The History of Christian Education Among the Disciples of Christ in Indiana

R. Powell Mead

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THE HISTORY OF CHRISTIAN EDUCATION AMONG
THE DISCIPLES OF CHRIST IN INDIANA

BY

R. POWELL MEAD

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree
Master of Arts
College of Religion

DEPARTMENT OF GRADUATE INSTRUCTION
BUTLER UNIVERSITY
Indianapolis
1937
This dissertation is precisely what the title implies - "A History of Christian Education Among the Disciples of Christ in Indiana." We have related facts as we have discovered them in our research, with no attempt, whatever, to interpret the facts or to champion one theory or method of Christian education to the disparagement of another. We have tried to discover every enterprise of Christian education that has been undertaken by the Disciples in Indiana since they first entered the state. The main educational movements have been the Sunday school, Christian Endeavor, Leadership Training, Week Day Schools of Religion and Higher Education. Each of these movements, of course, had many and varied phases in its development. The analysis of which may be found in the Table of Contents.

The introduction is a brief treatment of the place Christian Education has had in the program of the Restoration Movement as a whole. One cannot fully appreciate the educational developments of the Disciples in Indiana without some knowledge of the basic principles of Christian education that were advocated and practiced by the leaders of the Disciples of Christ at the beginning, and during different stages of their history.
The section in Chapter V dealing with North Western University, (now Butler University) is not intended to be complete. The data for the history of this institution has been compiled and several histories have been written which are available to anyone interested. I have indicated in the footnotes and bibliography where these sources may be found. We have included only that part of the history which identifies Butler as one of the higher institutions of Christian education of the Disciples of Indiana.

The writer deeply appreciates the wise counsel of Professor Dean Walker in helping to locate basic materials and logically arranging them for the outline. I wish to thank Dr. G. I. Hoover, Garry L. Cook, Edwin Errett, C. J. Sharp, J. Marion Small, Judge C. C. Carlin, Harvie Albercrumbie, Joseph C. Todd, P. A. Wood and Marion Stevenson for their advice and counsel in helping to supply facts and materials, some of which were incorporated in this manuscript.
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## Conclusion

In which the message of salvation revealed to man through the love of God is through His son Jesus Christ, shall be carried to be accepted by persons through a study of the Bible, to the end that men, women and children who have reached the age of understanding may know the message of God as revealed in the scriptures, and that they may know happiness here, and salvation in the world to come.

It is evident from the above statement that Dr. Campbell's objective of religious education is the salvation and happiness of mankind. But this, and it alone is to provide the materials of religious education.

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1. *The Disciples and Religious Education* by J. C. Jones, p. 29
THE HISTORY OF CHRISTIAN EDUCATION AMONG THE DISCIPLES OF CHRIST IN INDIANA

INTRODUCTION

Christian Education has been an integral part of the Restoration Movement from the time of its inception. One of the most differentiating characteristics of the pioneers of this movement was their educational and rationalistic approach to the question of salvation. Alexander Campbell's attitude toward Christian education is well expressed in the following quotation:

"Religious education is the means by which the message of salvation, revealed to man through the love of God and through his son Jesus Christ, shall be caused to be accepted by persons through a study of the Bible, to the end that men, women and children who have reached the age of understanding may accept the commands of God as revealed in the scriptures, and as a result secure happiness here, and salvation in the world to come."

It is evident from the above statement that Mr. Campbell's objective of religious education is the salvation and happiness of mankind. The Bible and it alone is to provide the materials of religious education.

1. "The Disciples and Religious Education" W. C. Bower, R. G. Ross; St. Louis 1936--p 29
The method of religious education is scriptural indoctrination of men, women and children.

Mr. Barton W. Stone was also in accord with Christian education as a process. In one of his addresses delivered in 1828 he says:

"Let us not neglect to meet every Lord's Day for worship. Should you have no preacher, meet and read the scriptures, sing, pray and exhort one another. Let a part of the day be devoted to the instruction of our children in the Scriptures. Choose one or more pious and intelligent men, who shall preside over the class of children; let them previously assign the Scripture to be read, and labor to make them understand it."

Walter Scott is also famous for his educational evangelism. The fact that Jesus said: "go teach all nations" was very significant with him. He took people of all ages and drilled them in his five finger exercise of the steps unto salvation which were, hearing, faith, repentance, confession and baptism. Salvation was not something which came only through some mystical and emotional experience. It was the rational process of intellectually accepting the teaching of Christ and the

1."Christian Messenger" 1828 Vol. II p. 72
apostles, which are clearly given in the New Testament, and the willingness to conform literally to every commandment contained therein.

Christian education as a part of the function of the church came into existence in America as a result of the doctrine of separation of Church and state. During the colonial period there was no Christian education as such. It was a part of the curriculum of the colonial school system. Any factors gradually crept in, however, which tended to make public education become secularized and shift the responsibility of Christian education upon the churches. No doubt the chief cause of this secularizing of education was the sectarianism of denominationalism. Each religious group strove to control the educational system so as to make it an agency for the propagation of its own interpretation of religion. This controversy was the chief cause of the separation of church and state and the resultant expulsion of religion from the public school's curriculum.

Almost simultaneous with the elimination of religion from the curriculum of the American school system was the introduction of the Sunday school idea from England. The Sunday school movement had its origin in the work of
Robert Raikes who conceived of this means of helping the underprivileged children of England by bringing them off the streets and giving them religious and moral instruction. The movement began in 1780 and was soon imported into the United States. As the American Protestant churches had no system or technique whereby they were to engage in religious education, the Sunday school was very naturally adopted as a means of solving this problem. This no doubt accounts for the rapid acceptance of the Sunday school in America with only a minimum of opposition.

It is very significant that at the time the Sunday school was growing in the British Isles and in America, the Restoration Movement, known today as the Disciples of Christ was getting started in this country. The Sunday School movement was of such influence that it could not be ignored by the early Disciples. At first some tried to take an attitude of indifference but it was not long until this attitude was changed to either acceptance or hostility. It is very evident that up until 1833, the year the Disciples and Baptists separated, the Restoration movement was largely opposed to the Sunday school. The chief reasons for the opposition was that the Sunday schools were not spoken of in the New Testament; that the Sunday school was con-
sidered as a man-made organization and it was looked upon as a proselyting institution.

His antagonistic attitude of the Restoration Movement was, of course, due to the attitude of the leaders. Alexander Campbell was at first opposed to Sunday schools. His attitude is set forth in the following quotation from the "Christian Baptist" in which he refers to the practice of the New Testament churches in support of his position:

"Their churches were not fractured into missionary societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his servant maid, the vice president of a rag society; and his little daughter, a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their Church capacities alone they moved.----They dare not transfer to a missionary society, or Bible society, or education society, a cent
or prayer, lest in so doing they should rob
the church of its glory, and exalt the inven-
tions of men above the wisdom of God. In their
church capacity alone they moved. The church
they considered "the pillar and ground of
the truth"; they viewed it as the temple of
the Holy Spirit"; as the house of the living
God."

Alexander Campbell's opposition to the Sunday school
was not only because it, along with the other mentioned
societies and organizations, was unscriptural, but he
also opposed it on the ground that it taught denomina-
tional sectarianism and filled the children's minds with
partisan theology rather than the truths of the Christian
life as revealed in the scriptures. In 1824 he wrote:

"If children are taught to read in the
Sunday school, their pockets must be filled
with religious tracts, the object of which is
either directly or indirectly to bring them
under the domination of some creed or sect.
Even the distribution of the Bible to the
poor must be followed up with those tracts,
as if the Bible dare not be trusted in the

hands of a layman, without a priest or his representative at his elbow. It is on this account that I have, for some time, viewed both the "Bible societies" and "Sunday Schools," as sort of recruiting establishments, to fill up the ranks of those sects which take the lead in them. It is true that we rejoice to see the Bible spread, and the poor taught to read by those means; but notwithstanding this, we ought not, as we conceive, to suffer the policy of many engaged therein to pass unnoticed, or to refrain from putting those on their guard who are likely to be caught by "the sleigh of men and cunning craftiness." 1

Mr. Campbell also believed that religious instruction should come through parental teaching in the home and through one's own personal study and understanding of the scriptures. At this stage in his thinking he had no place for anything approximating the Sunday school. In the Christian Baptist of 1824, addressing himself to Christian mothers, he writes:

"Do not be startled when I tell you that

you are, by the law of nature, which is the law of God, as well as by His written word, ordained to be the only preachers of the gospel, properly so called, to your own offspiring. You can tell them in language more intelligible to their apprehension, the wonders of creation; you can preach the gospel to them better than any Doctor of Divinity that ever lived. You can narrate to them the nativity and life, the words and deeds of the Messiah; you can open their minds to how he died for our sins, and how he rose for our justification. You can tell them of his ascension to the skies, of his coronation in heaven and that he will come to judge the world. And surely you will agree with me that the word of God, thus communicated by the fireside, from your own lips, under the blessing of heaven, is just as efficacious as if pronounced from the pulpit of mahogany, covered with scarlet, and decked with tapestry, from a pontiff or a rabbi covered with silk or a wig as white as Alpine snow. Remember Lois, Eunice and Timothy and Paul's command to you.--
Your example and your prayers, your authority, and your well-proved affection and sincerity in all that you say, are worth more than all the logic, mathematics, algebra, and rhetoric, which ever were collected in all the seminaries upon earth, to give efficacy to your sermons. How blissful the privilege, and how high the honor conferred on you!"1

There is a portion of a proverb which says that "a fool never changes his mind." If this be true, then Alexander Campbell was no fool, for anyone familiar with his writings at different stages of his life knows that in many instances he reversed former decisions and repudiated earlier convictions. Such was the case in regard to his attitude toward the Sunday School.

As the Sunday School movement grew and began to become popular among the various denominations Mr. Campbell's attitude changed from opposition to approval. In the Millenial Harbinger of 1847 there is the record of an inquiry made by Mr. A. W. Cory, representative of the American Sunday School Union, of Mr. Campbell as to his attitude toward the Sunday School. Mr. Campbell replied as follows:

"......the Sunday School system is one of

transcendent importance, having claims upon every friend of God and man in the whole community. ... Next to the Bible society, the Sunday school institution stands pre-eminently deserving the attention and cooperation of all good men. I have never had but one objection to the administration of the system--never one to the system itself. That objection was simply to sectarian abuse...." "...Our brethren, as the burned child dreads the fire, dread sectarianism. But this is I doubt not, carried too far--especially when it prevents them from cooperating in teaching, or sending their children to teach, or to be taught, in Sunday Schools. I doubt not that our brethren in all places will see it a duty they owe to themselves, to the church, and to the world, either to have in every church a Sunday school of their own, or to unite with the Sunday School Union in their truly benevolent and Catholic institution. ...I hold it to be rather cowardice than faith to keep away from Sunday school cooperation. I wish you all success in your Sunday school operations, and do hope that our brethren will bid you God speed
in this great and good purpose."1

One more quotation will be sufficient to indicate the complete change in Alexander Campbell's attitude toward the Sunday School from that of hostility to a very enthusiastic champion of the cause. James Nathans in the March 1845 issue of the Christian Record makes the following statement regarding Mr. Campbell's endorsement of the Sunday School at that time:

"The president of Bethany College said the other day...that Robert Raikes 'by setting on foot the Sunday school system has done for the world more than all the conquerors of nations, founders of empires and great political demagogues enscribed upon the rolls of fame. Eternity alone can develop the wide spreading and long continued series of good and happy consequences, direct and indirect, resulting from its schemes of benevolence and deeds of mercy.'"

"If then I desire to bring about a social and virtuous communication among the youth of all classes and denominations, I invite them to meet in that common but sacred inclosure..."

1. "Millennial Harbinger," 1847, pp. 198-204
called the Sunday school.\textsuperscript{1}

Barton W. Stone had a similar experience as that of Alexander Campbell. He opposed the Sunday school on the ground that it took away the glory from the church.\textsuperscript{2} He also objected to it because he considered it to be an agent of sectarianism. But while he was opposed to the Sunday school as an institution he heartily endorsed the real function of Christian education in the church. Our quotation from Barton W. Stone on page 2 will clearly indicate his favorable attitude toward Christian education as a part of the preacher's and elders' duty.

Another important phase of Christian Education among the Disciples is that of our institutions of higher learning. Before considering the history of this type of Christian education in Indiana it is important that we briefly consider the place colleges had in the early period of the Restoration movement. The leaders of the Restoration movement were college trained men. The Campbells, intellectually speaking, ranked far above the average Christian leaders of their day. As soon as the Disciples became a separate body they started immediately to provide educational institutions to prepare their future Christian leadership and especially their ministry. In keeping with this policy Alexander

\textsuperscript{1} "The Christian Record," March, 1845 p. 213
\textsuperscript{2} "The Christian Messenger" 1835 Vol. IX p. 18
Campbell founded Bethany College in 1840. He himself donated the land upon which the college was built. Bethany College was the outgrowth of an earlier educational foundation starting in 1818 in the home of Alexander Campbell known as Buffalo Seminary. College institutions rapidly developed among the Disciples. Bacon College came in 1836 and was consolidated with Transylvania College in 1865. Butler and Hiram were founded in 1850; Culver-Stockton in 1853 and Eureka in 1855. After the Civil War the establishment of junior colleges and four year college continued and today there are upwards of forty colleges, universities, foundations and Bible Chairs throughout the brotherhood of the Disciples of Christ.
THE HISTORY OF CHRISTIAN EDUCATION AMONG
THE DISCIPLES OF CHRIST IN INDIANA

CHAPTER I

THE EARLY SUNDAY SCHOOL MOVEMENT AMONG THE
DISCIPLES OF CHRIST IN INDIANA UNTIL 1872

I. Some Early Sunday Schools

There are comparatively few records of Sunday school organizations between the years of 1809 and 1860 among the Disciple of Christ. What was generally true was also the case in Indiana. The earliest record of a Sunday school in a Christian Church in this state seems to have been in Hanover, Shelby County. This, from all evidence, seems to have been the earliest Sunday school founded in the brotherhood of the Restoration Movement. The Millennial Harbinger for 1832 mentions the organization of this school in 1831. A letter to Alexander Campbell relative to this Sunday school reads as follows:

"In the full belief that 'the scriptures are able to make us wise unto salvation, and give us an inheritance among them that are sanctified through faith in Christ Jesus,' something more than a year ago a Sunday school was opened at our place of public worship; the youth and children of the neighborhood who are capable of reading understandingly, together with all others who felt friendly

1. "Millennial Harbinger" 1832 pp. 415-16
2. "Scrape of Early Indiana Church History" (Disciples of Christ) By D. C. Rovers (Indiana State Library)
disposed thereto, were invited to attend.

The scriptures were the only book used, and the first object in reading was to ascertain the evidence they contain in support of the high pretensions they hold forth."

The next church to have an educational program which approximated the work of the Sunday school, was the Haw Creek Church, Montgomery County. This church was organized sometime prior to 1834 when Mr. G. T. Harvey began to preach there. The first meetings were held in the homes of the Christians until in 1835 a "meeting house" was constructed. The following quotation gives us a picture of the educational program of this church:

"They set about (in November 1835) building a meeting house----and later started an academy in connection with the Church in which boys and girls were given a schooling.----It was the custom every Sunday Morning before the preaching service to have a Bible study lesson, which seems to have been sort of a forerunner to our modern Sunday school."\(^2\)

1."Millennial Harbinger" 1832 pp. 415-16
2."Scrap of Early Indiana Church History" (Disciples of Christ) By U. C. Stover (Indiana State Library)
The general spirit of Christian education was increasing by 1839 when the first state meeting of Christian churches was held in Indianapolis June 7-11. A statement in the "Heretic Detector" for March relative to this meeting indicates its chief purpose: "the promotion of the cause of education in general, and religious education in particular."1

One of the resolutions adopted at this first state meeting had to do with Christian education in behalf of both children and those of academy and college age, a portion of which is as follows:

"that the spirit of general education be encouraged in the churches that their children may be enlightened as extensively as possible both in religion and science."2

Central Christian Church in Indianapolis was also one of the earliest churches to have a Sunday school. The early history of that congregation indicates that it had a Sunday school in 1843.

The church at Lizton, Hendricks county also claims to have had one of the early Sunday schools. In a history of that church written by Mr. R. R. Leak the claim is made that an unorganized Sunday school existed prior to 1848 in an old log school house. In 1848 a

1: *Booklet - (Disciples of Christ) "Silver Anniversary of Religious Education". Indiana Edition 1936
2: "Millennial Harbinger" 1839
regular Sunday was organized.

Until about 1850 the Sunday school movement developed very slowly among the churches in Indiana. This was due to the fact that the movement was new and not generally known. There was, during these years, a strong minority which opposed the Sunday school and of course this greatly retarded its growth and development. The point of the opposition's argument was precisely that of Alexander Campbell and Barton W. Stone during the years when they assumed an unfavorable attitude toward the Sunday school. They held that any organization auxiliary to the church itself which tended to rob the church of its glory or usurp its authority and power was unscriptural and, of course, superfluous. They held that the church had a teaching function but that it was to be carried on through the eldership, not through some exterior organization or society such as the Sunday school.

The records do not indicate any very serious schism among the Indiana Disciples over the Sunday school movement, however. The opposition retarded the growth and development of the Sunday school but there is very little evidence of actual division resulting from it. It seems that the churches at Washington and North Salem were divided over the Sunday school to the extent that the congregations were split into two groups. But the Sunday school was not the only factor which contributed to the friction, there were other causes as well.
Until about 1849 the only literature used in the Sunday school classes was the Bible. There were no courses of study arranged for different groups. A statement in the Millennial Harbinger relative to the first Indiana Christian Sunday school, of which we have record, clearly indicated this:

"The scriptures were the only book used, and the first object in reading was to ascertain the evidence they contain in support of the high pretensions they hold forth."¹

In 1842 the Sunday school of Central Christian Church, Indianapolis was organized by Mr. Love Johnson who came there that year as pastor. The only book used was the Bible. The children would commit and recite verses from the Bible, not just memory texts but often entire chapters. Someone commenting on this method said, "This proved to be excellent training in pure English and Bible knowledge."

In Mr. R. R. Leak's history of the Lizton Church in Hendricks County he has this to say about the teaching procedure of the early Sunday school started there some time before 1848:

"There were no quarterlies and it consisted mostly of reading, expounding and

¹ "Millennial Harbinger" 1832 p. 416
3. Sunday School Growth from 1849 to 1870

As has been stated, the growth of the Sunday School movement in Indiana up until 1849 was very slow. This educational program was largely evangelistic in purpose, teaching the scriptures to make children, youth and adults "wise unto salvation" and to help them "to know the way of the Lord more perfectly." At first the Sunday school followed the church, but before many years it became one of the chief means used to get churches started where there were none. Third Christian Church in Indianapolis grew out of a Sunday school which was organized in the building of North West Christian University (now Butler University) sometime after 1855, the year the university opened its doors. The first superintendent was A. C. Shortridge, after whom the north side high school was named. As an outgrowth of this Sunday school, Third Christian Church was organized on December 10, 1868 in the Chapel of the university.

Not only did it help in organizing churches and recruiting members for the church but it was viewed by the church leadership as a definite part of the church itself.

1. "A History of the Christian Church at Lizton, Indiana" By R. R. Leak
and not a separate institution. J. M. Mathes, editor of the "Christian Record" of this early period indicates this conception of the Sunday school when he says:

"I regard the Sunday school as a school of the church, and not an outside institution with which the church has nothing to do. It is under the general direction of the eldership, and for the welfare of the school, the church through her eldership, is responsible. Parents should always go with their children to Sunday school."¹

By 1850 the Sunday school movement was largely taken for granted. It was customary by this time, when reports were made in the county and district meetings, to report the number of churches having Sunday schools and resolutions were repeatedly adopted to urge churches to organize Sunday schools where there were none. A report of the meeting of the sixth district of the state, consisting of Wayne, Henry, Rush, Union and Fayette counties, which was held in 1850 is very typical of the meetings of that period:

"Whereas the religious instruction of youth is of vital interest to the cause of morals and religion and as Sunday schools

¹ Disciples of Christ in Indiana" C. W. Cauble p. 189
are known by experience and observation to be, when properly conducted, an efficient agency in the importation of scriptural knowledge.

Be it resolved, That this meeting recommend to the respective churches within the district to sustain such schools with energy...form them where they do not exist and earnestly foster them where they do exist by personal attention, labor and means....".1

By the time of the next convention all of the other districts were willing to take similar action and resolutions to that effect were passed. As a result of these resolutions Sunday schools began to more rapidly be organized throughout the state. Reports were sent in to the "Christian Record" from all sections of Indiana that Sunday schools were being organized.2

And thus the Sunday school at this time entered upon a period of rapid growth. A portion of one of the resolutions adopted at one of the state meetings contained this statement, "the Sunday school properly conducted is next to the church in its influence upon the spiritual destinies of the world."

1. "The Christian Record" James Mathes 1852
2. "The Christian Record" April, July, August, September 1853
4. Demand for Sunday School Literature

As early as 1849 there is evidence that a need began to be felt for literature to strengthen the educational work of the Sunday school. As the Sunday school grew this need became greater and greater. In 1849 the editor of the Christian Record writes of the need he hears expressed for a Sunday school library. He announced that J. G. Mitchell, of Hanover, Ohio, had been asked to act as agent to solicit donations and pledges for the creating of such a library. Nearly a year later in this same publication, a resolution of the Annual State Meeting is recorded in which the brethren of Ohio are highly commended for having taken steps to supply the brotherhood with a Sunday school library. The resolution also urged upon the Indiana brethren that they cooperate with the Ohio folk to the fullest extent in this undertaking and for this purpose a committee was appointed to meet with the Publishing Company at Cincinnati to get something done.

This committee functioned immediately, for by 1850 the following report is made in the Christian Record:

"Our brethren everywhere are now engaged in organizing Sunday schools. We have labored under great difficulty for want of suitable books......"
But that difficulty is now removed. A Christian Sunday school library has now been got up by our brethren...and the first edition of books are now ready for delivery....We hope that every church in the state will at once organize a Sunday school and send to Cincinnati and get the Christian Sunday school library."

By 1851, over a year after the above statement was printed, the publishing company in Cincinnati had developed a very complete Sunday school library Depository where Sunday schools all over the brotherhood could secure any books they needed for their program at that time.

1851 was the year James Mathes moved to Indianapolis and as he was having many inquiries for Sunday school literature he decided to open a book store for Disciples in Indiana, as there was no publishing house of this kind in the state at that time. He interested Ovid Butler into going in as his partner and they remained in this partnership for many years. Later the store was taken over by A. C. Grooms. A similar book store was owned by W. D. Frazee known as the Christian Book store at 323 South Pennsylvania Street.

The next step in the development of Sunday School

1. "Christian Record" James Mathes May 1850 p. 347
literature was the publication of religious journals. In the Christian Record for October 1852 a recommendation is made to the brethren of Indiana that they make use of the Sunday School Journal which was edited by Brother Jackson and published in Cincinnati, Ohio. The following more detailed statement relative to this magazine was made in 1853:

"It is devoted to parental responsibility, juvenile education and Sunday schools...so constituted as (1) to furnish interesting and instructive reading for the young, (2) to urge the necessity of a regular and well administered system of religious training in every home, (3) to point out the obligations we are under to establish Sunday schools in every town and neighborhood, (4) to furnish and illustrate the best plan of conducting Sunday schools."¹

The contributors to this journal were experienced teachers and writers, according to the claims of the editor. It was published semi-monthly.

In 1861 Elijah Goodwin, who at that time had become editor of the Christian Record, decided to publish a similar magazine by the same name, only with the ad-

¹ "Christian Record" January 1853 p. 218
dition of a juvenile section. This weekly publication was recommended for Sunday school purposes. A few years later the Bible Visitor, edited by W. W. Winghard for teachers, began publication at Wabash. Still another Sunday school paper was "The Little Sower" published at Indianapolis by W. W. Dowling. The writer has the four March issues of this journal for the year 1874 in his possession.

5. Cooperative Organizational Developments

As the Sunday school program became stronger throughout the state the need naturally developed for fellowship and cooperation of the Sunday school leaders and workers. In 1857 when the annual state meeting was held at Lafayette requests were made for a general state convention of Christian Sunday schools at the city of Indianapolis. In accordance with this request a resolution was made by Brother J. W. Mathes that the Christian people of the state most cordially respond to the call for a general Sunday school convention in Indianapolis the following year. He further recommended that all Sunday schools under the direction of the state meeting be urged to represent themselves at the convention.

Following this convention the organizational and cooperative phases of Sunday school work multiplied quite rapidly.
Somewhere between 1861 and 1869 the Christian Sunday school Association was organized at Wabash, Indiana. This organization immediately met with wide spread approval and the Sunday schools and churches began to rally around this work. At that time the money gathered for cooperative work was not large, although very good for that day.

During the first seventeen years of this association's existence it is said to have been responsible for the organization of two hundred Sunday schools. The effectiveness of this association is indicated in the minutes of the annual convention of the American Christian Missionary Society in 1872. One paragraph reads as follows:

"Indiana excels all the states in the general enthusiasm of her Sunday school workers. The state conventions of Indiana are simply immense. No other religious body in the nation has held such monster delegate conventions."

The officers of the association at the time of its inception were, J. H. Henry of Martinsville, president; W. W. Dawling, Indianapolis, corresponding secretary; J. L. Parson, Noblesville, recording secretary; A. C. Shortridge, Indianapolis, treasurer.
The year 1872 marked a significant change in the Sunday school program in general. "Uniform Lessons" came into existence that year. The organizational and cooperative enterprises of Sunday school made more rapid advances from that period on. The Sunday school leadership began to be more concerned about educational efficiency and less concerned about expansion and promotion. This was especially true after about 1891 when Mr. T. J. Legg was made general secretary for the State Sunday School Association.

In this chapter we shall be chiefly concerned with the advancements of curricular and organizational developments of the Sunday school. It will be necessary to treat the work of "Leadership Training" in a separate chapter.

In 1872 the National Sunday School Convention was held in Indianapolis at the Second Presbyterian Church. For some time there had been a strong contention for some sort of systematic Sunday school lesson materials that would improve the whole educational procedure.
it was, up until 1872, every church worked out its own curriculum, with the result that many, especially the weaker churches had practically no educational program whatsoever. Many churches had gotten into a rut in the Scripture memorizing program for children and were not accomplishing very much.

When the "Uniform Lessons" idea was introduced into the convention there was a strong minority of opposition among several of the denominational representatives and from some of the Disciple brethren attending. Two of the chief champions of the "Uniform Lessons" idea against the strong opposition were W. B. Jacobs of Chicago and C. D. Neight of Indianapolis, both members of the Disciples brotherhood. In spite of the opposition, the convention approved the adoption of "Uniform Lessons" and they quite rapidly came into general use among the various Protestant bodies. The more conservative churches were slow to use them, of course, and many of them have never used anything but the Bible down to this day. The Church of Christ people continue this practice and some of the more progressive of the conservative element among the Disciples have never approved anything but the Bible for their Sunday school lesson materials.

The "Uniform Lessons" prove to be a decided advancement to the educational effectiveness of our Sunday schools.
They continued in exclusive use until 1910 when graded lessons came in.

Along about 1900 there began to be a need felt for lessons that were more adapted to the experiences of each level of life. As it was, the same lesson had to be taught to all age groups regardless of whether it was adaptable. It is said that the chief advocates for graded materials were the Sunday school teachers who were employed in the public schools and could see the advantage of grading and departmentalizing. After some ten years of agitation for this change the Marion County Sunday School Superintendents Union met in Indianapolis in 1910 and approved the use of "Graded Lessons." This was the earliest use made of them in Indiana and the Disciples were said to have pioneered in this phase of Christian education. They had been authorized first in Louisville, Kentucky, however, in the year 1908.

The West Side Christian Mission has the honor of being the first church to use "Graded Lessons" among the Disciples of this state. Other schools soon followed and in a comparatively short time a considerable proportion of the churches were using them. The general acceptance of "Graded Lessons" was much slower than was the approval of "Uniform Lessons." In fact many of the large and, considered to be, progressive churches today
prefer to use the "Uniform Lessons" which are prepared by our publishing houses so as to be more readily adapted to persons of all ages. This attempt on the part of our publishing houses dates back to the time soon after the adoption of "Graded Lessons."

Perhaps the greatest problem which developed as a result of the "Graded Lessons" was that of how to adapt them to the small school. Three courses were provided for each department and when a department was not large enough for three classes it was a problem as to how to use the materials. The Presbyterians overcame this difficulty by grading their courses by departments rather than classes. The Disciples developed a more satisfactory method which was worked out by Mr. F. E. Millington, then Northwest Bible School superintendent, known as the three year cycle plan. With this plan a department which had only enough for one class could use all three courses, by remaining in the same class three years and changing materials rather than being promoted from first to second or third year in each department every year. This plan is universally used in all small schools today where "Graded Lessons" are preferred.
Elective Courses

In addition to graded lessons, there have developed in recent years elective courses for many departments of the Sunday school which may be used in place of the graded or uniform lessons. They cover a wide range of subjects such as Stewardship, Temperance, Missions, Social Issues, Church History. Such courses are provided by all our publishing houses but they are not extensively used in Indiana. At certain seasons of the year when some phase of church life needs emphasis some churches dispense with the regular materials and substitute the elective course that better fits into the program of the church at that time.

The only church in Indiana among the Disciples which is making any attempt at using elective courses throughout the year, so far as the writer knows, is the West Park Christian Church, Indianapolis, where John Farr ministers. Mr. Farr has done away with the usual form of adult classification such as Men's, Women's, Young Married People's, Live Wire's, etc. and in place of this his educational program offers some five or six elective courses, each course dealing with some important area of the Christian life. The young married people may enroll in a class dealing with the Christian interpretation of the home; the board members may enroll in a
course on church organization and finance or the New Testament Church. This plan is quite unique as a regular Sunday morning program. It has not been in existence long enough to determine the outcome but it is meeting with approval in the West Park Church.

2. Advance in Cooperative Enterprises

We have already made mention of the organization of the State Sunday School Association sometime about 1867, and the effective results which it immediately brought about.

Some ten or twelve years after the organization of this association the Sunday School work in the state developed to such magnitude that it seemed necessary to have someone in the field giving full time to this work. In 1879 Mr. L. L. Carpenter was employed jointly by the State Sunday School Association and the Indiana Christian Missionary Society. Two years later Mr. Carpenter brought the following report of his activities to the first cooperative meeting in the state of the Sunday School Association, the Indiana Christian Missionary Society, the Christian Women's Board of Missions and the Ministerial Association of Indiana:

"We have visited 53 counties; held 61 institutes; attended 13 conventions; delivered
347 lectures and 148 sermons, with 87 baptisms."

This rapid growth of the Sunday School continued until after twelve years a church could scarcely be found anywhere in the state where there was not a well organized school. The peak in the number of schools was reached in 1905 with 881, and the peak in the number of Sunday School pupils was reached in 1908, with an enrollment of 126,000.

Mr. Carpenter placed his emphasis upon expansion and promotion. By 1881 he had achieved about everything in this respect that was to be done. So far as Sunday school expansion was concerned, "there were no more worlds to conquer." He realized that the progress of the work in which he was engaged would have to be that of efficiency in the future rather than expansion and he felt himself unqualified to lead in this capacity. He therefore resigned and requested that someone qualified to take care of this other aspect of the work be called to succeed him. Charles Filmore was called to fill the office until a successor could be found. Within a few months Mr. R. J. Legg was secured. His strongest recommendation for the position was his having

succeeded signally in building in his own church one of
the most efficient schools in the state through the
training of his teachers and officers and his attempt to
develop the most effective educational methods.

Mr. Legg proceeded immediately to help every Sunday
school in the state by improving the quality of work
being done. He did not give his time to this phase of
the work to the neglect of the establishment of new
schools. In 1900, after nine years of service he brings
the following annual report to the state convention:

"16,922 miles traveled; 28 district conven­
tions attended; 2 state conventions; 1 national
convention; delivered 534 sermons and addresses;
organized 23 Sunday schools; held 36 institutes;
26 teachers meetings, 13 Sunday school rallies."¹

The Sunday schools during Mr. Legg's leadership con­
tinued to be a powerful agency of the church. In 1901
a statement in the Indiana Christian indicated the Asso­
ciation had organized Sunday schools that had become
thirty four churches with a membership of five thousand
two hundred and church property valued at $60,000. Mr.
Legg's own estimation of the importance of the Sunday
School as a church building agency at that time is ex­
pressed in the following statement:

1. "The Indiana Christian" September 1900
"I believe that one-fourth of the churches in Indiana owe their origin to this association." 1

The chief organizational development of this period was that of the district conventions of the State Missionary society. There were started about 1891 but did not come to be of any significance until about 1900. At that time they were considered to be the most helpful means of promoting the work of the church and Christian Education. The programs of these conventions, as well as of the State conventions provided entire sessions for the consideration of Sunday school work. Mr. Legg's report in 1901 indicates how interested the Disciples were in these Sunday school sessions:

"The district convention is the center and bulwark of our cooperative work....With one or two exceptions the Sunday school sessions have been the most largely attended and the interest is at its best. Sometimes the attendance is larger than at our state conventions. ....These District Conventions are our educational schools." 2

In addition to these educational sessions of the district and state conventions Mr. Legg conducted Sunday school institutes of several days duration, week end

2. Ibid
rallies and teachers and officers meetings throughout the state. In these meetings attention was given to what was considered the best educational methods and materials to be used. Teachers became more concerned about how they might improve their methods of teaching which was an indication of the new emphasis which had come into the Sunday school movement.

In 1909 Mr. Garry L. Cook succeeded Mr. Legg as state secretary of the Sunday School Association. He was entirely in sympathy with the emphasis Mr. Legg had placed upon educational efficiency of the schools. It was not long until this educational program was recognized throughout the nation.

One of the first steps taken by Mr. Cook was to attempt to bring closer coordination of the several educational organizations then at work in the state. His efforts had much to do in bringing about the consolidation of the State Sunday School Association, The State Missionary Society and the State Christian Endeavor Society into the Indiana Christian Missionary Association in 1910. This organization has continued down to the present.

At that time there was no official publication through which to promote the work of the new organization, consequently Mr. Garry Cook and Mr. C. W. Cauble became joint editors of the "Indiana Worker."
The particular projects in the field of leadership training which were introduced by Mr. Cook will be dealt with in the next chapter on "Leadership Training."

The organized program of Christian Education in Indiana among the Disciples took another turn when it came under the general direction of the National Department of Religious Education and Mr. Cook was called to become regional director for Indiana, Michigan, Illinois and Wisconsin. He continued in this capacity until 1923. Miss Genevred Harris succeeded Mr. Cook, serving only a short time. Messrs. C. A. Burch and H. L. Picherell followed respectively, each serving very short terms. Under Mr. Pickerell's leadership the Indiana Commission on Christian Education was brought into being March 25, 1935. This commission works jointly with the Indiana Missionary Society and the National Department of Christian Education of the United Christian Missionary Society. With the organization of this commission, Indiana was no longer included as a part of the central area but was made a field unit by itself.

Mr. Harms succeeded Mr. Pickerell, in which work he continues today. He started where Mr. Pickerell left off and has developed a very comprehensive program through the Commission on Christian Education. This commission, consisting of Robert T. Beck, chairman, J. Allen Watson,
vice chairman, LeRoy F. Carter, secretary, Paul E. Million, Allen R. Huber, E. D. Lowe, W. E. Moore, G. I. Hoover, and John Harms, is responsible for the entire cooperative educational program of the Christian churches in Indiana that was formerly carried on by the separate organizations of Christian Endeavor, the State Sunday School Association, State Missionary Association and the National Department of Christian Education. Mrs. O. H. Greist, secretary of the Indiana Christian Women's Missionary Society is a cooperating member of the commission and has a definite part in all its program planning and building. The ultimate ideal for the Commission is to have coordinated within it the entire educational function of Indiana Christian Churches. At the present time it is through the channels of this commission that the administrative work of six young people's summer conferences are carried on; a laboratory training school is conducted at Franklin, Indiana; an adult "Learning For Life" Conference is conducted at Bethany Park; youth leaders seminars are conducted in connection with the summer young people's conferences, and "Local Church Improvement Institutes" are conducted in several districts of the state each year. The department cooperates in any way it can with the local churches in helping them
to improve their teaching procedure, by assisting in the conducting of leadership training schools or classes or by personal counsel with local church leaders in helping them to solve their educational problems.

3. Christian Endeavor

Another important phase of Christian Education must be given consideration before we pass on to the subject of "Leadership Training." The Christian Endeavor movement entered the state some time prior to 1890. There is no record of any controversy over this program like there was to other organizations and societies introduced earlier. The movement became sufficiently strong by 1893 that a state organization was formed and B. L. Allen, a pastor and the editor of "The Indiana Christian," was chosen superintendent. The records show that there were 173 societies at that time and 6,085 members.

Mr. Allen was succeeded in 1910 by W. D. Bartle, who was also an Indiana pastor. Mr. Bartle did a constructive piece of work and the Endeavor program grew under his leadership. A column was edited by Mr. Bartle in the "Indiana Worker" in which this program of work was brought to the attention of the churches. That Christian Endeavor was an educational enterprise of the churches is very evident from a statement in Mr. Bartle's column for February 1914:
"Christian Endeavor...is distinctly a Christian movement and trains for service 'for Christ and the Church.'...Christian Endeavor seeks to develop the spiritual nature. It provides for the all round training of young folk for the normal work of the Church. Its methods are applicable to all kinds and classes of society, but it makes its appeal directly and with greatest effect at that time in life when mind and heart are most susceptible to religious impressions; when the ideals that shall dominate the life are being formed, and when they are seeking visions that will in later years be realized in the making of their lives."

It is especially fitting then, that the emphasis should be placed on training for Christian service—the service given for Christ and the Church:

Another statement from the same writer relative to the educational function of Christian Endeavor is found in a later issue of this same publication:

"It is the primary function of Christian

1. "Indiana Worker" W. D. Bartle's Column, Feb. 1914
Endeavor to teach religion by encouraging and directing self-expression; to make life beautiful, clean and useful by that which proceedeth from within.¹

Several others following Bartle gave their services until in 1918 it was decided at the state convention to employ a part time worker to look after the administrative work of Christian Endeavor among the Christian churches in Indiana. Ruth Day was secured for this position in which work she served very acceptably for over three years. It is said that her efforts resulted in greatly increasing the number, size and quality of the societies throughout the state brotherhood. Upon her resignation Miss Hazel Barker served for two years. Her work was unique in that she made much of Christian Endeavor efficiency schools in which leadership was developed for the local churches.

It was somewhere in the nineties before much was done in the way of Endeavor departmentalization. The entire junior and adolescent group met as one prior to

¹. "Indiana Work" W. D. Bartle’s column, Apr. 1914, p. 12
junior, senior and young people's Endeavor societies. The junior societies were given to the administrative care of the State Women's Missionary Society and in 1912 Triangle Clubs were organized among the younger teen age boys and girls. Still later "Young Peoples' Circles" were organized for older youth for the study of missions. This resulted in the "World Fellowship Meet" in 1924 which was continued down to the present. Miss Edith Clare Wolden is now state secretary of this division of young peoples work in the state, employed by the Women's Christian Missionary Association.
A definite program of leadership training cannot be said to have existed prior to about 1891. However, training for Christian service on the part of laymen, can be truly said to have started as early as 1849 when Sunday school workers expressed their desire for Sunday school books and literature to enable them to more effectively perform their duties. Soon after the above date Sunday school books, libraries and journals began to multiply as a result of this state wide demand for them. The standard of Christian education was thereby noticeably raised.

The next step which indicated a desire on the part of Sunday school leadership to get a larger conception of the significance of their task was the holding of Sunday school conventions. In 1857 at the annual state meeting of Christian churches the idea of holding a general Sunday school convention was heartily endorsed. The convention was held in Indianapolis the following year, which was the first of its kind to be held in the state.
2. Sunday School Institutes, Conferences and Conventions

About 1870 Sunday school institutes were developed. The purpose of them is well expressed in the following quotation:

"Sunday school institutes to show teachers how to teach have already been established in several states and many districts."¹

These institutes constituted a large part of the work of the State Sunday School Association's program. When L. L. Carpenter brought his report in 1873 to the Christian Missionary Convention that year he showed that he had conducted fifty of these institutes throughout the state.

Along with the development of the institutes was the educational sessions of the district and state conventions of the churches. These gatherings always gave a large place in their schedules to the work of Sunday schools. In the "Indiana Christian" for 1800 this statement is found:

"The present system of district conventions was started nine years ago....and the state Sunday school work was recognized as a part of each convention from the beginning."²

1. "Minutes of the American Christian Missionary Society" 1872
2. "Indiana Christian" April 1900
In the same publication, for August 1910 a word from T. J. Legg regarding the state convention for that month at Bethany Park indicated that on the third day a state conference of Sunday school workers would be conducted. Up to about 1900 the only educational program provided for the improving of Sunday school leadership was the institutes, and Sunday school sessions of the district and state conventions and week end rallies.

Some time after 1900 under the leadership of Mr. Legg "Training for Service" classes began to be organized among the churches. The text for this course was Morgan's book by that name. This type of leadership education was very enthusiastically adopted over the state. From all over the state came encouraging reports of the work being done in this field. The movement met with greater approval than had been expected. It was said that there were more classes and larger enrollment, by many times, among the Christian churches, than in all of the denominations put together. This is indicative that the Disciples caught the vision of the importance of qualified leaders for the work of the church, much sooner than did the other Protestant bodies in this state.
3. Bethany Park School of Methods

The work of leadership training was greatly enhanced with the coming of Garry L. Cook to the leadership of the State Sunday school Association in 1909. The following year he inaugurated the Bethany Park School of Methods. This proved to be one of the most effective agencies for the improvement of Sunday School work. The first school only had three instructors and the enrollment was very small. In only three years, however, the school had made a splendid growth. That year there were ninety three graduates. The graduates of former years organized an Alumni Association which proved to be a valuable promotional agency for the school. Garry L. Cook served as dean of these schools during the years he served as state Sunday school secretary. In 1916, seven years after the first school was conducted, there had been such a phenomenal growth that the school was lengthened to ten days and ten courses were offered. There were two different courses offered in each of five different departments of church work: Christian Endeavor, Missionary, General Church problems, Religious pedagogy, and in Departmental Specialization for elementary, secondary and adult divisions.

It was at this time that the Front Park Standard for Sunday schools became popular in this state. This standard had been adopted at the Centennial Convention at Pittsburg
in 1909. It stressed six points of excellence in the work of the local church school--regular Worker's Conferences, Teacher Training, Graded Classes, The Use of Bibles, Organized Classes and Service, both missionary and evangelistic. Many schools in Indiana adopted this as their goal of achievement. In 1913 there were twenty five schools which had reached full Front Rank standard and many others which were aspiring toward it.¹

The Teacher Training program continued to flourish during this period. The records indicate that many churches conducted courses for special groups, who were interested in becoming teachers or officers, during the Sunday school hour. Schools or just single classes were provided during mid-week for Sunday school workers in many churches. There were both "First" and "Second" standard courses. The first was elementary and the second advanced. The popular texts used in those days were Moniger's "Training for Service," Stephenson's "Studies in the Books of the Bible," Robertson's "Old Testament and its Contents," Medberry's "From Eden to Jordan" and Thornton's "Common Sense."²

Moniger's "Training for Service," in addition to being the most widely used, was typical. It presented

2. "Indiana Worker," March 1914 p. 9
the Old Testament history around sixteen characters. The life of Jesus was arranged in seven periods, while the life of Paul was organized around six periods. The geography was presented around three rivers, five mountains, and twelve cities. Drill questions printed in the back were used in preparation for contests and questions. Moniger's subject matter and method proved to be very effective for that day and the volume is widely used even today by many students of the Bible for private use. This course of study has been very well revised and brought up to date by Mr. C. J. Sharp of the Standard Publishing Company in his booklet "New Training For Service." This is being widely used and effectively in many churches in the state and nation today.

In time Moniger's method was deemed inadequate by many of the leaders and in 1910 the International Sunday School Association erected new standards which required at least ten lessons in each of the following topics: the Sunday school, the pupil, the teacher, the Old and New Testaments, Missions and Church History. Authorship of texts was enlarged to include such names as F. H. Welshimer, Robert P. Shepherd, Charles T. Paul, Stephen J. Corey and C. B. Coleman. Credit cards were awarded on content examination.

About 1917 another revision took place in leadership training standards under the direction of the Sunday
School Council of Evangelical Denominations. It was known as a New standard Teacher Training Course and was planned to cover a period of three years. It was built upon the following principles: 1. It rested upon the needs of developing life; 2. It emphasized educational methods as against content material; 3. It presupposed a knowledge of the Bible acquired through regular Sunday school courses or preliminary courses; 4. It provided a minimum of forty lessons for each of the three years; 5. It provided an arrangement of the units in the order of their immediate application; 6. It offered specialized training for each of the departments of the Sunday school; 7. It provided for diploma recognition only upon the completion of the entire course.

This standard became very popular in this state with the national and state organizations of the Brotherhood. There was a strong element of opposition, however, and from this has developed two very distinct points of view regarding the theory and method of Christian education. Those who opposed the new standard did so on the ground that it did not teach the Bible enough. The Standard Publishing Company became the chief defenders of the "Bible centered method" as against, what the exponents of the new standard called, the "life" or "experience centered method." A few phrases, which have
become trite, are often heard today by the leaders of each group in defense of their position. One says "we must teach the Bible"; the other says "We must teach the pupil," one says "our lessons are Bible centered"; the other says "our lessons are life centered." One says "we are concerned about whether the pupil is studying the Bible and learning the doctrine"; the other says "we are concerned about whether the pupil is developing into a Christlike personality." And so the argument goes. Once in a while some new phrase is created but it rests upon these basic principles accepted by each group.

In the last two years (1936 and 1937) the leadership training program of the International Council has gone through another revision. This time it was not a revision of the basic point of view but a development of a more comprehensive curriculum. There are now first, second, third and fourth series courses offered, the first being very elementary and the others gradually becoming more adaptable to large, small, city and rural churches as well as to provide different types of courses to meet specific needs of the same church.
4. Departmentalization

The growing Sunday school and the constant raising of standards created another problem of departmentalization. Prior to 1900 and, in many cases, much later, church buildings were erected with no thought of providing educational facilities. Many structures were of the one room type, which was adequate for preaching services but very poor for a program of Christian education.

This poem copied from the Indiana Worker for that period, helps us to understand the difficulties that the church leaders faced prior to the time our buildings were arranged for educational work —

"Bable School"

Some call it Sunday School
Some call it Sabeth School
Some call it Bible School
I call it Bable School

When class crowds class in school,
Where voice strikes voice in school
When voice fights noise in school
I call it Bable school,

The one assembly school
The Uniform Lesson school
The hip, hurrah school —
I call it Bable school.¹

Henry Edward Tralle

¹"Indiana Worker" Nov. 1917 p. 4
The Akron plan of church building was a decided improvement over the one room style. It provided for class rooms all around the auditorium into which classes would repair after a general "opening exercise" for the whole school. Departmentalization soon followed which provided for each department to not only have graded lessons but a separate room for its own worship and "opening" and "closing exercises." This has come to be considered the ideal standard for Christian education today. The "Malden Survey" directed by Walter S. Atchearn in 1920 no doubt had considerable influence in helping to get the building committees of all churches more educationally minded.

5. Young People's Conferences and Service Camps

The next most significant step in the field of leadership training was the introduction of Young People's Conferences and Service Camps. These have proven to be very effective means of training the youth of the church to assume more effectively a larger place in the total program of the church.

The first conference to be held was at Bethany Park in 1923. The attendance and interest has grown to such a degree that now there are six summer conferences held at that site and one in the northern area of the state.

and one in the south. In addition to these there are two mid-winter youth conferences now held in the state which are always over crowded. The total attendance in 1936 was six hundred fifteen not counting the mid-winter conferences.

The curriculum of these conferences include classes in Social Issues, Young Peoples' Work in the Church, Missions, Drama, Social Life, Religious Living, The Church, Stewardship, the Bible, Christian Home, Worship and a group of general courses which cannot be classified under these headings.

The selection of the young people for these conferences is on the basis of their consecration and leadership tendencies and interest in the work of the local and world program of the church. There is no desire to have undesirable young people sent to conference for correction. Every effort is made to keep such out.

Another youth program of Christian education now being conducted in Indiana is that of the Young Peoples' Summer Service Camps. The first camp was conducted at Lake James near Angola, Indiana. About the same time one was started on the Crown Point Fair Grounds near Hammond, Indiana. This conference is a part of the annual program of the Lake Region Christian Assembly.
The Lake James Assembly has three camps: one for grade pupils of the junior age; one for High School students and one for later adolescence.

In 1933 the White River Camp near Rushville was started. This camp started with only 35 enrolled and a few volunteer teachers. It has had phenomenal growth, however, in spite of many hardships. Two years ago their camp buildings burned to the ground but they have successfully adjusted themselves to the situation and last year they had their finest program and largest attendance.

The curriculum for these camps includes courses in Bible, Missions, Church History, Christian Endeavor, Methods, Pedagogy, Nature Study, Music, Evangelism, Young People's Work, and Program Building. The attendance at these gatherings is increasing each year and they are coming to have a larger share in the leadership training program of the churches of Indiana.

The programs of both Bethany Assembly and Lake James Assembly include programs for the further training of adult leadership of the local churches of Indiana. The program at Bethany Park was started last year and is known as "The Adult Learning For Life Conference." The
program at Lake James is known as Church Workers Week. Both programs appeal to the same group in the church: elders, deacons, Sunday school teachers and officers and women's workers. The methods of the two programs are entirely different, however. The Bethany program uses the class room study and discussion technique while the Lake James program provides the inspirational method with the entire assembly meeting as one group for an address followed by open discussion. There were ten on the faculty last year at Bethany Park and some of the themes for discussion included: "The Christians Cultivation of The Inner Life", "What Can Be Done About Racial and Cultural Conflicts", "The Enrichment of The Adult Life", "The World Outreach of Christianity", "The Christian and The Method of Violence", "Christianity and the Totalitarian State", "The Christian's Participation in Agricultural and Industrial Reconstruction", "The Cultivation of The Christian Home Life", "The Women's Missionary Work In The Local Church", "The Work of The County Cooperative Association", "The Music of The Church", "The Gospel In Art", "The Task of Elders, Deacons and Deaconesses", "How to Teach A Mission Study Class," "Planning For Adults in the Local Church" and "The New United Youth Program."
The topics of the addresses for the Church Workers Week at Lake James Christian Assembly was also very inclusive: "How Bible Teachers are Made", "The New Testament Conception of An Elder", "Evangelism", "Christ's Methods of Transforming Life", "The Radiance of Christianity" "The Place and Power of Communion", "The Pauline Passion", "The Ancient Church", "The Importance of Preaching", and "Educational Evangelism." The speaking personnel for this week included eleven people. The sessions are attended from over a wide area in our brotherhood, the larger percent, of course, coming from Indiana.

The other projects of leadership education provided by the Indiana Commission on Christian Education of the Disciples in Indiana have already been mentioned in the preceding chapter, namely the Youth Leaders Seminars, the Laboratory Train School and the Local Church Improvement Institutes. A brief word should be given here as to their educational functions. The Youth Leaders Seminars are conducted for adults who work with young people in the local church. The seminars are simultaneous with the youth class sessions. The week in conference provides two important things - first, the opportunity to sit under the counsel of a competent faculty and in the midst of young people whom the adult workers are striving to understand and serve.
7. Laboratory Training Schools

The Laboratory training school has been conducted one year at Franklin, Indiana. Here workers with children of all ages up to Intermediates actually teach or supervise under a critic teacher who counsels with them and assists them in improving their technique. This is copied after the "practice Teaching" requirements for grade and high school teachers before they can qualify for certificates to teach.

8. Institutes

The Local Church Improvement Institutes were conducted in eleven districts of the state in the more strategically located churches. For these institutes workers of the churches in close proximity are invited in for a two or three day conference. The state Department of Christian Education provides a corps of leaders to counsel with these church workers in understanding their tasks and solving their problems. The attendance was over 500 in 1936 and about 106 churches were represented.

In addition to these educational projects, there has been an attempt, during the past two years to make the "County Conferences" of Indiana an educational and service program rather than inspirational and promotional as has
been the case in former years. In order to accomplish this, Mr. G. I. Hoover and Mr. John Harms, through the Commission on Christian Education have selected a corps of eighteen leaders for the county conference teams to try to make the conferences a service project for the churches of the county, where leaders of the church may come for assistance in meeting their local problems. These two years have proven the value of this new approach and profiting from this experience a finer program is being prepared for the future.

From a statement by Mr. Hopkins in 1915, two years after the inception of the school, it is very evident that this was the only school of its kind in the United States. He stated that "this is the only place in the United States where such work may be done."

Mr. Monroe C. Schuster, present pastor of Central Christian Church in Gary and president of the Board of the Week Day School of Religion, recently made the following statement: "Our people (the Disciples) should really be given credit for the inception for such a program not only in our city but for this plan around the world."
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CHAPTER IV

WEEK DAY SCHOOLS OF RELIGION

The Indiana Disciples claim the honor of being the pioneers in the field of Week Day Schools of Religion, not only in Indiana but in the world. The writer does not have records at hand to prove the validity of this claim, but we are certain that such was the case in Indiana. The first experiment was conducted at Gary, Indiana in 1913 under the leadership of Mr. Cook and Mr. Robert M. Hopkins, national secretary of Religious Education of the Disciples.

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Prior to the work done by Mr. Cook and the National Department of Religious Education, Mr. Myron C. Settle

² Letter of M. G. Schuster to the writer, April 13, 1937
had organized a week day school of religion under the direction of Central Christian Church of Gary. He had secured the cooperation of the public schools to allow the children of the grades who attended or preferred the Christian Church to meet for two hours per week for religious instruction. The classes were held in three Christian church buildings. The enrollment was about two hundred and fifty. The Bible was the only text book used at first. It is said that the purpose of the school was to supplement the work of the day school, the Sunday school and the Church.

This plan was soon taken up by the other churches of the city, the Methodists being the next to see the importance of this new project. The schools were very glad to cooperate with the churches; which through the years has made it possible for the school of religion to grow.

The following quotation from a statement made one year after the starting of the plan indicated the attitude of the public schools of Gary toward the plan:

"A most important and far reaching move toward definite systematic religious instruction for all the pupils in the day school has been made in Gary. Every church in the city has the privilege of assembling
their boys and girls in the churches for religious instruction one hour each day during the school year. This is something new. Here is a different program.\textsuperscript{1}

Mr. Settle, the director of the Disciple school makes the following statement relative to "What the school is doing."

1. "It teaches the Bible. 2. This teaching is made interesting and effective by the aid of pictures, models, scissors, paste and crayons and by dramatization of incidents in Biblical history. 3. We are training the children in a direction in which we believe every healthy, normal child longs to be trained all unconsciously to himself, and that is the cultivation of the feeling of reverence for a worship of the Creator."\textsuperscript{2}

As the school grew it became necessary for additional funds to supplement that provided by the Gary Disciples. Mr. Garry L. Cook and Robert M. Hopkins, secretaries of our State Sunday School Association and the National Department of Religious Education, respectively, realizing the importance of this enterprise, succeeded in

\textsuperscript{1}"Indiana Worker" May 1914 p.9
\textsuperscript{2}"Indiana Worker" March 1915 Article by Myron C. Settle
getting the Indiana Christian Missionary Society and the National Department to supply the necessary supplementary funds.

As the school grew the program changed and the curriculum enlarged to include studies in worship, missions and social service, although the Bible has always remained the chief source and textbook.

The first few years the individual churches and denominations worked independently, but experience proved that if the program was to be permanent there would have to be cooperation. In 1917 a Board of Religious Education was organized, a superintendent and three teachers were selected, and three centers were opened, serving eight hundred children. Today there are eleven centers, four of them held in churches, two in settlement houses, one in a church school building and four in school rooms. There are eight teachers and nearly six thousand pupils.

No denominationalism is taught, that being left to the churches chosen by the parents of the children.

Mr. Monroe S. Schuster, Disciple pastor, is now president of the board. The number of children of Christian churches being reached through this school is four thousand. The financial share the Disciples have in the total expense is $4,000.
Following the inception of the Gary plan Vacation Church Schools began to be conducted in some of the churches. There were other churches which tried the Week Day School of Religion on a much smaller scale, bringing the children who were interested to the church on Saturday for extra religious and Biblical instruction. In some cases there have been other towns where children and young people were given credit for courses in Bible. So far as the Disciples as a group are concerned no very definite program has been consistently carried on aside from Gary, in this state.

The Vacation Church School idea was quite readily accepted, however, and today there are a large number of both urban and rural churches which conduct schools for from one to three weeks every year after the close of the public schools.
The place of higher education in the early days of the Restoration Movement is treated in the introduction of this thesis. We shall deal, therefore, in this chapter exclusively with the place higher education has had in the growth of the Disciples in this state.

Education was one of the primary needs at the time of the Restoration Movement entered Indiana. The records show that during the forties the population of Indiana was 678,000 of which number there were more than 30,000 who could neither read nor write. Out of 273,794 children of school age, only 48,190 were in school. The proportion of illiterate was one to seven. Only three states had more illiteracy than Indiana and they were southern slave states.

While the situation was bad, educationally, during the thirties and forties, there was every reason for the leaders of that day to be hopeful for the future. Indiana was a portion of the "North West Territory" and the ordinance for the government of this territory provided that "Religion, Morality and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

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1. From "Scraps of Early Indiana Church History" (Disciples) U. C. Stover (Indiana State Library)
A somewhat similar provision was embodied in the Indiana State Constitution. In addition to these provisions the Indiana State Legislature in 1827 by a special act had provided for the establishment of academies in certain communities. Therefore the "set up" for a great educational program was already here when the Disciples moved in. As the leaders of this group saw the need of, not only common schools, but higher institutions of learning, they set out immediately to establish them. In fact education was always emphasized along with evangelism, missions, etc. The resolutions committee of the first state meeting held in Indianapolis, June 7-11, 1849 presented the following resolution:

"That the churches send out intelligent brethren to labor as evangelists; that young people and such other brethren as are likely to become preachers, endeavor to obtain an education as extensive as they can; that a spirit of general education be encouraged in the churches that their children may be enlightened as extensively as possible both in religion and science."1

Mr. Cauble in giving expression to the spirit of education which prevailed among the pioneers of the Restor-

1 Minutes of First State Meeting of Christian Churches of Indiana. Indianapolis June 7-11, 1849.
"The principles of the Restoration Movement tended to make every man who embraced them, a patron of the schools. Our fathers held that the truths of religion are revealed in the sacred scriptures and that he who would know and enjoy them should apply his mind to understand the Bible. They held that men of cultivated minds would more readily grasp religious truth and would be more successful in communicating it to others. Their fervor in religion made them zealous for the cause of education."

1. Christian College

In 1833, the Indiana State Legislature granted a special charter with very liberal terms to John Cook Bennett, B. H. Mills, B. W. N. Field, F. S. Beckton, S. Woodruff, C. Bosworth, M. Cole, W. Scott, and J. Bledsol to incorporate the Christian College at New Albany. Mr. Bennett conferred with Mr. Campbell about the proposed institution and Mr. Campbell seems to have been in some doubt as to the future of the school. Nevertheless in 1833 he makes the following reference to the institution:

"As a literary institution and anti-
sectarian, we wish it all the success."

There seems to be no record left as to the outcome of the proposed institution. There must have been serious handicap in its way from the start as it never had enough influence to leave any trace of its activities, if it were even ever started.

2. Wayne County Seminary

The first institutions founded by Disciples in Indiana were academies and seminaries. The earliest of these was probably Wayne County Seminary founded sometime after 1827, when the records show that the State Legislature had granted a charter for this purpose. The fact that makes this school sacred to the Disciples of this state is that Samuel K. Hoshour was made head of the institution in 1835. It was through his leadership that it became identified with the Restoration Movement. The high esteem in which he was held by the people of his day is well expressed in the following statement from G. I. Hoover, our present state secretary of Indiana:

"Samuel K. Hoshour---had himself enjoyed a liberal education, and was characterized by the deepest piety and the highest moral courage.---He continued his supervision of

this school for four years. During this period not only the youths of the immediate community, but many from abroad—and other states—were in attendance.  

According to Mr. Hoover some of the most important and influential people of that day attended the Wayne County Seminary, largely for the privilege of sitting at the feet of Samuel K. Hoshour. Among these notables were Judge Julian of Wayne County, Major General Lew Wallace and Governor Oliver P. Morton.

3. Cambridge Seminary

In 1839 the Cambridge Seminary was opened at Cambridge City which was about ten miles west of Centerville. This institution got under way as a result of a group of public spirited and educationally minded men of Cambridge City who prevailed upon Samuel K. Hoshour to resign his work with Wayne County Seminary and come to Cambridge City and found an academy. This institution had a similar history as that of Wayne County Seminary and Mr. Hoshour's personality drew many students from over the state. This academy continued until 1846.

4. Ladoga Normal School

Prior to 1856 there was a Baptist school at Ladoga, Montgomery county, which admitted only girls. The Disciples believing that a school ought to be provided

1."The Disciples of Christ and Their Educational Work In Indiana" Dr. G. I. Hoover, address given at State Convention of Christian Churches - Danville, Ind. May 17, 1916.
for young men, called a mass meeting of Ladoga citizens and brought about the establishment of Ladoga Male Academy. Five acres of ground was secured for the campus and capitol stock was offered for sale December 25, 1855 and $6,000 were raised through this means. The school opened in 1856 with Mr. R. W. Johnson the first principal. Soon after its opening it admitted both girls and boys. Mr. Milton E. Hopkins, grandfather of our late Robert M. Hopkins was called to succeed Mr. Johnson as head of the school. The school flourished under his leadership. The school became known widely at that time for two very active literary societies organized among the students. They were known as The Adelphian, which was for men, and The Floridan, the girl's society. These societies are known to have been very helpful in developing many preachers, lawyers, and women of historical taste and culture, many of whom went out and filled places of usefulness in public life.

This school was always very closely associated with the Ladoga Christian Church. It finally merged with another academy located there, over which Mr. J. V. Geoms presided for three years. Soon after this it was moved to Danville where it continues as Central Normal College today. Since going to Danville it has always had very close Disciple connections. Dr. Jonathan Rigden, faithful church man of the Disciples and brilliant educator
served as president of the College for many years. At present the president of the College Dr. Carl H. Griffey, the president of the board, Otis E. Gilley, the head of the English Department, Dr. P. H. Canary and the head of the Commercial Department, Mrs. Blanche M. Wean as well as many of the regular faculty are faithful members of the Christian Church.

There has never been any consistent offering of religious or biblical subjects in the curriculum although English Bible courses have been offered for credit at different times and non-credit courses have usually been available for anyone desiring them. Religious Chapel services are held each week where the Scriptures are read, prayer offered and very frequently a sermon delivered. While it provides this wholesome religious atmosphere it has no organic connections with any church body.

5. Haw Creek Academy

The Haw Creek Church, mentioned earlier in this thesis conducted one of the early schools of learning in its building. Mr. G. T. Harney was overseer of this little church and he conceived of the idea of having an academy in connection with the church. The "meeting house" was built with this end in view. It was a log structure 50X50 with two doors in one end and a pulpit between the
two doors. The rear of the house had an elevated floor and the house was separated into two rooms by a movable partition so that the building could be either a large auditorium or two school rooms.

Mr. Harney secured Mr. and Mrs. James Fanning of Kentucky as instructors and the Hax Creek Academy was opened in 1837. Mr. Fanning taught the boys and Mrs. Fanning the girls. The school lasted only one year and then encountered such adversities as to force it to close its doors. However the short lived institution had created an educational atmosphere in the community and caused many young people to desire an education so that they went elsewhere to receive educational advantages and become leaders in the church.

6. Fairview Academy

The Rush County Evangelizing Association was responsible for founding a school at Fairview, Indiana in the spring of 1845. Mr. George Campbell was perhaps the first president. About the same time a similar institution was started at Farmington known as Farmington Academy which later merged with the Fairview school with Mr. Campbell the head. One of the prominent instructors in this school was Mr. Allen R. Benton, who graduated from Bethany College and came there to teach classical and
mathematical subjects.

In 1850 the school became fully chartered with powers equal to any literary institution in the state. Students in large numbers came there from all over the state. "The success of this institution, its manifest benefit to the cause of education, and indirectly to the Reformation, led the Disciples to think of a larger and more centrally located institution."¹

7. Howard College

Milton B. Hopkins, first head of the school at Ladoga, mentioned above, also became the first president of the institution at Kokomo known as Howard Academy. It was founded in 1879 and flourished for a number of years. Mr. Hopkins' three sons were associated with him in this work. Some of the notables who were students there were Hon. John W. Kern, "a young Irishman who later became governor of Alaska"; T. J. Legg, Judge L. J. Kirkpatrick and others.

8. Bedford Male and Female College

Still another institution of this kind was founded in the basement of the Christian Church at Bedford, Indiana in 1870 known as the Bedford Male and Female College. There is no record as to who was instrumental in founding

¹"The Disciples of Christ and Their Educational Work in Indiana" Delivered at State Convention in Danville in 1916.
the college or who was its first president. Some of the
students who attended, however, are remembered today for
their place in Indiana Disciple history, namely - James
Mathes, Bruce Carr, W. B. Chrisler, W. B. Krutzinger,
In 1880 a Normal College was organized at Mitchell not
many miles away which provided more and better opportun­
ities so that the Bedford school voluntarily closed and
recommended that its students attend the other school.

9. Board of Education

To understand the meaning of this rapid development
of Academics, Seminaries and colleges one must realize
that the organized program of the Disciples of Indiana
was constantly giving attention to education. In Dec.
1852 at the annual State Meeting the following resolution
was adopted:

"Resolved that S. K. Hoshour, G. Camp­
bell, Henry R. Pritchard, L. H. Jameson,
Elijah Goodwin, H. St. John Van Dyke, C. P.
Hadger, D. G. Steward, and J. M. Mathes be
and they are hereby appointed a Board of
Education, to serve for one year. Their
duty is declared to be to address the
brethren in the bonds of their evangelical
labors, on the great subject of education; to gather educational statistics pertaining to the various religious denominations; to inquire into the number, history and condition of all our colleges and seminaries of learning; and that they hold a meeting of consultation on the Tuesday next after the 3d Lord's day in May next for the purpose of drafting a report to the next annual state meeting.\(^1\)

The purpose of this measure was to enable the brethren throughout the state, to know what the state brotherhood as a whole was doing in the field of education. This was also the first step taken toward the forming of the Board of Education of Disciples of Christ of which the late Dr. H. C. Pritchard was executive secretary when he died. This early Board of Education, no doubt, had much influence in keeping to the front the educational interests of the Disciples in Indiana during that period.

10. North Western University

As research is unnecessary for anyone interested in the history of North Western Christian University (now Butler University) a detailed account of this institution

\(^1\) "The Christian Record" Dec. 1852 pp. 164-165
is not related here. Very comprehensive histories of the school have been written and can be found in the library of Butler and the city and state libraries in Indianapolis.

North Western Christian University was chartered January 15, 1850. That it was intended to be, among other things, an institution of Christian education is evident from one of the items in the statement of purpose included in the charter: "to teach and inculcate the Christian Faith and Christian Morality as taught in the Sacred Scriptures, discarding as uninspired and without authority all writings, formulas, creeds and articles of faith subsequent thereto."

The University did not formally open until 1855 when the new building, located at Thirteenth and College in Indianapolis was completed. In immediate recognition of the obligation to the Christian churches of Indiana, which brought her into being, to teach religion, pro-

* "Indiana Christian" Vol. XXIV, Jan. 1937 p. 2
* "The Disciples of Christ and Their Educational Work in Indiana" Dr. G. I. Hoover Sec. on North Western Christian College.
* "A History of Butler University" Thomas B. Fields M. A. Thesis, Indiana University 1928
vision was made for Bible study. From the very beginning this institution provided courses to enable one to train for Christian service. The College of Religion, however, did not come until 1924, the history of which is treated in the next section of this chapter.

In 1875 the school was moved to Irvington. Two years later the name was changed to Butler University. The name of Ovid Butler was honored in this way because of his intimate connection with the institution from the beginning and because of his donating the site and a large part of the endowment after the school moved to Irvington. The University moved to the Fairview campus in 1928.

11. College of Religion

In 1924 the College of Religion of Butler University was brought into being. Its first session was held in September, 1925. Through the years since then it has been active in promoting the simple gospel of Jesus Christ. At the present time there is a correlation between the College of Religion and the College of Liberal Arts so that one may get a baccalaureate or Master of Arts degree and major in the field of religion. In addition to this the College of Religion grants the Bachelor of Sacred
Literature and Bachelor of Divinity degrees independently of the Liberal Arts College. Dr. F. D. Kershmer has been dean of the college since its inception and under his leadership it has attracted international attention. The majority of the church leadership in Indiana, and many of those in other states, have received their education from this institution or the old Butler College.

12. College of Missions

In 1910 the College of Missions was established in Indianapolis adjacent to the campus of Butler University. This proved to be an ideal arrangement for both the students in the Missions school and for those taking religious training in Butler. It was also a distinct advantage for Indiana and particularly Indianapolis as all new missionaries had to come there for two years of work before they could go as missionaries to the foreign field. Having the College of Missions adjacent to its campus was an advantage also to Butler as many young men and women, planning to be missionaries would attend Butler for their preliminary work with the idea of finishing in the Missions College.

The problem of financing this institution was no small matter and it finally came to the place where this must be sacrificed or jeopardise some phase of the missionary program itself. An opportunity was found to move the
College of Missions to the east where it would work in connection with the Kennedy School of Missions at Hartford, Conn. This was done in Sept. 1838 but the move actually resulted in the losing of this institution from the Disciple brotherhood.

13. Bible Chairs

The fact that the institutions of higher learning among the Disciples in Indiana were not reaching all of the college young people of our churches, because many of them attended the other colleges in the state, necessitated the establishment of a program of religious education in connection with many of these other schools.

Angola

Tri State Normal College at Angola was founded sometime after 1880 by L. M. Sniff who came there from Lebanon, Ohio. The men associated with him were all men of the Christian Church, some of whom were preachers. The vice president at that time was L. M. Fairfield who was a member of the faculty and a prominent layman of the Christian Church. Mr. Sakestraw, editor of the Steuben County Republican, at that time, was a prominent Christian church worker and a member of the school board. The pastor of the Angola Christian Church at that time was Charles S. Bedbury. Sometime after Bedbury's ministry
there Mr. Vernon Stauffer served as pastor. During his ministry he conducted Bible classes in the church for Tri State students on evenings during the week. This was a forerunner of the chair of Biblical literature established and carried on for years by J. O. Rose.

Some of the men of our brotherhood who were products of this Christian educational institution are Charles Reign Scoville, M. L. Bates, W. C. Bower, R. A. Bennett, Paul Preston and Grant K. Lewis.

Valparaiso

The program of Christian education maintained on the campus of Valparaiso for many years came there from Canton, Ohio. In that town Phillips Bible Institute had been organized for the training of Christian workers, under the supervision of P. H. Welshimer. About 1913 this school was moved to Valparaiso to become associated with the college there. At that time it seemed as though Valparaiso University would develop into a Disciple institution as the president H. F. Brown and most of the people on the board were prominent members of the Christian church. The school met with financial reverses, however, and it was taken over by the Lutheran denomination.
Purdue

Christian education at Purdue University was started in 1915 by Prof. E. H. Clark who gave some of his time to religious work among the students that year. He succeeded in developing a large class of students at the church on Sunday and was instrumental in founding what was later called Purdue Christian Foundation. This Foundation employed a full time student Religious worker to work among the students and provide a program of Christian education and an atmosphere favorable to religion for Christian Church students in attendance there. This program has continued through the years.

The Bloomington Bible Chair

Perhaps the largest and most influential institution for the providing of Christian education for university students aside from Butler College of Religion, has been the Bloomington Bible Chair of the Disciples of Christ at Indiana University.

This school was incorporated October 29, 1910 with a Board of Directors of eleven preachers and laymen from among the Disciples over the state. The officers were E. F. Daugherty - president, J. E. Martin - vice president, E. L. Day - secretary, R. D. Smith - treasurer, and Joseph C. Todd - financial secretary. The purpose of the institu-
tion as set forth in the articles of incorporation was:

"To offer Biblical and religious instruction, give pastoral care, and direct the religious activities of Christian church students attending Indiana University."¹

Joseph C. Todd was called to become the university pastor. Property was secured opposite the university campus and just at the entrance to the grounds, which was a most strategic location. This property was occupied by three residents and purchased for the sum of $26,000.

The school has had uphill climbing all through the years to keep sufficient financial support coming to maintain the program. The buildings were completely destroyed by fire in 1922 which made the financial strain more difficult to bear. In spite of many adversities, even the recent depression, the school has continued to function. Mr. Joseph C. Todd is still the executive head of the institution.

¹"Indiana Worker" October 1917 p. 15.
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CONCLUSION

History of Christian education among the Disciples of Christ in Indiana is still in the making. It will continue to increasingly fill an important place in the total program of this great people. The past hundred years have seen many notable changes in educational materials and methods both for the training of the pupil and the improvement of the teacher, and there shall continue to be achievements which shall enable the church to be more effective in its educational program. Christianity began with a Teacher and it is not conceivable that a time will ever come when it will not be necessary to have teachers, both ministerial and lay.

A program of Christian education is indispensable to the life of the church. As I see it, the weakest place in the program of the Disciples is just here. We fail to hold our children in the church because of the weakness of our educational program. We would need never to hold another evangelistic meeting and still have greater annual gains in membership than we now realize, if our program of Christian education succeeded in holding the children who regularly attend our Sunday schools. When have we seen a Catholic church conducting a protracted meeting to win converts? Yet the annual increase in
membership in that body is tremendous. When a Catholic child reaches a certain age it very naturally and voluntarily becomes confirmed. This does not just happen, however, it comes as a result of a well planned and directed program of Christian education which starts when the child is born.

The weakness in this phase of our program of Christian education is due to our failure to provide the right kind of leadership. There is no more important factor in the guarantee of a successful future than the provision of an adequate leadership within our own brotherhood. This program must start in our church colleges where our ministers are trained. No ministerial candidate for a degree ought to be allowed to graduate from one of our theological schools until he has had adequate training in the field of Christian education. If we succeed here the first important step will be taken. With a ministry amply qualified to administer a program of Christian education in the local church, the lay leadership will soon be qualified to fill their places and the church will become a more vital force in the life of the world.

The Disciples in Indiana have reason to be proud of their educational achievements of the past century. We regret that so few of the many academys, seminaries and
colleges started in this state through the influence of the Disciples, have survived. It would seem to indicate a weakness on the part of the cooperative life of the churches, in that it was unable to rally the Christian people to a continued support of the institutions after they had succeeded in establishing them. The only university that has grown out of all of this great educational background is Butler University. These other institutions "will not have died in vain" if Butler University succeeds in providing for the Disciples of this state, as well as for the brotherhood at large, a place where young people may have the opportunity of training for Christian service in some phase of the program of the church, and a place where those who pursue only a secular education may do so in an atmosphere that is not merely favorable to religion, but which actually fosters it in such a way that a student cannot graduate without having felt its influence. The danger which may ultimately threaten Butler is that secularism shall be permitted to grow to the detriment of those Christian principles for which and upon which the institution was founded.
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