraries, the stoves and the machines for home economics, and all else that has to be bought. You are going to need that money. So since a bus can go that extra two miles out in the country with very little expense and have plenty of room to park, have no added danger as they go out, can drive out of the campus onto the road or off the road onto the campus without traffic problems, there are many advantages. It will not cost much to get out there, and when you get out there, you have plenty of fresh air, plenty of room, and an environment under your control.

FIND A FACULTY

Find a place to start, and then that would be a good time to start finding a faculty. That may be one of the most difficult tasks,

but I want to say again, it is possible. I do not know the boys in the chorus. But I imagine you can find a boy out of that group that would direct your music and do a good job of it. The first one you talked to might not go at all. His dad may have talked money to him from childhood on up, and you could not reach him at all because he knows where he might make a pretty good salary.

You might talk to another boy, and he might not be interested. Sometimes Bible schools have talented boys who are not what they ought to be. You would not want them. However, if you keep looking, out of that crowd you will find a good one that will be interested. All you have to do is just look, and keep on looking, and just before you give up, you will find the right one.

You can find others, too. When you find a good man, and you know he is a good man, if he believes in the work and his name is above reproach, if he has some ability and some interest in the work, and if he is sold on the idea of Christian education, elect him to teach with you.

I am thinking about *starting* to find a faculty. Look around. You may know a man who has impressed you; you believe he would be interested; you talk with him; you find he is interested; you find he is willing to come, then choose him. When he tells you after a while what he can teach, put him down for that. If you employ two men and find that they both teach English, that will be all right. If you find another good man after a while and he says "I can teach English or history," and you are convinced he is a good man, take him. You already have all the English teachers you can use, but he said he could teach history. The point is: get a good faculty. After awhile, when you have most of the group, you may look around and say, "Now, in the group, there is not a single science teacher." Then you may begin to search for the certain individuals to finish the job. But the main thing is getting good men. The ones whom the students can respect, and place them wherever they will fit. You may be surprised to discover in how many places they will fit.

WHERE'S THE MONEY?

Now, the idea of getting money. My suggestion is: get it from Christians. Take any amount offered you. If it is five dollars instead of a hundred dollars, take it, because you will need it, and you will need the man who gave it. His gift may count more than others if he gave his little, wishing he could give more. I remember several years ago when I was working with the little school at Dasher one gift that came to the school. A little girl brought me her seven cents to show her genuine interest. Her chin quivered as she offered it, and I have never

forgotten that gift or the spirit that prompted it. Many men gave five or ten dollars with the same spirit. Enough of those five or ten dollar bills will buy a brand new bus even in these days of unreasonable prices. That is the way little schools are financed.

One of the things you will have to do as soon as you start the movement for the school is hear the false reports and the discouraging talk that will come from enemies of the work. You may be shocked some day when you talk with a fine old man who may be an elder in a congregation somewhere. He may tell you, "We have good schools, and I see absolutely no reason for starting another." That is what I have been told. Another may say, "No, I guess I won't send my children. *They tell me* that the school won't be accredited." Still another may say, "My girl would especially like to take home economics," (or shorthand, or typing, or Latin, etc.) Those who use some such academic subject as an excuse for not sending their children to the Bible school almost always have other reasons. They would not, if the school offered the subject they have mentioned. One who is not prepared to take the criticisms and discouragements that will come is not ready to take the lead in starting a school.

When one faces the obstacles that will arise, he may feel that they are mountains that can scarcely be scaled. When he, however, sees the children whose lives have been influenced by his efforts he can say sincerely, "They were mountains well worth the climbing."

So I say: There have been schools. There can be schools. There will be schools.

The Christian Junior College

by

Rex Turner

The Declaration of Independence asserted that "all men are created equal," but nevertheless, the new nation failed to put into practice all the guarantees of the freedom of equality. American history is replete with a sequence of changes which show a step by step process by which each field of life has progressed toward that state where all men may be equal.

The founding of our American public school system has been motivated by the same philosophy that has advanced our social order. The Latin Grammar School was avowedly designed for a very restricted class. It had limited privileges, and trained leaders for one or two professions only—the church and state. The masses were not served by the Latin Grammar Schools.

The same potent philosophy that "all men are created equal" gave rise to the academy. It attempted to incorporate in its curriculum many subjects relating to the common affairs of life and to meet every desire of its patrons and pupils. It was a middle class school, partaking of both aristocratic and democratic elements.

The philosophy that prompted the emergence of the academy later gave rise to the public high school. The essential features of the newly established high school were: first, their support through public taxation; and second, their control through publicly elected officials. These schools were open to all pupils without the payment of any charges. The high school was "the poor man's college"—a recognition of the social significance of education and the importance of social choice.

BIRTH OF THE JUNIOR COLLEGE

The leaven of the philosophy that "all men are created equal" continues to work, and in certain sections of the country we have witnessed in our own day the emergence of another educational system that seeks to satisfy the wants and needs of the people. It has emerged as postgraduate work above high school level—business training, special vocational courses in community centers, and vocational schools.

The unprecedented growth of this late child of democracy went for a long while without a formal name. The movement called for a new nomenclature, and eventually the term "junior college" was coined to identify the movement.

In the same manner that the public junior college satisfies the wants and needs of the people of our social order, the Christian junior college has emerged to serve certain particular needs of brethren.

ADULT TRAINING

One function of the Christian junior college is to provide adult education for brethren on the academic level of each individual, irrespective of his former training.

Many a brother has learned the truth late in life, and on accepting it has suddenly found thrust upon him the responsibility for the cause—the souls of men—in his community and in many instances, in his state or territory. Often he is without formal training and therefore in imperative need of qualifying himself for the work. To accept this responsibility he must prepare himself academically and spiritually for his enormous task.

Such an adult would be a social misfit in classes with the teenagers of our public high schools or even in our Christian high schools; and if he should have the happy faculty of adjusting himself to any school environment or situation, yet he could not get the peculiar training that he would need. The junior college can successfully raise the academic standing of such an individual by giving instructions in the courses so vital to his present needs.

TRY-OUT SCHOOL

The young high school graduate can also be accommodated in this type of institution. Educators have long recognized that the first two years of college work is on a secondary level; and thus the high school graduate may obtain the equivalent of the freshman and sophomore years of a senior college while attending a Christian junior college.

There is an excessive student mortality in the senior college, and the junior college will greatly reduce it. As a "shock absorber," the junior college acts as a sorting and sifting agency for the senior college and the university.

On this point Dr. Walter Crosby Eells, an authority on public junior colleges, aptly states:

*"The universities are constantly complaining of the inability of students to do work of university caliber Not all students graduating from the high school, or entering the university as freshmen, should take a full university course. The tendency is to keep on, once having entered the university, or be marked as a failure. The junior college forms a logical stopping point for many who should not go farther. It is a try-out institution. The superior students are selected and recommended for further university specialization."**

SUPERIOR INSTRUCTION

Another timely observation to make is that the junior college is in a position to give superior instruction. This fact is because the classes are smaller, and the instructors tend to be better prepared as classroom teachers and are keenly conscious of the teaching function. When the classes are small, the individual weaknesses as well as abilities of the students are recognized by the instructor, and he is thereby able to accommodate their particular needs.

To say that the junior college instructors tend to be better prepared as classroom teachers and are keenly conscious of the teaching function, may at first seem like an overstatement, but such is not the case when considered in its proper light. Many of the instructors in the lower division of the universities are often graduate students whose primary interest is not in teaching but in research. The permanent senior college or university instructor is chosen primarily for his ability and promise in research while the junior college instructor is chosen primarily for his teaching ability. The combination of a good teacher and a research man is very rare.

Another function of the Christian junior college is that of popularizing it to the people of its locality. The popularizing function may be defined as a means of giving the advantage of a Christian college education to students that, because of geographical or economic reasons, could not and would not otherwise secure such an education. Innumerable Christians are, on leaving high school, matriculating in the state colleges and universities simply because they are not informed concerning Christian schools.

The privilege of Christian education is, in the main, accessible only to a few of our great brotherhood. Local Christian junior colleges

*Walter Crosby Eells, *The Junior College*, (New York: Houghton Mifflin Company, 1931), p. 200.

enable people to attend college who could not otherwise do so. Studies have shown that distance is a strong deterrent to college attendance.

So the advantages of maintaining Christian junior colleges in our various localities are: First, the students would not be compelled to go so far away from home, and many would not be compelled to leave home. Second, prospective students are given more information about Christian colleges when there is a Christian college in their own town or locality.

ECONOMICAL ADVANTAGE

The third advantage of a Christian junior college concerns the matter of economy. The most economical type of school, perhaps, is the junior college. It is not at all imperative that the financial provisions—equipment, high salaries, and buildings—of the accrediting associations be met and maintained. Such is not the case with senior colleges and universities. A Christian junior college can be maintained on a very meager amount of money and property, and its graduates can, under most circumstances, transfer their work to senior colleges and universities without loss of credit or prestige, even though the junior college, for financial reasons, is unable to meet all the standards of the accrediting agencies.

Another economical feature of the Christian junior college is that it can maintain a high school in connection with its work to serve the people of the city or locality with but little additional expense, and with but few, if any, additional teachers. Then too, in most instances in the small junior colleges, teachers that are also preachers are able to practically maintain themselves by preaching work with the local congregations; and such could never be the case in a large senior college where numbers of instructors are employed.

TERMINAL EDUCATION

Another function of the Christian junior college is the function of terminal education. This function serves to qualify students for specific work in the Master's kingdom, so that they may take their immediate places in the church. Those students that choose to follow the trades or occupations as a means of livelihood may soon become qualified on a semi-professional level for specific occupations. Many "ministerial" students, on completing their junior college work, are able to render invaluable service in the cause of Christ in a city or locality while completing their upper division work in some local senior college or university.

Parents that are interested in their daughters obtaining spiritual and cultural training above high school level, without a view to the

choosing of some vocation or profession, may very adequately be accommodated by the Christian junior college; and in most instances those students that are looking forward to some vocation or profession can be accommodated.

PERSONAL GUIDANCE

Another function of the Christian junior college is that of personal guidance. The guidance function serves the personal welfare of the students by training them to think, by supervising their instruction, by helping them organize their studies effectively, and by taking a scientific interest in their individual traits and abilities. Such guidance is not possible in the largest classes of the larger schools.

As a usual thing the Christian junior college permits a continuation of home influence upon the immature student, and in every case a closer cooperation between the home and the school is possible.

The Christian junior college is more likely to bring out the latent ability of the backward student. The slow, the shy, and the awkward are helped by the many opportunities for personal development provided by the small junior college. The student in the junior college may be a big fish in a little pond, but in the senior college or university he is a little fish in a big ocean; and he does not have the opportunity for the development of leadership that is offered by the junior college.

A difficult jump from high school restrictions and methods to senior college and university freedom and independence is bridged by the junior college, thus making the transaction much easier. The junior college also provides an opportunity for the student to try out at home his aptitude for university work at less expense and, if he proves to be not fitted for it, less chagrin.

MOST PROMISING MEANS

Is it necessary to present further testimony in behalf of the junior college movement? It seems that the testimony is ample, and we may be assured that if we are to have Christian education accessible to the people of our great brotherhood—if we are going to assume the responsibility for what our children are being taught and by whom they are being taught—that one of the most promising means is through the Christian junior college movement.

Christian Teaching On The Mission Field

by
Will N. Short

The foundation of all Christian teaching is Jesus Christ Himself. In Matt. 28:18-20 Jesus told His disciples that "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." In this passage we have the direction of the great Teacher to teach all people, every creature. These instructions were accepted by the early disciples and were acted upon.

There were at that time merely a handful of plain, humble, and mostly ignorant men who heard the Lord speak, and loved lost souls for whom their Master had died. They also loved their Master who had bidden them go. These men were commissioned with the gospel and had the world before them. The world of ignorant, rebellious and idolatrous people was their field. Into that field they went forth to save souls.

We, today, have the same gospel those early disciples had. We have the same Lord and Master. We have the same field with, perhaps, far greater opportunities and much less opposition. For never in history have so many opportunities been present before us, so many doors been opened before the church of our Lord. With opportunities in every land there is a challenge before God's people which must not go unheeded. What are we doing about it? Are we doing the same as those early disciples? Are we so teaching that in another thirty years it can be said that we have preached the gospel to the whole world? Far from it. Not until we, every one of us, start real personal work in testifying for the Lord can we hope to save but a small percentage of the lost souls of the world, who are dying without God and without hope of eternal life. Souls for whom Christ died.

OUR DUTY TO TEACH

I am sure that if we loved lost souls as we should we would not feel and act as we do. Could we but realize the value of a lost soul, the eternal life of a soul, we would be much more concerned about it. Where will that soul spend eternity? This question comes home to

each of us. There is a soul ready to depart to the other world. It breaks through the arms of friends. No doctor can stay it. No wait can enclose it. No fire can destroy it. No stone can crush it— but it goes. It goes quickly, silently, but surety, to be—where? Have I done my part to cause that departing soul to be with God? When God cares for mere animal life and will not allow one sparrow to fall to the ground without His knowledge, of how much more value think you is that soul for whom Christ died? Let us awake to the realization of our great obligation before us and teach the lost souls of the earth.

AFRICAN MISSIONS

But some are teaching God's word, not only in this land of ours, but in other lands as well. Brother Sherriff went to Africa many years ago. First at Cape Town, then to Pretoria, then to Bulawayo in Rhodesia in 1897. Brother Sherriff was a stone mason, but he was also a faithful teacher of God's word. So while he made his living in the stone yard he also taught the scriptures. He was an example to us all. For many long years he faithfully taught the gospel so that by 1905 he had in Bulawayo a congregation of two hundred members.

A village of completely ignorant people may be a good place to preach the gospel, but we must teach them to observe all things which have been commanded. They must learn, they must grow, they must develop. And to do this they must be taught to read for themselves. This requires a great deal of hard work and shows how dependent we are on the teaching work to get the work done. But faithful teaching brought great results. Not only was a large congregation established and cared for, but while thus teaching, one came from Swaziland, several hundred miles to the southeast, and was taught the gospel and went back to teach his people. George Khosa is teaching yet among his people on the gold reef at Johannesburg. Another one, Peter Mesiya, came hundreds of miles from the northeast, sought for work and found it in the stone yard, he also found the gospel, believed it and went to teach his people.

Away to the northeast dwells the Barotsi nation. This powerful tribe made raids on the tribes around about. They raided the Baila and Batonga peoples in particular, carrying away many cattle and slaves. On one of these occasions they carried away a native woman and her child. This child grew up, saw his opportunity, and ran away. He continued his journey for perhaps four hundred miles to Bulawayo, sought for work and found it in the stone yard. Here he found the gospel also and went back to teach his people. Bulawayo Kukano, an old and feeble man now, is still preaching the gospel to those about him.

From Mashonaland in 1903 came another native boy. He was searching for something he knew not what, but he wanted to team something. He had to walk, and he had to work to get food as he went along. After making his way for nearly four hundred miles he also came to Bulawayo; he sought for work and he found it in the stone yard, where he found the gospel. He believed it and went to teach his people. Jack Mzilwa is one of the best teaching elders we have among the people of Africa.

These are not all who came and were taught by Brother Sherriff during those long years of faithful teaching. But these are examples showing us results of a life of unselfish service. These examples show what a man can do.

SCHOOLS IN AFRICA

Thus for more than a quarter of a century Brother and Sister Sherriff struggled along, almost alone. Another quarter of a century others have helped to carry on the teaching. And examples of results could be cited: Kamboli, Andrew Khosa, Zuma, Kabalata, Hobe, Mirimi and others. Some are school teachers, teaching school and teaching the Bible every school day, then preaching on Lord's day and sometimes at night. For where is there any limitation on the teaching of God's word?

But there is still another side to the work of teaching in Africa. Another class of people to be taught. In South Africa there are many white people (of various races), who also must have opportunity to hear the gospel. For Christ died for every one both white and black and red or yellow. Every one is precious in His sight. In Northern Rhodesia there are 18,000 white people, in Southern Rhodesia about 8,000, and in the Union of South Africa close to three million Europeans. Surely that is a significant number of souls for some one to work among.

Johannesburg and Cape Town are the largest cities. Then there are Durban, Port Elizabeth, East London, Pretoria, Salisbury, Bulawayo, and many others, towns all over the country, and gospel preachers needed in every one of them. But besides the evangelistic work that should be done, or the radio work that might be done, there is the great need of Bible school work which should be done for the young people—the white children. As in this land the young people are going to be leaders of the world tomorrow, so in Africa, in Japan, in China.

We hope to get the cause of Christ established in Africa and one of the surest ways of doing it is get the young people filled with such teaching as you have here. Get them into a place where they will be taught the Bible lessons daily, where it will become part of their

lives. The future of the mission work demands that we get some well-established congregations going on the mission fields so that they can gradually take the oversight of the general mission work. And no way is more sure of establishing these congregations than to instill into these young people the word of God. This is best done by Bible schools such as you have here. It is being done on some mission fields, we hope it will be done on others.

TEACHING MEDIA

Besides the evangelistic work, the radio work, and the Bible school work, there is another very important phase of the teaching, the printed page. Personally I am very much interested in the printed gospel. The power of the printed page is fairly well known, and it is just as powerful on the mission fields as it is in the homeland. Some printed work is being done on the mission fields, but we must not overlook the importance of doing much more of it. With the students coming out of the different mission schools, to say nothing of other readers, it is most important that we furnish a wholesale lot of reading for them, many of them eagerly grasping for something to read. We need to furnish them with material teaching the truth on Bible subjects. Our greatest need on the mission field is to furnish the means for "teaching them to observe all things whatsoever I command you." May the Lord help us to do so.

Teaching Methods In Missions in Africa

by

J. D. Merritt

Good folks sometimes, in their impatience, want *visible results* from the Christian worker as evidence of the value of his labor. Baptisms count of course, but the amount of work required to teach Christians is a great deal more than that required to baptize folks. The worker should teach converts, from the Bible, to become self-governing, self-supporting and self-propagating congregations of Christians. He should try to make himself dispensable as soon as possible.

For the purpose of this talk let us reduce the field of study to Northern Rhodesia and the methods of teaching studied to those we employ in our work in the southern province of that territory. Far the greater part of Northern Rhodesia is above 3,000 ft. in elevation. The land is poor and covered with scrub timber and brush with here and there a fair-sized tree. Due to annual bush fires and torrential first rains of the season the high plane of the country is badly eroded, being cut every few miles by *wet weather* streams which lie in broad *vleis* between hills crested with granite or quartz.

Among these streams near water holes are closely built villages having from 50 to 300 inhabitants and standing apart, on the average, about a distance of five miles. The grass thatched houses of pole and mud walls have a diameter of about 10 feet. In the center of the village is the cattle pen where the large common herd is shut up for the night. On the hills and in the valleys within a radius of a couple of miles are the gardens of the villagers. These villages are connected by foot paths. There are no motor roads except those which lead to mission stations, farms or country stores. These roads are all connected to the Great Northern Road, which runs parallel to the railway from Livingstone to Elizabethville, Belgian Congo. The African has built no roads. He owns no motor car. He does ride a bicycle. Nearly every village has a two wheeled cart or two, which when used follows the foot path.

The only railroad in the country goes north from Victoria Falls to the Congo border passing through the great Copper Belt. A strip which extends 15 miles on each side of the railway line, called the Railway Strip, is set aside for European White settlement. The rest of Northern Rhodesia is cut up into some fifteen native reservations.

In the reservation a man has a right to use as much land as the village fathers with the Chief agree that he may use. This is never rut in extent but there may be some disagreement as to location. He may use as much down wood and green poles as he needs, without charge.

The African makes periodical trips to the "line," where the stores are located, to make the few purchases necessary to his life and happiness.

The people are the Bantu. They are as primitive today as they were hundreds of years ago. They have the same guns, axes, hoes and clothing today that they had when David Livingstone walked through this land on his way north to find the great copper deposits he had heard about. They smelt their own iron, or can do so, though nowadays I think they find it easier to pick up scrap pieces, and some not so scrap, from the farms and railroad stations. They forge their own ordinary tools and are good at carving out the mortars, stools, spoons and dishes they use in their households. They are good, too, at putting to use discarded white men's things. The native farms corn, kaffir corn, millet, beans, pumpkins, melons, peanuts, sweet potatoes and a number of other vegetables we do not know. They know how to dry foods for future use. The people are intelligent, friendly and hospitable. They are very religious, having a religion of the type encountered by Paul at Athens.

Our mission work in Africa really started some fifty years ago at Bulawayo, Southern Rhodesia, where Brother John Sherriff saw one of his boys trying to read a few leaves of a New Testament by the light of a candle end. This discovery inspired the stone mason to use his spare time to teach the Bible to his workers. Eventually he built a church-house, and schoolhouse and got a teacher to help him. From this work came the men of character and set purpose of heart of whom Brother Short spoke this morning.

Every worker arriving on the mission field is anxious to get to work. He feels keenly his responsibility to Jesus Christ and to the church which sent him out. But he can make haste slowly. In order to avoid regrettable mistakes there are many things he needs to know about the African people, and these things are better learned at first hand. To begin to understand the primitive man with which he has to deal he must learn the native language. This takes a great deal of time, patience and practice, but is necessary and is not impossible for anyone to accomplish.

There is a reason behind every native custom. There are reasons for their superstitions and the faith they have in charms and "medicine." There is a real and deep-rooted fear of witchcraft. There is dignity and loyalty in the African family. The mission worker needs

to learn these things and respect them. He cannot brush aside long established customs with a Western word. He must teach Christ, and that is a slow process.

Here is an article which has had wide publicity in the United States. It is taken from *World Vision*, November 1947 issue. It is titled "CHRIST COMES TO PUKUMA'S VILLAGE." I hope you will read it.

I know that you will be pleased when you read this story.

A cup cannot be emptied; it is always filled with something, something better, or something worse. Take the example given by our Lord when he spoke regarding an unclean spirit which had been cast out of its house and found no rest: "Then saith he, I will return to my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then he goeth and taketh with himself seven other spirits more evil than himself, and they enter, and dwell there: and the last state of that man cometh worse than the first."

The convert must be kept busy; busy, learning and doing like Jesus would have him do. He must be given things to *do*. He must be advised in times of crisis and strengthened in times of weakness. He is a lamb and must be regarded as such. He is a child and must be taught to walk and is expected to grow to take his place as a responsible adult Christian.

There are millions of Africans who can never hear the gospel of Jesus Christ directly from us Americans, but there is no reason why they cannot hear the Words of Life from Africans taught by us.

After Brother Short left Bulawayo to go north to begin work at Sinde Mission, the first thing he did after getting a mud and stick house for his family to live in was to build a school house and to employ a teacher. When others went to the field there and started the work at Namwianga and Kabanga they began to operate schools.

I have often wondered just how the Jews taught their children so as to make stouthearted men who followed Jesus such as the Apostles: men like Peter and Paul. Did the rabbi get a dozen or so boys and teach them to read from the scriptures? I can imagine him and his little flock sitting around a small fire in the court yard while they learned to read and he expounded Law and the Prophets and taught them to sing the Psalms.

Jesus gave the commission to His disciples just before He ascended to the Father. Peter preached the first gospel sermon on the Day of Pentecost when 3,000 were added to the church. He preached again at the temple and "the number came to be about 5,000." That had to do with the *preaching* part of the commission. What did the

Twelve do about the *second* part of the last commandment of Jesus? Well, when the contention arose over the distribution of daily food to the widows the Twelve were too busy teaching the Word to manage the settlement in person. They did make arrangements for the "serving of tables" to go ahead while they continued to devote themselves to prayer and the ministry of the Word. No wonder then, was there, that when the church was scattered abroad "they went everywhere preaching the Word." The command is to *preach* and to *teach*.

Now I think that the white man can best do the *last* part of the work. He needs to know the native well in order to do this teaching and can, while he is learning the language do a great deal of the *first* part of the work. In doing this he acquaints himself with the life, arts and crafts of the people. He gets instruction when he sees the axe, hoe and pick at work. This helps him to realize that the black man is a person who has, out of a little, learned to get food, covering and shelter, which is certainly no mean accomplishment.

The missionary needs to know and respect the difference in what constitutes the religion of Jesus Christ and western civilization.

So you see that both the missionary and his convert need some training. They both also need a great deal of *de*-training. The missionary gets his training when he studies the language and the customs of the people over a long period. He might do some of this before he arrives on the field if properly advised. He gets his *de*-training as he forgets his civilization enough to accept, for the African, that part of native culture which does not conflict with Christian teaching and as he himself preaches the gospel as the Apostles taught it.

The African gets his training as he learns his Christian duties from the Bible. He needs to learn to read so as to know for himself what the Lord says, otherwise one teacher's word is as good as another's. He gets his *de*-training as he learns to depend on Jesus to take the place of those spiritual helps he once relied upon. Here is the question: How best can we help this man learn his lesson? What methods shall we choose? We have chosen to preach as we can in the villages, towns, schools and farms and to continue to teach as many converts as possible to read and to teach others.

Since the work was started by Brother Sherriff eleven families and three single workers have gone from this country to Rhodesia. The work has grown a great deal in the past 10 years.

We have three mission sites as of now: Sinda Mission (1,000 acres), Namwianga Mission (4,100 acres) and Kabanga Mission (leased).

These three stations have a combined enrollment of 375 boarding students. There are also 22 village schools with 1,758 pupils. We

employ 42 native teachers. There are some 50 native self-supporting congregations with 1,500 adult members. Native preachers number about 50.

In conclusion let me say that we have found the school one of the best methods of teaching the things of Christ to the African. I want to ask you to send men to work in Africa. Give them a support, a living wage, but be sure you also give them the *tools* to work with.

The Relationship of Christian Education To The Home

by
Hugh M. Tiner

Every thoughtful person will readily agree that there is a close relationship between Christian education and the Christian home. The effectiveness of each is in no small measure dependent upon the influence of the other. It would be very difficult to have an excellent Christian education program without having fine Christian homes to furnish the young people of the right type as students, who are so important in the matter of providing a wholesome Christian environment. On the other hand, the perpetuation of the Christian home in the complex world of today is to a great extent dependent on the type of training and development provided for in a well-functioning program of Christian education.

Christian education, especially in the Christian college, is in a position to make, among many others, the following useful contributions to the Christian home:

1. It can continue the building of Christian character which has been begun in the Christian home.
2. It can serve as an avenue through which excellent cultural programs can be provided in which the various members of the home can participate, and thus add to enriched living in the home.
3. It can provide periodical lectures or study classes for adults on topics of special and general interest—many of which can relate directly to problems in home life.
4. It can provide guidance and counseling for young people who are interested in the matter of setting up their own homes.
5. It can make provisions for specific courses for young people in family relationships, which will afford training for making them better members of their own families.
6. It can provide specific courses in home management, child care, family relationships, etc., which will be invaluable to young people not only in making them worthy members of their present homes but also in preparing them to build their own future homes on the right Christian foundations.

CONTRIBUTIONS OF THE HOME

Here are a few of the many contributions which the Christian home can make to Christian education:

1. It can properly direct the spiritual growth of the student before he enters the Christian school, thus making the job of Christian education easier and more effective. The student's success depends to a great extent on the proper influence of the home before he enters the school and during his experience in the school.

2. It can, through its sacrifices, pay for the Christian education of its own young people and those in other homes who are not able to pay. These sacrifices in most cases will be made by members of the Christian home who realize the importance of Christian education, having seen its great influence in the lives of young people.

3. It can adequately evaluate the effect of Christian education because it has a constant eye on the student in his school relationships and can observe the extent of growth and development in the student.

The close relationship between Christian education and the Christian home can be appreciated more when it is realized:

First, that they have common objectives, both being vitally interested in a four-fold development of young people: physically, mentally, socially and spiritually.

Second, that they have common problems such as those of social adjustment, the development of work habits, the need for counseling and guidance, discipline, etc.

Third, that they offer similar challenges, responsibilities, privileges, blessings, and joy to those engaged in their programs in both homes and schools.

NEGLECTFUL TENDENCY

In our materialistic and complex world of today there has been a tendency to neglect the teachings of Christ. The lack of influence being exerted by Christian homes and schools has been evident. This fact leaves civilization in a very precarious situation because its perpetuation depends on the proper influence of both Christian homes and Christian education. The home does not occupy the place of importance that it once did in the lives of people. Homes have become merely places to sleep and to put one's hat while he waits for his next appointment. Worship experience in the family circle is almost a thing of the past. Even the guidance in the home takes on a materialistic form. Young people are guided into those vocational opportunities which it is hoped will afford the most pay with the

least work. Little attention is given to the matter of service to God and man. A great deal of concern is given to the matter of being socially prominent rather than placing emphasis on the challenge of spiritual and moral leadership. Young men are encouraged to become doctors, lawyers and other types of professional men, rather than ministers of the Gospel as was once the case.

In many public schools the Bible is not read and God is not respected. While God is being driven out one door Satan and Atheism are invited in the other. The teachings in many of our schools are centered in materialism, as characterized by the professor who said, "when you enter this classroom hang your souls on the door knob."

Even in our Christian schools we have not always been as wise as we should have been. We have probably expected more from instruction in the classroom than could be justified. We have neglected the development of real Christian character through failing to provide for wholesome Christian environment and experience designed to develop self-control, the ability to make wise decisions and other such qualities. In our entire culture there has been a very definite effort to separate religion and life which, when carried to the extreme, means that it becomes religious to be a nun, but not to be a Christian mother. It is religious to be a hermit, separate from society, but not a Christian citizen; and it is religious to attend church and engage in religious ceremonies but not necessarily to live the Christian life daily, motivated by Christian principles in our words, thoughts, and deeds. Proper concepts of Christian living are dependent upon Christian education whether given in the home, in the church, or in the school.

SOME BASIC ASSUMPTIONS

1. Christian education should be thought of in its broadest sense. It is comprehensive and all-inclusive. It includes formal training in the classroom; all experiences in and out of school; all human relationships in the home, at school, in the church, on the playground, on the street, in the community—as a matter of fact, Christian education should concern itself with all the forces and influences which come directly or indirectly into the lives of young people.

2. The Christian home, the church, and Christian education are mutually dependent upon each other. Neither can nor should attempt to take the place of the other. Each has its particular sphere of influence yet all three must work together if they expect to accomplish the significant goal of complete Christian living.

3. It is not the job of the Christian school to take over the work of the church or of the home; however, when either fails in its particular task, the Christian school, through its comprehensive pro-

gram and profound influence, will help to supply that which is lacking.

4. The perpetuation of Christianity in the world is dependent on Christian education. Christ's religion is essentially a teaching religion. Christ's church came into existence through teaching. The church through the centuries has grown in proportion to the effectiveness of its teaching program, and the church of the future will depend for its growth and development on Christian education.

5. There are serious problems facing the world today, which, if not solved, will have a direct influence upon the Lord's church. Some of these problems are: materialism, modernism, militarism, the alcohol problem, and many others. But the most serious of all is the disintegration of the Christian home and the serious divorce problem.

6. More and more will be expected of Christian education in supplying the deficiencies and lacks in society caused by the decreased effectiveness of the home and the church. This will call for a more virile and dynamic program of Christian living and Christian action, which means a continued improvement in Christian education, in curriculum, objectives, methods and evaluations.

THE PREDICAMENT OF THE MODERN HOME

The modern home faces a definite predicament these days. It must in some way adjust itself to modern conditions while at the same time retain the fundamental values which have so much influence on the progress of civilization. Any student of the contemporary scene knows that the home has undergone a vast change in the last half century. Many functions of the family have been taken from it and transferred to other institutions. Much has happened to the family caused by the swift pace of living and the easy accessibility of commercialized distractions which have led away from rather than to home activity. Margaret Mead, in the November, 1947 issue of the *Journal of Social Casework* in an article entitled "What Is Happening to the American Family,"* points to several significant trends in family life.

First, she mentions our continued insistence on free choice of marriage partners with utter disregard of suitability.

Second, she points to the extensive mobility in this country during World War II which tore people from their roots and resulted in young people's being married to those who have no common background, no common friends, and no common past.

*Margaret Mead, *Journal of Social Casework*, "What Is Happening to the American Family," (November, 1947).

Third, she refers to the increase of divorce and to expectation of divorce on the part of many young people who take the marriage vow.

Fourth, she refers to the idea held by many young people that in-laws are a menace, which idea has resulted in many cases of isolated families in unfamiliar environments.

Fifth, she deals with the matter of the changed position of man and woman in the home of today.

A PRECARIOUS STATE

With conditions such as these existing it is not very difficult for one to see that civilization hangs in the balance. A society cannot exist long when a unit as fundamental as the home is in the process of disintegration. We are beginning to understand the full import of H. G. Wells' statement when he said, "Civilization is a race between education and catastrophe." Those of us who are engaged in a program of Christian education and who are aware of the close relationship between Christian education and the Christian home, readily appreciate the force of Mr. Wells' statement.

It is sad, but true, that our scientific and technological development has out-stripped our mora! and spiritual development. Science has literally transformed our world into a neighborhood. Christian education has the responsibility to help in transforming this science-shrunken world into a brotherhood.

Woodrow Wilson once said, "The sum of the whole matter is this: that our civilization cannot survive materially unless it be redeemed spiritually."

Carl Schurz had the same thought in mind when he said, "We should evade the one-sidedness of character which may make a people, for a while, rich but not good, powerful but not great."

Until we have a citizenry properly educated as to the supreme values of life, civilization will continue to run amuck and will inevitably destroy itself.

THE ROLE OF CHRISTIAN EDUCATION

Christian education has a great responsibility and challenge in accepting the role of helping to stabilize the Christian home by emphasizing the fundamental principles of Christianity regarding preparation for marriage, fidelity to marriage vows and the positive aspects to home and family life. There are several ways in which this challenge of Christian education can be met.

First, it can be met through recognizing the need for specific measures of counteracting the evil which has been gnawing at the

vitals of many marriages. Light shed by teaching the concepts of Christ will tend to stabilize marriage.

Second, through emphasizing the positive aspects of successful married life, the challenge of Christian education can be met. Youth should be more realistic and less sentimental and romantic about marriage. Idealism tempered with facts and skills is needed—facts about mixed marriages, about personality differences, about good family background, and about religious values in marriage. These must be faced frankly and taught without hesitation. The day of vague generalizations has passed. We must be positive, constructive and realistic in our approach to successful home life.

Third, through emphasizing the need of family unity and cooperation in play, in work, and in worship, Christian education can accept its challenge. The family as a unit needs strengthening. A happy home is the best training ground for the home life of tomorrow's youth.

Fourth, Christian education can meet its challenge through providing for more and better courses in preparation for marriage and family life. Provisions should be made for discussion groups on the subjects of friendship, dating, courtship, popularity, petting, engagement, choice of life-mate, and many other such topics.

Fifth, through affording more counseling opportunities, the challenge of Christian education can be met. There is no better place than the Christian college for the provision of this service where a well trained personnel is available. Young people are vitally interested in life problems relating to the Christian home.

A JOINT ADVENTURE

Christian education and the Christian home have a joint responsibility in attempting to achieve good citizenship. This responsibility relates very closely to the matter of perpetuating civilization and society. In this joint adventure Christian education can contribute substantially to the Christian home's influence. In the book, *Christian Courtship and Marriage*,* I have a chapter on "Citizenship and the Christian Home." I suggest several outstanding characteristics of the Christian home which contribute to the development of good citizenship.

1. Both place emphasis on Christian motives and ideals for living, self-discipline is the hope of democracy and civilization. An Old

*E. V. Pullias, *Christian Courtship and Marriage*, (Los Angeles: Pepperdine College Press, 1946).

Testament prophet has said, "Where there is no dominant purpose, my people lose their power of self-restraint." Christian ideals give young people something worthwhile to live for. Real citizenship can be built on the principles and ideals of Christianity which are emphasized in the Christian home and in Christian education.

2. Both develop the true concept of freedom. Understanding of this concept is needed very much in the world today. A freedom without moral restraint is dangerous, like dynamite in the hands of a foolish person. The four freedoms are excellent ideals but may become meaningless platitudes without the moral restraint of Christianity.

3. Both provide opportunities for the development of security and stability in character. We live in a world of change where it is easy for one to lose his sense of equilibrium and direction. Man is very much in need of security and stability. Both home and school functioning properly will help in the achievement of these fundamental goals.

4. Both are dedicated to a program for developing complete Christian living. As Christ, "grew in stature, in wisdom, in favor with God and man," Christian education is interested in this four-fold objective for its program. Christ would have been only partially developed had he grown merely "in stature, in wisdom, and in favor with man."

Both Christian homes and schools can help to make Christ's design for living practical, challenging, and possible of achievement.

5. Both are interested in bringing up young people in the nurture and admonition of the Lord and hence a profound influence not only on the church but upon society in general. There is a close relationship between attendance of Bible school, Christian education, and good citizenship. In the March, 1944 issue of the *20th Century Christian*, Willard Collins, in an article entitled, "Take Them to Church," shows the relationship between attendance in Sunday school and juvenile delinquency. The article shows the proper influence of the home and Christian education working together.

TO MEET OUR FUTURE

In conclusion let me make a few specific recommendations:

1. There is need for scientific investigation to ascertain the relationship between Christian education and the home. We all know that there is a close relationship and we know that there are a minimum of broken homes where both parties in marriage attended Christian schools. It would strengthen the plea for Christian education to have definite statistics in this regard.

2. Since the Christian home is so fundamental to the perpetuation of the church, of civilization, and of society, Christian education should give serious consideration to the matter of setting up that type of curriculum which would yield definite outcomes in developing better citizens in the home, richer living in the home, etc.

3. Counseling of young people preparing for home life is greatly needed today. Excellent studies have been made by the *Institute of Family Relations* whose primary job is to help those in trouble to save their homes. These studies suggest the contributing causes for unhappiness in home life. They can be overcome by Christian teaching. Studies have also been made showing those qualities which make for happiness in the marriage relationship. Christian education needs to get out of the "dark ages" and realize that students live in a real world with real problems and that much depends on the solution of these problems.

4. All Christian young people should be encouraged to attend Christian schools whenever possible. This will make for better homes, better trained leadership for the church and more effective citizens in the community.

5. Studies should be made ascertaining the reasons why young people do not take advantage of Christian education, especially in the colleges. The reasons might be found among the following:

- a. Parental influence.
- b. The problem of finance.
- c. Distance from home.
- d. Feeling of lack of standard training in Christian schools.
- e. Inability to get desired courses.
- f. Lack of knowledge regarding advantages of Christian colleges.

6. Christian education must be fully dedicated to New Testament Christianity in order to claim to be Christian. There should be a continuous program of evaluation as to objectives, curriculum, type of faculty, nature of environment and atmosphere on campus and other such significant aspects.

7. If we are to keep our rendezvous with destiny as a people we must be conscious of spiritual values and we must realize that the best way to promote these values is through Christian education and through the proper influence of the Christian home.

The Relationship of The Church To Christian Education

by

G. C. Brewer

I have been told that the question I am discussing this afternoon is controversial I admit that there is some controversy among men today on this point, but I believe that the controversy arises from a misunderstanding of what it is that we are contending for. In other words, some men disbelieve what some other man is reported to believe; but what a man is reported to believe and what he does actually believe are often two very different things, and I am sure that that is true to some extent in reference to this question. We shall try to make some points so plain that they will not admit of controversy; and, if we can find a ground upon which we can all agree, that will be a happy conclusion. That is the thing devoutly to be desired.

I do not have a program before me, but I believe my subject is expressed in these words, "The Relationship of the Church to Christian Education," or it may be "The Relationship of Christian Education to the Church." It does not matter which way it is expressed, as the idea is the same if we properly understand the terms. In a sense, Christian education produces the church and then the church, in turn, produces Christian education. If the church does not produce Christian education, it at least fosters it and endeavors to extend it to all of our people. The two terms belong together and they are both carried along in our practical service of God. There is a sense in which education is Christianity, and Christianity is education. We cannot have Christianity without education, and we cannot have a proper and well-balanced education without Christianity.

Now, it is very true that a man may lack both the classical and technical part of a college education and at the same time be a genuine Christian, but he had to be taught some things before he could become a Christian, and then he has to be taught some other things before he can live the Christian life. In this respect, he cannot be a Christian without some degree of education. On the other hand, a man may have the highest college degrees and still not be a Christian: he is an

educated man in the common acceptation of that term, but his education does not extend to the training of his heart. A trained mind without a cultured heart may make a man a very dangerous individual. If, therefore, one has not [earned the proper uses of his latent powers and the proper control of his passions; has not learned to adjust himself to the circumstances of life—to live with his fellow-man in peace and good will—he lacks the most essential part of education.

EDUCATION DEFINED

Before we can understand what the relationship is that exists between the church of the Lord and a Christian education, it will be necessary for us to define our terms. We need to define the term *education* and, especially, then, to give the meaning of *Christian education*. We shall need, also, to define the term *church* and to find what it is that we are talking about when we discuss this question. Education is not a material substance or a mechanical thing; it is not something that is confined to the halls of a college, or even to the campus of a university. Many people who teach in the colleges and universities are, in the true sense of the word, uneducated men; and many people who have never had the privilege of sitting in a college classroom have a true education.

The word *education* is from the Latin words *e duco*, which mean to *lead out*. Education, therefore, does not impart something to a man that he does not possess; it rather trains and disciplines the powers he already possesses. He does, in the process of education, learn to use these powers and become skilled, therefore, in thinking, reasoning, and deciding. He acquires knowledge of the laws of nature and of God; he also acquires knowledge of man's history and man's inventions and discoveries, and learns something of the laws that men themselves have formulated in the various branches of study. Sometimes, however, these things are merely technical, and a man who has not learned the formulas of physics may still know how to take advantage of many of the laws that are included in these formulas and receive the benefits which nature has provided for him.

SCOPE OF EDUCATION

It has been said that "one-half of knowledge is to know where to obtain knowledge." The man whose mind is trained will know how to search out and to learn things for himself that he did not have time to learn, or even the opportunity to learn, in the college classroom. The college training, therefore, is largely a matter of, teaching men how to use the tools that are available for the work of life.

Education, then, extends through the entire period of man's life: he continues to learn and grow and to acquire knowledge as the years go by. We sometimes learn more from a man who is classed as an uneducated man than we could ever learn from a college professor. This man has, by his own experience, learned to adjust himself to the circumstances of life, to take advantage of the forces of life in such a way as to make them benefit him; he has learned to live with his fellowmen on terms of peace and goodwill; he has learned to sympathize with his suffering fellows and to be a blessing to all his neighbors; he has learned to discipline his body, to control his passions, to direct his efforts on constructive lines. He has, therefore, mastered life and has made a success. His very life is a greater sermon than could be heard from any pulpit, and the lesson that his life imparts to those who will learn is greater than could be found in any textbook.

Solomon declares that wisdom cries from the street. We may, therefore, learn lessons from the busy street of a city by observing the mistakes that some people make and admiring the skill and wisdom that other people use in the busy on-rushing crowds of life. Shakespeare tells us that there are sermons in stones and brooks and trees, and that there is good in everything. An education, therefore, is the ability and the willingness of a man to learn the lessons that life is teaching him and to put them into practice in his daily program. Education, therefore, does not necessarily include any kind of organization, and certainly is not confined to an organized or standardized institution. These institutions may be agents of education and they will prove beneficial to those who will learn the good and eschew the evil that may be found in the colleges, just as they will have to learn to decide between the good and evil in the streets and in community life. The college will give the young man and the young woman who takes advantage of its benefits a great opportunity to train themselves for self-mastery and, therefore, for victories in life's struggle.

I saw a cartoon not so long ago that illustrates my point very aptly. There was the picture of the young college graduate, still robed in his cap and gown and holding his diploma in his hand. Over beyond him was the globe or the world with a rather cynical sneer on its face. The young graduate shouted, "Hello, World! I've just got my A.B." The world replied, "Oh yeah! Well, come on; I'll teach you the rest of the alphabet."

This is the way of life. The young man graduating from college has reason to be proud of himself, and we congratulate him on his achievement. But experience will teach him that he did not learn all the lessons while he was in college. Education means the development of the entire man. If his mental, moral and spiritual powers have not been trained, he does not have a Christian education; if he has not

learned self-control and mental and physical discipline, he is seriously lacking in the qualities of education. A Christian education, therefore, is summed up in the two greatest commandments of the Law: love to God and love for one's neighbor. This means that the man must learn how properly to be related to his Creator and how properly to be adjusted to his fellowmen.

CHURCH NOT AN INSTITUTION

When we come to define the church of our Lord, we are going to find that it is not an organization or an institution in the common acceptance of these terms. It has none of the mechanics of a denomination and it cannot be circumscribed by human laws nor enclosed by human boundaries; it cannot be located on any geographical spot nor visited by any crusaders who may imagine that there is some Mecca that could be called the headquarters of the church. The church has no earthly head and no earthly headquarters: Christ is its head and heaven its headquarters. The church of the Lord Jesus Christ is just the same as the religion of Christ, and people do not think of religion as something physical and mechanical. You would as well try to separate between the sunlight and the sunshine as to try to separate between the church of the Lord and the religion of the Lord.

Christianity, which is the thing spoken of when we say "the religion of Christ," is also the thing spoken of when we say "the church of Christ." Christianity is a system of principles: it is something that is abstract until it changes a heart and, therefore, finds manifestation in a life. Those who have been thus influenced by the principles of Christ and who are living according to these principles, compose the church of the Lord. This means that people have been converted to Christ by the power of the gospel and caused to surrender their lives to him and have thus been joined to the Lord, or added to the church. These are still New Testament expressions and they describe what takes place in a life that has come under the power of the Lord Jesus Christ.

There is no way for us to know how many people are included in the number who compose the church of Christ, nor can we know in all instances who should be excluded from that number. We know what it takes to make a Christian, and we know that when people sincerely comply with the terms of salvation they are saved and the Lord always adds the saved to the church. There are no two processes known to the Bible: one process by which one becomes converted, and another process by which that one becomes a member of the church. Conversion is the thing that makes one a Christian, and it also makes that one a member of the church. The new birth makes one a member

of the *family of God*, and the *family of God* is the *church of God*. We know what this birth is and that it includes an overt act of obedience to God that the public can see; it includes an open avowal of faith that announces to all the death of his person to sin and his resurrection to a life of righteousness. Because of this public acknowledgement of the Savior in an obedience to his command, some unthinking person may say that we certainly can tell who has thus obeyed the Lord and who has not, and we, therefore, know who is and who is not a member of Christ's body. Such a one has not considered that he can only see the outward part of the obedience: he cannot judge the motives of the heart and he does not know whether the obedience is acceptable to God or not. God alone can judge in this matter.

The point is thus established that the church of the Lord is not an institution that may be defined and circumscribed; it is not an organization with earthly headquarters and ordained or elected officers to administer and control its affairs. Later on in this lecture, we shall define the church in its local sense; but just at this point, we come to the conclusion that, since education is not an institution in the common acceptance of the term, and since the church is not an institution in that sense, then we are not talking about the relationship of organizations or institutions; we are talking about the relationship of principles included in education and principles included in Christianity, and we can see that to a great extent these principles are common to both. We come back to the statement made in the beginning, that in a sense Christianity is education, and education is Christianity. They are so closely inter-related and they overlap to such a degree that we shall make no attempt to separate them.

THE CHURCH IS PRODUCED BY TEACHING

We have seen that the church is composed of individuals whose lives have been brought under the power of the gospel and who have been transformed by that power to such an extent that they are children of God, disciples of Christ, Christians. This power must be preached or taught and it must be learned or its principles imbibed before they can produce a Christian. Thus we see that a degree of teaching is necessary before one can become a Christian; then there will have to be some more teaching before that Christian can live the Christian life as the Lord has described that life for us.

Since Christians are produced by teaching, then the church is produced by teaching. We sometimes hear men speak of what the "church of Christ teaches," and we often have men outlining and defining its teaching in this manner: "It teaches this"; "It teaches that"; "It teaches thus"; and "It teaches so forth." In this manner,

they catalogue the entire teaching of the church, which could not be anything but a creed. Its creed is thus stated and each item explained and argued. Surely, it is not necessary to tell this audience that that is a denominational conception of the church and that is sectarian language in the superlative degree! The church of our Lord is not a denomination: it does not have legislative power, and it does not, therefore, make its teaching. We should never speak of what the *church* teaches; even when the church does the teaching—which, as we shall see later, the church must do—it is not a teaching that is authorized by the church, but it is only the Lord's people teaching the Lord's word, and we should say: "Christ teaches"; "The New Testament teaches"; or "The Bible teaches," etc.

That the church is produced by teaching is proved by the fact that the church is composed of Christians, and we know that a Christian must hear, learn, and come to Christ. When Christ gave the great commission as Matthew records it, he taught his apostles to go and make disciples of all the nations; then he taught them to teach these disciples to observe all the things that he had commanded them (the apostles). From this commission, we can see that Christianity is both a *mission* and a *culture*. The *mission* is to go and so teach people about the Lord Jesus Christ that they will want to become his followers. When they have thus learned of Christ as the Son of God—our Saviour—and have, in obedience to his command, been baptized into the name of the Father and of the Son and of the Holy Spirit, they are then Christians—they are in Christ. But, if we stop here, we will have merely enrolled people with us: we will have committed them to the gospel view of the conditions of the remission of sins. And, if we are satisfied to do this and stop, we soon become mere propagandists: we have preached a creed. Although what we have preached is true, it has become a creed. We are then satisfied to get people to subscribe to that creed and join us in the battle against those who disbelieve this creed. We are propagandists and we have made partisans! Surely, we can all see that this could be easily done and that such a thing would be entirely out of harmony with the teaching of our Lord who gave us the great commission.

On the other hand, a man who neglects to teach the conditions of salvation and to show people that they cannot expect to be saved short of obedience to the gospel conditions, but who goes on and emphasizes many of the "all things" that should be taught to Christians, is also a one-sided man and a partisan. He may preach much truth about Christian living, and he may put heavy emphasis upon *devotion* and *consecration* and *spiritual growth*—and all of this, of course, is to be accepted and commended when it is put in its proper place; but the man who thinks a holy life will justify him in ignoring

the Lord's commandments and refusing to comply with the terms of salvation, is a dangerous man, even if he is self-deceived. He is a blind leader, and those who follow him will fall into the ditch with him.

We must, therefore, comply with both arms of the commission: we must be missionaries and make disciples of Christ, and then we must teach these disciples to eschew evil and do good; to follow the Lord and do his work. It should be the meat and drink of Christians to do the will of him who sent us, just as it was the meat of the Saviour to do the will of the Father and to accomplish his work.

People may learn how to become Christians in one sermon: this the people did on the day of Pentecost; this Lydia did on the riverside at Philippi; this the jailor did at the midnight hour; this the Ethiopian officer did while riding along the highway; this people may do in one hour of either day or night, even in this age of the world, if they are under the instructions of a faithful gospel preacher. Then, should we teach them nothing more, we should never expect them to believe or contend for anything more than what they learned in the one sermon.

But, if we will follow the inspired men on in their work, we will find that they did not stop there. We are told that the three thousand souls who were saved on the day of Pentecost continued steadfastly in the apostles' teaching, in the fellowship, in the breaking of bread, and in the prayers (Acts 2:43). What does it mean when it says they continued steadfastly in the apostles' teaching? Why, it means that they sat at the feet of Peter, James and John and the other inspired men, and were taught by them the "all things" that Christ had commanded. We would today continue in the apostles' teaching by studying what the apostles wrote.

Someone may say that we may learn the "all things" by reading the four Gospels. But in this you would be mistaken. Jesus told his apostles that he had many things to say to them which they could not at that time bear (John 16:12). But he told them that the Holy Spirit would come upon them and guide them into all truth; the Holy Spirit would not speak of himself, but what things he would hear he would speak; he would take of the things of Christ and would declare them unto the apostles. In order for us, therefore, to sit at the apostles' feet, we would have to read all that the Holy Spirit guided these apostles to write; and this means that we will have to study the entire New Testament. We will then find how to live as the Lord wants us to live, for we will find that he gives us instructions as to all the relationships of life: he teaches what the conduct of husband should be toward the wife, and the wife toward the husband; he teaches what the conduct of the parents should be toward the

children, and the children toward the parents; he teaches what the relationship should be of the employer and the employee. He teaches what our relationship should be to our government and, therefore, shows us how to be good citizens. This teaching would include even the details of courtesy and politeness and good manners. It lays down principles that would teach us to observe the laws of sanitation and health. Its teaching will make men sympathetic, tender-hearted, forgiving and forbearing.

This teaching includes and applies to business methods and practices (Rom. 12:11; II Cor. 8:20). It inculcates industry and thrift, and one who does not provide for his own house has by such lack denied the faith and is worse than an unbeliever (I Tim. 5:8); hence loyalty to "the faith" demands honest labor. Paul told Titus to teach the Cretans to "profess honest occupations for necessary uses" (Titus 3:8 Margin). The same apostle said "If any will not work neither let him eat" (II Thess. 3:10). The same Holy Spirit says to those who had been educated out of the ways of paganism and instructed in the principles of "the faith," "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4:28). This is the type of education that the gospel itself will give to any soul who believes, receives, and obeys the gospel of Christ. And, if this is not a Christian education, then I am sure I do not know what these terms mean. Any college education, therefore, that does not include this cannot be a Christian education. *And, if we people of the Lord are not to teach these principles as well as to live them, then our New Testament should be of no more use to us: we should burn our bibles and espouse paganism.*

THE CHURCH AS AN ORGANIZED BODY

We have already found that the church is not a denomination; that it is not an organization or an institution, as the world thinks of such things. The church is a spiritual body composed of twice-born men; the names of these are written in heaven (Heb. 12:23), and they are not written anywhere else. No denominational yearbook contains the names of all God's children. If we should grant that the denominations are only branches or units of the church, as denominationalists claim, we would still know that all who are included in any denomination are not Christians and, therefore, are not enrolled in heaven. If we should grant that all denominations contain Christians, we know that the denominational people themselves would agree with us that all the members of any denomination are not Christians. The church is not a big organization composed of smaller organizations as units.

The church is not an institution of that type, which we have already shown.

Since the church is composed of Christians, what Christians do, the church is doing; and it is a foolish thing to try to separate Christian work from the work of the church. We could not have a denominational school until we have a denomination. Then this denomination would have to have sources of income; and, from this income, it would appropriate money to support its schools. If we have no denomination, no denominational resources, no denominational appropriations, then, of course, we can have no denominational institutions.

Someone may be ready to tell us, however, that the word *church* is used in two senses in the Bible and that, in the congregational sense, a church may do things that the Lord has ordained but that the church should not do things which do not come within the instructions of the Lord to the church. Let us then study for a moment the senses in which the word *church* is used in the New Testament. The word comes from the Greek word *ecclesia*. This word is found in the Greek New Testament one hundred and fifteen times. These passages are in 17 of the 27 books; 10 books of the New Testament do not contain the word *church*. Three times, however, it does not have a religious signification. It is used in the 19th Chapter of Acts three times to designate that mob that had been excited and brought together by the cry of Demetrius and his fellow-craftsmen. The word there is translated *assembly*. Then it is used in Acts 7:28 to designate the Jews who had been called out of Egypt and brought together in the wilderness under Moses.

This leaves one hundred and eleven times that the word is used to designate Christians or those Who have been called by the gospel and who have been added to the church. Eighteen times the word is used to designate the church in the general sense as designating the saved or the body of Christ, which includes all Christians. This leaves ninety-three times that the word is used to designate Christians who meet together at some stated place: they are a group of Christians who, by the circumstances of life, live within a certain radius or are close enough together to meet with each other for the worship of God. This is the sense in which we speak of a congregation or a local church. And a group of Christians who meet in fellowship with each other and in the work of God constitute a *church*.

It is incorrect to speak of them as a *congregation of the church*, for the church of the Lord is not a big organization composed of smaller organizations as units; this we have seen before. But people who make that statement will go right on and speak of the "congregations of the church of Christ" as though the church were a big

institution composed of smaller units. As we have seen, the word *church* is used ninety-three times to designate a group of Christians who worship together, and these constitute a *church* and the various groups constitute *churches*. "The churches of Christ" is the expression we ought to use when we usually say "Church of Christ."

Now, these churches of Christ are independent of each other and each is a self-sufficient, self-controlling body; except, of course, that in matters of faith they are controlled by the Lord Jesus Christ and his word. These local groups are organized in the sense that they are systematized for work, with the responsibility being distributed according to the New Testament teaching: the elders will oversee and direct in the affairs of the church; the deacons will look after the temporal needs of the church and help in the financial matters involved in its work; the members will cooperate with and obey these leaders in all things that are right. These local groups, or congregations, or churches, are organized just to the extent that we have here described: each an independent organization. This congregational organization is the only organization that the Lord has on this earth in the spiritual tense.

The home and the state are divinely ordained institutions, but they are organized for physical purposes and uses. There may be a spiritual element in both, and especially there is a spiritual element in the home, but it is not a spiritual organization wholly. The primary purpose of the founding of a home is for the rearing of a family, and the spiritual element enters into the rearing and training of that family, but the home is still not a religious organization; and, while its works overlap with the work of the church, it is not in competition, but in cooperation, with the church. The home is a teaching institution and it must teach the word of God if it is a Christian home; and, therefore, we have a human institution doing what the church is taught to do; and, yet, we must all agree that this is simply an overlapping of work and it is not in any sense unscriptural and does not usurp the function of the church.

THE DUTY OF THE CONGREGATION

It must be understood that whatever is the duty of Christians is also the duty of a congregation of Christians; and, since the work of Christians is to teach the gospel of Christ, to evangelize the world, to make disciples, to hold forth the word of life (Phil. 2:12-14), it is also, then, the duty of the congregation to do this. Since it is the duty of Christians to visit the fatherless and the widows, to relieve the poor, to rescue the perishing and to care for the dying, it is also the duty of the congregation to do these things. What is it that a Christian can do that a congregation of Christians cannot do? If it

is the duty of Christians to educate their children and to assist in the education of other children, then it is also the duty of a congregation to do this same thing.

On this point, I believe we will all agree, but someone will be ready to say that all of this teaching and all of this work should be done by the congregation as a congregation, and the congregation is not to delegate this duty to some other institution and contribute money to that institution to do the work that the congregation should do. When it is put in those words, we agree.

But we might consider what it is that the congregation does itself and what it is that the congregation does through an agent. If you will take time to find out what work it is that the congregation as a whole does, you may be surprised at the limited items that you would list. The congregation sings; the congregation prays; the congregation partakes of the Lord's supper; the congregation contributes money to the service of the Lord. And, when we have named these things, we have about exhausted the list. If you say the congregation preaches, we will agree; and, yet, you well know that the whole church does not preach, except through some qualified men who are supported by the church to do the preaching. If you say that the congregation teaches, you will again have to admit that the teaching is largely done by a few individuals who represent the congregation; hence, the congregation is doing this through agents. If you say that the congregation does missionary work, we will agree; but again we would call upon you to name the congregation where all the members went as missionaries. If any church has done this since the days of Jerusalem, your speaker knows nothing about that church. The church does missionary work by sending men and women into the field to teach and make disciples. It is the church doing the work, but it is doing it through appointed agents; and, when a church sends a missionary into a foreign field, the first thing that missionary will do is to establish a school and begin to teach the people the principles of Christ. The church is doing this, but it is doing it through a missionary and through those who work with him in conducting the school, in distributing literature, in teaching languages, and in preaching the gospel.

Paul praises the church at Philippi for the contribution that church had sent to him when he was in prison at Rome. He says this church had fellowship with him, and he thanks and praises the church for this remembrance which came after a long delay. This was the work of the church at Philippi, yet we see that Epaphroditus took the money from Philippi to Rome and delivered it to Paul. In doing this, he hazarded his own life, and the trip probably took a year of time. He, therefore, as an individual Christian, made a greater sacrifice in

this matter than anyone else connected with it. Here is a church effort and an individual effort overlapping; here is something that was done by the church, but it had to be done through an agent. That, however, did not take the glory away from the church, did not usurp the function of the church; but he was simply a servant of the church, as the church and he together served the Lord.

AN ARGUMENT BY ANALOGY

In the Old Testament, the Jews were the people of God: they were a nation that was governed by Jehovah. This nation was composed of the twelve tribes, and at first God was their only King. But, even after they had judges and kings, they were still God's people, and God dwelt among them and blessed those who blessed them and cursed those who cursed them. These people were hedged in by laws and commandments that stood as a wall between them and other nations. These people had many duties which are described in the laws that God gave to them. Some of these duties related to God, and some related to their fellowman. They had a system of worship, and they had a system of work. One of the definite things that these people had to do was to teach the word of God. God had entrusted them with his oracles, his covenants and his promises. Through them, the knowledge of the one true and living God was to be disseminated: they were to teach their neighbors and they were to teach their children.

It was a teaching nation according to God's purpose, if there was a teaching nation on earth! They were to teach their children every day and hour of life and in every experience and duty of life (Deut. 6). They had various memorials erected to which they should point in order to remit themselves and to teach their children of the work that God had wrought in them and of the oath that God had made with their fathers concerning them. This might be said to be the chief mission of the Nation of Israel: *to teach the word concerning the one true and living God and to prepare themselves for the blessing that was to come through them to all nations on earth in Jesus Christ.*

Now these people engaged in teaching through all their history, and they had schools of the prophets and classes in music (1st Chron. 25), and we read of teachers and pupils. After their captivity, they began building synagogues, and these synagogues were not merely places of worship, but they were educational institutions. They had their regular officers and attendants. They conducted court and what might be considered both religious and secular schools in these synagogues. The synagogue was, therefore an institution—an organization—which was doing the very work that the Lord ordained for the Nation of Israel to do. This surely will not be questioned by any informed man.

Now, if there had been quibblers among the Jews, such a quibbler could have argued that these synagogues were doing the work that the Lord ordained the nation to do; that they were separate institutions from the nation; that they were human organizations doing the work that God had created a divine organization to do. This would have been the exact argument that we meet today among some of our brethren.

The Jews, however, did not make this argument and seemed to see that these institutions were not usurping the function of the nation; but they were simply the agents of the nation for doing the things that God had ordained the nation to do. Christ taught in the synagogues; Paul taught in the synagogues; and Paul also taught in the school of Tyrannus. Paul was doing what the Lord ordained him to do, even though he was doing it through an institution that was not the church.

Now, analogous to the Nation of Israel and its synagogues, we have today the church and Christian schools. The church is a nation—a holy nation (1st Pet. 2:9)—and it has been commissioned and commanded to preach the gospel; to teach Christianity; to make disciples; to instruct and educate these disciples in the Christian principles. We are also Christians, obligated to educate and train our children, and the main part of the training is to bring them up in the nurture and admonition of the Lord.

Now, in doing just what we are commanded to do, we must necessarily have teachers, and we must have systematized work in teaching. This means that the teaching must be adapted to the age and grade of the student, and that the teacher must be qualified and supported. When such an arrangement as this is made, we have a school. This school is no more a rival of the church than the synagogue was a rival to the Nation of Israel. This school is no more usurping the function of the church than the synagogue usurped the function of Israel. The synagogue was an organization, but it was not co-extensive with the nation, nor was it in any sense in competition with the nation. It was organized only to the extent that the work it did demanded organization.

Likewise, the school is not organized except to the extent that the work it is doing demands organization. It exercises control over no one who is not connected with the school; its authority does not extend beyond the campus; and it controls nothing except itself. It is a human institution only in the sense that it is composed of human beings; and it is doing a work that the church, as such, cannot do except through some such agents as the teachers or the faculty of a school. A human institution that does the work of the church in the objectionable sense would be an institution that displaces the church

and makes it unnecessary: an institution that does the work that the church should do and, therefore, relieves the church of the work. It would be an institution that would take the place of the church in the same sense as an automobile takes the place of a buggy. That kind of an institution would be unscriptural and all loyal Christians would oppose it and defeat it in its efforts to displace the Lord's church.

THE CHURCH AND THE SCHOOL

There is no organic relationship between the church and the school. The only relationship that exists is a spiritual relationship—a cooperative interest—a similar relationship that exists between the church and the home. Even if there is an overlapping of work, there is no displacing of one by the other.

Someone has said that when a church contributes to a school, that it is organically connected with the school and, therefore, loses its independence, and would pass under the control of the school. The absurdity of this may be seen when we say that if a church is connected to everything to which it contributes, then when one church contributes to another church, the two churches would be organically connected and each would lose its independence and we would have an organization larger than a local body. And, if one church contributed to a dozen churches, then we would have a dozen churches linked to each other in an organization and we would have a denomination composed of a diocese, or a dozen units. According to this argument, it is, therefore, unscriptural and dangerous for a church to contribute to another church; it is unscriptural and dangerous for a church to contribute to anything, for when it contributes to that thing, it will be organically connected with that thing and the thing will be in an organization with the church. This reduces the argument to an absurdity, and we believe that all thinking people can see it.

CONCLUSION

We saw in the beginning of this speech that Christianity is education; that education is Christianity. The two are inseparably connected and any Christian education is included in the work of a Christian. What Christians do, the church is doing. And all our quibbles about the relationship of the church to Christian education are foolish. They arise from a misconception of the church and a misconception of a school. They are based on the idea that a church is an organization strictly hedged by laws—by a creed—and that the school is an institution of like proportions and of rival purpose. Neither conception is scriptural; and, if we get a scriptural idea of education and of the church, the controversy will be over. May God grant us a vision of service and a heart of love!

"Can Churches Scripturally Contribute To Christian Colleges?"

by

G. C. Brewer

INTRODUCTION

A good many years ago, a man came to Brother Srygley and said, "Brother Srygley, why is it that the Bible uses expressions that we do not use today?"

Brother Srygley said, "Why, what do you mean?"

He said, "So often we read in the Scriptures that a man opened his mouth and said this or that, as 'Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.'"

Brother Srygley said, "What is strange about that?"

The man replied, "Why, it says he opened his mouth and preached. We don't ever use that expression today. We don't ever see in the newspapers where William Jennings Bryan opened his mouth and said something; it just gives his speech or says that he said thus and so. It doesn't say that he opened his mouth to say it."

Brother Srygley replied, "Well, if William Jennings Bryan has closed his mouth since 1896, I never heard of it."

The point in this tale is that if I closed my mouth today, I do not know when it was.

This speech is to be a continuation of the discussion that I brought before the audience this afternoon. I shall discuss the same points and advance a few new arguments for our consideration. We have made the point that persons have to be taught before they can become Christians; and, if someone does not teach them, they will remain untaught and, therefore, never have an opportunity to become Christians. We must teach the principles of the gospel of Christ in order to make Christians; then we must teach Christians how to live the life the Lord requires of a Christian. This teaching must be done by the children of God. We should all be teachers (Heb. 5:12); we should be teachers of that which is good (Titus 2); we should teach the word of the Lord as it applies to all the relationships of life—this will include marriage and home and state. It will also include

employer and employee; it will include principles of honesty and honor, of truthfulness and fair dealing.

CHRISTIANITY IS A TEACHING SYSTEM

The point will not be questioned that the teaching indicated above must be done by the people of God. We will all agree that Christianity is a teaching system: that we become Christians as a result of teaching; that we make other Christians by our teaching and that, therefore, Christianity is perpetuated in the earth by the teaching process.

But someone may say that it is not the duty of Christians to teach secular subjects. This, however, is a fallacy. To say that Christians should never teach so-called secular subjects would make it wrong for parents to teach their children principles of industry and thrift; it would make it wrong for teachers in the Bible schools or Bible classes to lay down principles that concern everyday living. When we teach diligence in business and honesty in everyday transactions, we are certainly teaching principles that are given to us in the word of God, and yet these might be termed secular subjects since they relate to this life and are not wholly spiritual in their applications. Even when we teach mathematics and chemistry and other such subjects in college, we are teaching these simply for the purpose of preparing the students for successful and happy living: we are building lives. And, if this is not the duty of Christians, then whose duty is it?

Shall we say that it is the duty of the state to prepare young people for life here on earth and that it is the duty of the church to prepare people for life hereafter? Surely anyone knows that the life hereafter depends entirely upon the life here on earth. We cannot teach the truths upon which our eternal life depends without teaching the principles upon which our present life must be built. Hence, when we are building a life and a character, we are preparing the person for the reception of the future truth concerning a life that never ends. So-called secular truths are so interrelated with spiritual truths that it seems impossible to separate them; the efforts to distinguish between them will turn out to be a quibble when it is finished. It seems, then, that we have reached a point where we may state, as a conclusion of this reasoning, that it is the duty of Christians to teach all the principles that are involved in a successful and happy life.

If anyone is not yet ready to accept this conclusion, the following point should bring the matter beyond question. Paul tells us that the church is the pillar and ground of the truth (I Tim. 3:15). Surely everyone knows that this means that the church is the foundation upon which truth rests; that the truth is upheld and supported by the church. We are ready then to ask, what truth? Does anyone want to undertake

the task of cataloguing the specific principles of truth that rest upon the church? Would any man undertake to say that this much truth rests upon the church, but all other truth must rest upon some other foundation? And would he be willing to say, therefore, that God wants his children to uphold a certain portion of truth and that he leaves the remainder of truth to be supported by the children of the devil? Is anyone ready for this conclusion? When Satan himself is the father of falsehood, and when he speaks a lie he speaks of his own, and since Satan's children do the will of their father, shall we expect these children of Satan to uphold some truth and, therefore, to relieve us of that part of the work? Such an argument would be absurd and we must, therefore, say that all truth is to be supported, upheld and advanced by the people of God. There is no truth on any subject that any servant of the Lord should refuse or decline to acknowledge and assert whenever he has opportunity to do so.

ORGANIZATION IS NECESSARY FOR TEACHING

Since we have found that it is the duty of the church of the Lord to uphold and support the truth, to teach the principles of salvation, and also to teach principles of right living, we are now ready to consider some of the methods of teaching. Those who agree that we must teach, and even if they agree that we must teach all truth that we know, will say that it is not necessary to have any organization other than the church to do the teaching. They say that if we have an organization or an institution that is not the church, then we have a man-made method of doing what the Lord ordained the church to do. This argument would be correct if we have an organization that displaces the church or robs the church of its glory or does the work of the church in the sense of rendering the church useless. Also, such an organization would be unscriptural if it combines churches into a super organization and destroys their autonomy or independence. This a college does not do, and this an orphan home does not do. To a great extent, the missionary societies do exactly this. The difference between a school and a society that builds and operates schools must be apparent to anyone who will think upon the question for a moment.

To what extent is a school an organization? If we have one teacher and six students, we will have an organization in a limited degree. The teacher will have to be provided, the place of meeting will have to be arranged, the hours of study will have to be agreed upon, the grade of the students will have to be determined, and the requirements will have to be adjusted to the age and grade of the students. This means organization. It is not anything more than systematizing the work to be done so that it will be successfully accomplished. This is just the same kind of organization that a college is, the only dif-

ference being in proportion to the work done. The difference is in degree and not in kind. The college organization does not include any more than does the organization with one teacher and six students. It includes a greater number, but it includes only the same principles. The work is systematized and adjusted to the demands of the task to be done; in other words, the organization includes only that which is required of a college. There could be no college without such organized work.

Someone may say that the college is an individual effort or is an independent enterprise. This we grant. We do not want a Christian school to be anything else. That means that some men believe they can serve the Lord better by organizing a school and training young people for life here and hereafter than they could serve the Lord any other way. They realize that these young people are going to be taught something; and, even where they are taught some of the branches of education, they might be exposed to influences that would undermine their characters and wreck their lives for both time and eternity. To prevent this calamity, brethren organize schools. Other men who are not connected with the school believe that it is a good work and they believe it will be better for their children to be in such a school than in one of another character, therefore they patronize the Christian school. They do so voluntarily, since the school has neither the desire nor the power to force anyone to patronize it or support it who does not want to do so. Another man may not have any children to send to the school, but he is interested in seeing his neighbors' children properly safeguarded against the evils of our age and properly trained for life; he, therefore, voluntarily contributes to the school that some of his brethren are conducting.

Another man feels that he can preach the gospel better by running a paper and establishing a publishing house through which he distributes literature that inculcates the principles of Christianity. This man has an organization just as definitely as does the man or men who are conducting a school. Through his organization, which is not the church, he is preaching the gospel of Christ and endeavoring to make Christians and to establish and confirm those who are already Christians, which is the work the Lord's children must do.

Many Christians who read this literature feel that they are blessed by it, and they feel that it will be a blessing to many others, therefore they patronize this publishing house: they buy the literature and subscribe for the paper. Many of them will go beyond that: they will make free-will contributions to the paper, and thus they are contributing money to an organization which is not the church for the purpose of preaching the gospel of Christ. Very few papers, if any, that have

been conducted by brethren in Christ have failed to receive such contributions.

Brother Sears referred to Daniel Sommer. Daniel Sommer opposed schools, but he ran a paper practically all of his life; and I have in my possession copies of his paper in which he made appeals for contributions. In these papers, he acknowledges receipt of contributions. Here is an example of Christians contributing to an organization to preach the gospel. This is an organization that is not the church, and yet it is doing the work that God ordained for the church to do. Such organizations as we have here discussed do not displace the church and are not, therefore, rivals of the church. This is just the people of God doing exactly what God ordained for his children to do. The organizations that they have are just methods of doing the thing that the Bible requires us to do. Any systematizing of a work that the successful accomplishment of that work requires is included in the command to do the work. We see this in reference to a church building, a hymnbook, and a tuning fork. And, in one sense of the word, each one of these things is an institution.

But some brother may say it is all right for Christians to support these things morally but it is wrong to contribute money to them. Such a brother would find himself in great difficulty if he should undertake to catalogue the things that we can support morally and then, in another list of items, give us the things that we can support financially. Anything that is worthy of moral support is worthy of financial support. And any man who tries to favor schools and colleges and yet refuses to contribute to them ought to begin at once to advance the doctrine of "faith only." He should espouse the principle that says to the suffering man "Be thou warmed, and be thou filled," and yet refuses to give him the clothing or to give him the food that he needs.

SHOULD A CHURCH AS SUCH CONTRIBUTE TO A COLLEGE OR A PAPER OR AN ORPHAN HOME?

When we get the opponents of this view driven to the point where they will have to say that it is right for Christians to build and operate colleges and that it is right for other Christians to support and to patronize these colleges, they will then resort to another quibble which we here propose to examine. They say it is all right for Christians to support colleges but that it is wrong for a church to do so. Thus, they make a difference between Christian duties and church duties, Christian responsibilities and church responsibilities, Christian work and church work, all of which is absurd on its face. In the lecture this afternoon, we found that Christians compose the church and that what Christians do the church is doing. Surely this cannot be denied.

But our opponents, willing to justify themselves, want to talk about the difference in the ways the word *church* is used. They will remind us that the *church* sometimes designates all the people of God and sometimes it designates only a group of God's people who meet at some specified place. This we discussed in the afternoon lecture, also. And we do know that we have churches or organized groups of God's people, and we also know that a church or congregation has duties and responsibilities that may not extend to another congregation. This, however, only applies according to the situation.

All Christians and all congregations have the same mission, the same work and the same responsibilities. To illustrate: it is a Christian work to take care of the widows and orphans, but the responsibility of a congregation would be to take care of those widows and orphans that are brought to its attention or may be included in its number. Other congregations are doing a similar work, but their work applies to different individuals. This is the only sense in which a congregation has a duty that some other congregation may not have; it is the same thing in principle. What the Lord expects his people to do, of course, he expects his church to do; and individual efforts and congregational efforts are so closely related that it is hard to make any difference except, as shown above, that which a situation may demand. As we saw a few moments ago, the church is the pillar and the ground of the truth. This applies to the church in a general sense, but Paul was certainly talking to Timothy about a local organization and about the elders and the deacons in such an organization and his instructions were for the purpose of showing how such men should behave themselves in the church. Of course, the work of an elder or of a deacon extends only to his congregation. This, therefore, is the congregational sense in which the word *church* is used. Thus, a congregation is the pillar and the ground of the truth. But Paul told the saints at Philippi that they should hold forth the word of life (Phil. 2:12-16), for, he stated, "It is the Lord that worketh in us to will and to do of his own good pleasure." This evidently means that the Lord works through us as individuals and that we, as individuals, hold forth the word of life. He is giving instruction as to how each individual should behave himself and how that they should, therefore, treat each other, avoiding all murmurings and disputings. Such murmurings and disputings would be individually done, of course. From this, we can see that what the church is to do, the individual is also to do: uphold the truth; hold forth the word of life. It seems nonsensical to say that *one Christian can do what a group of Christians cannot do*.

Many of our brethren who have learned that the church is not a denomination and that they cannot think of it, therefore, in a detached sense—that is, as an organization standing off to itself; of

which we cart back off and take a picture—still think of the congregation as some such organization; they have to set it off and circumscribe it. Some of them turn it into a sort of sacred calf and jealously guard it against the encroachments of an enemy organization; they think of it as something apart from us and as something that we must defend and protect. They do not realize that we compose the church and that what we do, the church is doing.

They even go so far as to set the congregation up between the individual and God. They teach—perhaps unconsciously, but nevertheless emphatically—that a child of God cannot be forgiven of his sins until he comes and confesses his sins to the church, and until the church prays for him and, in a manner, absolves him. They forget that each child of God is a priest (II Pet. 2:5, Rev. 5:10) and that he has a right to approach God for himself through the one High Priest, Jesus Christ. Thus, they put an institution between the soul and God. And this is institutionalism with a vengeance! A Christian can repent of his sins and go to God and find forgiveness any hour of the day or night. He should confess to his fellow-Christians only when his fellow-Christians are involved in some way in his sin. If he wants the sympathy and prayers of his fellow-Christians—as he should—he may ask for such prayers, but he does not have to have prayers in order to obtain the forgiveness of the sin of which he has repented and about which he himself has prayed.

We would ask the same question in reference to the congregation that we asked a few minutes ago of all the children of God, namely: can a church support, with its influence, a thing that it cannot support with its money? Can it recognize and encourage, announce and command any work to which it cannot contribute? If so, why?

We do not contend that schools and papers should have to depend upon contributions from churches or from individuals either for their maintenance. We think that schools should be so built, established, equipped and endowed as thereafter to be self-supporting. In such way a paper, also, should be managed. This, we think, would be the wisest and best way for such work to be done; but we are only contending that it is not unscriptural, but is entirely right, for Christians, either as individuals or in groups, to contribute of their means to the support of any effort that is itself a scriptural effort.

THE KINGDOMS OF MEN AND THE KINGDOMS OF CHRIST

As an illustration of how institutions may overlap in their work and still not conflict in their purpose, we can call attention to the kingdoms of earth and the kingdoms of Christ. In the vision which Daniel saw (Dan. 2), there was the image composed of gold and silver

and brass and iron and day. We are definitely told that this image represented earthly governments; each material represented a separate kingdom. Then the little stone which was cut out of the mountain without hands struck this image upon its feet and broke it in pieces. The materials of this image were then blown away like chaff and the little stone became a great mountain and filled the earth. In explanation of this dream, Daniel tells us that "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces and consume all other kingdoms and shall stand forever." This kingdom which God was to set up is, therefore, to destroy the other kingdoms. Because of this statement, the Premillennial brethren say that the kingdom has not yet come because the kingdoms of the earth are not being destroyed by the principles of Christ's kingdom. They think, therefore, that at the coming of Christ, the kingdoms of this earth will be destroyed by the force of his presence. They argue that the little stone struck the image with a catastrophic blow that knocked it in pieces.

Some other men claim that the gospel principles are in process of destroying the kingdoms of this world and that the kingdoms will all be completely Christianized in time, and that Christ's kingdom will fill the entire earth.

Both these views are wrong, because they definitely conflict with other plain teaching of the word of the Lord. If we literalize the passage as the premillennialists do, we will have to bring back not only the Roman Government, but also all the other governments that are represented in this image. All these kingdoms will have to be restored and all of them be standing at one time when Christ comes to destroy them. This means that the Babylonian Kingdom, the Medo-Persian Kingdom, the Greek Kingdom, and the Roman Kingdom will all have to come back to the earth. Then we will also have to literalize the great battle that Christ will inaugurate for the destruction of these world powers. We will have men slaughtered until the vultures and the wild beasts will be gorged with their flesh. We will have Christ shedding blood until the earth will be filled with it for the length of 200 miles and the depth up to the horses' bridle bits. (Rev. 14:20; 19:17-21). If men dissent from this and want to make the battle spiritual, then consistency demands that they understand the other in some spiritual sense and not in the literal sense that their theory demands. The second view not only sets forth the unscriptural idea that truth and moral suasion will conquer the hearts of all men and make them genuine Christians before Christ comes, but it also implies that there is now a definite conflict between the worldly governments and the kingdom of Christ. That this conflict does not exist will be clearly seen in the study of Christ's own teaching.

When Christ was here on earth, his enemies attempted to show that he was claimed to be a rival king of Caesar, and that he was setting up a kingdom that would antagonize the Roman government. When they asked him if it was lawful to pay tribute to Caesar, he showed them that the coin contained the image of Caesar and the superscription of his government. He said, "Render, therefore, to Caesar the things that are Caesar's and to God the things that are God's," which clearly shows that there is a difference between the things that belong to God and the things that belong to Caesar, and that a Christian may respect both governments.

Again, when Pilate asked him if he was a king, he said "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). Pilate understood from this that there was no conflict between the kingdom that Christ represented and the kingdom in which he (Pilate) was an officer. He acquitted Christ, therefore, of the charge of being a rival king or of setting up a rival government. Is anyone to say that Pilate was wrong and that the accusers of our Lord were correct?

Furthermore, the enemies of Christianity made the charge that Paul was preaching another king and another kingdom and was, therefore, an enemy of Caesar. This we see at Thessalonica and at Philippi. But Paul was not preaching any such thing, and he himself was a citizen of Caesar's government and took advantage of this fact to escape death at the hands of the Jews. Paul and Peter taught Christians to pay tribute to whom tribute is due, custom to whom custom is due; to be in subjection to the civil rulers and to honor magistrates and kings. How could (his teaching be accepted and obeyed if Christ's kingdom is in conflict with worldly governments and is now in process of destroying them?

This view will be seen to be incorrect also from the consideration that even if Christ's kingdom should fill the whole earth and every responsible being on earth should become a Christian, we would still have to have civil governments.

There is some other sense, therefore, in which the governments of earth will be displaced by the government of Christ; and, one sense in which we know this to be true is that all earthly governments are temporal, they will come to an end. Christ's kingdom is eternal and it will last on when all earthly powers have ceased to be and when the earth itself shall have been destroyed. In that respect, it is superior to and destructive of those kingdoms that govern only for time and only in a limited sense.

Now, the point that we make in referring to this kingdom is this: Christ has a kingdom; people who are citizens of that kingdom are

under Christ and are governed by him: it is the function of his government, therefore, to govern. But we have worldly kingdoms, and the same people who are governed by Christ are also governed by these worldly powers. Christ's kingdom governs; worldly kingdoms govern: therefore, two institutions are exercising the same function over the same people, and yet there is no conflict or antagonism between these two institutions. The point is clear: that institutions may overlap in their functions and neither one displace the other, and neither is, therefore, an enemy of the other but may be a definite help to the other. This is the case in the kingdoms, and it is certainly true in the church and the Christian schools.

THE HOME AND THE CHURCH

It is not necessary to argue that the home is one institution and the church is another institution—the one divine, the other human. It is hardly necessary to argue that these institutions overlap in some respects in their duties, yet there is no conflict and neither one displaces the other.

As an illustration of the fact that a home may do the work that the church is ordained to do, we call attention to this example: In I Cor. 16:1-2, Paul lays down instruction for the churches. He says he had given this order to the churches of Galatia, and now he is giving it to the church at Corinth. Therefore, this is definitely something for the churches to do. What is this work? Why, it is the relieving of the saints: the giving of money to relieve the saints that were in distress. But now we move on down to the 15th verse of the same chapter, and he says that the house of Stephanas have set themselves to minister unto the saints. Here is a house, or a family, doing the exact thing that Paul had commanded the churches to do. If there ever was a place where one of our quibblers could have convicted Paul of contradiction and inconsistency, here it is. He here commends a family for doing the thing that he had "ordered" the churches to do. Here is a human institution doing exactly what the divine institution is commanded to do. Shall we say that the home in this case usurped the function of the church? If so, we will have to say, at least, that the inspired apostle commended the home for this act.

With these considerations and arguments, we leave the lesson with you. May the Lord bless all of our efforts to his glory and to the good of our fellowmen. Thank you.

Dangers and Assets In Christian Education

by

Howard A. White

I am grateful to Brother Benson for the invitation to speak on this occasion and for his assurance that I have freedom to discuss the topic assigned, even to the point of offering any criticism which may seem justified. It is only in the atmosphere of full, free, and frank discussion that we go forward in any worthy enterprise.

Christian education has been established and nurtured by those who have refused to accept the thesis that the education of youth is exclusively the business of the state. As a people we are not opposed to the existence of state schools and private, secular institutions of learning, and we have often availed ourselves of opportunities they afford. Recognizing, however, that it is not the business of state institutions of learning to engage in religious instruction, and that for them to do so would be contrary to the spirit and letter of our Constitution, and at the same time seeing the need of providing for the spiritual as well as for the mental and physical requirements of students, individual Christians have joined forces with fellow Christians of like mind and established what we call variously Bible schools, Christian colleges, or simply "our schools." To argue that they have no right to do so is to argue that education is the function of the state alone, and to contend that, although Christians may form corporations to engage in secular business of every legitimate sort, they cannot righteously engage in the high calling of preparing young people to face the problems of life from a background of Christian training.

Committed as we are to the principles of Christian education, we would do ourselves and the cause we serve a grave disservice if we fail to recognize the dangers that confront us in this field. There is always the danger that any good thing will be misused and its purpose perverted. If it were possible to stand on the north pole, one would find himself going south if he moved in any direction. There are points of truth on which the schools ought to stand and any departure from them is in the wrong direction and represents a tendency to be avoided. Our confidence in the men who are now engaged in Christian education does not guarantee safety in the generations to follow, and we ought to help provide for stability and security in the future by

stressing the principles of truth which must be maintained at all times.

Thoughtful men have long discussed the legal relationship that ought to exist between the congregations and the schools, and some of the discussion has been more confusing than enlightening. There are those who have done nothing constructive in the interests of Christian education who have alternately spent time and effort in attempting to regulate "our" schools, and then in loudly proclaiming that they are not "ours" at all and that somebody is trying to make them into an ecclesiastical appendage to be fastened wickedly upon the congregations to dominate them and sap their life. It is of greatest importance that a wise and scriptural solution to this problem be maintained. Whatever may be the *de jure* or *legal* standing of the schools with reference to the churches, the *de facto* or *actual* relationship is one that is very close and very influential.

Most of the young men who are now preparing to preach are enrolled in one of the Bible schools. Though idealism might indicate that something else ought to be the case, the hard facts are that the preponderance of thinking in the churches is moulded by the preaching of men who have attended one or more of the Bible schools. The inescapable conclusion is that the schools are therefore capable of doing immeasurable good or tragic evil among the churches. Their powerful influence for good or ill has been clearly demonstrated.

The schools are not alone in wielding great influence among Christians on a wide sectional or even national and international basis, for there are preachers and papers with corresponding weight in guiding thought and opinion. Schools, papers, and preachers need to be reminded that they should do what good they can without seeking to take over the functions of the local congregation. The fact that some schools have departed from the purpose of their founders is not by itself argument against schools as such. I refer to such unfortunate trends as seen in Bethany College, founded by Alexander Campbell, for a time an instrument of much good, but later engulfed by digression and modernism. If such an occurrence proves colleges are wrong, then the digressions of many local congregations proves it is wrong to have a church in a community! The same brand of logic would also lead to the conclusion that because the church generally suffered an apostasy that matured following the Council of Nicea in 325 A. D., the church itself was a mistake and a danger! Christian truth will be served not by killing the influence of schools, preachers, and papers, but by seeking to keep them all in harmony with the letter and spirit of New Testament teaching. The dangers that confront the schools are essentially the same as those that meet the individual Christian in any field of endeavor where he seeks to operate.

DANGEROUS TRENDS

In trying to think of an image that would help you see the kinds of dangers I am discussing, I have been able to think of nothing better than the old cliché that we are traveling on a straight road and that the danger is that we shall turn either to the right or to the left or turn back. There are dangers that we shall become too liberal and so swing to the left, that we may become reactionary and travel too far to the right, or that we will forget where we are going and turn back altogether.

The trend of education in the twentieth century has been toward increasingly greater emphasis on technology, science, and other facets of purely materialistic endeavor. Many leading educators, seeing the horrors that may be created by brilliance and technical skills without the guidance of character and honor, are calling for greater emphasis on the humanities, in the hope that there may be an upsurge of humanism. Humanism wields a much greater influence in educational circles than many people realize. But it is a system which leaves out a consideration of God. The philosophy of humanism is well described by Professor Ralph Henry Gabriel of Yale University:

*. . . this new humanism, although its disciples would have denied it, was in fact, a parade of ancient beliefs tricked out in new costumes. Man, the creator, replaced God, the creator. The Holy Spirit became the spirit of humanity, the basis of natural religion. The aspiration of the religious heart and worship of divine perfection was to be merely man's age-old effort to perfect himself. The mystic's feeling of the presence of God was, in the eyes of the humanists, an old-fashioned way of describing the sentiment of human brotherhood. For the salvation of the soul by divine Grace was substituted the concept of the liberation and expression of the basic goodness of human nature made possible by the increase of knowledge and the renovation of environment.**

The fallacy of the humanistic approach is in its attempt to produce a *Godless goodness*. Christians believe that any system of thought which deliberately excludes the idea of responsibility to an all-wise creator is insufficient to develop character that will triumph over opportunism. Nevertheless, as I see it, the most formidable danger facing the Christian colleges today is the tremendous pressure being

*Ralph Henry Gabriel, *The Course of American Democratic Thought*, p. 214.

brought by popular education in favor of so-called ultra-liberalism in the field of religion—*naturalistic* rather than *revealed* religion. The result is secularism and materialism.

To express this danger in more understandable terms, there is a widespread notion that only the ignorant and uneducated take the teaching of Christ as being divine revelation, and that the true scholar and intellectual views Christianity with a good-humored, detached tolerance. The subtle undermining of Christianity is more feared than open attack. This view has reached into the strongholds of the large denominations, resulting in what is called "modernism," which is a misnomer, for there is nothing new or modern about it. There is not now in principle a single argument made against Christianity that was not made in the first century! With modernists the Bible is a book of weird tales and fables; nothing in it is of binding authority, the virgin birth and the resurrection are figments of imagination, and Christ is reduced to the stature of a good man, nothing more. Harvard, Yale, and other schools originally dedicated to the teaching of the Bible as the word of God have succumbed to this naturalistic philosophy.

VIGILANCE IS NECESSARY

Constant vigilance is necessary on the part of our Christian colleges to avoid the baneful influence of religious liberalism. Teachers find it necessary to obtain their training in colleges and universities where these ideas are the order of the day, in order that our schools may rightly meet the academic standards necessary to furnish the education needed by our young people. The necessity of such training for teachers and for maintaining high academic ratings constitutes a temptation to conform more to popular standards than is compatible with Christian truth.

In these days of temporizing and compromising, in a time when liberalism and modernism are making their influence felt on every hand, it is refreshing and inspiring to know that in our Bible schools we now have such men as Dr. Baxter of David Lipscomb, Dr. Pryor and Dr. Bales of Harding and others who, like them, have the highest academic qualifications for their work and who are at the same time devout, loyal, and consecrated in the cause of revealed Christianity. While we thank God for these and for those of like qualifications and faith on other campuses, we must not forget that the future holds no guarantee that such will automatically remain the case. What happened at Bethany can happen again and again. I venture to predict that modernism and ultra-liberalism of an anti-Christian sort will make inroads upon Christian education, and very likely it will occur while

the brethren are so busy wrangling over something else that they will not notice what is going on until it is too late.

SYMPTOMS TO WATCH FOR

Some of the symptoms which might presage such innovations:

1. The Bible relegated to the position of one among many textbooks, and studied by relatively few students. (A few years ago, officials of a certain Bible school decided to sell some religious books from its library upon advice from a secular educator that their library was top-heavy with religious books! It has never occurred to me that our college libraries have been oversupplied with any useful books and surely it is ridiculous to say that it is possible for a Bible school to have too many religious books.)

2. A wide separation between the Bible department and other departments of instruction. If the Bible is taught by one group of men and other topics are taught by men of differing views, it is entirely possible that the Bible department will find itself in serious conflict with other departments of the school. In such a manner it is possible to develop a climate of thought that is almost wholly secular but which includes a relatively small element of Bible teaching. Harding College has handled that particular problem in a commendable way. Harding's Bible teachers also teach other subjects and so assure a unity of thought in all departments of the school's work. Of course, there is no such thing as Christian mathematics, or Christian geology, but it is very important that the teachers of these and all subjects remember the harmony that exists between Christianity and all branches of true knowledge.

3. The enrollment of large numbers of students who are not Christians and *who leave after considerable study without becoming Christians*. "By their fruits ye shall know them."

4. The disposition to take greatest pride in outstanding achievements in some secular field in such a manner as to leave the impression that the formation of humble, Christian character is a matter of secondary importance. Scholarship and achievement of the highest type are to be encouraged in every field, not as ends in themselves, but as means to the end of greater Christian service.

5. Extreme emphasis on intercollegiate athletics. The value of intercollegiate athletics is debatable and is a question that each school will have to decide in keeping with its own problems and ideals. Certainly the health and physical welfare of the student are important. The training and recreational value of wholesome sports must not be undervalued. A well directed athletic program can be a very useful means of supplying a real need in the lives of young people. This

field, however, may easily be corrupted into a means of bringing into the school an element of character and a grade of ideals far below that required to constitute a wholesome environment.

6. A tendency to compromise with sectarianism. Those connected with Christian schools have the obligation of showing the students the clear distinction between simple New Testament Christianity and the vague interdenominational, latitudinarian sectarianism of our day. The practice of inviting sectarians to speak in religious services or of calling on them to lead in prayer in such a manner as to appear to endorse them as teachers of God's Word must be avoided. Granting that it is necessary and profitable at times to ask speakers who are not members of the body of Christ to address students, it still remains true that when religious services are being conducted either on the campus or by the representatives of the schools wherever they preach, a firm stand must be taken against sectarianism in all its manifestations.

STAND FOR TRUTH

The obligation of Christian education is therefore positive and constructive. The only reason for the existence of a Christian college is its devotion to the development of loyal, consecrated Christian character. If it does not positively and forcefully maintain the truth in doctrine and life, it forfeits its right to existence, and if it continues to operate under the guise of a Christian school while sabotaging Christianity in countless ways, it is a curse rather than a blessing. The whole intellectual and spiritual climate of a Christian college must inculcate Christian doctrine, ideals, and standards, or Christ will have been wounded in the house of His professed friends! While no one among us has any right to devise a Procrustean bed into which we demand that every school administration fit, so far as the details of its operations are concerned, yet by their graduates we shall know them, as to whether they are providing truly Christian education, or a substitute and a counterfeit.

Any great movement or work has to fear extremists of both sides. In government, extreme order is autocracy and tyranny, while extreme freedom is anarchy. Order and liberality must be balanced. In Christian education, extreme liberalism is fraught with the danger that the truth will be forsaken and the product will be the disillusioned, skeptical, lost youth often seen in our generation. The opposite of this evil, which also constitutes a danger not to be ignored, is the extreme reactionary who would cure the patient of modernism by cutting off its head. Some reactionaries cry that the schools should be abandoned and cut off because they face dangers of modernism; others, not quite so radical, announce gravely that they should cease to meet academic standards required of schools by accrediting associa-

tions, and simply teach the Bible and nothing else. I have personally known a handful of students who resolutely refused to study even the subjects closely related to the Bible. I have heard that certain scholarships have been made available to students who would study nothing but the Bible. This type of thinking leads to provincialism and mental stagnation.

The purpose of the Sacred Writings is to make us wise unto salvation through faith in Christ Jesus. It would be better to know the Bible and be ignorant of everything else than to know everything else and be ignorant of the Bible. However, the Bible is in *words*, it abounds in figures and illustrations, and it deals with many events of history. Surely a knowledge of language, literature, and history, to say nothing of many other subjects, will help in a better understanding of the Book of Books. While the Bible occupies a place all its own, there is nothing in it to discourage the study of any useful truth, but on the contrary, positive encouragement to the individual to develop all his faculties to the greatest good and happiness of himself and his fellows.

Christian education at its best will prepare young people to *meet* the issues of life, not to ignore them. It will prepare them for living among men and not in mental monasteries. It will indicate its awareness of the influential streams of thought of various types and point out the truth in such a manner that the student is thereafter prepared for meeting these thoughts in later experiences.

THE PARTY SPIRIT

From New Testament times the spirit of factionalism and strife has interfered with the progress of Christianity. It should not be surprising nor dismaying to the twentieth century Christian to find that same spirit cropping out in men today. Perhaps as long as men live and claim to serve Christ, some of them, through one circumstance or another, will actively engage in building up some kind of faction or party rather than in simple, New Testament Christianity. Every Christian should strive to maintain the unity of the Spirit in the bond of peace, to place principle above any human personality, and to be loyal to truth and not to party. As parties arise, however, there is a strong temptation for schools to be entangled in them in one way or another. In fact instances could be cited in which schools themselves have appeared to exist largely to propagate a schismatic point of view. Christian colleges and their supporters must ever be on the alert against being made the tool of some faction or party. Most of us human beings are so limited in our understanding, so prone to follow emotion rather than truth and reason, that we find it difficult to say, "I am not of Cephas, and I am not of Paul or Apollos, but I am of Christ."

A modern "great one" arises, seeks to draw away disciples in favor of his views, an opposition arises, the issue is clouded by personal and gratuitous insults and other irrelevant material, and unfortunately many people give up in disgust and decide in favor of the one whose mannerisms to them are the most pleasing. Here again the Christian school must take some kind of stand. If it allows itself to become the avenue through which a hurtful "ism" or schismatic doctrine is carried among the people, it is doing wrong.

On the other hand, if it becomes so engrossed in fighting a particular error that it magnifies it out of deserved proportion and neglects more important truth, it commits a folly. I suspect if some of us who have not had personal experience in operating a Christian school could get some experience, we would appreciate more fully just how difficult it is to contend for the faith and stay out of party fights. Again attention is here called to the fact that the duty of the schools is positive and constructive. It is not enough for them to deny the teaching of any false doctrine such as premillennialism, but it is their obligation to teach in a positive and clear manner how to avoid error and what to do about it when it appears.

The party spirit, carried to its logical end, leads to the formation of an ecclesiasticism. Schools and churches may gather in separate clusters and treat each other with contempt, suspicion, and scorn, and churches will have in their pulpits only those preachers who were trained in the school of their particular fancy, irrespective of the real merits of the case which they have not troubled themselves to determine.

COURAGE AND VIGILANCE

The dangers we face may be summed up in the statement that the stress and strain, the complexities of life may little by little allow men to secure places on the boards, the administrations, and faculties of the schools who have purposes other than to carry out the legitimate and rightful endeavors of Christian education. It should be the aim and avowed purpose of every member of every board, of every administrative official, of every teacher and of all the friends of Christian education to stand vigilant and courageous in opposing the least trend that might lead to a perversion of Christian truth.

Ours is already a rich heritage in training young people for useful Christian living in many of life's avocations. In this auditorium where we are assembled, we see the pictures of David Lipscomb, J. A. Harding, and J. N. Armstrong. When I consider the great work and noble sacrifices of these men and others like them, I feel ashamed to stand on this platform to make any comment on the subject of Christian

education when I remember how little I have done. Of course these men made mistakes—they would have been the first to admit it, but they loved God and they loved young people and their good work will live. Despite the severe handicaps of slender and at times non-existent financial resources, and in the face of apathy and active opposition, great and good men have made possible the several fine institutions of learning among us today, and their work would not have been in vain if nothing more were ever accomplished, for there are thousands now serving in various parts of the world as missionaries, business men, professional and working people who are a blessing to their respective communities and who are leaders in the church because they came under the influence of humble consecrated, self-sacrificing teachers in Christian schools. The future holds great promise if we continue in the high tradition they have set for us.

Physical assets in the form of buildings and equipment, although in most schools greatly in need of expansion and improvement, are the best we have ever had. Perhaps never before have we had so many teachers who combine humble consecration with wide learning as we have today. The Christian schools have proved that they are not mere "preacher factories," but that they are capable of taking young people in their most impressionable years and providing them with balanced and rounded training in many useful pursuits. The Christian schools have demonstrated their ability to develop not just a part but the whole Christian character by providing for the physical, the intellectual, and above all the spiritual needs of their students. The Christian schools provide the environment and the guidance that not only safeguard the good training of the Christian home and the church, but actually serve to intensify and render permanent every noble ideal and worthy attitude.

Who can set a value upon such accomplishment? Its measure is in the dimensions of the soul.

"Things for Which We Are Thankful"

by

F. W. Mattox

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, that ye through his poverty might become rich"—"Thanks be to God for His unspeakable gift."

A proper introduction to this meditation is to consider several pertinent observations concerning the giving of thanks. The need for this kind of study and its place in this series of lectures is seen in the fact that we need to be reminded of our blessings in order to make us thankful. This indicates the extent of man's depravity, for man is not naturally thankful.

The story of the ten lepers cleansed by Jesus with only one returning to express gratitude is an indication, not only of the ratio of grateful people in the world, but also might well reflect the ratio of ingratitude in our own hearts. The story in the 18th chapter of Matthew tells of a king who forgave a servant a \$10,000,000.00 debt. The ungrateful servant, however, refused to forgive a fellow-servant a debt of \$17. Such examples of ingratitude exist, not only between man and man, but also between men and God.

Our blessings so overwhelm our lives that we begin to take them for granted and cease to be grateful. Not only is this so, but many people receive blessings from others for a long period of time and when they cease, not only fail to be grateful that they received them for so long a time, but even are scathingly critical of their former benefactor, because such blessings no longer continue. Such depths of ingratitude, so common to man, brought forth from Shakespeare this oft-quoted statement: "Blow, blow, thou wintry wind, thou art not half so unkind as man's ingratitude."

VIRTUE OF GRATITUDE

In contrast to this, the refreshing beauty of real gratitude is seen in a brother who gave assistance to his sister in need. She was so filled with happiness over the gift that she said, "Oh, Eldon, liberality is the biggest word in the dictionary." He replied, "No, Hally, gratitude is." Such an attitude of heart has caused another to say that "gratitude

is the most fragrant flower that blooms in the garden of virtue."

AH offering of thanks, of necessity, involves a benefactor and a recipient in which the recipient expresses a sincere gratitude for gifts received. The atheist cannot be thankful. In his mind there is no benefactor. If a fellow atheist shared his material comforts with a needy unbeliever, at best it could be only a sharing of natural resources, to which each felt equally entitled. Gratitude can come only where there is knowledge of and faith in the benefactor. Therefore, the stronger a person's faith is in God, the greater will be his degree of gratitude to God.

COUNTING OUR BLESSINGS

For us to enumerate God's blessings is not a difficult task. Yet the mere enumeration of them would hardly suffice for the purpose of this occasion. For better understanding I would refer to our blessings in three classes: (1) physical blessings (2) blessings of our age and (3) spiritual blessings.

We are thankful for physical blessings which could be enumerated as life itself, food, shelter, and clothing. The very fact of being normal and being in God's world is sufficient cause for genuine expressions of gratitude. Had you ever thought to be thankful for the common place things of life? Are you thankful that you can see? Are you thankful that you have two hands; that your body is comparatively normal? I am confident that none of us would sell an eye or a hand, but had we ever thought to be thankful for them? Our attitude toward these commonplace things further illustrates that the tendency of mankind is to take blessings for granted. We need to offer sincere thanks for our abundance of material wealth given to us in the form of food and natural resources.

We are also thankful for the distinctive blessings of the age in which we live. We are thankful for scientific advancement, for the great contribution of modern medicine, for skilled surgeons. We are thankful for our modern gadgets designed to make life easier so we can have greater time for service to God. We are thankful for modern transportation that makes possible obedience to our Lord's command "to go into all the world." We are thankful for modern communication that makes possible the preaching of the gospel in every language and around the entire world. These are merely suggestive of the great host of such blessings for which we need to express our thanks.

OUR BLESSINGS IN CHRIST

The realm of spiritual blessings constitutes the one area in which the Christian is most grateful. These blessings may be expressed in

great words. They fall into a natural progressive order: REDEMPTION, RECONCILIATION, FORGIVENESS, JUSTIFICATION, SANCTIFICATION, MEDIATION, PRESERVATION RESURRECTION, and GLORIFICATION.

These great words could be enlarged upon with great profit. We stand awed by the benevolence they contain and say in deep humility that we are indeed thankful for spiritual blessings, for Christ and all he means to us. We are grateful for redemption, for forgiveness, for sanctification, for justification, for meditation. We are thankful for the Christian hope based on the death of our crucified Savior. We are thankful for the joy that comes as a result of our relationship to God through Christ. We are thankful for the peace that passeth all understanding that the children of God alone can experience.

When we begin to think of blessings that accompany our salvation we are made grateful for a clear understanding of undenominationalism in a confused age. We are thankful for great men who have delivered unto us a heritage of faith in an age of doubt. As Christian individuals, we are thankful for the opportunity to wield our influence for right in this age of crisis. With Christ as our Lord, we have a guiding light. Our world is indeed confused. There is uncertainty on every hand, but in Christianity, there is no confusion of purpose or uncertainty of answer. Jesus is the answer to every problem, and for His guidance out of confusion we are thankful.

We are thankful for an understanding of some of our basic problems and we are thankful we can wield our influence in whatever degree it may be felt toward a more genuine acceptance of that which is permanent and of greatest value. In this connection, we should be thankful for the opportunity for hard work. It is a mistake for parents to desire that their children be relieved from the responsibility of hard work. Hard work is the cure for weakness both of soul and body. We should be thankful to the Lord that he has left work for us to accomplish.

We express our thanks to God not only in words but also in deeds, and the highest manifestation would be in genuine sacrifice for others. In plain words, we can well say that we show thanks for what God has done for us through what we do for others. When Jesus pictured the final judgment scene He pronounced blessings upon those who through ministrations to others ministered unto him.

MANIFESTING GRATITUDE

The old myth of the Russian Orthodox Church will illustrate the need for unselfishness in regard to our possessions. The myth runs

something like this: An old woman, enduring the flames of torment, by great struggle reached her head above the flames, and seeing an angel flying overhead, cried out for relief from her punishment. The angel, hearing her cry, agreed to take her petition to God. God instructed the angel to go back to the old woman and inquire if she had performed any good deeds in her life. After long contemplation, the old woman remembered that on one occasion, she had given a carrot to a hungry beggar. Upon receiving this information, the angel was instructed to take a carrot and if the carrot were strong enough to bring the old woman from the flames, that she would be delivered. As the old woman hung on to one end of the carrot and the angel began to lift her from the flames, another tormented soul grabbed hold of her foot and as he was being lifted out of the flames, another grabbed hold of his foot, etc, until there was a long chain of tormented souls seeking deliverance. This irritated the old woman who was having to bear the added weight and looking down, tried to kick them loose. As she did so she cried out, "Turn loose, the carrot is mine." When she uttered the word "mine" the carrot broke in two and all of them fell into the flames. This story needs no special application. What we have is ours through the mercy of God and has been delivered unto us as stewards. We should not only be thankful to God for the material blessings we have received but we should also be thankful for the privilege of sharing our blessings with those less fortunate than we.

This same spirit of unselfishness is what is making possible our enlarged missionary activities. We look downward in humility when we consider the smallness of our missionary efforts in the face of the great need and our potential abilities. We are indeed grateful for the beginnings that have been made and for the renewed interest that is stirring the brotherhood of Christ in our generation. We are thankful for the opportunity of missionary activity and expect from it to reap a great harvest in the future. This will be made possible only through the unselfish pioneering of those now in foreign fields and in a special way are we thankful for the unselfishness of their hearts that stirred them to make the beginning so that others may build on their foundation.

Here at Harding there are thirty-nine students who have stated that they are preparing for service to Christ in foreign fields. During the past year there have been twelve Harding students who have reached foreign fields or are now on their way. For such sacrificial servants of God we are thankful.

MANY OTHER BLESSINGS

We are also thankful for such Christian schools that are training young people and influencing their lives in dedication to Christ. We

are thankful that in our age of confusion there are these islands of strength where there is no confusion of purpose, but contrariwise, there is definiteness that guides young lives to greater heights of inspiration and dedication.