

THEOLOGICAL SEMINARIES AND TEACHER
TRAINING.

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There is no better way to celebrate the close of the first half century in the life of a great theological school than to make it the occasion for discussing the larger and better equipment that is needed by it and by other theological seminaries, in order to train and send out into the church the kind of ministry that is needed to meet the exacting demands of the present and the larger demands of the future. The curriculum of the average theological seminary, a half century ago, had generally four schools in it: (1) Hebrew and New Testament Greek, and these two languages were frequently taught by the same man, (2) Church History, (3) Systematic Theology, the most important and lively branch of which was Polemics, and (4) Homiletics. This was for a long time all that was recognized as necessary in the curriculum of a well-equipped theological seminary. It seemed to meet all the wants of the preachers of that day and train them adequately for the mission they were called to fill in the life of the church and the world.

But what marvelous and far-reaching changes have we seen take place in the life of the world in the last third of a century. Ours has been and still is an age of transition. There is scarcely any phase of the great life of the world that has not been seriously changed in this generation. We are like passengers on a moving train; and not only are we moving, but we can see all the rest of the world moving. The great currents of theological thought have changed and are making for themselves new outlets and channels of expression. The points of emphasis in theology are widely different from what they were thirty years ago. The emphasis has been shifted from polemics to ethics; from church polity and rituals and sacraments to benevolences

and helpful activities for ministering to the intellectual, moral, social and spiritual needs of men; from the sovereignty and justice of God to his Fatherhood and love; from original guilt and the total depravity of human nature to that which is divine in the nature of man. The demand in oratory has shifted from manner to matter; from that which stirs the feelings to that which appeals to the thought and reason; from rhetoric and imagination to logic and science. Sectarian pride and denominational rivalry and church loyalty cannot be counted on to bring people out to public worship as was once the case. Reverence for the preacher because of his profession is not, at least in our growing towns and cities, what it once was. He has to depend now not upon his office but upon his manhood and his message for a hearing. The days of great revivals, when multitudes of sinners responded to the passionate appeals of the preacher and came to the altar and were convicted and converted then and there, are largely a thing of the past. These revivals being no longer, as they once were, the principal source from which the church receives additions to her membership, the pastor now looks to another source, the Sunday school, for a large proportion of the additions to his church.

These changed conditions surrounding the work of the minister of today call for a corresponding change in the training he needs to fit him for efficient service in the church and in the world. This is why the old curriculum, with its Hebrew and Greek, its History, Homiletics and Systematic Theology, is being enlarged and enriched by courses in practical sociology, in the study of comparative religions, in home and foreign missions, in modern methods of evangelization, in ethics, in science and philosophy of religion, and now last of all by yet another course, the nature and value of which is the purpose of this address to set forth.

In discussing the subject assigned me in this program, "Theological Seminaries and Teacher Training", I shall undertake to establish the following points:

First—The need that exists in theological seminaries today for a chair that may be designated as that of "Religious Education and Sunday School Pedagogy". The special work of this

chair will be (1) to define and emphasize the mission of the Christian church as the teacher of religion and ethics among men, and to point out how it can best accomplish its mission of education in the world; and (2) to give a new and larger emphasis to the teaching function of the Christian minister and to point out what should be done to prepare him for meeting the demands upon him for work that is educative and constructive.

Secondly—I desire to connect this call of the church and the ministry to larger service in the work of religious education with the Sunday school as the mightiest, perhaps, of all modern agencies to be employed in the future by the church in saving men from sin, in educating them in a knowledge of the great essential facts and truths of religion, and in training them for a life of Christian service. I desire to show why and how theological seminaries should train those who are to be pastors in a knowledge of the ideal Sunday school and how to organize it, and how the pastor should be himself the teacher and inspirer of its officers and teachers. I shall take the position that the time has come when theological seminaries, located as they are in cities and thickly populated sections of the country, should have classes open to and especially designed for the training of Sunday school teachers.

Thirdly—I desire to show how this new department of theological education grows out of and is connected with the new educational theories and methods that are being introduced into the educational world generally, and especially with the new study of psychology, the all but new science known as the psychology of religion, with its emphasis upon the religious psychology of childhood and adolescence.

The bare mention of these several points included in my theme shows that it is a question of pressing, practical importance to theological seminaries and to the church, that I have been asked to discuss.

The science of education has received during the last few years such attention from thoughtful men and women as it never received before, perhaps, in all the centuries of the world's history. Traditional theories and methods of educa-

tion have been under review, and the literature that this scientific study of the subject has called forth represents the best thinking of some of the greatest intellectual and moral leaders of our day. The result is a widespread awakening on the subject of education generally. But that phase of this general awakening to which I would call attention is the important work that has been done in the interest of truer and better methods of moral and religious education. And it is but fitting that I should make mention in this connection of the splendid service that has been rendered in this forward movement by the Religious Education Association by means of its annual gatherings for discussing all phases of moral and religious education, by its bi-monthly journal, titled *Religious Education*, and by its annually published volumes containing papers of great value. Nothing, perhaps, shows how rapid and extensive has been this awakening to the importance of moral and religious education so effectively as the bare statement that during the last five years 396 text-books for use in the work of moral and religious education have been published; 107 text-books on Sunday School Pedagogy, and 102 volumes that treat of the fundamental principles and methods of moral and religious education—altogether 605 volumes in the last five years.

There are two phases of this subject that are of the utmost importance. First, the widespread movement to increase the efficiency of the Sunday school, both as an evangelizing agency in the saving of the young and as the church's largest and best agency for the religious education of its membership; and second, connected with this, the movement to establish chairs of Religious Education and Sunday School Pedagogy in all the leading theological seminaries of the country. The better training of pastors as religious teachers; the training, secondly, of lay assistants to pastors, men who shall give their whole time to the service of the church and receive compensation therefor; and thirdly, the training of any and all men and women in reach who are engaged in Sunday school teaching or are desirous of preparing themselves for this work—this is the important work that will fall to the professor who fills this chair. Already such a chair as this has been founded in some of the

seminaries. Your own Seminary has led the way in this important forward movement, while the University of Chicago, Union Seminary of New York, the Biblical Department of Vanderbilt University, and others that might be mentioned have followed; and still other seminaries are meeting this need by making provision for doing the work indicated in connection with professorships already in existence, or (as notably in the case of Hartford Seminary) by association with adjacent schools of Religious Pedagogy. This is highly encouraging when we recall that only two years ago a committee of three, appointed by the Religious Education Association to investigate the work being done in this time by the theological seminaries of the country, found so little being done as to necessitate a most discouraging report, saying, along with other things in this report, that "perhaps ninety-five per cent. of the students in our theological seminaries are being trained with a view single to fitting them for a ministry to adults alone". We feel reasonably sure that within the next few years every representative and well-equipped theological seminary in America will make provision in its curriculum for work in Religious Education and Sunday School Pedagogy. It is to be hoped that the Sunday schools of the Southern Baptist church and of the Southern Methodist church will so soon complete the work which they have undertaken in endowing the two chairs already started in your Seminary and at Vanderbilt that the Sunday schools of all other churches will be encouraged by their example and success to fall into line with this most fitting method of providing these chairs in all the seminaries, viz., by means of money raised in the Sunday schools.

When it comes to pass, as indeed it now has, that from seventy-five to eighty per cent. of the conversions and additions to the church that are reported come from the ranks of the Sunday school, and the average age of conversion is fourteen years, surely the theological seminaries will not always hold on to traditional methods and direct ninety-five per cent. of their training of preachers to preparing them for working with adults and only five per cent. of it to working with and preach-

ing to the young, to that portion of our church population that yields three-fourths of the additions to our membership.

But how shall we make a place for this new chair in the already overcrowded theological curriculum? Each faculty can best answer that question for itself. But we will let the late Dr. Harper, of the University of Chicago, the great specialist in the study and teaching of Hebrew, suggest how this difficulty may at least in part be met. "President Harper said that the study of Hebrew consumes about one-fifth of all the time spent by the student in the theological seminary, and that a very small percentage of ministers in charge of churches ever make any real use of Hebrew in actual life. 'And yet,' he continued, 'not more than two or three seminaries in the country have the courage to do as they ought to do—make Hebrew an elective'. Without venturing to suggest to what part of our curriculum the knife should be applied, this comment by one of the foremost educators and leading Hebrew specialists of the world may indicate to the seminary faculties one means of making at least a little place and time for preparation for discharging a function of the ministry that is second to no other." (See report of committee in *Religious Education*, June, 1907, page 45.)

We have long been in the habit of setting forth the office of preaching as the one great duty of the Christian ministry, and the foremost agency and main reliance of the church for the evangelization of the world and the establishment of the Kingdom of God on earth. Let us not depreciate the place or importance of preaching, of the public proclamation of the Gospel in that manner with which we are familiar and which has been attended with such large results in the salvation of men. But let us not, on the other hand, give too narrow a definition to the office and work of the ministry; and least of all does it behoove us to contrast Christian preaching with Christian teaching and declare that God calls the church and ministry to the work of preaching, but not to that of teaching. Teaching, rightly defined, is just as important a part of the work of the Christian church and ministry as is preaching. That is poor preaching which does not partake of the nature of

true Christian teaching and which fails to educate morally and religiously; and that education is certainly not entitled to be called Christian which fails to make its chief and ultimate aim in the training of the mind, to be the building up of moral character, the making of cultured Christian manhood and womanhood—and this is the end of all preaching. It is well for us to remember that Jesus Christ, the first great preacher of the Christian religion, is oftener called a teacher than he is a preacher, and is oftener declared to have taught than he is to have preached. And that portion of his work which partakes of the nature of Christian teaching is much larger than that which can properly be designated as preaching in the sense in which we now use that term. The great commission reads: “Go ye into all the world and preach the Gospel to every creature,” but it also reads in terms just as divine: “Go ye and teach all nations—teach them to observe all things whatsoever I have commanded you,” and here it is that the precious words are added, “And lo, I am with you alway, even unto the end of the world”. The church is divinely called and commissioned to the work of education. In carrying out that commission it has wisely founded institutions of learning as well as built churches, and the most influential colleges and universities of the world are those founded by the Christian church. The debt of this nation and of the world to the denominational colleges is one that cannot easily be overestimated—and in this day, when church schools are being discriminated against by certain philanthropists, it is well for somebody to call attention to the large contribution they have made to the manhood and womanhood of the nation and the world. But, important as these church institutions of learning are, they are by no means the whole or even a half of the measure of the work and influence of the church as a teacher. The teaching function of the church can be estimated, in its largest significance, only when the far-reaching work of its many thousands of pastors as teachers and educators is fully considered.

Of the great Preacher it was said, “We know that thou art a teacher come from God, for no man can do the wonderful

works that thou doest except God be with him". And Saint Paul finds the end of all ministerial training to be service, equipment for work—that "the man of God may be complete, thoroughly furnished unto all good works". We may say, then, that preaching and teaching and ministering are the three-fold commission of Christ to the Christian church; and in our day we are being called, not to preach less, but to put more emphasis than we have hitherto done upon Christian teaching and upon Christian service as the most effective methods of establishing the Kingdom of God in the world. The mission of the theological seminary of today is to train men for preaching, for teaching, for ministering in a way to meet the conditions and needs of today. And does not this mean that Religious Education and Sunday School Pedagogy and Christian Sociology should enter into that training just as much as Dogmatic Theology and Homiletics?

No movement in the Christian church in modern times is more significant and encouraging than the improvement that is being brought about in the work and character of our Sunday schools. Some of the ablest scholars and wisest leaders of the church in our day have been at work on the problem of how to improve the Sunday school and make it the moral and educational and evangelistic power it can and ought to be in the life and work of the church; and their labors have already yielded rich results. Never, in all its long history, has the church produced such a splendid literature as it is sending forth today in the form of magazines, papers and lesson helps for the study of the Bible, as well as larger and more permanent volumes that make the study of the Bible at once entertaining, instructive and illuminating. The introduction of a system of graded Sunday school lessons is one of the notable signs of this forward movement in the modern Sunday school. But this very improvement that is taking place in the literature and methods and equipment of the Sunday school is revealing to an alarming extent the weakest spot in the life of the church today, and that is the lack of men and women properly qualified to teach the classes in our Sunday schools. No other man or woman that I know of in all the world is undertaking to do so important and

far-reaching a work, in so short a time and with so little preparation for his work, as the average Sunday school teacher. And generally he is fully conscious of his limitations and inadequate preparation for his work. Most Sunday school teachers are not volunteers, but have to be draughted into service; they enter upon their work reluctantly and are ready to give up at any time. We must needs go slowly, therefore, in revealing to them the qualifications of the ideal teacher, or they will resign at once and refuse to attempt to do work for which they see plainly they are wholly unprepared. And this is one of the most embarrassing features in the situation. And so we declare unhesitatingly that the greatest *desideratum* in the modern church is unquestionably an adequate supply of capable and trained Sunday school teachers, men and women who are both intellectually and spiritually qualified to help and guide the young life of the church, both in the study of the Bible and in that moral and religious education that is the aim and end of all Sunday school teaching.

These sentiments are confirmed by a strong paper that recently appeared in the *Journal of Religious Education*: "But if the public demands such thorough training for teaching history and geography and arithmetic, why," asks Rev. Carl F. Henry, "should it be expected to entrust the moral and religious education of its youth to those who have made no preparation for the discharge of such an important function?" A certificate of competency must be produced before one may teach the "rule of three", but we ask no preparation whatever on the part of the million and more Sunday school teachers whose sublime and sacred duty it is to teach the *rule of life*. The Lambeth Conference of 1888 said, "The instruction of Sunday school teachers ought to be regarded as an indispensable part of the pastoral work of the parish priest". The world needs not only "an educated ministry, but a ministry of educators". The pastor should be equipped to train teachers as well as to teach. Whether the ministers like it or not, more and more the churches will hold them responsible for the popular education of the children and youth in the Sunday schools. There should be a speedy remodeling of theological curricula in such

a manner as to enable the student to prepare himself to do that which he will be expected to do, and intelligently to take advantage of the strategic opportunity of his work—the moral and religious fashioning of the child and the adolescent. When our ministers are trained to be teachers of teachers we shall have entered the way to realizing the ideal of Dr. John M. Gregory, who said that “the Sunday school ought to be the best and most successful of all schools, because it is openly, freely and fearlessly religious. The whole moral and religious nature of the child is open to its work. Its education ought therefore to dominate, inspire and consecrate all other education. Through the Sunday school Christianity is free to pour its faith into all other schools. . . . So soon as it becomes strong enough and skillful enough in its teachings, it will color and control all learning with its own higher ideals and hopes. The true interests of mankind, as well as the progress and final success of Christianity itself, demand that this shall be done”.

The fact that there is a serious decadence of Bible study and of the religious education of children in the home in our day increases the responsibility of the Sunday school and of the Sunday school teachers, and makes it all the more important that these teachers should be not only competent to do their work, but fully aroused to their moral responsibility for doing it.

What now can theological seminaries do to help meet this pressing need of the church? The Sunday school boards of the various churches are providing lecturers to travel abroad and hold institutes for Sunday school teachers, and are also providing courses of reading covering two or three years of helpful study. Some few Bible schools in different parts of the country are doing valuable work in this line. In some of the cities one or two of the Christian denominations are providing regular lectures and class instruction for all of their Sunday school teachers who will attend. But to mention these few sporadic efforts at teacher training, and to concede that there are others not here mentioned, is but to show how little the church is doing in this line. The situation is a serious one. The conviction is growing and deepening that the only satisfactory solution of this problem in sight is in and through the

pastors of the church. The problem is theirs and the remedy is with them and with those who train them for service. Let our pastors, then, be trained more with reference to the Sunday school, its importance and ideal equipment. Let them be made to see in the Sunday school, rightly conducted, their right arm of strength both for the salvation and the religious instruction of their young people, and also their training for Christian service. Let the preacher be so taught that he can and will teach those who are to teach others; let him be so educated that he can and will educate those who are to give moral and religious education to others. If the church is large enough and wealthy enough, as thousands of churches are, let it give the pastor a trained assistant, especially qualified for doing the work of teacher training in whatever manner seems best adapted to each church. But if this is impossible, and the church is not wealthy and not large, as will generally be the case, then let the preacher himself teach his teachers and come himself into the closest possible touch with the young life of his church. Here is where work counts for most.

If the average age at which people are converted is fourteen years, then it follows that the turning point in the moral and religious life, the critical and strategic point for conquest, is not upstairs in the great congregation where the pastor is preaching to people who will average perhaps from thirty to thirty-five years of age, but down there in the basement or over there in the annex, where the boys and girls are to be found with their teachers in the Sunday school, or gathered in their clubs and leagues. Conversions in mature life are growing relatively more and more rare and conversions in youth more frequent. Statistics taken something over fifty years ago in one of the churches showed that about 60 per cent. of those entering the ministry were converted in revivals and 40 per cent. elsewhere. Twenty-five years ago the per cent. converted in revivals, as shown by these statistics, had dropped to 29; and five years ago these statistics showed it had dropped to 25 per cent. These are very significant figures. As the converts come now mostly from the Sunday school, he is the wise pastor who will magnify his oppor-

tunity to work here and who will make companions and co-workers of his Sunday school teachers in seeking to save, to instruct and to train for service the young people of the church. There is no one phase of the pastor's work that will count for so much, that will make his moral and religious influence so far-reaching and lasting in a given pastorate, be it long or short, as study and time devoted to training the teachers in his Sunday school, and personal work for and with the young people of the church. Then let his training in the theological seminary emphasize this all-important work and prepare him for it.

I have spoken of the possibility of our large and wealthy churches providing their pastor with a capable and trained assistant. Let me now discuss this point briefly. Among those who constituted the ministry of the early church we find mentioned not only prophets, apostles, bishops and elders, preachers, pastors and evangelists, but also teachers, whose title must have indicated something of their special work in the church, and others who were called to serve tables and look after the financial work and benevolence of the church. All these titles and duties surely did not belong to and describe the same man—the pastor. Now there should be, I contend, more than one man, the preacher, fully employed in the work of every large and prosperous church. Is there not a need for at least three ministering ones, viz., a preacher, a teacher and a deaconess? Hundreds and thousands of our city churches are too large for one man to do all or even one-half of the religious work that ought to be done. Every modern, well-equipped city church could use to the greatest possible advantage, in addition to its pastor and pastor's assistant, a layman with special training and gifts for religious work, whose whole time shall be given to what we may call the religious education of the church, and who shall be paid accordingly. The idea is not that he shall be an assistant preacher of the church, to fill the pulpit for the pastor in his absence—to make him such will mean that his connection with the church will be speedily terminated by his transference to a pastorate of his own. Nor should he be turned into a church financier, to collect money and manage the finances of the congregation—which would be to make

absolutely impossible effective and satisfactory work in the line of religious education. But his work shall be that of a guide and leader in religious education. He might serve, if necessary, as superintendent of the Sunday school, but he must certainly serve as a teacher of the teachers in the Sunday school, and of those in training for service as Sunday school teachers, meeting them regularly not less than once, and possibly as often as three times, a week. This man shall give personal attention to all organizations, societies, boys' clubs, etc., in the church, helping and guiding them in their work, so that they all may be directed toward the religious education of the church and toward training for service. He shall keep in close touch with the parents and children of the church and especially with the boys who need the companionship of a man who understands them, is interested in them and their boyish pleasures, and who can turn everything to their moral good. Such a man will look after the circulation of religious literature in the homes of the people, and help to put good books into the hands of the young people and of the parents of the church, and will stimulate all of every age to read books that are worth while, books that will contribute to their instruction and edification along all lines of Bible knowledge and Christian benevolence and service, and especially good biographies. He will be a close and trustworthy adviser to the parents and young people of the church in the matter of education, and will press this important matter upon those who are liable to neglect it. Such a man working in perfect harmony with the pastor of the church, and seeking always and everywhere along with the pastor for the conversion of sinners, especially for the early conversion of the young in the Sunday school and in the home, advising with the pastor about how and where each member can be put to work—such a man, layman though he be, can render quite as valuable service in helping the church do her manifold work in our day as can the pastor.

Now, why should not our theological seminaries train lay teachers and educators for the important work I have described? A course of study covering the English Bible and Bible history, the psychology of religion, religious pedagogy,

the modern Sunday school, Christian sociology and some phases of pastoral theology, and the essential doctrines of the Christian system—such a course of study (which might be enlarged and extended to advantage in some cases) would in one or two years' time prepare a man for greatest possible usefulness in the church. And such a man would make the Sunday school a power for good.

It is needless to say that if the preacher is to teach, he must surely himself first be taught; if he is to educate, he must himself be educated. There are no greater teachers and educators in the history of the world than the great preachers of the Christian church. Most of them have been personal embodiments of that union of intellectual culture and moral character that constitutes the best possible definition of what we mean by education, viz., a definition by example. Every young preacher preparing for future service should read the lives of these great preachers who have been the forerunners and the creators of all that is best in the world's education.

There is an interesting and instructive little volume by Dr. John A. Brodus titled *The History of Preaching*, with which I am sure the members of this audience are familiar. It is, as you will recall, a study chiefly of the great and influential preachers of history, those who have left the impress of their life-work upon the times in which they lived. With varying degrees of the fullness in biographical detail, the author presents to us altogether some fifty or sixty of these illustrious men of God who delivered their messages to the generations in which they lived. Beginning with the Bible preachers, such as Moses and Isaiah, John the Baptist and Paul, he passes on to the early Christian centuries and presents to us such men as Origen, Basil the Great, Chrysostom, "the golden-mouthed", and Augustine, the greatest light of the Western church. From the medieval and Reformation period he takes up Bernard of Clairvaux, Thomas Aquinas, Antony of Padua, Luther, Calvin, Zwingli and others. Bossuet, Bourdaloue, Fenelon, Claude, Massillon and Saurin, who helped to make illustrious the reign of Louis XIV in France, are compared and contrasted with the great English and Scotch divines—Wyclif, Knox, Jeremy Taylor,

Baxter, Owen, Bunyan, Howe, Barrow, South, Tillotson, Dodridge, Whitefield, Wesley, Robert Hall and Thomas Chalmers, from each and all of whom he draws suggestive and useful lessons. And one of the most suggestive of these lessons is a fact of which we would here make distinct and particular mention, viz., that nearly every one of these illustrious preachers of righteousness, whose names find an honored place in the history of the pulpit, obtained, in preparation for his holy calling, the very best education that was possible in the age and country in which he lived—and most of these men had special and extensive training in theological studies in addition to their general education, and their preparation fitted them for understanding and meeting the special needs of the day in which they lived. Is it a mere incident that an unusually careful and thorough training in youth should have been followed in these cases by unusual usefulness and eminence in later life; or do the two facts sustain to each other, in some degree at least, the relation of cause and effect? Is it an accident that Moses and Paul, the two most influential characters in Old and New Testament history, should have been the most thoroughly educated young men of whom we have any account in the Bible? Is it an accident that Chrysostom, “the prince of preachers”, even to this day counted by the historian as the greatest preacher who has ever appeared in the Christian church, should have gone through all the schools accessible in his day? Is it to be accounted an accident that Martin Luther and John Wesley, the greatest religious leaders and most influential preachers in the history of the Christian church, should have come from great universities, where they tarried longer and studied more extensively than their fellows?

The Educational Ideal of the Ministry is the appropriate and expressive title of one of the most helpful and inspiring of recent books discussing the kind of ministry that is needed for our day. No young preacher of any church can afford to leave that book by Dr. W. H. P. Faunce unread. The day when merely emotional and hortatory oratory can hold the multitude has passed away. What a man says has grown relatively more important than it used to be, as compared with how he

expresses his thoughts. The preacher who goes into the pulpit because he has to say something and fills the hour with things which were once fresh but have now become the platitudes of religion, will soon preach to empty pews. It is not the man who "has to say something", but the man who "has something to say" that the churches are needing to-day. The man with a message is the man who has a great idea and a great faith, and who turns ideas into moral ideas, and inspires to high living by high thinking. The preacher must in our day give his hearers something that they can take away with them, or they will not return. The preacher who merely entertains leaves his people at the end of years of pastoral association no wiser than he found them; the teaching preacher is he who expounds out of a full head and full heart the great doctrines and duties of Christianity in such manner and extent that the whole church is lifted by his luminous and instructive preaching into truer conceptions of the Bible, of God, of Christ, of duty, of service, of all that constitutes the religion of Christ. No educator can do more important and appreciated work for his students than the teaching preacher does for his people. A Christian pastor should feel, when he begins his pastorate, as much under obligation to carry on the Christian education of his people as does any educator when he receives a class for instruction and guidance in the pursuit of knowledge.

Let our theological seminaries then give a new and larger emphasis to this teaching function in our sacred vocation, as the best method of preparing men for efficient service in the church in our day. The work of calling sinners to repentance and getting people into the church is, although important, nevertheless but a small part of the Christian minister's work, and in this sphere, it must be granted, an uneducated minister often seems to equal his more educated brother. But when it comes to teaching and instructing the people, feeding them on the strong meat of the Gospel, instructing them in the great cardinal doctrines of Christianity, raising them through and by the preached Word into a broader and more intelligent type of piety, making them more diligent and appreciative

Bible ~~students~~ by the preaching they hear—this is a work that only a minister possessing broad scholarship and a full and accurate knowledge of the Bible and Christian theology is prepared to do. To furnish the church with ministers who will not simply entertain but instruct and educate their people out of and in God's Word, and be true "doctors of divinity", teachers of divine things—this is the high mission of a theological school to its church. And many are the churches and congregations that are calling loudly for such ministers.

I venture to predict that during the next fifty years of your history no chair in your entire curriculum will do more to train your students for effective service in saving souls and building up the church than this latest addition to your course of study, the chair of Religious Education and Sunday School Pedagogy.