

RELIGIOUS EDUCATION

Report of the
JERUSALEM MEETING
of the
INTERNATIONAL MISSIONARY COUNCIL
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PART FOUR

**STATEMENT ON
RELIGIOUS EDUCATION**

**ADOPTED BY THE INTERNATIONAL
MISSIONARY COUNCIL MEETING AT
JERUSALEM, 1928**

STATEMENT BY THE COUNCIL

RELIGIOUS EDUCATION

THE Council in approaching the subject of religious education would express its conviction of the greatness both of the issues involved and of the resources of power which a true understanding of the aim and scope of education can bring to the whole missionary enterprise.

We have to face certain bewilderments and fears, natural enough in themselves, but, if allowed to remain, fatal to the progress which we believe that God wills us to make. We refer specially to the following :

Uncertainty as to the place of education in the Christian adventure, and a tendency to contrast the work of the teacher training his pupils step by step for fulness of life, with that of the evangelist whose primary object is regarded by many as securing immediate conversions.

Consequent distrust both in Christian and non-Christian lands of the worth of educational methods, and reluctance to meet their demands for a large provision of workers and equipment.

The complexities of a situation varying greatly in different fields and influenced by the attitude of governments towards religion and religious education.

Difference of outlook as to the content of Christian religious education, and consequently as to its method, curriculum and grading of subjects.

Subsidiary difficulties as to the training of teachers, the interchange of experience and the worth of new and experimental methods, arising partly out of uncertainty and partly out of peculiar local conditions.

It is our firm belief that the Christian Church is being led alike by a fuller appreciation of the teaching work of Jesus and by recent studies of educational and psychological principles, to a new vision of the place of religion in education and to the fulfilment of that vision in new types of educational work. Those who are inclined to complain that religion is the only subject in the syllabus whose teaching has not been radically reformed during the past generation, and those who still regard all education as primarily a matter of imparting information, should be urged to consider the present proposals for definite and far-reaching change with hope and sympathy. In many places, as the evidence before us demonstrates, there is not only agreement as to the fundamental connexion between education and the building up of Christian personality, but remarkable success in devising schemes of training appropriate to that end.

Our chief task must be to state what in our opinion is the meaning of Christian education, and then to discuss some of the means by which it can be put into practice.

THE TEACHING METHOD OF JESUS

We turn first for enlightenment as to the scope and method of education to the example of our Lord. 'Teacher' was His most familiar title, 'learners' or 'disciples' was the name given to His

followers. The transformation whereby a group of Galileans was enabled to turn the world upside down is proof of the amazing efficacy of His work. We shall learn little if we are content to leave unexamined the whole process by which He trained them: if we study it in the light of sympathetic knowledge, we shall discover with what patience and insight, sensitive understanding of their needs and mastery of resource in meeting them, He led His pupils step by step to the consummation of Pentecost. We have presented to us in the Gospels both the aim and characteristics of His method, and also a general outline of the stages in the process of its application.

And first we notice that in Him the contrast between teaching and preaching, education and evangelism, simply does not exist. His aim is always one and the same, that He may enable men to be set free from self-regard, so filled with love for God and their fellows that they may themselves enter into the very life of the Eternal. Their hearts must be filled with a passion for the beauty of holiness, their minds open to the full apprehension of truth, their wills brought into utter harmony with the will of God. As Jesus reveals to them these qualities embodied in Himself, as they discover in Him the very incarnation of the Godhead, above all, when they experience the completion of His purpose in the crucial events of Calvary and Easter, they lose their self-centred existence, and rise again into a life at once universal in its quality and harmonious in its unity, the very life of God expressed in the fellowship of His family. In Christ they are at one in themselves and with one another, because with the eternal reality of the universe.

As we study the record of the process by which this

result was achieved we find in it three characteristic notes :

1. *The note of life* : He is concerned with the development of personality, and with instruction only as this serves the larger end. There is little of catechetical or dogmatic teaching, and scarcely more of direct information. He enlightens their minds rather by enlarging their outlook than by formal lessons, and His lessons are always such as to arouse interest and insight rather than to foreclose inquiry.

2. *The note of freedom* : He never compels or forces upon His hearers what they have not ears to hear. With an infinite regard for them He offers a wealth of educational resources, leaving them free to assimilate or to reject. They are not to be satisfied with knowledge taken at second-hand, but must respond for themselves to what He is constantly revealing.

3. *The note of fellowship* : His richest teaching is given within the community of His followers. They share with Him and together a way of life, in which not only by His lessons but by the intimate contacts of close intercourse and common pursuits their individualities are expanded. Education finds its goal not in a lonely perfection, but in the organic and organized life of human society.

Further consideration will throw light also upon the stages by which He set before them His teaching.

In the early days of His work in Galilee during the public ministry, His message of God's Kingdom is delivered with an infectious simplicity of word and deed, as by 'one having authority.' He influences by appealing to the highest rather than by denouncing evil. He assumes but does not argue a power in His hearers to respond to fresh ideals, taking their beliefs and

practices, injunctions and prohibitions, and revealing in them a new and positive content, thus creating a true apprehension of God, and a consequent change of relationship among men. As in a nursery school His purpose is to make family life real, and to bring every child into contact with the Heavenly Father.

At the close of the public ministry He selects the Twelve, and develops the teaching method of the parable. Taking common events of normal life He associates God's presence with them, showing to those who have eyes for it the relationship between the truths of religion and the facts of daily experience. Along with His lessons He sends them out to express and to pass on what they have learned. This 'project method' would seem specially appropriate to the later years of childhood when curiosity and an ever-widening activity absorb the energies of the pupil.

So He leads His disciples on till they are ready for the supreme parable, Himself. Having learnt to see God in heaven and mustard-seed they now learn to see Him in their comrade and leader, and to confess Jesus as the Christ. Admiration is thus quickened into love. Such a discovery of the heroic and divine element in the Lord would come appropriately with the beginning of adolescence.

There follows a change in the character of His parables, and the emphasis of His teaching. In the light of their confession of Him as uniquely divine, their previous ideas of God's character and purpose, of human standards and human history must be reformed. They must realize the place of service and suffering in life, and be fitted to take up the Cross. In the later stages of adolescence we shall be concerned not only with deepening the pupils' understanding and experience of Christ but with

helping them to reach a Christian outlook upon the whole range of life, personal and corporate, and to develop their communion with Christ by Christlike conduct and fellowship.

Such training, preparatory to the supreme experiences of the Crucifixion, Resurrection, Ascension and Pentecost, constitutes a coherent scheme, which both in its sequence and in its character is a model for all teachers.

We may note that this method in its emphasis upon positives rather than negations, in its purpose of assisting growth, in its insistence upon the discovery and sharing of experience, and in its ordered presentation of material, is fully endorsed by the independent researches of modern educators. The contrast between it and the mode of religious instruction that still usually prevails in our schools and churches is so evident as to compel us to re-examine much if not the whole of our traditional schemes. It is at least sufficiently striking to suggest that much of the failure of our efforts is due to this one cause alone. We need not set out a detailed criticism of our departure from our Master's procedure: most Christians recalling their own first steps in religious knowledge will be aware how widely we have diverged from His way. It is matter for deep thankfulness that to-day many paths are combining to lead us back to His guidance.

RELIGION AND EDUCATION

We have set out the example of Jesus in the front of our report because it is to Him sooner than to any other source of guidance that we would turn for the direction and sanctioning of our educational

work. It is our vocation to be imitators of Him, applying as best we may His methods to the performance of our task as teachers. Yet if He is, as we believe, the Way and the Truth, we must not only try to follow His steps, but must welcome all truth as likely to illuminate and interpret for us the message of His life. We would, therefore, supplement our consideration of the meaning and scope of education by a brief survey of the subject based upon our knowledge of modern educational theory; and would summarize our conclusions under two heads:

*A. That Religion is an Essential Factor in
Education*

It is a truism nowadays to state that the educator is concerned with the formation of character in his pupils. But the stress and complexity of modern life, and the consequent necessity for specialization, tend to relegate this primary duty to the background, and to foster a narrow and mechanical type of training. Recent educational literature and the increasing knowledge of psychological processes have done much to recall us to a truer conception of the aim of a sound education, and to explain and emphasize the means by which it may be promoted. Education in its full sense cannot be confined to instruction or vocational training, but must stimulate an appreciation of æsthetic, intellectual and moral ideals, and promote the growth of a full, balanced and purposive personality. Its range must be such as to extend our powers to the uttermost and to encourage the exercise of every legitimate aspiration, and this aim can only be attained if all the elements in our nature are brought into relation with a single dominant interest strong enough to inspire and

unify the whole self, generous enough to qualify and equip for the service of the common welfare. Where there is no such interest, men are likely to become superficial and ineffective ; where it is low, they will be dwarfed and distorted, unhappy in themselves and dangerous to their fellows. Religion, when worthy of the name, incorporates man's response to the eternal values of life. As such it is essential to education. Without it education will be not merely incomplete : it is almost a contradiction in terms.

If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the æsthetic, intellectual and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal : in His Gospel of the Kingdom the expression of perfect human society : in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh resources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family.

*B. That Education has an Essential Place in
Religious Work*

If the objective of a Christian religious education be the attainment of this end, it is clear that such education is integral to the whole task of the Church.

Our goal is the conversion of the world : we can interpret that conversion in terms of the ever-present energy of God, subduing by love our wills to Himself ; or we can interpret it as a training up of humanity for fulness of life in Him. In either case we have our share and our responsibility, whether as teachers or evangelists, parents or pastors. The whole effort of the Church is towards this one result. Its members may differ in method but their function and aim are the same ; all are educators, servants of Him whom Clement of Alexandria truly called ' the Educator.'

It will be recognized that this concept of Christian education differs widely from much that has hitherto passed under that title. We have too often restricted the teaching of religion to instruction in catechisms, to Bible lessons, to statements of doctrine. We have confined it to certain periods as a single element in the curriculum. We have concentrated our attention upon the young and upon their work in schools and colleges. We have made disproportionate use of the Old Testament, and so divorced it from the study of the Gospels as to obscure the centrality of Jesus, and to blur the distinctness of His teaching. Such means may impart information, though they have often been employed with so little regard to the nature of the pupil and the laws of growth, as to create only a reaction of dislike. In any case they cannot of themselves induce spiritual development or experience. As we understand it, religious education cannot be confined to any one subject in the curriculum, method of presentation, period of life or type of environment. All that fosters the development of personality and fits it for the service of mankind, mathematics and science, literature, art and handi-

craft, has its appropriate place : and the Christian school exists to teach them as part of its religious task. Nor is instruction alone sufficient : the sharing in worship, the expression of faith in acts of service, the fellowship of play and of the common life must enter into our teaching. Moreover, our programme must be so carefully adapted to the growing powers of the pupil that he can develop naturally by the gradual appropriation of ideas and experiences suited to his age. And the process cannot begin nor end in the school : in the home and the community the foundations on which the teacher must build have already been laid : the structure on which he has laboured will only be completed in a lifetime : the church as much as the college, adults no less than children, are concerned with it : all should be occupied in Christian educational work. The whole fellowship of Christians through every agency that they possess should realize the importance of this duty and their responsibility for its faithful discharge, 'Go ye and make learners of all nations' : we upon Olivet cannot neglect and dare not minimize the scope of that commission.

RELATIONS TO GOVERNMENTS

It is a function of governments to see that suitable educational facilities are provided for all their citizens, and we desire to co-operate in the fullest measure with them in the performance of this task. If we are right in insisting upon the essential place of religion in education, their provision for education will not be complete if it affords no place or opportunity for the moral and spiritual values of religious education.

We do not venture to decide between divergent views as to how religious education should be provided, whether by the national authorities themselves, or by the religious bodies represented in the country. For all national educational systems we covet the influences of the Christian religion: but, except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none.

We hold that in the organization of any national system of education the regulations should be sufficiently elastic to permit of wide differences of religious belief, and to safeguard a reasonable measure of religious liberty. The convictions of parents and pupils cannot be disregarded without grave injustice or coerced without evil results. The rights of religious minorities cannot be infringed without danger to the national spirit and the unity of the nation.

Private schools, existing alongside the official system, provided they reach the requisite standard of educational efficiency and carry on no propaganda dangerous to the State, should be encouraged, both in the interest of religious freedom, and as affording opportunities for educational experiments and initiative and a healthy stimulus to educational progress. A monopoly of education in the hands of the State is in our judgment undesirable.

On the other hand, such private schools should set a good example of educational efficiency, co-operate sympathetically with Government in its educational work, and share heartily in promoting in every legitimate way the development of the national life through the rising generation.

Private schools stand in a somewhat different position from institutions under public management in the obligation laid upon them to provide for divergences of religious belief, yet it will be recognized that coercion is alien to the whole spirit of Christianity, and where hostility is aroused by it the very end aimed at will be defeated.

These considerations and the local situations to which they apply have a critical importance for missionary educational work. Schools and colleges, instituted to give to non-Christian pupils an education that is Christian in its motive, spirit and method, have proved themselves to be of inestimable value to the whole Christian movement. They have made a great contribution to the development of the life of the Church, and have frequently exercised a profound influence in the community within which they are situated. It would be a serious misfortune if the extent or strength of this work were in any way diminished, for the teacher who brings to the training of the young the spirit of Jesus Christ may exert a unique influence upon the minds and hearts of the rising generation.

It must be recognized that it is possible to carry on this work effectively only with the goodwill of the people and governments concerned. Hitherto throughout a large part of the world the Christian educator has been welcomed and encouraged, and governments have been generous in co-operating with him and allowing full liberty to teach religion. Where governments have laid down regulations defining the place that the strictly religious element shall have in the curriculum we would fully recognize their rights of self-determination, and in particular, where government rests on the people's will, their

right to decide what kind of education shall be imparted to the children of its citizens, without abridging however a just measure of religious liberty. For the most part regulations imposed have not been of such a character as to hamper Christian educational work.

In those cases where religious instruction in the narrower sense has been altogether excluded, missionary bodies may have to consider seriously whether a sphere still remains for them in which they can profitably continue their efforts. It is impossible for this Council to lay down any general principle which would guide missions in deciding what should be their course of action. The Council would request its permanent staff to give the fullest consideration to these situations and every assistance to Christian bodies in the determination of their policy. It would urge mission boards to give full weight to the value of carrying on their schools or colleges under Christian leaders, even though there be no adequate opportunity for definite religious teaching; for we believe that the education and the atmosphere provided by these institutions are of far-reaching influence, and that the most important factor in Christian education is the personality of the Christian teacher.

FINDINGS FROM THE FIELDS

There have been placed in the hands of the committee the preliminary paper on religious education, which was based upon correspondence with individuals and with study-groups and conferences in many lands, and a number of communications and findings received after its publication, many of which were in response to it. These include, among others, the

findings of the All-India Conference on Religious Education, of the Christian Council of Ceylon, of the National Christian Council in Japan and of the China delegation to this meeting, the resolutions on education of the international conference at Le Zoute on the Christian Mission in Africa, and the report on religious education to the Congress on Christian Work in South America held at Montevideo.

We find that, with differences of detailed emphasis depending on differences in situation and opportunity, these findings are in general agreement upon a conception of the aims and methods of religious education which is in line with the revolutionary change in modern educational theory and practice described in the preliminary paper. This conception may be briefly summarized as follows :

1. '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' (India).

2. The curriculum of religious education should therefore be pupil-centred and graded. 'Curriculum activities and material must meet the pupil's present moral and religious needs ; they must be based upon what he already knows and does ; they must be in contact with all his environment and experience ; they must use such methods as are suited to his experience and capacity' (South America).

3. The primary method of religious education is by participation in activity and sharing of experience. 'No more potent means of religious education exists than the sharing in the life of a society, whether it be family, church or school, that is permeated by

the Christian spirit, and is living and striving in forgetfulness of self for great Christian ends' (South America).

4. Religious instruction, to be vital, must be rooted in fellowship, and related to the everyday experience of the pupil. 'Although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colours the whole curriculum, and not only the whole curriculum but the whole life and activity of the school' (Africa).

5. 'The objectives of the training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness, an ever-increasing joy in His presence, and a deepening consciousness of their 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 these inner experiences' (India).

6. Children should be taught to read and use their Bibles as Christians, with due recognition of the progression in the revelation it records, leading to the truth that is in Jesus Christ. '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' (China). 'We must lay the primary emphasis on the Christian message, and teach the Old Testament in the light of the New' (Ceylon).

7. Religious education should lead to a growing sense of relationship to God, to a definite commitment of the will to Him in obedience and trust, and to the conscious assumption of discipleship to Jesus Christ. 'Jesus Christ should be presented in such a way that pupils will experience a growing vital relationship to God through Him. Self-surrender and entrance upon a life of discipleship are a necessary stage in religious growth' (India).

8. In religious education, as in education generally, pupils should be afforded reasonable freedom in choice and in thought, and should learn to think and choose for themselves by actual practice in so doing, within situations affording adequate stimulus, true data and fair guidance. '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 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' (India).

We believe that the conception of religious education thus indicated, if generally realized and applied, would render far more effective our efforts to make ready our own lives and those of our children to experience the saving power of God that is in Christ Jesus. The principles underlying this conception of education lend themselves to the fulfilment of the Christian purpose for the individual and society, as older, more formal and static notions of instruction did not. In no country, East or West, have we as yet done more than begin to realize the possibilities of this method of approach to the problems of re-

ligious education. In most of our homes, schools and churches we still assume that instruction is enough, and that telling is instruction : and many of us even continue to use the same lesson materials for pupils of all ages, from the oldest to youngest.

It is clear, in the light of the conception of religious education described in these papers, that each mission field must in a large measure work out its own materials and methods. It is idle in our judgment to project any ' world series ' of Sunday school lessons, or to translate unchanged the textbooks or teachers' guides of one nation into the language of another, in the hope thereby to escape the labour and expense of first-hand creative work. Granted that there are certain principles common to all religious educational work, and certain materials that link us in one fellowship of understanding, the fact remains that curricula that minister fully to life are wrought out in life, the product of actual experiment. Much may be learned from the practice of teachers in other lands, and there should be far more interchange of experience with various materials and methods ; but if the best results are to be attained, each national organization must stimulate active experimentation and creative work upon curriculum problems within its own field. Indigenous churches should labour toward indigenous curricula for Christian religious education. We are encouraged to suggest this because the findings from the various mission fields have deepened our confidence in the ability of at least a small group of men and women in each of these fields whose understanding of the problems involved fits them to undertake this work.

PRACTICAL ISSUES

The conception of religious education which has been before us seems capable of almost unlimited application to the many spheres of life and to the different methods of work in the mission field. It will be profitable, as much for missionary authorities at the home base as for those in the foreign field, to focus attention upon the most important of these :

1. **The Home.** The home exerts the deepest and most abiding influence upon life and is the most determining single human factor in the development of the race. Its importance for the missionary movement, if christianized, cannot be over-estimated. Yet its development into an effective Christian instrument can only be the result of careful planning and education, especially where the ideal of a Christian home is unknown. Values discovered in indigenous home life should be carefully conserved. The duties of parenthood need to be brought home to fathers and mothers alike, until a worthy sense of responsibility is developed. Guidance and instruction needs to be given to parents to enable them to discharge these responsibilities. Forms of family worship, simple guides to parents, and suitable suggestions as to how the activities of the home, which is the child's world, may take on a Christian character ministering to the development of the child—these and other helps obviously constitute a field for the application of the best methods of religious education.

2. **The Community.** We have not adequately recognized the distinctive character of the community and its influence upon the individual. Among certain peoples life is organized in clan or small village groups, and these communities exercise an influence

over their members similar to that of the home among more highly developed peoples. The possibility of a direct approach to the community as such, and the methods by which communal life and thought may be influenced require to be studied carefully. Extension programmes and public educational methods used in the West may have a useful application to the religious education of communities in the mission field, lifting moral standards, changing social customs, developing a community spirit of friendliness and service and making communal conditions generally more favourable to the development of individual Christian life.

3. Schools and Colleges. If these educational institutions are to be equipped with the materials necessary for transforming life, the principles of sound religious education need to be more fully worked out in three directions, namely, in respect to curriculum, worship and activity. In devising a curriculum for religious education, some fields have made notable progress, but in the majority of countries curricula of formal instruction yet need to be displaced by studies determined by the age and needs of the pupil. There is a need, often expressed, for the working out of programmes of worship suited to the age and religious background of the student body and for suggestions as to activities that will be normal to school life and will promote Christian growth through action. Informal discussion groups have been found very effective, and this method of work calls for further development.

4. Sunday Schools. The extension of the Sunday school movement to practically every land makes urgent the improvement of the methods used in these schools. In addition, there is the problem of

the adaptation of these methods to teaching children with a non-Christian background. The use of translations of even the best material prepared in the West, without adaptation to local conditions abroad, cannot be too strongly condemned. The training of Sunday school teachers must also receive attention.

5. The Church. The principles of religious education should be applied more widely to the whole life of the Church. The instructional character of the sermon is especially important in non-Christian lands. Certain churches provide commendable courses of instruction before admission to communion, but very few if any provide adequately for the continued growth in knowledge, as in grace, after reception into full church membership. Attention needs to be called to the educational values of church worship properly conducted and of pastoral supervision.

Adult religious education may well be envisaged by the Church as a distinct task. The conception of the whole of life as affording opportunity for intellectual and religious development, slowly recognized in the West, needs to be projected by the Church to areas where the non-Christian community life is stagnant and provides no stimulus to continued development. Discussion groups are suggested where the problem of adult life may be taken up; such as the application of Christian ideals to earning a living, to business, village or city life, to social customs, to local moral conditions, to the winning of others to Christ and the mission of the Church.

6. Social Problems. Our attention has been drawn to the need for special emphasis upon the application of the principles of Christianity to certain great moral and religious issues, such as modern industrialism,

the race problem, the position of women, war and intemperance. These studies should be included in present-day curricula of religious education.

7. **Missionary Duty.** In the whole range of religious education, emphasis should be laid upon the obligation resting upon all Christians to pass on to others the good news of salvation through Christ. Mission study courses are therefore needed in each sphere of life and work under discussion. Such courses should be adapted to each age and level of intellectual development, and should include practical suggestions for giving expression to the missionary spirit. This phase of religious education is not only absolutely essential to the development of genuine Christian character, but is vital to the success of the spread of Christianity throughout the world.

8. **Training of Workers.** No method or curriculum can of itself avail to make religious education effective. Inspiring personalities, in living touch with Christ, must be sought and engaged for the task. When discovered, these should be given training in the principles and methods of religious education to become the most perfect instruments possible for their work. Courses in religious education, with supervised teaching practice, should be included in all theological seminaries and Bible schools, as well as in teacher-training institutions. There is urgent need for experiment in the type of training required for pastors and teachers of village churches and schools. To be effective this training should be conducted under conditions which are similar to those in which the work is to be carried on. For teachers and pastors already in service, who have not had the opportunity of training, much may be done by short special courses or conferences.

9. Supervision. In many parts of the world remarkable results have been secured in general education by the method of careful supervision of the work of teachers who are either totally untrained or who have had inadequate training. The supervisor comes to the isolated and perplexed teacher in a spirit of helpfulness, bringing his own experience and that of others to bear upon the individual problems of the particular situation. It is almost needless to add that to be of real help the supervisor himself must be thoroughly experienced and must have shown ability to overcome difficulties in conditions similar to those in which his help is offered. We recommend much larger use of wise and skilled supervisors and suggest that these be selected from among the most successful workers.

10. Training of Missionaries. Since it is desirable that the methods of religious education should be employed in every department of Christian activity, it is necessary that every missionary should be trained in its principles and practice. Such training is as necessary for the layman as for the man who is ordained, for men as for women. For many, this training will naturally come or be continued at the time of the first furlough, and ample facilities should be afforded by mission boards and every encouragement given to undertake such study.

RECOMMENDATIONS TO THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL

We refer to the Committee of the International Missionary Council the following matters for appropriate action :

1. The publication in one volume of the more

significant papers in the hands of this committee, including the preliminary paper as this may be revised by its authors, the findings and resolutions from various mission fields which are listed above, and the reports of the discussions on religious education at this Council meeting.

2. The production by a competent religious educator of a short, simple manual of religious education for the use of missionaries generally, setting forth the essentials of the conception of religious education described in the larger volume.

3. The promotion by whatever steps may be wise and practicable of the study of the problems of religious education upon the various mission fields, and experimentation with new methods and materials.

4. A study of the relation of the principle of religious freedom to the rights of minorities under State systems of education. We request the Committee of the International Missionary Council to take early steps to secure from a group of experts a thorough, objective study of this subject.

5. The preparation of a bibliography on religious education.

6. The maintenance of a clearing house of information concerning studies and experiments in religious education on the mission field. We recommend that the Committee of the Council should either itself undertake this important function, or secure it through the services of some other agency.

CONCLUSION

In concluding our report we would recapture, if we may, the vision of those ancient Fathers of the Church who saw the whole process of human history

as the training of mankind by the tutelage of the educative Word of God. We would realize our task as part of the agelong and universal movement of the Spirit of God who first brought order out of chaos, whose presence is manifested in the onward march of life, from whom humanity derives its every aspiration after perfection, and who is the source and ground of all Christian achievement. We in Christ are the agents, and should be the pioneers through whom that world-wide work is accomplished and God's Kingdom comes. The new concept of education, wrought out by a multitude of students labouring in many fields, constitutes as we believe a signal means and opportunity for the extension of that Kingdom. As such we would accept it for ourselves and commit it to the Church, recognizing that if we are to use it rightly it must be by the example and in the fellowship of Him who in bringing many sons into glory was made perfect by suffering, Him who in this holy place Himself learned obedience by the things that He suffered.