

RELIGIOUS EDUCATION

Report of the
JERUSALEM MEETING
of the
INTERNATIONAL MISSIONARY COUNCIL
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VOLUME II

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PART TWO

COMMENTS FROM THE MISSION FIELD

The preliminary paper on Religious Education issued in preparation for the Jerusalem Meeting was widely circulated and comments were invited. Many replies were received. Some of these from groups and individuals in America and Europe came in time to be used in the revision of the preliminary paper which was issued shortly before the Meeting in Jerusalem. Others from more distant places were circulated among the delegates in Jerusalem, and the more important of these, more particularly those containing comments from groups in Asia, are printed in the following pages.

COMMENTS FROM THE MISSION FIELD

ALL-INDIA CONFERENCE ON RELIGIOUS EDUCATION

THE conference was called by the National Christian Council and met in Bombay, January 31 to February 2, 1928. Eighteen delegates representing ten regional councils were present, together with thirteen co-opted and six *ex officio* delegates. A number of visitors were also present and took part in the discussions, but did not vote. The resolutions adopted represent only the opinions of the individual delegates present, and do not in any way commit the churches, missions or societies from which the delegates came.

On the morning of the first day the whole conference met together and an introductory statement was made setting forth the underlying principles of religious education and some of the chief problems to be faced. This was followed by a series of brief statements as follows: 1. Curricula and Method; 2. Training for Religious Education; 3. Worship and the Sunday School; 4. Approach to non-Christians; 5. Objectives in Religious Education. The conference then divided into five groups for the discussion of the five topics mentioned above. These groups met on the first and during the morning of the second day. On the afternoon of the second day the delegates were redistributed in 'horizontal' groups

dealing with the various 'strata' of educational life, as follows: 1. Sunday Schools; 2. Village Schools; 3. Town Elementary and Middle Schools; 4. High Schools; 5. Training and Theological Colleges; 6. Arts Colleges. The effort was made to apply to these various educational situations the conclusions arrived at during the discussions of the previous day.

The conference also took up the consideration of the teaching of moral hygiene. For this discussion the delegates divided into two groups, one of men and the other of women. In each group statements were made by an Indian Christian, a non-Christian and a European. In a final meeting on the subject the two groups came together for a final consideration of the problems raised.

On the third day the conference met as a whole and spent some hours in listening to the reports of the various groups, in discussing the findings and in passing resolutions.

Three times each day the group came together for devotional services.

The resolutions adopted are as follows:

I. EXPERIMENTAL SCHOOLS (REPORT I)

'We regard it as essential . . . so to alter the curricula of Christian schools as to bring them into closer relationship with life. We therefore urge churches and missions to consider the possibility of modifying the curricula of schools—even, if necessary, setting aside an experimental school for this purpose—in harmony with the following ideals, so as to secure that general as well as specifically religious education shall be truly Christian.'

2. PREPARATIONS OF TEXTBOOKS AND COURSES OF STUDY (REPORT II)

‘In view of the pronounced inadequacies of the present curricula, the revolutionary changes of emphasis in religious education, the marked progress in pedagogical methods, the peculiar needs of Hindu, Mohammedan, Buddhist and Christian pupils, the complexities of the problems in high schools and college and the need for adjustment and co-ordination of all the various parts of the curriculum in the home, the elementary school, the Sunday school, the secondary school and college, there is urgent need :

‘1. For the designation by all the various mission boards of men and women thoroughly trained in religious education. Such persons should be expected to do research in the field of the curriculum and methods of religious education, and to produce new and suitable materials.

‘2. For the appointment by the National Christian Council of specialists, Indians and Westerners of Indian experience, to co-ordinate and further the work done by the various workers above mentioned. We recommend that Indians who have already had special experience in religious education be selected for further study and training abroad, in order that they may take up the work of research and the preparation of suitable syllabuses for use in India, based upon the result of such research.’

3. BOOKS ON RELIGIOUS EDUCATION AND CHILD PSYCHOLOGY (REPORT III)

‘The National Christian Council might request provincial Christian councils to consider what arrangements could be made, in addition to what is already

being done, for the preparation of suitable books on religious education and child psychology in vernacular languages, or for their translation into these languages, as might be required.'

4. TRAINING OF MISSIONARIES (REPORT III)

'It is impossible to lay too much emphasis on the necessity that every missionary who is to have religious educational work to do or to supervise, shall, before joining work in the field, have a sound and adequate training in the work of religious education.'

5. THEOLOGICAL COLLEGES AND SEMINARIES (REPORT III)

'The conference is of opinion that courses in religious education should be included in the curriculum of every theological institution, whether English or vernacular; and it agrees that a communication be sent by the National Christian Council to the authorities of all such institutions in India urging that a course in religious education be included in their curricula.

'Agreed also that a request be sent to the Senate of Serampore College (or groups of colleges) asking them to make religious education a separate branch of study for their theological degrees and to organize a board of study in that subject. This is mentioned specially in view of the fact that a number of theological colleges are affiliated to Serampore.'

6. TRAINING OF GRADUATES (REPORT III)

'It is important that the attention of missions and churches be drawn to the need of the training of

Christian graduates as teachers, if possible in connexion with some existing college or school.'

7. VOLUNTARY ATTENDANCE AT RELIGIOUS
TEACHING (REPORT V)

'It has long been the custom to impose compulsory attendance upon all students in Christian institutions at the classes for religious instruction. For many years there was no feeling of resentment on the part of the students or of the general public against this regulation. Now, however, as a result of nationalist feeling, as also of the widespread desire for independence and of resentment at any form of compulsion, it is strongly felt in many circles that there should be as little interference as possible with individual liberty in such matters. In view of these facts this conference feels that it is desirable in the circumstances of to-day to make attendance at religious instruction in all schools and colleges optional, it being understood that those who are set free from attendance at the religious classes shall have to attend an alternative class instead.'

8. SPECIAL RECOMMENDATIONS (REPORT VI)

'1. That the attention of missions be called to the urgent need of the further exploration of the field of Indian child psychology, and that the psychological departments in Christian colleges be urged to take up this research.

'2. That because of the urgent need of extension of the work of community surveys, the National Christian Council be asked to compile important surveys already published or in existence and publish a bibliography of the work done in this field.

' 8. That this conference urge the desirability and need for the publishing in India of Mr McKee's book on his work at Moga.

' 4. That the National Christian Council be asked to publish an annotated bibliography of books and articles in the field of village education, particularly from the standpoint of religious education.

' 5. That this conference strongly urge the importance of the support by missions through liberal contributions of an additional year of training in religious education of selected teachers who should also be taught with actual practice under supervision community hygiene and sanitation, the use of first aid and simple home remedies, and community and social work.'

9. MORAL HYGIENE COMMISSION (REPORT VIIA)

' That as the whole subject is of sufficient importance and the time is ripe to warrant the appointment of a commission to enquire into and consider the whole matter, we ask the National Christian Council seriously to consider this recommendation.'

10. RESIDENTIAL SCHOOLS FOR BOYS (REPORT VIIA)

' This conference is convinced that in order to make religious education and character-building thoroughly efficient, residential schools for boys are absolutely essential, and that the prevailing practice of gathering boys into large boarding schools of the prevailing type has nothing to commend it but its cheapness, whereas the opportunities lost and the positive injury done to the manhood of the Church is appalling. Hence this conference would urge all Christian agencies

working in the mission field to scrap, if necessary, some schools and unite in building up fewer, but infinitely more efficient residential schools (such as the Union High School, Bishnupur, Bengal) in suitable centres. Such schools can only be effective where the service of consecrated and trained teachers, both Indian and foreign, is available. This conference would like to draw pointed attention to the fact that in this respect missionary educational work has been lop-sided in having done better for girls than for boys.'

REPORT I: FINDINGS OF THE GROUP ON OBJECTIVES IN RELIGIOUS EDUCATION

The aim of religious education is to promote the growth of human personalities in and through participation with the mind and Spirit of Jesus Christ in building and finding joy in the ideal God-centred society.

In asserting this aim we accept, as covering the implications of our point of view, the following definition from the Preliminary Report II on Religious Education :

'The term religious education is intended to comprehend all deliberate efforts to foster specifically religious insights, feelings and attitudes, in distinction from those other interests and activities of life which, while they may, and should, be consecrated, vitalized and rendered more significant by religious experience, yet have their own separate and independent place and right in human development. It is, indeed, the distinguishing characteristic of religion that it has to do with life as a whole and is

concerned with its ultimate meaning. But it achieves its highest purpose, it gains substance and strength, in proportion as it recognizes, and in their own proper sphere gives free play to, those human interests and activities which are not specifically religious, such as the intellectual, the æsthetic and the economic.

‘Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine.

‘For practical convenience we shall use in general the term religious education to describe those processes which have to do with the specifically religious interest as contrasted with the other interests of life, while the term Christian education will as a rule be used to signify a system of schools and colleges under Christian direction and control in contrast with a national or with non-christian systems of education. But since for Christians religious education has always a Christian content, it will be necessary, where the emphasis is on the specifically Christian character of religious education, to use the term Christian education in the sense in which religious education is generally used in the report. We think that the sense in which the term Christian

education is used will be found to be sufficiently clear from the context.'

We hold that the growth of human personalities, which is our aim, should be free in the sense of regarding 'the right of each individual to find God for himself and in his own way,' but *not* free in the sense of being undirected. It should be growth in a limited environment so ordered as to set before each personality, for his choice, the highest and best Christian life as we know it.

We consider that our point of view involves emphasis upon the following which are among the desirable objectives of religious education :

1. The presentation of Jesus Christ in such a way that pupils will experience a growing, vital relationship to God through Him.

2. Self-surrender and entrance upon a life of discipleship as a necessary stage in religious growth.

3. The development of the devotional life through guided experiences of corporate and private worship and prayer.

4. Knowledge and understanding of the Bible as a primary means to the development of right relations with God and society. (We regard the use of some story and devotional material from the Indian religious background as also useful in the full religious development of the Indian child. It is important for Christian children because of its relation to the growth of right national and international attitudes.)

5. The development in Christian pupils of attitudes and habits through which they may learn to share in the fellowship of the Church.

6. The growth of a sense of stewardship, i.e. the attitude of regarding time, possessions and personality as a trust to be used in the service of God.

7. The development of right attitudes and habits in the relations of family life.

8. The development of right attitudes and habits in the relations of national and international life. This includes essentially the growth of intercommunal sympathy and co-operation.

For the attainment of these objectives, we regard the following as essential :

1. To lay primary emphasis upon the growth of the children's experiences as a means of religious education ; and upon the fact that the curriculum should be viewed, not as externally devised schemes and materials but as the enlarging experience of individual personalities.

2. To lay particular emphasis on the cultivation of open-minded attitudes on the part of the children through development of good habits of thinking and judgment individually and in groups.

3. To lay a broad basis for sympathetic relationships with the world and its people through manual labour and practical service in groups in order that by these means the dignity of labour may be realized.

4. So to alter the curricula of Christian schools as to bring them into closer relationship with life.

We therefore urge churches and missions to consider the possibility of modifying the curricula of schools—even, if necessary, setting aside an experimental school for this purpose—in harmony with the following ideals, so as to secure that general as well as specifically religious education shall be truly Christian :

School life should not be isolated from real life ; and in the classroom and hostel natural social relationships should obtain.

Worthy individual purposes in significant social

situations should be fostered and the formation of group purposes with respect to social needs should be promoted.

The organization should secure Christian environment in which relationships between teacher and pupils, and among pupils themselves, should be dominated by the ideal of loving service.

Opportunities should be given for the formation of moral judgments particularly with a view to criticizing and improving existing customs and conditions of society.

The capacities of the children for self-government should be determined and developed by graded 'projects' which place the maximum rather than the minimum of discretion in their hands in real-life situations.

The children should learn to be at home with Nature, and God as expressed in Nature, through the discovery and understanding of natural phenomena and the elementary forces at work in Nature.

The possibilities of reconstruction of the environment should be practised through projects connected with the basal needs of human life such as food, clothing, housing, the making and use of tools, and the development of the means of communication.

Worship should become increasingly a reality in reverence for and fellowship with the God who is found in the wonders and beauty of the universe and in the loving relationships of human beings.

Teachers should endeavour to create respect for the local church and a desire to join its membership and share in its worship and work. They should also strive to create the ideal of a united church in India.

REPORT II : FINDINGS OF THE GROUP ON CURRICULUM

1. The curriculum of religious education is that group of lessons, projects, dramas, assignments for memory work, plays and experiences which serve directly or indirectly to build up in the pupil abilities, attitudes and values, such as will enable him to lead a thoroughly Christian life in relation to God, the Church, neighbours, civic organizations, the opposite sex, his children and other vital factors of life.

2. Curricula consisting only of selected Bible lessons to be learned are inadequate and need to be developed into curricula in which definite place is given to stories, biographies, readings, activities, plays, memory work, dramas and music arranged in order of the child's mental and spiritual needs and aiming to produce in him all the attitudes, values and abilities needed by a thoroughly Christian parent, churchman, neighbour, parent and citizen. Such material will be drawn both from the Bible and from extra-Biblical sources.

3. Curricula as they are at present do not include material from which may be given adequate training for Christian parenthood, Christian citizenship, voluntary evangelism among non-Christians, or organization and maintenance of the church and the church school. They do not prepare the child for living as a Christian in a friendly yet independent way with Hindus, Mohammedans or other non-Christians.

4. There is material in available curricula for developing many needed abilities, attitudes and

values in regard to God, neighbours and the ritual worship of the church and home. Improper use of this material, however, has resulted in a failure to achieve intended goals. What is needed is not only a change to more directly educative material, but also a change to more vital methods of teaching.

5. Among existing curricula the most satisfactory are in the field of the primary and middle school, though even here emphasis is needed on the approach to God through nature study, careful grading of the materials and the use of materials from church and missionary history. All material needs to be based upon a psychological study of the Hindu, Mohammedan, Buddhist and Indian Christian child and thorough adaptation to the non-Christian religions and Indian customs which form such an integral part of the life of the Indian child.

6. There are extant a few books designed for use in high schools. These fill a valuable place. The fact, however, that students come to high school at various stages of knowledge and experience of the Christian religion and thus form groups each of which requires special approach and treatment, tremendously complicates the programme of religious education in high schools. Many optional and supplementary courses are needed which will take pupils of different stages and give them the special training they need. Further, these separate courses ought to be correlated with one another and worked into a harmonious whole.

7. There are no generally accepted college curricula and very few existing in any college over a period of years. In many cases colleges have no curricula but depend upon the wish of the individual teacher for the subject-matter presented and the methods

followed. The colleges face peculiar problems. They are in positions of unique opportunity among the educated and independent classes. There is tremendous need for very careful study of the special needs and interests of college students of the various types found in India and the creation of curricula specially suited for their guidance. A couple of books suitable for use in Indian colleges were mentioned: the first, Farquhar's *College St Matthew*, the second, the textbooks of the New Three Year Study of Jesus, promoted by the Young Men's Christian Association.

8. Existing curricula are entirely inadequate in the fields of adult education. At the very time when men and women should be receiving specific instruction about sex, the many phases of Christian parenthood and child training, citizenship, the organization and management of the church and of the church school, there are no materials or courses of study available.

9. There is an appalling dearth of textbooks, supplementary readers, teachers' guides and other materials of religious education. The curriculum ought to provide these, paying special attention to them and in some grades to texts for pupils, which indicate in detail the aims of the courses and methods to be used in attaining them, as well as supply the subject matter. The task of creating such textbooks, however, is overwhelming and will require the services of persons specially qualified and set apart for this task for a period of years.

An immediate step recommended in order to use efficiently what exists in the way of texts is the publication by the National Christian Council in its monthly *Review* of a complete and annotated biblio-

graphy of available material. This bibliography might later be reprinted and sent to every missionary engaged in educational work.

10. The correlation of the curricula and programme of the day school, Sunday school and young peoples' organizations is a question on which there are many opinions. There is strong sentiment in favour of a correlation which will prevent overlapping and duplication. An immediate step is that of holding occasional conferences between teachers in both schools with a view to harmonizing the programmes.

11. In view of the pronounced inadequacies of the present curricula, the revolutionary changes of emphasis in religious education, the marked progress in pedagogical methods, the peculiar needs of Hindu, Mohammedan, Buddhist and Christian pupils, the complexities of the problems in high school and college, and the need for adjustment and co-ordination of all the various parts of the curriculum in the home, the elementary school, the Sunday school, the secondary school and college, there is urgent need :

(1) For the designation by all the various mission boards of men and women thoroughly trained in religious education. Such persons should be expected to do research in the field of the curriculum and methods of religious education, and to produce new and suitable materials.

(2) For the appointment by the National Christian Council of specialists, Indians and Westerners of Indian experience, to co-ordinate and further the work done by the various workers above mentioned. We recommend that Indians who have already had special experience in religious education be selected for further study and training abroad, in order that they may take up the work of research and the pre-

paration of suitable syllabuses for use in India, based upon the result of such research.

12. Examinations in religious subjects are not as a rule held regularly ; marks are not recorded ; the examinations are not of the best type. The new type of examination should be applied to religion. Religious examination results should never be used for determining the promotion or failure of non-Christian pupils.

13. Periods for religious education should be sufficient each week to secure the inclusion of extra-Biblical studies.

DR MILLER'S SUGGESTION

Psychologically considered, the curriculum of religious education is the actual experiencing of the child in the situations of life which contribute to growth of Christ-like personality as set forth in the statement of objectives. Towards this end of real inner religious experiencing materials and specific methods are secondary. They may be listed as guides to the arrangement of the situations in which growth through activity, thinking, or emotional change is possible.

REPORT III: FINDINGS OF THE GROUP ON TRAINING

In dealing with the question of training Christian teachers for the work of religious education, we are touching the crux of the whole question. No stream can rise higher than its source ; no system of education can be expected to lift pupils to greater spiritual

heights than those attained by their teachers. The greatest need of Christian education in India is not curricula, textbooks, or methods but a body of teachers fitted by study and training, and most of all by spiritual experience, to impart to their pupils the attitudes and habits that express the life of Christ in the soul.

For the carrying out of this great purpose, the following plans are suggested :

I. GENERAL POINTS

1. *Selection of Students*

It is all-important that only those students be admitted to Christian training institutions who have shown signs of real Christian character and are likely to be an influence for Christ in the institutions where they shall work.

2. *Supervised Practice Work*

All students in Christian training institutions ought to have adequate supervised practice in actual religious educational work, e.g. Sunday schools, Bible classes, village work, etc.

3. *Preparation of Suitable Books*

The National Christian Council might request provincial Christian councils to consider what arrangements could be made, in addition to what is already being done, for the preparation of suitable books on religious education and child psychology in vernacular languages, or for their translation into these languages, as might be required.

4. *Direct Contact with Town and Village Life*

While students should have training in child psychology, this must be practical as well as theoretical; all students of religious education should gain knowledge of children by direct contact in village and town life, in play and in work.

5. *Personal Contact between Teacher and Pupil in Training Schools*

It is essential for effective training in religious educational work that training schools and classes should not be too large for personal contact between staff and students.

II. TRAINING OF MISSIONARIES

It is impossible to lay too much emphasis on the necessity that every missionary who is to have religious educational work to do or to supervise, shall, before joining work in the field, have a sound and adequate training in the work of religious education.

III. THEOLOGICAL COLLEGES AND SEMINARIES

The conference is of opinion that courses in religious education should be included in the curriculum of every theological institution, whether English or vernacular; and it agrees that a communication be sent by the National Christian Council to the authorities of all such institutions in India urging that a course in religious education be included in their curricula.

Agreed also that a request be sent to the Senate of Serampore College (or groups of colleges) asking them to make religious education a separate branch of study for their theological degrees and to organize a board of study in that subject. This is mentioned specially in view of the fact that a number of theological colleges are affiliated to Serampore.

IV. SCHOOLS SPECIFICALLY FOR TRAINING IN RELIGIOUS EDUCATION, BIBLE SCHOOLS AND OTHER SUCH TRAINING INSTITUTIONS AS DO NOT HAVE TO MEET GOVERNMENT REQUIREMENTS

1. The aim of such schools should be not merely to teach the Bible but to train workers who will be efficient according to the best methods in religious educational work, and in some cases be able to supervise such work. It is possible that such schools might, in the case of women, do a good deal to meet the need for more highly trained women leaders in religious education.

2. The conference wishes to draw attention to the desirability of the extension of the kind of training work for religious education that is being done at Coonoor, either by the establishment of a school of this type in Northern India, or by having vernacular schools of the same type in every language area.

V. TEACHER-TRAINING INSTITUTIONS WHICH HAVE TO MEET GOVERNMENT REQUIREMENTS

1. In places where Christian training institutions are compelled by the requirements of government examinations, or by government regulations, to adhere to a curriculum which they consider to be

unsuitable, it is desirable that they should present to Government concrete plans for desirable changes in the curriculum, and endeavour to obtain the sanction of Government for these changes.

2. It is desirable that in Christian teacher-training institutions part of the time allotted to Bible study should be devoted definitely to the subject of religious education as such.

3. The periods of common prayer in training institutions should be such as to be a real training in worship for the students, and should enable them to train their pupils in worship.

4. It is desirable that such teachers as are to be specially engaged in religious education should somehow have, in addition to the ordinary training, a subsequent training in religious educational work.

VI. CHRISTIAN STUDENTS IN NON-CHRISTIAN TRAINING INSTITUTIONS

Christian bodies working in places where there are government training institutions should make a special effort to get into touch with students in these institutions, and if possible give them a course of training and practice in religious educational work. Under present arrangements this would require to be done outside of college class hours. (The fact that the new education bill for Bengal rural areas contains a proposal to make religious education compulsory in all village schools may perhaps indicate that this will be possible before long.)

It is suggested that a committee appointed by the National Christian Council should work out a curriculum for Christian students in non-Christian training schools and colleges. This curriculum might include

(a) a comparative study of religions, (b) methods of approach to non-Christians and (c) methods of worship.

VII. THE UNTRAINED TEACHER

1. It is equally true of religious as of other forms of educational work that no institution should be content to employ untrained teachers.

2. Where such teachers have to be employed, it is essential that they be frequently visited and given such guidance and help as they need.

3. Help can be given to untrained teachers by short courses in religious education; but this can never be considered an adequate substitute for a proper training.

4. The above three points refer to Sunday school as well as to day school teachers.

5. It is important that the attention of missions and churches be drawn to the need of the training of Christian graduates as teachers, if possible in connexion with some existing college or school.

VIII. REFRESHER COURSES

1. Refresher courses (being courses for teachers already trained) are a necessity for all teachers in religious education as in other subjects.

2. It would be a help if provincial Christian councils could investigate and make known what refresher courses, of greater or less duration, are available in their own areas for those doing religious educational work; or could arrange for such courses where they are not available.

IX. RETREATS

1. Seeing that Christian schools exist to create Christian character in the pupils of the school, it is necessary that the teachers working together on the staff of one school should have this aim clearly before themselves, and be of one mind in seeking to realize it; also that they should meet together from time to time for prayer and for consultation as to the progress of the school towards the realization of this aim, and as to the best means by which it can be achieved.

2. In view of the necessity of harmony in carrying out this aim it is obviously desirable that the large majority of the teachers should be Christians of character and conviction, and that such non-Christian teachers as it is necessary to employ should be persons of broad sympathies and of generous views.

REPORT IV: FINDINGS OF THE GROUP ON WORSHIP IN SCHOOL AND SUNDAY SCHOOL

Defining the essence of school worship as a joyful sense of the presence of God, we may decide that the objectives of our training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities the scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness to all their advances, an ever-recurring joy in His presence and a deepening consciousness of their common brotherhood with all men. Along with these attitudes of mind there should be formed habits of individual and corporate worship that will give

adequate and sincere expression to those inner experiences.

THE MEANS WHEREBY THIS OBJECTIVE MAY BE
ATTAINED

1. Wherever possible a suitable place in the school should be set apart exclusively for worship and the appointments of the room should be such as to suggest the spirit of reverence to all.

2. The daily worship should be conducted only by those who are specially fitted by temperament and religious experience to arouse the reverent response of the scholars.

3. If the aims of training in religious worship are to be attained it is essential that there be grading of the scholars in both day and Sunday schools according to the natural age-groups, so that the means adopted may be effective in creating the right atmosphere.

4. Excellent manuals of worship are found in many countries and we strongly recommend that such manuals be prepared for use in graded worship in schools and Sunday schools in India and that these contain among other things a careful selection of passages suitable for reading on such occasions. It would be of additional value if each order of worship could be devised for the inculcation of some one specific Christian ideal.

5. The production of graded hymn books with hymns and tunes really appropriate and within the comprehension of the children concerned must be regarded as indispensable for adequate worship.

6. Wherever possible postures and attitudes should be adopted in prayer and meditation that would

suggest to the Indian mind reverence and the sense of the divine presence.

7. For purposes of private devotion children should be encouraged to use the rooms set apart for school worship. In boarding schools there might in addition be a small room attached to each dormitory. All such rooms should be arranged in a manner likely to encourage quietness of spirit. Bibles and books of devotion if available might be placed there for use by the scholars. In some school compounds there are also large shady trees which might with advantage be used for a similar purpose.

A very interesting combination of private and public worship lies in the practice of some schools of having a short period, say of ten minutes or thereabouts, observed in all class rooms simultaneously for reading in reverent silence the daily portion of Scripture. This provides also an introduction to the desirable practice of meditation.

8. Indian musical instruments should be used to such an extent as will be conducive to the promotion of the spirit of worship. With this purpose in view adequate training in the use of such instruments should be encouraged.

9. Since we believe that worship holds a vital place in Christian education, it ought to form the centre of all our school activities. We feel that compulsion which is detrimental to all true worship should be avoided; but we ought to use all legitimate means to induce all our scholars to attend it. If worship is not merely formal but made attractive and intelligible, it should appeal to the religious sense, which is natural to Indian boys and girls, so that they will partake in it willingly.

REPORT V: GROUP ON THE APPROACH TO
NON-CHRISTIANS

I. COMPULSORY ATTENDANCE UPON RELIGIOUS
INSTRUCTION

It has long been the custom to impose compulsory attendance upon all students in Christian institutions at the classes for religious instruction. For many years there was no feeling of resentment on the part of the students or of the general public against this regulation. Now, however, as a result of nationalist feeling, as also of the widespread desire for independence and of resentment at any form of compulsion, it is strongly felt in many circles that there should be as little interference as possible with individual liberty in such matters. In view of these facts this conference feels that it is desirable in the circumstances of to-day to make attendance at religious instruction in all schools and colleges optional, it being understood that those who are set free from attendance at the religious classes shall have to attend an alternative class instead.

(Passed with one dissenting vote.)

II. RELATIONSHIPS BETWEEN TEACHER AND
PUPILS

The conference considered the situation that has risen through the creation in the minds of pupils and students not only in Christian but in other educational institutions of two conflicting universes of thought, feeling and action. The practices and ideals of the home in all its relationships are often seriously at

variance with the thought and ideals of the school or college. It was recognized that this dualism is not peculiar to India but is to be found in a greater or less degree wherever processes of change are going on in thought and practice, but the problem is specially acute in India.

It was agreed that it is desirable in all Christian teaching and in all relationships between teacher and pupil that the teacher should seek to conserve all that is good in national and traditional ideals and not to destroy them, presenting the message of Christianity in the spirit of fullest sympathy with this. The importance, on the one hand, of having students and pupils in residence so that they may be continuously under Christian influence, and the importance, on the other hand, of keeping in intimate touch with the homes of parents of pupils were emphasized.

III. SEPARATE SCRIPTURE CLASSES FOR CHRISTIANS AND NON-CHRISTIANS

The question of conducting separate scripture classes for Christian and non-Christian pupils was considered. The majority was opposed to this separation on the grounds that it was suggestive of communalism, and that it tended to foster a superiority complex in the Christian pupils. Mention was made of the practice in the Women's Christian College, Madras, where there is a preparatory class for all, whether Christian or non-Christian, who have not had adequate previous Christian teaching. It was considered that this division, rather than that between Christian and non-Christian, was the true line of division. It was agreed that it is desirable and

indeed necessary that Christian students should have additional instruction outside of school hours.

IV. TEACHING OF THE OLD TESTAMENT

1. *For Hindus*

There was agreement that the study of parts at least of the Old Testament, especially of the Psalms and some of the Prophets, is of great value as a background for the study of the Gospels, but that in view of the limited time at the disposal of teachers, the need for concentration on the New Testament, especially on the Gospels, is paramount. It is important that the Old Testament should be taught in the light of the idea of a progressive revelation, which finds its supreme expression in Jesus Christ.

2. *For Mohammedans*

It is desirable that the Old Testament should be taught, especially those parts of it to which the teachings of the Koran are related.

3. *For Christians*

The supreme need is that Christian pupils should be brought to an understanding of the Gospel of Jesus Christ, and there should be the fullest possible study of both the New Testament and the Old Testament with this end in view.

V. THE COMPARATIVE STUDY OF RELIGION

Statements regarding courses in Noble College, Masulipatam, and Isabella Thoburn College, Lucknow, were submitted.

These were recorded with interest. (See Appendix.)

Mr Manilal Parekh submitted the following statement :

‘ Inasmuch as God has not left any country or nation without His witness and inasmuch as there is an increasing recognition of this fact in regard to all religions, in any scheme of Christian education, the teaching of the best that may be found in other religions must form an essential part of such education. This holds true in the case of such books as the *Ramayana* and the *Mahabharata*, from which suitable selections may be made to serve as books for certain preliminary classes for not only non-Christians, but Christians also. The same is the case to a large extent with much of the devotional literature of the Hindus and such books as the Upanishads and the *Bhagavad-Gita* together with parts of Buddhist and Jain teaching. There is much in all this literature which is similar in character to New Testament teaching and is consequently of great help in bringing non-Christian people to an understanding of Christ as the fulfilment and crown of their racial heritage and in confirming the faith and helping the devotional life of many a Christian as well. Suitable selections from all this literature must find a place in the curriculum of Christian education, especially in secondary schools and even colleges, along with the teaching of the Bible. Such teaching of non-Christian religious literature should be done as far as possible in the vernacular. Such a process of inter-relating Christian culture with other cultures especially in the department of religious education will not only do away with many of the “ splits ” in thinking existing to-day among the students of Christian institutions and among Christians in general, but it

will also raise the entire work of religious education to a higher level when, instead of distrust, suspicion and silent and even open resentment in which much of the Christian teaching is done to-day, it will create a healthier atmosphere, which is essential for any religious education.'

This statement was discussed.

It was found there was agreement as to the desirability of both Christian and non-Christian students' studying the non-Christian religions of India, but there was uncertainty as to the best way of arranging for and carrying through this study. On the one hand, some felt that the best and most natural way of approach to the Christian religion is through a study of non-Christian scriptures and ideas. On the other hand, attention was drawn to certain dangers that beset the use of this method. These fall into three main classes :

1. Underneath apparent similarities there are often fundamental differences between many Christian and corresponding non-Christian ideas.

2. The presentation of Christian ideas in relation to non-Christian ideas, by way of comparison and contrast, must inevitably lead to the introduction of a controversial element into religious teaching.

3. It would be difficult to get a sufficient number of Christian teachers to undertake this work satisfactorily.

It was suggested that it is desirable that teachers engaged in Christian educational work should seek through group study or in other ways to make themselves familiar with the great scriptures of the Indian religions.

REPORT VI: FINDINGS OF THE GROUP ON VILLAGE SCHOOLS

This group concerned itself chiefly with the problems of the village day schools.

A. THE PRESENT SITUATION

1. It is rapidly changing owing to the development of government board schools and the giving up of mission village schools in some areas.

2. Teachers in large part are untrained in religious education.

3. There are many one-teacher schools with few children, most of them being in the infant class and first standard.

4. Pupils are irregular in attendance.

5. Parents are very ignorant and living is on a very low economic level.

6. Effective supervision is lacking.

7. In some areas children are mostly Christian.

8. In some areas children are mostly non-Christians.

B. POSSIBILITIES FOR CHRISTIAN AGENCIES IN CON- NEXION WITH THE GOVERNMENT BOARD SCHOOLS

1. In many places the government board schools are coming to be the only lower schools of the district and the Christian children must attend these schools.

2. In many places Christian teachers are employed in government board schools.

3. In some places missionaries and Indian Christians occupy influential positions on the district boards.

4. Low caste children are being admitted to board schools and it is the policy of at least one mission not to continue a Christian school where a board school has been established.

Recommendation

That the missions watch this development closely and take immediate steps to enter the field of service which the situation demands.

1. Christian pastors must have teacher-training and special training in religious education. If the schools are without Christian teachers the pastors will have to be altogether responsible for the religious education of the Christian children. In any case they should be fitted to serve in all possible ways for community uplift.

2. Christian teachers in board schools should be so trained that they may be able to find the religious values in curricular and extra-curricular activities of the school and to develop these. But this should not be done in a propagandist spirit.

3. Christian training schools should consider particularly opportunities for training teachers for teaching in government schools, and should especially adapt their training with this end in view. There are special opportunities for married men whose wives are also teachers.

4. Missions should enquire into and study the possibilities of Christian work in connexion with board schools to discover what could be suggested to Christian teachers in these schools, and to pastors of the district in order that they might identify themselves with movements for community service and uplift through the schools.

C. CHRISTIAN VILLAGE DAY SCHOOLS

In some areas attempts have been made to provide special courses for these schools. There is a need for collecting such courses and examining them carefully from the standpoint of the best educational theory and methods. It is probable that most of such courses at present followed are unsatisfactory :

1. There is too much of mere teaching of precepts, of catechisms or of creeds and nothing else.
2. Too much memory work for show.
3. Too much of teaching the teacher's theology.
4. Too much of expounding texts and passages on the part of the teacher.
5. Too much verbatim repetition of stories.

Proposals

General :

1. That each teacher become an expert in story-telling through practice in the training school or in refresher courses in order that he may thoroughly understand the principles of story-telling.
2. That the teacher be not given much of pre-digested material and that he be put on his mettle to get his stories ready for the telling rather than to use mere repetition.
3. That the teacher be directed to the Bible for important source material.
4. That a religious education library containing suggestive material be placed in each village school.
5. That memory work be carefully selected especially for actual use in connexion with worship or festivals of the Christian and community year.

Worship :

6. That the period of worship in the school be separate from the Bible period, and at a time when there shall be no disturbances of any kind, and that in connexion with the worship no exhortation should be allowed.

7. That the possibilities of projects in worship be considered in connexion with Christmas and Easter and other festivals of the Christian year and the community year such as sowing, harvesting, the coming of the rain and the flowers.

8. That significant events of the village or of the larger community be recognized in the preparation of the activities of religious education. On special occasions adult members of the church or community would be invited to visit or participate.

9. That children be guided in assuming responsibility for the arrangement and conduct of worship at suitable times.

Projects :

10. That the possibilities of helpful projects be considered in the religious education of the school. Some suggestions were :

- (a) The care of the church building or building used for worship.
- (b) The decorating of the place of worship.
- (c) The taking of special parts in the congregational service by the older boys of the school, such as the reading of the scripture passage.
- (d) The preparation of a special place of worship where there is none, such as making a platform under a tree or even erecting a building.

- (e) The planning for the carrying on of family prayers among the families of the church.
- (f) The planting trees and flowers to beautify the place of worship.
- (g) The choosing of special texts for printing and 'illuminating.'

11. That nature material and material from the Indian religious background be made available and utilized by trained teachers in religious education.

12. That stories of children in other lands be made available to the teachers in the vernacular for use in religious education to awaken sympathetic appreciation of the lives and customs of other people.

13. That the importance of good singing and of teachers who can sing be emphasized.

Mission schools of non-Christian children under Christian teachers :

14. That the teachers be helped to understand how to adapt material from Christian and non-Christian sources for the purposes of worship. Hymns, '*Thevarams*' from Hindu literature can be selected. Dr Appasamy is at work on a compilation of such hymns. There are vernacular hymns of the Brahma Samaj which are solely in praise of the one God and suitable for such worship.

15. That special emphasis might be laid upon singing in these schools. Musical instruments might add to the worship. A music festival for the development of music might be held. *Kalakshepams* or *Kirthans* might be encouraged.

In such schools religious education is either likely to be merely imposed or to be neglected altogether. It is our opinion that these schools present special

opportunities for Christian teachers which must be widely used.

D. RURAL BOARDING SCHOOLS

The group did not have a chance to consider these in detail. There is a need felt for connecting these up more closely with the surrounding communities. As in the day schools the curriculum of religious education should be built up from the significant experiences and contacts with the community. In the boarding school there is opportunity for much more to be done in carrying forward continuously a curriculum closely connected with the community life.

E. SPECIAL RECOMMENDATIONS

1. That the attention of missions be called to the urgent need of the further exploration of the field of Indian child psychology, and that the psychological departments in Christian colleges be urged to take up this research.

2. That because of the urgent need of extension of the work of community surveys, the National Christian Council be asked to compile important surveys already published or in existence and publish a bibliography of the work done in this field.

3. That this conference urge the desirability and need for the publishing in India of Mr McKee's book on his work at Moga.

4. That the National Christian Council be asked to publish an annotated bibliography of books and articles in the field of village education, particularly from the standpoint of religious education.

5. That this conference strongly urge the importance of the support by missions, through liberal

contributions, of an additional year of training in religious education of selected teachers who should also be taught, with actual practice under supervision, community hygiene and sanitation, the use of first aid and simple home remedies, and community and social work.

REPORT VII_A: FINDINGS OF THE MEN'S GROUP ON MORAL HYGIENE

A. CONCERNING THE CHILD

That we feel that the whole problem of moral hygiene, including the imparting of knowledge about life and sex and the training in right habits, is of great importance.

That Christians should pay greater attention to the development of a right moral attitude on the part of the child, and later, of the adult, to matters of sex.

That we must encourage parents to deal faithfully and in suitable language with the child's early questions.

That effort will be necessary to instruct and guide parents in their duties in this respect.

That, generally speaking, it is the mother's privilege to answer truthfully the child's first questions relating to the origins of life.

That instruction in the general principles of biology, including some nature study, should be given in all schools. This should include reference to the function of reproduction, as part of the scheme of nature.

That, to effect this, teachers must be trained to handle the subject suitably.

That without such general education about life in the home and school, later and more particular instruction to older boys and girls and the establishment of a Christian attitude regarding sexual function cannot satisfactorily be effected.

That, though the actual imparting of knowledge may be on sound lines, the child may easily learn bad habits, e.g. self-abuse. Therefore parents should be brought to realize their duty in promoting in the child a reverent regard for the function of the racial organs, and may be acquainted with the best ways of dealing with children who have contracted bad habits.

That literature dealing with the way to answer best the first queries of the child and with the establishment of hygienic habits is required.

That, with regard to this literature, we must guard against the dangers of simply translating books and pamphlets which, while suitable for western children, may not be advisable for use in India.

B. CONCERNING THE ADOLESCENT BOY

That much more attention be given to the teaching of biology, and that without this, any direct teaching on matters of sex is beset with difficulties.

That in higher classes simple human anatomy and physiology, including general reference to sexual functions, should be taught.

That every attention must be given to the maintenance of a 'good tone' in the school and advantage taken of all aids to a pure and healthy life, e.g. games, scouting, cleanliness of the whole body, prompt rising, suitable beds, clothing and other sleeping arrangements, etc.

That those responsible for boarding schools should understand and appreciate the use of these aids.

That, in promoting a more precise and comprehensive knowledge of biology, we must not forget the danger of a purely materialistic outlook, and remember the great value of art and poetry, and the necessity of developing external interests and the spirit of service.

That arrangements should be made for giving to every older boy before he leaves school some individual help and guidance with regard to personal difficulties and dangers which may beset him.

That as the whole subject is of sufficient importance and the time is ripe to warrant the appointment of a commission to enquire into and consider the whole matter, we ask the National Christian Council seriously to consider this recommendation.

This conference is convinced that in order to make religious education and character-building thoroughly efficient, residential schools for boys are absolutely essential, and that the prevailing practice of gathering boys into large boarding schools of the prevailing type has nothing to commend it but its cheapness, whereas the opportunities lost and the positive injury done to the manhood of the Church is appalling. Hence this conference would urge all Christian agencies working in the mission field to scrap, if necessary, some schools and unite in building up fewer, but infinitely more efficient residential schools (such as, the Union High School, Bishnupur, Bengal) in suitable centres. Such schools can only be effective where the service of consecrated and trained teachers, both Indian and foreign, is available. This conference would like to draw pointed attention to the fact that, in this respect, missionary educational

work has been lop-sided in having done better for girls than for boys.

REPORT VII_B: FINDINGS OF THE WOMEN'S GROUP ON MORAL HYGIENE

It is recognized that the home is ideally the place for instruction in moral hygiene. If the mother has her children's confidence, she is in a position to answer the questions which naturally arise in a child's mind at the time when those questions arise, and in a way suited to the individual need of her child. With a view to bringing about this home instruction there should be a widespread effort to give to the mothers themselves the necessary instruction and encouragement, by means of literature, by mothers' clubs in connexion with churches, or parent-teachers' associations in connexion with schools.

Since, however, the majority of mothers do not give their daughters any such instruction, it becomes necessary at present for the school to take over this function. The school needs to see to it that no young woman goes out into the world without some degree of 'self-knowledge, self-reverence and self-control.' Self-knowledge may come to her most naturally in connexion with her studies in nature study, physiology and biology, where a strictly scientific view may ensure a normal and impersonal attitude toward sex. If she is to learn self-control, arising out of self-reverence, it is most essential that she should be taught by women of wisdom and experience who can, by the power of suggestion and influence, warn her against evil and at the same time fill her mind with the highest ideals of Christian motherhood and home life.

For the guidance and instruction of mothers and teachers there is great need of literature adapted to the needs and ideals of Indian home life. Such manuals of instruction should be prepared by Indian women or by western women of long experience in India, or by both working together. There is need also of books that can be put into the hands of the girls. Mrs West's *A Clean Heart*, published by the Christian Literature Society, Madras, is an excellent book for middle school girls, or, if translated into the vernaculars, for even younger girls. There is need of books for high school girls and college students.

CEYLON

THE Christian Council in Ceylon held a conference—5th to 8th September 1927—on Religious Education. The findings of this conference are as follows :

AIM OF RELIGIOUS TEACHING

The aim of life being to glorify God, the aim of religious teaching is to lead children to know God in Christ, to surrender their lives to Him, and to build up Christ-like characters.

With this aim in mind we note with approval that the syllabuses now in use in the schools give the central place to the life of our Lord as told in the Gospels. It was felt, however, that the study of the human Jesus should not be allowed to obscure the fact of the living Christ, and that with little children care should be taken that nature stories supplement, and do not take the place of, the Gospel story.

We recognize the very high moral and spiritual value of many Old Testament stories, but care is needed in the selection of material. For instance, certain stories are unsuitable for young children, while others imply a view which is not wholly Christian.

We must lay the primary emphasis on the Christian message and teach the Old Testament in the light of the New.

THE LEARNING OF RELIGION

Religion is learnt in many ways, and scripture teaching in the schools is not the only avenue of religious education. The home, if truly Christian, is the most valuable way of teaching religion. Worship if suited to the children is a means of leading them to God. Teaching by preaching also has its place. Practical service is vital to, and ought to be an outgrowth of all teaching, if the truths taught are to be so expressed as to become a part of the child's everyday life.

On the whole we do not in our teaching take sufficient account of the child's environment at home and his previous religious experience. It is most important that we should bring our teaching methods into line with local needs. We need a greater understanding of the home life of the children and of their religious background. To this end we recommend that teachers should be encouraged to visit the homes of their children regularly, especially those in the villages. We suggest that teachers keep records of their visiting and that they be discussed at staff meetings. Not only does home visitation enable the teacher better to understand the pupil, but it opens the lips of the pupil and leads him to confide in the teacher. Such individual contact is imperative for successful teaching. The success of religious teaching in schools depends upon the Christ-like character of the teacher. On the other hand, we consider that while lack of personality and missionary spirit in the teacher is the chief cause of failure, good teaching methods are essential. We suggest a Summer School be planned for the training of teachers in

methods, or that conferences be held in various centres by specialists in religious education. It is noted that helps for day school teachers are lacking, especially for vernacular teachers, and it is suggested that the best type of helps be prepared and supplied to them.

We find that there is a certain tendency, especially in vernacular schools, towards the learning of religious phraseology, apart from the underlying realities. Where religious phraseology is used it is important that the children clearly understand its meaning, and if the teaching of doctrine is attempted, the presentation of it should be suited to the pupils' capacity.

It would appear that in day schools too much attention is often given to preparation for examination tests, and thus the main aim of our religious education is obscured. On the other hand there is evidence to show that where the teacher is keen examination tests in Scripture need not stand in the way of developing the religious life.

Worship has been recognized as a way of teaching religion, both in the home and in the church, but its importance to children has been overlooked because worship has been planned largely for adults. It is recommended that, where possible, children's services be arranged, or that at least some special provision be made for children in the services arranged for adults. In a few Sunday schools graded worship is used, but it has not been adopted generally in Ceylon.

With regard to encouraging children to learn the habit of private worship, all reasonable means should be used to cultivate that natural instinct to pray which all children possess. Talks on the subject of prayer, the setting aside of a special room and of

times for the purpose of devotions, the use of model prayers and of schemes of Bible reading, and above all the personal example of the teacher are amongst the means of furthering this end. With some children the method of meditation is helpful, but where this is used the children should be wisely guided in the choice of topics.

With regard to the *outcome* of our religious teaching in schools, we try to make the children realize the ethical significance of our teaching, but it is impossible to say how far we are successful.

(That we have attained some measure of success is also seen from the fact that cases are not wanting in which Christians who have passed through our schools are trusted by their non-Christian neighbours in monetary and other matters.) On the other hand, we have to admit that far too often we have failed to bring out emphatically enough the practical application of Christian instruction. There is urgent need for definite teaching on such questions as debt, caste, the dowry system, the Christian use of money and the duty of forgiveness in its application to such things as family feuds.

We recommend that whenever moral teaching is given, the numberless everyday opportunities of putting it into effect should be indicated and emphasized. While such organizations as Boy Scouts, Girl Guides, Social Service Unions and School Societies provide special channels for service, we wish to stress the fact that ordinary life in school and home offers boundless opportunities for expressing in conduct the truths we teach. Although imperfect, present methods have brought about some change in the pupils. The condition of society in Ceylon to-day, as compared with that of forty years ago,

shows that Christian ideals are being increasingly recognized. Such movements as Boy Scouts and Girl Guides have helped a great deal in encouraging Christian attitudes and ideals in daily life. The impetus towards social service and the desire of the educated to improve the condition of the lower classes are the direct outcome of Christian influences.

THE APPROACH TO NON-CHRISTIANS

The attitude of non-Christian parents is largely one of indifference. Where there appears to be a sympathetic attitude it is probably really confidence in the school. Hostility often begins when children show signs of being interested in Christianity.

With regard to non-Christian pupils, the attitude of small children is responsive, but that of older children is one of indifference. As a rule, hostility only manifests itself where children come in at a more advanced age than usual, or when external influences are brought to bear on them. On the other hand, where teachers are truly interested in religious education their children show sympathy with Christian ideals.

Some religious training pertaining to worship and morals is given in Hindu, Buddhist and Muslim schools. In Buddhist schools story-telling, offering of flowers, processions to temples and taking of *sil* are some of the methods employed. In Hindu schools the best Tamil literature is used for religious and moral instruction, while in Muslim schools religious teaching is based on the Koran.

The conference considered the psychological effect upon the child who learns one religion at home and

another in school. This is difficult to determine exactly. On the whole the child readily adopts an attitude of tolerance towards Christianity. In some minds the new ideas are incorporated with the old religious beliefs, in others the two sets of ideas remain side by side but separate, while a few are so convinced as to throw over the old and accept the new. It is recommended that periodic efforts be made to discover the pupils who are attracted to Christianity and to strengthen them in declaring their conviction.

With regard to the suggestion that Christian and non-Christian children should be taught separately we are opposed to this in every stage of education. Extra instruction for Christian pupils ought to be provided, but even this should be open to non-Christians. On the other hand, it is inadvisable to attempt to provide a form of worship which shall be common to all religions. Christians ought, however, to have an open mind regarding non-Christian forms of worship with a view to adapting them to Christianity, and expressing through them oriental instincts and ideals. This is possible and is done in some measure regarding such things as church architecture, processions, music and colour.

PRACTICAL SUGGESTIONS FOR FUTURE WORK

It is important that every school should have a Sunday school associated with it, and that this should be made as efficient as possible. Good work might be done by town churches undertaking the oversight of village Sunday schools where possible.

We also urge the importance of adult education. Organizations already in existence should be more

fully utilized; for instance, in some cases cottage meetings and prayer meetings might profitably be transformed into Bible study classes. The evening service might from time to time be used for definite instruction in such things as church history, doctrine and the problems of daily life, as well as for sermons of the more conventional expository type. A question hour might occasionally be introduced. The publication of suitable Christian literature is of very great importance.

Schools with small financial resources find it difficult to secure a devotional atmosphere for worship when the same room has to be used for week day and Sunday. We suggest that day school apparatus ought to be removed, and flowers and pictures introduced to make the place beautiful and to give the atmosphere of a church. The room should be scrupulously clean. The scholars themselves should help in arranging and beautifying the room, and a small committee might well be entrusted with this part of the work.

Special services for children ought to be regularly held and periodical united services for all the schools in a certain area might be arranged, as well as annual rallies for groups of churches. The services might occasionally take the form of flower, or toy services, and every attempt ought to be made to get the children themselves to take a full share in them.

Wherever there is regular speaking in school assembly or hostel service, we recommend that regular courses of addresses should be arranged.

We make the following suggestions with regard to the community service which our churches can take up, in order to give children a chance of putting into action the truths they learn. Children may be

allowed and encouraged to care for the building, cleanliness and decoration of their church. This helps to create in them a strong attachment to the Church. Other openings offered are carol and flower services, Sunshine Bands, Juvenile Missionary Societies, Scouts, Guides, Social Service Leagues and hospital visiting. The important thing is that wherever possible the children should come into personal contact with those who are the objects of the community service.

It is felt that there is a tendency to be satisfied with social service as distinct from religion, and that this renders many of our efforts fruitless. Social service should be the spontaneous outcome of religion, and not a substitute for it.

CHINA

(Findings on Religious Education prepared by the delegates from China on their way to Jerusalem)

I. THE PLACE OF CHRISTIAN EDUCATION IN CHINA

A PERMANENT PLACE FOR CHRISTIAN EDUCATION IN CHINA

ALTHOUGH Christian schools are in a very different position from that which they occupied a few years ago, there can be no serious question but that they will have a permanent and important place in the life of China in the future. By their emphasis on character-building and the instilling of Christian principles of conduct they are in a position to render a distinctive and needed service. They are essential to the development of the Christian community itself. They are needed to produce Chinese citizens full of the humble, self-sacrificing spirit of Christ and willing to deny themselves in serving society. Notwithstanding the attack of the past two years and the efforts of some to bring their work to an end, there are ample grounds for believing that the service they are rendering is much appreciated, and their continued contribution will be welcomed in the future.

CHRISTIAN EDUCATION MEETING CHINA'S NEEDS

Christian education is recognized by the Chinese as meeting their needs along the following lines :

1. Its contribution to China's educational advancement.

- (a) The education of women and girls has been greatly encouraged and developed through Christian education.
- (b) Christian educational institutions were the pioneers in bringing modern scientific training and modern medicine to China. Their laboratories are among the best in the country.
- (c) Christian agricultural colleges are making scientific studies of China's agricultural needs in grain seed selection, cotton growing, seri-culture, plant and animal diseases.
- (d) It has contributed to the health of students through the promotion of athletics and other forms of healthful recreation.
- (e) It is attacking illiteracy through mass education.

2. Its contribution to social reforms. Christian education has raised the standards of home life by emphasizing the necessity of equal educational opportunities for boys and girls; by standing for a single moral standard for men and women; by opposing foot-binding, gambling, prostitution, slavery and the use of opium; by efforts to improve industrial conditions.

3. Christian education has done much to contribute to the awakening of China's national consciousness through student conferences, lectures and classes in civics. It has also contributed to the growth of internationalism in China, especially through personal contacts of students with their foreign teachers and friends.

4. Christian educational institutions have produced groups of able leaders trusted alike by Chinese and by the people of other lands. Though comparatively few in number their influence is considerable.

5. Finally these institutions have contributed to the moral and spiritual development of Chinese character. At this time, when through years of oppression and strife, the patience and endurance of the Chinese people have been almost exhausted, those who have caught the Christian spirit have met the situation with renewed strength and courage, and with quiet confidence and peace, born in communion with God, are able to face the difficult problems that lie ahead with renewed hope.

II. ITS RELATION TO THE GOVERNMENT SYSTEM OF EDUCATION

REGISTRATION OF CHRISTIAN SCHOOLS

No subject has received more careful and prolonged consideration on the part of Chinese educators and mission authorities during the past two years than the bearing upon the future of Christian educational institutions in China of the decision of the Chinese authorities to bring all private education under the control of the Government.

Regulations governing registration of private schools were first issued by the Peking Government in April 1921. The real urge to have Christian schools officially recognized by the Government did not, however, come until the promulgation by the Peking authorities in November 1925 of six regulations regarding 'Procedure of Recognition of Educa-

tional Institutions established by funds contributed by Foreigners.' In November 1926, the Nationalist Government issued a similar set of regulations governing the establishment of all private institutions, and increasing pressure was brought to bear upon Christian institutions to register.

Both sets of regulations sought to ensure :

1. That all Christian institutions be brought under the control of the educational authorities of the Government.
2. That control of all schools be in Chinese hands (Chinese presidents and principals. Chinese majorities on boards of control).
3. That the schools follow government regulations in the matter of curriculum and educational standards.
4. That attendance on religious exercises and classes be voluntary on the part of the student.

During 1927 a number of other sets of regulations were issued by different governments in Hankow and Nanking by provincial and local authorities. Registration under some of these would have proved impossible without surrender of the distinctive purpose of the Christian schools.

Several different dates were fixed by different authorities before which registration was to take place. Conditions were such, however, that in most cases they could not be met within the limits of the time set. Moreover, one could not be certain as to which among the many sets of regulations could be regarded as permanently authoritative.

During a part of 1927, Christian education was very seriously interrupted in certain provinces on account of civil war. By the autumn, however, many schools

were able to re-open, since when they have been able to carry on in a fairly normal way.

The present attitude of Chinese Christian educators may in the main be summarized as follows :

1. The determination of the Chinese Government to exercise some measure of control over all education carried on in China is eminently reasonable.
2. Notwithstanding the extremely difficult experiences of many Christian schools during the past three years, there is good reason to hope that the Chinese responsible Government will not really impose conditions which will make their continuance as Christian schools impossible.
3. The schools should agree to government requirements to make attendance on religious classes and services voluntary on the part of the student, provided that religious and moral instruction will be adequately given in other ways.
4. In view of the diversity of regulations in the matter of religious worship and teaching, and the fact that some of these are regarded as conflicting with rightful religious liberty, there is no immediate urgency to complete registration. As an evidence, however, of good faith on the part of Christian schools, preliminary steps should be taken looking to registration wherever this can be done without a surrender on the part of the schools of their distinctive Christian character.

5. Christian schools should proceed at once to comply with those regulations which raise no difficulty in regard to the Christian character of the school, such as the re-constituting of boards of control so that a majority of the board members shall be Chinese, and the appointment of Chinese presidents and principals as heads of the institutions.

(Note: Great progress has already been made along these lines. Of the colleges now open Lingnan, Nanking, Soochow, Shanghai have Chinese presidents. Yenching and Cheeloo have Chinese vice-presidents, while Ginling and Hangchow have both elected Chinese presidents. Most of the Christian middle schools are now under Chinese principals.)

MAINTENANCE OF CHRISTIAN CHARACTER OF SCHOOLS

Schools founded for the purpose of giving Christian education must possess an effectively Christian character if they are to influence the lives of students in the formation of character after the pattern of Jesus' way of life.

The Christian character of a school is not mainly determined by the Christian tradition of the school, by its relation to any church or denomination, by the amount of Bible teaching that is required, nor by the system of required chapel attendance. It is determined by a pervasive Christian spirit and atmosphere which helps the student to understand that the all-important question in life is his personal relation to God; helps him to live a Christian life on the campus and to decide the great issues of life in accordance

with the ideals and standards of Jesus. In the degree to which an institution attains to this ideal may it claim to be Christian.

1. *Religious Instruction.* Although the Christian character of a school is not primarily determined by the amount of Bible teaching in the school, yet it will be difficult to be a Christian school and not to give the students adequate instruction in the Christian religion. We are not likely to accomplish our object of bringing the students to a vital and saving experience of God as revealed in Christ, if we do not make ample use of the Bible, which is the source book of Christian experience, and the only available record of the life and work of Christ.

2. *Religious Worship.* Worship is communion and fellowship with God. It helps us to know and love Him, whom to know is life eternal. It brings insight and vision, and opens the mind to truth and new understanding. It makes available the infinite dynamic of God's own Spirit, and issues in unselfish activity and creative human service. It is the place where the soul can be re-made by its contact with the source of truth, beauty and goodness. To mould Christian character, it is necessary that the young people should be given a constant and regular opportunity of coming under the influence of worship.

3. *Religious and Social Activities.* The Christian spirit of a school is in no small degree strengthened and promoted by the participation of students in voluntary religious and social activities. The Young Men's and Young Women's Christian Associations, Daily Vacation Bible Schools, Half-Day Schools and Night Schools for Street Children, Health Campaigns and Relief Work not only give students opportunities

for expression of the Christian spirit and ideals which they are learning in school, but also for the learning the secret of helpfulness and co-operation through unselfish service and concerted action.

4. *Personal Influence of Teachers.* Teachers are the moving spirits of a school. The teachers' beliefs, convictions, conceptions of life and modes of conduct will cast their unmistakable reflection on the character of the school. The Christian character of a school is ensured when its teachers are effectively and contagiously Christian, and when they teach their subjects from the point of view of revealing God to their students. Furthermore, character-building is a matter of personal contact. Young people are peculiarly susceptible to the inspiration of noble characters. It is rightly said that the highest capacity of young men is that of inspiration. They do not readily take advice; they resent scolding; they rebel utterly against force; but they yield with the certainty of gravitation to personal influence. Therefore, the best and most impressive object lessons in character education are the personalities of teachers.

5. *Influence and Number of Christian Students.* While efforts should be made to secure more Christian students for the Christian schools, at least 50 per cent of the student enrolment should be from Christian homes or be themselves Christians in order to ensure the Christian character of the school.

6. *Christian Atmosphere.* By this we mean an atmosphere in which :

(a) The public opinion of teachers and students is Christian.

(b) Christian conduct and relationships are normally expressed in everyday life.

- (c) The group life and activities of the school express themselves in a Christian way.
- (d) The dynamic of the school expresses itself in helpfulness for others instead of being self-centred.
- (e) The material surroundings and equipment contribute to Christian inspiration and emotion.

III. THE RELATION OF CHRISTIAN EDUCATION TO THE CHURCH

RELATION OF CHRISTIAN SCHOOLS TO CHURCH WORK

The uncertainties in regard to the future of Christian education arising out of the events of the past two years have greatly strengthened the convictions of Chinese Christians that the maintenance and further development of Christian education is essential to the very life of the Church. It is realized to-day, as it could not have been when the words were first written by the Burton Commission, that 'If Christian education fails, the growing stream of non-Christian education and of anti-Christian influence will submerge the Christian movement or reduce it to a place of minor importance.'

The dependence of the Christian movement upon the graduates of its own schools during the difficult period through which the Church is passing is evident to all who are acquainted with the facts. Had it not been for the body of men and women who have had the benefit of long periods of instruction in Christian institutions the Church would be to-day in a far weaker position.

The Burton Commission was explicit in its statement that 'the chief immediate goal of Christian education in China should be the development of a strong Christian community in which Christianity becomes thoroughly naturalized. This purpose should include the numerical increase of the Christian community, but more especially its development in health, economic strength, intelligence, character and spiritual power. There can be but a limited place for schools which do not contribute to this total task, and increased attention needs to be given to ways and means by which these primary needs of the Church may be adequately met.'

There is need to-day of re-testing the work of our schools, colleges and professional schools to see to what extent this primary need is being kept in view. Especially important is it that the needs of the Christian community be met through those upon whom, as pastors and religious teachers, must rest the primary responsibility for the religious training of Christians.

SUPPORT AND CONTROL OF SCHOOLS BY THE CHURCH

We should look forward to the time when all Christian educational institutions in China will be under the control of and supported by Chinese Christians. In accordance with government requirements Christian educational institutions are being rapidly transferred to Chinese boards of control.

In the case of elementary and secondary schools the transfer has generally been to the Church direct, either to church boards of education or to local congregations which have accepted responsibility for individual institutions.

In the case of larger middle schools and of the colleges and universities and professional schools separate boards of directors have been created. There is no absolute uniformity as to the proportion of the members of these boards directly elected by the churches. A considerable proportion of the membership of each board is, however, so appointed.

The financing of the higher educational institutions is now, and will remain for some time to come, quite beyond the ability of the Chinese Christian community. The continued generous support of friends from abroad is, therefore, still needed and will be greatly appreciated.

Continued financial help is needed also for a part at least of the secondary schools. While most of these could probably be financed in China from fees of students, in many cases such financing would endanger the Christian character of the institution through the necessity of admitting too large a proportion of non-Christian students.

IV. RELIGIOUS EDUCATION

WHAT CONSTITUTES RELIGIOUS EDUCATION ?

Religious education in the Christian sense includes all efforts and processes :

1. Which help to bring children and adults into a vital and saving experience of God, as revealed in Christ.
2. Which quicken in them the sense of God as a living reality, so that communion with Him in prayer and worship becomes the controlling factor in life.

3. Which enables them to interpret their growing experience of life in the light of ultimate values.
4. Which develop in them the habit of studying the Holy Scriptures as one of the chief means of sustaining and deepening their spiritual life; and
5. Which establish in them attitudes and habits of Christ-like living in all human relations.

RELIGIOUS EDUCATION IN THE CHURCH

The churches are failing to reach with any adequate programme of religious education their children and youths, as well as their adult membership. While standards of religious teaching have varied widely in different localities, they are for the most part far below what they should be. The rank and file of Christians to-day, in their religious experience, in the acquirement of personal habits of devotion, in their social worship, in their grasp of Christian truth, in the application of the Christian spirit to the solution of problems and needs of the day, in their influence upon community life, stand greatly in need of inspiration and wise guidance.

The situation is not, however, without definite signs of improvement as a result of the experiences of the past few years. The time is ripe for a thorough reconsideration of the whole programme of religious education of the Church. In this connexion we would call attention to the following points :

1. Present government regulations of registration lay greatly increased responsibility on the Church in the matter of religious education. It is far more important to-day, even than in the past, that all missionaries should receive the best possible training in religious education before coming to China.
2. Prompt steps should be taken to secure a thorough study of the ideals, curricula, teaching and recruiting of theological colleges and Bible schools in the light of the present and future needs of the Christian churches in China.
3. In the Sunday schools the available teaching material is based largely on lesson helps prepared in the West. From the nature of the case this material is not as well adapted to the needs of China as would be material growing more fully out of the actual experience and based more directly on the needs of the various groups in China. There is urgent need for such a study of the Sunday school situation as will result in providing teaching material better adapted to the development of an indigenous church life.
4. The work of the various young people's societies need to be re-studied with a view to finding means whereby it can be carried on more fully in harmony with tested principles of religious growth, and at the same time be conducted more completely under Chinese executive leadership.

RELIGIOUS EDUCATION IN THE SCHOOL

The present tendency of making religious studies and religious services optional in the schools has laid special responsibilities on the Christian educators in China to ensure that the Christian schools and colleges shall in fact supply the best possible facilities for religious culture. The charge has been made that the Bible is the most poorly taught subject in the average Christian school; so far as this is true it is a serious indictment. It is a sobering fact that there is much opposition in the school to religious instruction as a part of the required curriculum. It is a still more sobering fact that under an optional system enrolment in religious classes is sometimes small. Even if these conditions should prove to be transient they are a challenge to Christian educators to place an altogether new emphasis on religious training, and to discover what changes are required in subject-matter, qualification of teachers and technique of instruction.

1. *Ways of improving Content of Religious Education.*

- (a) The Bible should be the basis of religious instruction, although such subjects as comparative religion and biographies of Christians should also have an important place in it.
- (b) Religious instruction should take account of the ethical teachings of the sages of China, which may be stepping-stones to fuller truth.
- (c) Character-building activities should be included as an important part of religious education.

- (d) Experts should be engaged to prepare material for use in religious education adapted to the needs of individual schools.

2. *Improvement desired in Methods of Teaching.*

- (a) Whether the expository, discussion, research, project or any other method is used, religious courses should be so taught as to stimulate the students mentally, morally and spiritually.
- (b) The Bible should be taught in such a way as to leave with the student a keen sense of its value for daily living and an appetite for further study.

3. *Qualification of Teachers.*

The religious teacher should possess the following qualifications :

- (a) A natural delight in helping youth to realize its highest possibilities.
- (b) The capacity to turn his natural love for children and youth to effective and practical account.
- (c) The power of observation of what is taking place in a growing personality.
- (d) A thorough knowledge of the Bible and other material of religious training and character building.
- (e) Good Christian character and deep spiritual experience.

RELIGIOUS EDUCATION IN THE HOME

The Christian home is the foundation of the Christian movement. Here children receive their

early training in the formation of character. Here husband and wife assume the responsibility of bringing the entire household under Christian influence by mutual forbearance and respect, by consideration and kindness, by unselfish service and love, by religious practices in Bible study and family prayers.

The following practical measures are proposed for improving religious education in the home :

1. Bible study classes for men and women, under the care of pastors or Bible women, where fathers and mothers may receive inspiration for Christian living and training for conducting Bible reading and family prayers.
2. Mothers' Clubs and similar organizations for discussing the best way of bringing up children.
3. Children should be taught habits of giving gladly to a good cause.

STUDY OF THE SITUATION NEEDED

In view of the situation, as briefly outlined above, we believe that the time has come when a commission representing the Chinese churches should be appointed to make a thorough study of the present problems emerging from the various parts of the field of religious education in China, and to carry inspiration and counsel from place to place, in order that local and regional groups may be encouraged to undertake larger and more effective plans for providing religious culture in home, Sunday school, young people's society, pulpit, school and college. In order that the work of such a commission may produce the largest possible fruitage, ways and means must be found

whereby the men and women in China best qualified to serve on such a commission may be set apart for a sufficiently long period of time to ensure thorough work. We appeal to the International Missionary Council to give its fullest co-operation in helping to make possible the formation of such a commission and the carrying out of its work at the earliest practicable date.

JAPAN

(Findings prepared by the National Christian
Council of Japan)

I. GENERAL CONSIDERATIONS

1. The purpose of Christian education in Japan, as everywhere, is the development of Christian character and the relating of it to a Christian world in the making. But the particular conditions under which it is carried on here are : (a) An almost totally reading public. (b) A complete system of public schools, with eight years of compulsory education in subjects both western and oriental. (c) A long history of refinement and culture non-western and non-Christian in its derivation and traditions. (d) A strong family system inculcating a deep reverence for ancestors. (e) A vivid sense of national solidarity and mission, centring in a unique spirit of devotion to the Imperial House. The further deepening of this is one of the aims of the public-school system. (f) Government standardization of all schools, private as well as public. (g) A constitutional guarantee of liberty in religious belief and teaching. It is in terms of this environment and background that Christian education in Japan has been carried on and must be studied.

2. Thus far, the strength of Christian education in Japan has been in its emphasis on personality. Its weakness has been its comparative failure to relate itself to the history, customs, thoughts and life of society at large.

3. Christian schools have rendered their greatest contribution to the general culture of the country through the life and work of the strong personalities produced in them. They are largely responsible for the wide dissemination of Christian ideas throughout Japanese society. Their specific contribution in educational practice has been in kindergarten work, in schools for girls and women, and in the subjects of English, music and physical culture, as well as in demonstrating a comparatively free type of education.

4. Some of the obstacles which confront Christian educators to-day are: a superficial and narrow patriotism which sometimes takes the form of actual religion (the frequent cases of compulsory attendance of elementary school pupils at local or national shrines is an instance of this); a materialistic, atheistic view of life among educated people; a military spirit induced by feudal traditions and by the stark realities of life in an armed modern world; a lack of religious interest in many homes; and a secular use of Sunday. In all these matters it is necessary that Christian educators have clear convictions, and that they patiently and sympathetically enlighten public opinion on them.

5. Christian schools in comparison with government schools show a marked strength in their flexibility of method, power of initiative and ideals of character-building: in providing direct Christian teaching and daily worship, too, they have a distinctive quality. But in point of numbers, in equipment, in ability of teachers and in quality of student material they are clearly handicapped. Inadequate plants, overcrowding and poor teaching can and should be remedied by larger financial resources, but if these come as increased mission subsidies for

current expense they only serve to strengthen the general impression that the Christian school is an alien institution under foreign initiative and insufficiently rooted in Japanese society. It is, therefore, necessary to build up adequate endowments for the permanent and independent maintenance of all schools.

6. The ownership and management by boards of trustees now in operation in a good proportion of schools should be extended as rapidly as possible to include all Christian schools. Financial responsibility should be increasingly laid upon the graduates and upon the community.

7. The relation of Christian education to evangelism is vital and inseparable. Neither church nor school can maintain a normal life permanently without the other. Each should take every opportunity of establishing contacts of mutual interchange with the other.

II. CHRISTIAN EDUCATION IN THE HOME

1 It is of the utmost importance that larger numbers of homes be established in which both parents are Christians. To aid in this Christian pastors and educators should spare no effort to effect marriages of Christians with Christians.

2. There is need of more guidance to parents in the matter of proper Christian thinking regarding one's ancestors, one's country and the world, in order that the child's early attitudes may be right. The work of the National Mothers' Association is to be commended and its influence should be widened, with a larger use of literature. Parents' meetings under the auspices of Christian schools are effective.

3. Habits of daily devotion, personal and family, should be inculcated, and some distinctively Christian family observances, especially on the Sabbath, encouraged. This should be encouraged and guided by the churches.

III. CHRISTIAN EDUCATION IN THE SCHOOLS

IN CHRISTIAN SCHOOLS

1. *Kindergartens.* The present wide-open doors of opportunity in this field should be held open by improving the present schools in personnel and equipment, by increasing their number and by providing larger facilities for the training of teachers. Contacts with the homes are best maintained by systematic visitation and through graduates' and parents' organizations.

2. *Primary Schools.* This field is almost untouched by Christian schools, since it is the period covered by the national system of compulsory public education. It is now thought, however, that there is a need for some Christian primary schools to serve as experiment and demonstration centres for a more free, flexible, enlightened and spiritual type of education than the public schools now provide, thus furnishing a corrective for what are recognized as the weaknesses of the public-school system.

3. *Boys' Middle Schools and Girls' Higher Schools.* Among all Christian schools these represent the point of highest demand by the public, and perhaps, also, of largest effectiveness. Within the standards set by the Department of Education there is still room for cultural training, Bible teaching and daily

worship. There is, however, need of placing as speedily as possible Japanese men or women of high ability in administrative positions as heads of all these schools, and of largely increasing the number and quality of the Christian members of the faculties.

It is suggested that there should be at least one or more Christian schools that make no effort to conform to government requirements, so as to be quite free to experiment with the latest and best methods of education.

As this is the formative age period, vigorous efforts to enlist and train students in the Christian life are almost always successful and student religious activities are a natural thing. This work should be more fully organized.

The Bible teaching throughout the entire course should be unified and better graded. Inasmuch as the principal is usually the teacher of the prescribed course in ethics, the subject which is most likely to lead to a dualism and confusion of thought in relation to Christian ideas, and since his prestige as a teacher is higher than that of any others of the faculty it is desirable that he be the teacher of the Bible wherever possible.

If government recognition could be obtained, one or more middle schools should establish a one or two-year course for training teachers of primary schools. This would render an enormous service in spreading Christian ideals.

4. *Higher Schools and Universities.* The present Christian schools of higher grade are largely limited in their range to general culture, theology, business and English normal courses. It is most urgent that wider courses be offered under Christian auspices, so that the other professions and occupations may

be leavened with Christian thinking: and also so that qualified Christian teachers in subjects such as science, mathematics, oriental history and literature may be trained and given to the teaching staffs of not only Christian middle schools, but of the government schools as well.

In order to do this adequately joint action is necessary; either a federation of existing colleges, or else at least one thoroughly equipped central Christian university. Such an institution should offer courses including all that go to make up the quota of a complete Imperial university.

There should be full provision made in this for co-education: it being apparently impracticable in the lower grades as at present standardized.

5. Theological and Bible Training Schools. Standing midway between church and school in affiliation and function, these institutions face the problem of harmonizing high educational ideals with the specific training of church workers: and this with small student bodies and with no financial self-support. In the present schools there is need for a wider range of curriculum, providing for the training of various sorts of specialists in church leadership and in religious education, as well as in social welfare and reform. There is need of facilities for research and post-graduate study for the most highly trained religious thinkers. At the same time there is conspicuous need of suitable training for evangelists with but moderate educational qualifications, and for lay workers. Present-day requirements in the training of religious workers are far beyond the resources of any one church or institution to meet, and conference and co-operation are much needed.

The existing schools are already grouped largely in two centres, East and West, and it is highly desirable that they, either by corporate union or by a plan of federation, so assemble their forces as to provide in each of these two regions one theological and Bible training centre of the highest quality.

Certain present-day experiments in co-education should be further continued.

6. *Supplementary School Facilities.* Much commendable work is being done and should be further developed in night schools, Young Men's Christian Association vocational courses, extension and correspondence courses, and summer conferences, training courses and camps. Especially significant is the founding under Christian auspices of a middle school for working men in Tokyo and of a school in Osaka for training men to deal with the economic and industrial problems of farm life.

RELIGIOUS WORK AMONG STUDENTS OF NON-CHRISTIAN SCHOOLS

A splendid beginning has been made in the establishment of Christian hostels and clubs adjacent to public and private non-Christian schools. This field of service invites wide extension.

Opportunities to teach Bible classes of students or teachers in these schools should be further sought by pastors and missionaries.

The formation of Christian student organizations and the promotion of their activities should be encouraged.

A beginning in week-day religious education has been made in Tokyo where certain public schools are incorporating in their curricula, with full credits,

Christian teaching carried on by authorized church workers. This should have every encouragement, and should be but the beginning of a wide extension of similar arrangements throughout the country.

IV. EDUCATION THROUGH THE CHURCH

The church school is and should be the centre of the religious education programme of the church. It is here that the church should focus its direct Christian teaching upon all age and social groups. Here the groundwork of Christian thinking for the next generation must be laid. Here the first indications of potential leadership qualities must be discovered and developed in the young people. Here actual expression must be given to the early religious experiences in programmes of service and work. Here flexible orders of worship suited to the growing religious feelings and ideas must be provided. Here while in early years the oncoming generation must be fastened for life to the church by an intelligent loyalty. Some of the specific present needs are :

More emphasis should be put upon the home department as a means of establishing contacts with the home and parents of the child at the beginning of the educational process.

The teaching in the primary grades should include an application of Christian principles to the questions of patriotism, national history, duties toward ancestors, significance of the shrines and festivals, non-Christian traditional observances and customs, and such other matters as are taught to these same children in the elementary public school.

Special efforts should be made to enlist and hold the interest of boys of this age. Clubs and organized activities should be encouraged.

The idea that the church school is for young children only should give place to an added emphasis on the teaching of young people and adults. An active programme of Christian service should be provided in order to keep interest vital. Special attention should be given to such subjects of study as relations of sexes, ideals of marriage, the establishment and maintenance of the Christian home, the Christian as a citizen, business ideals and practice, choice of life work, and similar matters of immediate concern to young people of this age.

Teacher training should be much improved and extended, as the lack of a sufficient number of qualified teachers is the most keenly felt need to-day.

Equipment should be modernized, grading done and higher educational standards attempted in the ordinary Sunday school.

Daily vacation Bible schools where attempted have proved successful.

THE PASTOR'S FUNCTION AS TEACHER

If the teaching element were larger and more constant in the average sermon the Christian community would be better trained in Christian thinking and conduct.

Both before and after baptism there should be more thorough religious teaching of new Christians.

The pastor should inspire and direct systematic Bible study within the various church groups, such as young people's societies and women's organizations.

V. CHRISTIAN EDUCATION IN SOCIETY

Christian literature is of the utmost importance. The work of the Christian Literature Society is to be commended and supported. In the production of books, authors of first rank should be enlisted. In their distribution some men of large experience and ability are greatly needed.

The wide circulation of the Bible continues to be essential to the formation of public opinion toward Christianity and to the establishing of people in a Christian way of life.

Newspaper evangelism where tried has proved itself of great value, and it should be developed on a larger scale. The use of the secular press, circulating libraries, extension reading courses and standard forms of worship issued by correspondence, all have far-reaching influence.

The systematic use of radio broadcasting is an opportunity that should be claimed by the Christian forces.

Lectures and public meetings addressed by well-known Japanese, as well as by Christian leaders visiting from abroad, should be conducted on a wider scale.