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A Study of the Development of Christian Education in the Evangelical United Brethren Church

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A STUDY OF THE DEVELOPMENT OF CHRISTIAN
EDUCATION IN THE EVANGELICAL UNITED BRETHREN CHURCH

by

Wallace D. Rehner

A Thesis
Presented to
the Faculty of the
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of the Requirements for the Degree
Bachelor of Divinity

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CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

Through wisdom is a house builded;
And by understanding it is established:
And by knowledge are the chambers filled,¹
With all precious and pleasant riches.¹

The writer of the Proverbs may, or he may not, have had education in mind when he penned these words, but it is easily seen how this application could be made. But these words are no more obvious than the part that Christian Education has played in the development of the present Evangelical United Brethren Church.

STATEMENT OF PROBLEM

The purpose of this study was to discover the multiple roles Christian Education has played in the development of the Evangelical United Brethren Church. It was the express purpose of the author to note the "times and seasons" when the greatest advances were made and what men and methods were most influential in these gains.

JUSTIFICATION OF THE STUDY

As the result of major research in the area of Christian Education it has become the keen conviction of the author that all churches could be strengthened by a more adequate program of Christian Education. Let no one assume, however, that a personal Christian Faith is dispensable. It is desirable nevertheless to discover those elements which contributed to the church in previous

¹Proverbs 24:3-4.

years, if a better denominational program of Christian Education is to result in the future. Retrospective analysis if done periodically may improve the spectrum of tomorrow. As a minister of Christ's Gospel, an understanding of the historical development of Christian Education will increase the efficiency and quality of personal contribution.

The author purposes to submit this thesis to the general Church Board of Ministerial training with the desire for its use in the conference course of study for probationers.

DEFINITIONS OF TERMS USED

Christian Education and Religious Education are used by the author synonymously and they are defined for the purpose of this study as follows; that education which is given under the auspices of and from the creeds of the Church as they were taught by Christ.

Chautauqua type school refers to an assembly for educational purposes which combine lectures and entertainment. They are often summer schools as were the first ones held at Chautauqua, New York.

BASIC ASSUMPTIONS

Christian Education has played an important part in the development of the Evangelical United Brethren Church.

Personal interest in the outcome of this study was a result of the author's membership in the Evangelical United Brethren Church.

A BRIEF OVER-VIEW OF E.U.B. CHURCH HISTORY

Familiarity with the over-all development of the Evangelical United Brethren Church is necessary for any proper understanding of the Christian Education arm of the Church. It is with this thought in mind that a brief over-view of the denominations from their inception until the present time is included.

The name "Evangelical United Brethren" leads one to suspect that the present name is a combination of two former denominations though a previous knowledge of this union may have been unknown. Since these are the facts of the case the manner of survey shall be to separately consider these two arms of the church, "The United Brethren in Christ" and "The Evangelical Church". Beginning with the early founders until the date of union in 1946, and endeavoring to understand the peculiar spirit of these groups.

Phillip William Otterbein is recognized as the father of "the United Brethren in Christ" though that name was not officially chosen until 1812. His early associates include such men as: Martin Boehm, George Guething, Christian Newcomer, Adam Lehman, John Ernst, J. G. Pfrimmer, John Neidig, and Benedict Sanders. Otterbein came to America from Germany to accept a pastorate in the Reformed Church. After an ardent message one morning someone asked him for spiritual advice, he excused himself and sought his closet where he found peace and joy of a conscious salvation. He soon left this pastorate in Lancaster, Pennsylvania and took a church in Baltimore, Maryland, where he became a close friend of Francis Asbury

Brethren in Christ also suffered the loss of a smaller segment which was never recovered and are known as the United Brethren in Christ (old constitution) or the Radical United Brethren. This occurred in 1889. The differences largely involved personality problems, lay representation, and church polity rather than doctrinal issues.

Early in the 19th century merger had been contemplated between the Evangelical Association and the United Brethren in Christ but because of the lack of church authority and minor polity differences the union never took place. Both denominations labored under the similar type of Methodistic government and doctrine as may be observed from the church Discipline.

The union of the Evangelical Association and the United Evangelical Church proved to be so successful that it was not a surprise when a plan and basis of union between the Evangelical Church and the United Brethren in Christ was formed in 1934. These plans eventually consummated in the union of the two bodies at Johnstown, Pennsylvania in 1946.

The total number of conferences when the two churches were united was fifty-two but many have been merged since that time so that the present number is thirty-six. The statistics now show a membership of 705,102, including eight colleges, three seminaries (one seminary is in Reutlingen, Wuerttemberg, Germany), nine benevolent institutions, and mission work in nine mission fields of the world.

THE METHOD OF PROCEDURE

What part did Christian Education play in the development of

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CHAPTER II

FIFTY YEARS DEVELOPMENT IN CHRISTIAN EDUCATION
OF THE EVANGELICAL ASSOCIATION FROM 1800-1850

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CHAPTER II

FIFTY YEARS DEVELOPMENT IN CHRISTIAN EDUCATION OF THE EVANGELICAL ASSOCIATION FROM 1800-1850

The Church is gradually coming to see that in Christian religious education she has a most effective means of leading people into vital Christian experience, of building Christian character, of securing intelligent and useful church members, workers and leaders, and of reconstructing the social order after the ideal and purpose of Jesus. The Church is beginning to recognize that in Christian religious education she has a method of which the Great Commission of her Lord may be most effectively carried out.¹

THE EARLIEST DAYS

The foregoing statement of the beloved Bishop Praetorius expresses a truth not proven in the early days of the Evangelical Association. This chapter surveys the early thought and development of the denomination that eventually arrived at the view expressed in these words by the Bishop.

The nation was young and recovery from the Revolution was slow during the beginning days of the church. The religious and moral conditions were as described in the previous chapter. Deplorable laziness, practical necessities, and the hardness of the frontier allowed little opportunity for a common person to receive a formal education. Finances were meager and "though in theory education was for all, in

¹E. W. Praetorius, Forward to A Century's Progress (Cleveland: Board of Religious Education of the Evangelical Church, n.d.), p. 6.

practice, only the wealthy could afford it."¹ Jacob Albright was privileged to attend one of the few higher schools, and there "learned to read, write and cipher in the German language."² However this did not satisfy his searching mind which strove to help itself. He became quite capable of speaking good German and by his own efforts he mastered the English language to sufficient extent that he could preach in English when necessary.

His library is thought to have contained a commentary (which he valued very highly), the Bible, a Catechism and a hymn book. With such few resources, it is obvious that much of his study was original and reveals diligence on his part. He could not be accused of being the product of any school; his success was a result of divine-human encounter, and hard work; however, he did not think education unnecessary, as we shall not attempt to show.

Rev. J. G. Schmucker, a Lutheran pastor, referred to one of Jacob Albright's sermons in the following quotation: "The sermon was plain and powerful, and that such preaching was very much needed."³

Dr. B. Kurtz, another Lutheran pastor, when writing of this period said, "Sabbath-schools, prayer-meetings, etc., were not yet introduced. Night meetings were looked upon as new measures. Conversion was a strange word, and revivals were unknown."⁴

¹Quotation from class lecture, Rev. Robert D. Bennett, The History of Christian Education, Western Evangelical Seminary, November, 1958.

²Reuben Yeakel, Jacob Albright and His Co-Laborers (Cleveland: translated from the German, 1883), p. 18.

³Ibid., p. 61 (Quoted from the Lutheran Observer).

⁴Loc. cit.

Because the Methodists of Jacob Albright's day were aggressively seeking converts among the English speaking people, Jacob Albright attached himself to one of their classes in order to learn of the "way" more fully. Through the help of the Methodist class, God began to press upon his heart the needs of the German speaking people. Soon Jacob Albright sought permission to start a work among them under the Methodist Church. This permission was refused because Bishop Asbury felt that the German language would soon die out; but Jacob Albright's passion did not die. He was still burdened for these people "without a shepherd" and began on his own to minister among them.

In carrying out this evangelistic endeavor, he followed the Methodist pattern by establishing class meetings. Under this system one of the laymen was placed in charge while the itinerant preacher was away. These classes became the first evidence of religious education in the early days. Albright writes the following in his diary:

Having preached about four years, and having made special efforts to preach the gospel where vital godliness and Christian discipline were unknown, I endeavored, through the grace of God which had been given to me, to give these awakened and converted people such instructions as they needed in order to work out their soul's salvation, and edify each other in the bonds of Christian Fellowship, and in the unity of faith, in accordance with the teachings of Christ and his apostles. . . . Many who had previously lived in darkness and ignorance received the light of truth through the instrumentality and assistance of this union; and God, my Helper and Protector, also strengthened my own heart and mind with his grace, so that I was not only enabled to preach pure doctrine to those whom he had entrusted unto me, but also endeavored to establish them by my own example.¹

The emphasis of the class was upon practical rather than

¹Ibid., p. 78-79.

in good strong resolutions.¹

The desire for education was usually no higher than the time in which the people lived. Bishop Seybert in 1842 was so desirous to spread a taste for study and reading that he lost a hundred dollars or more each year by giving books to those who could not pay for them. This is in contrast to the general attitude among the German people who populated the area and appeared to have little desire for learning or its value. The clergy of the more formal German churches, though highly educated according to the standards of their times, were not pious and consequently the people associated education with Godlessness. S. P. Spreng thought this was a valid deduction, for he states, "in so far as these clergymen were educated in the skeptical and rationalistic universities of Europe."² But men like Bishop Seybert realized that education itself was not evil. Though evil was inherent in the scientific rationalism of the German schools, he insisted that Christian Education was a great blessing. "Bishop Seybert especially emphasized the idea that all educational systems must be thoroughly imbued with the Christian Spirit."³

When in later years, monies were being collected for the Union Seminary in New Berlin, Bishop Seybert supported it and wrote a note to that effect.⁴

The fact still remains that prior to 1832, the ministry of instructing children was confined mostly to the home. The large circuits

¹Albright and Leedy, op. cit., p. 13.

²Rev. S. P. Spreng, Life and Labors of John Seybert (Cleveland: Lauer and Mattill, 1888), p. 239.

³Ibid., p. 240.

⁴Loc. cit.

automatically limited the instruction in catechism to the few hours the minister could have with the children in the home before the hour of class meeting. The preaching ministry was in most cases instructive in itself and imbued with much exposition of the scriptures and doctrine. A sermon of two hours never seemed too long, since there was such infrequent and limited religious teaching. It is only natural that time for education and more adequate curriculum for better instruction awaited the coming of the Sunday school.

THE ARRIVAL OF THE SUNDAY SCHOOL

The Sunday school movement was started by Robert Raikes in Gloucester, England in 1780, yet the rapid development of this modern enterprise did not sweep America until the 1820's. At first they were not primarily intended for religious instruction. Their curriculum was not ordered and child psychology was unknown, but still the Sunday school had benefits. The following three benefits are suggested by DeBlois and Gorham:

1. They made Sunday more interesting for the children.
2. They emphasized the value of childhood and youth.
3. They called attention to the value of the group idea in religious training.¹

In 1824, the American Sunday School Union was organized and did a tremendous job of starting new schools in the West (actually Midwest), and in reviving the schools that had been started but not continued. A few denominations started their own unions to advance the Sunday schools of their church. The first Sunday School Convention

¹DeBlois and Gorham, Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 281-282.

was held in New York with fourteen of the twenty-four states and four territories represented in 1832. Before the time of the American Sunday School Union, there were Sunday School Unions in the larger cities but they lacked the enthusiasm which came following 1832.

Whereas before this time most of the schools were not given very much attention by the ordained ministry, now they began to be concerned.

The laymen continued in leadership, for many years but it gradually was promoted by the church. In 1832 the church membership was only 3,921 in the entire Evangelical Association with thirty-three itinerant ministers.¹ There had been little progress toward the establishment of Sunday schools. After the convention, however, some leaders were awakened to the need and progress was started. The first Sunday School Union of the Methodist Episcopal Church was begun in 1827 and in the years immediately following they took a number of aggressive steps in which they charged the preachers to establish Sunday schools, conduct teachers meetings and raise sufficient monies for Sunday school literature.² The result of the "band-wagon" technique was soon observed in the Evangelical Association in 1832 when the first Sunday school was founded in the city of Lebanon, Pennsylvania.

The General Conference of 1835 furthered denominational progress in the area of Sunday school development although the first Sunday schools had already been organized. The conference gave forth an ultimatum,

. . . requiring German Sunday Schools (later the word German was struck out because it was thought to infer German only with the

¹Albright and Leedy, op. cit., p. 19.

²Ibid., p. 19.

exclusion of English) to be established wherever practicable and make it necessary for the preachers to take an active interest in this matter.¹

"Shortly after this conference, these nurseries of the church arose in various places within the Association and increased through the years.²

During the pastorate of W. W. Orwig and Charles Hammer (1826-1830) the Lebanon Church had extended its bounds and erected a frame church named the Emmanuel Evangelical Church. Some time later the Lebanon congregation offered their church as a meeting place for a homeless Lutheran Sunday school. The reason for their rejection from the Lutheran church seems due to the answered prayers of its superintendent, Jacob Readel, which brought such a revival that the Lutherans thought it was breeding too much excitement. Though the offer was rejected by the school, the incident made such a favorable impression for the cause of the Sunday school that the Evangelical Association in Lebanon organized their own school in 1832. It appears that the superintendent of the Lutheran Sunday school united with the Evangelical forces and helped to found the school. Others responsible for the school's organization were John Mellinger (first superintendent), Charles Hess, Jacob Readel, Rev. Jacob Shnerr, Rev. J. P. Leib, Rev. Henry Fisher and Rev. J. C. Reisner.

There has been some contention during the last one hundred years whether the school in Lebanon or the school in New Berlin was

¹Yeakel, History of the Evangelical Association, op. cit., p. 238.

²Loc. cit.

first. Since there is much evidence on both sides of the question, and because this is not directed to the main purpose of study, let the words of W. W. Orwig close the subject?

It is indeed a small matter in which place the first Sunday School of the Association was established, yet New Berlin, Pennsylvania, seems to claim the honor, while others are of the opinion that it is due Lebanon, Pennsylvania. At all events, it is certain that in these two places, as well as in Orwigsburg and Philadelphia, the first Sunday Schools of the Society were established.¹

Other early schools were founded by Rev. Henry Bucks in Ohio, Rev. Joseph Harlacker, on the Buffalo Circuit, organized three and a Sunday school seems to have been founded in the Upper Milford Circuit about 1835 as well as in Berlin (now Kitchener), Canada in 1837.² In 1838 the Des Plaines Society in Illinois, under the direction of their class leader, established the first Sunday school of the Far West in the Evangelical Association. This school had a staff of three men and two women with fifteen scholars, under the direction of their superintendent, J. J. Esher. Because of the lack of a permanent locality in which the school could meet and the distances between one another, it was attended with much difficulty. The superintendent wrote the following article for the Botschafter in 1844 in this regard:

. . . the lack of information concerning the usefulness of this cause was the main reason why many of our members did not agree on the same. However people began to see that this was the principle means of instructing the children in reading and many other subjects, so the society gave its approval to the cause. . . . Not having any suitable literature we simply used the best books we had in our homes, such as Bibles, Catechisms and the Viole (church hymnal), and got along the best we could in private houses as our places of

¹ Albright and Leedy, op. cit., p. 22.

² Raymond W. Albright, A History Of The Evangelical Church (Harrisburg: The Evangelical Press, 1942), p. 191.

meeting. . . . finally everything was brought in proper order, all possible means were supplied. People who at first despised the school have changed their opinion and come now to take hold of the work. . . . We are hoping that by next Sunday our attendance will reach the one hundred mark. . . . Our Sunday School has proved an effective means in combating false doctrine and error and superstition. True religion is winning the hearts of the people from the terrible rationalism which has spread here through the distant West.¹

That there was a purpose for the Sunday school and for all Christian instruction is evident from this superintendent's report. Instruction was the means of combating false religion, error and superstition. It was also the means of saving people to the truth of the gospel message.

These Sunday schools were not started nor continued with promotion but it soon followed. The early editors of the Botschafter gave the following arguments for the Sunday school. First, Adam Ettinger argued that the permanency of the republic depended upon righteous moral action. Since the child will not depart from the early bent of his life Christians must be responsible to train the children. Secondly, he argued from the basis of that competitive theme; everybody else is doing it (the Methodists, Baptists, etc.), we ought to do it too. Thirdly, the Sunday school not only separates the children of Christians from the surrounding world, but it also gives moral teaching. Fourthly, the preachers have done a fine job in promoting Sunday schools, but they could do better.²

The next editor, W. W. Orwig, maintained similar reasons, but added several others. The Sunday school is a shield against wickedness

¹Albright and Leedy, op. cit., p. 27.

²Ibid., p. 30-31.

and Sabbath desecration, as well as being the training field for those who will be the leaders of the church in a few years. He also challenged parents to give their children the good education and religious instruction needed.

This promotion was not a hollow seeking after applause. Orwig lays bare his heart, as an editorial in the 1837 Botschafter reveals:

There are many who think the Sunday School purposes only to keep children from bad company on the streets, and to teach them to read. This in itself is a good thing. Yet if a large good is to be obtained from the Sunday School cause it must embrace more than this. It must lead children to a knowledge of God and to a God-pleasing life. . . .

.

In every session of the school, the children should be reminded of their sinful depravity and dangerous condition. They should be impressed with their duty toward their creator, their parents, and teachers. We should endeavor to create in them an aversion and hatred of sin and all ungodly doings. On the other hand we should inculcate a desire for God and piety of heart. This will delight the child in attending Sunday School.¹

A constant source of conflict in these days came from those who felt that this would hinder the regular prayer service which was held instead of the morning preaching service when the circuit rider was elsewhere. Others felt it would hinder the preaching service and some were simply afraid to try any new innovation. Orwig implied that the Sunday school was not more important than the prayer service but that its importance lay in the benefit of stability which religious education would give to Christian experience.

Because the Sunday school actually came into being and did not remain an idea in someone's mind, the problems were practical. Sufficient requests had come to Mr. Ettinger by 1836 so that he published

¹Ibid., p. 46.

the following rules:

1. The school shall be conducted each Sabbath afternoon at two o'clock, unless there should be religious worship by the class at that time.
2. There shall be a superintendent over this school, elected from and by the brotherhood, whose duty it shall be to conduct the school, opening with scripture reading, singing and prayer, and closing as deemed proper.
3. Instruction shall be given in spelling and reading, mainly in the German language without respect of person or denomination.
4. The superintendent so elected by the brotherhood shall appoint necessary men and women teachers for both sexes either from among the membership or from the outside.
5. The superintendent shall maintain good discipline in the school, and the teachers of the various classes shall assist him in this respect during the session of the school.
6. A serviceable library shall be provided for the school.
7. A treasurer shall be elected who shall collect funds through subscription for a library, and purchase such books as a majority of the congregation shall direct.
8. The superintendent and treasurer shall be elected quarterly and the former shall call the meeting of the brotherhood for this purpose.
9. This constitution shall be signed by the brotherhood in order to make it effective.¹

One last major development in the Sunday school during the first fifty years of the Evangelical Association began with the decision of the West Pennsylvania Conference. A committee of three was appointed to adopt measures to organize a Sunday School Union in the Evangelical Association. This meeting convened March 13, 1849 at Logansville, Pennsylvania.²

In 1841, W. W. Orwig suggested some ideas for those wishing to start a Sunday school and included one most interesting. "The schools shall be divided into classes according to the ability of the

¹Ibid., p. 35.

²Yeakel, History of the Evangelical Association, op. cit., I, 393.

students."¹ There are no doubt those in the twentieth century who wish this could be done.

The Sunday school program and personnel failures largely occurred because of the lack of proper curriculum for the student and the teacher. The development of periodicals and books soon helped to alleviate this situation.

THE DEVELOPMENT OF RELIGIOUS PERIODICALS AND THE FIRST BOOKS OF THE ASSOCIATION

The founders of the denomination early recognized the value of good reading material for their parishioners as we noticed in our consideration of Bishop Seybert, Rev. George Miller and Jacob Albright. But there was great dependence upon other denominations, especially before 1809, though the Evangelicals of that day read a considerable amount of good religious books when consideration is taken of their education.

The first book that was published by a denominational writer was the Church Discipline, which the conference of 1807 asked Jacob Albright to compile. Due to the sudden and extreme illness which brought his life to an early end, this was not possible. Knowing that he would be unable to finish the task he asked Rev. George Miller to undertake this most crucial production. The following story is related in this regard:

It was in December 1808, and on Christmas evening, at the close of a meeting, Miller retired for the night in usual

¹Albright and Leedy, op. cit., p. 36.

health. In a remarkable dream of attaining heaven he was shown the place of his eternal rest. Requesting to enter, his angel guide replied, "As soon as you have perfectly obeyed the Holy Scriptures and the discipline which you will compile from the same. You must first go back to earth and complete this important work.

Miller vowed his readiness to return if God would write on his heart what he was to gather from the Word. The angel then smote upon his bosom, as though with a mortal wound. He awoke with a pain in his breast and from that time till his death, eight years afterward, he was afflicted with bodily weakness. The course of his labor was suddenly changed from a notably preaching ministry to that of writing.¹

Since the conference and church was yet very poor, Miller ordered it published at his own expense when there were but four hundred and twenty-six members in the whole church. No loss reportedly occurred as the books sold readily because of the quality of his work.

The preface to the discipline reveals the greatness and humility of the writer and the intent for which he wrote. All Evangelicals should be proud of such a heritage as this "Doctrines of Faith and General Rules of Christian Church Discipline and order of the so-called Albright-People, intending to show the purpose of their union with God among themselves . . . , to live and walk according to the Word of God."²

The second publication of the society was a book of spiritual songs by John Walter in 1810. This seventy-two page booklet contained songs of a devotional type called Das Geistliche Saitenspiel for use on all occasions. Later a second hymnal was completed and named

¹Albright and Leedy, A Century's Progress, op. cit., p. 16.

²Ibid., p. 11.

Geistliche Viole.¹ These gave added instructional means for the Christian family. A year later a short biography of Jacob Albright was written by Miller and published by the early preachers of the church. Miller was able to express the spirit and the genius of Albright as no one else, being a close associate and companion of Albright.

Another work, Practical Christianity, was published in 1814 with these words after the title, "The short and plain doctrines of the Evangelical preacher, George Miller, on true and practical Christianity, written with the pure motive of glorifying God and for the use of mankind."²

In 1817, Miller revised the Discipline at the request of the conference of 1812. The first authorized hymnal composed of four hundred and eighty-seven pages by John Dreisbach and Henry Niebel was also published in 1817, with later editions in 1836 and 1840. The New Testament with marginal references and of convenient size was published in 1819 while the membership was only eighteen hundred and ninety-five.

John Dreisbach was most significant as an author in this early period, having written four books, New Spiritual Songs (1821) with twenty-three songs, and Spiritual Viole (1818) which was considered the most popular song book for more than sixty years, having passed through twelve editions. It contained one hundred and eighty-six pages with one hundred and fifteen songs. Two books of sermons comprise the other two contributions of Dreisbach; Fear of Man, which

¹Ibid., p. 11.

²Ibid., p. 15.

was published in 1818, and Book of Two Sermons, published in 1820.¹

The General Conference of 1843 asked Brother Dreisbach to write a history of the early years of the Association. He produced fifteen sheets in such a manner, says Yeakel, "which no other man in the church could have accomplished as well."² This conference also undertook to authorize the publication of a catechism, containing the fundamental doctrines of Christianity, for the instruction of the young people. This was published in German and then later in English. This brought admiration from other denominations who felt the Association was a radical group but fears came to many of the denomination who remembered prior abuse by other groups.

Eight years previous to this General Conference another conference had resolved (1835) to publish a periodical as the organ of the church. The name was Christliche Botschafter. Though for some time a religious paper had been felt to be a necessity by a few, this view was not generally prevalent; plus the fact that some considered such a move a dangerous new innovation, similar to the Sunday schools and the Temperance Society at the beginning of their organizations. The conference had stipulated that the venture could not be made unless seven hundred subscribers could be gained. This was reached in 1836, one year after the conference had granted the permission to go ahead. The membership at this time was five thousand six hundred and twenty-eight.³

¹Ibid., p. 18.

²Yeakel, History of the Evangelical Association, op. cit., I, 357.

³Ibid., p. 240.

This publication and that of the Evangelical Messenger (the church organ for the English speaking members) which began in January 1848 was probably the greatest single accomplishment in the area of Christian Education that had occurred before 1850 after the founding of the Sunday school.

It had been instrumental in placing the Association its principles, object, and mode of operation in a more favorable light, in arousing and bringing to public notice the talents of its more gifted ministers, in fostering generally a spirit of inquiry and study and uniting the strength of the church to carry on the work still more effectively.¹

Another boast of the church organs was their promotional value. They requested the preachers to introduce Sunday schools wherever practicable and continually promoted the value of the schools within the local church. Later they became the means of promoting the cause of higher education in high schools and Seminaries. To these agencies we shall now direct our attention.

THE BEGINNING OF HIGHER EDUCATION

Because of the poor representatives they had seen, the people of the Evangelical Association were slow to see the need of higher education. The skepticism and rationalism that was put forth from the European schools and American Universities did not impress them. This formal education was drawn up in such a way that education equalled disbelief and the people of the Evangelical Association were not interested in having that type of training nor in providing it for their preachers. This hindered the people from seeing the good in any educa-

¹Ibid., p. 284.

tion. Because of this criticism there appeared a series of articles in the Christliche Botschafter, "I Have No Time For Study", "Education of The Clergy", and "Science".¹ These articles were directed toward the people who honestly were opposing the seminaries and high schools because they felt that schools were evil. They were also directed toward the many members that had come from different denominations in whose ministers "they had clearly seen that higher schools and an educated ministry without the unction of the Holy Spirit are useless."²

The uneducated men appeared to have more fear of God and under their ministry many had been converted. This could result in only one conclusion which has been cited.

Within two years the General Conference of 1843 ventured to express views on the literary qualifications of the clergy. A plan of studies was formulated. It was deemed advisable by the Conference that the establishment of higher schools be delayed until a later date. The manifesto of this General Conference is as follows:

As the Evangelical Association is charged by many, though unjustly with and looking upon learning or rather classical education of the ministry as altogether superfluous and useless, yea, even as dangerous and injurious, and despising, for this reason, all institutions of learning; this conference feels itself under obligation, to declare and express its views on the subject in public, and to repeal thereby this false charge.

It is indeed true, that this Conference believes and teaches, that all human wisdom, learning and knowledge, without a divine call and the unction of the Spirit, qualify no man for the Gospel ministry; and that a man, called of God to this

¹ Ibid., p. 338.

² Loc. cit.

vote and others were influenced by the opinion of their pastor, so that the school proposition was defeated. This also increased the feeling engendered against the so-called "preacher factories" and it did not quickly subside. The further development of the higher schools was relegated to the second half of the first century of the church.¹

The methods of church polity at this time might enter into our discussion as a method of Christian Education. However, the real outreach of the church in the area of missions is considered more important by the author and a sign of the effects of Christian Education which had developed through the period.

MISSIONARY EMPHASIS

The goal of each congregation was to help others obtain a real heart experience that would deliver them from sin. With this view these early preachers expanded their borders as they found time to establish new preaching points so that others might hear the gospel of salvation.² When some of the men and women journeyed west they became missionaries in their new communities. This was the natural result of one who had found Christ. They were not forced to do this but were genuinely interested in the salvation of others.

Gradually it became desirable to form a missionary society. Workers that would build the church in expanding borders of each conference needed help. On March 1, 1839 the official Missionary Society of the Evangelical Association was born.³ The Botschafter

¹Albright, A History Of The Evangelical Church, op. cit., p. 217.

²Ibid., p. 198.

³Ibid., p. 199.

CHAPTER III

THE PROGRESS OF CHRISTIAN EDUCATION IN

THE EVANGELICAL ASSOCIATION FROM 1850 to 1922

Education which is evangelistic seeks . . . to secure definite decisions for Christ. It also works, quietly and powerfully, to conserve the results thus achieved, by deepening decisions into stabilized convictions, and producing Christ-controlled lives.¹

The period with which this chapter deals shows that little talking about this approach was evident in the church but this church practiced it as we shall observe. Recent publications and popular authorities may infer that such a view is new, but the men of this period exemplified it.

The author realizes that endeavoring to condense and select the material for this seventy-two year period in such a way that it will reveal the major developments is not as satisfactory as might be desired. Two reasons for this may be given: (1) The period is so large that different developments could have come, dissipated, revived or died without their significance being noted. (2) This period covers the time when defection arose in the church and it may have been advisable to consider each branch separately. However, the reasons for considering it as a whole lies in the fact that the study must of necessity be limited in length and the purpose of this study was to discover the major developments rather than the minute details.

¹DeBlois and Gorham, Christian Religious Education (New York: Fleming H. Revell Company, 1939), p. 181.

THE GENERAL DEVELOPMENT

The Evangelical Association of 1851 had three hundred and eighty itinerant preachers and a membership of 21,179.

The Evangelical Church (the result of the merging of the two previous groups, the Evangelical Association and the United Evangelical Church), in 1922 claimed a membership of 259,417 with a ministry of 1,856 plus 575 local or part-time ministers. The statistical reports of the Sunday school did not appear until 1863 in the reports of General Conference as reported by Bishop Yeakel, but a casual look at the enrollment of 26,483 then as compared with 419,245 in 1922 speaks for itself of the great advance which was made by the church. Observations could be made from these few figures alone if no other reports were available.

More emphasis must have been placed upon the work of the Sunday school than the reports of the General Conferences reveal. The histories and studies which this author has seen appear to give less space to the promotion of the Sunday school and the development of teacher training than they do to the development of higher schools of learning. Of course each school's history added together makes a tremendous volume in itself, and this may be the reason. This may have resulted because the people who agreed with the promotion and use of the church school were greater in number than those who would desire to promote colleges and seminaries in the first part of this period. The strategy must have been to try and bring the majority

Young Peoples' Alliance published (by the Evangelical Association) in 1919 contained a chapter on the "Bible Readers Course" in which the present general secretary, Rev. E. W. Praetorius, suggested that the young people should engage in devotional, practical, and literary Bible study, paying attention to (1) atmosphere of study (2) the record of daily meditations (3) memorizing scripture and (4) sharing the value of their reading and study.¹

The college professors did not feel slighted as a result of such a balance between education and evangelism, at least not at the Congress of the Evangelical Association in 1900 when Professor H. F. Kletzing of North West College (now North Central College) spoke. He declares:

The principles and doctrines as set forth in the Word of God and our Discipline must be sacredly guarded and stamped upon the hearts of the youth, yea buried in, while in college, where character is formed faster than in any other period of life.

Mental culture is a necessity. With each succeeding age the demands upon the church for increased mental qualifications becomes greater. The church needs men of broad culture, but culture alone makes no one strong to resist evil. Without the sanctifying influences of the Holy Ghost, culture very frequently becomes a snare leading to doubt, to liberalism, and to a forsaking of the Christian faith.²

There is no genius, however admirable, no talent, however brilliant, no reputation however extended, no taste however refined, no eloquence, however charming, no learning, however extensive, that can compensate for a pure, positive, Christian experience, nor can any of these accomplishments be reckoned as signs of such an experience.³

A common aspect was developing in the appearance of these multiple agencies of the church. This was evident in the merging of

¹Ibid., p. 357.

²G. C. Knobel (editor), The Congress of The Evangelical Association (Cleveland: Thomas and Mattill, 1894), p. 126.

³Ibid., p. 127.

the interests of the Young People's Alliance with the work of the Board of Evangelism. From this standpoint all agencies were seen as a means to strengthen individual Christian faith and bring man to a place of commitment. The General Conference of 1863, for instance, suggested and approved a recommendation that parochial schools be established in all the congregations where it is possible.

The place of the home was also recognized by Bishop J. J. Esher in 1871 when he said:

The efforts of the church for religious training of the young cannot easily be over-estimated, and yet there is left to the family . . . the most sacred part of this great work. A truly Christian family combines in itself the school, the church and pastoral care. . . . If we wish to fulfill our mission as a church to the young, then it must be begun and strictly carried out in the family.¹

The early opposition toward any formal school gradually subsided, though not without the arrival of a problem that challenged the prior objection. When the subject of foreign missions, or heathen missions as they were called then, became more than a dream and prospects were being sought for the work, a school was needed in which they could be trained. But a school of this type was forbidden by the discipline because they were so against "preacher-factories". At the General Conference of 1867, however, the step was taken to provide theological, philological, and also specific training in order that the candidates might be able to translate the Bible into the heathen tongue. Permission was granted for two such schools to be founded, one in the East and the other in the West, and the previous declaration was then repealed.

¹Albright, op. cit., p. 293.

School Teacher gave the following advice.

In our efforts to please the children we are in danger of losing sight of the importance of the spiritual element that should enter into the services of the occasion. The day will have missed its purpose unless the children receive deeper impressions of the loveliness of Christ's character and the necessity of being devoted to his service.¹

The same editor had this to say the following year:

There is danger of it degenerating into a day of frivolity and parade. The music, the recitations, the decorations, etc., must all be made subservient to the religious culture of the children.²

Another development of the Children's Day was the offering which, from 1887 was specifically used in the advancement of the mission cause. In the fifty-two years from 1880 to 1932, these yearly celebrations brought in a total of \$1,410,000.49 for missions.

The Sunday school substantially retained the method of loose pastoral supervision in organization until 1911 when it ceased being a "one man affair", and became the concern of boards and of divisional and departmental superintendencies. In this advancement the "United Evangelical Church" (the minority group of the division in 1891 which lasted till 1922) created conference and general boards to promote and supervise the work of the Sunday school. They also administered the Christian Endeavor League by the same managing board and called it, "The General Managing Board of the Sunday School and Keystone League of Christian Endeavor". In the Evangelical Association (the majority group of the division in 1891) the general work of the Sunday

¹Albright and Leedy, op. cit., p. 68.

²Loc. cit.

school and the Young People's Alliance was administered by two separate boards, "The General Sunday School Board", and "The Board of Control Of The Young People's Alliance".¹ In many instances, however, the people of the two boards were the same and the groups could conduct the business of each group during the same session, the General Secretary of the Sunday School Board and the Young People's Alliance being the same.

It was not until after the re-uniting of the Evangelical Association and the United Evangelical Church to form the Evangelical Church that the present organization of the Sunday school and other auxiliary groups under the Board of Religious Education occurred.

B. Anniversaries and Celebrations

Previous mention has been made of the Centennial Celebration held in 1880 which commemorated the beginning of the Robert Raikes Sunday school in 1780 and developed into the present Children's Day Emphasis. This type of Sunday school emphasis was not new however, for as early as July 5, 1852, a Sunday School Celebration was held in Dayton, Ohio on Monday. The children's singing made deep impressions on the hearers. Bibles and fine reading books were given for the committing of Scripture to memory. Rev. A. B. Shaffer said of it, "One should think that soon these children will grow to be useful citizens and members of the church, and will walk in the foot prints of their

¹Ibid., p. 73.

(6) In the program to save for service the young people of the generation that is with us to pilot them wisely . . . the appeal is made for . . . earnest cooperation of the whole church.¹

THE PROGRESS IN PUBLICATIONS

Two church organs, Der Christliche Botschafter and The Evangelical Messenger were in circulation throughout this period.

After the merger, one youth publication was added which became known as the Evangelical Crusader. Other publications during this time included the Sunday school literature plus the Living Epistle (a magazine founded to promote scriptural holiness and later gave a family emphasis which was discontinued in 1919), the German Sunday school literature and the Missionary Messenger of the Women's Missionary Society.

The volume of these publications in the Evangelical Association of The Evangelical Messenger and the Botschafter had reached 30,000 by 1893 and the combined circulation of the Sunday school literature was 170,000. It is also interesting to notice the beginning of The Living Epistle which began in 1865 amidst a period of doctrinal debate. The editor of The Evangelical Messenger had taken exception to the church's doctrine of instantaneous reception of sanctification and had quite freely expressed his view in the paper. This brought action from church leaders, Bishop Esher, Reuben Yeakel, Bishop Long and others such as W. W. Orwig and Charles Hammer.² The General

¹Albright, History Of The Evangelical Church, op. cit., p. 354.

²Reuben Yeakel, History Of The Evangelical Association (Cleveland: 1909), I, 170.

Conference had lengthy discussion and reprimanded Rev. Daniel Byers as they had Solomon Neitz, previously; however, this did not solve all the problems. The church leaders consequently established the Living Epistle to teach holiness in accordance with the Bible and the Evangelical discipline.¹ It was a monthly journal and in 1867 had a circulation of three thousand. Gradually, it became a family magazine until it was discontinued in 1919.

Between 1863 and 1867 a total of 23 different Sunday school books were published by the Evangelical Press with a total of 14,566,415 pages. If someone should ask why so much for a membership of only 95,253 in 1875, the following quotation from Mr. Raymond Albright will suffice:

The object of Sunday School literature is to teach the religion of Christ, and by its general influences to so cultivate the minds and hearts of the children that they may become pure in their religious faith. Which will be in harmony with her great work of saving the people and building them up in the truth as it is in Jesus.²

The number of publications which were published by the Evangelical press are far too numerous to list without giving any description of them, but a complete list up to 1939 is found in the appendix of Raymond Albright's History Of The Evangelical Church.

THE ADVANCE OF HIGHER EDUCATION

There is evidence in the history of the church to warrant a title for the Evangelical Church such as "The Laymen's Movement",

¹Reuben Yeakel, op. cit., p. 170.

²Albright, History Of The Evangelical Church, op. cit., p. 297.

for it began in those early days with Jacob Albright who started out as a layman to win his lost countrymen for Christ. Being largely composed of laymen, many of the early preachers did not appreciate the so-called sciences. But some of these men such as George Miller, Bishop Seybert, and John Dreisbach saw the need of further training and promoted it among the preachers.

In the committee appointed by the General Conference in 1843 to prepare a course of study for Junior preachers and candidates for the ministry one can see the early emphasis beginning. Bishop Seybert, and Bishop Long, and the Reverends Adam Ettinger, J. C. Reisner, and W. W. Orwig were given this task. It was made obligatory upon all junior preachers and candidates for the ministry to give diligent study to this course.¹

These men were not opposed to higher education in colleges and seminaries as were the laity, who many times felt that education itself was evil. These men felt as the committee on schools and education expressed in 1848.

A scientific education that ignores the religious wants of youth and leaves the heart untouched will result in an educational perversion. Education must be symmetrical and produce an all-sided development, otherwise it will be a crippled effort which may become detrimental.²

"As late as 1855 it was decided to open institutions of higher learning but theological schools, . . . were strictly forbidden."³ This, of course, was the General Conference decision, for in 1854 the

¹Ibid., p. 213.

²Yeakel, op. cit., II, 217.

³Albright, History Of The Evangelical Church, op. cit., p. 291.

Pittsburgh Conference opened the Albright Seminary in Berlin, Somerset County, Pennsylvania. It was a rather short-lived institution, however, and merged with the Greensburg Seminary and cooperated with the Ohio Conference. This school lasted until 1866 when due to the economic stress caused by the Civil War it was closed. The Iowa Conference also began a nonsuccessful school in Blainstown which lasted for a shorter period than the previous mentioned ones.

A very significant event took place in 1867, when the clause in the discipline which prohibited the establishment of theological schools was removed. This law had come into prominence between 1840 and 1850 when there was fear that they would become "preacher factories". The need of training missionaries was the issue which brought this decision again before the conference. It was generally believed at that time that a missionary must obtain a thorough scientific and theological education and so this became a wedge for those desiring to establish a theological school. The final recommendation then read: "we recommend that a Biblical or mission institute be introduced into each of our existing high-schools, as soon as practicable."¹

The result of this unanimous vote brought about the existence of the Biblical Institute at Naperville, Illinois in 1861. It was started by a union of the Illinois, Wisconsin, Indiana and Iowa Conferences in 1862 as a college. The first location was in Des Plaines, Illinois and it was called Plainsfield College until 1864. At that time the trustees renamed it North-Western College but because

¹Yeakel, op. cit., II, p. 158.

of transportation problems it was moved to Naperville, Illinois in 1870. When the General Conference allowed the Seminary to exist officially the "Union Biblical Institute (now Evangelical Theological Seminary) was founded in 1873. It was supported by the western and central conferences of the church and has grown to great repute.¹

The division in the Evangelical Association in 1891 caused the United Evangelical Church to establish its own schools. Lafayette Seminary was founded in 1889 in Lafayette, Oregon and united with the LaCreole Academic Institution at Dallas, Oregon and named "Dallas College". State educational requirements were raised so high that this college was closed in 1914. From 1916 the property was used by the Oregon Bible Training College, which was discontinued in 1918. Another school of the United Evangelical Church was begun in 1900 when the Illinois, Des Moines, Platte River and Northwestern Conferences arranged to jointly sponsor the LeMars Normal School Association and call it the Western Union College of the United Evangelical Church at LeMars, Iowa. It became one of the schools of the united church in 1922.

The East Pennsylvania Conference of the Evangelical Association in February 1881 decided to establish a school in Reading, Pennsylvania, and in August of the same year opened Schuylkill Seminary in that city. Because of a grant of land and money it was moved to Fredericksburg until 1902 when it returned to Reading because of more favorable transportation facilities. In 1923, just into the next period of our

¹Ibid., p. 221-223.

study, it was incorporated as Schuylkill College. Before the school moved from Frederickburg, the division caused the United Evangelical Church to move its educational interests to Myerstown and they began the "Albright Collegiate Institute" which in 1895 was incorporated as "Albright College". In 1902 the Albright College of Myerstown was merged with the Central Pennsylvania College of New Berlin.

Central Pennsylvania College had been founded in 1856 when it organized as Union Seminary in New Berlin. As a result of the invasion of the rebels during the Civil War the school was closed (1863-1865), and when reopened it was incorporated as Central Pennsylvania College at New Berlin. The merger of the two "Sons of Jacob Albright" in 1922 brought one other change in the educational picture which should be mentioned here though it did not occur until 1928. Because Albright College of Myerstown and the Schuylkill College of Reading were only twenty-five miles apart, they became "Albright College" of Reading on February 15, 1928. The "Evangelical School of Theology" founded in 1928 traces its origin to the Department of Theology in Schuylkill Seminary. This became the Eastern Seminary of the Evangelical Church.¹

The facts are evident in the preceding paragraphs that these schools were given a spot of major interest during the years from 1860 to 1922. The strongest growth coming on the heels of the Sunday School Advance during the "eighties". In return the higher educational level of the pastors strengthened the lay training program at the beginning of the twentieth century.

Throughout this period differing emphases was made upon the

¹Albright and Leedy, op. cit., p. 99.

education of the minister. First the need of education was put forth, next as an opportunity to take advantage of and finally as a requirement during the latter part of the period. When the laity thought that the schools were evil the emphasis as demonstrated by Bishop Long in 1848 in the Evangelical Messenger was advanced.

It will be understood by you all that it is to be a mental nursery or an institution for educating our youth, . . . it is to be a school for the attainment of various useful sciences necessary for men in the present life and which claims his physical as well as mental powers. . . . You need not fear, dear friends, lest this institution become some high extravagant thing, or even a "factory of preachers".¹

During the middle period the selling idea is shown by S. L.

Umbach:

. . . there ought to be a double preparation--the one affected by the indwelling of the Holy Spirit in the heart in a rich and abundant measure, the other an acquired preparation by means of a thorough intellectual training through the aid of competent instruction.²

Mr. Umbach goes so far as to say that the church should demand it.³

The balance of the program was retained however, through the major part of the period as can be observed in Reuben Yeakel's reasons for the Seminary in Naperville in 1890.

1. . . . it is the intention to pay proper attention to the Divine call to the ministry

2. . . . the Divine and the ecclesiastical call conjointly constitute the condition of admission into this school.

3. These candidates for the ministry are to receive sound Biblical instructions, accompanied with diligent study.

¹Ibid., p. 97.

²Knobel, op. cit., p. 131.

³Ibid., p. 139.

As the Lord Jesus Christ did not permit His disciples to go forth into all the world to preach the Gospel before they had received in addition to his masterly instruction also the gift of the Holy Ghost--the enduement with power from on high--no one should go forth from the Biblical Institute, unless he has become a young man full of faith and the Holy Ghost.¹

The general interest of the colleges and seminaries were administered by an advisory board called the Board of Education but not connected with the General Board of Christian Education until 1934.

THE MISSIONARY EMPHASIS AND CHURCH AUXILIARIES

During the early days the church was seemingly so missionary minded that it was not thought necessary to have a missionary Society. But as mentioned previously, the first missionary society had its beginning in 1839, though it did not send a foreign missionary until 1875.

The frontiers of our own continent had been sufficient to keep each conference busy, but co-ordination was lacking and the more wealthy conferences were not assisting in the needs of the poorer ones. Therefore, in 1859, plans were suggested and approved by the General Conference for a representative Board of Missions to which the direction and management of the mission work was given. All funds were then subordinated to this board and it alone made appropriations of the funds. A corresponding secretary was elected to devote all of his time and strength to the cause of missions. Once a year the whole board met for inspection of the work and directed the allocation of the funds.

¹Yeakel, op. cit., II, 224-225.

Reuben Yeakel was elected as the first secretary and in 1864 was influential in sending the first missionaries to Oregon and California.¹

The first foreign missionaries to go out were Dr. Frederick Kreckler, Rev. A. Halmhuber, and Miss Rachel J. Hudson who were sent to Japan in 1875. At the turn of the century our mission there had become an Annual Conference with 567 members, sixteen itinerates and six local preachers.² Other fields and their date of beginning include China in 1900, and the Red Bird Mission in Kentucky in 1921.

The Women's Missionary Society was not started until 1883 to promote the cause of missions among the churches. Its growth was so rapid, however, that by 1892 it was reorganized with eight conference branches and fifty auxiliaries. Though at first the idea of women leading in such a venture was not thought wise after the initial permission in 1880. The official constitution was not approved until October 1, 1884. The next morning the society was formally organized and in 1887 the Missionary Messenger was approved by the General Conference, as the official organ of the Missionary Society.³

The beginning of the youth organizations of the church began during the years of division in the later part of the nineteenth century. Both groups acted simultaneously in giving official sanction for the young people's society.

The United Evangelical Church, created the Keystone League of Christian Endeavor on October 9, 1891 and committed the supervision to

¹Yeakel, op. cit., II, 79-80.

²Knobel, op. cit., p. 83-85.

³Albright, op. cit., p. 317.

the managing board composed of four ministerial and two lay members. In 1894 the General Conference formally adopted the Keystone League and made provision in the discipline for it.

The Evangelical Association approved the constitution formed by a committee of ministers and young people which had met twice prior to the General Conference of October, 1891, in Indianapolis, Indiana. They launched a distinctive denominational young people's society called the "Young People's Alliance of the Evangelical Association". The responsibility of this group was stated by Bishop E. B. Esher to be:

1. The maintenance, in its proper sphere of the fundamental doctrine of the Evangelical Association and of the essential features of her polity.
2. The spread of Scriptural Holiness including the advance of the missionary cause . . . helped by holding to the governmental polity of the Association.¹

It is a foregone conclusion that this new auxiliary would be considered a part of the development of Christian Education with such high and lofty purposes. At first the leaders served without pay but later the field secretary or general secretary, as they were called, served full-time from 1907 in the Evangelical Association and from 1910 in the United Evangelical Church. The respective leaders at the time of the merger were: Rev. W. E. Peffley of the United Evangelical Church who served without financial remuneration from 1912 to 1920, and Rev. E. W. Praetorius who served the Evangelical Association from 1919 to 1922.

They developed their own respective young people's paper in the

¹Knobel, op. cit., p. 252-253.

Young People's Alliance in 1895. This was a semi-monthly paper issued in both the English and the German languages, the Evangelical Herald and the Evangelische Bundesbote. But in 1903 the General Conference was petitioned to issue a weekly paper. This was not granted until 1915 and in the meantime the German bi-monthly was dropped.

The Keystone League of Christian Endeavor did not have an official organ until 1896 when a monthly magazine called the Keystone League of Christian Endeavor was published. Its editors were Reverends U. F. Swengel, W. H. Fouke and Daniel A. Poling. In 1914 this was succeeded by The Evangelical Endeavorer, a sixteen page semi-monthly edited by W. M. Stanford and L. C. Hunt. In 1920, The Evangelical Endeavorer was discontinued and the Keystone League of Christian Endeavor interests were included with those of the Sunday School in the eight-page weekly, The Albright Companion, which was continued until the merger.

THE SUMMARY

Generally this period might be called the period of "Advance" in the establishment of the church. The Sunday school movement became the evangelistic arm of the church and reached children before they had fallen into the more gross sins of adulthood. Teacher training became a major emphasis and strengthened the work of the Sunday school in a great way.

The extension of the missionary arm of the church into the continent of China and the Islands of Japan, plus the European work, was a tremendous expansion. This work was largely developed because of the added impetus from the Women's Missionary Society. The Young

People's Alliance and the Keystone League of Christian Endeavor also increased this outreach as well as initiation of the re-uniting of the Sons of Albright.

The publications of the church reveal the higher educational level of the laity and also show the emphasis placed upon training the minds by feeding it good literature.

The schools of the church took great prominence during this period and required a large share of the church budget, but a unique statement of the Special Conference in 1922 reveals the heart of the church regarding Education:

The Church is an educational institution. Her high functions are to teach and to evangelize. The two ideas are mutually inclusive. Education without evangelism is incomplete and dangerous. Evangelism without education is superficial and unpermanent. . . . The educational program of the church is wide in its scope and most diverse in the agencies which it employs.

These agencies are the home, the pulpit, the Sunday School, pastoral classes in religious education, Christian schools and colleges, theological seminaries and other training schools. The religious press and the dissemination of book literature. Here are the unmeasured forces of Christian Power.¹

¹Proceedings of the Special Session of the General Conference of the Evangelical Association (1922), p. 36.

CHAPTER IV

THE DEVELOPMENT OF THE BOARD OF CHRISTIAN EDUCATION IN THE EVANGELICAL CHURCH - 1922-1946

The purpose . . . shall be to foster, promote, correlate, supervise, and make effective the work of religious education as done in and by the local church.¹

The foregoing statement describes the purpose of the Board of Religious Education, whose constitution was formed in 1926; the outstanding administrative development of the entire twenty-four years, yea, possibly of the entire history of Christian Education; and the development of a single board that will be responsible for correlation, supervision and promotion of all phases of the church school. Church school is used in this instance, to refer to that broad area of religious training that involves the total teaching program of the church and not just the Sunday school. The parallel development of the Evangelical Church and the United Brethren in Christ was noted in the Introductory Chapter. An evidence of this fact is also noticed in that the Evangelical Church and the United Brethren in Christ developed General Boards of Christian Education within three years of one another--the Evangelical Church in 1926 and the United Brethren in Christ in 1929. The first General secretaries were also previous secretaries of youth work in their respective churches.

The Evangelical Church was formed by the merger of the Evangelical Association and the United Evangelical Church in 1922. As a result of this merger the responsibility of promoting and super-

¹Albright and Leedy, A Century's Progress (Cleveland: The Board of Christian Education), p. 28.

vising the work of religious education was placed under two General Boards--the Board of Sunday schools and the Board of Control of the Evangelical League of Christian Endeavor. There were also conference and local boards which were auxiliaries to these General Boards. Some have called this type of progress, "Progress by diversification" but proper organization was stressed by Dr. Praetorius, the first elected General Secretary. He decried those who were opposed to organization, saying, "An organization is a responsible group of persons to whom a task may be committed and from whom results may be expected."¹

The main purpose of unification was to prevent duplication and to make religious education the responsibility of the church as a whole rather than an auxiliary or agency of the church. In presenting the first program to the General Conference, Dr. Praetorius suggested that organization was needed in three spheres; the local church, the annual conference and in the church at large.²

The particular genius of the entire system in the Evangelical Church was the geographical and political spread of the General Board's membership. These members were a representative group chosen from the entire denomination. The following is a paragraph concerning membership of the General Board as found in the constitution of the Board of Religious Education.

(1) The General Board: a. Two Bishops, elected by the Board of Bishops. b. Three editors of the literature of religious education, elected by the Board of Publication. c. The General Secretary, elected by the General Conference. d.

¹Proceedings of the General Conference of the Evangelical Church (1926), p. 244.

²Loc. cit.

Ten members at large, seven of whom shall be laymen experienced in religious educational work, elected by the General Conference, having been nominated by the General Board of Religious Education at its session prior to the General Conference. e. The Directors of Religious Education of the Annual Conferences. f. The Youth Representative. g. The Secretary of the General Brotherhood (advisory). h. The executive Secretary-Treasurer of the Missionary Society (advisory).¹

The major part of the membership was composed of the Conference Directors of Education from the annual Conferences, in fact twenty-six of the forty-two members. The balance of power lay in the hands of the Conference Directors for they were responsible to "ultimately promote and make effective the program of religious education in the conferences and the local church."² The executive committee was chosen from the committee at large to act in the interim of General Board meetings. The work could also be apportioned out through the conference directors and this made it possible for a small staff to do a big job.

The difference between the United Brethren in Christ and the Evangelical Church arrangement of the General Board was largely in the membership of this General Board. The United Brethren in Christ elected only eight men plus a general secretary which made it necessary to employ paid directors of age group work. The closest facsimile of group directors in the Evangelical Church were the three editors of the school literature, who were leaders of the age group committees. The adult work was guided especially by G. L. Schaller; young people's work by Dr. Raymond M. Veh and Children's Work by Miss Edith A. Loose.

¹Albright and Leedy, op. cit., p. 78.

²Proceedings of the General Conference of the Evangelical Church (1930), p. 226.

These workers were in contact with the department until the time of merger in 1946 but served in this capacity as a courtesy and not with pay.¹ Both groups benefited from the merger in gaining each others particular genius; the Evangelicals with their broad participation and the United Brethren with their specialists to direct the different areas of labor.

There was more limited development in the Evangelical Board during the early years when it is compared with the United Brethren in Christ as we will notice in chapter seven. The Evangelicals combined only the Sunday school and the Christian Endeavor work. The United Brethren in Christ included the Brotherhood work and the Board of Higher Education from the start. In 1930 the Brotherhood constitution was placed in the discipline of the Evangelical Church to give guidance to the development of the Brotherhoods.² But it was not until 1934 that the Board of Education was merged with the General Board of Christian Education. At this time a constitution was also given for the adult Endeavor and the General Young People's Union had received its constitution in 1930. One further development in the young people's work came in 1944 when the Youth Fellowship program was introduced and given a constitution at the General Conference in 1946.³

Having considered the over-all development in the General Board's organization, tribute must be given to the men who have led this board.

¹Proceedings of the Thirty-fourth Session of the General Conference of The Evangelical Church (1946), p. 233.

²Proceedings of the General Conference of The Evangelical Church (1930), p. 235.

³Proceedings of the Thirty-fourth Session of the General Conference of The Evangelical Church (1946), p. 234.

Dr. E. W. Praetorius was elected the first General Secretary in 1929 and was at the helm until 1934 when he became Bishop. Upon his resignation, Dr. J. A. Heck became General Secretary and Bishop Praetorius became president of the board. In October 1941 Dr. Heck became president of the Evangelical school of Theology and Dr. Reuben Mueller became the new General Secretary. He retained this position until he became Bishop in the Evangelical United Brethren Church a few years after the merger. Rev. Ralph M. Holdeman was an assistant to Dr. Mueller in the last quadrennium before the merger.

The progress made by the agencies within the Board is an interesting study which we shall consider after listing the multiple tasks over which the board exercised direction according to its constitution.

To promote the work of the Sunday schools, Evangelical League of Christian Endeavor, vacation church schools, week-day schools of religious education, leadership training, catechetical instruction, pastor's classes, boy's and girl's clubs and kindred expressional agencies, camp conferences, conventions, assemblies, summer schools, life work, vocational guidance, brotherhoods, usher's associations, etc.¹

Before the initiation of the new Board of Christian Education, the first quadrennium of the last twenty-four years of the Evangelical Church had transpired. During this time the merger of 1922 between the two Evangelical church bodies was solidified and new literature developed. The Kreckler Memorial Church in Japan was built by funds from the Christian Endeavor, the Standard Training Course was completely revised and brought into harmony with the Training Course of the International Council of Religious Education and in general the

¹Proceedings of the General Conference of the Evangelical Church (1926), p. 266.

the atmosphere of the entire work of Christian Education improved.

After the creation of the General Board, the major opposition which the board faced was from those who felt that there was antithesis between religious education and evangelism. Dr. Praetorius stated in answer to this, "That a church school not only should be evangelistic, but the Church School must be evangelistic if it is not to fail in the very purpose for which it has been created."¹ The major purpose of the secretary's report was to awaken the church to see its responsibility to educate the nation in spiritual and religious matters.

The Sunday school work progressed more slowly after 1929, largely because of the deepening depression, though an encouraging note is found in the statement of Bishop Stamm in 1934. "The record of the years just behind is ample proof that the gospel is still the power of God unto salvation, and, that Jesus Christ still satisfies the heart."² But the lack of progress still remained in 1946 when Reuben Mueller said,

I am convinced that our Sunday school problem lies deeper than attendance and enrollment. Almost every effort to increase enrollment and build up attendance bogs down after a while because we are usually not prepared to serve the needs of the people who do come to our Sunday schools. Archaic teaching procedures, out-worn practices, an almost idolatrous worship of out-moded customs, and oftentimes plain laziness work together to raise the serious question whether many of our Sunday schools are really schools in any sense of the word. Is it not time that we build our own curriculum; that we make a well-balanced minimum Christian teaching curriculum for every age-level; that we train our teachers to instruct . . . in that curriculum; and so lead them step by step . . . to maturity in Christ.³

¹Proceedings of the General Conference of The Evangelical Church (1930), p. 225.

²Proceedings of the General Conference of the Evangelical Church (1934), p. 268.

³Proceedings of the Thirty-fourth Session of the General Conference of The Evangelical Church (1946), p. 228.

Dr. Mueller also spoke against class organizations that frustrate the teaching program as an evil which should not be allowed to remain.

The development of leadership training has been a continual emphasis throughout the period. Largely the amount of emphasis has been determined by the amount of time the limited leadership was able to give to the program. The areas covered by this training program are, "personal and social life, the Bible, the Church, and psychology and method as well as the areas of work represented by the different departments of the church school."¹ The First and Second Series courses are those which are produced in conjunction with the International Council of Religious Education.

The Summer Assemblies, Schools and Camps had an ever increasing influence especially upon the youth and those adults enrolled in leadership training classes. The camps also reached the intermediate young people and were responsible for many first-time decisions for Christ.² In this regard, the Board prepared a manuscript on Summer Assemblies and Camps for the purpose of developing a standard of excellence. The same type of manual was prepared and later revised for the Intermediate.

Catechetical instruction figured prominently in the training of youth in the "faith of their Fathers" throughout the period of depression. In 1930, textbooks were made available to aid this doctrinal study; a Junior Catechism of the Evangelical Church for children under twelve years of age; the Handbook of Religion for

¹Proceedings of the Thirty-Second General Conference of The Evangelical Church (1938), p. 299.

²Proceedings of the Thirty-fourth Session of the General Conference of The Evangelical Church (1946), p. 230.

2. At least eight periods of fifty minutes each shall be devoted to instruction in this course.
3. Adequate preparation for each lesson shall be made by the members of the class.¹

The major development in the men's work was the establishment of the Brotherhood constitution in 1930. But the question as to what this organization should accomplish for the church still prevailed in 1938, when, Dr. Heck suggested that the local church leaders were not clear in their own minds of their tasks.² This continued to 1942 when Dr. Reuben Mueller said, "We must face the fact however, that the movement has not yet found itself so far as its own conviction about its purposes is concerned."³ He recommended that they become more concerned with personal evangelism and work in harmony with the churches evangelistic slogans and aims. The first Men's Congress was held in 1939 and in 1942 they developed the slogan for the quadrennium, "Brother, Get Your Man."

The college and seminary program came under control of the Board of Christian Education in 1934. Previously directed by the Board of Education, its major emphasis was to interest the church young people in their own schools and to raise money for the schools' financial needs. The reports of the presidents of the different colleges consist mainly of praise for their fine program, curriculum, and campus with but minor emphasis upon the spiritual program that will "inspire within the life of our institution and within the lives of our students

¹Proceedings of the General Conference of the Evangelical Church (1930), p. 230-231.

²Proceedings of the Thirty-second General Conference of The Evangelical Church (1938), p. 301.

³Proceedings of the Thirty-third Session of the General Conference of The Evangelical Church, (1942), p. 389.

the highest ideals of the Kingdom of God."¹

Several days of emphasis through the year helped to promote the goals of Higher Education. Two days in February were recognized as Educational Emphasis Days. On one of the days an offering was taken for the schools, and the other was a Day of Prayer when the schools were to be lifted before God in prayer. One other day was Student Recognition Day to honor those home from college, this was the last Sunday in December.

The Schuylkill Seminary in Reading, Pennsylvania began as a Junior College and later developed into Schuylkill College. This progression began in 1905 and continued until 1928 when the Albright and Schuylkill Colleges united and the Evangelical School of Theology for the eastern area of the church was established and was under the incorporation of Albright College.

The forming of the Evangelical School of Theology was the only new development in higher education during this period. At the close of the period the following schools were in existence: Albright College in Reading, and the Seminary just mentioned, the Evangelical Theological Seminary in Naperville, Illinois, North Central College also located in Naperville, Western Union College in Lemars, Iowa which became Westmar College in 1948, and the Theological Seminary of the German Conferences.

THE SUNDAY SCHOOL AND TRACT UNION

The Sunday School and Tract Union and the Board of Evangelism

¹Proceedings of the Thirty-fourth Session of the General Conference of The Evangelical Church (1946), p. 442.

1926. The mission work at home was carried on under the auspices of Conference missions and mainly concerned the new churches in the conferences. Outside of the conference programs the Italian Mission and the Kentucky Mountain Mission constituted the so-called Home Mission work. The Japanese and Chinese missions were at this time managed in conjunction with their respective national Church of Christ.

Missionary education took form in the recommendations of the Committee on Missions in 1934 which would be characteristic of the entire period. The pastors were urged to include more emphasis on missions in their preaching program. The Sunday schools were to observe missionary Sundays as the Sunday school literature suggested. The class leaders were to use one service a month in prayer meeting to promote this cause. The Women's Missionary Society and Young People's Missionary Circles were to be given wholehearted support and encouragement by the pastor toward mission goals. The Leagues of Christian Endeavor and Brotherhoods were to be urged by the pastor to use the missionary themes in their literature.¹

Further strengthening of missionary endeavor was accomplished by the observance of Children's Day, the second Sunday in June, and Foreign Day, the first Sunday in November. At these stated occasions, offerings were to be taken for the Missionary work. At first this was made a voluntary affair but it became a required offering in 1934.²

Children's missionary societies were the major responsibilities

¹Proceedings of the Thirty-first General Conference of The Evangelical Church (1934), pp. 98-99.

²Loc. cit.

gram that received greater emphasis than others, with one exception. The development as revealed by the quadrennial reports continues to give birthright privilege to the colleges and seminaries though they were younger than the Sunday school and the Missionary Society. The large amounts of money needed to run these schools made it necessary for the college program to stay before the people by way of the church periodicals and days of emphasis. Missionary endeavor would probably receive the next greatest amount of effort and stress. This was the result of establishing the new work in Nigeria, on the West Coast of Africa in 1926. Another stress was given to youth work in its organization. What could have happened if the work of the church school would have received as much promotion and invested money?

The Sunday school declined in enrollment and average attendance as the period progressed. Dr. Praetorius maintained a strong emphasis, while he was General Secretary, upon leadership training but though the classes increased, the results did not. Dr. Praetorius said this of training, "No other department of our work makes more demands and none gives greater satisfaction or promises larger returns for the time and money invested."¹ The strong evangelistic fervor of the reports remained in words though the results show a different story. There were 264,119 members in the Sunday school in 1946, whereas in 1922 the total of the merged Sunday schools was 406,449. Schools of higher learning were made to be important just because they were schools and not because of their particular emphasis in doctrine and

¹ Proceedings of the Thirty-first General Conference of The Evangelical Church (1934), p. 289.

standard. The major emphasis was that they were denominational schools and that any faithful member of the church should go to their own schools. The author wonders if this presumes an unchanging emphasis in the school.

The greatest loss of Christian Education in this period was the loss of balance between evangelism and education. The first had brought devotion and purpose to the church, and the latter had brought the proper facts and methods and together they had existed in the previous period. Possibly, this was a period of stabilizing those gains of former years; consequently, the advance was stopped. But the period is longer than one generation and such a conclusion should be challenged. World War II without a doubt contributed to the regression with so many young men being taken from the church. The question still could be asked, however, would this account for all of the decrease in attendance? The evidence would not allow such an easy conclusion.

SECTION II

CHAPTER V

SEVENTY YEARS DEVELOPMENT IN CHRISTIAN EDUCATION
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If the question be asked, what is it that most distinctly marks the history of the . . . United Brethren in Christ, it must be answered, it was the spiritual life which they cherished and diffused abroad. It was for the religion of the heart--the religion of the Holy Spirit, that they turned their backs upon the parade and glitter of great worldly churches.¹

THE EARLY DAYS

One of the early historians of the United Brethren in Christ, John Lawrence, defends and accounts for the existence of the United Brethren in Christ Church in the warm manner expressed above. For a more detailed description of the moral and political conditions which were existent in the later part of the eighteenth century, the author refers the reader to the introductory chapter.

A contrast is immediately observed between the development of the United Brethren in Christ and the Evangelical Association, though they both were both within thirty years of each other. Whereas, the Evangelical Association was born out of the heart of an awakened layman, Jacob Albright, the United Brethren, began from an awakened

¹John Lawrence, History of the Church of the United Brethren in Christ (Dayton: United Brethren Publishing House, 1888), p. III.

²For the name United Brethren in Christ was not adopted until the conference of 1800 in Frederick County, Maryland. Henry G. Spayth, History of United Brethren in Christ (1851), p. 82.

preacher, Philip William Otterbein. One was born in Pennsylvania and educationally received the equivalent of one or two years of elementary school. The other was born in Dillenburg, Duchy of Nassau, Germany on June 4, 1726.

William Otterbein's father was the Reverend John Daniel Otterbein who was for a while the rector of Latin in the Latin school at Herborn and later pastor of congregations in Fronhausen and Wessenbach. Though his father died when he was sixteen years of age his mother sacrificed to afford him a classical education. Henry Spayth reveals the requirements of the German divines to be:

Latin, Greek, Hebrew, Philosophy and Divinity. These being accomplished to the satisfaction of his Seniors in theology, and in the church, he was admitted to holy orders, and solemnly ordained and set apart to the work of the ministry.¹

The historian, Lawrence expresses Otterbein's attitude toward entering the office of Vicar of Ockersdorf, his home town, as serious and "with a deep sense of the responsibilities of the ministerial office."² The church was of the German Reform Church which centered its educational interests of that area in the Herborn School. Here in his native town his zeal and devotion both astonished and reproved the sin of its hearers. When the displeased members sought to curb his forcefulness his mother said, "My William will have to be a missionary, he is so frank, so open, so natural, so prophet like."³ So it was that in the spring of 1752 that Mr. Otterbein and five other preachers whom Mr. Schlatter, an exploring missionary to America, had

¹Ibid., p. 18.

²Lawrence, op. cit., p. 125.

³Spayth, op. cit., p. 20.

enlisted, sailed from Hague for America.¹

Mr. Otterbein arrived in America in July, 1752, and began his pastorate of the German Reform Church at Lancaster, Pennsylvania in August of the same year. Here he remained for six years and during that time experienced a religious crisis that changed the entire course of his ministry. In 1758, he took a charge at Tulpehocken where he introduced night meetings. Two years later he transferred his labors to Fredericktown, Maryland where he remained for five years.²

Continually emphasizing a gospel of assurance and freedom from an ungodly life, he became acquainted with Martin Boehm and later others were attached to the group which have been listed in the historical over-view. This meeting took place in Isaac Long's barn near York, Pennsylvania where Mr. Otterbein had moved in 1765. Here he remained until 1774 when he accepted the pastorate of an Evangelical split in the German Reform Church in Baltimore, Maryland.³

One can easily observe that education was no problem in the thinking of Mr. Otterbein because of his own training, and not until a much later period in the church is mention made of the views held toward education by the early leaders. The contrast between the United Brethren in Christ and the Evangelical Association is very obvious at this point. Whereas the Evangelical preachers were soon accused of

¹Lawrence, op. cit., p. 33.

²Rev. Daniel Berger, History Of The Church Of United Brethren In Christ (Dayton: United Brethren Publishing House, 1897), p. 55.

³Ibid., p. 60.

being men who did not favor education because they had had no training, no one challenged the United Brethren in Christ in those early days. They were largely pastors who had banded themselves together for the furtherance of this "ministry of assurance".

Mr. Lawrence helps us to understand this latter situation in his history by quoting Bishop Asbury:

Why was the German reformation in the Middle states, that sprang up with Boehm, Otterbein, and their helpers, not more perfect? Was money, was labor made a consideration with these primitive men? No; they wanted not the one, and heeded not the other. They all had had church membership as Presbyterians, Tunkers, Mennonists. The spiritual men of these societies generally united with the reformers; but they brought along with them the formalities and peculiar opinions of religious education. Some of the ministers located, and only added to their charge partial traveling laborers. It remains to be proven, whether a reformation in any country, or under any circumstances, can be perpetuated without a well-directed itinerancy. But these men of God were not the less zealous in declaring the truth.¹

Similarity can be noticed in their procedure of reaching lost men with a powerful witness for their Lord and Saviour, Jesus Christ. The following description of the first three leaders given by Mr. Spayth is a blessing in itself:

Otterbein was argumentative, eloquent, and often terrible in the denunciation of sin. In the elucidation of scripture, he was very clear, and full, few being his equal.

Boehm was the plain, open and frank expounder of God's Word; being all animation, all life; often irresistible, like a mighty current, carrying his hearers into deep water.

Guething was more like a Spring sun rising on a frost silvered forest, gradually affording more heat, more light, till you could hear, as it were, the crackling in the forest, and the icy crust beginning to melt and fall away,

¹Lawrence, op. cit., I, 414.

and like a drizzling shower ending in a clear and joyous day.¹

Catechetical instruction was the major emphasis in the field of Christian Education during these early days. Vindication of this statement may be noticed from two of the rules which governed Otterbein's Evangelical Reform Church in Baltimore:

9th - The preacher shall make it one of his highest duties to watch over the rising youth, diligently instructing them in the principles of religion, according to the Word of God. He should catechise them once a week, and the more matured in years, who have obtained a knowledge of the great truths of the gospel, should be impressed with the importance of striving through divine grace, to become worthy recipients of the holy sacrament. And in view of church membership, such as manifest a desire to this end, should become fully instructed for a time, be examined in the presence of their parents and the vestry, and if approved, after the preparation sermon, to be presented before the church and be admitted.

10th - The church to establish and maintain a German school, as soon as possible; the vestry to spare no effort, to procure the most competent teachers, and devise such means and rules as will promote the best interest of the school.²

The content of the catechetical instruction in the Otterbein Church was from the Reform catechism with the modifications of the by-laws made by the Baltimore church. They did not however hold to predestination and were in spirit of the Wesleyan persuasion.³ But these rules and beliefs which came to be the foundation principles of the "United Brethren in Christ" were not written into disciplinary form until after the death of Mr. Otterbein in 1813. This action of the Hagerstown conference in East Pennsylvania was due to the ex-

¹Spayth, op. cit., p. 60.

²Ibid., pp. 49-50.

³Ibid., p. 51.

tending of the borders into areas of Ohio, and Indiana where the United Brethren in Christ were not known and therefore a printed Discipline became a necessity.

When the General Conference met in 1815 they formed a Discipline with as few sections and divisions as were practicable. This was changed a little in 1816 but it was the first concrete book from which instruction could be given and new converts informed.

The class leader was an intimate part of the itinerant system which was adopted by the conference in 1815. The lack of progress prior to this time can largely be attributed to the failure of the church to use the itinerant system.¹ The class leader was also included in the laws of Otterbein's church in Baltimore and the class meetings were generally considered as means of grace. Attendance at the class meetings was made a requirement of church membership except in case of sickness or absence from home. This was an innovation of the Evangelical Reform Church which Mr. Otterbein pastored and was not common in the German Reform Churches.² The primary object of these services was the building up of each other in the most holy faith. The class leader was a kind of sub-pastor, who had charge of the religious interests of a certain number of the members of the church.³ His task was to meet these members in class and to admonish, comfort, exhort or instruct, as their cases required. The class meeting was then the second contributing factor in the Christian Education program

¹Lawrence, op. cit., p. 22.

²Ibid., p. 247.

³Ibid., II, 51.

of the early United Brethren in Christ.

Two developments stand out in the early period. Catechetical instruction which continued as it had in the churches on the continent with one exception, membership was open only to those who had a genuine Christian experience. And the class meeting which was an informal period of fellowship, prayer and devotion was emphasized. Preaching was of course a means of instruction but cannot be considered as a particular development in education.

The conference of 1817 expressed the foregoing statements in a succinct manner under Section Two of the Disciplinary addition recorded by Mr. Lawrence:

Q. How shall we assist those under our care?

- A. 1. Be instructing them at their own houses, which is necessary to promote confidence and communion with God among us, to wean us from the love of the world and to inure us to a life of heavenly-mindedness; also, to encourage us to strive after and practice brotherly love, that no evil thinking or judging of one another be found among us; and lastly, that we may learn to do as we would wish to be done by.
2. Every preacher should make it his duty to instruct the people on every occasion, both public and private; and exhort them to be diligent in all good works and doctrine.

Let him who is in any way zealous for God, and the souls of men, begin the work immediately. Wherever children are found, meet them, as often as possible; speak freely with them, and instruct them diligently; exhort them to be good, and pray with them earnestly, yet simply and plainly, that they may learn to know their Creator and Redeemer in the days of their youth.¹

.....

The Conference of 1825 gives us a little insight into the plan for the enlistment of candidates for the ministry and in the following questions that were asked of them:

¹Lawrence, History Of The Church Of The United Brethren In Christ, p. III.

Have you known God in Christ Jesus as a sin-pardoning God, and have you obtained the forgiveness of your sins?

Have you now the peace with God, and is the love of God shed abroad in your heart by the Holy Spirit?

Do you follow after holiness?

Do you believe the Bible to be the word of God and that therein only is contained the true way to our soul's salvation?

Upon what is this belief founded?

What is your motive for desiring permission to preach the Gospel?

What is your knowledge of faith, of repentance, of justification, sanctification, and redemption?

Does your own salvation, and the salvation of your fellow-mortals lie nearer your heart, than all other things in the world?

Will you subject yourself to the counsel of your brethren? Will you be obedient and ready to speak or hold your peace, as your brethren may think fit or expedient?

Are you willing, as much as is in your power, to assist in upholding the itinerant plan, and support the same as much as possible?¹

THE BEGINNING OF THE SUNDAY SCHOOL

The early movement of the Sunday school in the United Brethren in Christ Church is not well known and is clothed in silence except for a few references which we shall notice later. That Sunday schools did exist before 1834 is evidenced in David Edwards testimony which was recorded by John Lawrence:

My parents were strict Presbyterians, and taught me to pray regularly night and morning, from my earliest recollection. They also taught me the necessity of a change of heart through faith in Christ. . . . In Sabbath school, as well as under the preaching of God's Word, I would often weep, and pray earnestly for the pardon of my sins, . . . but I obstinately refused to offer myself for church membership, until some time in the winter of 1834, while attending a revival meeting among the United Brethren in Fairfield County, Ohio.²

Dr. Drury, who made careful study of Mr. Otterbein's frequent

¹Ibid., pp. 161-162.

²Lawrence, op. cit., II, 338.

visits to different places in Pennsylvania, Maryland and Virginia, states that he had established Sunday schools and prayer-meetings in connection with these labors.¹ As has been previously noted, education of the children was a major emphasis of Mr. Otterbein's church, but it could hardly be said that this was a part of the Sunday school movement which developed during the nineteenth century to such tremendous proportions. The object of most ministers was to provide definite religious teaching for the young people and children without organizing them into classes. The ministers or teachers used such skill in the work as they possessed.² It is reported by Newcomer in his Journal in May 21, 1800 that when he came to Brother Pfrimmer's "he had about thirty children assembled at his house, to whom he was giving religious instruction."³ He also mentions that he spoke to them and their hearts were sensibly touched.

The first German Sunday school of the United Brethren in Christ Church was started according to Colonel Robert Cowden, a general Sunday school secretary of the United Brethren, in the Old Otterbein Church in 1827.⁴ Evidently this was a development from the Sunday school movement in that period which had special emphasis from the American Sunday School Union.

The United Brethren did not start their own Sunday School Association until 1865, but through the aggressive ministry of John George Pfrimmer who moved to Indiana in 1808, "The location of a

¹Berger, op. cit., p. 533.

²Ibid., p. 535.

³Loc. cit.

⁴Ibid., p. 536.

Sunday school at that place in 1820, now stands before us as an epoch-making event."¹ A century later the Sunday School Board of that state held in Corydon, Harrison County, Indiana, five miles from the previous home of this great warrior, a centennial celebration that was attended by many.² The General Conference of 1837 was the first to take official recognition of the responsibility of the ministry to instruct children in the knowledge of Christ, but Sabbath schools are not mentioned. This is also true of the succeeding conferences until 1849 when the Discipline, as revised by this conference, made it clear and firm. The conference said:

WHEREAS, The Sabbath-school institution is in every way worthy of our highest regard and untiring efforts to promote as a branch of the Christian Church; therefore,

RESOLVED, That we labor to have Sabbath schools organized throughout the church.

RESOLVED, That all our ministers, both itinerant and otherwise, do all consistently in their power to organize Sabbath schools in our societies wherever practicable.

RESOLVED, That our Printing Establishment furnish the Church, as soon as practicable with books of suitable character for Sabbath schools.³

The next quadrennial General Conference suggested that the preachers preach a sermon to emphasize the importance of Sunday school work on each appointment annually. It was also required that they organize schools, collect funds for the purchase of libraries and report the full statistics of each school to the annual conferences. The value of the Sunday school became more important in the eyes of those who were leaders and a plan was suggested in 1857 that would

¹A. W. Drury, History Of The Church Of The United Brethren In Christ (Dayton: The Otterbein Press, 1924), p. 652.

²Loc. cit.

³Berger, op. cit., pp. 536-537.

expedite the work. The Sunday schools were connected with the Home, Frontier and Foreign Missionary Society, and a weekly collection was made for the society.¹ The next chapter will show the period of real Sunday school advance that was slow in starting during this first early period.

THE DEVELOPMENT OF RELIGIOUS PERIODICALS AND THE FIRST PUBLICATIONS OF THE UNITED BRETHREN IN CHRIST

The General Conference of 1833 was the first to be sufficiently interested in a publishing house to appoint trustees to solicit donations. They obtained, as editor and publisher of the first denominational paper, W. R. Rhinehart, who had previously started a religious newspaper in the Virginia conference, a few months before General Conference, called the Union² or Mountain Messenger.³ The name chosen for the semi-monthly was, The Religious Telescope, it consisted of four pages, fifteen by twenty-two inches in size. Unfortunately, the paper scarcely reached one thousand subscriptions on the credit system after seven years though it was the official organ of the church. In 1839, William Hanby became editor and served until the appointment of David Edwards in 1845. During the period of these latter two men the publishing house finally liquidated its liabilities which had risen to six thousand dollars in 1849.

The printing establishment was moved into Dayton in 1853 from Circleville, Ohio. Here it remains to the present day but not without

¹Berger, op. cit., pp. 536-537.

²Lawrence, op. cit., p. 221.

³Berger, op. cit., p. 407.

several other financial struggles.

The first periodical published by the United Brethren in Christ is credited to the courageous but inexperienced Aaron Farmer of the Miami Conference in 1829. He published, Zions Advocate, under special restrictions by his conference as to doctrinal teaching. The publication, though satisfying to its readers soon perished for lack of funds.¹ The Religious Telescope was started in 1834 as was previously mentioned and was published under that title until the merger with the Evangelical Church in 1946. November, 1853, brought forth the monthly magazine, The Unity With God, and Magazine of Sacred Literature. The following year it was simply called The Unity Magazine, and two years later it became, The United Magazine and Ladies' Companion. The changing of the name did not seem to help its continuance, however, for it was discontinued in 1858 due to lack of funds. The last name given was The Christian Repository.²

The German Periodicals date back to July 1, 1841 when John Russel, the pastor of the church in Baltimore, began to publish a monthly German paper called the Die Geschaeflige Martha (The Busy Martha). It lasted for about a year before it was discontinued due to lack of sufficient patronage. The publishing house began a German church organ in 1846 called, Der Teutsche Telescope edited by Nehemiah Altman. Henry Staub succeeded to the editorship in 1851 and on November 11th the name was changed to Der Froeliche Botschafter (The Joyful Messenger).

¹Ibid., p. 406.

²Drury, op. cit., p. 574.

The question may have arisen in the mind of the reader as to what the church did for published material before the establishment of a press. Mr. Drury gives us the following answer to that question by stating that, "in the early period of the church, evangelism occupied the entire field."¹ This did not result in total absence of the printed page, "for hymn books, Newcomer's Journal, five successive editions of the church Discipline, and some pamphlets were published by contract."² The first English hymn book issued by the Publishing House under the order of General Conference was compiled by H. S. Spayth, in 1849. In 1857, it was greatly improved after another recommendation of General Conference and remained in use until 1873.³ Bishop Edwards also published a book in 1846 of 256 pages entitled, The Perfect Christian, that gave a condensed view of Bible Holiness as taught in the scriptures.⁴

With the development of the Sunday schools the curriculum was at first very haphazard and lacking, but the systematic development of Sunday school literature will await the next period of our study. The prevalent educational view was to teach a child as a man so he would be religious like a man and thus the curriculum was secondary. Bishop Edwards edited the first paper, The Children's Friend, in 1854 and was also the first editor of the holiness Unity Magazine. The latter was discontinued in 1859 and Solomon Vonnieda became the editor of The Children's Friend. In the next era we will see greater develop-

¹Ibid., p. 359.

²Loc. cit.

³Berger, op. cit., p. 417.

⁴Lawrence, op. cit., II, 344.

ment in this area of Christian publications as the church grew in membership and outreach.

THE BEGINNING OF HIGHER EDUCATION

We have observed previously that the founder of the United Brethren in Christ Church, Mr. Otterbein, was a man of thorough, scholastic and theological training. This in itself was a helpful influence in initiating higher education and forestalling criticism as was noted in the beginning of the chapter.

The first action taken toward the founding of an institution of learning for the church was by the General Conference of 1845.

The following resolutions were adopted by a vote of nineteen to five:

RESOLVED, That proper measures be adopted to establish an institution of learning.

RESOLVED, That it be recommended to the attention of the annual conferences, avoiding, however, irredeemable debts.¹

Two things may be noted on this action, first, that just one school should be established, and the second, that no excessive debts should be incurred. Though prior to this time the people had believed in and supported common schools, they had apprehensions of the affect of schools upon the spiritual life of an educated ministry. They were afraid that a spiritually minded ministry might be displaced by an unspiritual ministry.²

An attempt was made by the Miami Conference to establish an educational institution in 1846 but the proposition did not materialize. In the same year, however, the Scioto Conference took steps

¹Berger, op. cit., p. 481.

²Ibid., p. 480.

drawn by Mr. Drury, in which he defines an evangelist as one who heralds the good news on any field and the missionaries as, sent ones, to the fields beyond.¹ Early missions were mapped out in areas of the annual conferences where the work was new and gradually some support was given to those preachers serving in these areas. Generally the work was quite irregular in those early days but much was accomplished in spite of the carelessness in procedure. The disadvantage found in the Evangelical Association heritage was also found in the United Brethren in Christ. The older and more established conferences were in no way able to know the needs and dispense funds to the most needed areas. Each of the fourteen annual conferences had organized Conference Missionary Societies before the General Conference of 1853 established "The Home, Frontier, and Foreign Missionary Society. This newly formed society was an aggregate missionary society composed of each annual conference society which helped to unite the efforts of a membership totalling about 50,000 and including seven hundred ministers.

The first missionaries of the United Brethren in Christ would include the following men. Jacob Erb was sent to Canada in 1825 and regularly appointed there by the Pennsylvania Conference. In 1840, the Otterbein congregation in Baltimore began to pay the salary of a missionary to York, Pennsylvania. The Sandusky Conference sent Stephen Lee to Michigan as a minister in 1849.² It is also of interest

¹A. W. Drury, History Of The Church Of The United Brethren In Christ, p. 583.

²Loc. cit.

THE SUMMARY

This first seventy year period of the denomination reveals that the unity of the United Brethren men, before and after the official name "United Brethren in Christ" was adopted in 1800, was inaugurated in the kindred evangelistic gospel of an "assurance of salvation".

The early leaders did not oppose education, for many of them were educated, but felt that it was not the business of the church to provide education; this was the attitude of Boehm, Newcomer and Geeting.¹

The founders were largely ministers from other groups who banded together for fellowship. This resulted in the failure to initiate the itinerant system in the earliest days and nearly caused the entire movement to be lost at the turn of the century.

The earliest means of education in the local churches was through the catechetical instruction for children and the class meeting for adults and young people.

The Sunday school is hardly mentioned by the church historians in reference to this period but there is evidence of the Sunday schools existence and inferences made as to their results.

The remaining areas of Christian Education covered by church auxiliaries in this period are limited to two. These are the publications which include The Religious Telescope and the Discipline plus other less important publications, and the interests of missions as represented by the Missionary Society for Home and Foreign Missions

¹H. A. Thompson, Our Bishops (Dayton: United Brethren Publishing House, 1903), p. 404.

Their opinions were validated in this matter.¹

In 1890, the Board published questions based upon the International Sunday school lesson series with some measure of success after an unsuccessful home reading study was tried.²

The Proceedings of the General Conference in 1901 states the aim of the Sunday school:

. . . to preoccupy the ground with gospel truth before the systems of skepticism have opportunity to do so, and then secure the soul's growth in grace and knowledge of our Lord and Saviour, through self-activity, in fellowship with him.³

The author is prone to ask, "Where has the doctrine of sin gone?" Is there no need for conversion? It appears as though Christian nurture has begun to show its head as a basis for Christian education. Though this is not the view of most men who worked in the Sunday schools as we shall notice the inference seems to be showing in others.

A means of financing the General Conference program of the Sunday school board was also decided during this session when it was resolved:

That each annual conference be instructed to assess upon its fields of labor respectively, the full amount of three cents per member of the Church within its bounds at the time of its last annual session, or the apportionment that may be made by the Sabbath-School Board, and make such an order as will insure vigorous effort to secure the full amount apportioned.⁴

An enlargement of the Sunday school boards responsibility

¹Berger, op. cit., p. 538.

²Loc. cit.

³Proceedings of the Twenty-Third General Conference, Church of the United Brethren in Christ (1901), p. 34.

⁴Ibid., p. 581.

It was not as progressive as some might have desired however, for as late as 1847 there was much opposition. Some statements are given in the introductory remarks of the chapter but a quote from Drury is quite enlightening. This shows the attitude of the Allegheny Conference when approached to support the Mt. Pleasant College:

Resolved, That this conference is not only opposed to erecting an institution of learning in Allegheny conference, but also to the Blendon Seminary. Resolved, That this conference is opposed to the institution of learning contemplated by the Virginia Conference." Bishop Hanby, who was present, afterward wrote: "The members did not wish to be understood as opposing education, but they regarded the spiritual death and formality of many of the churches extant as the legitimate result of collegiate education in the ministry." The resolutions quoted reflect the dominant influence of Bishop Russel in his own conference. Already in both the Pennsylvania and East Pennsylvania conference there were forward-looking men "that had understanding of the times to know what Israel ought to do". Yet, right under the shadow of the new institution of learning, direct antagonism presented itself. In the spring of 1868, George W. Hoffman, aligned himself with a party in the church and others in the town who were opposed to colleges. He invited Bishop Russel to preach from his pulpit and his text was, "Knowledge puffeth up."¹

Several major developments in administration of the colleges will be noted and then the major institutions sighted. The Board of Education at the end of this period was under the Board of Control that had been created in 1909, where it remained until 1929, when the Board of Christian Education was formed. The conference of 1913 also provided for a full-time general secretary to represent the interests of the colleges and seminaries, and made ministerial education the major work of the Board.²

The Board began immediately to curb the establishment of new

¹A. W. Drury, History of the Church of the United Brethren In Christ, p. 585.

²Proceedings of the Twenty-Sixth General Conference, Church of the United Brethren in Christ (1913), pp. 213-214.

A leaflet was also written on How to Promote Missions in the Sunday School, beginning with the elementary grades in the school.¹

The Women's work in the Missionary Association has already been noted under the discussion of organizational development in 1909 but the date of founding has not been noted. The Women's Missionary Association of the United Brethren in Christ is considered to date back to the formation of a Miami Conference branch on May 9, 1872. This is largely attributed to the urgent promptings of Miss Lizzie Hoffman. Due to the influence of this aggressive soldier of the cross and due to the initiative of the work itself a general Women's Missionary Association was called for October 21, 1875 at the first United Brethren in Christ Church in Dayton, Ohio. Nine conferences responded by sending delegates and within two days adopted a constitution and the Women's Missionary Association was born. Mrs. T. N. Sowers was its first president.²

Other organizations which came into existence from the root of this Association include the Gleaners Band for boys and girls in 1879, which was later named the Junior Band in 1909. The Otterbein Guild, as it was called in 1913, was formed in 1883 as the Young Women's Band. The Association also began to publish the Evangel in 1882 as we noted earlier.

The unique feature of the women's work was that they were totally independent in their appointment of missionaries and the dis-

¹Ibid., p. 258.

²Owen, op. cit., p. 69.

bursing of their own funds. They were thus responsible for separate work in China, the Philippines and a distinct district in Africa. The total development included thirty-six missionaries, three physicians, sixty native workers, twenty-three organized churches, and property valued at \$98,000. This vast resource was united with the general board in 1909.¹

The Young People's work developed during the eighties of the nineteenth century, but the first young people's society of the United Brethren in Christ Church began in June, 1890. A convention had been called for the organization of such a society in Dayton. Fourteen conferences were represented. The result was the formation of a society called the Young People's Christian Union of the United Brethren in Christ Church. This new society was then officially adopted by the General Conference in 1893 and authorized the publication of the Young People's Watchword which was reviewed in the division of this chapter dealing with publications.

In 1909, the movement was given a place under the Board of Control of the Sunday school, Brotherhood and Young People's Work. In 1913 Rev. O. T. Deever was made general secretary of the work of the young people. The name was changed in 1908 to the Young People's Christian Endeavor Union and with Dr. Deever's leadership, great advance was made.²

THE SUMMARY

Great strides have been made in the development of Christian

¹A. W. Drury, History of the Church of the United Brethren In Christ, p. 600.

²Ibid., p. 660.

Education in all areas of the church during the sixty-four year period. Men with vision arose to the task and furthered the work though some still opposed higher education in the period. Four men seem particularly important: Rev. Isaac Crouse, who was responsible for the first organization of the general Sunday school board in 1865; Colonel Robert Cowden, who led the Sunday school for thirty-six years and was largely responsible for the development of the departmental emphasis in the schools; Charles W. Brewbaker, who promoted greater understanding of the task of the Sunday school and developed a book entitled, The Sunday School in Action; and, Dr. Lewis Davis, the so-called "father of higher education" who was responsible for the founding of the Otterbein University and first professor at the Union Biblical Seminary.

The Sunday school was recognized as a respectable institution for the advancement of Christian Education and became the representative of education in the church. Leadership classes of the Chautauqua type were developed and the goal was for "no untrained teacher after 1914". Unfortunately, an over-emphasis upon Christian nurture was developing which could become a substitute for conversion.

Administratively it must be kept in mind that the Board of Education did not have control of the Sunday school, Brotherhood and Young People's work. It was responsible only for higher education and all of the other agencies were grouped under the Board of Control for the Sunday school and Brotherhood which was synonymous with the Board of Religious Education in 1917. With a Director of Religious

CHAPTER VII

THE DEVELOPMENT OF THE BOARD OF CHRISTIAN EDUCATION IN THE UNITED BRETHREN IN CHRIST FROM 1924-1946

In our church we have tried to make our educational program definitely and emphatically Christian. We believe that faith in Jesus Christ, comes only through the teaching of the Word of God and all its implications as they bear upon every phase of life.¹

These words from the man most responsible for the development of the Christian Education Program in the United Brethren in Christ Church, Dr. O. T. Deever, reveal the warm spirit of his life of devotion to this great task of the church. The development of this period of twenty-two years would be largely synonymous with his life as he became General Secretary of Christian Education in 1929 and remained in this position until the merger of the United Brethren in Christ with the Evangelical Church in 1946.

A few words will suffice to describe the five years from 1924 to 1929 when the General Board of Christian Education was created. The Sunday school was in the greatest period of enrollment it had ever known, before or since, when in 1929 it reached 426,899.² This was probably contributed to by the high economic conditions but also to the tremendous work of Dr. C. W. Brewbaker, the General Secretary

¹Personal Correspondence of Dr. O. T. Deever, Dayton, Ohio, to the author February 23, 1959.

²Proceedings of the Thirty-Third General Conference, Church of the United Brethren in Christ (1941), p. 164.

of the Board of Control of the Sunday school and Brotherhood. Dr. Brewbaker viewed an enlarging program of religious education and decried the comparatively small number of members received by confession of faith in the quadrennium ending in 1924 and that missionary education was in such a confused state.

The work should not stop with confessions, but there should be careful and definite instruction of the converts and new members in the vital elements of Christian living and church and Kingdom relationships, our losses are too great in comparison with out ingathering.

.....

There has been more concern for the constant exploitation of the Sunday school for money than for the instruction, training and giving in Christian missions, and thus building a great missionary church. . . . we need to recognize the necessity of missions being a part of an educational program that will build up and preserve the relationship between intelligent missionary interest and missionary.

.....

Should we not keep in mind that missionary education is an essential part of religious education . . .¹

This vision that Brewbaker reveals in the preceding quote causes us to understand why he made the following recommendation to that General Conference in 1925. "That a Board of Religious Education be provided by this body. . . by each annual conference. . . and for the local church."² The reason given is that this kind of supervision will avoid much confusion and a program representative of all educational interests will be provided to give constructive Christian

¹Proceedings of the Twenty-Ninth General Conference, Church of the United Brethren in Christ (1925), p. 175.

²Ibid., p. 181.

Education and training. Though this conference did not have the plan in detail at this time, it began to move in that direction and adopted the complete program in 1929. This carried through to the time of merger and was nearly parallel with that in the Evangelical Church.

Several other recommendations of Dr. Brewbaker are worth noting: (1) That the Sunday school have its name changed to the Church School because of the widened scope of religious education, this was not adopted, (2) The funds from Children's Day were to be used for the general budget of the department. This is in contrast to the use of the money for missions in the Evangelical Church. This was adopted. (3) Each church was urged to form a training department during the Sunday school hour for future leaders and teachers.¹ (4) The plan was made for the coming of the revised standard Version and it was suggested that parallel columns be made of the authorized Version.²

Leadership training became popular and two courses were in existence. The longer course of three years allowed one to earn a teaching certificate, called Otterbein Standard Course. The shorter course was for one year and called Progressive Training Course. Reading courses were offered and monthly teachers meetings were suggested with a time for worship, business, conference on problems and a half-hour study or pertinent address. Teachers and leaders were urged to get into convention, training schools and camps as well as promote summer Bible schools and weekday religious education. It is

¹Ibid., p. 182.

²Ibid., p. 524.

evident that with the new movement among the men of the Church that this was the period of great boom in Christian Education and one which would never again be reached for several years partially because of the depression.

The conference of 1929 brought about the greatest single change that transpired in the development of Christian Education:

The Board of Education was under the leadership of Dr. W. E. Schell, a strong and forceful leader in our college and Seminary work, the department of Sunday school and Brotherhood work was guided by Dr. C. W. Brewbaker, a dynamic, effective leader in that field, and the department of young people's work for which I (Dr. O. T. Deever) was responsible was limited to Christian Endeavor. In a sweeping move all three were combined under one board.¹

The advantage of such an organization is immediately seen. Overlapping was to be largely eliminated. This had been especially true in the work of the Sunday school and the Young People's work. Other interdenominational groups were also moving in this direction.

Under the board of Christian Education we notice the following organizations and their leaders through the period. The former General Secretary of Christian Endeavor, Dr. O. T. Deever, was elected the General Secretary of the new board and retained this office until 1946, as has been mentioned. Dr. J. Gordon Howard, who had worked with the Young People's Division of the Sunday school, was made Director of the Young People's Work. Dr. Howard did an excellent job as Young People's and Leadership Education Director until he resigned in 1940 to become associate editor of the Sunday school literature. In the latter part of the year, Rev. Millard Miller be-

¹Statements from a life sketch of Dr. O. T. Deever, which was in process of preparation in February, 1959.

came director and served until 1945 when Rev. J. Allen Ranck was elected director. He remained in the office until the time of merger. Rev. M. I. Webber became director of Adult Work and Leadership Education until his sudden death in 1936. This division remained vacant until 1944 when Dr. W. R. Montgomery became Director of Brotherhood and Adult Work; the financial struggle being so great in the intervening eight years that it was not possible to fill this office. Miss Julia Jane Fox was made Director of Children's Work until 1931 when she was married. Miss Mary McLanachan, a field representative of the Women's Missionary Society, gave part-time service from 1932 to 1935 when Miss Dorothy Okrueg, who had been a missionary to Puerto Rico, was elected and remained one year. Miss Ruth Hunt was elected in her place in 1937 and continued until 1939. Miss Rachal Brant began her work in 1940 and is credited with consolidation and expansion of the work.¹

The creation of the Board of Christian Education made possible the use of all the multiple agencies that had developed within the church without competition because of a more church-centered program. The actual working of the plan was most difficult. In his report of 1937, Dr. Deever said, ". . . we also keenly realize how you left us . . . with an overwhelming burden to carry and inadequate fuel to make steam to carry the load."²

There was opposition however from some to this new set up. Many were not used to the term "Christian Education", except in refer-

¹Proceedings of the Thirty-Fifth General Conference, Church of the United Brethren in Christ (1946), p. 227.

²Proceedings of the Thirty-Second General Conference, Church of the United Brethren in Christ (1937), p. 149.

ence to a book study in a class room. "Others thought we were trying to by-pass Christian experience and educate people into the kingdom of God."¹ Some were convinced of other methods and the depression hindered the progression of the work.

Several objectives of the Board of Christian Education listed in the 1937 conference proceedings help us to see the fervency of the board as well as their broad scope.

1. Spiritual Objectives - A primary consideration has constantly been to put a life giving, spiritual concept into our total educational program. We have arduously tried to make our program evangelistic and include in it those elements leading to deepened Christian experience and a growth in Christian character and service.
2. The Educational Method - We have defined the task of the board as being to extol the educational method as the only worthy method in promoting the gospel of Christ. We realize people must be won by truth, not driven.
3. The Church - We have endeavored to honor the whole church above its parts, to magnify the total church rather than organizations in it. Our purpose has been to re-center our whole program around the pastor and the church, and to make both more worthy of such trust and confidence.
4. The Time Element - We have striven to show our leaders that it takes time to grow sturdy Christian character.
5. Concentration and Expansion - We have steadfastly and unfalteringly aimed to concentrate as well as expend. To dig deeper into the lives of our boys and girls, young people, and adults before undertaking too ambitious a campaign for numbers has seemed consistent and necessary.
6. Simplification - The widespread demand for simplification seemed rational and to be desired.

.....

The purpose of a local Board of Christian Education and age group directors is to simplify rather than enlarge. This simple machinery is set up in order to do away with much other unnecessary machinery.²

¹O. T. Deever, personal life sketch, op. cit., p. 1.

²Proceedings of the Thirty-Second General Conference, Church of the United Brethren in Christ (1937), pp. 149-150.

The Conference in 1941 reports that progress had been made in reaching the former goals and it is pointed out that opposition is disappearing between education and evangelism. A deeper Spiritual tone is manifested:

Our United Brethren people are gradually understanding that Christian education is not antagonistic to evangelism nor to spirituality. In fact it is just the opposite. Evangelism which does not grow out of a deep and thoughtful meaning of the cross of Christ and the implications of the gospel cannot have a continuous glow of fervor and passion. A spiritual passion that does not proceed from a mind saturated with truth as it affects Christian living will die as did the life growing from the seed which fell on barren soil in Christ's parable. There must be no antagonism between the preaching and teaching of the gospel, between evangelism and Christian education, or between other allies of the cross of Christ. We are all doing the same thing in different ways. Whether we preach in the pulpit, or teach in the classroom, or witness on the street corner, or feed the lambs at the family altar, we are doing what Christ commanded when He said, "Go teach."¹

The developments of the divisions within the General Board shall now be noted. A brief over-view of each individual department shall be made and a listing of the different areas under the jurisdiction of the board shall be made at the conclusion of this section of the chapter.

The Sunday school movement had no major change during this period. Departmental division had started by Dr. Brewbaker before 1924 and they continued the same until 1946 with the addition of the director of adult work in 1929.

Criticism is made by Dr. Deever of the Sunday school in 1941 because of five problems which hinder its ministry. The first is the

¹ Proceedings of the Thirty-Third General Conference, Church of the United Brethren in Christ (1941), p. 162.

irregular teachers and lack of loyalty to the church program are also suggested. The third reason is that the Sunday school is too independent and, fourth, one hour is not enough. Fifth, there are too many who don't stay for church.¹

One fact that the statistics show is that though the enrollment was 426,899 in 1929 and 353,923 in 1944, the average attendance in 1925 was 215,880 and 182,737 in 1944. This is a considerable drop in attendance though the percentage of regulars is larger in the latter group.

In the Board of Education two goals were the motivating factors that governed the work of the board. The raising of funds to aid ministerial students in both college and seminary and to make a report of the condition, financial and otherwise, in the educational institutions.²

Philomath College in Oregon ceased to function in 1929 and united with one of the other six institutions that still were in operation. These other schools include Otterbein College and Bonebrake Theological Seminary, Shenandoah College, Indiana Central College, Lebanon College and York College in Nebraska. The main problem through the years has been to raise the finances needed for operation, according to the quadrennial report from the schools and the general secretary. No mention is made, for instance, in the 1946 report of Dr. Walter N. Roberts concerning Bonebrake Seminary of their goals in

¹Ibid., pp. 165-166.

²Proceedings of the Thirty-Fifth General Conference, Church of the United Brethren in Christ (1946), p. 222.

spiritual endeavor. The emphasis of the school is seen in the following statement:

She (the church) can present the seminary to her youth with a two-fold claim: (1) Here is a theological seminary on a par with the best seminaries in America, (2) Here is a theological school of our own church which will give a future minister in that church as good¹ training as he can get in any theological school in the country.

Is this the emphasis of the founders of this great denomination? Were Otterbein and Boehm interested in building a church as good as the Reform Church or on a par with the Lutheran Church of their day? The emphasis of several pages of material is largely financial; secondly, upon needing a trained ministry for the church and a little bit upon the desire to train men with a warm heart. Has the pendulum swung in a little less than seventy-five years to the extreme the early saints of the church were afraid of? Their fear was that many would depend more upon their training than upon an established communication with God through Jesus Christ.

The Young People's Movement, also a department under the Board of Christian Education, was directed for the most of this period by Dr. J. Gordon Howard. The number of Christian Endeavor societies decreased but graded groups increased. Bible reading programs were carried forward at times with great success and tithers increased because of the program. The Young People's Yearly Anniversary Days were changed to Youth Week. One of the problems held in common with the Sunday school was the lack of a single church program for the total church.

¹Ibid., p. 180.

The men's movement and adult work in general made great strides. Conference rallies were held, district rallies promoted and cooperation with the United Brethren Adult Movement encouraged.¹ Brotherhood work was growing by popular consent in 1925 and was given able leadership by Rev. M. I. Webber until his death in 1936.

Work among the children and youth progressed during this period by the establishment of Junior Endeavor societies, the development of Vacation Church Schools and Weekday Religious Education in connection with the public school. The Vacation Bible School Movement grew, beginning in 1925, when seventy-five pastors reported that they had had a school to 39,974 pupils in nearly a thousand schools in 1945. The Missionary Association has been particularly responsible for the promotion of missions among the Junior Endeavor. Children in the Sunday school are also receiving their materials on a graded scale more than in the 1920's, though the emphasis began during those years.

Leadership Education might be considered under Adult work but they are a distinct part of the boards total work which is carried by the Director of Youth Work. "The terms, 'leadership training' and 'leadership education' came into existence with the establishment in 1922 of the International Council of Religious Education."² Some may be inclined to think this is a complete new movement but if they have considered the development of this study, chapter by chapter, they have realized that it began in the eighties of the last century with the

¹Proceedings of the Thirty-Second General Conference, Church of the United Brethren in Christ (1937), p. 151.

²Proceedings of the Thirty-Fourth General Conference, Church of the United Brethren in Christ (1946) p. 225.

Bible Normal Union. It is especially interesting to notice a statement of Dr. Deever's concerning the emphasis of Cowden and Brewbaker on leadership training. In 1909, the Colonel said: "This greatest of all our departments has had unusual attention. We enrolled 8717 students of which 1448 have been graduated."¹ "In 1907 Colonel Cowden secured the service of Rev. and Mrs. E. C. Petry of West Virginia and they were put into the field to give all their time to promote teacher training."² This was the period when the Sunday school had the biggest attendance it has ever had. Following Cowden's direction, the conference of 1920 authorized the production of the Otterbein Training Course by Dr. Brewbaker as we have previously noticed, and this name was maintained for a period before the adoption of "Leadership Education." The new generation of trained laymen soon must have passed from the scene for in the following twenty years the Sunday school enrollment and average attendance dropped nearly one hundred thousand.

The summer training camp was another development of the twenties to further the Leadership Training program. The Annual Conferences also began to promote summer Bible schools and camps with great success and these have grown through the entire period and into the period after the merger.

The multiple departments and division of the board include all eight of the agencies mentioned above plus any other incidental groups which has charge of educational development except for the Women's

¹Ibid., p. 225.

²Loc. cit.

SECTION III

CHAPTER VIII

CHRISTIAN EDUCATION IN THE

EVANGELICAL UNITED BRETHREN CHURCH FROM 1946-1954

Christian Education purposes to lead persons into a saving knowledge of Jesus Christ and into vital membership in His Church, and to prepare them for Christian living and service. Through Christian instruction it endeavors to help persons achieve the life abundant in well-rounded Christian character and to Christianize all of life and its relationship.¹

The major development in the years since the merger is largely governed by these principles. Therefore a close association between the board of Christian Education and the Board of Evangelism is found in the united arrangement. A personal letter from the Reverend Warren J. Hartman, the present Director of Young People's Work, expresses the proper conception of the task of the united Board of Christian Education in the following way:

We conceive of the Board of Christian Education and these organizations as being the channels through which the entire program of the church finds expression at the local church level . . . Christian Education cannot be conceived of apart from the rest of the church nor can it be thought of as being merely a framework of organizational structure on which the work of the church is hung.²

The actual framework of the Board's work is the same as its predecessors in the former churches. The present Discipline defines

¹Proceedings of the Special Meeting, General Board of Christian Education, The Evangelical United Brethren Church (1947), p. 40.

²Personal correspondence of Warren J. Hartman, Dayton, Ohio, to the author, February 17, 1959.

its duties (paragraph 1105) as follows:

The board of Christian Education shall devote itself to studying, supervising, strengthening and extending the work of Sunday schools, Youth Fellowships, Christian Endeavor Leagues, Brotherhoods, Catechetical classes, Vacation Church Schools, Weekday Church Schools, Worker's Conferences, leadership education, and other study groups, Boy and Girl Scout organizations and kindred agencies, summer assemblies and camps, conventions, institutes.¹

The present Board of Education differs from previous Boards because of its Inter-Board Program Committee of the General Council of Administration. This includes the emphases and activities of all the General Departments; Evangelism, Stewardship, Missions, Christian Social Action and Bible Instruction. Three key words describe the task; comprehensive, unified and coordinated.² The total scope of the work, in a word, would be the responsibility of the Church School (the total educational program of all educational agencies in the church).

Bishop Reuben Mueller is probably most responsible for the present organization of the Board of Christian Education, having been executive director during the first eight years of the Evangelical United Brethren Church and General Secretary of the Evangelical Church from 1941 to 1946. He was ably assisted by Bishop Emeritus E. W. Praetorius, who was general secretary in the Evangelical Church from 1926 to 1934 and president of the Board of Christian Education after he became bishop, and by Dr. O. T. Deever, secretary Emeritus of the

¹The Discipline of the Evangelical United Brethren Church (1951), Paragraph 1105.

²Ibid., Paragraph 1054.

been placed upon the Sunday school and The Worker's Conference by Dr. J. Heck. This publication has been reissued to emphasize the importance of teacher's meetings.

views which gave evidence that they were not opposed to education but were opposed to the rationalism and skepticism of the European schools. Boehm, Newcomer and Geeting were opposed to education on another basis. They said that they were not opposed to the schools as such, but to church schools, because it was not the task of the church to provide colleges. Bishop Russel expressed similar views in 1865.

In Missionary development the United Brethren in Christ Church led the way, having a foreign missionary on the field in Africa in 1855. The Evangelicals did not send their first foreign missionary to Japan until 1875.

The church organs, The Botschafter and The Religious Telescope, were also begun during the early period.

The second general period from 1850 to 1925 reveals continued progress by diversification in church government. Each agency of the church was known for its individual program. The Missionary Societies were organized and the Women's Missionary Societies were born which gave great impetus to both churches missionary endeavor.

The Sunday schools were recognized as respectable institutions for the advancement of the cause of Christ. International Sunday school literature first appeared in 1873, and was adopted by each group before two years had passed. The first Evangelical Church Sunday school board is traced back to Rev. Isaac Crouse who initiated the plan in 1865. He was followed by Colonel Cowden and later by Charles W. Brewbaker. Each man contributed to the development of the "Church School".

The promotion of leadership education was the work of F. C. Berger in the United Brethren in Christ Church even as Colonel Cowden was leader in the Evangelical Church. Two things were strong during this second period; revival times at the camp-meetings, especially among the Evangelicals, and a participating leadership in the churches that could see the value of training. To this end books of instruction were published in great numbers and goals for a trained laity were established.

The greatest Sunday school enrollment ever known occurred in the decade between 1920 and 1930. Neither branch of the Sunday school has grown at the rapid rate it grew during this period, though church membership has gradually increased above that level.

Colleges arose in great numbers during this time and many did not endure the test of time and the pressures of life. The present seminaries were both started before the final quarter of the last century and began with a strong emphasis upon evangelism and a warm heart experience that should accompany their academic work. Dr. Lewis Davis is generally considered the father of higher education among the United Brethren and John Dreisbach in the Evangelical Church.

Young People's organization and the men's movement both trace their origin to this second period, though the former developed more rapidly than the latter. The first General Secretaries of Sunday schools and Young People's Work of each denomination were Dr. O. T. Deever and Dr. E. W. Praetorius.

The third period of development, the modern period, began about 1926. During this time has come the establishing of the Board of Christian Education which sought to unify the program of all the multiple agencies of the church and to coordinate the Christian Education work of the denomination.

The leaders that have been influential in this coordinated program of Christian Education include Bishop Emeritus E. W. Praetorius, Dr. O. T. Deever, secretary Emeritus of the Board of Evangelism, and Bishop Reuben Mueller. Others who have contributed to this development include Dr. J. Heck, Dr. Craig Brandenburg, and their departmental staff and office help. The first three are most responsible for the present organization where the program that is promoted (ideally, of course) is the program of the Evangelical United Brethren Church and not of just one segment of the church. Subjective, yet logical inference can be the only end of such a study. The facts are not as boldly written today as they will be a hundred years from now.

CONCLUSIONS

As a result of this study it was concluded that the church began its educational endeavors in the fervor of evangelistic zeal. The educational purpose was to establish new believers in Christ.

The class meeting and catechism classes were to be the chief educational methods, other than preaching, used in this early period of the church.

It was concluded that the greatest advance of Christian

Education occurred during the last quarter of the 19th century and the first quarter of the 20th century. The major contributing factors were the camp-meeting and leadership training in the local churches with a wholesome evangelistic emphasis. Standards for teachers and the work of Rev. Berger and Colonel Cowden was very helpful.

It was concluded by the author that higher education became a recognized need during the second period of investigation but it was promoted as a means to spiritual as well as mental development.

It was concluded that the Young People's Work received great impetus from the Christian Endeavor movement and helped to keep the fire of evangelism in the churches during the first quarter of the present century.

As a result of the evidence examined it was concluded that the greatest contribution of the general church to the program of Christian Education was the development of the board of Christian Education, a coordinating agency of education in the church.

It was concluded that the political and theological condition of the country contributed to the decline in attendance during the last forty years but the evidence of this study does not warrant conclusions in this area.

The author concluded that the greatest lack of the church is not to be found in the method of education, but in the failure of ministerial leadership to know God and to understand the need of educational-evangelism.

RECOMMENDATIONS FOR FURTHER STUDY

Further study would be beneficial in this area if one should desire to discover the more indirect causes of failure to awaken a dormant church.

First, it will be realized that the effectiveness of any leader, either at the denominational level or the local level, is in direct ratio to the men who carry out the program. Therefore the men who constitute the ministry of our church could be studied on two basis: their orthodoxy and their knowledge of what the church program is endeavoring to accomplish.

Secondly, a study of the present leadership, curriculum, and individual emphases of the church colleges and seminaries would go a long way in finding out what type of men the schools are sending into the ministry. In this regard, careful study should be made of terminology that is used, especially with regard to the word evangelism.

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E. MISCELLANEOUS

Statement from a life sketch of Dr. O. T. Deever, which was in preparation in February, 1959.