

RELIGION IN SCHOOL
A STUDY IN METHOD AND OUTLOOK

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BY

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PREFACE

THIS book has been written at the request, made to me through the publishers, of some schoolmasters who met in conference in February 1938. In that year the intervals left me for writing were scant, and the book must show traces of this fact. As it was completed six months ago, some allusions may now be dated. But these are no days to keep pace with events; and if it contains any truth, the ephemeral may be left to look after itself.

My sincere thanks are given to the many to whom I ultimately owe whatever of value may be found within: to Professor Marsh of Cambridge, whose help has saved me from at least some pitfalls; to my friend and late colleague, Mr. M. K. Ross, for valued criticism, advice and encouragement; to Mr. W. A. Claydon, who, with those already mentioned, read and criticized the whole in manuscript; to Miss M. E. Heawood for help in the teasing process of proof-correction; to my wife for the title, and for much besides; and not least to Mr. Hugh Martin for far more than a publisher's patience.

G. L. HEAWOOD.

CHELTENHAM.

June 1939.

OMNIBUS
QUI VITAM MIHI
AMPLIOREM REDDIDERUNT
GRATISSIMUS
HUNC LIBELLUM DEDICO

INTRODUCTION

DR. T. R. GLOYER speaks of the Christian as having out-lived, out-died, and out-thought the Pagan in the Roman world. This has been the achievement of Christianity wherever it has risen true to itself, and it is the test of the validity and authenticity of its forms in any age.

To-day the supreme challenge to education is to integrate life and thought in strong, purposeful individuals, effective to meet the demands of modern life. The seed is now, as always, in the individuals themselves. The task of teaching is to find the environment and nourishment by which that seed will grow to full height.

There has been of recent years no lack of good intent, but considerable lack of confidence in both our personal equipment and technique: I speak mainly of secondary education, and of boys' day schools. Further, it is true to say that circumstances have not conspired to provide the knowledge and methods which will deal with the central matter of education on a level with all the subsidiary subjects, whose efficiency has tended to push it to the fringe.

It is the modest aim of this book to discuss some of the reasons for this state of things, and the ways in which we may rediscover plans of action, and re-equip ourselves to carry them out. There is much need for experiment; there is also need for comparing notes. But, at the moment, perhaps the greatest need is to face the facts of the situation and to deal with that situation as it is.

In order to do this we must provide just the help

which is wanted in schools themselves. Unfortunately, the enthusiasm, experience, knowledge and breadth of outlook vary so widely that it is no easy task to address these varied needs at the same time. Many schoolmasters are looking for suggestions on quite simple points. Consequently much of this book is addressed not to the well-equipped student, but to those amateurs who have been confronted with a demand which they would be the last to shirk, and for which they would be the first to admit their own lack of adequacy.

If this book helps to make the need for such a work out of date, it will have fulfilled its purpose.

CHAPTER I

THE PLACE OF RELIGION IN EDUCATION

education of spirit
in the dignity of its creativ enthusiasms
and honorable intelligence of Goddes gifts,
—BRIDGES, *The Testament of Beauty*. IV. 83-5.

To most of those who trouble to read this book, the right and power of religion to inspire education will be an accepted commonplace. But perhaps it is well to re-state the position at the outset; for to others it is not at all self-evident, and that for many reasons.

Firstly, we are still living on a rapidly disintegrating legacy of the past; it is rarely possible to see the product of an education with all religion left out. More often the relics of a religious background—even when religious education is weak—and the generally inherited standards of society, appear to be accepted as sufficient for good living. Though, unless renewed by some creative challenge, each generation sees these standards weakened, and the background more faded, and we risk waking up in a world without even these to live by.

We have become so used to letting children acquire what knowledge of Christianity they can in three quarters of an hour a week—trusting almost to accident that it is really Christian—that it is no wonder that many of us have little knowledge, and that we really worship a variety of Gods.

Secondly, many forms and formularies of religion stand condemned as inadequate or unsuitable for a

generation which thinks with a different apparatus of facts, and proceeds from different fundamental assumptions from its predecessors. To claim that religion should inspire education at once presents to many the idea of an education fettered and thwarted in its range and freedom by the chains of outworn dogmatisms and sectarian prejudices. Those most in touch with the young and with current modern knowledge are naturally the most impatient of anything suggestive of blinkers, chains and restricted development, rather than of creative inspiration, vitality, growth and light. I hope to show that the suggestion implied is incorrect, but it certainly represents a point of view.

Thirdly, religion has come to be considered by some as something apart from, and contrasted with, if not irrelevant to ordinary life. We are in deep need of integrating our conception of God and man in the facts which we convey to boys and girls in their ordinary education.

Fourthly, religion has seemed to many to be decaying. As Walter Lippman wrote, "the acids of modernity" have eaten deeply into the fabric. As the past, on which we were living, has fallen to pieces, our own values were too frequently seen to be unthought out. No one would wish to condemn our English love, and successful use, of compromise, sweet reasonableness and toleration; but we cannot pursue high purposes in a world where vast human energies are being harnessed to great ideas unless we have high purposes to pursue. We cannot stand for anything unless we have something to stand for. And our national purposes are sometimes in danger of drifting into a sticky attitude which has little real purpose behind it.

When confronted with the urgent purposefulness of modern totalitarian creeds, we are apt to fall back upon democracy. And democracy is just not enough. Our

ancestors, who fought and won the main battles of democracy in these islands, were inspired and upheld by far more fundamental convictions: and something far more personal and resolute than living on their achievements is necessary if we are to grow personalities of the depth and force necessary for the high debate and sharp conflicts of the twentieth century. We have been fortunate in recent great crises to find great religious leadership, but great leadership needs great following.

We are told on every hand to keep fit, but if there is need to gain and retain physical fitness, this is far more true in the spiritual sphere. In fact the former will only be won by spiritual fitness. There is urgent need to make clear to youth the possible spiritual goals of mankind and the roads towards them. Spiritual fitness is not an inevitable epiphenomenon of a general secondary education. And yet to present education as the accumulation of rapidly to be forgotten facts rather than the achievement of vital creative personalities lends itself to that idea. Fortunately there are too many spiritual agencies at work to let us see the problem in its most unpleasant light.

Besides, we are in danger of sheer moral woolliness, if not of chaos. As a nation we neither accept nor reject Christianity; we usually seem hopeful that a general mild acceptance of Christian sentiment—and approval of the less contentious parts of the New Testament—will carry us through without visible dishonour.

And there is also danger of a lack of personal integration. Dr. Glover, in *The Danger of Being Human*, tells us that Jung said to a patient, "You are suffering from loss of faith in God and a future life." "But, Dr. Jung, do you believe these doctrines are true?" "That is no business of mine, I am a doctor, not a priest. I can only tell you that if you recover your faith you will get well. If you don't you won't." We need a unifying

purpose to enthuse our otherwise dead accumulation of matter for memory, or our separate intellectual enthusiasms. Each of them may be capable of drawing out part of the personality for part of the time, but none of them capable of drawing out the whole personality all the time. The wills of men are not the result of putting together a set of intellectual spare parts, but of the concentration of power to a given end.

There is not space in a work like this—even if there were adequacy of authorship—to present properly the argument for the validity of religion, necessary though that argument is to complete the case for the inclusion of religion, or rather for considering religion as the central core of education. But it may be possible to indicate the line such an argument would take.

The rational mind, which is busy exploring every cranny of the Universe, cannot long evade the question, What is the meaning of it all?

Implicit in the picture of the Universe conveyed by our science, our history, and the setting of our life is a fundamental assumption about its character. To us it is either a Universe, or a chance haphazard concatenation of events or a warring system of many forces, possibly hostile to each other. If we call it a Universe, as in science we do, man, searching for the power at work in it, everywhere finds himself naming the name of God. That name we must fill with some content—or unconsciously it becomes filled with unthought out, and possibly incompatible, ideas.

These ideas are themselves part of the record of religion omnipresent in every race and period of history. However crude the superstition and gross the mistakes which have been made, the step to the general ideas and directed emotions typical of man the philosopher and religious creature—as distinct from the mere animal—is an advance in evolution from what

went before. We must at least appropriate this distinctive heritage of man and achieve for ourselves the freedom of mind and character which it can give.

Further, this distinctive heritage of man includes the forming of ideas and the experience of valuing. If these values are worth anything they are part of the structure of the world. "Man does not make values any more than he makes reality." No man is educated whose emotions and values are not charted, as well as his intellectual voyages.

It would be the gravest failure of duty not to lead the growing personality out on the great quest of mankind; to let it see something (so far as we can humbly manage) of the route traversed by those who have gone before; and to set it forward on its pilgrimage with some chart for the way. And there is also urgent need for us all to anchor our ideas of God and man securely in that system of the Universe which we set before our pupils implicitly in the school curriculum.

But the Christian religion taking its place in Education will not produce standard rules of conduct or identity of belief. It has been well said that "There is no Christian ethic; there are Christian attitudes to experience. The Christian moral standard is, after all, not a code which has to be defended — it is an insight to be achieved."¹ If we can lead the coming generation towards the discovering in greater measure of that insight, and the achievement of that "mastery of the changing materials of the world's life," we shall indeed have discovered the place of religion in education.

By those who know our schools, sectarianism need hardly be considered as a bugbear. It may be sufficient to say that identity of belief will now be recognized to be as impossible as it probably is undesirable. If our pupils can achieve their own personal measure of insight

¹ F. R. Barry, *Relevance of Christianity*.

into the "system of the Universe" under the tutelage of the Spirit of Christ, they will, in effect, so educate their emotions as to form a Christian theology consonant with their own experience and with the facts. It may be urged that something more should be done to introduce boys and girls to some more lasting companionship and intellectual and spiritual guidance than the school can provide. The fact that sectarianism is no longer a bugbear may show just how wide the gap is between the schools and the Churches, or it may prove how ripe the Churches are for reunion. These are real points and must be considered under the heading of the School and the Community.

There are some further warnings. First, adult religion is nourished, and rightly nourished, by sentiments: but sentiments are dangerously near to sentimentality. Religious practices are often the creation of great moments, the reinstatement in accepted attitudes, and the reminder of settled convictions. These cannot for the young take the place of the ardour of experience; and further, such reminders and recreations of the past tend by them to be rightly distrusted, because they are not living, and have yet to live, most of those moments which will become to them sacraments. Religion to the young must be something of their own. We shall be right to try to help them to find the tracks, by following which men have found light and life; but we must do our best to let children follow through those quests from which theology springs and sacraments become realities. They must follow in the steps of the early disciples, and rediscover their theology for themselves. Professor Macmurray has warned us against the religious teaching which remains traditional, and fastens us to forms of life and thought which the march of development is destroying. Unless the religion which we pass on is itself creative, regrowing itself, it is doomed

to decay; and unless it leads the intellectual quest, and expects to find new things, it has resigned its place in the vanguard of the march of mind, and cannot grumble if youth does not instinctively turn to it for light and leadership.

Further, religion is not an opiate. It will not make contented souls, though it will bring them inner peace. The leader who came to bring men not peace but a sword is not the leader to make youth at ease in a diseased world, and the cure may not be pleasant for those whose minds run in settled grooves.

It is never, I believe, the business of any teacher of any subject to let propaganda or programmes of reform invade the classroom, and we shall always have to be careful that our own private applications and quack remedies do not usurp the place of the real subject matter of our teaching. But it is poor leaven which will not cause some ferment; and as we set youth on its way to its own high adventure, we must be happily prepared for it to find its own way, and to make its own plans, and undertake its own tasks, which may need all our nerve and forbearance to trust.

If this is the place of religion in education, what is the religious education needed? If what we have said is true the answer rises directly from it. Religious education is the integration of the deepest energies of the human spirit, informed by the widest available knowledge of the real nature of the universe which is our home, controlled by all the personal disciplines of body-mind-spirit, and issuing in profound and powerful beliefs about human destiny, and finding active outlet in the world.

Of all this, there will be much more to be said in due course, but something must be said here of those who are to teach.

A teacher of religious knowledge would seem to need

to be a trained critical scholar, a historian with a wide knowledge as well as training, a philosopher, a scientist, a geographer, as well as one appreciative of literary form. It would seem further that he should know something of the teaching technique of all these; that he must be a thoroughly integrated personality, with a deep personal sincerity, and with something of the outlook of a mental physician, and ready to wrestle with steady reading to keep his knowledge up-to-date.

And which of us could claim all this?

Of course this description is somewhat idealized, but to accept it at all would scare away many of those teaching to-day. To deny it, however, as an indication of what is needed would be to accept present conditions as permanent.

The fact is that while in other subjects in Secondary Schools, it is normal to demand an honours degree for those teaching them, there are very few with honours degrees in Theology; and it is far from certain that existing theological courses would produce the training of which we stand in need. It is most desirable that those who are already struggling with the task, while labouring under a strong sense of personal deficiencies, should be encouraged to go forward. Help of all kinds is needed. But the sincere seeker is to be welcomed as a leader, and is often a more helpful leader than many more self-confident persons. This is not to minimize our present lack of training. It is of the utmost importance to consider how in the future this training should be provided. This problem will be tackled later on.

But for the next twenty years the position is unlikely to be substantially modified—and it is with this period we are faced.

In the past the pupil in religious knowledge has been far too much spoon-fed—and the teacher has been left

to wrestle with vast difficulties with few aids, and left to discover these aids for himself. At the moment it is not the child who needs to be spoon-fed (if ever it did)—but to some extent the teacher; and it is this fact which this book is meant to face. There will be many who already have ample resources on which to draw—and many books have appeared in recent years: there is no reason or desire to minimize all this. But the need is certainly not yet met.

The main thing at present for those who will teach is a conviction of the urgency and importance of right religious teaching, deep sincerity, a certain minimum of knowledge and the will to acquire more, the spirit and attitude to the subject which will lead to a right emphasis and aim, and a clear-minded resolution in carrying it out.

And now to business: but first it may be as well to cast a glance at the particular world in which this commerce will be carried on.

LECTOR: What do you mean by "integration"? You use the word rather often.

AUTHOR: The Oxford Dictionary gives: "integrate: to form into a whole."

LECTOR: Is that what you mean?

AUTHOR: Yes.

LECTOR: But people are not made up of disconnected bits, and education is not made up of disconnected parts.

AUTHOR: It is. Far too often. People need unifying and it is only religion, and the sense of God, which can form boys and girls into unified men and women; the same is true of education. It is the biggest need to-day. If you look at the world

LECTOR (*interrupting*): Yes. That will do for the present.

CHAPTER II

INTERLUDE

SCENE: *Common Room in a boys' school to-day.
A masters' meeting soon to take place.*

MERRYWEATHER: What's all this about religious education? I hear we are to discuss it to-day.

PENNYMAN: Don't you know? The Head's got a bit of a bee in his bonnet about it at present.

MERRYWEATHER: Well, what's the good of discussing it? Everyone knows the difficulty, and there isn't anything that can be done. In fact, you can't teach anything of that sort to a class; there are too many different points of view. If you talk straight to the fifty per cent who are ready to take what you say, but who haven't a lot of use for the religion they see, you probably miss twenty per cent who are already devout and keen, and think you are just destroying what they have been taught.

PENNYMAN: I don't think it hurts them to be shocked a bit.

MERRYWEATHER: I didn't say shocked. You just don't speak their language, or rather the language of those who have talked religion to them, and they think you are not really in the thing. Whereas if you talk the language they know, you don't touch anyone else. Or else you don't really talk about religion at all.

CHIPPING: There are some people who can do it. I can remember

MERRYWEATHER: Of course there are. But we are not dealing with the exceptions. We are talking about schools up and down the country. Do you realize how many ordinary secondary schools there are in this country?

CHIPPING: A good half of them are girls' schools and they seem to manage.

MERRYWEATHER: Well, I'm not talking about girls' schools. I think they are much easier to deal with—and anyway, quite a number of the mistresses are trained, and far more of them take things seriously.

CHIPPING: I'm not so sure they would agree with you about girls being easier. But it's true they take it seriously.

JOHN GREEN: My word they do. Go to any conference about religious education, and the schoolmistresses are there in their crowds. Pencils and notebooks and all.

CHIPPING: Well, of course, they haven't got families to look after in the holidays. So there isn't the question of expense.

JOHN GREEN: True enough. But that isn't all. They take the matter seriously.

MERRYWEATHER: Well, everyone knows that women are naturally religious and men aren't.

CHIPPING: That's not true. If you go to any Church where the parson is a man, and talks straight and really knows—knows what he is talking about

MERRYWEATHER: Exactly. There are exceptions. But to discuss exceptions doesn't touch what we are talking about.

PENNYMAN: Well, that's exactly the point of having a Masters' Meeting about it.

MERRYWEATHER: But I ask you. What can a Masters' Meeting do? What can any of us do? We just don't know enough, and there are not the books, and we

couldn't afford them if there were, and there's no time with the standard of the school certificate subjects as they are, and we haven't got any clear plan about it.

PENNYMAN: Exactly what we need to discuss.

MERRYWEATHER: Oh, it's all right for you. You went to a course once and

PENNYMAN: That's not the point. Why not get a clear plan, and put those who volunteer on to teach?

MERRYWEATHER: Yes. But just look at those who would volunteer. There's X who goes to High Mass at St. Gabriel's, and H. who is a Deacon at the Congregational Church in Broad Street, and L. who joined the Oxford Groups last year and can't talk about anything else. Do you really want them to be in your team—and what a queer idea any boy will get at the end after hearing all of them in turn. I would far rather have an honest free-thinker put the history of religion objectively, and leave them to find out for themselves.

CHIPPING: I'm with you there—but you would miss something. Mind, I'm not sure that if the three you mentioned are really sincere, a boy wouldn't get a better introduction from hearing how all three approach the matter. And they have the priceless asset of conviction. They know they are talking about something real, whereas your honest free-thinker, although he has the right approach for the study of a subject in the secondary school, could not lead anyone anywhere.

MERRYWEATHER: I'm not sure about that. And anyway the whole trouble with religious teaching is just that conviction. They all know for certain; and they all know differently. And how can you teach a boy to find his religion if you beg all the important questions to begin with?

CHIPPING: Yes, but the Chemistry Master has been through it all before. He knows the experiments come out because he has made them.

PENNYMAN: That's what the really religious man has done. He has made the experiments and knows that they will work.

MERRYWEATHER: That's all right—in a few cases. But I keep on telling you that we are dealing with the mass. I know of few things more unpleasant than a man who wants everyone else to try his own pet religion, and find salvation in his own pet way. Besides, do you really want to talk about these things to a crowd of boys? Can you talk about real religion to an ordinary class?

JOHN GREEN: You certainly can, and if you know what you are talking about they will listen as to nothing else. But you need not talk in any unnatural way, and I agree that you cannot always say what you want on any particular day.

DR. PORTER (*joining the group*): But why not? If it's a definite subject and you know what you want to teach, and you are down for third period on Thursday—well, you teach it third period on Thursday. What's the trouble?

JOHN GREEN: What I mean is that you cannot treat it exactly like quadratic equations. Fixed method. Fixed examples. Look up the answer and there you are. You cannot always get across the understanding of English literature just when you want. You keep things always up your sleeve until the class is in the mood. And some things you always wait to say until you are asked.

DR. PORTER: Well, I cannot imagine anyone asking G. or S.! But the real point is that the only religion you have any right to teach is what is perfectly objective and open. The rest is a matter of indivi-

dual conviction. Any H.M.I. would tell you that.

PENNYMAN: Well, the inspectors don't bother about religious teaching.

CHIPPING: Oh! don't they? They used not to do so. But for the last six years or so they have been taking it pretty seriously.

MERRYWEATHER: Yes, but they insist on teaching facts only. I was at a B. of E. course once, and there were the inspectors duly detailed to attend, but they got quite restless once, when someone wanted to discuss where the teaching of Jesus really led. And they had a full inspection at Y—— a few years ago, and the inspector there told a friend of mine that he ought to confine his remarks to the Bible, and not to his own views.

CHIPPING: They have moved a great deal of late. That isn't fair.

DR. PORTER: But what they said is exactly what I mean. We have not the right to thrust our views on immature children.

MERRYWEATHER: But are we just to turn them out without any training in thinking out their own views?

DR. PORTER: That's a different matter. But no one should thrust his views on immature children.

MERRYWEATHER: But no one is talking about thrusting his views. As a matter of fact, the view of the physical universe implied in your physics teaching is a personal view; and everyone knows that it's nonsense to talk about unbiased history teaching. In all these things you select facts as fairly as you can and show how far they will take you, and get your class to think about it with you, and where there is reasonable doubt, as there is somewhere in all subjects that are not purely mechanical, you let them see that absolute certainty is not achievable.

DR. PORTER: It sounds all right, but there are not enough fair-minded people in the world. As it is we have just got to teach the facts.

MERRYWEATHER: But what are the facts? The Kings of Israel and Judah and the Ten Commandments?

DR. PORTER: Don't be a fool. I thought we were talking about Christianity.

MERRYWEATHER: Well, then. What are the facts? You can hardly read a chapter of the New Testament with an intellectually wide-awake class without being up to the eyes at once in every possible question, the historical accuracy, the credibility of one narrative as given, the scientific, or if you prefer to call it psychological explanation of what happened, the meanings of the theological terms used, the purport of the teaching, and everything. It's all nonsense to pretend that the New Testament is simple to teach, and you can just teach what is there. If you care to beg every question, and leave boys later to find out what a shallow-brained funk you were, you can. But there is nothing left worth teaching.

CHIPPING: But you can teach the Bible as literature or history.

MERRYWEATHER: That sort of cant makes me ill. If you are teaching the Bible as history (and you should), well, do it in the History period; and by all means put the Bible in its place in English literature, but that should come in the English period. If you did that you would get the Bible looked at a great deal more sensibly.

DR. PORTER: But what are you going to teach, then?

PENNYMAN: Perhaps that is what we are going to discuss at the meeting.

DR. PORTER: But surely there is something perfectly definite that we call Christianity, and we can concentrate on that with the Bible as the textbook.

MERRYWEATHER: I was once at a meeting of schoolmasters and schoolmistresses and a number of parsons too—all denominations; we were discussing just this point. Now, curiously enough, the schoolmasters and schoolmistresses knew what they meant by Christianity, but the parsons were still wrangling an hour or two later. I've a feeling that we may recover real unity in the schools; when boys have worshipped together, they may see that a lot of these boundaries are unreal. I don't expect them to agree on exactly the same idea of Christianity, and I don't expect them all to worship in the same way. But I do think that they will see that a good many of the distinctions are quite artificial, and the watertight compartments quite unchristian. After all, we are growing a common idea of Christianity in the schools.

CHIPPING: Are you quite sure; or are you just thinking of the ideal of conduct of an English gentleman. I've an uncomfortable feeling that sometimes when we say we are teaching Christianity we are really teaching a general respectability and goodwill that is so flabby that it is perfectly useless.

MERRYWEATHER: I quite agree that is a danger. But what I want to do is to give boys and girls all the material we can give them for forming a judgment—suited to their age of course—and get them to think about it. If we are straight, and are keen enough, we could revolutionize the churches in a generation.

PENNYMAN: Oh, no, you couldn't. You can't touch the parsons.

MERRYWEATHER: Believe me, it is not the parsons. It's the existing laity. We are all waiting for the other to move.

PENNYMAN: Well, I think you are right about the laity, though I am one of them myself. But I still think the parsons are a difficulty. There are very few

churches where I can unhesitatingly recommend young people to go; and if you get a gathering of parsons of different denominations it is just the stickiest gathering imaginable.

MERRYWEATHER: Well, that shows that you are a bit behind the times yourself. I admit they don't fall over one another, and they lack the joint leadership necessary to pull them together, but there is far more real unity than you imagine—and friendship too, than you realize. After all, if you get a gathering of doctors or artists they are not quite famous for their agreement. The real trouble is the professionalizing of the ministry. I am sure that has done far more harm than anything else, and that is what makes them suspect inside so many schools.

PENNYMAN: You mean that they seem paid to take a certain point of view?

MERRYWEATHER: Exactly, and they seem to feel it themselves when they are quite honest. I mean they do expect others to finish up with the same conclusions as they have reached themselves, and feel that something is wrong if they don't. And how can a parson avoid the Sunday morning complex, when that is just his supreme chance of contact with those he wants to touch.

JOHN GREEN: We seem to be getting a bit off the point. How can we get the right religion in schools? I think it's a bigger thing than we realize, and a good deal more difficult.

MERRYWEATHER: Oh, it's difficult all right. That's what I've been saying all along. We haven't got books, and the right ones have not yet been written, and there isn't money for them, if they were.

JOHN GREEN: There are plenty of books already: I was up at the Institute of Christian Education in Gordon Square last holidays, and there are numbers of books,

and more coming along. And as for money, if there is a clear need, and a way to supply it, the money will be found. Look at Physical education. I admit I don't want to see the Board of Education with souls on the brain as the latest ramp. But it is up to us to show what can be done quite clearly, and money will be forthcoming before too long. After all, the B. of E. has a difficult job, and it does it quite amazingly well, but it can't invent men; and it is a different thing taking a reasonably sound man and giving him a three-weeks course in P.T. or Athletics at Mill Hill or Loughborough or Eastbourne, and then sending him out to teach. You can't do that with religion.

MERRYWEATHER: I'm not quite sure. You have given me an idea. After all, the first step is to give some people a vision of what it might be.

JOHN GREEN: Well, anyhow, we have got to see the thing big enough, and to realize that everything in a school is part of the religious teaching. It's got to be integrated. Of course it is a ticklish business, because the adolescent is both sensitive and emotional and sincere, and once anyone scents anything unreal, the whole business is a failure and quite rightly so. But the Scouts are not, and school religion has volumes to learn from them. Take school prayers now.. .

DR. PORTER: No one can really take school prayers seriously. It's bound to be simply a disciplinary ceremony. If everyone has got to come and sit or stand in a definite way, without any way of getting out of it, at the beginning of the day, you can say good-bye to any chance of real worship.

JOHN GREEN: I don't agree. It is not at all easy. But if we can let them see that we realize this, and that our sincere aim is to set our minds in line with the

will of God, and to give them a chance to do so too: and if we do it in the right way, and do really give them that chance they will take it not everyone always, but then, do *you* always attend? and the way you show irresponsibility is quite different from the way of an adolescent boy or girl, and probably less sincere.

DR. PORTER: But the age range—eight years old to eighteen; finding prayers that are suitable, and sufficiently familiar and not too familiar, and reading sincerely.

JOHN GREEN: I know, but it can be done..

DR. PORTER: Well, I wish you joy of it when you are a Headmaster. You won't find it look so easy then.

JOHN GREEN: Oh, I realize that. But it's all part of a bigger thing still—and that's what I am coming to. We must come to a common mind or something like it about what we are after. You see, at present, everyone is uncomfortable about it. We all tend to feel that we are not good enough, that we do not know enough, and (though this is often unconscious) that we do not really know what we are aiming at, and what technique to employ; in fact we are muddling along. We don't like what many religious people have done in the past, and we can see all too clearly the mistakes of the last century, but it needs a definite effort if we are going to deal with the situation, and avoid the mistakes of our own, and we shall not do that by just sitting still.

MERRYWEATHER: Well, the meeting will be starting in a minute, I'm going to get a chair even if you aren't.

CHAPTER III

THE AIM OF RELIGIOUS EDUCATION

Q. What is the chief end of Man?

A. To glorify God and enjoy him for ever.

Q. Who, then, is God?

—*The Shorter Catechism.*

THE aim of all religious teaching must be the growth in the mind and acceptance by the spirit of the knowledge of what God is like. To put it so looks like arrogance. To put it lower is to trifle with the greatest issues and to toy with matters of life—and death.

And it is better put starkly.

For it brings us up at once against the ultimate difficulty. No one of us is sufficient for these things. And yet, up and down the length and breadth of this country and others, there are, I believe, hundreds of men and women who feel their inadequacy of mind and spirit, of knowledge and of method, of vision and training—and yet who know that to resign the task would be an even greater disloyalty than to accept their own failings.

BUT when we have accepted our own failings and are ready to be ourselves, the difficulty remains. The average schoolmaster and schoolmistress has had too thorough an education to be able to accept easy solutions. He cannot escape a consciousness of insoluble mysteries and quite inscrutable purposes. If he is sincere he feels unwilling to gloss over these, although the class may be hardly ready for them. Yet

he cannot feel it right merely to pass on his own uncertainties. And the intellectual and practical faith which he has won for himself is often too adult to be readily translated into the strong simplicities which should be the food of youth.

There are considerable numbers of men who do not believe some of the usual Christian dogmas, who are far from sure about others, and convinced that still other things must remain fundamentally uncertain. Such men will probably distrust many of the self-assured who have an answer to every question and be critical of many current presentations of Christianity. They will feel that they themselves have no right to teach religious knowledge. This may sound exaggerated, but it is this vague feeling of insecurity, and often of unreality, which reduces power to ineffectiveness.

Of course if there were ample numbers of men and women to teach, controlled and inspired by the Spirit of God, and full of certainty and of knowledge, they could fill the vacant places. But there are not.

But to draw the opposite conclusion would be equally untrue. Schools are far from being the Godless places that some people suppose, jumping to this conclusion from the difficulties that are felt, and exist, over religious teaching.

Many of those who are most concerned and have most sense of responsibility in the matter are those whose sincerity is most daunted by their own experience. And many scores of sincere Christian men and women, who have found a religion which affords them an intellectual and practical way of life to follow, just have not the knowledge which is necessary to teach along the lines of any reasonably modern syllabus.

But we are here: such is the position; and we cannot well abdicate. We did not create, so much as accept, the position handed on to us. What is our duty?

This brings us up against one ultimate sustaining fact. If this Universe is the product of God's will, and moved by his purposes, it is petty nonsense to believe, as some nominal Christians seem to do, that it is like a machine of which he has lost control—unless God is bound by the limitations of our understanding, and in that case he is unworthy of our worship. The world, in fact, in that case, is not the product of his will, but of other wills, and God is no true God. If we really believe in one ultimate God, we cannot believe that we are meeting contingencies on which he never reckoned, or that our own—admittedly passing—stage of growth is something for which we are ultimately responsible. There is an unconscious conceit in thinking ourselves responsible for the world, rather than for our sphere of duty. Responsible indeed we are, and responsible for much in the social and international fabric of which it is good to be reminded. But we are not responsible for the fact that in this year of grace there is a Universe, and a Solar system, and an Earth, and an England of men and women like ourselves. Our responsibility lies in trying creatively and cheerfully to find and to fulfil the chief end of Man.

If the statement given above of the aim of religious teaching is correct it should help to clarify our thought. For in every subject taught, the first necessity is to find what we are trying to achieve: once we have decided on this, method and means fall into place.

This is not to say that the method and means will be easy to find or use.

But one of the chief hindrances to effective religious teaching has been a lack of common acceptance of what our task is. The fact that the Bible is and must be the chief textbook for all who hold by the Christian faith has frequently obscured the issue, and made it easy for those whose minds were uneasy to shirk the main point

and settle down to "teaching Scripture."

And what easier? Given the Book—conveniently and unfortunately divided into verses—and a class to read them in turn, an hour a week—or even half an hour a day, can be spent happily, and who shall say unprofitably?

Of course there is an element of caricature in this. Explanation—fallible or inspired, prejudiced or enlightened, the product of knowledge or of ignorance—has interrupted the flow of reading, and made it either easier or harder for young minds to understand.

And this is the lowest level. That it is true of many classrooms few who know anything about our schools will deny.

And yet this situation is diversified by an increasing volume of first-rate religious teaching. It is unfortunately necessary to emphasize and even over-emphasize this to-day. The ignorance, almost wilful ignorance—of even some Bishops—of the magnificent efforts, magnificent both in design and execution, which are found in all manner of schools up and down the country makes it necessary to cast modesty aside, and say that though all is not well, it is far better than many think. It is a matter not for surprise, but for sound satisfaction that those who are being appointed to headships of schools of every type seem everywhere deeply and sympathetically concerned about religion in the school. It should not be a matter for surprise, and yet I am myself sometimes surprised on educational councils and committees and gatherings to find what religious men and women are in charge of, and directing, the education of to-day. Surprised, because so much popular philosophy attributed to our education and so much criticism of our education seems sometimes to imply that it is Godless or secular and given by secular-minded people. Further than this, in the recruits to

the profession whom I see, and of whom I know, the products of widely different schools, universities and training departments, I tend to find the same ultimate attitude.

This is not to say that all of whom I speak find it easy to adopt the formularies or to participate in the worship of one of the Christian Churches. But this, as we all know, is a major problem of the day to which all Churches are addressing themselves. The point is that the material and the will are there.

What is needed is four-fold: a clear aim, the subject matter to use, the method on which to use it, the training of the spirit to inform this method.

It has already been suggested that the real aim is the growth in the mind, and acceptance by the personality, of the knowledge of what God is like. It is probably not nearly so hard to accept some such aim as to put it into practice. There is probably teaching which accepts this aim, and gets lost by the way. Thirty years ago it was a common practice to teach history by setting the next ten pages of the textbook to be learnt—and then testing this knowledge. History has been extensively studied since then with a view to the selection and use of the material suitable for the school syllabus. Much also has been done for religious teaching in elementary schools. Comparable work has not yet been done to help the secondary school, and religious teaching has certainly not made the same advance as, say, history teaching.

If this is the aim, what is the subject matter?

In a sense all life is its subject matter and one side of our purpose should be to recover that sense—to lead boys and girls to find in the God they are led to worship a reasonable intellectual ground for the world to which they are introduced in the sciences; to find in history threads of purpose which at least might make sense with

that conception of God; and to lead a life of which the half-conscious assumptions are rooted in this conception.

This, of course, will only be achieved in-so-far as the staffs of schools are Christian, and life in a community inspired by Christian ideals and spirit would be just Christian education. A further discussion of this must be deferred until the appropriate chapter, and it has already been indicated that there is far less ground for either pessimism or cynicism than some suppose. But in this connection the really important point is that the scale of values should be Christian: that is, for instance, that sincerity, love, faith, courage are really valued above orthodoxy, harmony and agreement.

The question of sincerity lies at the root of much difficulty. Perhaps the strongest underlying assumption of good education is sincerity. Not that it is often, if ever, mentioned. But the whole fabric of science is based on a patient integrity of mind, the whole study of history demands it, and it is one of the first qualities demanded of great literature. And, on the other hand, no one who has taught boys and girls in their teens will fail to agree that a first essential of a successful leader is sincerity.

But in religious teaching it daunts not a few. After we have ordered our own little intellectual world into a reasonably coherent whole, and made our personal compact with the Universe and found some clue to the road to travel in the art of living, it seems impossible to many to co-operate in Christian teaching without violating their own integrity. To work with C. and D. seems to assume that we accept the obscurantist attitude of the one and the harsh sectarian outlook of the other, and to oppose Z. with whom we have a natural spiritual kinship—or else to imply that no views or points of view matter very much.

One of the difficulties of religious teaching is that we have been accustomed in the past to bring children to the facts with our minds already made up about their explanation—and with a philosophy often covering essentials and inessentials alike.

The difference in technique compared with other subjects is plain.

Children are not taught the history of England as expressing a philosophy of history, but are given a certain selection of the facts (a point which will be emphasized by the good history teacher) and the philosophy (admittedly biased by the selection) springs from them. In religion children recognize a different attitude.

We do not trust the facts enough, and we are too anxious that the conclusions shall look like our own.

But this demands the detailed examination of the material and how it is to be used: and it is to that we must turn, for each of these points demands a section of itself. It may, however, be as well to hear another conversation first.

CHAPTER IV

ANOTHER INTERLUDE

SCENE: *Three or four masters discussing over the fire.*

TIME: *After the masters' meeting, previously mentioned.*

STANDISH: It's all very well the old man getting worked up about religious teaching: I'd grant everything you like to say about the need for moral standards and good citizenship; but you will do it better without religion, and, what's more, I'm afraid all this religion isn't true.

MCANDREW: But are you so certain about that? I'm sure that most of what is taught isn't true—but—well, there's so little you can be certain about.

STANDISH: Precisely. There's nothing. And the further science goes, the stronger the certainty that the old idea of the supernatural is just as dead as that of witches.

MCANDREW: Yes. It would do a great deal of good to get all that rubbish cleaned out of the way—it's mostly a survival of primitive taboos; but what are you going to tell them about the world; just leave a big question mark?

STANDISH: What else can you do? You don't know.

MCANDREW: Yes, but you say that you want moral standards and all that. How are you going to do

it? If you are not sure of any purpose in anything, what's the point of any moral code?

STANDISH: Well, you've got to make the world a possible place to live in. You can teach self-development and a sense of public spirit without any sort of religion; and better too. When religion creeps into it, it's generally a species of cant.

MCANDREW: But why have you got to make the world possible to live in: unless there's some purpose in it, the harnessing of the individual life to the service of society has little justification.

STANDISH: Speech from McAndrew! Hoots, mon, you've been reading your Scots philosophers again. There's no need to get highbrow.

MCANDREW: Well, to bring it down to your English level. If there's no meaning in it all, your schoolboy will soon see that, and by the time he's twenty, he will have set up a private morality to suit his own ends.

STANDISH: It's what we all do; only some people have a stronger dose of herd instinct and run more to type.

MCANDREW: Well, how are you going to get your good citizenship then?

STANDISH: By school training. If you accustom them to act with public spirit in their little world here, they will be good citizens later.

MCANDREW: They will be a good herd, perhaps: but they won't have any initiative unless they've got something bigger than public spirit to live by. What is it, anyway?

STANDISH: Well, there may be a dose of personal ambition needed too—a proper blending of the herd instinct and self-assertion and all that sort of thing.

MCANDREW: Well, the curious fact is that when you

want jobs done—secretaries of old boys' clubs, and scoutmasters and little extra pieces of work that are not particularly in the limelight, and mean shouldering some real responsibility, the people who do them well are nearly always those with some sort of big ideal at the back of their minds.

STANDISH: But you can have ideals without religion.

Why, everyone has got some ideals to live by.

MCANDREW: Yes, but not big enough: the small man can always care passionately about his own little crowd, whether it's a political party, or a team, or a church. In fact the less purpose he sees in the whole, the keener he usually is about his particular bit. What you want is something to aim at in the whole: something to make sense of it.

BRAND: It seems to me that what you fellows want is to invent a new religion.

STANDISH: By no means. There are far too many already. There's no need for religion. What you want is to get every man, woman and child developed to the best possible extent in body and mind, and trained to live together with a certain amount of give and take—and that's the job of education. Religion queers the pitch by preventing the obvious practical issues coming up in an ordinary way.

BRAND: But you can't lump all religions—or all the English varieties of the Christian religion—together like that; there are some really fine modern presentations of Christianity.

STANDISH: That's just the trouble. It dies hard. If only there were not all these reinterpretations, we could sweep it all away easily. And these new interpretations are really a new thing altogether. The old religion won't bear the new sense that good people try to tack on to it.

MCANDREW: Perfectly true. But if you did start to

build up a new moral order, you can't do it just on an intellectual basis. It's the individual drive behind it that matters. How are you going to get that?

STANDISH: Do you mean to say the appeal for human development to the fullest extent hasn't the biggest appeal to human beings to-day?

BRAND: Yes. It's just as McAndrew said. So long as it's purely for the individual, you can't build anything on it. There's got to be some bigger aim. Otherwise, the more self-indulgent just don't care—or else develop in their own one-sided way. You can make excuses for anything if you want to. And the better folk just throw themselves into some narrow group of their own and develop themselves to make war on the next group. It's quite easy to persuade yourself that your neighbour's physical fitness, or even his existence, doesn't matter, unless either he is one of your party—or you have got some aim big enough to cover him too. And that ultimately means, big enough to cover the whole world.

MCANDREW: Yes. I'm with you there. But how are you going to do it?

BRAND: Well, you really have got to make a new religion. Julian Huxley quotes Lord Morley somewhere as saying that the next great task of science is to create a religion for humanity.

STANDISH: And why religion?

BRAND: To give the individual a sense that life is worth living, and the courage to live it.

STANDISH: But healthy people have got that all right. I always had the idea that religion was a kind of ambulance toiling along in the rear of humanity to pick up the sick and wounded souls.

BRAND: Well, if it can do that and give them new life

there's something to be said for it, even on your showing. But I think it's more than that. Given an idea of the world you want to build—good citizens and all that sort of thing—we just can't bring it about, and why? we haven't got the power. It needs more sheer character and vision than you reckon.

MCANDREW: That's where the psychologists should come in. You want your leaders, and you want some means of generating mass emotion; something which ordinary folk really get a kick out of.

STANDISH: And do they get a kick out of church-going?

MCANDREW: Some do. But we've outgrown the kick of most of our church ceremonies. It's only when people are steeped in their own little chapel worship or church ritual that it means enough to them.

STANDISH: Which proves my point.

MCANDREW: I'm not sure. I think we've got to rediscover the psychological means. I rather think that some of the Hindu and Buddhist holy men have got the secret.

BRAND: And that's the secret we've got to discover. I think that most people have got a capacity for meditation.

STANDISH: Suggestibility, you mean. All these rituals and practices are just a way of suggesting to the mind the ideas you wish to suggest to it.

MCANDREW: Well, I don't deny there's a good deal of auto-suggestion in it. But if it works there's no need to sneer at the label you happen to give it.

STANDISH: I'm not sneering. But why not be honest? If you just suggest to yourself the idea of an Almighty Father, and your own ideals of conduct, why call it God, and make out that he is answering you by doing what you are really doing for yourself.

MCANDREW: I'm not sure what "yourself" really is.

If there is a purpose (mind, I'm not saying yet that there is), and if we are all part of it, our mechanism is all part of its mechanism.

STANDISH: But why spoil it by calling it God? If you've got a Father-complex which you haven't yet outgrown, of course, you can't help it. But it only means that a man who has isn't properly grown-up.

MCANDREW: That Father-complex idea has been a bit overworked. Because a Father-complex may produce an idea of a personal God, is no proof that a personal God is the result of a Father-complex.

BRAND: It's like the people who say that because all primitive folk are religious, therefore religion is just a primitive thing to be outgrown.

STANDISH: Say it again.

BRAND: I said that the fact that primitive people are religious doesn't prove that religion is only primitive.

STANDISH: But it doesn't prove the opposite, either. It just proves nothing.

BRAND: As long as that's clear it's all right.

MCANDREW: But it's an interesting psychological fact.

STANDISH: Proving nothing.

MCANDREW: Oh, no. If almost every race has had something in its make-up which expressed itself like that, then there's something of this sort in human beings which needs to find a means of expression.

BRAND: And we've outgrown all the primitive forms of expression and we need to find a new one.

JOHN GREEN: Well, you've only got to go to Germany to find it, and, I've no doubt, to Italy, or to Lenin's grave. You've got all the ritual and all the passion—all the religion in fact, at a Parteitag at Nuremberg that anyone could want.

MCANDREW: But its whole aim is to achieve the purpose of the German race.

BRAND: That's what I'm getting at. It's not big enough.
If you had a National Socialism to include the world,
you would have a world religion.

STANDISH: Including the Jews?

BRAND: Well, that would take some swallowing for a
National Socialist.

JOHN GREEN: And do you really want a dictator for
religion? The Popes tried it once. For one thing,
how is he going to deal with the people who don't
agree?—and there are always some: there are plenty
in Germany to-day. And the other point is this:
How is he going to find his world-purpose? It's
comparatively easy to appeal to any group of people
if you say to them, "You've been bottom dogs for
a generation, now I'm going to put you on top."

But what are you going to say to the whole world?

MCANDREW: You get guidance, like Frank does for the
Oxford Groups.

— JOHN GREEN: Well, there's something in them with all
their mistakes.

BRAND: Oh, there's a lot, and that's just what I was
after when I said that everyone has a capacity for
meditation.

MCANDREW: But he's got to meditate on truth.

BRAND: Yes. He's got to find truth and then find how
to meditate on it.

MCANDREW: It's going to take some time to find truth,
but I've no doubt all this meditating will help.

STANDISH: But however much you meditate on truth
you can't get beyond the world in which we live and
ideas for humanity.

MCANDREW: The greatest mystics have always been the
most practical.

JOHN GREEN: But Comte tried to found a religion on
humanity, and it reads all right—but it fizzled
out.

MCANDREW: That's because you can't create anything to move men which begins with the head, it's got to start with something deeper, and then it will grow its own ritual and philosophy.

STANDISH: Ju-ju and rationalization.

MCANDREW: Well, wasn't that why Positivism failed?

STANDISH: Oh, yes. We're still in our infancy. We can't learn to reason yet.

JOHN GREEN: But why quarrel with the way we're made? Surely your first duty as a scientist is to accept the facts. And the facts are that reason is the instrument and not the motive power.

STANDISH: Which is what?

JOHN GREEN: Well, personalities have personal power. If they are weak and divided, the power is weak and divided, and if they are integrated and strong then you get real power.

BRAND: And the trouble is to find what will integrate them.

JOHN GREEN: My own theory is that you've got to give them something big enough to admire—worship, if you like—something to capture the whole of them.

STANDISH: But if they worship that, it's only a wish-fulfilment, after all.

MCANDREW: You should learn logic. Because some worship is wish-fulfilment, it does not mean that that is all it is.

BRAND: But what are they going to worship that is big enough, as you call it?

JOHN GREEN: Well, it wouldn't do any harm to call it God.

MCANDREW: I'm not sure. The name's been so mis-handled that it would help to give it a rest for a hundred years.

BRAND: You can't quite do that, unless you kill off all persons over four years old.

MCANDREW: Educationists have always wanted to do something of the sort, and start afresh.

STANDISH: Out-Heroding Herod.

BRAND: Seriously, when I say we need a new religion without the old taboos, and without the sectarian feuds, and all the petty narrow-mindedness and traditionalism that has clustered round Christianity, I mean it.

JOHN GREEN: And how do you propose to do it—without committing wholesale murder and depleting the school population, and incidentally throwing us all out of jobs.

BRAND: Well, I don't know. Everyone who is inspired is too afraid or too encased in formularies which his soul has really grown out of. And the people who aren't afraid, and think clearly, aren't the least inspired usually.

JOHN GREEN: But if you started people off at school with the assurance that life has a purpose and set them to the task of discovering what that is

MCANDREW: It's poor teaching to set people to discover things that you haven't discovered yourself—or else it's amazingly good.

STANDISH: But can you see any of the men who teach Scripture setting out on that line? Do they know enough?

JOHN GREEN: Well, once you know what you've got to know, you can usually learn it. At present the trouble is that few of us know what we need to know.

BRAND: Oh, you teach Scripture, do you? I'd forgotten that. Seriously, do you believe it?

JOHN GREEN: Well, honestly, I put my own interpretation on a great deal. But the difficulty is to prevent oneself from foisting one's own half-baked views on young things who should be trained to grow their own.

BRAND: But what about all the Theology—and you don't really think Christianity applies to modern life. Its intentions are intensely valuable—just as Plato is, but it's largely irrelevant.

JOHN GREEN: I'm not going to argue about Plato, or Buddha or anyone else. A great deal of trouble in the past has been our way of shutting up Christianity in a box and being afraid of thinking that God was really anywhere outside the box. It was one of the ideas which it seems to me Jesus came to kill. God has been working in all history.

BRAND: You wouldn't find everyone agree.

JOHN GREEN: Oh, I don't mean that everything expresses God. But you find fresh breaths of air every time men come to a finer idea of God and surrender their minds to it. That's the point of the New Testament—and the Old, too. Real life doesn't seem to date, as theories and practices do.

BRAND: Well, I must be going. So-long.

THE REST: Good night.

CHAPTER V

MATERIAL AND SYLLABUSES

(1) *General*

As soon as we focus our attention on the subject matter rather than the aim, all manner of difficulties creep in.

The regular religious instruction of adolescents is a strangely uncharted field except within definitely sectarian boundaries; and there it is strewn as largely with self-confessed failures as it is dotted with remarkable successes. There has been a good deal written about religion in boarding schools, much of it critical. The boarding school has its own, and in some ways greater, difficulties; but there it is possible to shape the whole of life, including Sundays and all corporate worship, into some sort of harmonious whole. In a day school the problem is different. Religious instruction will for some be fortified and repeated on Sundays, while others will miss all worship beyond what the school can offer, and much of what is learned at school will be vitiated by the general attitude at home. This affects boarders in the holidays—but not so much in term. However, the latter point falls more suitably under the heading of School and Community, but it calls just for notice here.

The question of the language in which our material is written claims first attention. It is significant that our religious classics are mainly translations from another language and done into sixteenth-century prose.

This can hardly fail to give the impression, even if rather subtle and unconscious, that religion is a thing apart. While this certainly has a value of its own, it is likely, for the rank and file, to make things harder rather than easier. It is also true that the study of a classic in another idiom has very great educative value; it compels attention to the text, and affords opportunity for emphasis, criticisms and explanation, which a more obviously intelligible book would lack. But I cannot help thinking that for twentieth-century youth it is something of a handicap to religious instruction that we must in the nature of things depend for our main textbook, so to speak, in a vitally intimate subject, on material written in what is for a very large number of children a foreign language. Inspectors have directed attention to the fact that a very great deal of what may be called literary English in which much of the matter of English study is written, is a foreign tongue to half of those who study it; one fairly easily learnt, perhaps, but still, not at all the language they have spoken all their lives. How much more so the Bible.

In the matter of idiom and approach the divergences go deeper still. If we contrast the language and approach of, say, a Biology textbook with the phrase "in the fullness of time God sent forth his only Son," we find ourselves moving in two different thought-worlds. I am not for a moment questioning the value of either as a satisfying symbol of reality. But they are worlds apart. And when some thirty-four periods or so each week are spent in one sort of thought-world, and one or two in the other, it is not surprising if the latter sometimes seems unfamiliar and irrelevant to life.

And finally, until it has been experienced, the number of points which can call for explanation in a "simple" chapter of the gospels is almost incredible. Very likely it is only a clever and mentally alert class

which will ask a large proportion of them. But investigation not infrequently makes it clear that they are there in the child's mind—even if only as a vague half-conscious sense of something not quite real, or not falling quite into place; or worse, they fall into place quite misunderstood. And it is for those who are most ready to take everything set before them at face value that explanation may be most necessary. A number of ideas slowly take root, just from the phraseology and approach of the Bible, later, unfortunately, to be quietly discarded, and with them the realities which were quite erroneously supposed to be part and parcel of the wrapper in which they were found. Alternatively they may remain as permanent misconceptions. In later life, there is, probably, no chance to discuss and explain. It all happens in the child's mind and out of the teacher's sight.

It is perfectly true that explanation can easily obscure the direct and telling effect of passages in the original. But that is a rather different point; and in any case, that trouble arises mainly when explanation labours the wrong points.

What a chance here for the deeply-thinking, deeply-read, trained schoolmaster, with a gift for popular exposition, and with the trained power to elicit mental alertness and the right questions—especially at the age for which he is best suited. Yes, indeed, and how few there are in religious instruction. Of course, such people do not appear accidentally. In the past, the difficult task of training schoolmasters for this has been largely overlooked or avoided for fear of creating more difficult problems.

It is quite true that there have been good courses, Board of Education and other. But it is not everyone who can manage to afford the time or money for such a course. There are not many Divinity specialists, and

for others the subject is in the nature of an extra.

I believe those most familiar with such courses would agree that there is a very great deal to be done (and hungrily wanted) in the religious education of those who attend, before the constructive work of the school begins. It is surprising what one half of the world thinks the other half believes, and yet possibly, not so surprising in view of all that we have said. To many teachers it comes as a sense of relief to find that there are good and able clergymen who really do not think this (whatever it may be) or believe that; and that a large number of the prejudices and ideas imbibed in childhood are no longer (if they ever were) religious stock-in-trade: and consequently that not only need they not be afraid to be sincere, but that many others hold a position which they can make their own, and teach without any sense of discomfort or conflict.

Accepting, however, as we must, these difficulties of language, idiom and approach, and the lack of general training, what do we really want to teach in order to carry out our aim.

First of all, the life and teaching of Jesus Christ, showing these two aspects as an inseparable whole. We must rediscover the significance of his acts and words *in his own day*, if his spirit is to speak to ours.

Secondly, some account of the way men have come to think of the Universe about them, and of God. To see our place in the scheme of things it is necessary to see primitive man everywhere ignorant and afraid: to see him peopling the world about him with spirits—hostile or friendly—but always to be propitiated and feared; to see how the development of man has brought with it new ideas of God, and how, in the unique development of the Hebrew race, these reached their climax in Christ: to see what men have since made of this revelation of God's nature, and how—not without mis-

takes—the process has gone forward since the Hebrews emerged from a past full of folk-lore and superstition: and the task of religious teaching is to show them slowly and painfully winning their way from the primitive “just so” stories and ritual patterns to the ideas of God proclaimed by the great prophets. The growth of science from superstition and magic to the modern accumulation of knowledge, based on the idea of the uniformity of nature, runs side by side with the development of religious thought to belief in one God, but rarely at the same pace. The difficulty created by this must be clarified. And as men’s thought has grown in the past—so must we expect it to grow in the future.

The question of miracles—so-called—is bound to arise; and we can show the development of thought passing from an idea of God-in-the-gaps-of-all-our-knowledge to that of an all-controlling Spirit. The whole gamut of questions, free-will, evil, suffering, and so forth are bound to arise some time, either as current catch questions, or as having come within some individual’s real experience. And so we must face just what information science gives us and can give us; and again, what religious thought can do; what sort of certainties we can expect.

And, thirdly, we need to relate our ideas of God to the world of events in which we and our predecessors have lived: to history, and to the troubled European world of to-day.

It is harder to find a way here than anywhere, and to speak without being misunderstood. We think and speak of God, as having a purpose for this world; but it is far from easy to work out clearly and confidently what to say about it. The so-called conflict between religion and science is nothing to the usually unresolved conflict between religion and history. It is not too

difficult to read the hypothesis of a God behind the world revealed by science—and a Christian view of God. The sure and majestic operations of the natural forces of the world, the beauty and order that we can see in them, must lead the resolutely thinking mind beyond. But, in the restless and apparently inconclusive actions of men in history, the temptation is usually to leave God securely in his Heaven, just because all seems so palpably not right with the world.

There is much excuse for such a course. Any attempt at the interpretation of the facts is bound to be tendentious, certain to be coloured with an individual bias and outlook, and in any case the creature of its age to be outworn, discarded or reinterpreted within the lifetime of those to whom it is presented.

And yet it would be worse to lead young minds to believe in a God left unrelated to the world about which they read and in which they live. Of course religion involves ethics, and is in this way related to everyday life. But a moral code is not a substitute for a living spirit.

The Jews were fortunate in holding so firmly to the fact of Jahweh that their history was written as an exposition of his dealings with them. We may smile at some of the more naïve judgments of Old Testament historians, but we cannot help missing in later history the integrated thought which could see foreign policy, social life and religious thought as part of one unified whole.

But perhaps not missing it entirely. No one who has lived through the twentieth century so far can avoid seeing the inevitable judgments on ills left unremedied, or the victories of tenacious goodwill. To limit the study of the Spirit of God at work in the world to what is sometimes called Church history, is to limit the whole outlook of a child on the way God works.

And so, besides the presentation of Jesus Christ, besides showing how men have come to think of God and man and the Universe about them, it is also necessary to study in some way the idea of God at work in history, with special reference to the people and ages, most relevant to the birth and development of the Christian Society—and to our own time.

These three aspects represent the bulk of religious teaching, from the intellectual point of view. It should force us to look at other religions, and to see the Christian Society at work in its strength and its weaknesses. There are other details, of course, such as the growth and composition of the Bible and its translations: but these are easily fitted into this framework.

When we come to the available material, what do we find? We have the uniquely God-centred literature of a race of religious genius, the gospels, the letters of St. Paul, some of the experiences of the early Church, and especially of St. Paul, and some miscellaneous contemporary letters and writings.

After the Book of Revelation, the available literature, so to speak, peters out, giving an unfortunate impression that the end of real Divine activity in the world coincided more or less with the persecution of Domitian. There are, of course, credal statements, some difficult theological literature of the early Fathers and the Middle Ages, the wealth of the sixteenth century—but, except in the Anglican Prayer Book, not very readily available—Bunyan's *Pilgrim's Progress* a hundred years later; and contemporary books—e.g. some more or less vivid reconstructions of the life of Jesus, Church histories, commentaries, and works on current religious problems in thought and practice; most of these are suitable for Sixth Forms rather than anything below, or for those teaching. We are, of course, considering books possible for schools, and not the wealth and extent of religious

literature. There are omissions, of course, but as a broad outline, this list may serve.

In these circumstances, even apart from the added weight of its own obvious intrinsic inspiration, the Bible becomes the main—and often the only—available textbook for class use. The problem is how to use it so as to further the end we have in view.

It has to be borne in mind that we are working towards a mature formulation of thought. All subjects naturally become more maturely studied as pupils develop. But there is a difference between the way the subject develops in Chemistry, Mathematics, Geography or the study of languages—and in religion. It is true that language is studied side by side with literature, and more mature books are read in higher forms. But there are simpler classics to be read lower down, and works which can be appreciated at earlier stages. History is perhaps a closer parallel. There, many of the ideas to which we wish to lead our pupils can only be understood with wider experience of life—and not with any real grasp until about the Sixth Form. But in the lower forms we can still study the events with a presentation suitable to that age. We can ask, and find answers to the question, "Why were England and France at war in the fourteenth century?" at twelve years old, or twenty-one, quite suitably, and meet with answers suitable to the question and the age. "Every schoolboy knows that there was an industrial revolution, and every historical undergraduate knows that there was not" is an exaggeration of the truth at which we are getting.

Now equally in religious knowledge there is matter for all ages. Much of the Bible is written in the simplest language, and some of the most magnificent stories mainly in words of one syllable. But while in literature we are studying some book as an end in itself, and the

object of our attention in history is the event or series of events, in religious instruction we are laying a foundation for thought about God.

This does not mean that every school period must explicitly point a moral lesson—or even be obviously related to this end. It is probable that in the past we have sometimes been too anxious to do this just because individual lessons did not form part of a clearly defined and purposeful structure.

Equally there has been too much aimless drifting through books of the Bible chosen for various and frequently irrelevant reasons: the book fitted the available time; the master due to teach happened to know it well; somebody asked for it; it seemed less difficult than others, and so forth.

The scheme must somehow be a planned structure, each part subserving the aim of the whole. The preceding paragraph perhaps excuses the obviousness of this preliminary statement. It is probably desirable to allow wide freedom in the working out of individual parts of the syllabus. In no subject is sincere treatment more vital, and no subject depends so much on the relation of the individual teaching to the convictions of the teacher.

The whole subject, too, is potentially so vast—both in the actual matter and in the possible angles of approach that there is room for great variety of treatment. One man may be an enthusiast over the history of the English Bible, and through that medium may be best able to deal with a number of facts and values which to others would come naturally in other ways. Even the intricacies of J.E.P. and D. may be the bones which another teacher will clothe with all the wealth of ideas of a progressive revelation of God; while yet another will find the composition of the ancient manuscripts to be unexciting facts to be fitted in somewhere

with a due sense of proportion; to him perhaps the main contact with truth and young people comes through a study of the working of the Spirit of God in the Christian Church.

This is what makes this business of a Syllabus of Religious Instruction so difficult, interesting, and individual. In no other subject are we, to quite the same extent, teaching definite ideas through such a wide diversity of facts, among which so much variety of selection is possible—and some selection is absolutely necessary. The Syllabus, then, must be a coherent whole, allowing for great individuality of treatment, and giving guidance in the selection of material.

It is not, however, possible, even if it were wise, to draw up a standard syllabus, however much we may find common ground in our ideas about it. The widespread lack of direct specialist preparation for the work, in boys' schools at any rate, would prevent it. But, besides this, not only would a standardized scheme kill the sincerity on which stress has been laid, but also the work must be arranged to suit the team of masters and mistresses available for teaching it. The organization may even be affected by the fact that those best suited to present religion to certain ages have certain Biblical knowledge at their finger-tips and can present it well to that age. While this should not affect the main drift, it may well affect details. In other subjects we can rely on knowledge in those teaching. We cannot, to anything like the same extent, in religious teaching, rely on the knowledge we want just where it is wanted.

It is also doubtful whether we have reached the point (if ever we shall) when we can say triumphantly—Thus and thus is the way to do it. Instead of this we need to encourage all kinds of well-designed experiment, and to pool the results.

These thoughts, and others not unlike them, find

expression in the "Suggestions for a Syllabus of Religious Instruction" recently issued by the Institute of Christian Education. In what follows I shall make free use of this without always acknowledging the source, in some parts in close agreement, in others with some variation.

We have already suggested that the main textbook is the Bible. Other material will be indicated in appropriate places. But before discussing how to use the Bible, it may be well to raise some points about the Book itself.

It is curiously difficult for some people to discuss freely the place of the Bible in religious education objectively and dispassionately. A thousand fears or hopes rush into the discussion before the issue is really joined, and it is necessary to set out a whole host of prolegomena to any future study of the Bible before we can even be sure that we are using the same terms in the same sense. On the one hand there are those who need to be reassured about our conviction of the intrinsic value of the Bible; others, that modern scholarship and historical research increase instead of endangering that value, although they may quite radically alter both the approach and the conclusions to be drawn from some parts of it. Others need the assurance that this point is fully realized, and that the Bible is being treated critically and with a full understanding of the varying worth, importance and relevance of its different parts. It is not so long since this position was achieved. Some even now do not realize the extent to which parts are doubtful history, other parts allegory, others drama, poetry, preaching and story: the whole didactic, and coloured in every detail of selection and exposition by this fact. While it is generally recognized that its inspiration is implicit and not mechanical, some are only in process of shaking themselves free from a reaction

against a mistaken view, and realizing afresh how great that inspiration is. While all realize that the books of which it is composed are inevitably coloured by the long-superseded assumptions—about general knowledge—of the ages in which they were written, the knowledge of these assumptions is only now being made sufficiently popular for many to realize just what those assumptions were, and how far they affect the books themselves. It is not always easy for everyone to realize that they speak of the actual world in which we now live, and not of a different kind of world in which God acted rather inexplicably and in a way in which he could not be expected to act again. The whole question of how to think of what had best be called the Supernatural is one about which many are individually clear about their own point of view, but about which it would not be easy to reach widespread written agreement—except in very general terms. We almost all preserve various layers of thought and feeling at the same time.

We must ask the reader to whom this is a familiar twice-told tale to be patient. In no subject is there a greater mixture of knowledge and ignorance, of depth and immaturity (sometimes in the same individual), of unconscious assumptions and too often conscious limitations of outlook, of open-mindedness carried to a convinced absence of conviction, and of closed-mindedness on both sides of the door through which the mind should pass freely—namely from critical examination to experiment with happy acceptance, and back again.

To many people modern views are a familiar assumption, and even to restate them savours of battles long ago fought and won. To others these same assumptions are novel issues to be stated, argued and faced for the first time.

It is possible that another generation may see the majority of people approach the Bible in similar frames

of mind, reacting unduly in neither direction. We do not quite do so yet. What is most needed is continuous dispassionate use of the new power put at our service by the particular Bible which has been won for our generation by the labours of the last sixty years.

It is not that much needs to be said about all this before embarking on the use of the Bible, or in the course of it. The happy generation will be those to whom these conscious battles and subconscious conflicts are of merely archæological interest. In most cases the attitudes and assumptions of the teacher, clearly and deeply held, are of infinitely more importance than that this attitude and these assumptions should be made explicit to minds until they are mature enough to grasp them readily.

The conclusions we seem to have reached are these. The scheme must be a coherent whole, although with considerable individuality of treatment, and variety in different schools. It must show the growth of men's ideas of what God is, and what sort of world this is. It must lead to and show the Christian idea of God set in history and in the modern world in its thought and work, and it must show the life and work of Christ and of the Christian societies which have grown up. The chief textbook will be the Bible, though much supplementary material will be necessary. We must see how this will work out in practice; but first of all it may be best to discuss the teaching of the New Testament and then of the Old, as it affects the general scheme. We shall then try to gather up the threads of discussion on the question of syllabus, and then turn to the detailed questions of teaching.

(2) *New Testament*

The treatment of the New Testament falls naturally into two parts, that of the gospels and that of the early Christian society.

The gospel story raises one question at the outset. Its study needs to be repeated several times, both because it is the basis of the whole of Christian teaching, and also because at every age boys and girls have further meaning to read into it, and will see it in a new light. But repetition risks boredom, and the last thing anyone would wish to do would be to risk wearying children with the life of Jesus. This problem may be different in boys' and girls' schools. I have heard schoolmistresses more insistent on the repetition of the gospel story, possibly because it had a more obvious appeal to girls from twelve to fourteen, or because it was possible to treat it at eleven, in a way which left more room for later difference in treatment. I do not pretend to know. There may be no real difference between boys and girls in this way, but I have not had enough experience with girls to say.

But it is not necessary, nor even always desirable, to teach the contents of the gospels by studying them directly. The study of some other part of the Bible—or even study along some other line altogether, if the teacher's mind is full of the relevant material in the gospels, and the class ready to turn to them, may prove a far better line of approach. After all, our aim is to lead children to find in them the basis of their thinking, and one of the best ways to do this is to use them as I have just suggested. More detailed discussion must be reserved for the chapter on teaching. Naturally, sufficient familiarity with the books themselves must first be secured—but by twelve to thirteen this should be in

process of achievement. The main point is that reiteration of what the gospels teach is essential, and equally essential is it to avoid weariness, and the boring inevitability of "doing a gospel" every year.

Some latitude must also be left for the possibility of doing slightly different things with successive years of the same grade of Form. In some years, a Fourth Form, say, will clearly for the moment have exhausted a topic: it may have arisen accidentally in the previous year. For whereas in Algebra it is wise always to put off quadratics until factors have been learnt, it is not equally wise in religious instruction always to defer a question which arises, if the class is ripe for it. And, for other reasons too, excessively good teaching, or unfortunately bad teaching, may equally produce a momentary surfeit for certain areas of religious knowledge, which, in other Forms, might continue to be dealt with. Rules cannot be laid down. It is not wise to be at the mercy of a Form's likes and dislikes, and ready to veer with every changing gust of preference. Equally, in a subject where relevance to personal growth is of extreme importance, a great sensitivity to the way a class is feeling and thinking is essential; and ideally, the teacher should be in a position to gauge this accurately.

At any rate, at 11+, coincident with the main school entry, the gospel story must be presented. It should probably then not be studied as a gospel, though one gospel may perhaps be made the main basis. At any rate, drifting rather aimlessly through a gospel must be avoided. In all other subjects the pupil is being introduced to vigorous, purposeful, urgent teaching, laying the foundation for big subjects. He or she will easily appreciate the difference if there is any apparent lack of clear aim and plan, and note the fact. But from higher motives of good teaching it is necessary to be

purposeful. Even at this age, the gospel story to the average boy or girl is half familiar, half unfamiliar. "Scripture lessons" very likely come at weekly intervals, when only good teaching will maintain the thread and connection. The topic, the sequence, the material, the work upon it must be absolutely clear in the mind. There will always be needed the time and possibility (as there should be in every subject) to take up some point which emerges, and extend those fruitful and memorable moments which are the real growing points in education. But, again as in all subjects, the plan of the course, and the plan for the lesson and its aim will be clear, so that those taught can feel that they are being led surely and certainly towards some goal. In presenting the life of Jesus at this stage, it is essential to give a clear background, geographical, historical, political and social, suited to the age of those taught. Some of this will form a preliminary; much will be taught as the occasion arises.

In the following year it may be wise to begin the definite study of a gospel as a book, with all the relation to the particular author, his purpose and personality which this implies. If this is done, it should certainly start from a secure knowledge of the earlier work and be helped by reference to, and comparison with other gospels.

But it may very well be better to carry on the story of the early Christian leaders and communities. I prefer this plan myself. More will be said about it when we come to discuss those narratives. Some may still prefer a gospel—though it is worth reminding ourselves that readings at School Prayers may fill a gap in any scheme.

In any case we shall return to the gospels again in the course. Somewhere about the age of fourteen, in the third or fourth year of the four- or five-year course

it seems a sound plan to return with more explicit reference to the teaching of Christ—always remembering that it is impossible to isolate this from his life. It is a commonplace that a study of the Parables without the closest attention to the circumstances in which they were spoken deprives many of them of their deepest meaning. The Sermon on the Mount may seem to fall into a different category, but this is only at first sight. However, it is well worth trying a method which combines several points. An opening discussion of the synoptic problem gives the adolescent, who loves facts, something to bite on—and leads to the difference between Mark, on the one hand, and Matthew and Luke on the other—and again, to what they have in common; this will lead on very naturally to a study of “Q”¹ in which interest will now have been aroused. There are now easily available outlines of “Q” differing only in the smaller textual differences of opinion. The study of “Q” not only directs attention to just those sides of the gospel with which we wish to concern ourselves, but leads on to the vital question of the genuine picture behind these several witnesses, and which gives most help in reconstruction. All kinds of questions on the relation of a book to its author, how his own preoccupations affect it, and so forth, may emerge. It is possible to read right through “Q” in a limited time: this may lead to an interest in dealing with the gospels as straightforward documents, originally not split up into chapters and verses.

Some masters and mistresses, again, may prefer a more set treatment of the Sermon on the Mount and the Parables. The more didactic will naturally treat them more didactically, and those most skilled to elicit growing thoughts from growing minds will wisely let reflec-

¹ By “Q” is of course meant the hypothetical document, commonly so-called, used by both Matthew and Luke.

tion on all the material of daily life combine with these episodes and utterances, into a volume of increasingly relevant Christian thought.

Background—geographical, social and political—is as essential here as in earlier treatment. Whether it will fit best to give several set lessons on these topics, or to fit the necessary facts in as required, depends on the method employed and the teacher's idiosyncrasies. The study of the Old Testament will have reached a point when now familiar knowledge can be brought out to explain much in the New. In any case this is probably the time, as we have suggested, for an introduction to the synoptic problem. This may, or may not, lead to references to the stories of the birth of Jesus, and their implication. These need not, and should not, be dealt with earlier except as familiar Christmas stories which need no discussion. It is hardly necessary to say that their treatment needs poise and sincerity. The master or mistress to whom they are a real problem is possibly likely to over-emphasize the importance of their difficulty to the majority of his or her hearers at this age; but it is a test case for sincerity, frankness, dignity and recognition of genuine uncertainties. The recent Archbishops' Commission on Doctrine serves to illustrate this. The main point is to make it clear that any view held of the Incarnation (to use a technical theological term) does not depend on how it took place; and that belief in the one does not imply or necessitate a belief in any particular view of the other.

This leads on to some of the questions which are bound to emerge in any study of the gospels—miracles, the theological implication of the gospels, Christian ethics in the modern world, prayer, the nature of the Resurrection, to name what are perhaps the most important. The actual handling of these questions is too large to tackle as a side issue and will be dealt with in

its proper place. We are here only concerned with them as subject matter in a syllabus. All of them must be faced some time, and all of them may emerge at any time with a varying maturity of mind behind the inquiry. Boys of eleven and youths of nineteen may equally ask suddenly, "But could not Jesus, as Son of God, do anything?"—or a question showing almost the opposite assumption. At most ages someone may raise questions about the relevance of Christ's teaching to the social questions of the modern world. Masters and mistresses must be ready to deal with such questions as they arise. No scheme can fully comprehend the elusive questioner—and some scheme is necessary, since it is impossible to depend upon questions for subjects to be raised, though the skilled teacher may manage to obtain many of the questions he intends.

Miracles are best taken as part of a consideration of God and the natural order—relating the knowledge acquired in science and other subjects to the idea of God. At the same time they must be dealt with as they emerge—at any stage. It is a difficult question how deeply they should be dealt with in lower forms. Ideally, of course, the treatment should just meet the demand, but this is hard to estimate. Some methods will be suggested later; but here it may be said that treatment should indicate ways of looking at different accounts on their individual merits without suggesting just a general rationalization, by the first possible explanation which comes to hand, of anything difficult to understand. It should also leave the minds of the hearers ready both to wonder a little at the powers in reserve in the Universe and also to estimate objectively the facts behind the events described.

Prayer can only be dealt with when the class is in a responsive mood, and when their attitude invites it. Some schoolmasters and mistresses can by their sincerity

and openness create such moods; others will have to wait an opportunity to say what they have to say, during the course of a term. Its treatment depends tremendously upon the hearers. It is significant that Jesus seems to have prayed more and spoken less about it than all other religious teachers.

Theology is best left to Sixth-Form work. But theological questions must be dealt with as they emerge. And all manner of questions are likely to emerge as we study the gospels from the point of view of this second treatment. Experience seems to show fourteen as the age when first they can be taken usefully in this way, although individuals and forms vary widely.

We turn next to the remainder of the New Testament. This is probably best dealt with twice in the main course with a difference of selection and emphasis. And it is probably also wise to carry on the story each time beyond the first century A.D. to give a sense of continuity and avoid the idea of a sharp break in the nature of God's activity in the world, which the covers of the New Testament are apt to give. This is not easy as the material is both infinitely extensive and also not easily available once these covers are left.

The main theme and guiding thread, although it may be emphasized more indirectly than directly, will be the way God seems to work in the world. To some, the theological phrase "The Holy Spirit," will be natural; to others, less so. In any case my own view is that we must try to bring our natural thought and language into the religious field. Whether we do this by accustoming ourselves to language appropriate to religious usage, or by translating religious language into twentieth-century English matters less than that we should at all costs avoid the danger of letting religious thought fall into a compartment of our minds.

Of course, theology is a science of its own, and rightly has its own technical terms, but what is intimately bound up with the growth of personality does not necessarily involve much in the way of technical terms, although the theological and psychological discussion of what happens in this growth may do so. But that is another matter. We can discuss food and appetite and even the simpler bodily processes of digestion and so forth without using any of the technical terms of dietetics and physiology. All I am suggesting is that the two should not be confused. All men are concerned with religion and food. Some will also be interested in "Physiology" and "Theology." For their souls' and bodies' good they must understand about religion and food, and some (though few) technical terms will emerge. If they go further and study Theology and Physiology they must then be prepared to face the technical terms and logical trains of thought involved.

To return to the New Testament, and the post-resurrection sections: in my own view we should take the story following upon the resurrection in the second year of the main course, concentrating then upon the great Christian personalities. Those from the Acts of the Apostles spring readily to mind—Peter, Stephen, Paul. After that we might select from a considerable number. But the number of published books which are readily available help to limit and define our selection. Possible names are Gregory, Benedict, the Northern Saints—Columba, Bede, Aidan, Francis of Assisi, Ignatius Loyola, Luther, Sir Thomas More, John Bunyan, Wilberforce, Blake, Shaftesbury. Various factors will affect selection.

After a year's interval in which we have suggested that the gospel in some form should be studied from a slightly different angle than the earlier approach, we

may return again to the Acts. By now it should be possible to tackle the Life and Letters of St. Paul; or perhaps, better still, the Christian Faith and Life in the Work and Letters of St. Paul. In any case it is important to read the Acts and extracts from the Epistles side by side, taking the latter as they occur. St. Paul will be shown as a thinker whose thought develops as he works, and as the great worker out of practical Christianity from first principles—as in 1 Corinthians. This study will pass beyond the bounds of the New Testament either as a study of the growing Christian Society, or as a consideration of Christian practice in the changing world, or as an essay in Christian thinking; perhaps all three.

The harder Epistles, the gospel of St. John and the Revelation are suitable rather to Sixth-Form work, though they will not be sealed books before that. It is to be hoped that not only will boys and girls be abundantly familiar with a number of chapters in these books from hearing them read at Prayers; but also that reference will have been made to them from time to time in such a way as to make pupils familiar with the type of book each is, and familiar also with some parts of these books themselves.

In dealing with the story of the growing Christian Society it is necessary to guard against a number of ideas such as the following: That the Christian Church claims to have had a monopoly even of the Christian virtues; that it is a society of the naturally religious people, and of the orthodox. Or, on the other hand, that the Christian Society has achieved little, and has no greater claims to admiration and loyalty than other groups. The achievements of Christianity must be made clear and the values of its existence, the value of membership and what would happen if it fell to pieces: that it is not perfect—but that it is and has been a means for the

achievement of the Kingdom of God. This, of course, involves a consideration of how we can think of God's purpose in the world being carried forward. Such a slight sketch, mainly of evils to be avoided, can give little idea of the positive content. The time is past merely to bewail the shortcomings of the Church: our concern is the education of youth for the Christian Society of the future.

(3) *Old Testament*

There is probably no need now to spend much time in defending the inclusion of the Old Testament in a course of Christian Religious Instruction; nor again to maintain the especial care needed to make the ideology of the New Testament primary, so that as true an idea of God as possible should take the deepest root in the child mind.

Certainly there does seem a sort of biological recapitulation in religious growth; and Robert Bridges' choir boy conning the "bloody books of Jewish War," the "braggart annals" of Judges and Kings, in preference to Matthew, Mark, Luke and John, may have sound psychological warrant for his preference. His moral development may well correspond to a more turbulent time. But, at any rate, in the mind of those teaching him the centre of attraction must be clear, although the Old Testament has its rightful place.

At the same time it is important to state clearly the attitude in which the Old Testament ought, on this view, to be approached. It is so easy to miss its real value, either by a vague attitude of apology for less enlightened times, or by failing to make clear just how they were unenlightened. Some things which the adult sees clearly are inextricably entangled for the child;

others, unquestionably, the child's less blunted moral perceptions tend to see more clearly.

It is not difficult, at any rate, to see how much an understanding of the New Testament depends upon a knowledge of the Old. Words, customs and ideas meet us at every stage of the later story which depend for their interpretation on much more than a footnote of explanation, or a casual acquaintance with the outline of Jewish history. The Law and the Prophets; the allusions to the patriarch; the Messiah and the Kingdom; the deep-seated habits of quotation, (e.g. St. Matthew, St. Peter and St. Paul), and the matter of the quotations themselves; sacrifice, priesthood and Sanhedrin; the records of the past obviously familiar in men's mouths as household words; the symbolism implicit in word and phrase throughout the gospels and epistles; all of these need a familiarity with the Old Testament won, at least in part, by a study of the books themselves.

And when we come to this study, the first point we shall need to emphasize, and continue to emphasize, is development. It is, of course, a debatable matter just how far leaders of thought were building on the insight of those who went before, and how far making new claims. But the fact of development is plain.

We begin with a similarity with neighbouring tribes and nations which we shall do well to emphasize in the interests of truth; a similarity which only throws into deeper relief the genius of men of Hebrew race, who saw, generation by generation, more clearly what Jahweh demanded of his people. And if we are to make this advance clear, and not an idle tale—which amazes us that men should be so crude and superstitious, we must somehow recreate the atmosphere of fear and uncertainty which surrounded life in those periods of history which we label B.C. Contemporary records of some African

tribes, and records of folk-lore will help to bring all this to life.

And the more difficult point must also be made that at any time in the history of the people—and even in the case of individuals themselves—primitive fears and superstitious practices persisted side by side with already formulated higher beliefs. Advances in thought, whether secular or religious, can never be dated as battles are dated, or the deaths of kings; and the advance is rarely on a broad front. Boys and girls must be shown that when the prophet has wrestled in his soul, and won his own way to a new view of God, which he proclaims, the nation does not immediately follow suit; and even when codification in law (as perhaps in Deuteronomy) has followed to consolidate the ground won, we shall find prophets needing to proclaim more elementary truths again and again; and popular religion still clings to religious forms distinctive of an outgrown creed. We have not outgrown this yet. And boys and girls know in their own experience how childish fears and even adult superstitions persist side by side with a consciously accepted belief in God which ought to make them seem ridiculous.

The growth is slow, and amongst a people to whom tradition was the breath of life, it is little short of amazing that the tide of advance should have been so strong. That in successive generations we should find herdsmen like Amos or courtiers like Isaiah impelled overwhelmingly towards new points of view, to challenge accepted practices, and to put forward points of view which were revolutionary in what they implied, would be startling if it was not a well-known story.

And the heights reached are such that even in our own Christian era we are still humbly trying to make them our own. "Thou shalt love the Lord thy God." "The Lord is King, be the earth never so unquiet."

"Fire, wind, swift air, circling stars, raging water, lights of Heaven, these men took to be the gods that rule the world. And if it was through delight in their beauty that they took them to be gods, let them know how much better than these is their sovereign Lord." "My soul, wait thou still upon God. Wait, I say, upon God." Trumpet calls on behalf of justice and equity; and visions of a people united, under earthly leadership, to no earthly leader; intuitions of a Universe held together and directed by one Will and Purpose; and further intuitions that, amongst all the puzzling facts of the success of the wicked and the suffering of those who are the salt of the earth, that purpose is somehow good. The crude explanations of the ultimate earthly success of those who do right will have to yield to another outlook—the Son of Man must suffer many things and be crucified; but even the author of the Book of Job can rise to the answer of the Almighty out of the whirlwind.

Two other questions may be glanced at. Some time or other there is likely to emerge the question why the Jewish race should apparently be so favoured. If the Old Testament shows us a unique genius for religion, our minds are forced back to ask the reason. It is not only the question immortalized in the couplet: "How odd of God to choose the Jews," but a sense that if they were specially gifted, they had, in some way, an unfair advantage. It is a fundamental question underlying all the Biblical material. I do not know the answer; but I do know that an attempt to find the right point of view deals by the way with other fundamental questions. In the New Testament we are taught that religious snobbery is more devastatingly destructive even than social or intellectual snobbery. Whatever be the reason, why one people and one epoch should become the vehicle for great religious advance, we can be sure that

God does not judge or praise success as man does. It is a lesson well worth learning at school, where too often the prizes are to the swift and to the strong. If there is one thing which Christianity teaches it is that the judgment passed on gifts is in accordance with the use made of them. Insight and vision are given to be shared and scattered. Jonah is, of course, the classical story of this in the Old Testament; and the denunciation by Christ of the Jewish religious leaders of his time shows the measure demanded from those to whom much is given. It is perhaps a valuable lesson that religious genius does vary; that it is not its inheritance, nor its social inheritance in a gifted people, which earns praise, but the completely self-forgetful generous use of it.

Only one other general remark is necessary, perhaps, before discussing the selection and arrangement of material. There should be no barrier to the use of Old or New Testaments in History and English. In fact, as has been urged elsewhere, the Bible should be studied as literature, and as history in the history course. It is curious that it was left to Mr. H. G. Wells to set Christ in his right place in what some would call secular history—though we should not all agree with his reconstruction or attitude. It is not only that the Bible provides source-material, but that we shall only get a right attitude to its contents if we see them set firmly and naturally in their natural background. A world history which avoids mention of Christ is simply grotesque in its selection of facts—from the most secular point of view.

The first difficulty in tackling the Old Testament is to know where to begin. Certainly children will have some acquaintance with Old Testament stories before the age of eleven, when the main syllabus begins; but, as in other subjects, this is the age for starting more serious and clearly planned study.

We can, of course, begin with verse 1 of the first chapter of Genesis. While, admittedly, this has the merit of starting at the very beginning of things from a literary and biological point of view, it has the obvious disadvantage of concentrating on some literary, historical and religious problems before we are quite ripe for them. Besides, it gives a wrong impression to begin with such a late-edited document and then to follow with earlier allegories. This is not to deny for a moment that the first chapter of Genesis can be profitably and truthfully studied with quite young children—but in the main course it comes better later. Besides, we need to keep clearly before the minds of boys and girls that the Old Testament is a library in itself—not one long book to be read through in the canonical order.

The main problem for the first stages of the course seems to be whether we are to begin with Abraham, and work through historically to 4 B.C., making sometimes greater and sometimes less use of the wealth of material available for each century, or whether we are to begin somewhere about 800 B.C. Here we can take more confident stock of our position, from the results of Biblical and historical scholarship, and it is here that the religious development of the Hebrew race is most significant. In this alternative we should have to group the material under general subject headings. A variety of such groupings are possible, but as one representative it might be as well to consider one with the weight of a recognized authority behind it. The Lady Margaret's Professor of Divinity at Cambridge put forward such a scheme as *one way* (the italics are his) in which the Old Testament might be presented. Originally read at a conference in 1936, it was afterwards printed in *Religion in Education* for April of that year. Professor Marsh's scheme needs to be read in conjunction with his own notes upon it; and I should like to record here how

deeply I have been indebted to that paper, though I hope that by saying so I shall not be discrediting it by my own inferior work.

Briefly put, Professor Marsh's tentative scheme is as follows:

- I. The Hebrew kingdoms and their place in the world in 800 B.C. (Parts of Samuel, Kings, Moabite stone and other monuments and inscriptions.)
- II. Sagas current among the Hebrews in 800 B.C. (Judges and J.E. strands of Hexateuch.)
- III. Glimpses of the religious beliefs and practices of the Early Hebrews. (Laws in J.E. and references in Samuel and Kings.)
- IV. The great prophets of the eighth and seventh centuries.
- V. Deuteronomy, and the Deuteronomic Historians.
- VI. The Religion of the Exile. (Ezekiel and Isaiah xl. to lv.)
- VII. Religion stabilized, or The Established Church. (The latest elements in the Pentateuch—P.)
- VIII. Varieties of religion under the Law. (Culled from Chronicles, Esther, Judith, Ruth, Jonah, Job, Proverbs, Ecclesiastes, Daniel, and Psalms.)

This scheme has obvious merits, which only increase with deeper consideration—although, the better the scheme, the greater the knowledge needed to use it properly. It stands on a firm basis from the scholar's point of view, and sets in their proper place the various elements of the Old Testament from the point of view of religious education. Its disadvantage is that it presupposes considerable knowledge in all members of the team of masters or mistresses giving religious instruction to tackle the Old Testament in this way. I am not

shirking the fact that this knowledge is undoubtedly needed; but under present conditions it is not always, or equally available. It is the actual situation with which we have to deal; and it may be less harmful to put into action a scheme which makes less obvious any deficiencies of knowledge in those teaching. Of course, it may do good to make even more apparent just what those deficiencies are, and stimulate us, as individuals, to make them good. This is a frankly realist discussion of the position in many 'boys' schools. A more serious disadvantage is that the successive sections are not, perhaps, what would be chosen as the appropriate sections for successive years of the child's life. If we were dealing with the whole material, while the individual's age stood still at twelve, or fifteen, or seventeen, there is little doubt which type of scheme to choose. But children's ages do not stand still, and it is tempting to wish to select material and treatment (and the two are closely connected) which are, in themselves, suitable to successive ages.

Considered from this point of view, the grand sagas of the early history of the Jews: Abraham, Israel, Moses, The Judges, Samuel and Saul, and David, may be peculiarly suitable to the earlier years of the school course. The treatment is naturally biographical; there is abundance of social material, the presentation objective and clear. The language is simple and the ideals not too difficult. It is probably about fourteen that a study of the great prophets really begins to be intelligible; the material has to be dug out of the books, and needs considerable exposition to bring out its meaning in relation to contemporary events and ideas. It is about the age, too, we need to relate growing knowledge of science to the world of religion, and to the primitive ideas of the Jews themselves and of the surrounding nations—showing how they compare, and how even the

Jewish ideas lose their more primitive and crude elements in later versions.

Of course, this does fit at more than one point with Professor Marsh's scheme, and it is necessary to repeat his own emphasis that this is *one* tentative scheme. But on the whole, when that sort of scheme is worked out in detail and apportioned to different years, there is considerable adjustment wanted. The earlier part would fit well, though the broad survey of the eighth-century history would be more fully understood later. The great prophets would come just a year or so too early for the sort of understanding we wish to arouse, and there are other small points. It is not difficult to imagine such a scheme being used and used well. Equally it is not difficult to see it failing to achieve its purpose. In laying plans, while giving every scope to brilliant teachers and to mature or clever Forms we must have very much in mind the average master or mistress. And so I should personally be inclined to treat the Old Testament twice; once more biographically and socially in the first two years of a four- or five-year course; and later from the point of view of developing ideas of God, where some such scheme as Professor Marsh's would be welcome.

The question at once arises, What is the use of this earlier two-year study of the Old Testament, and what is its object? It sounds as if we were only filling up the time with Old Testament material until the child was really ripe for it. But it is not really so. With the scanty time at our disposal we could never cover the ground in the second part of the course if we had to take the story in great detail. And detail is necessary to make the story and ideas live, and this detail is peculiarly appropriate to the earlier ages and the first two years. If it is well done then, there will be an effective picture to be recalled later, when maturer

minds can deal with the religious thought of the time. Of course, whenever we take it, the legendary character of some of the earlier stories will have to be made clear—but this is not difficult, and the stories themselves proclaim it. Still more will emphasis need to be laid on the inadequacy of early ideas of God. But if this gives the opportunity to turn from Old to New Testament, and point the need for the latter it will be well.

Therefore I am suggesting that some line such as that put forward in the pamphlet of the Institute of Christian Education previously referred to, will prove of most value. Our course will then be something as follows:

First Year (11+)

Old Testament stories; Abraham to Fall of Samaria.
(Biographical treatment with social detail.)

Second Year (12+)

Jewish life and religion 722-4 B.C. This will include material from both Old Testament and Apocrypha. The emphasis will be on outstanding events and people, especially the work of the prophets, and the development of religion. It is essential to emphasize the date 4 B.C., which makes this survey useful to lead up to the New Testament, and avoid an unexplained gap.

Third and Fourth (or Third, Fourth and Fifth) Years
The Making of the Bible.

The Development of the idea of God.

(In this, one could well use some such scheme as that of Professor Marsh.)

In this course the groundwork is covered twice in the four or five years. It will be suggested in the general concluding notes on the construction of a syllabus, that if there is a fifth year in the School Certificate Course this can be used either for set books

for that examination, or for detailed study of some books to give a finishing touch to the work, or for enabling the second survey of the Old Testament to be taken more leisurely, or for an elementary sketch of some of the material appropriate to a Sixth Form, for the benefit of those who will leave before reaching it.

It will be seen that the treatment of Old and New Testaments follow parallel lines. Each are dealt with twice and from slightly different points of view suitable to the different ages. It is a simple and rather traditional scheme for some; it may seem disappointingly to lack any touch of distinction, or flavour of the expert. But that can be supplied both by the way the material is handled in the earlier years, and by the selection, arrangement and handling of the material in the later stages. It is a solid workable scheme, and will carry just whatever weight of learning is available to work it.

We must now gather up the threads of the discussion of both Old and New Testaments, and other available material, and discuss the syllabus as a whole.

(4) The Construction of a Syllabus

In returning to the general discussion of a syllabus, it may be wise to re-emphasize that this is no attempt to construct a standard syllabus. The point has already been made. On the other hand it is only fair to indicate in a simple way how the suggestions already made may work out. Further details will be inserted in a later chapter. A solid and not too ambitious scheme is probably the best illustration of the principles involved. Those who can go beyond that do not need this discussion, and on their experiments such work will be carried forward a stage further still.

Some syllabuses deal with topics in such a way that references have to be used from every part of the Bible. In the hands of a really competent teacher, fully equipped, this may work well. But it has the weakness of never laying a solid groundwork or giving a real understanding of the books of the Bible. At least it risks this. The grasp of the teacher, both on the facts and on the progress of his class, may ensure that the foundation is duly laid. But some very interesting syllabuses, which I have been privileged to see, seem to me weak in being a patchwork of this sort. Such work seems to me to have its place in the later stage of a Sunday school where, by implication, a surer knowledge of the groundwork of the Bible may be expected. At the same time the value of any course will be immeasurably increased if the knowledge of the individual master or mistress is sufficiently wide and available to make constant reference to other books of Old and New Testament easy and pleasurable.

In Scripture, unlike most other subjects, a quite considerable portion of each Form may be developing their knowledge out of school, whether at home, or in Sunday school or Bible class; in Church or Chapel. This provides the advantage of supplementary instruction, but creates difficulties of its own. The instruction will be different in quantity and quality, in aim and in subject matter. It is sure also to provide some theological difficulties if the work is zestful and sincere.

An active-minded teacher can, of course, take full advantage of the openings which will be thus provided. An extreme Crusader group, an ardent server or two, or a rather rigid Baptist will add point and sometimes difficulty. I speak of all these with respect as well as with appreciation and friendship.

Such questions and openings will so far affect a syllabus that it may be advisable at any time to go off

on some fresh tack to deal with material relevant to the issue of the moment. A balanced mind, in control of the plan as a whole, will not lose sense of proportion in such a way as to waste time in digressions. But most of us have found ourselves having to deal with Job or Jonah or Genesis at almost any stage—and have found it wise to suspend work on the syllabus to suit. Or, again, questions about the Jewish treatment of angels, miracles, immortality or prophecy in the Old Testament will lead to temporary suspension of work in hand to deal with them. Indeed the wise master or mistress is likely to have ready a series of references, and a well-thought-out line of approach to a number of such standard questions, against the fortunate days when the class is really thinking creatively—and pursues weighty matters on its own initiative.

In connection with the arrangement of Biblical material in the syllabus, there arises the question how to take the Old and New Testaments in relation to each other. Except for quite young Forms, where material is likely to be more disjointed anyhow, it is probably unwise to take Old and New Testaments on alternate days; the thread is lost. But it is also probably a mistake to spend a whole year over an Old Testament subject, or books, and then a year on the New Testament. It would seem best to deal with both Old Testament and New in the course of the year—though whether in different terms or in different parts of each term may well be left to individual preference to decide. Even if a school is so fortunate as to be able to allot two periods a week to religious instruction it is probably best to take the same subject consecutively at a time. It is less piecemeal. There will, of course, be differences of opinion here. And it is worth remarking again that the happiest results are likely to be obtained when the range and availability of a teacher's knowledge are such

that he or she passes readily from one to the other in allusion, comparison, contrast or comment. In this way valuable familiarity is achieved.

A possible outline syllabus may now be given. It will be seen that it follows very closely that produced by the Institute of Christian Education.

Below 11

Various stories: Old and New Testament, though mainly New, and also useful stories up to quite recent times.

First Year of Main Course

Old Testament Stories. Abraham to the Fall of Samaria. (Treatment mainly biographical and social: recent archæology provides material in the earlier part.)

New Testament. The life of Jesus in story form, with adequate geographical, social, political and religious background.

Second Year

Old Testament. Jewish life and religion 722-4 B.C. to include relevant material from the Apocrypha as well. Emphasis on outstanding events and people and the development of religion.

New Testament. The Christian leaders and the Christian communities they founded. (Starting with Acts, but continuing on through history up to our own day.)

Third and Fourth Years. (A Two Years' Course)

Old Testament. The development of the idea of God—in the Old Testament, and after. (See chapter on the Old Testament and detailed teaching suggestions later.) (This involves a discussion of the composition of the Old Testament.)

New Testament. The teaching of Christ in St. Matthew and St. Luke, with special reference to "Q." (The synoptic problem will arise.)

The Christian faith and life in the work and letters of St. Paul.

The Christian faith and life as they have developed and are to-day.

Fifth Year

either An extension of third and fourth year course planned for three years instead of two.

A set book, or books, for detailed study.

A modified Sixth Form Course to suit those who leave after this year.

or A School Certificate Course.

Sixth Form

This requires such complete discussion that it will be dealt with separately in the later chapter on the use of the material.

Broadly speaking, possible alternatives are:

either Detailed books of the Bible, e.g. Prophets, or Selections from the Epistles, or St. John's Gospel.

Study of some modern work. Canon Barry's *Relevance of Christianity* or Dr. E. Bevan's *Christianity*.

A constructive course on "What is Christianity" worked out by the Form themselves.

A study of problems arising out of a religious view of life.

Christianity at work in the world (as in D. C. Somervell's *A Short History of Our Religion*.)

An outline of theological problems—these may be approached constructively by the teacher, or arise out of essay-questions answered by the class themselves.

There is some other miscellaneous material which must be considered here.

- The Manuscripts and history of the Hebrew, Greek and Latin versions. Room should be found for this—always a potentially interesting topic at almost any age between twelve and eighteen. It may arise out of questions at a great variety of points, and is a very useful side-line for odd periods of time, e.g. to make a change at the end of a summer term. (See *Concerning the Bible*. Skinner. Sampson Low. 3s. 6d., or *The Story of the Bible*. Kenyon. Murray. 3s. 6d.)
2. The History of the English Bible. Much the same applies here as in the last subject, with which it may be taken in conjunction. It is possible to trace history either backwards or forwards in this topic. (See *The Story of the Bible*. Moulton. Ed. Harrison. Epworth Press. 3s. 6d.)
 3. The character and arrangement of the books of both Old and New Testaments form another subject not to be neglected. Here again is fruitful material for an odd period or two. A set of references for a lesson on the literary composition of the library which forms the Old Testament may produce useful exercises either in the making of fair copy notes to illustrate this or in finding references rapidly (a mundane drill, not wholly to be despised).
 4. Then there is detailed work on the literary composition of the books: J.E.P.D., the synoptic problem and so forth. Although these are dealt with at fixed points in the syllabus, a little detailed work, if opportunity offers, will probably be time well spent from the illumination it can afford if wisely planned.

5. Comparative Religion. Such a term may include a survey of almost any breadth, length and depth. While questions on this topic should arise over the Old Testament and again in Acts, it is well to make clear some knowledge of other religions to-day. This will give opportunity, not only to break down artificial barriers which do not really separate those seeking truth in different lands, but also it will serve to guard against a vague but not infrequent idea that Jesus was only another instance of a religious leader "just like Socrates, Mohammed, Gautama, or Confucius," to quote the exact words I have met. The implication, of course, was that all this fuss about Jesus, and the emphasis laid on him was untrue to fact. It is necessary both to give honour where honour is due, and also to produce a scholarly appreciation of the actual achievements of each.
6. I have not found a place for the *Pilgrim's Progress* and some other classics of English religious writing. It is true that the former work is frequently found as an English set book, either in the school syllabus or for School Certificate. If a school is fortunate enough to be able to give more than one period per week for religious instruction, it might make an admirable basis. Otherwise, room will hardly be found for it in a crowded syllabus.

Other more modern books will be better dealt with under the heading of "Bibliography," or under the discussion of actual teaching, in greater detail, to which we must turn in the next chapter.

(5) On Discarding Syllabuses

This final section is most important, both in relation to the schemes suggested in this book, and also to any syllabus or plan of work.

In constructing a syllabus we tend to work towards completeness; to make it a rounded whole, a finished product. When suggestions for a syllabus are published, especially with hints for detailed work included, these tendencies are increased. Inevitably there is reluctance to omit this or that aspect, this or that range of material. For no two persons would make the same selection, and each would lay the greatest stress on some one portion, and that the very portion which might easily be omitted in a scheme with a different focus.

It is hard, then, in a book of comprehensive suggestions to avoid giving the impression of congestion, however emphatically this impression is qualified by directions to select and omit freely. The syllabus tends to become a compendium, if not a minor encyclopedia of religious knowledge.

This is, or would be, fatal. The end would be lost in the means. We should lose sight of the object for which the machinery was devised in the metallic click of neatly proportioned apparatus. It may be well to state this at the outset, or the detailed suggestions will inevitably give an impression of overcrowding, which would be worse than unfortunate.

I imagine that when the best syllabus has been devised for every school, the same problem will ultimately confront every separate teacher, every year, namely, "How can I during this term (or this year) get certain ideas across to this particular class?" The range of time available is an important factor; morals certainly do not need to be drawn every time, and are often most pointed when rarely but tellingly put. The main point

is the clear aim in the teacher's mind. The way it is worked out is quite likely to vary every time.

So one man entrusted with the teaching of the gospel story might determine to make his aim to discover¹ why St. Paul could protest that for him the gospel was Christ crucified. With this as the factor determining the choice of material, he might begin by reading the full account of the arrest and crucifixion, and then set his pupils to answer the one question, "Why was Christ crucified; what made people do it?"

It is clear that such a project may include every detail of the gospel story. A class which faces the New Testament in this way may learn far more than by following a more conventional course. But more than half its value lies in the freshness and reality of purpose behind it. The man is always more than the method; and nothing will take the place of the fresh facing of the problem every time.

For those who also teach History or Literature know that just when efficiency has rendered a course of lessons as nearly perfect as the individual teacher can make them, they are likely soon to have to be ruthlessly discarded, because perfect efficiency is the final enemy of the creative spirit. In a measure this is true of all subjects; though, for obvious reasons, the more mechanical the subject, the more readily can effective teaching be repeated. Once an excellent method has been found for teaching either the simpler operations of the Differential Calculus, or the working of the internal combustion engine, this method can be repeated scores of times. This is far less true of a poem, a person or an idea. The hard work and time necessary to relive the original creation of ideas must be undertaken if the teaching is to be fruitful. The old method may frequently be reborn—but it will have become new.

¹ I owe this illustration to my friend Mr. M. K. Ross.

This leads on to the allied point that the presentation of ideas is a different matter from teaching facts or methods. It is obviously a more straightforward task to teach a boy to hold a plane or to calculate percentages than to make clear the subtle significance of a period of English History. The understanding of a work of art is still harder to calculate or to ensure. We are supposed to be trying to teach children about God. The teaching may be explicit or implicit, and the best teaching is frequently the latter; indeed it is only so far as the purpose and power of God is latent in all the processes of education that what is distinctly called religious instruction makes sense. But there is no certain technique for conveying ideas about God—even when personal equipment is not too inadequate. There is no assurance that the significance of a certain range of facts will be apparent just because these facts appear as items on the syllabus.

It is worth adding, perhaps, that the approach to these facts is bound to depend on the intellectual approach natural to the individual teacher. A scientist, a dramatist and a historian will deal with the same material in widely differing ways. One man can spend an hour profitably in teaching a sonnet, and he may treat Biblical literature similarly. But to tell anyone with different gifts that this is the one way to teach Scripture would be cruelty to both teacher and taught, besides dooming the enterprise to failure. One schoolmaster will be happier to set his class down to a detailed study of the book of Amos and to take a term over it, to the complete exclusion of the other prophets. But his class may in this way learn more of the meaning of the Old Testament, the place of the prophets, and God's ways with men than by any other method. But there are many good teachers to whom it would be fatal to dictate this particular way. Their natural technique

may be more selective and less intensive.

But the point need not be laboured. The matter of central importance in the syllabus as a whole, and in each section, is the aim: the approach will vary with the individual, and he again will vary it too. The syllabus exists as a guide to exploration. The best way to visit a picture gallery may be to select three or four pictures, and to look at them: but such "looking" needs help and patience; and it is possible to stare at a picture to the point of boredom. It is also possible to see quite a number of pictures and to enjoy them although the mind may return to rest on a select few. Detailed syllabuses may be treated as guides to a picture gallery or to a great building, necessary as an introduction, and to realize scope and plan; then to be used intelligently and selectively, and, whenever necessary, conveniently forgotten.

CHAPTER VI

TEACHING IN THE FIRST AND SECOND YEARS (11-13)

(1) *General Remarks*

THE next two chapters are not for the specialist. Indeed, it is with the greatest hesitancy that they are either included in the book or attempted by the present writer. But there are many schoolmasters (and it may be some schoolmistresses) who have to teach Scripture, and who are anxious to do it well, but diffident about their own equipment and powers, and well aware of the difficulties. It is these whom the book has in view throughout, and whom it wishes to help.

For them the problem is, not infrequently, to settle what to teach at the start. Then, having chosen or been allotted the particular material, the teacher frequently finds himself breaking (for him) completely new ground. He feels the need to read some standard work, probably something which will both set the section of the Bible he is studying in a broad background, and also some more detailed work. Then he probably finds it necessary to reorganize the material in quite a different way for purposes of teaching, or at least carefully to select passages; finally the method of presentation, and exercises or work which can be *done* by the Form themselves, are all to be decided.

This task may be quite baffling. To begin with, many who find themselves teaching Scripture (even if it is only to their Form) are actually puzzled to know

what they have need to do. They know that scholarship and archæology have both been at work setting many things in a new light; but this vague knowledge may only add to their already conscious uneasiness. For there may be no one at hand to tell them just how much, in a general way, has been discovered, and how much of it is necessary for them to know, in order to teach a Form without the uncomfortable sense that they are bluffing a good deal. And when they have obtained some notion of the ground to be covered and the questions they have to ask themselves, there still remains advice on the best available up-to-date books—more particularly those which will meet them on their own ground, and not add to their sense of discomfort with theological or linguistic allusions which they do not understand. At the best, such allusions in some books make the going heavy; at the worst, they surround the subject with a further sense of weariness and the boredom felt when the reader is not quite master of the subject in hand, and so form the worst introduction to religious teaching for the young. Of course, I have painted the picture in sombre colours. It is far from being a general picture—but, equally, it is far too common to be ignored.

Then there is the selection, organization and presentation of the material—together with exercises, or some work affording scope for the action of the boys and girls themselves. When the amount of accumulated knowledge and practice on just these very points of detail in the *other* subjects of the secondary school curriculum is considered: when the trouble taken to pass these on in Training Courses by lectures on the teaching of these subjects, and also by what amounts to a considerable apprenticeship to an experienced teacher in school practice, is added; and when finally, the literature available is added too, it is no wonder that a

secondary school master frequently feels professionally uncomfortable at the standard of his teaching in religious knowledge. In his own subject he has an honour degree—he knows his ignorance—he feels a sense of security. In religious knowledge he frequently is uncertain just what it is he does not know.

Now there have been quite a crop of books in recent years which go far to meeting this need for help in the use of material. But they are far from being generally known—and frequently they are not of the sort accessible through libraries: consequently it is hard to see and choose the most useful of such books.¹ Also they do not cover all the ground, and there is such wide diversity of approach that what would give just the help wanted to one teacher, would make another feel a greater sense of helplessness. Apparently (he will think) that is the right way to present the material, and that is just what he cannot do.

As has been said above, the picture is purposely painted dark, but it is amazing the difference a little knowledge makes. From one side the position is really dark just because of groping in uncertainty: a little further on we can proceed carefully, at least knowing where we are.

Now it is this position that constitutes the challenge. The writer cannot but be conscious of his own far too modest equipment to meet it. Unfortunately, the scholars who attempt to meet it are frequently ignorant of the needs of schools, and are often so concerned for the important points of scholarship that the crying need for ordinary teaching is unrealized. There is a need at the moment, we believe, for something more general and inclusive in its range and outlook than any of the excellent books now on the market. If this will stimu-

¹ The Library of the Institute of Christian Education is, of course, warmly to be commended here.

late someone to write the better book which is needed, the present writer will be thankful; here, he can only plead consciousness of inadequacy.

To get to work. In each section of the chapters which follow we shall give some detailed working out of the material on the lines already suggested in the chapter on Syllabuses. It would be impossible to present something corresponding to the immense variety of syllabuses or treatment which ought to exist. There are scores of ways of treating each topic, but even one line of treatment may suggest a variety of ideas. An attempt will also be made at the end to indicate books for the teacher's own background—for that, as we have suggested, is as great a need as any. In the working out of any scheme different teachers will take different amounts of time over each section. What would be far too much material for one will be barely adequate for another. This obvious fact has merely to be indicated to be understood. Further, experienced teachers probably find themselves modifying and adapting their own schemes every time they work through them. But some scheme on which to work is necessary, however likely to be discarded. The very rejection of someone else's scheme is frequently a valuable exercise in making a more suitable one.

(2) *The Old Testament*

On p. 76 we suggested that a preliminary outline of the Old Testament was desirable between the ages of approximately 11 and 13+. The general story we shall hope to find not entirely new to them, but at the former age pupils come to the main course of a secondary school with a variety of knowledge, and a thorough treatment of both Old and New Testaments is necessary. Also the method of presentation will develop as

the age of the pupils increases, and we shall find ourselves placing a greater emphasis on ideas as we reach the later stages.

I have allowed twelve to fourteen weeks for Old Testament, each year. Twice this amount could well be used. But so few schools find themselves able to meet modern demands and yet to allow more than one period per week for religious instruction. If it is supplemented by a period of homework, so much the better. Again, not many secondary schools at present can afford much besides Bibles (or specially edited copies of the Bible). I have indicated where textbooks can help, but not assumed their existence.

A suggested outline might centre in outstanding events and people somewhat as follows:

<i>Subject</i>	<i>Periods</i>
1. Introductory	1
2. Abraham. The Patriarchs and Egypt	2
3. Moses	2
4. Joshua and Judges and the Land of Canaan	1
5. Samuel and Saul	1
6. David and Solomon	1
7. The Divided Kingdom	1
8. Elijah	2
9. Amos and the Fall of the Northern Kingdom	1
10. Spare periods	2
(Utilizable for inevitable delays and for revision and testing.)	

Teachers' Bibliography

To begin with the equipment of the teacher who has made no special study at all: no two people would recommend the same books, and the temptation is to avoid inescapable criticism by shirking the task. But if help is to be given, the effort must be made. I suggest that a standard work such as Professor S. A. Cook's *The*

Old Testament: A Reinterpretation (Heffer, 7s. 6d.) might be read, though perhaps this particular work is not easy. Frazer's *Folk-lore in the Old Testament* should be consulted (Macmillan, 18s.), and a few simple textbooks should be studied thoroughly. *Israel Before Christ: Social and Religious Development* (O.U.P., World's Manuals, 2s. 6d.), *A New Approach to the Old Testament*, Alington (G. Bell, 2s. 6d.), or a textbook such as *A Short Introduction to the Old Testament* (Allen, O.U.P., 2s. 6d.), and finally, the brilliant essay by Professor S. H. Hooke *Prophets and Priests* (Interpreter Series, Thomas Murby, 1s.) will give illuminating help. Abundance of useful material exists in Peake's *Commentary*, but those who are new to much of the material sometimes find the excavating of this more uninviting than it really is: but it certainly should be available, and ideally, the Clarendon Bible as well. Finally, *The Little Bible* (O.U.P., 2s. 6d.) with its appendices is a handy companion.

These books, or their equivalent, ought to be available in the staff section of every school library, for the benefit of those teaching this earlier course. At the very least, the four admirable smaller books suggested will provide the amateur in Biblical studies with material, and give an approach to the wider field whose existence may cause the trained scholar to underestimate the importance of such simple suggestions.

If a textbook is available for the Form the arrangement of the material will naturally follow suit. But in many schools only the Bible or possibly *The Little Bible* is available. For such the following scheme may serve as a basis—to be criticized, altered and used as needed.

OLD TESTAMENT SCHEME FOR FIRST YEAR IN DETAIL

*I. Introductory (1 period)**General*

With any ordinary fortune we shall be able to build on some knowledge of the ancient history of the Near East. Possibly some such book as Breasted's *Ancient Times* (whole or abridged), or Tenen's *The Ancient World*, will be being studied in these lower Forms. The introductory ground is covered in Breasted (pp. 100-28. See especially 126).

Map

It will be well to begin by drawing a sketch map of the Near East on the first page of newly-issued notebooks. The outline can be rapidly put on the blackboard to indicate the area to be covered, and accuracy obtained by the pupils from atlases and history books, e.g. Breasted, *op. cit.*, p. 106, or Blunt, *Israel in World History*, p. 12. For reference purposes there is G. A. Smith's *Historical Atlas of the Holy Land*.

The Spade

Contact with archæology can next be made. Ideally some pictures in pamphlet form should be available. Such pictures as Plates VI., VII., VIII., XVII., in *Digging up the Past* (Wooley, Pelican Books, 6d.) illustrate our starting-point: and reference to pp. 59-74 of that book provides ample material.

iv. The Bible

We must make clear that we are not on absolutely certain ground in these earlier times. Genesis is the work of different traditions, linked together and re-edited.

II. *The Patriarchs and Egypt (2 periods)*

Nomadic Life

The teacher will find material in Blunt's *Israel before Christ: Social and Religious Development*, pp. 13-16, and in Breasted, *op. cit.*, pp. 100-3. There are pictures in Breasted, p. 100, and Blunt, p. 14. Ideally others are wanted.

Abraham

The class can read Genesis xi. 31 to xii. 10, xiii., xiv. and xxiv., and piece together an account from this. A very short summary will suffice.

The Patriarchs

Chapter xxvii. can be read. It will need to be explained that Jacob and Esau were sons of Isaac, of whom they have heard. Chapter xxviii. 10 to xxix. 20 follows. The teacher can fill in the gap to Chapter xxxvii., which may be read in full. If time allows, Chapters xli. to xlv. give the rise to power of Joseph and the migration of his brothers to Egypt. In any case the story can be told, illustrated by selected readings.

The inspiration which sustained the Jews as a people was the belief that God had a plan and work for them to do. Read Hebrews xi. 8-16.

"The tales of the patriarchs may enshrine historical events though in a form in which the actual history has been largely modified and idealized by later thought, but it is certain that the patriarchal story, so handed down, exercised a great influence on the development of religious and moral ideas in Israel and persisted in national tradition as a force which assisted the efforts of later teachers to purify the religion." (Blunt, *op. cit.*, p. 26.)

*III. Moses (2 periods)**Egypt*

Contact may well be made here with what the class have learnt, or are learning of ancient history. Aknaton and his unsuccessful attempt to introduce the worship of one God may be mentioned. Israel is now a slave race.

Moses

The story of Moses is to be found in Exodus ii. (begin with i. 22), iii., iv. 1-20, v., vi. 1-8.

The Deliverance from Egypt (Exodus vii. and viii., ix., x., xi., xii. to verse 43, xiv.)

It will be pointed out that all the plagues were an extreme instance of natural events. Sir W. Willcocks discusses them in detail. Summarized help can be found, either in G. B. Ayre's *A Course of Religious Teaching*, p. 91, or Chaplin's *Unconventional Scripture Lessons*, pp. 106-7. The class may well tabulate them showing how each plague was instrumental in producing the next. Peake's *Commentary* supplies all the necessary facts, including an explanation of the Pillar of Fire.

The Wanderings

(a) First stage. Exodus xvi.-xviii. inclusive.

(b) Sinai. Exodus xix. 1-9, 16-25, xx. In both of these it is necessary to be clear how to interpret the narrative: Peake's *Commentary* studied with the text will do all that is wanted for preparation here, and is full of help.

(c) After Sinai. Exodus xxxii.; Numbers xi.; xiii. 17- xiv. to end; xx.; or a selection from these.

Note.—Far more material is indicated than can be used in two periods. Either the class can concentrate

on Moses to the detriment of some of the later periods or we may use the additional periods at this stage, or the teacher may select certain passages to be read and bridge the gaps with suitable explanations.

In the account of the plagues, for instance, it is well to begin reading in full, but by Chapter viii. the class will be used to the idiom of the story and can omit a large number of verses in different parts, the teacher helping the story along.

The Commandments will naturally provide an opportunity to point out the difference between negative and positive rules, and between these primitive ideas and those of the New Testament.

The welding of the people from a rabble of slaves into a nation is the keynote of Moses' work.

IV Joshua, Judges and the Land of Canaan (1 period)

It must be made clear that the occupation of Canaan was a slow process. See Blunt's *Israel, Social and Religious Development*, pp. 26-8, 38-54. Peake's *Commentary*, pp. 248-50 and 256.

A variety of incidents duly prepared with such a commentary as Peake's *Commentary* may be selected. Such as:

Joshua vi. The taking of Jericho.

Joshua ix. The trick of the men of Gibeon.

Judges i. 17-36. Israel settle down with the inhabitants of Canaan.

Judges iii. 1-7. Israel settle down with the inhabitants of Canaan.

Judges iv. 4 to end of Chapter v. Deborah and Sisera.

Judges vi., vii. and viii. to verse 23. Gideon.

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Judges ix. 1-19. The Parable of the Bramble.

Judges xiii., xiv., xv., xvi. The story of Samson.

The attitude of the writer to the religion is explained in Blunt, *op. cit.*, pp. 40-4. The belief in local gods of the soil, holy places and things, magic omens and superstitions and orgies of all sorts were fatal to the higher worship of one God.

V Samuel and Saul (1 period)

At this point, Professor S. H. Hooke's *Prophets and Priests* (Murby, 1s.) can be studied with advantage, especially pp. 14-17.

The mixture of very primitive elements should not escape notice.

- Sources. 1 Samuel i., ii. 1-2 and 11-19.
1 Samuel iii., iv. 1-18.
1 Samuel viii., ix., x. 1 and 19-27.
1 Samuel xv., xvi.

Method

There is, of course, far more material than can reasonably be used. Unless some sections of this course can definitely be omitted, the only way is for the teacher to weave the complete story from these sources and to read only a selection from the actual sources to the class, e.g. 1 Samuel iii., ix. and xv. (as *one* possible selection) interspersed with his own summary.

VI. David and Solomon. Heights and Depths (1 period)

The stories of David and Solomon provide a real difficulty. There is a super-abundance of material: many of the most magnificent and best-known stories

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have no particular claim to inclusion in a short biography.

We will first give a considerable selection, and then suggest ways of dealing with them.

- 1 Samuel xvi. The selection of David.
- 1 Samuel xvii. David and Goliath.
- 1 Samuel xviii. 1-14 (5-9); xx, xxxi.
- 2 Samuel i. The friendship of David and Jonathan.
- 2 Samuel ii. 1-4. David becomes king.
- 2 Samuel xviii. Absalom.
- 1 Kings ii. 10-12. Solomon becomes king.
- 1 Kings iii. 16-28. His wisdom.
- 1 Kings v. The building of the temple.
- 1 Kings viii. 22-53. The prayer of dedication.
- 1 Kings x. The Queen of Sheba and the greatness of Solomon.

Method

One way of dealing with this section is to remind the class of the earlier stories of David, with which some will be familiar: to read the story of the friendship of David and Jonathan and to indicate the remainder of the story. *Another* method is to tell the whole story, reading only certain verses, e.g. 1 Samuel xviii. 1-4; xx. 35-42; 2 Samuel i. 17-27; 1 Kings x.

Obviously, if we decide to take more time over this section, at the expense of others, there is material to be used.

VII. The Divided Kingdoms (1 period)

Here, for a change, is a section on which time may well be saved. Some will be glad to make the subject something of a footnote to the last section, merely indicating the fact, perhaps reinforced by the story of Jeroboam and Rehoboam in 1 Kings xii. The lists of

the kings of Israel and Judah will, in any case, be passed over.

A map to show Judah, Israel and Syria, with Assyria looming up to the east, and Egypt on the other frontier of the narrow fertile strip between the desert and the sea, is worth drawing at this stage.

VIII. Elijah (2 periods)

The whole story—an early narrative as might be guessed from its contents—is contained in 1 Kings xvii., xviii., xix. and 2 Kings ii.

Professor S. H. Hooke's *Prophets and Priests*, pp. 19-20 is useful here, and directs the attention to the significance of the story—the patriotic and religious movement in opposition to foreign cults.

If desired—and in contrast—there are magnificent stories of Ahab and his Tyrian wife, Jezebel, and contemporary princes. For example:

- 1 Kings xx. Benhadad.
- 1 Kings xxi. Naboth's vineyard.¹
- 1 Kings xxii. 1-40. The battle of Ramoth Gilead.¹
- 2 Kings iv. 1-41. Elisha and the Shunamite woman.
- 2 Kings v. Naaman.¹
- 2 Kings vii. Samaria relieved.
- 2 Kings ix. Jehu and the death of Jezebel.¹

IX. Amos and the Fall of the Northern Kingdom (1 period)

This section is duplicated in the syllabus illustrated here, being the last of this year's work and the first of

¹ Specially suitable.

the next. This allows for omission under pressure, or suitable revision.

Two things make it both an end and a beginning. It is the end of the "ten tribes," and it is the beginning of the great prophets of the eighth century.

A rough chronological chart can be drawn up:

- 1200. Exodus.
- 1000. David (1017).
- 900.
- 877. Ahab. Elijah.
- 722. Fall of Northern Kingdom. Amos.
- 700.

The pupil's age is hardly ripe for the genuine study of the prophet; that will come later; but the teacher can explain the part the prophets played, followed by some account of Amos in his (the teacher's) own words.

The complete obliteration of the Northern Kingdom is told in 2 Kings xvii. 5-6, 24-9, 30, 34.

OLD TESTAMENT SCHEME FOR SECOND YEAR

The second half of this Old Testament course follows in the next year. It is more difficult because many of the ideas which it might introduce are unlikely to be grasped until a year or two later. Some will, therefore, prefer to take more time on the earlier period—and it can well be spent.

But there is a value in going forward. Those who have lingered long over one period of our English History feel as if they could never reach the end. We do not wish to introduce this sort of barrier. Besides, for an understanding of the New Testament it is wise to link up the story not merely to the end of the Old Testament, but up to 4 B.C. And there is a foundation

which it is valuable to lay for a better understanding of the times of the great prophets when they are studied later with maturer comprehension.

A suggested layout is as follows. (12 periods):

<i>Subject</i>	<i>Periods</i>
1. Amos and his time	1
2. Isaiah and Sennacherib's expedition	2
3. Deuteronomy	1
4. Jeremiah and the fall of Jerusalem	1
5. Nehemiah and the Restoration	3
6. Between the Testaments. Maccabees, the Book of Daniel, the Romans, Herod	2
Spare periods. (These may well be given to New Testament and the Christian Society)	2

Much of the obvious material will be left until it can be better grasped. Emphasis will be laid on those concrete marks of development which experience has put within the pupil's own understanding. This will involve the deliberate omission of some of the finest material in this section until later.

For the teacher Dr. Alington's *A New Approach to the Old Testament* will be the most suggestive and helpful, though it will be too difficult as yet to use as a textbook. The books suggested as a main background and reference for the earlier sections stand good for this later period. G. B. Ayre's *A Course of Religious Teaching* and *The Forgotten Centuries* (S.C.M. Press, 2s. 6d. each) will be found most useful for teaching purposes. Professor S. H. Hooke's *Prophets and Priests* will, as before, be found invaluable.

I. Amos and His Time (1 period)

This year's course will still be mainly concerned with people rather than with ideas. They come later.

The problem is how to present the prophets. In any scheme they cannot be omitted, and yet their actual words are mainly too difficult for twelve to thirteen year-olds. Besides, the biographical details and social setting need to be constructed from the inferences in the books. Even where these inferences are detailed, help is necessary to make them live.

For Amos, there is great help to be found in G. B. Ayre's *A Course of Religious Teaching*, pp. 148-52, where the countryside, Amos's daily life and the social evils against which he spoke are clearly painted, adapted to the age range we are considering. In any case these are the things around which this lesson should be built.

1. The countryside.
2. Amos as a herdsman and dresser of sycamore fruit (small figs). (Amos i. 1, vii. 14-15.)
3. The social life which he denounces. (Amos ii. 4-6, iv. 4-5, v. 11, 21-3, vi. 4-6, viii. 4-6.)

Amos sees the rich of his time living what would then be considered religious, highly respectable lives, and sees that they are wrong. He feels impelled to go and denounce it at Bethel, and to proclaim what service, to his mind, God really wants. (Amos iii. 1-2, iv. 12-13, v. 8, 14, 15, 23, 24, vii. 10-15.)

Elijah had challenged foreign competition with the worship of one God. Amos challenges the current ideas of that very worship, and of that one God. He is the first of a line of men of all classes and occupations who are going to rise up and challenge accepted notions of respectability and right. Each sees a little further than the last.

If not already done in the previous year's work, a small sketch map of the three Palestinian Kingdoms and the threat of Assyria together with a simple date chart

will help. These can be taken either in this section or the next.

1200. Exodus.

1000. David (1017).
Ahab 877.

Elijah.

800.

Amos.

Fall of Syria 733.

Fall of Northern Kingdom 722. Isaiah.

Hezekiah. Sennacherib's expedition 701.

Josiah 621.

600. Fall of Jerusalem 598.

II. Isaiah and Sennacherib's Expedition (2 periods)

We shall begin by explaining that the Book of Isaiah includes the work of a number of prophets—but little further need be said about it at this stage.

Isaiah lives in the Southern Kingdom, a man of influence with the king, and makes protests similar to those of Amos. (Isaiah i. 11-18, ii. 7, v. 8-12.)

The great event is the expedition of Sennacherib (see map), during which Isaiah's work was to raise the heart and confidence of the people. We shall read either Isaiah xxxvi., xxxvii., or in 2 Kings xviii., xix., an alternative which will provide ground for comment on the compilation of these books.

The teacher may use his own knowledge of Isaiah x. to illustrate Isaiah's message.

Isaiah xi. and xxxv. may well be read with the class, although almost certainly not written by Isaiah. We have moved far from Samuel and Elijah.

III. Deuteronomy and the Story of Josiah (1 period)

The story of Josiah's reforms will be taken here, the teacher pointing out that although there is a probability that the main substance of Deuteronomy was the book discovered (621), the book itself may be some years later still.

Read 2 Kings xxii., xxiii. 1-5, 21-30; Deuteronomy vi. 1-7, 16, viii. 1-5, x. 12. Compare with quotations in Matthew iv. 4, 7, 10; St. Luke x. 25; Matthew xxii. 37.

IV Jeremiah and the Fall of Jerusalem (1 period)

G. B. Ayre, *op. cit.*, pp. 162-7, will be found of help here. As before, we shall concentrate at this stage on the personal details, the teacher supplying such other comments and reference as are wanted. Alington's *A New Approach to the Old Testament*, pp. 92-114, indicates material.

It was a troubled time. We may begin by reading the summary in 2 Kings xxiv., xxv. 1-12. (Cf. Jeremiah xxxix. and lii.)

Against this we can set the figure of Jeremiah, especially Jeremiah xxxvi., the writing and burning of the roll; xxxvii. 6-21, xxxviii. 1-20, 24-8, Jeremiah in the dungeon.

Read Psalm cxxxvii., "By the waters of Babylon we sat down and wept."

V Nehemiah and the Return (3 periods)

i. We can now begin a new chart.

600.

Capture of Jerusalem 586. (Nebuchadnezzar.)

First return 537. (Cyrus.)

Zerubbabel, Joshua and the new temple.
520-16.

Nehemiah 444.

400. Ezra c. 400.

Alexander the Great c. 333.

*

200.

o. Birth of Christ 4 B.C.

ii. *The first return.* 2 Chronicles xxxvi. 22-3 or Ezra i. 1 (note the overlap). In any case read the remainder of Ezra i. Read Psalm cxxvi., "When the Lord turned again the captivity of Zion." Ezra iii. 6-13, The rebuilding. Cf. Psalm cxxxvi., "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

iii. *Difficulties.* Difficulties arose in the small community and jealous enemies round about made trouble with successive Persian kings. This bare statement can be supplemented if desired from Ezra iv., v., vi. See also Clarendon Bible, Vol. IV, and G. B. Ayre's *The Forgotten Centuries*, for useful material.

iv. *Nehemiah (445).* Nehemiah i. 1-4, ii., iii. (summarize; there is no need to read all, but the vivid detail should not be missed), iv., v. 14-19, vi. 1-4, 15, vii. 3-4.

The whole section may well take more than the allotted time. G. B. Ayre, *op. cit.*, a help as before.

The class should see the vivid detail of the palace ceremonial at Sushan, and the lonely ride round the broken wall in Chapter II. There is material to arouse interest here.

v. *Ezra* (c. 400). *Ezra* viii. 1-15, 21-3, 31-6; *Nehemiah* viii. 1-4, 8.

vi. *Nehemiah* xiii. 6-31 may well conclude this section. *

VI. *Between the Testaments* (2 periods)

The difficulty of this period is the lack of a textbook or source book such as the Bible. It is improbable that the Apocrypha could be afforded unless a considerable time were to be devoted to this period. Consequently much depends upon the teacher, and there is danger of the work becoming merely talk and chalk, making great demands upon the teacher's ability, and too little, possibly, upon the class.

For the former there is much help. Standard works are *Jerusalem under the High Priests*, E. Bevan (Arnold), R. H. Charles' *Between the Old and New Testaments*, and the Clarendon Bible, Vol. V.

On a smaller scale but no less useful is *Israel Before Christ: Social and Religious Development*, A. W. F. Blunt, pp. 103-43 (World's Manuals, Oxford University Press).

For teaching purposes there is a great help in *The Forgotten Centuries*, G. B. Ayre (S.C.M. Press, 2s. 6d.), and also in Chapter XVII of Dr. Alington's *A New Approach to the Old Testament*, Peake's Commentary, pp. 607-8.

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These latter three all contain charts separating the main periods, viz.:

- Up to 333. *Persian rule* until Alexander the Great.
- 300. 333 to 198. *Greek period* under Ptolemies (Egypt).
- 200. 198 to 143. *Greek period* under Seleucids (Syria).
- 143 to 63. *Jews independent* (Maccabees).
- 63 onwards. *Roman rule*.

We shall, in higher Forms, be considering the religious development of the Jews during this period. At this stage, it is the social and general development which is the main interest, although the religious development will be indicated by the teacher.

Consequently the points on which we shall probably want to concentrate on at this stage are:

1. *Alexander the Great and the Effect of his Conquest*

We ought to be able to make effective contact here with history already known. *Jerusalem under the High Priests*, pp. 18-42, gives the outline of Alexander's conquests on land and the resulting conquest of ideas: the new outlook of gymnasium, stadium, hippodrome, theatre and Greek dress and youth organizations. In these days of coloured shirts we can catch something of what clashes of ideas and their incidental clothing may mean. See especially 2 Maccabees iv. 7-17.

2. *The Rise of the Maccabees*

Religious persecution begins and a champion appears. See especially *Jerusalem under the High Priests*, pp. 80-90, and read 1 Maccabees ii.; 2 Maccabees vi. and vii. to verse 19.

Also to illustrate the fear of those days, point out

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the chapters of Daniel, e.g. vii (note verse 20 where Antiochus Epiphanes is the "mouth speaking great things") and viii. 9-14.

3. *The Rule of the Maccabees*

See *Jerusalem under the High Priests*, pp. 108, 117, 127-37.

4. *The Roman Period*

Pompey takes Jerusalem 63 B.C. Eventually Herod became king 37 B.C. (*Jerusalem under the High Priests*, pp. 148-55.)

5. *The Development of Jewish Religion*

In order to prepare the way for the New Testament we shall need to explain the significance of:

The High Priest and the Sanhedrin.

The Law. Bevan, 121-4; Peake, 620; Ayre, 113 etc.

The Synagogue. Ayre, 112-15.

Pharisees. Bevan, 117-21; Ayre, 141, 151-5.

Sadducees. Bevan, 124-5; Ayre, 151-5.

Hope of a Messiah. Peake, 624.

(3) *New Testament*

It has already been suggested that New Testament and Old Testament should both be studied during each school year. The emphasis will, of course, be laid on the former, and it may well be taken in the earlier half of the year. For this first year's work it has been suggested that the life of Jesus should be taken in story form.

Whether it is taken then or later, there will be many things to be explained. The difficulty at this age is to give adequate explanation without overloading the mind. Much may well be left to emerge in the form of questions, invited or uninvited in the course of the work.

A booklet of pictures—such as those published by the B.B.C. for their courses—is an urgent need. They will

help towards that imaginative reconstruction of the scenes and stories which is essential if the boy or girl is to enter into them. The better such pictures are, and the more fully the teacher is able to use them, the less call will there be for the more imaginary reconstructions which have had some considerable vogue in recent years. The best of these are valuable for those teaching, to whom the gospel story may be so familiar in its outline that anything which quickens the understanding and refreshes the picture is welcome. Children, however, approach the gospels with much less familiarity, and some suggestions to make the picture live are probably a safer approach than some reconstruction which rests on scanty evidence. There will always be a difference of opinion about the permissible limits of imagination, and an adult to whom the gospels are familiar will accept new hints with mental reservations which a child will not make. But vividness of picture and abundance of detail to fill it in, are essential to teaching at this age.

It is here that pictures are wanted—and for the teacher, a discriminating use of all modern lives of Jesus which will help him or her to people the mind with real persons and not conventional figures.

Teachers' Bibliography

It would be unhelpful as well as useless to bewail the fact that not many of those who teach the New Testament will be acquainted with Greek, but this fact must be reckoned as a limiting factor in various ways.

Some fundamental study will, however, be of the utmost value, if indeed it is not absolutely necessary. If B. H. Streeter's *The Four Gospels* proves too ambitious, some book like R. B. Henderson's *The Four Witnesses* or (of a different type) Dr. Alington's *The New Testament, A Reader's Guide* or Miss Rattey's *Growth and Structure of the Gospels* will serve admir-

ably as an introduction. Dr. Glover's *Jesus of History*, though it no longer stands alone, can make the gospels live unforgettably, through its gleams of light on lines which might otherwise pass unremarked, and scenes where the unguided reader is likely to miss much. Basil Mathews' *Life of Jesus* is a standard popular narrative and likely to be of immense help as such. There is besides an abundance of more individualist reconstructions. Amongst these, personal predilections will affect choice, and all are likely to shed new light on some facet of the story.

Two sorts of commentaries are wanted: there is the work of reference which can be called into service to explain points of difficulty as they occur, and there is the book which will illuminate the narrative, and which for teaching purposes is invaluable. Of the latter type, T. H. Robinson's *St. Mark's Life of Jesus* is one which many find to contain what they need, and there are further suggestions in the bibliography at the end of this book. The former type of commentary is most frequently found in a series, and there the different volumes are usually of unequal merit. But the Clarendon Bible and Peake's *Commentary* can be substantially recommended as supplying with very considerable authority the necessary help.

In all these suggestions, ruthless selection is the only way to help those who are making their own way. Anything in the nature of a complete survey even of the more masterly amongst the books which pour from the publishers would serve only to confuse. Single suggestions may help, but it must be understood that, at any rate amongst the smaller books, for each volume mentioned some half-dozen others could probably be commended with equal claims. Further suggestions about books for dealing with the gospels in a more varied way will be made at the appropriate point.

NEW TESTAMENT SCHEME FOR FIRST YEAR

The gospels are broken up into chapters which too frequently do not suggest the divisions of the subject-matter. The only way to make the outline clear is to attempt some such division for ourselves. It will be understood that this is only *one* suggested scheme.

<i>Subject</i>	<i>Periods</i>
1. Introduction. The boyhood of Jesus	2
2. John the Baptist	2
3. The baptism. Jesus in the desert	1
4. Jesus of Nazareth: his work declared. The first weeks in Galilee	1
5. Why the Scribes and Pharisees found fault	2
6. The choice of the Apostles—and concentra- tion of them. Some of the stories he told	2
7. Jesus moves farther afield, and tries to avoid crowds and controversy	2
8. "Whom do men say that I am?" The Messiah must suffer	
9. Jesus goes up to Jerusalem The triumphal entry	
10. The week in Jerusalem	
The second day	1
The third day	1
The fourth day	1
The arrest, examination and trial	1
The Crucifixion	1
The Resurrection	1
	— 6
Spare periods (4). Inevitably questions will arise which will delay the work if it is here done well. Otherwise revision	4
	—
	24
	—

(If a subject takes unexpectedly little time it is always possible to turn to one of the parables.)

I. Introduction. Boyhood of Jesus (2 periods)

All through, the teacher's personal reading will supply the vivid detail and background which are essential at this age to make the story live. The points necessary to make clear are arranged below.

Background

(a) *Political.* We should begin by explaining that the Roman Empire (not unfamiliar probably) now covered most of the known world, and illustrate with a map. Britain is a savage outpost.

About sixty years before the birth of Christ (4 B.C.) Palestine had passed into the hands of Rome (63 B.C.). For years the tiny Jewish Church-State had been oppressed by Greek rulers—though often with fiery resistance on their part. Herod, a foreigner, had by now been appointed king, but not even his rebuilding of the temple on a magnificent scale could conciliate the Jews.

(b) *Religious.* The grandeur and ceremonial of the temple can be explained—a meeting-place for pious Jews at the Feast of the Passover. The little local synagogues correspond somewhat to our churches, but the position of the temple is unique.

So also is the position of the Chief Priests and Council of the Sanhedrin. In spite of conquest, they still exercise the most powerful influence on their own people.

In this situation, pious Jews looked forward to a day of deliverance, a Messiah to deliver them, and a kingdom to be set up by him.

The Birth Stories

We can pass over, at this stage, the familiar Christmas stories, merely referring to them.

iii. *The Boyhood of Jesus at twelve years old* (Luke, ii. 40-52)

We shall read this section, reminding the class that this is the sole reference to the youth of Jesus—here he appears at about their own age, except in the Apocryphal gospels.

The story may be retold in their own words, or copied into notebooks.

If there is time to spare, a map to illustrate the position of the Jews in the Roman Empire can be made: or other notebook work to illustrate the introduction is not hard to devise.

II. *John the Baptist* (2 periods) (Luke iii. 1-20)

Date and Situation.

The class will probably be interested in the historical accuracy shown by verses 1 and 2, and in the changes of government since the story opened.

ii. *The Quotation from Isaiah*

The roadmaking necessitated by the movement of an early Eastern king vividly explained.

John's Answers

The rough rebuke of his first answer to the mass movements must be made vivid, as also the position and point of view of the various questions.

iv. *Class Work*

After reading through twice, the class may write out in notebooks in their own words what the questions were, from whom, and John's answers to them. This summary can well be obtained from the class, written on the blackboard and then copied, or they may first be worked out roughly in notebooks and then copied out. There will be many new boys in the class.

III. The Baptism. Jesus in the Desert (1 period)

The stories in Matthew iii. 13 onwards, and Chapter iv. may be used. It can be made clear that the knowledge of what happened must ultimately have come from Jesus. There is also opportunity for emphasizing the vivid picture language of the time and country.

There will be much in the implications of Chapter iv. for which the class at this age is not ripe. But at any rate they can understand both from the introduction and from the mass movement which gathered to John, how ready and expectant the people were, and something of the challenge and the temptation. The country east of Jordan can be described.

What is attempted beyond this depends obviously on teacher and class. At the simplest, the lesson summary can merely state the fact that Jesus was baptized, under some protest, by John: became conscious of a special demand upon him, and retired to the desert for forty days.

IV Jesus at Nazareth. His Work Declared.

The First Weeks in Galilee (1 period)

(Luke iv. 14-44; Mark i. 14-45)

Nazareth

We shall begin with Nazareth—the return to his own village and his own account of his mission. We shall perhaps look up Isaiah lxi. and note where the reading ended. His rejection by the villagers as one of themselves needs no comment or explanation. Verses 18-19 may well be copied out into notebooks.

Galilee

A comparison of the two accounts in Luke and Mark may lead to a brief account of the relations of the first three gospels. The class may be interested to make some

rough and ready comparisons. The two should at any rate be read, and can easily be summarized. (N.B.—Reading may, of course, always be either by several individuals in turn, preferably not by verses: or by one individual: or silently, followed by questions to make understanding sure.)

V. Why the Scribes and Pharisees Found Fault
(2 periods)
(Mark ii. and iii.)

Whether discussion of the healing miracles is necessary or desirable depends largely on the class at this point. It may be well to digress on this.

At any rate, the main point is the beginning of hostilities on the part of Jewish leaders. Why? Reading will make clear. The five different reasons, Mark ii. 6, 7, ii. 16, ii. 18, ii. 24 and iii. 2, can then be written out in notebooks, followed by iii. 22 as well.

If the class do this work for themselves in rough books first—and then discuss the answers (the exact references will not be given, merely the general question), it will take more time, but will be worth while. It is the better way.

VI. The Choice of the Apostles. Some of the stories he told (2 periods)

i. Mark iii. 14-21 can be used to throw further light on this group of followers, and what is known of them. Their variety—and nicknames—can be emphasized. Mark iii. 31-5 perhaps further emphasizes how definitely his public work has taken shape.

ii. Mark iv. 1-34 gives St. Mark's first account of Jesus' use of stories. They will call for some explanation in the description of Syrian landscape, agriculture and

so forth. One of them (e.g. The Sower) may well be learnt by heart and then written out. Those who finish early can be given other stories to read, or be set to write out a modern equivalent.

VII. Jesus moves farther afield, avoiding crowds and controversy (2 periods)

i. This section may well begin with a map of North Palestine round the Sea of Galilee reaching to Tyre and Sidon. On this the places mentioned in Chapters iv., v., vi., vii., viii. and ix. will be marked.

ii. With this map as a basis, attention will inevitably be called to the movements of Jesus and the disciples.

iii. A selection from Chapters iv. to viii. may be made, say Chapters v., vi., vii. 1-7 and 24-37; viii. 1-27.

iv. Notes can be made to explain the map.

VIII. "Whom say men that I am?" "The Son of Man must suffer" (1 period or more)

Mark viii. 27-38 will be read. The two points to make very clear are, of course, the sort of idea of Messiah in Peter's mind, and the ideas which Jesus now began to instil into them.

ii. This will be emphasized by reading Chapter ix.—where these two ideas keep conflicting, and also Chapter x. 13-31.

*IX. Jesus goes to Jerusalem. The Triumphal Entry
(1 period)
(Mark x. 32 to xi. 11)*

Ability to describe the road by which Jesus would enter Jerusalem will naturally help. The vivid description of Mark x. 32 will be missed unless remarked by

the teacher, and it throws light upon the scene. Misunderstanding of the Kingdom persists (x. 35-45). The possibility that Jesus had friends in Jerusalem is made clear by Chapter xi. 2, 3 (as well as by the Passover): this may give opportunity to emphasize how very little we really know of Jesus' life.

This section does not, perhaps, lend itself to special notes: but it may help matters for the class to make a list of the times and ways in which the disciples misinterpreted Jesus' kingdom, and how he answered them.

X. The Week in Jerusalem (St. Mark) (about 6 periods)

Chronology is, of course, uncertain, but if we take St. Mark's account (if necessary remarking that we cannot be sure of some details) and follow it, we shall have a justifiable basis. A possible method is for the class to tabulate the events under days—which helps to make many points clear.

The Second Day. Mark xi. 12-19

The scene in the temple will be explained and made vivid, as also the attitude of Jewish leaders and people. A note will complete this.

The Third Day. Mark xi. 20 to end; xii. The Four Questions

The class may set out the four questions and the way in which Jesus answered them. They should also note the stiffening hostility of the Jewish authorities, and Jesus' open teaching about them.

The Fourth and Fifth Days

We may well omit the difficulties which are introduced by Chapter xiii. and continue with Chapter xiv. The material for this section will be found in verses 1-31 (see also Matthew xxiii.).

Explanation of the ritual of the Passover will be

found in most commentaries and will illuminate the references to it.

It seems as if Jesus had arranged beforehand to retire to a private meal with his friends, where he need not fear disturbance.

The Arrest, Examination and Trial. (Mark xiv. 32-xv. 15.) (See Luke xxiii. 1-12.)

The whole will be read. Distinction should be made between the preliminary examination (xiv. 55), the trial before the Sanhedrin (xv. 1), the Roman trial (xv. 2), the trial before Herod (Luke xxiii. 1-12) followed by a further Roman trial—the two being put together by Mark, and finally, the Jewish demand for crucifixion accepted.

The class should attempt to make clear to themselves what the accusation was in each case.

“Crucified, dead and buried” preceded by scourging. (Mark xv. 15-47.)

The Resurrection. (Mark xvi.) (N.B.—The original gospel ends in mid-sentence at verse 8.)

At this stage, difficulties inherent in the story need only be faced as they arise through questions. But the teacher must have thought out the matter thoroughly for himself.

NEW TESTAMENT SCHEME FOR SECOND YEAR

“Christianity at work in the World” (24 periods)

The contents of this section have already been discussed in the chapter on Syllabuses.

A suggested arrangement emphasizing biography at this stage is as follows:

1. St. Peter.
2. Stephen.
3. Paul.

4. Paul's friends. (Luke, Onesimus, Timothy, Barnabas, Silas, Mark.)
5. What happened to the others? (James, John.)
6. Tales of the Catacombs and Alexandria.
7. Pope Gregory and St. Augustine.
8. Benedict and the Monasteries.
9. The Northern Leaders—Patrick, Columba and Bede.
10. Francis of Assisi.
11. Ignatius Loyola.
12. Luther.
13. Sir Thomas More, Erasmus, Colet.
14. The Puritans, John Bunyan.
15. Wilberforce, Abraham Lincoln.
16. John Howard, Shaftesbury and others.
17. Livingstone.
18. Dr. Schweitzer, Dr. Grenfell.

Material for the first five sections is Biblical. Books covering 6 to 18 are badly needed. Of course, no two lists of names would correspond exactly, and rightly so. While some of the names would figure in every list, individual knowledge, personal preference and local interest, or even the availability of books will affect choice. Further, time will probably not allow all those given above, even, to be included; but they are one possible selection.

There are a number of books which cover parts of the ground: they will probably be too expensive for class use in adequate number and variety. It may be possible to get a few copies of a number, and, after a general introduction, pass them round the class, and let individuals work at different lives at the same time. This is far from ideal, and may easily lead to confusion. However, different individuals or groups may "get up" different lives and read or give "lecturettes" on them;

a certain amount of resourcefulness is needed under present conditions.

If books fail we can concentrate on sections 1 to 5 more leisurely, the teacher supplementing these with chosen biographies given by himself later.

Further suggestions will next be made under the different headings.

I. St. Peter

A good way to deal with the life of St. Peter is to give out a large number of suitable references, and to get the class to work up (in rough books) an account of St. Peter, showing what manner of man he was.

Such a list might be:

John i. 40-2. First meeting.

Mark i. 16-18. Call.

Mark i. 29-38. Peter at home.

Luke v. 1-11. Fishing.

Mark iii. 16. An Apostle.

Mark v. 37. Jairus's daughter.

Matthew xiv. 28. } Peter takes the lead.
Luke xii. 41. }

Matthew xvii. 24. Tribute.

Matthew xviii. 21. How oft shall my brother sin.

Mark viii. 27-33. Confession and rebuke.

Mark ix. Transfiguration.

Matthew xix. 27. "We have left all——"

John xiii. The feet washing.

Luke xxii. 31. "I have prayed for thee."

Matthew xxvi. 33. "Though all should be
offended."

Matthew xxvi. 37. Chosen to watch.

Matthew xxvi. 57-75. Denial.

John xx. 1-10. } After the Resurrection.
John xxi. }

Acts i. 15, ii. 14, 38. Peter takes the lead.

Acts iii., v., viii. 14, ix. 32, x., xi., xv. 7. See also Galatians i. 18, ii. 11-14.

A selection from these may be made. It depends on the time available and the ability of the class.

II. Stephen

Acts vi., vii.

III. Paul

Acts vi. to end. (Omitting ix. 32-xi. 18 and xii.)

A selection of incidents can be made to suit the time available.

IV Paul's friends

Luke. (Luke i. Acts i. 1, xx. 5, xxi. 17, xxvii., xxviii.; Colossians iv. 14; 2 Timothy iv. 11; Philemon 24.)

Onesimus. (The Epistle to Philemon.)

Timothy. (Acts xvi. 1-3, xvii. 14; cf. Philippians ii. 19; 1 Thessalonians i. 1, iii. 2; 2 Thessalonians i. 1; Acts xix. 22, xx. 4; 1 Corinthians xvi. 10; Philippians i. 1, and other references. The Epistles to Timothy. Hebrews xiii. 23.)

Barnabas. (Acts xi. 22-30, xiii., xiv., xv.)

Silas. (Acts xv. 40 to xvii. 15.)

Mark. (Acts xii. 12, xiii. 5-13, xv. 37-9; 2 Timothy iv. 11. See Colossians iv. 10; Philemon 24; 1 Peter v. 13.)

V. The Other Apostles

We can similarly follow the later and earlier careers of James and John.

Note on Post New Testament Period

We now reach the subjects where books have to be found.

It would be too ambitious and beyond the scope of this book to outline the material which might be used for each biography. In any case, further reading would be necessary, and this further reading would probably render notes superfluous. Consequently reference to books with notes on some of them will be given. Those suitable for class use at this age are starred: otherwise it may be assumed that they are intended for teachers' reference only. Many references are due to Miss Dymond's *Handbook for History Teachers*—a most useful work. These are acknowledged in the text. D. C. Somervell, *Short History of Our Religion* (Bell, 6s.) is useful all through.

For subjects X and onwards the following books of biographies suitable for class use may also be mentioned.

**Stories from Modern History*. E. M. Wilmot-Buxton. (Methuen, 2s. 3d.) (Includes Francis of Assisi, Joan of Arc, Savonarola, Luther.)

**Saints and Heroes of the Western World*. M. O. Davis. (O.U.P., 2s. 6d.)

**Piers Plowman, Social and Economic Histories*.

Book I. Chap. IX and X. The Anglo-Saxon Church and the Benedictine rule.

Book II. Chap. VII. The Monasteries.
Chap. VIII. The Friars.

Book III. Chap. VII, VIII, IX. Parish. Monastery and Wycliffe.

Book IV. Chap. IX. Changes in Parish Life.
Chap. XI. Elizabethan Church Settlement.

Book V. Chap. X. Church and Social Life. 1600-1760.

Book VI. Chap. X. Religion and Church Life.
1760-1830.

Book VII. Chap. X. The Bible and Science.

All the Piers Plowman volumes are admirable. A gold mine for the teacher as well as readable for boys and girls of twelve and upwards. They would, in themselves, make a splendid study of the development of religion in England.

VI, Tales of the Catacombs and Alexandria

VII. Pope Gregory and Augustine

Bede. *Ecclesiastical History* (Everyman). Book II, Chapters I, II and III, pp. 59-69. (From Dymond.)

VIII. Benedict and the Monasteries

Gregory the Great. F. H. Hudden. (Longmans, 1905.)
Vol. II, pp. 162-9. (His *Rule*, Vol. I, pp. 109-15.)

IX. The Northern Leaders. Patrick, Columba, and Bede

Life of St. Patrick. J. B. Bury. (Macmillan, 1905.)
(Youth, pp. 16-32. Mission, p. 42. Ireland, pp. 80-92. Legends, pp. 104-13. Death, pp. 206-11.)
(From Dymond.)

Life of S. Columba. Adamman. Trans. J. T. Fowler. (O.U.P., 1895.) (Birth, pp. 2-4. Stories, pp. 111, 48, 57, 58, 87, 122. Death, 129-40.) (From Dymond.)

Bede's *Ecclesiastical History* (Everyman) is full of Northern leaders—Paulinus, Aidan, Oswald, Wilfrid, Caedmon, Cuthbert. (See Dymond, *Handbook for History Teachers*, p. 162.)

X. Francis of Assisi

Life of S. Francis. Sabatier. (Hodder & Stoughton.)
Francis of Assisi. G. K. Chesterton. (Hodder & Stoughton, 2s. 6d.)

**Little Plays of St. Francis.* Laurence Housman. (Sidgwick & Jackson.)

XI. Ignatius Loyola

Lectures on Foreign History. J. M. Thompson. (Blackwell, 8s. 6d.) pp. 86-92.

*See *Piers Plowman* IV, p. 229, and Bibliography. (J. M. Thompson's *Lectures* are excellent for this purpose. Full of biographical material.)

XII. Luther

Lectures on Foreign History. J. M. Thompson. pp. 62-81.

XIII. More. Erasmus. Colet

Lectures on Foreign History. J. M. Thompson. pp. 64-69.

Oxford Reformers. Seebohm.

XIV. The Puritans. John Bunyan

**Piers Plowman.* Vol. V. Chapter X.

John Bunyan. W. H. Hutton. (Hodder & Stoughton. The People's Library.) (From Dymond.)

XV. Wilberforce. Abraham Lincoln

Slavery couples these two together, but this arrangement may well be criticized.

For Wilberforce—

Christian Social Reformers. (S.C.M. Press.)

Wilberforce. R. Coupland. (O.U.P.)

For Abraham Lincoln—

Abraham Lincoln. Charnwood. (Constable.
Makers of the Nineteenth Century Series.)

The play: *Abraham Lincoln.* John Drinkwater.
(Sidgwick & Jackson.)

XVI. *John Howard. Shaftesbury and Others*
Christian Social Reformers. (S.C.M. Press.)

XVII. *Livingstone*

*For a class biography: *Livingstone the Pathfinder.*
(Edinburgh House Press.)

XVIII. *Dr. Schweitzer and Dr. Grenfell*

On the Edge of the Primeval Forest. Schweitzer.
(A. & C. Black.)

**Grenfell of Labrador.* (Edinburgh House Press.)

Note.—It will not escape the teacher, and should not escape the class, that this list includes a great variety of characters. The challenges they had to meet were as various as themselves. Century after century the outstanding achievements of Christianity have been by people who met the conditions of their time with a spirit which we recognize as having a common element in each case. It may be worth asking the class what it is that is common to all these.

CHAPTER VII

TEACHING IN THE THIRD AND FOURTH YEARS (13-15)

(1) *Old Testament: The Development of the Idea of God*

THERE is no need to do more than repeat that this chapter is an illustration of but one out of many ways of tackling one out of many possible syllabuses for this section. Neither will the list of books of assistance to the teacher need to be repeated—though as the demands made upon him increase, it may be well to refer to the more extended bibliographies at the end.

It has been suggested that we should begin with a survey of the Hebrew Kingdoms and their place in the world in 800 B.C. It will be necessary to supplement the Biblical allusions with some knowledge of the ancient world to create a right perspective of contemporary, as opposed to eternal importance. A very bold, simple map will sketch the picture.

At some point we must inevitably outline both the character of Jewish literature and indicate the contents of the Old Testament as a National Library. It is not altogether easy to settle where this point should be. Some will like to introduce the whole course with a study of the nature of Jewish literature. Others would prefer to let the question arise out of the work. There is little to choose between the two, but the position given in the following plan is quite alterable.

*General Plan of Old Testament Course for Third
and Fourth Years*

The Development of the Idea of God

1. The Hebrew Kingdoms and their place in the world in 800 B.C. (1 period.)
2. Hebrew literature. (2 periods.)
 - (1) The library of a people.
 - (2) Divisions and dates. The Canon.
 - (3) Its character and composition.
3. Sagas current amongst the Hebrews in 800 B.C. (2 periods.)
 - e.g. Creation stories.
 - Origin of good and evil or why a snake has no legs.
 - Origin of languages.
 - The great flood.
4. Glimpses of the religious beliefs and practices of the early Hebrews. (3 periods.)
 - (a) Primitive religion in various lands, Babylonia, Egypt, Greek and Roman Animism. Ideas of the sacred, fetish, taboo, magic, mana.
 - (b) Origins of Jewish religion.
 - (1) Primitive origin and background, Henotheism and Monotheism.
 - (2) The ritual pattern. Hebrew religion before 800 B.C. .
- * 5. The Great Prophets of the eighth and seventh centuries. (5 periods.)
 - (i) Amos.
 - (ii) Micah.
 - (iii) Hosea.
 - (iv) Proto-Isaiah.
 - (v) Jeremiah.
6. Deuteronomy and the Deuteronomic historians. (1 period.)

7. The exile and return. Ezekiel, Isaiah ii. (2 periods.)

8. The Established Church. (3 periods.)

The priestly history.

The law.

The synagogue.

9. Varieties of religion under the law.

Jonah.

Job.

Proverbs. (6 periods.)

Psalms.

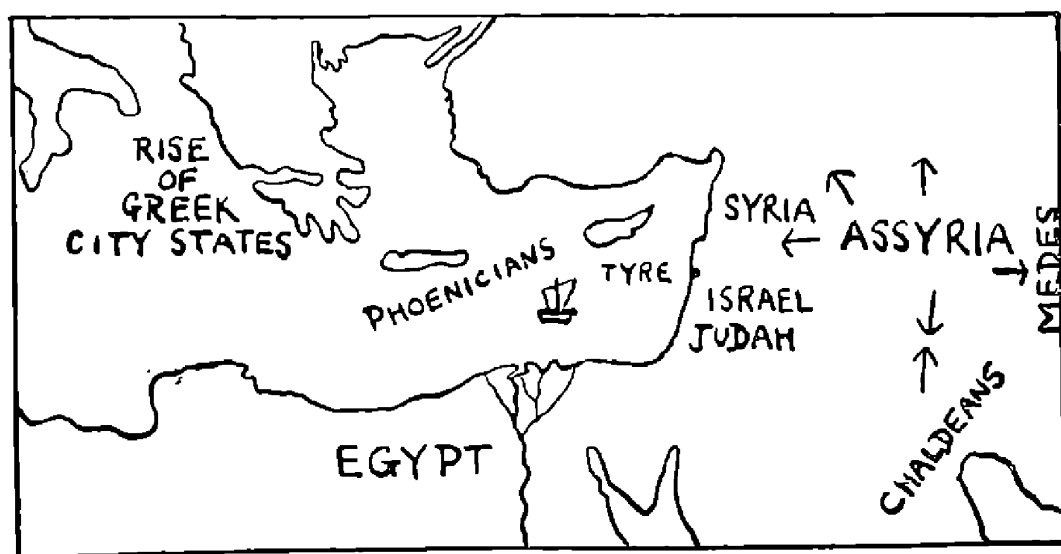
Wisdom literature.

10. The inter-Testamental period and Apocalyptic writing. (1 period.)

Three spare periods.

I. The Hebrew Kingdoms and Their Place in the World in 800 B.C.

(a) Draw sketch map of Near East.



Then discuss the main points on the map with special reference to Assyria. Each name lends itself to some useful discussion, but Assyria, Syria, Israel, Judah, Egypt and Tyre are the most important with special reference to their geographical position.

(b) Draw map of Palestine.

1. Discuss the three Kingdoms: the divided Hebrews and Syria.

2. 2 Kings xv., xvi. and xvii. cover the eighth century B.C. approximately.

Note (a) The advance of the Assyrians.

(b) Judah invites Assyria.

(c) The comments of the prophetic writer of the record in Chapter xvii.

(d) The result xvii. 24-41.

II. Hebrew Literature

Read either *Concerning the Bible*, Skinner (Sampson Low, 3s. 6d.), or *A Handbook to the Old Testament*, R. B. Henderson (Christopher, 2s. 6d.).

For an admirably suggestive use of the material see Chaplin's *Unconventional Scripture Lessons*, Chapter II (National Society).

Outline:

1. The library of a people.

History, e.g. Kings and Chronicles.

Ethical rules }
Ritual rules } Pentateuch.

Poetry—religious (Psalms).

Poetry—secular (Song of Solomon).

Drama, e.g. Job.

Allegory, e.g. Jonah.

Religious writings. The Prophets—proclaim the ways of God with man in the circumstances of the time.

Stories: Ruth, Esther.

Apocalyptic: Daniel and Apocrypha.

2. The Jews themselves divided this literature into three divisions:

The law (Torah) Pentateuch.

The prophets

Former { Joshua.
Judges.
Samuel.
Kings.

Latter { Isaiah.
Jeremiah.
Ezekiel.
The twelve minor prophets.

The writings (the remaining books).

3. The composition and authorship of the books, and varying dates. For example:

- (a) Pentateuch, J.E.P.D.
- (b) Judges iv. and v. (Deborah).
- (c) Chronicles. See 1 Chronicles xxix. 29, 30;
2 Chronicles xiii. 22, xxiv. 27, and elsewhere.
- (d) Isaiah i.-xxxix. (Hezekiah); xl. onwards, and both parts composite too. Probably several authors.

4. Character of Hebrew literature:

- (a) Written with a purpose to which the facts were subordinated.
- (b) Composite (N.B.—Oral and handwritten transmission).
- (c) Assumed names—and what we should consider plagiarism.
- (d) Edited and re-edited to suit development of thought.
- (e) Therefore finally containing various layers of tradition and history—embodying sometimes contradictory statements and conflicting ideas of God, and each part edited more than once.

5. The growth of the Canon and the position of the Apocrypha.

The notes in this section are limited to a summary and arrangement of the ground to be covered. In any case a good textbook is needed for a teacher. (Ideally, there should be a set to lend round the class, and these have already been suggested. The details and illustrations are best worked out from any of these books themselves.)

III. Sagas Current amongst the Hebrews about 800 B.C.

(a) Creation stories

Genesis ii. 4 onwards. Note that Genesis i.-ii. 3, is a late priestly document, in whatever form it may have been found earlier. (Cf. Babylonian stories.) (Hamilton, *People of God*, pp. 95-7.)

(b) Origin of good and evil

Genesis iii.

i. On the one hand note primitive thought of racial childhood. God walks in the garden. Fruit gives knowledge of life. Snakes talk. Wrong to eat fruit, and so forth.

ii. On the other, the truth in every individual life, as in racial childhood:

The stage of innocence.

The growth of consciousness of distinction between right and wrong.

The conscious failure resulting from deliberate choice.

The expulsion from "Eden."

The new possibility of the life of a man.

(c) The origin of language

Genesis xi.

(d) The deluge

Genesis vi., vii., viii. (Cf. Babylonian stories.) (See Hamilton's *People of God*, pp. 95-7.)

Note to (a), (b), (c), (d)

1. The important contrast between the polytheistic accounts and the Hebrew Monotheism.
2. The general idea of nature and creation is another question and not at issue here.
3. It is perhaps worth adding here, that whenever a passage has to be read it can either be read aloud by the teacher or by the pupils in sections (but not normally by verses), or silently (the teacher asking one or two questions, or eliciting one or two accounts to give the gist of it, as soon as it has been read). It is bad always to use the same method.

(e) The stories of the patriarchs, Moses and the Exodus, the "hero tales" of Judges and part of 1 Samuel.

These will have been taken in the earlier two-year course. They should certainly be alluded to here, and some will want to make time to take them again (as should ideally be done). In that case see the earlier treatment, pp. 97-100.

IV Glimpses of the Religious Beliefs and Practices of the Early Hebrews (3 periods)

A. Introduction

A glance at comparative religion. (If all this can be made to arise casually in actual reading its value will be increased.)

(i) Varieties

A selection may be taken (very shortly) from Babylonia, Egypt (N.B.—Akhnaton), Greece, Rome, India, China, Polynesia, and Africa. The teacher's and the class's interest will decide which. But somehow, the

intense reality of these beliefs and practices to those who held them, at least in their heyday, must be made clear.

(ii) *Ideas of Primitive Animism*

The Sacred. (Awe, non-moral.)

Fetish.

Taboo. (e.g. Polynesians, Tongas, Hawaiians, Todas.)

Magic. (Rain and crops. Medicine men.)

Mana. (In things and people.) (There is useful material for this in Chapters VI and VII (on comparative religion) in *Religion without Revelation*, by J. S. Huxley.)

Note the fearful wish to propitiate and make use of the powers believed to lurk everywhere. Religion and science both spring from this earlier background.

B. Origin of Jewish Religion

On all this section see Frazer, *Folk-lore in the Old Testament*, and commentaries.

(i) *Primitive Origin and Background*

Hebrew religion emerged out of the primitive fears and superstitions, when men wished somehow to appease the various deities and spirits with which their imagination peopled the world. After they had come to believe in one God, he was, at first, their one tribal God (Henotheism). The idea that he was the God of the whole earth came later (Monotheism). We see these primitive superstitions persisting in (a selection only will be used):

Genesis xii. 6. (R.V.) The sacred Terebinth.

Genesis xxii. 2. Sacrifice of the first-born son.

Exodus iv. 24. Zipporah outwits the Deity. (A teacher's reference.)

Exodus xxiii. 19. Thou shalt not seethe a kid in its mother's milk. (See Frazer or Commentary.)

Leviticus x. 1-3, 16-20. Ritual mistakes.

Joshua vii. 22. Defilement.

Judges xi. 31-9. Sacrifice of a child for a vow.

1 Samuel vi. 19. Contact with the Holy Ark destroys life.

1 Samuel xii. 16. God speaks in thunder.

1 Samuel xiv. 33. Ritual sin.

1 Samuel xiv. 36. Silence of Oracle denotes the culprit who is discovered by Lot.

1 Samuel xv. 32-3. The Sacred Ban. All living creatures done to death in Yahweh's honour.

1 Chronicles xiii. 10. Contact with the Holy Ark arouses God's displeasure and kills.

1 Kings xviii. 40. The slaughter of the prophets of Baal.

Ezekiel xlv. 19. Contact with sacred garments.

Note that the early Hebrew idea of God at work was thoroughly similar to that of other Semites. Compare Moabite Stone, quoted by Hamilton, *People of God*, p. 98. Text given in full in the Clarendon Bible.

(ii) *The Ritual Pattern*

(See S. H. Hooke's *Prophets and Priests*. Interpreter Series. Murby. 1s.)

For this the material in Chapters I and II in Professor Hooke's book (i.e. the first twenty pages) is an obvious basis.

(1) The Ritual Pattern in Palestine and Mesopotamia.

(2) The Priests and their function in the Ritual.

(3) The Hebrews. Prophet and Priest.

e.g. Samuel.

Elijah.

The trained Priests.

The trained Prophets.

Note.—Some authorities would consider the "Ritual Pattern" a very uncertain thing. Care must be taken here.

V The Great Prophets

(Amos, Hosea, Isaiah, Micah, Jeremiah.)

The last section should have brought the discussion of the word prophet—as one who proclaims the ways of God to man—up to this point. It should now be made clear that these men, whom we are to discuss, come from a wide range of Hebrew society (e.g. Amos, a country herdsman; Hosea, a townsman; Isaiah, possibly a court official), and that their message was not by any means accepted, certainly not fully, but remained as a high-water mark of advance.

There is an admirable survey for teaching purposes in Dr. Alington's *New Approach to the Old Testament*. For more advanced reading there are the works by Professor G. A. Smith, Dr. Skinner, or on a smaller scale, the Clarendon Bible.

The first-named will help teachers to arrange their material. Here, as everywhere, individually prepared lessons from original work are wanted. The following suggestions are to help those who wish to make their pupils do the work for themselves. The method suggested is that the class should quickly get out answers in pencil on rough paper from the passages put up on the blackboard under headings; e.g. Amos.

- i. Who was he, and when did he live? i. 1, vii. 14-15.
- ii. Etc. (See below.)

These rough answers or a few of them will then be discussed with the class as a whole, and suggestions for their final form made. Fair copy notes will then be made, either in dictated form, arising out of discussion, or by the individuals themselves, to be corrected later.

Amos

The Book of Amos lends itself to far more intensive study than this. More so than most of the prophets. Individual preference will dictate whether this should

be done to the possible omission of much of the syllabus.

More can often be learnt from a small piece of work very well done. Others teach (and learn) more easily in broad outline. A provisional treatment may lead to more intensive treatment later.

- i. Who was he, and when did he live? i. 1, vii. 14-15,
- ii. What did he say was wrong? iv. 1-5, v. 10-12, vi. 1, 3-6, viii. 4-6.
- iii. What was said to him? vii. 12-14.
- iv. What did he say about God? i. 1-2, iv. 12-13, v. 21-27, viii. 11.
- v. What did he say men should do? v. 4-9, 14, 21-24.

Some explanation will, of course, be necessary in any case, and can easily be worked into the discussion, e.g. political situation illustrated, if desired from i. and iii, 12. The meaning of the word Seer (not a professional prophet) in vii. 12. What Bethel implied. (Cf. modern equivalents.)

The novelty of Amos's teaching and the reality of the opposition to him must be made emphatically clear.

Whoever is teaching will naturally make his own summary. To illustrate what it is intended that a very ordinary boy may produce, I take a sample from a boy of fourteen, in the middle of "D" form, of rather backward boys. *Not* an ideal answer.

A clever boy will obviously produce something much better. I reproduce his own words as shown up in answer to the five questions:

Amos.

Who he was.

Amos was a herdsman and a fig gatherer, who lived at Tekoa in the days of Uzziah, King of Judah. He felt that he must prophesy to the people and so he did.

What he said was wrong.

He said it was wrong to tread upon the poor, and warned them that if they did, they would not live in their stone-built houses, or drink wine out of their vineyards. You must help the poor, he said. Bribery must be stopped and justice take its place.

What was said to him.

O you seer, go into Judah and live there and prophesy there. Do not preach any more in this land for this is the King's Chapel and Court.

What he said about God.

God can do anything. He can turn the shadow of death into morning, and turn morning into night. If you seek him all will be good.

What he said men should do.

If you seek good and not evil, the Lord God of Hosts will be with you. Do not take bribes and let justice rule the country.

Here he has obviously missed several points. The disapproval of ritual offerings, the change to a moral emphasis and so forth, which are the most important things to emphasize, but it is at any rate clear and to the point.

2. *Hosea*. (Books as before.)

The book of Hosea is difficult to use. It does not carry its meaning with it as easily as Amos does. It is not so easy to find here telling passages which obviously illustrate the points to be driven home about the man and his message; and finally the symbolism is rather mature for adolescent boys and girls.

The points to be made clear are:

i. The man and his times (745-735). The Northern Kingdom in an anxious position. Syria soon to fall (733) and Israel (here called Ephraim) to follow (722).

- . Amos's message reinforced. vi. 4-6.
- iii. Nature worship and the Bull-cult condemned. xiii. 1-2.
- iv. The country has a half-baked policy and wavers uncertainly. vii. 8. vii. 11.
- v. God is love.
- (a) The simile of the unfaithful wife (Israel) still loved by her husband (God), from the earlier chapters, best given in substance by the teacher.
- (b) xi. 1-4. xiv. 1-4.
- (c) But 'love does not mean an easy-going tolerance (all through the book).

If these suggestions are used, it will probably be best for the teacher to indicate them with references. Notes at his discretion. Hosea is not an easy book.

3. *Isaiah I*

The difficulties in dealing with Isaiah are very different from those of Hosea. There is abundance of material. Far more, in fact, than we can use until, and unless, we come to study the book intensively. Much of it is not too difficult with adequate discussion and background, and there is abundance of material to quote in support and explanation. The probable multiplicity of authors must be made clear.

But, in a survey, a selection must be made. The great episode of Sennacherib's expedition may easily take a disproportionate amount of time, and it leads to a not very obvious moral; e.g. Was Isaiah a supremely lucky adviser, or was his advice the only sound one even if Assyria had succeeded. Again, the great lyrical chapters such as xi. and xxxv. are not so easily related to definite problems, and the class may or may not be ripe to enjoy them as literature.

Some reference to Sennacherib's expedition is almost inevitable, and it would be a poor selection from Isaiah

which omitted either xi. or xxxv., although these are probably by a different hand. There are a large number of alternative possibilities of which one only is suggested.

i. Isaiah's call

(1) Note first Chapter i. verse 1 for Isaiah's dates (approx. 740-700 B.C.).

(2) vi. 1-8. The position should be emphasized. Uzziah had reigned for fifty-two years. (2 Kings xv. 27.) (Cf. "in the year Queen Victoria died.") Azariah = Uzziah.

Much or little may be said about symbolism, or it may be left to make its own impression. It depends upon both teacher and class. The former may well read G. A. Smith's *Book of Isaiah*, Chapter IV.

ii. What has Isaiah to say about the social conditions of his time?

(1) Chapter i. verses 1-20. The points to be emphasized are:

(a) God as the ultimate authority.

(b) God demands justice and right doing, not ritual. Some realistic reference will probably be necessary to make clear how this might startle some who heard it.

(2) We may as well glance at Chapter iii. verses 16-26 and Chapter i. verse 23 to see Isaiah dealing direct with social facts.

How does Isaiah view the world of his day?

(1) Chapter vii. This can be taken in several ways, perhaps best of all with the map of the Near East in front of us to review the situation in 735-30 B.C. (See G. Adam Smith, Chapters V and VI.) The vivid picture language of verses 2, 4, 20, 21 and 25 paints the main outline.

(2) A glance at 2 Kings xvii. 24-41 completes the picture.

iv. The Crisis of Sennacherib's Expedition

The class can get the main historical outline from Chapters xxxvi. and xxxvii., with which they will compare 2 Kings xviii. 13 to xix. 37. They can extract the main facts for themselves under guidance, possibly in rough work first, and then with assistance for a fair copy.

Certain supplementary facts can be given, e.g. for Isaiah xxxvi. 6 cf. Isaiah xxx. 1-5 and xxxi., Isaiah xxxvi. 7 cf. 2 Kings xviii. 4, Isaiah xxxvii. cf. Isaiah x. 1-10 and 28-32, where a parallel can be drawn with any familiar English country-side.

With Isaiah xxxvii. 36 cf. Herodotus ii. 141, saying that mice gnawed the quivers of the bows and the handles of the shields, so that they fled unarmed and many fell. Read also Sennacherib's own account on the Taylor cylinder. Clarendon Bible: Vol. III, p. 76.

The emphasis is on the ultimate power of God and the steady trust as the only policy—combined with a setting right of internal wrongs, e.g. Chapter xxvi. verses 3 and 4, etc., though later in date.

This can be summed up in Chapter xxxiii. verse 21 with verses 18 and 19 vividly recalling the recent presence of Rabshakeh.

v. Visions of the Future

N.B.—Probably none of these are by the Isaiah of the other chapters.

Read Isaiah xi. 1-9.

Isaiah xxxvi. 1-8.

Isaiah xxxv.

(or a selection from these.)

4. *Micah*

Amos and Hosea were respectively countrymen and townsmen of the Northern Kingdom. Similarly, in Judah, Isaiah was of the town (though far more highly

placed than Hosea) and Micah of the country.

In a rapid survey it will probably be sufficient to indicate:

(1) The date *c.* 725 to 708. See i. 1.

(2) What does he denounce? He speaks as a countryman against social evils, the dispossessing of the small landowner, exactions, injustice. ii. 1, 2, 8. 1-3. Professional prophets iii. 5.

(3) What is Jerusalem of the future to be like? iv. 1-5.

(4) What does God want? vi. 6-9.

A class can easily work these out, with a little help.

Chronological Scheme

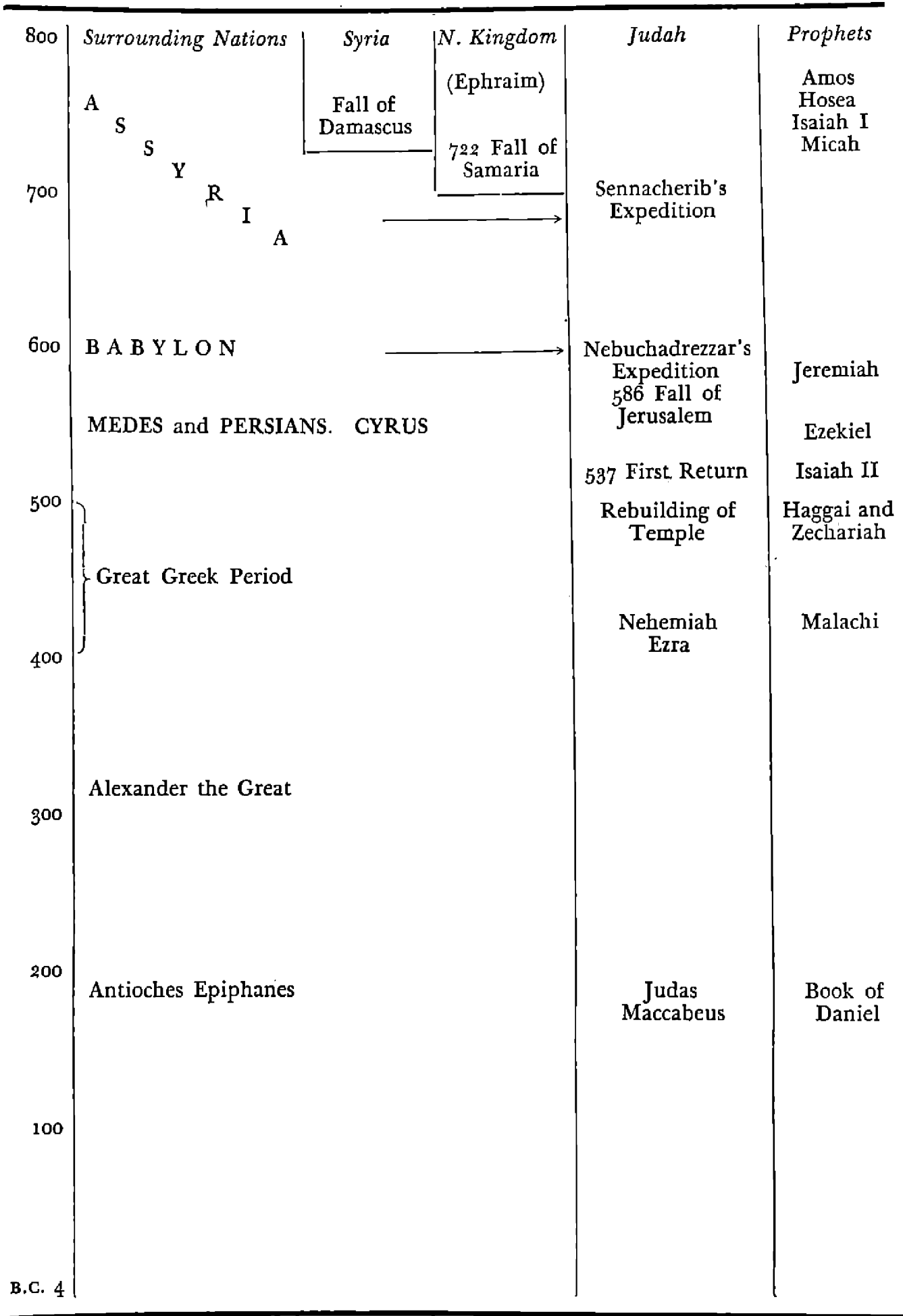
At some period a chronological chart should be worked out. There are an indefinite number of methods. There should, at least, be columns for Syria, the Northern Kingdom and Judah, the surrounding nations, and the prophets. Embellishments will suggest themselves as the work proceeds. The chart can be compiled gradually, but the skeleton is here shown in full.

5. Jeremiah

Jeremiah is another prophet whom it is not easy for the class to explore for themselves. His importance is likely to be increasingly understood with maturity of experience, and his figure is not one that will necessarily command popularity with adolescents. Moreover, he was so much concerned with the religious conflicts of his time that it would require deep study to bring out the full implications of what he said. However, if it is not over-simplifying the problem, the following points can be brought out:

i. God has a purpose for the nation, but the nation must be remade through trial.

CHRONOLOGICAL CHART



xviii. 1-10. The Potter.

xx. 1-6. Jeremiah foretells disaster. See 10-16 for his own meditations: also possibly selections from Chapter vi.

xxii. 13-19. Condemnation of the King.

xxiii. 5-8. But the day shall come.

(Cf. xxxii. 6-16. The purchase of the field.)

ii. It is the individual that matters, not the nation now, and it is as each individual learns to know God himself that he will do his will.

xxxi. 27-38.

iii. If time allows, the account of Jeremiah in prison and the fall of Jerusalem may be taken.

xxxvi. The Book of Jeremiah written and read.

xxxvii. } Jeremiah in prison. The Siege.
xxxviii. }

xxxix. 1-10. }
or } Fall of Jerusalem.
lii. 1-34. }

VI. Deuteronomy and the Deuteronomic Historians

1. Date

There is some uncertainty whether Deuteronomy dates from the return of King Josiah (621 B.C., 2 Kings xxi. 1-7, xxii. and xxiii. 6-21) or definitely later.

Aim

In any case, to quote Professor Marsh, certain unknown men deeply influenced by the teaching of the great prophets set their hands to the following tasks:

- (a) To devise regulations which would exclude from the national cultus all that was incurably base and degrading, and to give new meanings to those ancient rites and ceremonies which were harmless in themselves and too deeply rooted in popular affection to be abolished.

- (b) To retell certain familiar stories in such a way that the conception of the God of Israel they suggest should be in no way inferior to that which is set forth in the teaching of the great prophets.
- (c) To suggest ways in which the ethical teaching of the great prophets might be applied to everyday life.
- (d) To produce an annotated edition of the history of their people keeping the old stories but setting them in a framework which would clearly show what, in their opinion, were the errors which brought their people to ruin.

3. *Work on Deuteronomy*

1. King Josiah's reforms. (References above.)
(N.B.—Not certain reference to Deuteronomy.)

2. Cf. Exodus xx. and Deuteronomy v., viii.
x. 12.

3. Note Jesus' use of Deuteronomy; Luke iv. 4-12; Deuteronomy viii. 3, vi. 13-16; Luke x. 25; Deuteronomy vi. 5.

4. Glance at other passages in Deuteronomy, e.g. xv. and xvi.

5. Cf. Jeremiah xi. 1-8 and Deuteronomy xxvii. 3, 26, iv. 20, vii. 12. Jeremiah may well have known Deuteronomy.

4. *The Deuteronomic Editing*

The framework of the Book of Samuel, Kings and the Judges. Details cannot, of course, be maintained, but the judgment passed on the Kings may be noticed.

5. *Matters for Discussion*

The question of organized religion in contrast with the inspired prophet, arises very naturally out of this section. The problem may well be put—how maintain a high level? What is the use of organized religion?

*VII. The Exile and Return**1. General Historic Background*

(a) Jeremiah lii. 24-34; Psalm cxxxvii.

(b) The sifting effect of exile—piety and exclusiveness redoubled (the work of the Deuteronomic historians), or dispersion. See Ottley, *Hebrew Prophets*, pp. 76-7.

2. Ezekiel, the Prophet of the Exile

(a) What Ezekiel felt his call to be. Ezekiel ii. 9 to end, iii. 1-22.

(b) The first problem. New life. Ezekiel xxxvii. 1-14.

(c) God as the shepherd of his people. Ezekiel xxxiv. 11-16.

(d) Ritual returns—but a new ritual with a new symbolism. (Is this a regression or a fundamental human need?) Merely glance at Ezekiel xl., xlv.

(e) The healing river from the restored sanctuary. Ezekiel xlvii. 1-12.

3. The Return

(a) Three aspects. Ezra 1-6; Psalm cxxvi.; Isaiah xl.

(b) i. What is the purpose of God for his chosen people?

ii. In what way are they different from others?

4. Deuterono-Isaiah

(a) Explain that there are difficulties of authorship of the "servant passages" and some others. xlii. 1-4, xlix. 1-6, l. 4-9, lii. 13-15, liii. 1-12 and parts of lvi.-lxvi.

(b) God Omnipotent. The world in his hands. Cyrus, his instrument, and Israel his servant. The highest conception yet reached in the Old Testament. (Cf. with earlier prophets.) (Note that whereas Isaiah I had violently opposed idols, Isaiah II merely ridicules them out of court.)

Read Isaiah xl. 12-31, xlii. 5-7 (a new universalism), xliv. 6-20 and 27-8, lii. 1-2 and 7-10, lv., lvii. 15-21, lx., lxi. 1-2. (Cf. with St. Luke iii. 18-19, noticing where the reading ended.)

(c) Possibly discuss the "servant passages" or mention and leave them for detailed consideration until later.

(The class may well illustrate by individually selected questions from the above, reading to themselves after some introductory talk.

What did Isaiah say about God?

ii. What did he say was the purpose of God for the Hebrew people?

... What did Isaiah say about the Gentiles?)

5. *The Rebuilding of the Temple. The Reorganization under Ezra and Nehemiah*

There will probably not be time to do much work on these subjects. Allusion may be made to Haggai i.; Ezra iii. especially 10-13; Psalm cxxxvi.

The story of Nehemiah will, in this scheme, have been taken lower down the school and can be recalled.

The subject of the law (Nehemiah viii. 1-8) may be used as a transition to the next section.

VIII. The Established Church

In this short survey, three short points need to be stressed:

1. *The Priests and the Priestly Records*

(a) The re-editing of the early stories inspired by an idea of God comparable with that of the later prophets: e.g. The "P" Creation story. Genesis i., ii. 1-3. (Cf. with Genesis ii. 4-25.)

(b) The elaborate regulations for sacrifice found in the "P" section of Exodus, Leviticus and Numbers. These represent fifth-century editings for the worship

of the restored sanctuary. (Cf. Nehemiah x.)

(c) The increased importance of the priests. (Cf. Haggai ii. 11-13 and Malachi ii. 7.) I owe these references to Professor S. H. Hooke's *Prophets and Priests* (Murby, 1s.) and the Gospels.

2. *The Synagogue*. (See S. H. Hooke, *op. cit.*, p. 43.)

"The rise of the Synagogue was an inevitable result of the conditions of life in the dispersion. Cut off from the worship of the temple and from the practice of a ritual, which by this time was regarded as only possibly there, the Jews who were settled in various foreign countries created a new form of expression for their religious needs. The Synagogue took the place of the Temple."

There is very useful material for teaching pupils in *The Forgotten Centuries* by G. B. Ayre. (S.C.M. Press, 2s. 6d.)

For details of the growth of the Synagogue see pp. 112-15 Clarendon Bible and compare references in Gospel and Acts.

3. *The Law or Torah*. (See S. H. Hooke, *op. cit.*, p. 43.) (Cf. references in the New Testament.) See Peake, p. 620.

Note.—On the subject of both Law and Synagogue reference should be made to one of the books mentioned or to one of the larger books to which they in their turn refer.

IX. Varieties of Religion under the Law

There will only be time in this survey to make a selection. Individual preferences and knowledge will affect this. But mention should be made of at least the following, with some explanation of their contents: Jonah, Job, Proverbs, Psalms, Wisdom Literature.

Further, some books or sections of this list should be studied in greater detail. A few notes are added to

direct the non-specialist to material which will help him in this work.

In all the smaller books to which reference is made, there is full direction to the larger works in which the subject may be more adequately studied.

Jonah

An allegory. A study in the purpose of God for Jew and Gentile; Universalism or exclusiveness.

See Peake's *Commentary*, pp. 556-8.

Job

Drama, raising the inevitable dilemma of a good God and a world in which happen the evil and suffering familiar to us.

See Peake's *Commentary*, pp. 346-65; *Job: A New Interpretation*. T. W. Phillips. (Vol. 29, The Interpreter Series. 1s.)

Proverbs

The earlier type of Wisdom Literature, though of varying dates. vi. 6-19, or xv., xvii., or xxvi.

Psalms

Some selection of these should, in any case, be read. Care is needed in relation to possible date.

See Peake's *Commentary*, or Clarendon Bible.

Wisdom Literature

See Peake, p. 343, for an introduction to the Biblical Wisdom Literature. For the Apocrypha see Edwyn Bevan's *Jerusalem under the High Priests*, pp. 49-68.

Suggested readings are (for selection):

Wisdom of Solomon: ii.-iii. 8, vi. 12-20, vii. 22-viii. 1, viii. 19-21, xiii. 1-9. Ecclesiasticus: ii. 1-11, vi. 14-31, xxx., xxxvii. 10-15, xxxviii. 24-34, xliii., xliv. 1-15.

X. The Inter-Testamental Period and Apocalyptic Writing

For the history of this period see E. Bevan, *Jerusalem*

under the High Priests. For the Jewish Literature, R. H. Charles, *Religious Development between the Old and the New Testaments*, Home University Library. Help in the use of material and some very useful extracts will be found in *The Forgotten Centuries*, G. B. Ayre, S.C.M. Press.

History

A rough map and chart will be desirable to start with, the former showing the Empire of Alexander the Great, the latter based on the following skeleton. Emphasize the length of time covered.

	<i>World</i>	<i>Jews</i>	<i>Writings</i>
450.	Great Athenian period		
		444. Nehemiah	Malachi
			" P "
400.			

ALEXANDER THE GREAT

300.

Ptolemies and
Seleucids

200.

170. Antiochus
Epiphanes and the
Maccabean revolt
(Read Maccabees)

165. Daniel

63. Pompey (Roman)
takes Jerusalem
Herod

4. Birth of Christ

Literature

(a) Explain the character of the so-called Pseudepigrapha (See R. H. Charles, *op. cit.*) and especially Apocalyptic. The need for "tracts for bad times," and the development of the idea of a Messiah and a Kingdom to come.

(b) Extracts from Daniel, e.g. from vii. or to the end of ix. may be read with reference to the contemporary events. The simpler symbolism can be explained.

The Books of the Maccabees in the Apocrypha give contemporary material. (See E. Bevan for references.)

(c) Other Apocalypses can easily be instanced from R. H. Charles. His work provides direction for this section.

(d) Finally, the use made of Apocalyptic imagery in the Gospels (Mark xiii., Matthew xxiv., Luke xxi.) and the Apocalypse of St. John bring the subject into New Testament times.

(2) *New Testament. Part I**The Teaching of Christ, with special reference to St. Matthew and St. Luke*

This is a section which everyone ought to tackle differently. Its value springs from sincere individual work and thought. The teacher (it goes without saying) will need to steep himself or herself in the gospels, and in such a book as Glover's *Jesus of History*.

It is not easy to supply just the right suggestions for arranging the work—even supposing the scheme to be right in itself. Outlines have a way of looking dry and dusty, without the inspiration which gives them life. And yet there are some who will want illustration of how this section may be planned: it is for them that the

following notes are written; but it cannot be too strongly emphasized that they are merely dry bones. The teacher who does not bring to his teaching a vivid interest in the material itself is never likely to help others to such an interest.

In each section much will depend on the idiosyncrasies of both class and teacher. Sometimes the former will be full of discussion of the meaning and application of the gospels with practical illustrations ready to hand. Such discussion can, under a wise guidance, be well continued for a considerable time. Some teachers will be interested themselves to range the gospels for parallels and comparisons in the teaching of Jesus. Others will be primed with the facts of Jewish life and the Palestinian country-side, out of which the teaching emerges, and have stories to tell of these. Others, again, will make their classes write down the meaning in really modern speech and elicit discussion in this way.

The essential thing is to get to where the class is living, and to make clear points, not to drift through the gospels. We shall not be able, perhaps, to sum up each section, but it may be wise to clinch things with some note or other—a reading in modern speech, a summary, an attempted recreation of the allusions with reference to modern times by the pupils themselves; all manner of things to stimulate real thought. We must also never allow ourselves, or those whom we teach, to forget that the life and teaching are inter-related and indivisible.

The following suggestions, then, are for those who want some sort of scheme, either before or after proceeding to work it out in greater detail for themselves. No attempt at a time allowance is made, as this depends upon so many factors. We must try to get the class to reconstruct for themselves the figure of Jesus as freshly and accurately as they can.

TEACHING IN THIRD AND FOURTH YEARS

I. The New Testament as the Sources for the Life and Teaching of Christ

A. General

- (a) Actual order of composition of the books.
- (b) How the Canon became fixed.
- (c) A Christian society was in existence before the gospels.
- (d) Assumptions in the Epistles often implicit rather than explicit.
- (e) Life of Christ, and effect on other lives as important as his words in discovering his teaching.

Dr. Alington's *The New Testament, A Reader's Guide*, is useful for the first two points.

B. The Synoptic Problem

A good method is to put on the blackboard a diagram, e.g. that from page 150 of B. H. Streeter's *The Four Gospels* as *one* possible reconstruction. Naturally there will be some discussion of it with the class, and different points of interest will be most in evidence at different times.

II. "Q" and St. Mark

A discussion of "Q" will emerge from I: B. The class should do some careful work on three selected sections of the Synoptic gospels to illustrate the material and the use of it. (It is possible to read "Q" in less than one hour. It is published in Henderson's *The Four Witnesses*, or Canon Raven's *Life and Teaching of Jesus Christ*, C.U.P., 3s.)

III. John the Baptist

St. Luke iii. 1-22. (Cf. Mark i. 1-11; Matthew iii.)

- (a) Date. Luke iii. 1. A.D. 26. Followed by some reconstruction of the background.

- (b) John's appearance: the mass-movement and its constituents.
- (c) His general warning: explain his vivid metaphors. His answers to people, tax collectors, soldiers.
- (d) The baptism. Some will feel it desirable to point out the difference in wording in St. Mark and St. Matthew, and the implications of this. As we go on, the different characters of the writers emerge through their writings.

With some Forms it will be worth noticing the different metaphors for spirit in the New Testament: wind, flame and birds. See John iii. 1-12.

What does seeing the "Heavens opened" mean? (Cf. John i. 51.)

(Read Glover, *Jesus of History*, pp. 149-59.)

- (e) Indicate the subsequent story. Matthew xiv. 1-12; Luke vii. 18-35, xi. 1, xx. 1-8; Mark ii. 18, vi. 14-29; Acts xviii. 24 to xix. 5.

IV The Temptation

There will probably be considerable difference of opinion about what should be said here. The setting of the country east of Jordan should be indicated, and the fact that we are obviously dependent here upon Jesus' account given to the disciples.

The subject is discussed in a number of books. Some will find Middleton Murry's *Life of Jesus* helpful. Others will prefer the suggestion that in taking the lead Jesus deliberately rejected the appeal to the mass of people through offering them bread, mystery or force.

In any case, one or two suggestions of interpretations may be made—and left.

The recurrent quotation from Deuteronomy should

be noted and the full passages which were in mind looked at, e.g. Deuteronomy vi. and viii., also Psalm xci.

V The Return and the Beginning of His Work

i. Jesus returns, decisions made, "in the power of the spirit." Read Mark i. 14-45.

ii. What were the decisions? What had Jesus come to do? Luke iv. 14-44. (N.B.—This scene may be later. Raven, *Life and Teaching*.)

Look up Isaiah lxi. Then read Luke vii. 18-24 and v. 32.

iii. His reception.

(a) By the crowds. Mark i.

(b) At Nazareth, by his old acquaintances. Luke iv.

(c) By individuals to whom he appealed, e.g. Matthew. (Matthew iv. 12-25. What must Matthew have remembered. Cf. ix. 9-13.)

Peter, James, John. See Matthew iv. 18-22.

See also John ii. 1-23, iii. 1-13, iv. 1-30.

iv. We may at this point be led into a discussion of Miracle (see p. 215). In this case some reading of the Galilean period in detail may follow. Otherwise we may well follow St. Matthew's arrangement and go next to the Sermon on the Mount.

VI. The Sermon on the Mount

In such a course as this we shall probably find most of our time taken up with a discussion of the Sermon on the Mount and the parables together with sayings connected with them. Ideally the class must be led to look freshly at the teaching of Jesus and attempt to discover for themselves the meaning of Christianity. They will probably realize that Christianity "has been found

hard and not tried " rather than tried and found wanting; but it is worth everything to make clear the question whether it is a beautiful dream or the plain truth about the world in which we live.

The study preliminary to this is fundamental for the schoolmaster. On his own answer to this question, thought out in relation to all the material, and to the facts of life, depends the worth and relevance of his teaching. Different types of mind will draw assistance from different books. Bishop Gore's *Sermon on the Mount* is still a classic: there are various commentaries; Glover's *Jesus of History* gives far-reaching help to interpretation. Dr. Dearmer's *Lessons by the Way* are illuminating, and there are many books dealing with the meaning of Christianity. Canon Barry's *Relevance of Christianity* stands out here.

In the actual teaching, two things are necessary: to translate the meaning into everyday speech, and to express the thought in terms of the things of everyday life. What is given below is the merest indication of the approach.

(a) *The Beatitudes*

An excellent plan is to lead the class to attempt this re-creation for themselves. Help will naturally be needed—but if the members of the class can catch the idea, we may find ourselves spending long and well-spent time on this problem. The discussion of the first eight verses of St. Matthew v. can well take an hour or two. We shall find that almost every word needs retranslation into twentieth-century terms. "Blessed" is not a word that falls normally into the vocabulary of adolescent girls and boys except as a term of dis-praise. Whether we render it as "happy," or by some more accurate paraphrase, we shall need to discover with them an expression for those who have found absolute satisfac-

tion, and the secret of living. This is only the beginning. We shall find ourselves discussing the various types of "happy" persons: the part played by wealth and by a readiness to do without, aggressiveness and willingness not to find reward in immediate recognition and returns. Does the experience of hard knocks bring strength in the mental as well as in the physical sphere? There is infinite matter to discuss, if we are to decide whether we are taking the gospels merely as a beautiful ideal, or as the material for understanding quite scientifically how the world is made. In doing this we shall be near the heart of Christianity, and the real nature of man.

(b) *The Metaphors of Christianity*

Next come the metaphors of Christianity, salt and light. We can begin, before books are even opened, by attempting to find single words which express the part to be played by Christianity in the life of the world. When we have turned to Matthew v. 13-14 to discover the similes employed therein, we shall be led into further questions: Why is it important *how* the light shines? Unless it is all part and parcel of the real nature of the world, unless God is really like that, the point of Christianity as a way of life is missed.

(c) *Motives*

Everyone is familiar with rules, and we can begin this discussion by discovering how far school rules can make a good school; then how far people can be made good by Acts of Parliament. We shall probably discover that, while regulation of the pattern of life is necessary everywhere to avoid confusion, rules can do little to touch the essence of living. School rules cannot deal with the things of importance: this is not to make them of no account; we do not destroy the law but fulfil it. And so to Matthew v. 17-38.

(d) *Treatment of Opposition and wrong done*

We may begin by discussing, in everyday terms, what to do about it. Of course the schoolboy world is one where people are getting their corners knocked off to some extent—and these verses are inclined to seem either a caricature of life—or else something namby-pamby. We can easily get beyond that without discussing schoolboy retaliations which do not spring from real ill-will: this is a distinction worth making. Unfortunately our picture is usually wrong; the person hit on the right cheek is so often thought of as the weakling, whose lack of retaliation proclaims him, apparently, weak in spirit as well as body. If we can turn the picture round and show the individual of real strength scorning to take insults seriously, we shall help to redress the balance. But the essential point is how to achieve the result we want—the sort of world we wish to build round us. Is it to be a permanent jungle of vendettas and reprisals? Modern history and Norman Angell's *Great Illusion* are much to the point here. Retaliation fails—what wins?

The commentaries will discuss both the meaning and application, verse by verse. There is no room here to do more than illustrate the line a lesson on the last section of Chapter v. may take. A final point: do we treat all types of people alike—or are they “labelled” into groups in our minds. We are to be “perfect” in the sense of seeing all as persons, as God does.

(e) *Deeper Roots of Motive*

We have already discussed that it is motives, not merely actions, that matter. Now we come to the motives which should guide our actions. To act with an eye on what people will think of us is condemned. We are not likely to be seriously tempted to pray (very obviously) at street corners. What is the modern version?

(f) *Prayer*

We may find ourselves at the point here, where something can usefully be said about prayer. Elsewhere in this book (p. 224) this question is discussed. At the least we can indicate, on the lines of the Lord's Prayer, the Christian approach.

What is prayer?

If we want to play cricket, paint pictures, speak French, make tables or do chemical experiments, we watch others at work; we soak ourselves, so to speak, in their attitude, and craft and knowledge. It is not always easy; even the keen cricketer does not always want to go to the nets.

The whole of life is at least as important as all these parts of it, and it is these actual everyday parts of which it is the whole. We can only discover and practise the secret of living if we take the trouble to let the things by which we intend to live take root deeply. .

We begin then by reaffirming our loyalty to them, and reinstating ourselves in the attitude of mind which accepts them as our rule of life. Only then can we pass to asking for whatever is necessary to carry us on our way.

(g) *Economics and Values*

This goes to the heart of the modern world and our understanding of Christianity in it. The problem of insecurity is all-important: probably few who have not lived on a weekly wage can really understand this—but many of those we teach do. And for them the problem of a job is beginning to assume importance, and for some of them, beginning to be a concern. To be care-free is not to be careless. But what can render us care-free? The fact that we have seen the righteous short of bread is not conducive to an optimism that in any

case the Lord will provide. Two points at least stand out: first, that it is quiet confidence in the ultimate way our lives are ordered which will bring the strength and freedom most necessary to make the best of the circumstances in which we are placed. Secondly, that, in a world where foodstuffs are destroyed and where merchants fear a glut of goods in spite of widespread want, organization on a basis of humanity is the fundamental need. Seek ye first the Kingdom of God. Anxiety does not, cannot help. There is a sufficiency, and God's spirit is at work for all to see. What is to be our attitude? Under fortunate guidance there can be much useful discussion here.

In some circumstances Matthew vii. 7-12 can be taken here with verses 19 to 34 of Chapter vi. In the long run we get the sort of things on which we set our whole minds: they are not always what we think. If, however, we can set our minds right, we can be sure that the forces of the world are on our side, and we shall—not at once or easily—achieve the self-mastery, the insight, the way of life we look for.

(h) Criticism and Tests

The remainder of Chapter vii. may lead in many different directions. At least the class must see the joke of the beam and the splinter (like the camel and the gnat). The Puritans interpreted the Narrow Way in a narrow material way. Some will think that, although it is probably easier to manage a restricted life, that does not necessarily avoid the pitfalls of which Jesus speaks. By their fruits ye shall know them. Modern life for many demands the successful integration of all manner of activities and interests denied to our grandparents, and by some of them thought wrong. How can these be made part of successful living? As Dr. Maltby once remarked, it is easier to drive a horse and trap than a

coach and six. We usually choose the coach and six and call it freedom.

How can we keep to the highway?

VII. *The Parables*

Many teachers will like to take the parables as a whole. If we are trying to reconstruct afresh our idea of Christianity, some scheme like this is a help. At the same time it is necessary to bear continually in mind that the parables were spoken in reaction to particular circumstances, and we shall be mistaken if we convey any impression that they form a whole in themselves. I have learnt much from Shafto's *Stories of the Kingdom* and the grouping of questions given in that book. All of it is not equally appropriate to classroom use, but it is full of suggestive material, and such a definite arrangement under subjects is invaluable.

Some will find in it a backbone for their teaching. Others will be unable to use it. Not a few will prefer to make their own arrangement, or to take the stories as they come.

There is another arrangement to be found in the various analyses of the material in Henderson's *The Four Witnesses*, and in Raven's *Life and Teaching of Jesus Christ*, or in Glover's *Jesus of History*. These books consider the teaching of Jesus as a whole and not the parables separately.

I shall content myself here with referring to these most useful guides, and giving some indication of the way the parables (however introduced) may be taken with a class, with suitable examples.

Example (1): The Good Samaritan. (Luke x. 25-37.)

We shall begin by reading the whole story, and making clear the situation and the question: What

would be the question, and what would be the answer to-day?

The lawyer took what was a thoroughly accepted answer, which he may well have realized to be acceptable to Jesus himself. Who is our neighbour?

What story in modern life can we construct to make this clear; we must bring in all the implications of the Samaritan, the priest, the Levite and the circumstances. This will lead to a thorough discussion of what these were.

Example (ii): Dives and Lazarus. (Luke xvi. 19-31.)

As before, the whole setting must be made clear, going back to verse 13. The Jewish picture of Hades is, of course, quite incidental.

Questions:

- (a) Is wealth wrong?
- (b) What would you do with £5,000?
- (c) Is it wrong to get on well, when this inevitably involves success at the expense of others?
- (d) What is the least you could be happy with on a desert island?
- (e) What is the harm in money? We may possibly guide a class towards realizing these three things:
Wealth gives: (a) false sense of security;
(b) tends to divide men; (c) makes loyalty to the true ends of life harder.

VIII. The Kingdom of God

If the parables are taken as a group, this section may well be worked in there. But the idea of the Kingdom of God is so fundamental to the gospels, that it is important to discuss it.

(1) We may begin by giving out references from a concordance, and getting the class to write them out, or

at least to note down the gist of each reference. At least the following will be included:

Mark i. 15. "The Kingdom of God is here." (Cf. Matthew ix. 35.)

Mark ix. 1. (Refer to Luke iv. 18-21 again.) Luke iv. 43.

Luke xi. 2. Thy Kingdom come.

Matthew xiii. The Parables of the Kingdom. (Seed, growth, treasure, joy, the mixed world.)

Luke xii. 22-54. Seek ye first the Kingdom of God. Watch. It comes unexpectedly. Am I come to send peace on earth?

Luke xviii. Easier for the camel to go through a needle's eye.

Mark ix. 33-7, x. 15. Receiving the Kingdom of God as a little child.

Luke ix. 57-62. Different assurances to different recruits.

Luke xi., xii., xiii., xviii. are all relevant.

Luke xvii. 20-1. The Kingdom of God cometh not with observation. The Kingdom of God is within you.

Oxyrrynchus Papyri. "The Kingdom of Heaven is within you, and whosoever shall know himself shall find it," and other sayings.

(2) Some reference will be necessary to what was in Jewish minds; the idea of the Messianic Kingdom. (See various books—e.g. Peake's *Commentary*, pp. 660-1, and elsewhere.)

We may or may not feel it necessary to discuss, along the lines of Schweitzer and others, whether Christ looked for some Apocalyptic coming, and was disappointed. But the teacher should have realized and faced this view. (Again see various books, e.g. Peake, p. 667, or more recent works.)

(3) It is then well to discuss the ideal world. A good way is to begin by letting the class work out an ideal day, an ideal week. Before long we shall find ourselves becoming quite clear that life is not happy without the things which evoke strength, training, hardness.

We may then discuss the sort of Utopias which philosophers have constructed. The teacher's own reading and interests, and the knowledge (often unexpected) of the class will determine some limits to this. There are Plato, Sir Thomas More, William Morris, Samuel Butler, H. G. Wells, W. James (*Talks to Teachers*, pp. 268-70), Aldous Huxley (the teacher will compare the satire on Utopias in *Brave New World* with *Ends and Means*), all waiting to be drawn upon.

(4) An immense field now awaits us. What do we write about Utopia? What was Christ's teaching about the Kingdom? At least we shall end by asking ourselves the questions:

What did Christ accept in the world of his day?

What did he challenge specifically?

What did he contribute?

With what immediate success? (3 years.)

With what lasting success? (300, 3,000.)

(5) Does Christianity consist of a pattern of life or in meeting successive challenges with a certain attitude of mind?

IX. The Remaining Material

These suggestions are but indications. As soon as any individual teacher has got to work on the material, he will find his own interests and knowledge leading him to note a range of facts which become almost limitless: the different evangelists' use of the same material; the material peculiar to their gospels, and so forth. He will draw tentative conclusions which will enrich his

own teaching. All these things can be hinted at, but hardly come within the scope of such a book as this.

We may find the question arising: "What was Christ's teaching about ——?" or a member of the class quoting some one saying or other.

A concordance of some sort should be available to see that we are not at the mercy of false impressions given by individual sayings, and we should also see that they are not torn from their context.

We may find ourselves next reading straight through Matthew and Luke, and noting what has not yet been considered: or the remaining material may be taken in some previously thought-out way.

There is also the Crucifixion and the week before. This has been considered in an earlier section. The teacher will best judge what advance to make on this with individual classes at a later age.

See also the notes on "discarding syllabuses," p. 86.

(2) *New Testament. Part II*

The Christian Faith and Life in the work and Letters of St. Paul, and how this faith and life have developed down to our own day

Books will be necessary both for detailed study, background and inspiration. Unless the teacher has previously been introduced to this section in a stimulating way it is possible that the resources it contains will hardly be believed. The maps of St. Paul's journeys have something to answer for.

But it is impossible in small compass to act as substitute for bigger books. Our task is something different, and it is mainly to offer the dry bones of an arrangement of topics. These are quite worthless unless taught with confidence and enthusiasm, but it is to be hoped that

this is either available already, or will be stimulated by some of the books mentioned.

Suggested Scheme:

1. Introduction.
Christianity at Work in Changed Lives.
2. Paul Appears.
His Early Career.
3. The First Great Question.
Is Christianity a Jewish Sect or a World Faith?
4. The Second Question.
Is Christianity to Develop as an Eastern or Western Religion? Paul Comes to Europe.
5. The Problems of a Gentile Church. 1 Corinthians. Their Christian Solution.
6. The Inevitable Clash of St. Paul and Judaism.
7. Rome at Last.
8. "A Philosophy from Prison." Ephesians.
9. The Development of Christian Thought and Practice in the First Three Centuries.
10. The Medieval Church and the Reformation.
11. The Growth of the Sects—and the Growth of Toleration.
12. The Societies — Missionary, Educational, Humanitarian.
13. The Present Day.
14. The Future.

This is a vast scheme, and even allowing some 24 periods in the fourth year, we shall be hard put to it to cover the ground. Many, in general agreement, will prefer to concentrate on Sections 1 to 7. Others will find themselves anchored to the problems of 1 Corinthians. Some may find pupils able to produce papers on the more recent sections, which can be discussed in relation to New Testament times. Those who have a five-year course will be able to spread the two years'

course over three; and those who give two periods a week to religious instruction will have that additional advantage.

But the excuse for setting out such an over-ambitious scheme from the point of view of time is the need to make clear the ground which calls for some explanation and charting.

Books will be suggested in connection with different sections. One which covers the period, Dr. Somervell's *Short History of Our Religion*, may well be named here at the outset. A pioneer work, its usefulness does not decrease with time. Paterson Smyth's *Story of St. Paul's Life and Letters* gives much help in bringing scenes to life, and so does *A Course of Religious Teaching* by G. B. Ayre. Dr. Alington's *The New Testament: A Reader's Guide* should prove a standby in many questions of dates and marshalling of evidence. Dr. E. Bevan's *Christianity* (H.U.L.) should prove of the greatest value to the teacher. All these books refer to larger authorities.

It is well to have Moffatt's translation at hand.

I. Christianity at Work in Changed Lives

i. In a stimulating little book by E. G. Loosely, *When the Church Was Very Young* (Allen & Unwin, 3s. 6d., 1935), the following points are made: When the Church was very young

it had—

- No Buildings
- No Denominations
- No Fixed Organization
- No New Testament
- No Vocabulary of Its Own
- No Dogmatic System
- No Sabbath Rest

2. but it did possess—

An Experience

A Store of Teaching from Christ

Good News.

3. The early records are triumphant testimony that it worked.

ii. We shall find in the records the main impression—one of changed lives. They feel themselves called to different actions, different explanations (or rationalization) of what difference Jesus has made to them; they disagree; later, they worship in different ways; but they are triumphantly sure that Jesus has altered the whole of life for them.

iii. Peter. Pentecost: Glance through Peter's speech in Acts ii. 14-36 remarking that the Jewish allusions and assumptions make most of it irrelevant to our modern thinking; but the gist is that the Messiah has actually been amongst them, and so far from recognizing him the authorities have killed him, but his spirit is alive for all to see.

iv. Primitive Christian Society. Acts 37-47.
(N.B.—Jewish.)

v. Practical difficulties emerge. Note the type of man the new society was recruiting.

(a) *Stephen*. Acts vi. and vii. His theme:

God has been working throughout our history and it has all pointed to this end. But always the Hebrew religious leaders have persecuted the prophets, and now you have murdered the final prophet, the Just One.

(b) *Philip*. Acts viii. 5-8, 25-40.

Note.—It may be worth getting different members of the class to write different imaginative accounts of the recollections men might have had who had seen or heard of Jesus a year or so before, e.g. a Galilean

Fisherman, a Jerusalem Merchant, a Jewish Rabbi, a Roman Centurion, a Samaritan, a Jew coming up for the Feast—to help them to reconstruct the people amongst whom this early Christian society was moving.

II. *Paul Appears*

Reference to Dean Inge's essay in *Outspoken Essays*, Vol. I, may be made by the teacher. For practical help, Paterson Smyth's *Story of St. Paul's Life and Letters* may be useful, and there are most practical notes in Miss G. B. Ayre's *A Course of Religious Teaching*. Weightier works may be found in bibliographies. I owe many hints for teaching to the works mentioned.

One useful method is to give headings and references as below. The class can then write up short connected notes on each heading from their own work, either in books to be corrected later or in rough form to be verbally discussed, and a fair copy taken down by the whole class.

(a) *What do we know of his early life?*

Acts xviii. 3, xxii. 3, xxvi. 4-5. Galatians i. 14. Philippians iii. 5.

Point out Tarsus on a sketch map.

(b) *What changed his whole career?*

Acts vii. 58-60, viii. 1-4, ix. 1-31, xxii. 4-21, xxvi. 9-20. Galatians i. 15-24.

(c) *His early Christian career.*

References as before and Acts xi. 19-30, xii. 24-5, xiii. and xiv. Note especially:

How Paul is received by:	}	Roman officials
		Jews
and		God-fearing Gentiles
		Pagans of Asia Minor
How Paul deals with:	}	Other Gentiles

III. The First Great Question: Is Christianity a Jewish Sect or a Faith for the World?

- (a) Introductory. St. Peter and the Problem. Acts x., xi. 1-18. St. Paul. Acts xiii. and xiv., xv. 1-5. Read Galatians—possibly written at this time. (N.B.—Galatians ii.)
- (b) The Council of Jerusalem. Acts xv. 2-35.
- (c) The Agreement. Acts xv. 22-41. (See commentaries for exact meanings of these verses.)

IV. The Second Great Question: Is Christianity to be an Eastern or Western Religion?

Paul comes to Europe. After this his work is centred on the cities of the Aegean for the next four and a half years. Acts xv. 36 to end of xx.

The class may well read this section straight through either aloud or to themselves and then write notes on the following points; or they may read and answer them one by one. In any case, a certain stimulus and human explanation must be given to make the questions live, and to see that points of interest are not missed. Discussion of the notes will be called for whether at the stage of rough notes or later. (The three questions marked * can easily be omitted.)

**1. Why did Paul come to Europe?*

Note the assistance given by the Roman roads—the difficulties met with—the inspiration to reach Troas. What may have been in his mind before the dream of Troas? (See G. B. Ayre, *op. cit.*, p. 125.)

2. What was the relation of the Roman Government to Christianity on first contact?

xvi. 19-40; xviii. 12-17.

3. *What were his relations with the Jews?*
xvi. 3, 13; xvii. 1-5, 10-14, 17; xviii. 1-8, 12-17, 19-21, 24-8; xix. 8-9; xx. 3-6, 16-19.
4. *What were his relations with other religions?*
xvi. 16-19; xvii. 16-34; xviii. 9-11; xix. 13-19, 21-41.
5. *Trace the Development of Church Practices.*
xiv. 23-7; xvi. 4-5; xviii. 8-11, 24-8; xix. 1-6, 9; xx. 6-12, 17, 24-36.
- *6. *How did Paul deal with the Intellectuals at Athens and with what result?*
xvii. 16-34.
- *7. *Note how Paul's thought is developing.*
Cf. 1 Thessalonians iv. 14-18 with 1 Corinthians xv. 16-34 written two years later.

V *The Problems of a Gentile Church. 1 Corinthians*

The ideal book to study for this section is Dr. Micklem's *A First Century Letter* (S.C.M. Press). There is an initial difficulty in dealing with any of the Epistles, and they demand some explanation of the following points:

- They are letters dealing with definite problems at a definite moment. (Discuss date and order of Pauline Epp.)
2. St. Paul's own background—a Jew deeply versed in Rabbinic lore, and with an intensely Jewish cast of thought, and also well read in the Greek thought of his day.
3. His hearers' background: the Port of Corinth: mixed population of all races and religions.
4. The conflict of the religions in the Roman world. Greek and Roman paganism, mystery religions, worship of Egyptian Isis, Mithraism,

other Eastern religions, Judaism, philosophies, to name only the chief.

In the actual studying of the Epistle it will probably be necessary to select passages for inclusion according to the ability of the class. The actual interest in the Epistle which is aroused will dictate how closely the text can be studied with profit, but in any case the work should be designed with more than half an eye on the present day.

Dr. Micklem's book shows how the following chapters help towards thinking out corresponding problems.

Chapters i., ii. and iii. The need for thought in religion: Is it opposed to "simple faith"? Can you discover God by arguing? N.B.—Paul's experience at Athens. Popular preaching. What had Paul against it? What are the reasons for believing in different kinds of things? Reunion.

Chapter vi. Ought Christians not to go to law with one another? Whose decision should a Christian take on what points? What is the "authority" for a Christian?

Chapters viii., vi. 12 and ix. 19-27. Are there any "rules" in Christianity? Can there be a distinctly Christian attitude about Football Pools, Teetotalism, Sunday observance, and so forth? Chapter viii. in Moffatt's translation might be copied out by the class.

Chapters xi., xii., xiii. and xiv. The early development of public worship. Study 1 Corinthians xiii. in a modern translation and discuss the meaning of it in actual life. Study also xvi. 1-4, and discuss the finance of churches and benevolent societies.

Chapter xv. Does this throw any new light on the Resurrection? N.B.—It is the earliest written account we possess.

Each of these demands considerable work and thought; and if the reader has not known the possibilities of teaching in this epistle, some stimulating book like that mentioned is probably essential.

In any case, the study of this epistle is likely to be useless unless it is live, sincere and practical. Ultimately, as usual, this depends upon the teacher.

VI. The Inevitable Clash. Jews cannot tolerate Paul. Rome steps in

One possible method: Read Acts xx. 17 to end, xxi., xxii., xxiii., xxiv., xxv., xxvi. (either silently or aloud.)

Then answer the following questions; rough notes made and those of a few orally discussed; and then a fair copy made, as before:

- (i) What were the points at issue between Paul and the Jews?
- (ii) What was the Roman official attitude to the new religion?
- (iii) What was Paul's own attitude towards:
 - (a) the Jews? (Note both his defence to the Sanhedrin and his defence to the Romans.)
 - (b) his own development of life as he looked back over it?
 - (c) his own work now?

VII. Rome at Last.

Read Acts xxvii., xxviii.

Discussion may well arise about the origin of the Church in Rome. Dr. Alington in *The New Testament—A Reader's Guide*, has a very valuable summary of the evidence, pp. 73-5.

The question of what happened to St. Paul may well lead to a chart of his life and letters and contemporary events.

CHRONOLOGICAL CHART

A.D.	<i>History</i>	<i>St. Paul</i>	<i>Letters</i>
29	Crucifixion		
30			
		35 (or later) Stoning of Stephen Conversion of Saul	
40		38 } Paul at Tarsus	
		47 } 48. Council of Jerusalem	Galatians (?) Thessalonians
50		50 } St. Paul in the cities of the Aegean	Corinthians
		55 } The clash at Jerusalem Two years at Caesarea, Rome	Romans
60			Epistles of the Captivity Ephesians, Pastorals, etc.
64 } 68 }	Nero's persecution	65. Reputed martyrdom	
70			
80			
90			
95	Domitian's persecution		Revelation
100			

VIII. "*A Philosophy from Prison.*" (*Ephesians.*)

The title of this section is taken from Canon F. R. Barry's book (S.C.M. Press, 1s.) which serves as an introduction to the Epistle to the Ephesians. There is probably nothing quite of its kind to compare with it, and the teacher is strongly recommended to it.

Some individuality of treatment will certainly be called for. The following suggestions are made as a basis:

A. *General Notes*

Question of date and authorship.

ii. Note the growth of St. Paul's thought and style in successive letters.

iii. After a life of intense activity, Paul has enforced leisure to sit and think what it has all meant. His passionate mind bursts the bonds of language in trying to set it down.

B. *Answer the following questions.*

As before, the class may be introduced to the work in a stimulating way, then make rough notes on the questions. The questions will then be discussed by the teacher with reference to this rough work, and fair notes (so far as desired) evolved during the discussion.

Collect all the metaphors of the relation of God to man (redemption, etc.) and explain what thought lay behind the metaphor in the language of the time. This will give some idea of the richness of St. Paul's thought, and the way in which much of our theological language evolved.

See i. 4, 7, 9 (N.B. "Mystery"), 10, 11, 14, 18, 19, 21-3, ii. 10, 11, 12, 13-22.

2. What does St. Paul say about the Christian society?

See i. 15-23, ii. 11-22, iii. 14-21, iv. 1-16.

3. What does Paul say about the meaning of History?
(N.B.—Paul thinking about history in the Jewish categories of his time) i. 5, ii., iii.

Note how the second coming has slipped out.
(Cf. 1 Thessalonians iv. 14-18, 1 Corinthians 15.)

Read Barry, pp. 27-8.

- ¹4. Relation to Greek Philosophy.

See Barry, pp. 29-32.

Note the difficulty of Jew and Greek and Roman to "place" Christ in their philosophy of life.

5. Practical advice.

All over the epistle. (Cf. iv. 1-6, v., vi.)

IX. The Development of Christian Thought and Practice in the First Three Centuries.

The time is all too short to carry on the story, but it is possible to hark back to paragraph 1 of this particular course, where it was pointed out that the Church then lacked buildings, organization, New Testament, vocabulary, dogma.

In Paul's day these are developing. Why? How?

After his time the development went on.

Any who care to study the growth of faith and worship in these early centuries will, of course, find abundant material to draw up their own scheme for one or more periods.

For shorter treatment, it is worth referring to an excellent chapter (8) in D. C. Somervell—*Christian Thought under the Roman Empire*, also Dr. Dearmer's essay on "The Creeds" in *The Church and the Twentieth Century*, edited by G. L. H. Harvey. (Macmillan, 15s.)

¹ This section may prove too difficult. The essential point may well be made by the teacher.

A. The following points should be made clear:

i. Creeds and theological statements arose in answer to objections, misinterpretations, and current philosophies.

ii. They saved the Church from being submerged by eccentricities of thought and superstitions.

iii. Every statement would become "dated." Dr. Dearmer notices that the Lambeth statements of 1886 are now passing out of date. The creeds stand within an obsolete framework of historical, philosophical pre-suppositions. Their value lies in the values they conserved.

B. The following topics may be selected:

Marcion. A "heretic" and his effect.

. Origen. An original Christian thinker.

iii. The Three Creeds and the controversies out of which the Nicene and Athanasian Creeds sprang.

C. The Persecutions

i. The reason for persecution, and the official attitude to the Christians should be made clear.

ii. The class may be ripe for Bernard Shaw's *Androcles and the Lion*, and a discussion of religious persecution. Modern questions emerge.

D. How did the Galilean conquer the Roman World?

See Somervell, *op. cit.*, p. 135.

X. The Medieval Church and the Reformation

An impossibly large field. The heading suggests considerable correlation with history, if that is possible. Ideally, some idea should be given of Church practices and medieval thought, as well as of Papal organization. Francis of Assisi will naturally be mentioned. Then the renaissance of thought with a special reference to religious thought and the English Reformation, as well

as the work and place in history of Luther and Calvin, will follow.

Considerable historical knowledge is, of course, necessary to do this properly. Otherwise it were probably best omitted. On a textbook scale, D. C. Somervell provides an excellent account, pp. 137-251. For the Reformation in Europe, J. M. Thompson's *Lectures on Foreign History, 1494-1789* (Lectures II, V, VI, and VIII) are lucid, stimulating and readable. (Blackwell, 8s. 6d.)

But this section will probably only be tackled by those whose knowledge already exceeds these references.

XI. The Growth of the Sects and the Growth of Toleration

A. Sects and Revivals

The Roman Catholic Church after the Reformation.
(N.B.—Ignatius Loyola.)

The Anglicans. (Laud, Lancelot Andrews, George Herbert.)

Puritan Groups. (Bunyan.)

Presbyterians.

Society of Friends. (George Fox; Penn; Read;
Charles Lamb's Essay, *A Quakers' Meeting*.)

Baptists.

Congregationalists.

Wesley and his successors.

Evangelical Revival. (Wilberforce.)

Oxford Movement. (Keble, Newman.)

Christian Social Thinkers.

Members of the class may be interested to investigate for themselves the origin and reasons for the existence of these bodies. Group work available here.

B. Growth of Toleration in England

The subject will *not* be taken as fully as the following

notes indicate, but they may be useful in referring to various aspects of the subject.

The Revolution Settlement

Crown to be Protestant.

1689. Toleration Act. (Toleration to Protestant Dissenters (Unitarians excluded.))

1700. Stronger Acts against Roman Catholics.
(N.B.—Test Act and Corporation Act in force still.)

2. *Tory Reaction in Anne's Reign*

Occasional Conformity Act, 1711. (Against occasional conformity.)

Schism Act, 1714. (Only Church of England schoolmasters, etc.)

Sacheverell Case. (High Church; Divine Right.)

3. *Hanoverians and Whigs*

They feared the power of the Church. (Tory Squires.) But:

Stanhope repealed Occasional Conformity and Schism Acts.

Walpole started Annual Indemnity Acts, 1727—continued until 1828.

Land Tax of Roman Catholics doubled, 1722.

4. *Attempts to relieve Roman Catholics*

i. Saville's Act of 1778 allowed priests to say Mass, and Roman Catholics to be schoolmasters.

Act of 1779 excused Nonconformists from subscribing to Thirty-nine Articles.

(1780. Gordon (no popery) riots.)

Catholic Relief Act of 1791. Professions opened to Roman Catholics, and repeal of double Land Tax.

iv. Question of Roman Catholic Emancipation.

1801. Pitt resigns.

1807. Grenville resigns.

Repeal of Clarendon Code and Test Act. 1828.
Catholic Emancipation Act. 1829.

5. *Removal of Disabilities*

i. *Political.*

Jews. Allowed to sit in Parliament 1858.
 Oath altered 1866.
Atheists. Bradlaugh Case 1880-6.
 Affirmation allowed.

Educational.

1833. Equal Educational Grants. (Anglican Church and Free Church.)
 1870. Education Act. Cowper-Temple Clause.
 1871. Religious Tests at Universities abolished.
 1902. Education Act. Further compromise.

Social.

1836. Marriages in dissenting Churches legal.
 Tithes commuted for Rent.

XII. *The Societies and Reforming Pioneers*

1. *The Missionary Societies*

S.P.C.K. 1698. S.P.G. 1701. B.M.S. 1792. L.M.S.
 1795. C.M.S. 1799.
 Bible Society 1804.

The lives of Livingstone and Schweitzer may well be mentioned and studied.

2. *Education*

Robert Raikes and so-called "Sunday Schools."

The National Society.

British and Foreign School Society.

(For the next sections *Christian Social Reformers*, S.C.M. Press, is of the greatest usefulness.)

3. *Prisons*

John Howard.

4. *Slavery*

William Wilberforce.

5. *Factory Reform*

Shaftesbury and others.

6. *Social Reform*

Dickens, William Morris and many others.

XIII. Position To-day

Some outstanding questions:

Reunion.

Theology and modern scientific thought.

Christianity as a world force. (See W. Paton, *A Faith for the World*, Edinburgh House Press, 2s. 6d., and *World Community*, S.C.M. Press, 5s.)

iv. Christianity and Social and International Problems. Has it clear guidance to give?

XIV The Future

What will the Christian Society of the future be like in its organization, worship, thought, and action?

CHAPTER VIII

FIFTH AND SIXTH FORMS

Education does not mean stuffing a mind with information; it means helping a mind to create itself, to grow into an active and vigorous contributor to the life of the world. The information given in such a process is meant to be absorbed into the life of the mind itself, and a boy leaving school with a memory full of facts is thereby no more educated than one who leaves table with his hands full of food is thereby fed. At the completion of its education, if that event ever happened, a mind would step forth as naked as a new born babe, knowing nothing, but having acquired the mastery over its own weaknesses, its own desires, its own ignorance, and able, therefore, to face any danger unarmed.

—COLLINGWOOD, *Speculum Mentis*, p. 316.

THE Fifth and Sixth Forms offer a special opportunity and a special problem. Ripening maturity of mind is at length fitting them to deal with the subject in a more adequate way than has been possible before. They have reached, or are reaching, the end of school life—and for some, to-day, the end of the religious instruction they will receive. It is no light responsibility to present religion and Christianity to them acceptably, rationally and truthfully. We shall wish to review, it may seem, almost everything that has gone before—for awakening mental powers will need to re-create and re-think all the old stories and questions. At the same time the demands of examinations limit, even more than before, the number of hours available.

There is, from the point of view of syllabuses, a double need: wide survey of modern problems on the one hand, and some detailed scholarly work on the other,

if the whole business is not to become too superficial. There is no question that if we are to leave religion really integrated into life; there are few questions of thought and action, individual and national, which may not be profitably explored—and some of which claim attention urgently; yet it is only too easy for vigorous active discussion to go on for many hours without the vital things being said. It is not that a conclusion must be reached—but that it requires deeply informed guidance on the part of the teacher if they are to impart real religious instruction. Further such discussions need to be supplemented by serious study of some detailed kind if they are not to leave the impression that it is all a matter of personal predilection and that everyone from sixteen years old and upward is competent to settle satisfactorily for themselves all problems in the relation of God and man, not to mention the world's affairs. Of course we must emphasize the duty and responsibility of every individual to make up his or her own mind, and to have a mind of his own—and we must genuinely create the environment in which that kind of mental development is possible. It is also necessary to show where the material, on which such mind-making is to be based, may be found; and what sort of mental processes are involved.

There is the further question of examinations. I shall suggest in a later chapter that religious instruction for the School Certificate is undesirable, but that taken as a genuinely main subject for Higher School Certificate, it is a most desirable possibility.

This is not the place to take the discussion further, and the reader is referred to p. 279 for a review of this and kindred subjects. We are here concerned with the ideal subject-matter for these ages.

It has been already suggested that it is of the greatest importance that a course of religious instruction should

lead up to an opportunity at the end of the school course for a steady view of the whole field. It would be true to say that it is essential—but there are a number of things which are essential which are, in fact, far from being always done. And this general review, although essential, is not easy to achieve.

A considerable number of boys and girls in any secondary school will be found to leave at the following stages: after School Certificate (i.e. after a year in the Fifth Form); after one year in the Sixth or at intermediate intervals during that year; and after two or more years in the Sixth. It would not be difficult to cater for any of these groups considered by themselves. Unfortunately each group will be likely to be in a Form which includes the later groups as well. Further, separation is impossible, as a very considerable number of boys do not know how long they are going to remain, and many remain for a different length of time from what was once considered certain.

One part of the problem, then, is to give an opportunity for a general review at each of these stages, so that the different groups we have mentioned do not feel left in the air when they leave; at the same time, each successive year must not be a mere reflection of the previous year. It is true that the same problems, or many of them, are likely to recur, to be faced with increasing maturity of approach. But, if we are not to risk boredom, they must spring out of a different background.

The solution will be affected by the existence of a four- or five-year course, and also by the organization of parallel Forms, whether strictly on an intellectual basis, or by bias of mind. It is likely that a clear majority of the members of a four-year course will remain for a year in the Lower Sixth. For them a general course can well be postponed until the Sixth, both on these grounds,

and also because this year could ill be spared from the work of the general syllabus. In a five-year course the problem is different. It may be that one of the streams or "sides" of the school contains a majority of boys of whom it can be clearly predicted that they will leave after taking School Certificate. For them the solution is obvious: the School Certificate year must be planned as a final year, and the work of religious instruction arranged accordingly. It usually happens that such a Form contains slower and less academic brains; but, also, such individuals frequently reach their maturity of thought earlier than cleverer boys and girls. When this is so, they are ripe for a treatment otherwise more appropriate to a Lower Sixth, although naturally taking due account of mental powers and interests.

The five-year course, which contains both all the future Sixth Form and also a large number of those who leave after School Certificate, provides the real difficulty. Here I believe that the solution lies in spreading over five years the sort of material already suggested for the syllabus of the main school, but treating the final year with those leaving after it mainly in mind. This need do no violence to the syllabus, and indeed the probable subject-matter lends itself to such treatment. But it will leave the possibility for those remaining in the Sixth Form of tackling a new scheme of work there—and seeing many of the same questions in a new setting.

What should the setting be? There seem to be three main alternatives: The more detailed study of some book or books of the Bible; a treatment of a series of problems whether theological, social, practical or a combination of these and others; or finally the study of some modern non-Biblical work. Finally we may add as complementary or alternative to each of these a course of B.B.C. talks.

—The tastes and gifts of the individual teacher,

together with the natural tendencies of those being taught, should probably go far towards determining the choice amongst these alternatives. But it is perhaps worth remarking in parenthesis that the ideal course (on whatever choice it is based) will probably combine something of all these. It will be a poor study of any book of the Bible which does not raise a wide range of the problems of the modern world, both in thought and practice; and these will be likely to lead to a reference to more than one modern writer, whose point of view may be illustrated either by the teacher or by members of the class. If we are studying only one small book, the teacher with a vital and well-stored mind may be able to relate it to an almost unlimited field. One epistle of St. Paul studied with real inspiration may lay the foundation of rich future thought, and open up wider horizons than the most apparently stimulating list of far-reaching discussions. But most of us are sadly conscious of not being continuously inspiring. However, for us it is ultimately a question of method. Any scheme of study of theoretical or practical problems is likely to lead back to some books of the Bible. These may have been previously studied and can now be revisited with a new interest and depth; or it may lead to taking up, for several periods at a time, some book previously unfamiliar. Here much depends upon the teacher, and the store-house which is his or her mind. The point is worth emphasis. Many would insist, and rightly insist, on the importance of the study of the Bible itself. But there are more ways of studying the Bible than reading through one book after another. It is true that a foundation must have been laid, and this the general course should have done. It is also true that, when reference is made to different books in succession, the teacher must keep his finger on the pulse of the knowledge of the class. Reminders of date, circumstances, and aim of the writer,

are all-important if reference is to be useful, and to lead to intelligent use of the Bible later.

Little can usefully be said here about the actual study of individual books, if that is the alternative chosen. The choice of book will be governed partly by the same considerations which led to the choice of this alternative

One of the prophets, or the book of Job, or one of the epistles, or the Gospel of St. John, are all likely to commend themselves to different minds dealing with different groups of boys and girls. Or again, a special course of Biblical literature will be arranged by some dealing with (say) the religious background leading up to the gospels, or the development and variety of religious thought illustrated by the canonical epistles or the teaching of Christ.

In any case, once the choice has been made, the detailed planning will depend on the teacher, with all the necessary apparatus of commentary, exegesis, history and so forth to his hand.

If a main general course is chosen, the possibilities are far wider in scope. No survey here can do more than indicate something of their variety, and suggest in more detail how one or two of them may be treated.

The course may follow a textbook more or less closely. Some that come to mind are D. C. Somervell's *Short History of Our Religion*, admirable in its scope, suggestiveness and handling of the subject. Or there is Dr. Raven's *Life and Teaching of Jesus Christ* (C.U.P. 3s.), or Dr. Glover's *Jesus of History*, or the Bishop of Lichfield's *Everyday Religion*, or A. T. Cadoux's *Studies in Christian Thinking*, or again, some of the volumes in the Interpreter Series (Murby, 1s. each), or H. Martin's *Morality on Trial* (S.C.M. Press, 2s.), or W. Paton's *A Faith for the World* (Edinburgh House Press, 2s. 6d.).

The list might be extended indefinitely. Expensive books, or those which make rather great demands (such as E. Bevan's *Christianity*, H.U.L., 2s. 6d.), are purposely left over for consideration under the third alternative—viz. the study of some modern work.

If it is decided to follow one or more of these closely (preferably with a copy for each member of the class), the book itself will indicate the line to be followed. Little can profitably be added here, except the sort of suggestions on ways of using books which will be made at the end of the chapter.

But many will wish to make or use some comprehensive, or individually selected, list of questions to be studied. The value of such a list will partly lie in its close relation to the needs of the class, or the natural bent of the teacher's mind. Individual it must be. At the same time some indication can be given, both of how such courses can be arranged, and how different questions can be tackled. Only it must be made clear that these are specimens only.

Philosophical Problems

The first and main example will be of philosophical and theological problems. No defence should be needed to-day for tackling the root problems of Christian philosophy. It is a difficult and risky business; risky because of divergencies of opinion, and the likelihood of misunderstanding. But if we shirk helping our pupils towards their own constructive thought because it is difficult and dangerous, we abdicate our function. Two provisos, however, are necessary. As in the discussion of modern problems, whether as History or as Current Affairs, no schoolmaster should tackle it who does not value freedom of thought, and reverence independence of mind, above his own bias. Further, no one should

attempt it without a deep sense of responsibility, and a genuine wish to act, as Plato said, as midwife to his pupils' thoughts.

A possible list is as follows:

- Of what can we be certain, and what sort of certainty can we reach?
2. Can we believe in God—and what kind of God can we believe in?
3. Evil and Suffering.
4. Free Will.
5. Creeds.
6. The Divinity of Christ.
7. Immortality and Eternal Life.
8. How can we think of the Bible and its inspiration?
9. Prayer and Religious Practices. The value and nature of an organized Church.
10. What difference did the life of Christ make to the world? The phrases, the "Holy Spirit" and the "Atonement."
11. What is a Christian?

These will be considered in some detail next.

I. Of what can we be certain, and what sort of certainties can we achieve?

It is well to begin by collecting from the class a list of things of which they are quite certain. A considerable amount of keen interest and amusement can be got out of this; discussion may be allowed to range for some time, and will, perhaps, be diverted by the talkative solipsist, who is prepared to doubt all existences but his own; by the practical person who takes a common-sense view of accepting everything material and so forth. (We shall also emphasize that religious thinking needs to be

on the same intellectual level as other thinking.)

By the end a blackboard summary of the following may have been obtained:

Types of Certainty

Mathematical. (Given certain definitions, certain conclusions follow.)

Logical (syllogistic). (Given certain definitions, certain conclusions follow.)

Concrete world about us (for practical purposes only, and with certain reservations about our senses: e.g. only a limited world of sense impression is registered (ultra violet rays are not); and our senses can "deceive" us and so forth.

Scientific "facts." (N.B.—Pointer readings, and the results of pointer readings only.)

Our own existence, as a centre of conscious activity (on the lines of *cogito, ergo sum*).

Other people's experience. Assumed to be similar to our own. (Discussion will arise.)

Philosophical principles, such as the Uniformity of Nature. (This may need some discussion.)

Historical "facts." (N.B.—Reconstruction of any past scene from external evidence (discuss), with skilled imagination suggesting the experiences which it expresses.

Values. (e.g. I like jam or Jim, and I hate Thursdays, and I admire a good kick, and I want to pass School or Higher Certificate, and I ought not to steal or (more in detail) I ought to do this; and so and so is right about that.)

These may well take some periods to discuss and experience has shown that they can be profitably discussed with boys of fifteen upwards. Indeed, at this stage, and in the earlier stages of the Sixth, they make a most valuable cross-section, showing the relation of

knowledge, and are useful in a far wider way than for their immediate purpose.

When we have discussed them (and others which will be brought forward) some sort of notebook summary can be made of them. They can be grouped in various ways to suit different purposes and tastes.

One other point is worth mentioning. Agnosticism (which will probably be raised) is self-defeating. We cannot *know* that we cannot know. Actually we live most of our lives in a kind of faith in the uniformity of the universe, and the constancy of our friends. But it is worth realizing both the limitations of our knowledge and the necessity (conscious or not) for some hypothesis by which to live. In some spheres Agnosticism is the only reverent attitude to truth.

II. Can we believe in God, and in what kind of God can we believe?

(*Belief in God*, R. B. Henderson, Interpreter Series, Murby, 1s., is useful here.)

There are innumerable approaches to this subject and indefinite time can be (well) occupied in exploring avenues opened up by the main discussion. A few notes are given of both these. Selection will be desirable.

(a) Thinking about religion is different from religion in the same way as understanding theories of humour is a different matter from seeing a joke. So we may enjoy or use Music, Art, Friendship or Electricity without understanding them. The converse is also true.

(b) The existence of God is a hypothesis, not *provable*.

(c) Three old so-called proofs which *tend* to show existence of God.

Ontological. i.e. Our best ideas correspond to reality.

Cosmological. i.e. First cause necessary to start the universe.

Teleological. i.e. Argument from design to designer.

(d) Types of evidence. (We may collect things which tend to belief or disbelief in a God.)

N.B. The fact that there are primitive ideas of God does not prove that the idea of God is merely primitive.

2. The fact that a father-complex tends to belief in God does not prove that belief in God is only the result of a father-complex.
3. The fact that the idea of God may correspond to a wish-fulfilment does not prove that it does not also correspond to reality, nor even that it always corresponds to a wish-fulfilment.

(e) The main question: Is the world due to chance, many forces, one force?

Studdert Kennedy in *Food for the Fed-up*, p. 30, gives a magnificent popular exposition of this line of argument.

(f) But the real question, of course, is what sort of God? X^a is not a God who *means* anything to human beings.

(g) Various motives have led to the idea of God—and the idea has corresponded to the motive.

Fear.

Awe.

Desire for Power.

Sense of Incompleteness.

It is only the finest motives in the most integrated human being which can lead to the most perfect idea of God.

(h) What is the test—the ideas which make most sense of experience and knowledge.

(i) Various ideas of God in comparative religion.

Polytheism in general.

Animism.

Mohammedanism.

Hinduism.

Buddhism.

Pantheism.

Greek thought. (See Hamilton's *People of God*,
pp. 33-5.)

The necessity for this section and the time spent upon it depends very largely upon both teacher and class.

(j) A sketch of the growth of the Jewish ideas of God in the Prophets will be necessary revising the work of the previous year or two.

(k) What did Jesus say about God?

The following passages are especially relevant (individual selection will add others):

i. We must think of God, at the very least, as good as ordinary people: the demands our thought makes of them can be more fully made of God.

(a) An unjust judge. (Luke xviii. 1-7.)

(b) A shepherd—with flock incomplete. (Luke xv.)

(c) A woman—who has dropped a coin. (Luke xv.)

(d) A father and his children. (Luke xi. 5-13.)

(e) God and the world we see. (Luke xii. 22-30.)

ii. God looks at: motives before deeds (Matthew xxv. 31); deeds not words (two sons, Matthew xxi. 28); does not alter the consequences of actions but is always the same (Luke xv.); does not expect the impossible but the best we can do (the Talents, Matthew xxv. 14-28).

iii. What we do matters. (Matthew xxv. 21; Luke xii. 16.) We must decide. (Luke xvi. 13.)

iv. The pure in heart shall see God. (Matthew v. 8.)
 γνωδι σεαυτον. Self-knowledge—and utter sincerity is necessary.

v. God is Spirit. (John iv. 1-26.) In the beginning. (John i.)

(1) Make clear the distinction God as a person (wrong) and God as thought of through the highest category that we know—namely, personality. Our thought has to be relevant to, and in terms of, our experience. It cannot go beyond it. At any rate, God must be thought of as more than—and including—personality; not as less than that.

III. Evil and Suffering. The World as it is

(Note Rufus Jones' *Religious Foundations* (Macmillan) for useful material.)

We turn next to the world to see how all this looks against its facts. On the whole, the majority of boys of this age are not actually worried by the discrepancies; that comes a little later. Here and there are a few whom the facts of life have really confronted with the dilemma of a good God and a cruel world. Many, if not most, are not full of the debating points of this issue. Fortunately to most the world is a place where injustices have got to be put right by some splendid effort and whose inconsequences have got to be explained by some new scheme of thought. This is not to say the difficulties are not real, but to most they are not the dark difficulties which come at undergraduate or a later adolescent stage.

(a) We may begin by collecting the facts in a general discussion. Discarding irrelevances and sorting out answers, we may get some such list as the following:

Facts

Men are not perfect.

The world is not, in man's sense, just.

Children suffer from ancestry.

Everyone suffers from environment.

All suffer from far distant causes. (A change of fashion in New York may cause acute distress in some village in China.)

Nature is cruel. (Or is this man's reading of it?)

The fight of nature. e.g. Bacteria, the stimulus of fleas, the unstable equilibrium of nature.

Nature is amoral.

But for man's imperfection we should not get this idea of values and morality.

The world as a place of soul-making.

(b) There is no "explanation"—rather there are ways of looking at the problem. We should beware of over-simplification. (Aldous Huxley's *Ends and Means*, Chapter II, has some valuable things to say about this.)

The Universe is not likely to be completely intelligible to twentieth-century minds. A complete explanation now would be unlikely to admit of the new facts which emerge every day demanding inclusion.

It is also worth remembering that all ways of looking at these problems have a touch of unreality until they are felt in experience. When they are experienced they are likely to smash any cheaply accepted theory and require new and costly thought to win through to some new equilibrium of mind and spirit.

(c) Some elements in our solution. These, or some of them, may be obtained from the class.

- (1) The problem of Evil implies the problem of good. If evil seems a problem it is because of our assumption that the world should be fundamentally good. This is interesting and important.
- (2) If we call anything evil, it means that it is something towards which we have taken up an

attitude of opposition. It spoils our world. We demand, as it were, that it should be perfect.

- (3) The Stoic approach. (See Bertrand Russell's "A Free Man's Worship" in *Mysticism and Logic*, for a modern statement. We accept fate. Our heads are "bloody but unbowed." Magnificent but——)
- (4) Hedonistic approach. "Eat, drink, for tomorrow——" But note how this gradually approximates to the Stoic in order to get most pleasure. (Cf. Horace, *Odes*, Book II, Ode 3. *Aequam memento rebus in arduis servare mentem*, etc.)
- (5) Evil an Illusion. Is it?
- (6) Evil in some way the only possibility of moral good: Ugliness of beauty, etc.
- (7) Evil *will* the one real evil. This persists until it finds something which can transform it by its transmuting action, and the world becomes a finer place for the redeemed tragedy.
- (8) "Such order as we find in nature is never force. It presents itself as the one harmonious adjustment of complex detail. Evil is the brute motive force of fragmentary purpose, disregarding the eternal vision. Evil is over-ruling, retarding, hurting. The power of God is the worship he inspires." Whitehead's *Science and the Modern World*, p. 276.

It need hardly be added that the Book of Job forms material for this section.

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IV Free Will

A general discussion will clear the air. Then:

We should, I think, frankly admit that the prob-

lem looks totally different as we approach it from each of the three sides.

- (a) God. A God who is not omnipresent, omnipotent, omniscient, in fact, filling and transcending the limits of man's thought in every direction, hardly seems adequate. As we think of God we demand completeness of knowledge and power.
- (b) Science. The world as presented by science seems more and more to reveal itself as a vast web of causation, without room for further action or freedom, outside its own analysis.
- (c) Life. As we experience life, we are impelled by a sense of freedom, within our limitations, at every turn. The choices are to us real, the actions our own, the sense of guilt or folly our own, we are real actors.

ii. A clash of doctrines is not a disaster—it is an opportunity.” Whitehead, *Science and the Modern World*, p. 266. In formal logic a contradiction is the signal for a defeat; but in the evolution of real knowledge it marks the first step in progress towards a victory. (Cf. *op. cit.*, 267.)

Professor Whitehead illustrates this from the clash of the corpuscular and wave theories of light, and from the discovery of argon, and of isotopes owing to the conflict of results in obtaining nitrogen by different methods.

iii. We need a more adequate understanding of the nature of Freedom and of Power.

- (a) Power. We may well begin by asking the class to jot down individually what they think the most powerful thing in the world.

Different types of power emerge: Brute animal force, reservoirs of energy waiting to be harnessed by the human mind and—what?

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Power is relevant to ends to be achieved. A wild bull is not of much use in a china shop, nor high explosive at a sick bed. What can express itself fully in every situation of life? Love as an actual transmitting force, changing situations otherwise completely refractory?

- (b) Freedom. Freedom is not the absence of restraint. Left naked in mid-Sahara we should be free—to die.

To achieve freedom of any sort we accept conditions, whether in playing football, designing a masterpiece, joining a golf club, a political party, a church, a society. And without these we should be less free.

Freedom is not being at the mercy of the rival tugs of inward motives. We are never "free" until we have achieved self-mastery. This implies self-discipline.

The "free" man is not the fellow who might do anything at any moment. The only completely unpredictable human being is the lunatic. The "free" man who has achieved self-mastery is the man of whom his friends can say "he could not do that" and "I know perfectly well what he would do under such circumstances."

A complete chain of causality does not eliminate unpredictability. The world is new, and every occasion in it is inter-related with every other. Each moment is new; and, from new combinations in time, genuinely new things emerge.

iv. We begin in this way to reach a concept of freedom based on the achievement of an integrated self. Perhaps no man ever becomes completely free. Man is born in chains, and is everywhere achieving freedom. How can this be? Freedom is being yourself.

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This may all be part of the causally conditioned Universe (although freedom seems creeping into Physics; we can predict the aggregate rather than the individual unit). And yet our experience of it is just our getting inside the movement forward of the universe and experiencing it: We become part of its freedom. We should not think of apple-blossom as unfree because it could not develop into a strawberry.

In proportion as we find this freedom of selfhood achieved in human life, we find power.

We have not found a solution. But we are on our way to transcending the original dilemma.

V. Creeds in the Making

Before tackling some of the distinctively Christian theological problems such as the Incarnation and the Trinity, it is useful to discuss how these definitions arose. Besides the larger standard works on these subjects there is very useful material for our immediate purpose in Chapters IV and V of Dr. E. Bevan's *Christianity*, and in Dr. Dearmer's essay on "The Creeds" in *The Church and the Twentieth Century* (ed. by G. L. H. Harvey: Macmillan, 15s.). Chapter VIII in D. C. Somervell's *Short History of Our Religion* also gives a valuable short account, on a textbook scale.

Inevitably there must be great difference of approach to such a subject. Without being tendentious the following points can, I think, be made:

i. Every man explains the experiences of his life to himself in terms of his own knowledge and the philosophies of his day.

ii. The early Christians, Jewish and Gentile, found themselves faced with the task of explaining to themselves who Jesus was. They knew or heard of him as an amazing personality, as a teacher, and in their own

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lives as the giver of an experience and the re-creator of life.

iii. In the first generation we see Jews explaining him to themselves as Messiah in spite of the stumbling-block of the Cross, Greeks as a human-divine being not inconsistently with their thought, and as the expression of the Logos in human form.

iv. In succeeding generations we find Gnostics, unable to think of matter as not inherently evil, explaining away the reality of this human form; and Marcion making the hypothesis of two Gods, one of the Old Testament and one of the New. In these circumstances and others like them there was a real risk of the explanation becoming of more importance than the facts, and Christianity dwindling into grotesque superstitions.

v. Eventually Credal statements saved the Church from being submerged by superstition and repulsive eccentricities of thought. Every creed is "dated." They stand within an obsolete framework of philosophic, historical and scientific presuppositions. However "true" they are, many phrases cannot now be used in the original sense they were intended to bear.

vi. It may be added, to paraphrase Dr. Dearmer, that their proper position as theological statements has been upset by inclusion in Church services. Constant repetition has produced an exaggerated impression of their authority. A fourth-century complex has been engendered. Credal fixation was an accident caused by the breaking up of civilization after the fifth century. And, as Dr. Adrian Fortescue has pointed out, it is "a very naïve mistake to think that all Christendom ever agreed in recognizing one or two or three creeds as final, authoritative and quasi-inspired documents."

vii. The fixity of these credal "boxes," as Donald Hankey called them, has dogged Christianity. But this gives us a useful starting-point for considering some of

the detailed doctrinal statements which emerged—especially in relation to the circumstances which called them into being, and the magnificent service they rendered.

viii. The whole essay cited, from the *Church in the Twentieth Century*, makes an admirable study of the creeds, and lends itself to analysis by the teacher for school use, or by a member of the class.

VI. The Divinity of Christ

(a) We shall already have seen how people are imprisoned in their own thought-forms: Paul cannot get away from the idea of the Law and its end in the Messiah: the Greeks of that time have their rooted idea of two natures, a God-nature and a human, which had both somehow to find a place in their view of Christ. The Oriental tended to reduce the human element, the West the divine.

This means that we often find given the answers to questions different from those we should be asking. There is some sort of parallel to the old antitheses in the antithesis between natural and supernatural—which can too easily end in a quite dualistic idea of the Universe.

We cannot avoid being imprisoned in our own thought-forms. But at least in each age there is need to re-express dogmas in the thought-forms of that age. Theology has tended to lag behind.

(b) A review of some of the conflicting ideas (of which the pupils can make short notes) will show some of the views which had to be opposed, or reconciled, in the theories put forward. A short summary is given—but obviously further reading is necessary.

Gnosticism. Matter evil. Divine could not be material. Therefore Christ either only apparently divine, or else only apparently human.

Marcion. Two Gods. The God of the Old Testament and the God of the New.

Manichaeism. Eastern Dualism: Jesus could not suffer—not really human.

Monarchianism. Unity of God—and yet divinity of Christ (a form of Unitarianism). Divinity of Christ, therefore, either only a mode, or else adopted at his Baptism.

This developed doctrines of Trinity in opposition.

Sabellianism. God appeared in *turn*, as different persons of the Trinity.

Origen. Developed the idea of the Logos—God is Love—the metaphor of iron, and iron-heated, used to explain the union of the two natures in a *θεανθρωπος*.

Arianism. Monotheism emphasized: Captured by metaphor of Father and Son: Father must exist before son: Christ a human body, but not a human soul. God supreme. Christ a demi-God.

Athanasian Creed. Three “persons” (*υποστασεις*). One “substance” (*ουσια*).

Apollinarianism. A reaction from Arianism.—Championed and emphasized Divinity of Christ; no real human nature in Christ.

Nestorianism. Emphasized humanity.—Two natures.

Some short summary will make clear the sort of history which lies behind Christian dogmas; what superstitions they countered. Such superstitions, if they had won, would have become equally fixed as formulæ.

(c) The real question for the modern world is how we are to think of Jesus. It is a pity that we cannot all approach him afresh through the attraction of his living appeal. Dr. Schweitzer puts it best: “He comes to us as of old, by the lakeside, he came to those men who knew him not. He speaks to us the same words, ‘Follow thou me!’ and sets us to the tasks which he has to fulfil

for our time. He commands, and to those who obey him, he will reveal himself in the toils, the conflicts, the sufferings which they pass through in his fellowship, and as an ineffable mystery they shall learn in their own experience who he is." (*Quest of the Historical Jesus.*)

Incidentally, the life of Dr. Schweitzer as musician, theologian, doctor, and in each with a European reputation, going as medical missionary, makes an admirable cross-reference to modern life here. (See *On the Edge of the Primeval Forest.*)

(d) It is necessary to make clear the difficulty of our entering into any great person's experience. We can, therefore, on any showing, only imperfectly enter into the meaning for Jesus of the Baptism and Temptations. Clearly these are essential, for realizing what Jesus understood by the Sonship which he felt to exist between himself and God—and in virtue of which he spoke with authority and not as the scribes. Middleton Murry's *Life of Jesus* will be suggestive for some teachers.

(e) Probably it is best to leave the question at this point. Theological definition is not our business, merely to clarify issues and to assist thinking. Much depends on what discussion arises, and what questions are raised.

VII. Immortality

'Dr. L. P. Jacks' *A Living Universe*, last chapter, is very clear and suggestive of the right approach to difficult lines of thought.

A few short notes may help to arrange these lines of thought.

i. There are three approaches:

(a) *Christian*, e.g. 1 Corinthians xv. (Note the development in Paul's thought from 1 Thessalonians iv. 16, through Corinthians to Colossians ii. 12, and iii. 1.)

N.B.—Jewish ideas of immortality very shadowy.

- (b) *Spiritualist* (as scientific research).
- (c) *Philosophic*. (Argument from general nature of the universe and God.)

ii. It is not "provable" at present by any of these. Argument tends to be unmeaning unless the question has real relevance and then people tend to take an attitude which is affected by their own feelings.

Too often wishful thinking has affected each of the above approaches.

iii. The real question seems to be:

- (a) Are we—is Socrates, merely a means to an end, and of absolutely no account besides?
- (b) Is the Universe creating, are we creating, anything of permanent value?

iv. What do we mean by "Eternal"?

Mere persistence? Is this even desirable? What in us is eternal, timeless rather than everlasting? Something to win. Not inevitable.

v. What sort of a God do we believe in?

How could God, as we think of him, regard his creatures? Note Jesus' frequent argument: "If ye, then, being evil, how much more shall your Heavenly Father?"

VIII. How can we think of the Bible and its Inspiration?

It has already been suggested that the question of Inspiration only arises out of some prevalent misunderstandings. Without these the matter could be safely left. Unfortunately it is not always so.

Some notes are given on p. 223 on this subject in another connection. Considerable help can be obtained from Conrad Skinner, *Concerning the Bible*.

The important points to distinguish are truth in

details. Truth in the sense of not wilfully misleading. Truth in the sense of containing twentieth century (not nineteenth or twenty-first) scientific assumptions. Truth to life in the vividness of presentation. Truth in values, and truth about God.

The sort of questions which are at the back of some children's minds are: "If Deuteronomy is not what it seems to be, what value is it?" And then literary conventions must be made clear.

Or again: "If St. Paul was wrong about the second coming in 1 Thessalonians, why should he be right about other things?" Here again the different kinds of truth must be made clear. (What truth can we reach, and how?)

IX. The Value and Nature of an Organized Church

This subject lends itself to an opening discussion, and the points of view represented in the class will inevitably affect treatment.

i. Criticism of existing Churches is easy and will probably be readily forthcoming. It is not hard to make a clear case for some organization and joint activity in thought, inspiration, and common action; or again, to show that any human institution has its weaknesses and critics: the higher we set the institution in our ideas and demands, the stronger is the criticism likely to be called out.

What, then, are the marks of a Christian Society in:

- (a) Admission.
- (b) Belief.
- (c) Corporate aims and actions.
- (d) Organization.
- (e) Activities.

These can be studied:

(a) In the Early Church. (Any reliable Church History. See also for popular treatment, *When the Church Was Very Young*. E. G. Loosely. 3s. 6d.)

(b) In the denominations of our present sectarian world.

If denominations are well represented, considerable interest may be aroused by different members of the class finding their denominational answer to question ii. In any case, individual research work is possible and valuable from many points of view.

(c) In the ideal.

This will give rise to considerable, and possibly profitable, discussion.

X. *What difference did the life of Christ make? The phrases, "Atonement" and "Holy Spirit" and "Trinity."*

A difficult section which will probably be omitted on that account. Its value depends either on interest in the phrases or the relevance of the subject in the teacher's mind to daily life.

The following notes indicate a line of thought:

i. To early Christians the important and overwhelming fact was new life and a change of spirit.

These were referred (especially in some specific manifestation such as "Speaking with tongues," considered as religious at first, but criticized by Paul) to the gift of the Holy Spirit, e.g. Acts ii. 4-38, vii. 55, viii. 15-17, ix. 17, x. 44-48, xi. 15, xiii. 2, xv. 8, xvi. 7, xix. 1-7. (Cf. 1 Corinthians xiv.) (Individual work on these if possible.)

ii. We see theological formularies growing up naturally at the beginning and end of the epistles. (The class can look up and collect phrases for themselves.)

iii. In these earliest documents metaphors abound. These frequently become the masters, rather than the servants, of theological thought. It is worth discussing what each meant to that generation. The current words slip into religious language and tend to fix ideas.

Metaphors of manumission of slaves or prisoners

Redemption. Ransom.

Sacrificial metaphors of Jewish religion

Propitiation. Atonement. Access. Offering for sin through his blood. Also the middle wall of partition. (Temple.)

This blended with St. Paul's legalism in

Covenant. Testament. Adoption. Inheritance. Purchased possession. Aliens. Also Justification. Judgment. Condemnation.

Mystical phrases

Life. Light. Grace. Mystery. Salvation.

• iv. At first the fact rather than the theory was the important thing. Gradually the balance changed and men came to be at the mercy of their metaphors—and these developed with developing thought.

Then we get the beginning of all the theories which represent God, as in some way bargaining with the devil, the latter having some rights against man. However much this was repudiated later, some popular elements unfortunately stuck.

Theologians were later inevitably much influenced by these metaphors, and also by current theories of justice, law and punishment.

v. Further discussion must depend on class and teacher.

XI. What is a Christian?

This may well be the subject of an essay by the class, followed by criticism and discussion.

The different sides of action, inspiration and thought will obviously each need to have due weight given to them.

Practical Problems

There are, of course, many other possible courses. I have illustrated this one fully as it is perhaps least likely to be easily worked out. We might study the Christian ethic in the Modern World with the emphasis at either end of the sentence or the balance held judicially.

Questions on this might be:

The right use of money.

The right use of leisure.

The right use of sex.

The right aims of education.

The right aims of local government.

The right aims of National policy in International affairs.

The right use of force.

The right organization of a Christian society.

The right activities of the Christian society.

Others can well be added. Different individuals will use different techniques in dealing with them. There is always the choice of the prepared paper by an individual. The discussion by the class, with or without special openers. The setting of a questionnaire by the class, as a whole. This may be a valuable method of eliciting what the questions are to which we want an answer, e.g. under the right use of money:

1. Is there a maximum income in a Christian society?

2. Is there a minimum income in a Christian society?

3. What difficulties does the possession or absence of money make?

4. What claim have charitable organizations, beggars, friends upon our money?

5. Is gambling (elaborating different forms) un-Christian?

Et cetera.

The class, having set themselves their questions, may then proceed to answer them, these answers being exchanged or analysed or discussed in various ways.

We can also attempt to collect from the gospels Christ's teaching about various subjects: War, Prayer, Money and so forth.

Other Methods

Another possible course consists of questions—rather on the lines of the first course, which each individual will work out for himself. This is best with only a small Sixth, where adequate help can be given to each member every week, and the necessary books of reference are available for all at least, in turn. Further discussion of the subjects as a group will, of course, depend on circumstances. A list is given below.

1. What things (or facts) in the world are most convincing of the existence of God? What things most render it doubtful?

2. Would you have felt compelled to follow Jesus if you had lived then? What would you have found most hard to accept? What would most have convinced you of his Godlikeness?

3. What ought to be the marks of the Christian Society to-day?

(a) Admission: and at what age.

(b) Belief.

(c) Action.

- (d) Organization.
- (e) Corporate aims.
- (f) Activities.

4. In what sense is the Bible "true"?
5. Does anything in Christianity conflict with knowledge gained from secular sources?
6. "God, whose service is perfect freedom." Discuss this definition of Christianity.
7. If God is all-powerful and the world contains injustice and wrong, how do you reconcile these?
8. Are men to blame for their actions? Does God "punish" them, and what is the meaning of "forgiveness"?
9. If God is Love, how do you explain all those facts in the world which are anything but loving?

Broadcasts by the B.B.C. may, or may not, work in with any scheme or time-table. Usually they are a course by themselves, and as they vary every year, it is impossible to include them as part of a syllabus or to forecast their usefulness, but they are too valuable not to mention here.

We have not yet discussed the use of some "modern book"; the difficulty frequently is that except for a very small Sixth Form, the most appropriate books are too expensive. Such a book is Barry's *Relevance of Christianity*. A comparatively inexpensive possibility is E. Bevan's *Christianity in the Home University Library*. I suppose there may be Pelicans forthcoming. It is possibly worth noting what an immense variety of the points at issue are raised by Bridges' *Testament of Beauty*. A more practical book is E. S. Wood's *Everyday Religion*.

There are various suggestions made in the I.C.E. Syllabus, and lists of books are available.

The technique will vary with the size, the quality, the interest, and the knowledge of the particular form.

Individuals may give expositions of different chapters, or write papers—or the whole class may prepare the book; or the teacher may go right through the book leading discussion; or again, the class may do mainly written work after reading independently.

One subject which we have not discussed is the material for a Higher School Certificate Course. This, perhaps, falls rather outside the immediate scope of this book. So far as I can see, syllabuses such as those of Bristol and London are likely to lead to more useful work than that of the Oxford and Cambridge joint Board. But so much depends on the papers and the teaching that it is difficult to estimate the effect of syllabuses. These points are, however, essential:

1. Some general study of a large period, with its development of life and thought.
2. Some detailed study of a part of the Old Testament and of part of the New Testament.
3. Some scope in the syllabus for relating the thought of the period to the present day.

The chief use of the examination may be in providing a stepping-stone between the school course and a section of an Honours degree, but its value will, of course, be far wider than this.

CHAPTER IX

PROBLEMS IN RELIGIOUS THINKING, AND THE RELATION OF RELIGION AND OTHER SUBJECTS

THERE are some questions likely to emerge at almost every stage, and at any age, which need dealing with, either on the spur of the moment, or by fitting in a definite lesson on the subject. They will call for special treatment at special places; but it is because they cannot easily be confined to special places that they call for separate treatment here.

Such problems are those connected with Miracles, the Divinity of Christ, the Inspiration and accuracy of the Bible, Prayer and the old popular theology of Heaven and Hell. Of course, the list could be lengthened indefinitely, but I have chosen the most ubiquitous. Such questions as the problem of evil and suffering, free-will and omnipotence, to mention only two, are fairly obvious additions. But these are in some ways maturer lines of thought, though not necessarily so, and a line must be drawn somewhere. There are some notes on them in the chapter on Fifth and Sixth Forms.

If it is not too elementary a point to introduce, anyone in the early stages of giving religious instruction is well advised to keep a notebook with sections for these and other standard problems, in which may be entered some notes on an ordered line of thought on the subject, references to the Bible and other books, and any notes on the subject desired. These sections will probably be revised out of recognition eventually, as experience may dictate. But they provide a basis for reconsideration when some discussion of the subject is called for at short notice.

Another point, perhaps strictly irrelevant here, is that most people have some few things worth saying to their pupils which carry weight from their reality in the experience of the person speaking. These will, like the problems, best emerge unplanned during the year's course when the opportunity offers.

In the notes which follow, there is no intention of offering anything but an approach to these questions. To offer such an approach may seem trivial and superficial. But many of those giving religious instruction are anxious to compare notes in such matters. It need hardly be said that these notes are not meant to supersede proper study in larger books, with independent thinking. Potted problems will not keep long without going mouldy.

Miracles

Every teacher of Religious Knowledge must make up his or her mind about the possible way to approach this subject with sincerity. A few guiding thoughts are offered here; not that they will commend themselves to everyone; far from it. But they may help to clarify some of the issues, and so make it easier to deal with the subject.

I cannot possibly make clear to myself my debt to different writers, but I must especially mention Canon Streeter, Dr. Alex. Wood, Canon F. R. Barry and Mr. R. B. Henderson in various ways. I can only say that I owe everything to others; but I have actually written this section with reference only to my own notes, used for a good many years, in which my debts are inextricably entangled.

Certain preliminary observations may clear the ground:

- (i) Each "miraculous" occurrence must be con-

sidered on its merits. There is little question of a general acceptance of something called miraculous as the explanation of all the stories; and it would be equally uncritical to adopt a general aim of "explaining away" every so-called "miracle." We shall later, however, note certain groups of occurrences.

(ii) All stories centring in remarkable individuals are certain to be enhanced—particularly when handed down for any length of time by word of mouth.

(iii) The Biblical records come from times when the miraculous was expected, and even considered a proof of power. There was usually a pardonable desire not to belittle the chief actor. At that time, the "wonderful" added credence to the tale. Now most people tend to wish to give a rational interpretation of any occurrence to make it square with the known world. It is worth adding here that Jesus (in the Synoptic Gospels) deliberately rejects any proof of spiritual power by marvellous action.

(iv) A comparison of the three resurrection stories in Mark xvi. 5, Matthew xxviii. 2-3, Luke xxiv. 4 shows this enhancement. As we might expect, both passage of time and the character of the writer seem to affect the narrative. The same is true of the healing of Jairus's daughter.

(v) The accounts of any remarkable occurrence given by different observers depend on the assumptions from which they start. Presuppositions colour evidence, e.g. an early motor-car rattling along might well have been described by different observers in Central Africa as due to

- (a) animation by an evil spirit or
- (b) the presence inside it of a caged and growling wild beast which propelled it.
- (c) A miracle.
- (d) The working of some mechanical contraption.

(vi) Dreams and Voices (cf. St. Francis and St. Joan) fall into somewhat different categories from external events.

Bearing these preliminary points in mind, it may be well to consider next the sort of assumptions about the character of the world which have underlain description at various periods.

While at every period of history there have been a great variety of layers of thought amongst people generally, and even sometimes in the same individual (at once), the explanation of a natural occurrence has developed somewhat as follows:

(a) A time when almost every occurrence might be attributed to the action of some spirit or other.

(b) A long period when first a few phenomena, then an increasing number, were "explained." God was called in as the explanation of those not otherwise accounted for, to fill in the gaps of knowledge. (Cf. Insurance policies which sum up the contingencies of life, such as fire and tempest, and include all things otherwise as "Acts of God.")

(c) A recent period when the world appeared to be within measurable distance of being explained by science. A "God in the gaps" seemed no longer needed. At the beginning of the twentieth century those who clung most firmly to the action of God in the unexplained were driven to the dilemma of opposing the pretensions of science, or awaiting the crowding of God out of his own universe.

(d) The modern period when we are seeing the whole world as the work of God. We study his action both in those activities described and "explained" by science, and also in those activities (especially those of personality) which go beyond immediate "explanation," and besides both these in the understanding, it may be, of the way God works in history.

The question which immediately arises is whether there is to be any use for the word "miracle." Certainly we shall have to use it for a good many years to come, because it has become so firmly fixed in language and thought. Equally, it is unfortunate that so much of its past connotation still clings to it as to make it extremely difficult to give the word any precise new connotation which we might wish. The heart of the question is whether we live in a closed universe fully defined by science or whether God "breaks into it," as the phrase goes, or whether, maybe, we do not yet see fully how God works in human lives.

Clearly we should not be one whit less justified in belief in Christianity if it were to be demonstrated beyond all doubt that the actual mechanisms of science could explain every detail. We should only have found out *how* God works.

Equally this is not at present the case. There are many riddles unsolved. There is even a tendency towards indeterminacy, with a reliance on statistical averages, when dealing with very small units, rather than prediction of the way individual units will behave.

Whatever the truth may be, there will still be for many years a variety of schools of thought (cf. the recent report of the Archbishop's Doctrinal Commission). To many this fact will bring a sense of relief at the variety of opinion on material points open to Christian thinkers. Sincerity need not conflict with "right thinking." Sincerity, however, does not mean that we must believe that the first thing which comes into our own uninstructed heads is the final and ultimate truth. As C. E. M. Joad has said (see *Observer*, October, 1938): "There is no reason—at least I know of none—why the universe should be such as to be readily comprehensible to a twentieth-century mind."

In these circumstances we should suggest to our pupils, as they grow older, the necessity:

- (1) To think sincerely—but with a respect for the thinking of all those who have any claim to be heard.
- (2) To keep an open mind; not, that is, a vacant mind, but one which can be continually adjusted to new knowledge.
- (3) To accept the findings of science as the best picture in its own sphere of the workings of the world.
- (4) To cling firmly to the best idea of the nature of God we can find, as the basic idea in understanding the universe.
- (5) Where conflicting conclusions emerge—each with a claim to be accepted, to hold to both of them until one of them is altered by the emergence of some new fact, or until both of them are included in a further explanation.

When we come to deal with the narratives themselves we do find some definite groups of stories.

To begin with, we pass from the most primitive narratives, when God walks in a garden and talks in visible shape with men on earth, to later narratives, where the word of the Lord comes even more convincingly to men in more “natural” ways. This is not likely to cause difficulty and carries its own explanation with it.

Of a similar sort, perhaps, are the fire which came down from Heaven to kindle Elijah’s sacrifice, or the chariot of fire which took him from Elisha’s sight. There are a number of “miracles” in this old section of Kings.

There are also poetical statements of which the imagery or idiom is Eastern, and would not be misunderstood, such as “Sun, stand thou still upon

Gibeon," Joshua x. 12, though here succeeding words seem to suggest that the story lost nothing in the telling.

A similar enhancement has woven the sequence of perfectly reasonable occurrences which seems to have formed the basis of the ten plagues of Egypt into miraculous narratives which recent research and Eastern experience have set in their right background. We may also note the enhancement of the miraculous in "P" as compared with "J."

There are three further types of occurrence which we meet with in the Old Testament—described in a way that may arouse questions in a frank young Western modern audience: Dreams, allegory, and healing. Dreams need not detain us long here: Many of them carry every psychological sign of truth upon them, such as Joseph's dreams of his brethren, while the stories of spiritual conflict narrated in picture language—such as Jacob's wrestling with God (cf. Hosea xii. 4) are told in what might be the only possible language for them. There again, though perhaps maturity will bring deeper understanding, there is no inherent difficulty.

With healing it is somewhat different. On the one hand, the unexplained influence of mind over matter may account for some things—but even more, when we reflect that less than 250 years ago monarchs of England were supposed to have the healing touch, we may surmise that what was inexplicable passed easily into the miraculous. The story, told from this standpoint, becomes easily altered unintentionally in the telling.

In all these records the fundamental thing is that the writer attributed the power behind events to God. Naturally, they interpreted this working in the light of the imperfect knowledge open to them, as we do. But both they and we can keep clear the method and the ultimate power.

So much for the main types of miracle in the Old

Testament. The New Testament admittedly stands on a different footing. Here there are two main divisions: the stories of Jesus, and the stories of the Apostolic age.

To take the latter first. Without dogmatizing at all about the ways in which the spirit of God does or does not work, we can easily see that in a naturally credulous age escape from prison (as in Acts v. or xii.) might easily have been contrived in various ways which seemed to bear the impress of the finger of God. When life is new and vivid, all things seem to hang together in a "miraculous" way, and coincidences otherwise unremarked, seem convincing proof of the especial work of God. Whatever lies behind these stories in Acts, neither those we have mentioned, nor the dreams, nor the conversion of St. Paul need cause difficulty to the sincere teacher or sincere learner, though various interpretations may be placed upon them. Modern psychology is opening some windows here, and on the other hand, the rest of St. Luke's narrative is one which tends to magnify the miraculous.

The stories of Jesus are crucial. Here I cannot help thinking that it is a thousand pities that we cannot approach them with the eyes of the original disciples to whom the authority and power of the figure, at first unknown, slowly compelled them to a belief that they had seen God in action. The common currency of later theological statement makes this hard if not impossible. The "Son of God" can be made an inhuman figure, too easily divorced from reality. How much harder it is for children. But if we can lead them through some such approach, we have gained the first step towards dealing with the miraculous element in the Synoptic Gospels. (The Gospel of St. John must, of course, be treated separately.) We are living in an age when the undiscovered powers of personality are a not unfamiliar idea. Here we have both infinite resources of personal-

ity and a variety of response which made "mighty works" either possible or not. The story of the healing of the paralysed man (Mark ii.), where the effective forgiveness of sins was the key to the cure of paralysis, leads easily to a discussion of the actual effect of mind over matter. The forgiveness of sins—apparently to the Pharisees a trite phrase, at once blasphemous and ineffective—was the sign of the costly power which Jesus conveyed to those who surrendered to his will.

There are many other stories to which we can pretend to find no final answer. The proper commentaries say what can be said. The walking on the water, the herd of swine and the demoniac, and the feeding of the four or five thousand, may be treated in various ways. It will be well to show that this is so. And we can point to the extravagancies of non-canonical gospels to show both the possibilities of over-statement and the restrained presentation of those which were retained.

The fundamental fact is this man, who spoke and acted as no other man did, and the emergence, even in our own day, of new things when individuals and groups give themselves without reserve to following the best they know. Miracle lies in the power of the individual to respond to the situation which makes demands upon him, in proportion as he is completely trustful and sincere. We do not yet know the limits of this; and no wise man refuses to admit the possibilities simply because he does not yet understand them.

This is but an outline. The pamphlet *Suggestions on the Teaching of Miracles* (Institute of Christian Education, 6d.) is quite the wisest document in small compass of which I know.

The Divinity of Christ

The question of the Incarnation, or the divinity of Christ, has been raised already by what has been said

about miracles. Here again the problem has often been presented in an already crystallized form, which leads to the wrong question being asked. It should not be "Do we believe in the divinity of Christ?" or even "What do we mean by the divinity of Christ?" but rather, "What is God like in action?" and "Who was Jesus?" We can show our pupils how this question was answered by different groups of men and women in the language, and with the philosophical assumptions, of their time; and how the question was forced upon them by the sheer impact which he made upon those with whom he lived. We must keep clear the way in which his power impressed them, and any conclusion to which they came as to how it came about, such as the virgin birth. Above all, we must make clear that Christianity is not the acceptance of a box of ready-made conclusions, but the lending of our minds to the impressions to which Christ's life may lead them when all available authorities and evidence are given their proper weight.

The Inspiration of the Bible

I am not sure that, ideally, much, or even anything, need be said about the inspiration of the Bible.

The trouble is that many come with wrong views, or a belief that others hold some quasi-mechanical view of inspiration. Some time or other this probably has to be cleared up, and then there is the danger of leaving a merely negative impression. Some positive attitude is necessary even if only in answer to questions.

These questions fall mainly into three groups:

- (a) Is not the Bible the word of God?
- (b) Do not its historical inaccuracies vitiate any idea of inspiration?
- (c) Does not its progressive revelation, and its evidence of developing thought in one man (e.g. St.

Paul), make it absurd to trust even its thought about God?

No more is proposed here than (as before) an indication of an approach, needing to be worked out fully from larger books.

To take the first question; the answer clearly comes from a consideration both of what the Bible is, and what we mean by the Word of God. A literature inspired all through by an overwhelming belief in God and his purpose carries its own description of its inspiration with it from the first sentence of Genesis. The depth of this inspiration varies and it will probably be necessary to remind those whom we teach that copying and translation have altered the actual words; that verses and chapter headings were a far later addition.

The point to emphasize is that this literature is saturated with the idea of God; and the idea of God develops as each succeeding generation learnt more. The historical inaccuracies and discrepancies do not affect this fact; and the development of thought is what we should expect. The degree of inspiration is in proportion to the depths of surrender to the best ideas of each generation, and that surrender leads to each new advance.

Prayer

There is perhaps a value in adding a few notes on prayer in connection with religious instruction in schools, written not by an expert but by an ordinary person, who has failed much, for others made like him. Books need to be written by masters of the subject. But we all meet the question, and should meet it, and many of us are far from being masters of it.

What is taught may come in at a great variety of points, either unexpectedly or introduced by careful

planning. But some things should be said, and at more than one point.

Two things undoubtedly need to be lifted out of the category of things referred to with difficulty and reluctance—the subject of prayer and the subject of sex. Both need to be handled with cheerful common sense and an attitude of natural freedom, and yet with some indication of their depth. Reticence and reverence will, of course, not be absent, but they will not be the reticence and reverence which employ a different voice, or speak in terms of mystery. Mystery there is in plenty for each individual to explore independently. And reverence is needed, but the reverence of an ingrained attitude of mind, and not that of voice or reluctance. Too often timidity is misconstrued as reverence.

There is much which cannot be taught in school and for which the classroom is rarely the place, but what can (and surely should) be taught is what prayer essentially is.

Children should be taught that prayer is not a religious exercise which somehow pleases God; nor yet is it asking God for things we want, in its *primary* aspect; nor a last resource when things go wrong, or when we have consciously failed in our duty. All these things are in their measure true, and some of them follow inevitably, but they follow, they do not precede.

The great need, I believe, is for reiteration that the fundamental activity of prayer is letting our spirits grow by filling them with right ideas of God. Whatever ideas of God we want to pursue, and no prayer is real unless it represents genuine want, we need to lay our lives alongside of these ideas to let them grow. This is equally true of cricket, boxing and poetry, of music and scientific experiment. We grow by living with them, and we must live with the things on which we are solidly going to base our lives.

Many of the obvious religious activities will not fill this bill for youngsters. So much the worse for them as religious education, and so much the more pity for the youngsters. But if we can inculcate here and there the sort of idea I have tried to express and let the line of thought of the Lord's Prayer sink in, true ideas may take root. Jesus seems to have lived in prayer, but the gospels are not so full of anything he said about it directly.

Heaven and Hell

If there is one misconception more than another, which seems to me common among children, it is that which considers Christianity as the promise of a good time coming as a reward if you are "good." The difficulty is to disentangle the truth in this (and there is considerable ground in the gospels) from the misconception. It is not hard to show how the Jewish three-storied universe affected early Christians and even medieval thought. It is much harder to make clear in what terms we can think of reward, and how much it is thought of in terms of compensation and as a craving for completeness.

Dr. Hadfield says in *Psychology and Morals* (p. 62): "Thus, for the desert-tired Semite, Heaven was a paradise, a garden of fruitful trees and quiet waters; for the Mohammedan, exiled from home and family, it is a luxurious couch and dusky-eyed maidens; for Lovell's washerwoman whose days were spent in toil, it is a place of perfect rest and idleness; whilst for the care-free Oxford undergraduate, heaven is a place of service!"

Most important of all is it to make clear that it is only in proportion as we become completely self-forgetful that we can begin to understand the meaning of the demands of Christ. The Parable of the sheep and the goats is the helpful illustration, but I cannot help feeling that many Christian collects written with every Scrip-

tural warrant, and meaning the truth to their authors, are more than apt to mislead the uninstructed.

It is not easy. It leads on to the whole question of immortality—which is one for the older pupils. It is hard not to overstep the bounds of what there is clear warrant for saying, yet to speak in simple language, and yet not to be so cautious in statement as to be entirely dull, but that it is an important point to make clear, I feel sure.

Relation of Religion to other Subjects

There is another set of problems which may perhaps be best dealt with here, namely, the relation of this subject to other subjects.

It has been suggested elsewhere that the Bible may well be used in the study of English as an English classic, but that we should not think that we are giving adequate religious instruction because the Bible is being taught as English, as the phrase goes, whatever that may imply. Further, that the events recorded in the Bible are of importance as historical facts to take their place in general history; although again, this should not mean equating religious instruction with "teaching the Bible as history."

If religion is rightly taught it will become the integrating factor in the mind, welding knowledge and life into a unity. Indeed it cannot be too much emphasized that education is only religious when a true conception of God lies behind all its thought and activity. Specifically religious instruction can be rendered irrelevant by the attitude to religion implicit in other subjects. And the ideas of God alone can give a unity to the otherwise disconnected elements which make up the educational programme. To what extent should there be direct reference to religious ideas in connection with these other subjects to which they provide the uniting factor?

Obviously the fundamental thing is the idea of God which is in the minds of those teaching, and that they should regard their subjects as means to the Knowledge of God. The quotation from Dr. L. P. Jacks on page 237 suggests that all subjects contribute to the teaching of religion in a really good school, largely in unspoken ways. This is a valuable truth. The further question is whether we want to bring the connection to a point anywhere.

The two subjects which most call for consideration are science and history.

In science and religion the boy or girl is likely to meet two trains of thought. In the one everything is apparently explained; in the other we shall be studying a literature saturated with contemporary, and frequently primitive assumptions of the inexplicable actions of God. In spite of all emphasis upon the development of the idea of God and the way in which more primitive notions were outgrown, a difference is likely to persist, and in truth there is a difference of approach. Although it is unnecessary now to labour the developing character of science itself, the humility of all great scientists and the tendency to outgrow the mechanical attitude, it remains true that for a schoolboy science often seems to offer useful cut-and-dried explanations of the phenomena around him. In religion God apparently "does things."

If men who are fundamentally religious teach science, and those who teach religion both know a reasonable amount of science and have fundamentally scientific minds, the position is eased considerably. It may even be that the question of the one will emerge in the period of the other in one of those educative moments when the compartments between subjects are temporarily broken down. But although these natural growths of inquiry are the ideal, we can hardly leave everything to chance.

So far as religious teaching is in view, emphasis will, of course, be placed over and over again in the fact that the Bible is concerned with the nature of God. In one sense it is immaterial that one of the Creation stories has a remarkably close parallel with modern evolutionary theory. It may serve even to distract minds into confusing the real import of these records with their relation to scientific accuracy. Secondly, direct reference should be made to the light thrown by science on our ideas of God. Uniformity of nature is parallel to the belief in one God. The vision of the relentless purpose and justice of God, won by the eighth-century prophets in the moral sphere, is paralleled by the unswerving order of natural phenomena. The Jews were interested in morals and religion. Our age in scientific knowledge. It is possible to pass from one to the other and see the same principle under different names.

If the Book of Wisdom xiii. 2-9 is read periodically as school prayers, there is a line of thought indicated.

"Fire, Wind, Swift Air, Circling Stars, Raging Water, or Luminaries of Heaven, they thought to be Gods that ruled the world.

"And if it was through delight in their beauty that they took them to be Gods, let them know how much better than these is their sovereign Lord, for the first author of beauty created them,

"But if it was through astonishment at their power and influence, let them understand from them how much more powerful is he that formed them;

"For from the greatness of the beauty, even of created things in like portion, does man form the image of their first maker.

"But yet for those men there is small blame for they too, peradventure, do but go astray while they are seeking God and desiring to find him.

"For living among his works they make diligent search and they yield themselves up to sight because the things that they look upon are beautiful.

"But again, even they are not to be excused, for if they had power to know so much that they should be able to explore the course of things, how is it that they did not sooner find the sovereign Lord of these his works."

But I should not wish to suggest that the solution is easy, or that easy solutions are to be sought. The kind of certainties that science can give us with its "pointer-readings" are not the same certainties as those of religion, nor does conviction come by the same road.

The crux of the question comes with miracles to which an approach has been suggested earlier in this chapter. But there is need to go further than merely giving a satisfactory way of dealing with what has seemed a difficulty; there is need to give more positive content to the idea of God.

Science does not deal with values. This takes us some way. We can indicate in our religious teachings that whenever men have surrendered themselves completely to the highest values they know, not only have they made an unpredictable advance in human affairs, but also they have revealed otherwise incredible resources in human personality. Everywhere the dedicated personality works miracles, meaning, by miracles, achievements otherwise impossible, sheer creations of the human spirit.

This is patently true in the whole human field, but it might seem equally to commend Socrates, Mohammed, Kepler, Lenin, Joan of Arc, Hitler, Gandhi or Jesus Christ. While there is an obvious lesson in this fact, all that we have done is to show the impact of spiritual forces. Obviously in these days something transcending mere matter in motion affects us all: hopes,

fear, courage, love and faith. Continually we are watching to see whether these or those spiritual forces are strong enough for some given task, and we know that ultimately destiny lies with the decision.

Insensibly we have passed from science to history. Before we make good the transition it is worth adding that it is desirable that those giving religious instruction should be scientifically minded if the two lines of thought are to appear in harmony and not in opposition. It is the actual relation of these lines of thought in individual human minds and spirits which makes possible their integration in others, who are being taught.

In history we are clearly concerned with the human spirit, its achievements, successes, failures. Should we leave these with no suggestions of any relation between history and religion, or rather of a view of history which makes sense with our idea of God?

In history, as in science, we are concerned with facts, but in history, far more than in science, our own selection of the facts affects our judgment of them; and judgment is almost inevitably implicit in our presentation. It would, however, be going beyond our warrant if history was taught as illustrating some one definite philosophy. There is as yet no single solution to offer.

It is probably wise in history teaching to suggest at some point or other the idea of challenge and response underlying its phases. I mean, so far as I can presume to understand Professor Toynbee's work, that advance in civilization has come from response to some great challenge, whether of environment or human pressure or spirit, and that the challenge has become more and more one of spirit. It is, I think, unfortunate that most history textbooks, if they moralize at all, tend merely to convey the impression that league beyond league there are still more history textbooks to come. We have certainly left behind the easy Victorian in steady progress.

It is easy for history to leave behind a rather cynical sense that it has all happened before, and that there is nothing new under the sun. Everything has half a dozen causes and half a dozen results.

Perhaps so far as history is concerned we can do no more than suggest ideas with the premise that we cannot be sure yet whether they will prove true or false guides. In religious teaching, however, we are concerned with the idea of God. Ideally, these compartments are not hard and fixed. And it is quite possible to move between them in some periods. If this idea of God does not make sense in history we had better be aware of it. But it makes far better sense than we are always aware of. A Hebrew prophet could easily point to the Nemesis of injustice, greed and hate, and the rarer victories of generosity and courage in the history of the last hundred and fifty years. If the Kingdom of God will not work it is becoming very clear that nothing else will.

There is undoubtedly a real distinction between religion and religious thinking on the one hand, and history and economics on the other. But the sphere of religion is the human spirit, and the sphere of the human spirit is the world of space-time recorded (or unrecorded) in history. We shall not, if we read and mark our New Testaments, expect our efforts for the Kingdom of God to be crowned with easy successes. We shall expect to see achievements that are worth while won at great cost to men's spirits. But we shall be right to examine the history of the human spirit as clear-headedly as we can, and see that these achievements have been achievements indeed, and that in the longer reaches of time, the truths we proclaim about God's nature ring true to fact. If they do not there is likely to be something wrong, and history suggests that it is often religious ideas which need to be rethought. The

actual achievements of Christianity in the eighteenth and nineteenth centuries alone are impressive, and in a world where there is enough and to spare for all, it is not hard to see the meaning of the words, "Seek ye first the Kingdom of God, and all these things shall be added unto you." Clearly we must be on our guard against letting our pupils think that any special schemes of social improvement have necessary religious warrant. But we can unquestionably let them see Christian thought of the value of individual human personality slowly shaping the better elements in our life to-day; and the quest for life, fuller for everyone, as the goal of history and science rightly used, rather than any static perfectly ordered world.

CHAPTER X

THE SCHOOL AS A CHRISTIAN COMMUNITY

Not for us are content, and quiet, and peace of mind,
For we go seeking a city that we shall never find.

—MASEFIELD, *The Seekers*.

MORE than once it has been suggested that the most potent factor in religious education is the community life of the school. The persons we become and the philosophy of life we adopt are largely the result in one case, and the rationalization in the other, of the experience which has been ours. What we want to do is to give boys and girls the right experience for them to see life as it essentially is, and to taste something of the world as it might be.

What must to-day strike everyone who is prepared to follow the argument ruthlessly wherever it may lead, is the number of ideas to which a very large number of men and women pay sincere lip-service, and which are not carried into practice. It is not that verbal logic points the way, and common sense shows it to be impracticable. It is simply that mankind cannot achieve the dynamic will to get over the dead point, and is afraid.

Economists, politicians, and ordinary people are quite willing to put the brotherhood of man in the forefront of their ideas. Scientists, philosophers and statesmen are prepared to say publicly that this is fundamentally a spiritual world. Far and wide, men call themselves Christians and would rather dislike to have this repudiated—even if they would be even more

offended, as Dr. Inge suggests, at being called not quite gentlemen. But how far are we prepared to try to make our civilization fundamentally Christian?

This civilization has become so permeated by the effects and trends of Christian thought and practice that, on the one hand, people are disposed to minimize the effect of Christianity, simply because it is so hard to disentangle from the general humanitarianism that it has generated. On the other hand, there is so much that is vague Christian sentiment in the very bones of our civilization that we are accustomed vaguely to believe that we are Christian simply because we prefer live Chinese or Spaniards to dead ones, and because we care for children and old people, sick and injured. Do not even the the same? The disintegrating and creative direction of the Spirit of Christ is not easy to realize and assimilate in a world full of many excellent second bests. Education, and especially State-directed education, easily follows on the whole the higher levels of what the community is prepared to accept without too much fuss. Is this enough?

Many idealists have looked to education as the lever by which to bring in a new world. In our own day we are seeing dictators use it with considerable effect for their own, or their country's, ends. Can we say that in any sense we are using, or could use education to train boys and girls to seek the will of God and so work for the creation of a world which shall be an expression of his will? It will not be a world which we can envisage in advance. This is only the first and least of the difficulties. It is an attitude of mind and a creative spirit which are necessary to face successive challenges—each utterly unforeseen. The question is one of values and invisible internal development.

Of no part of the subject is it more necessary to say something, and of no part is it more difficult to say the

right thing. No one can analyse the tone and spirit of a good school; and it is possible merely to weave phrases which seem to leave the subject in the clouds. It is important to keep so many things in mind in order to keep our feet on ground level. The typical Fourth Form, at work and play; the same individuals at home, again as they might be taken one by one in a psychologist's consulting-room; the workaday world of office, warehouse, counter, factory and so forth, into which they will go, the high street of any town, and the Kingdom of God. But difficult as it is, we must make the effort to consider the possibility of making the school a Christian community and through it assisting in the growth of Christian personalities.

Now it stands to reason that the community life of a school will tend to be Christian in so far as the staffs of schools are Christian. A really Christian staff would go further to produce a Christian school and a Christian community than any amount of talk and religious instruction. In fact, a really Christian staff is the one convincing form of Christian education. Some will feel a rising tide of impatience or disillusionment here. "Look," they will say, "at this school or at Blank School; it is sheer nonsense to talk of a Christian school." At this point, therefore, it is necessary to face two facts: first, that this is precisely our task in the world, and the justification of its, and our, existence. If the world were as Christian as we would like, what further need of effort? Secondly, we are often much further along the road than we suppose. Some of us have been fortunate in working in schools which had unquestionably not only a majority of Christian men and women on the staff, but also a genuine sympathy with the sort of object we are considering. But I also believe there are a very large number indeed of schoolmasters, and certainly of schoolmistresses, who are far more profoundly religious and

Christian than would be suspected. This is not to say that they are tumbling over one another to "teach Scripture," or that they would take a strong and creative line about religion in schools, but there are any number of men and women who are prepared to follow strong and inspired leadership if they can find it, but are not sure themselves what is the next move.

Naturally, all professional groups are somewhat different from the individuals who compose them; and inherited attitudes, unjustified suspicions and curious prejudices may be hard to break down. But the headmasters and headmistresses of secondary schools who are being appointed in these years seem to me to be men and women of sincere religious convictions. The school world, so far as staffs are concerned, perhaps tends to be unorthodox, as is right and natural in all the circumstances, but for that very reason it has tended to lack cohesion and leadership in religious thought and religious educational action. This is an obvious need. If and where there are clergy who can fill this need by their breadth and depth of outlook and by their strength and easiness of contact, there is work waiting to be done.

To turn to the school life. Many will be familiar with the account of reality in religion and education given by Dr. L. P. Jacks, in *A Living Universe* (pp. 50-2). I make no apology for quoting it in full; the whole passage is so relevant and essential to the argument that any paraphrase would spoil it.

"Not long ago I met one of our great schoolmasters—a veteran in that high service. 'Where in your timetable do you teach religion?' I asked him. 'We teach it all day long,' he answered. 'We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean: "yea, yea, and nay, nay." We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it

in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies.' 'But what,' I said, 'about the different denominations? Have you no trouble with the parents?' 'None at all,' he replied, 'we have half a dozen denominations, but we treat the children, not as members of this Church or that, but as members of the school, and we show them that, as members of the school, in work and in play, they are members of one another. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their schoolfellows, because we believe that unless they learn to build it where they are they will not learn to build it afterwards anywhere else.' 'Do you talk much to them about religion?' I then asked. 'Not much,' he said, 'just enough to bring the whole thing to a point now and then.' Finally he added a remark that struck me—'I do not want religion,' he said, 'brought into this school from outside. What we have of it we grow ourselves.'"

Conceivably, I suppose, this might sound highfalutin to anyone quite out of sympathy with our main object, but I should imagine that the point will generally be accepted. The scale of values and direction of effort in a school which permeate its whole effort are the important and really decisive factors.

In a school where the staff are at loggerheads, punishment vindictive and deterrent, prefects intent on their own dignity and practising what they prevent in others, and school prayers a disciplinary formality, in such a school the Bible taught in the most scholarly and acceptable fashion will be of no avail except to breed

disgust and complexes in individuals of sensitivity and sincerity, and to leave the remainder cold.

But without imagining such an extreme case, there are more obvious difficulties in making the scale of values right, where there are so many externals by which a school is readily judged by those whose opinion is most canvassed. The problems of education are, curiously, both very easy and very difficult to solve. The mind of the child may be not much more full of original good than it is of original sin; but there is a very great readiness on the part of most young personalities (unless they have been quite warped by the parental mistakes of earlier years) to take their place in a school society and to adopt attitudes and efforts adopted by others. Consequently it is not too difficult—given even moderately reasonable material—for a school to achieve one or more of a variety of external ends, provided these are quite resolutely and ruthlessly kept in view. Certain types of disciplined order; certain achievements in games, drama or the arts; a high level of ordinary examination results; any one of these is surprisingly easy. For any chosen set of them at any given time in any given school the price may be high, and the cost may be met in a variety of ways. Given the ideal staff prepared to sacrifice everything to the school, there is almost no limit. In every other case the failures occur wherever the link in the chain is weakest; what is aimed at is attained and other things go.

Or again it is easy to be hypnotized by the actual demands of those who will employ our pupils when they leave, and what will apparently secure them most readily an immediate job in open competition. This is, of course, an important point. But in spite of many things that apparently count, I am quite confident that it is boys and girls who have had the best education in the Christian sense who will be most readily acceptable.

In other words, in the long run, the reputation of a school matters more than various labels—but the labels are often tempting.

What then do we mean by the Christian education given by the community life of a school?

To begin with, the direction must be right. This is to say first that those in authority must resolutely care for individuals as individuals. Boys and girls (it goes without saying) must not be thought of as examination fodder, nor fodder to win matches, nor to make a school look a tidy place. The impression likely to be given to inspectors or parents, or administrators or headmasters, must never be put before the real welfare of the individuals. It is true that this demands a touch of the serpent's wisdom. It does no harm to a school to "put up a good show" provided that no insincerity is implied. It is not always easy—perhaps not always possible—to disentangle the subtle threads of motive here; but most of those who hold responsible positions know just where the conflict or difficulty comes for them.

This valuation of individuals goes further. Each individual has infinite worth. He or she may be a "dud" at work, or games, or both; may be a mean-spirited and a puny individual; may be an unpleasant child or a nasty child. But unless he or she is as much an object of loving concern as, say, the school captain, and unless he or she is felt to be of as much importance as the school's star performers with book or ball or bat, the school is risking neutralizing its whole Christian teaching—be it paraded ever so eloquently and expounded ever so interestingly. Our English schools are, I think, to be commended here, but it is a side of life which needs continual care.

And the ultimate object of this concern must be fuller and fuller life for all these individuals. A wit might object that every day, and in every way, life was

getting fuller and fuller without any effort on our part, but it will be clear what sort of fullness is intended here. Of course, boys and girls must pass examinations, and try to win scholarships and matches; hard work of body, mind and spirit is very much part of the Christian life. But the Christian education given by a school will be powerfully affected by what genuinely comes first to the minds of those directing it.

There is a passage in Professor Macmurray's *Reason and Emotion* which comes to my mind here: "Think rather of yourself lovingly watching other people in the artist's way—admiring them, trying to feel what they are in themselves; not wanting them for yourself; seeking to appreciate them. Under what conditions is this possible? Simply that they should be unaware of you; that they should be living their own lives, carrying on their own activity as if you weren't there watching." It was my privilege to know a very prominent educationalist who had achieved great distinction, and also another individual whose brilliance, charm and character had carried him far, who had once been in the first man's Form in his earlier years as a schoolmaster. This man had a great respect and great love for his old form-master—but he was actually weak in his subject. Once, when he was professing his admiration of his old schoolmaster, I put the point to him. "But did he ever succeed in teaching you —s?" "Oh, no," he said, laughing, "I never managed to learn that." "What then did he do for you?" I asked. He thought for some time and then answered: "He left me alone." With the two men in question I think I know something of what he meant. There are more ways than one of leaving people alone. The people who can leave others alone and yet profoundly affect them are not too many.

But we must consider the framework of the school

from the point of view of the part it plays in creating a Christian society.

It is not altogether easy to disentangle the Christian differentia from much that is Christian, which would find a place in almost any book on education. Educational ideas have been largely forged by Christian men and women. Not that anyone would wish either to lay any sort of Christian claim to them, nor to set up artificial barriers between what is specifically Christian and what is secular. But if we are to consider how to make the life of a school Christian, we must consider what in the framework specially tends to help or hinder this.

Some might think to look for specially Christian elements in the more liberal tendencies of the newer schools with their freer disciplines. As might be expected perhaps, there is an almost equal tendency *there* to criticize what they think to be orthodox Christianity and much that passed for orthodox educational theory at the beginning of the century. Both of these may be hopeful signs, but, although there seems a hopeful ring about the word "freedom," there is nothing specifically Christian about absence of restraint. The essential environment for a child whether at home or school is a secure framework upon which it can rely—and suited to its age. Such a framework should be sufficient to save it from physical strains, mental anxieties and moral decisions, which are beyond its powers, while giving full scope for those challenges that are within them. There is nothing particularly Christian about this; we must look further for the characteristics of the right framework.

There is, of course, no perfect school, just as there is no conception of a perfect world which is true to all the facts. Perfection of achievement at any moment lies in a high response to a high challenge. A school which

is attempting to reproduce the highest elements of life appropriate to its members must remember this all the time. Hence it is with no idea of achieving a statically perfect school, that we must attempt to reach some sort of account of its essentials.

Ultimately a good school can be felt rather than described. We can multiply words, words, and still more words in an effort to describe it. It will be as we have suggested, a community where each individual is of absolute worth, and yet all are engaged in a common co-operative task—which is, ultimately, both trying to understand life on this planet macroscopically and also achieving the technique to study it microscopically in various directions: a community where achievement is rated above reward, and effort in proportion to ability above absolute achievement: where co-operation is more important than competition: and where sincerity, courage, generosity and cheerfulness are absolute virtues. It will provide an environment in which a very large variety of boys or girls may “find themselves,” rich enough to grow all sorts of personalities, and able to teach—largely unconsciously—self-discipline, individuality, interested and zestful effort, poise of mind, and hard work.

Words and still more words!

And all this might be claimed by the humanist or secular educator as his ideal too. “What,” he might ask, “is the Christian differentia in all this?”

It is to be found, I think, through the fact that all education is a means to an end; and unless the end is clearly kept in view, the means will become twisted, and the whole business will lack cohesion and wither. The more we perfect the mechanism, the more we come to look upon the mechanism as an end in itself. We could, I have no doubt, create some beautiful ant-hill schools, or even beehives (I speak of these insects with all due

respect) but they would be sub-human.

The Christian differentia lies in just this, that it must be inspired by a view of God and his world, which is as Christian as our trained spirits can make it, and its end must be the realization of his will. In other words, those who direct and inspire it will consciously if unobtrusively be waiting upon their struggling apprehension of this will in the particular circumstances of their school—and, so far as they can, leading their pupils, as their lives mature, to do so too. Much of this will be caught, not taught. But there will be sufficient to make this clear enough not to be missed.

Labels do not concern us. If men find a true idea of God and his world, and in this strength can help to recreate persons who will devote their lives to finding and loyally following that will in varied circumstances, the school in which this happens is Christian.

I doubt if we can be much more specific than this. It sounds so simple. If only there was some great thing which we could do—even some stunt to give us confidence—how happy we should be. The reality is much simpler—and much harder.

Of course there are plenty of means to this end. If this was a study of education as a whole, we should, no doubt, be devoting whole chapters to physical education, the adjustment of mind—and body, training in clear thinking, and so forth. In a study of Christian religious education it is necessary to attempt to be strictly relevant to that issue. Actually it goes deep and wide; there is hardly anything in school life irrelevant to it. But it is broadly true that while it may be possible to discuss the teaching of quadratics, the German language, or Boyle's law, quite unaffected by the question of theism, certain aspects of education are more thoroughly infected by the idea of God which lies behind them.

One of these issues is discipline. Not so long ago, in

the popular mind, this meant people doing what they were told. Cheerfully and willingly, no doubt, but the essential thing was that they should do what they were told to do. It is certainly quite impossible to run a ship, a hospital, a school, a lunatic asylum, a church service, the traffic on a modern road, or even an ordinary suburban household, unless people do what they are told; and one of the most important elements in upbringing from infancy is to instil this elementary fact of acceptance of, and adaptation to, the patterns of social life. But this is not discipline in an educational sense, certainly not in a Christian educational system. The discipline of a school can so easily become a confusion between two facts. The adaptation to social patterns must continue, and they will be different social patterns from those of the home, because they will be serving different ends. But the important thing from the educational point of view is the training in self-discipline which is given; namely, what people leave school wanting to make themselves do. It is really comparatively easy to make people—even children—do what they are told provided you do not care about anything else. The important and valuable thing is to make people want to do things without being told. If there is such a thing as a Christian ethic, its specific lies in the transference of importance from act to motive. I have been interested to notice, in my own quite limited experience, in the last ten years a suggestive tendency. Any headmaster is likely to have read through a good many hundred testimonials in the course of a year. My impression is that ten years ago the words "good disciplinarian" were common; now it is much commoner to find some phrase which suggests that sort of handling of pupils, almost indefinable, a gift or a trained vocation, which will produce the sort of result I am trying to indicate.

The sort of "discipline" (I use the inverted commas

to indicate acceptance of past confusion of thought) produced, probably ultimately springs from the idea of God deeply accepted in the mind. We have passed in theory from the Old Testament conception of God. God does not do violence to our wills. The world has its own disciplines of fact. If we are stupid or wilful we get hurt, but we do not believe in a God who gets irritated with our wilfulness and takes a mild revenge for it by hurting us. Rather, so far as I have got in my understanding of it all, God's attitude is unchanging. He does not, cannot, alter the consequences of our actions: but equally he is not changed in his attitude to us by our actions, except that possibly, if we were to understand the spiritual character of the universe, remedial possibilities cluster most thickly round those who need them most, just as the white corpuscles rush to deal with an infecting organism which has invaded the body.

Punishment must fit this conception. The whole field of school punishment is too large to survey here, and it is primarily with principle that we must deal. I do not pretend to know whether God dislikes corporal punishment as much as many schoolmasters do: in fact, I do not believe that there is an ideal or "Christian" solution. But, as in so many other problems, Christianity does not provide a solution, but it does provide an attitude in which to approach the problem. This, I fancy, is best expressed as that of the gardener to the garden. We do not seek to humiliate our brussels sprouts, when, owing to the quality of the seed, or the failure of ground or weather, they make a response ill-adapted to our hopes. We may have to prune our trees very ruthlessly to enable them to yield the full glory of flower and fruit—and it is a hot and tiring job sometimes. There is even a rubbish heap, but I don't know the theological implication of this. But, as gardeners,

there is no question that our aim is to make each individual plant yield its full possibilities. As imperfect schoolmasters and schoolmistresses we shall often fall below this standard. But if the intention of punishment is, not to break the will, or bolster up an impaired dignity, but to get the best out of people, we shall be somewhere on the right track. The remainder lies with our own nerve and brain and sinew.

It was suggested above that effort in proportion to ability should be rated above achievement; and that co-operation is more important than competition. The first is easier said than done. I know of no psychophysical means which will accurately grade either specific ability or the effort involved in output. Some of us have even known the individual who will cheerfully slack, to win praise by later improvement shown. It is a rough-and-ready world, and much shrewdness, not without a dash of cheerful cynicism, is needed to carry out the highest ideals. In fact, without these qualities the highest ideals are likely to look foolish and fail the most thoroughly.

Of co-operation and competition it must be said that the matter goes far deeper than the abolition of marks and/or the substitution of group work. Abolition of competition in these ways may be right and work out well. But we probably need to include the competitive impulse in something higher. We need also a way to aim at and value group achievement in terms of individuals.

Some subjects naturally lend themselves to group work better than others. It is comparatively easy, for instance, with hand work for young children. An ambitious corporate model may involve each individual in responsibility for some sections. Failure is readily seen and appreciated; and social approval and disapproval is somewhat suitable to that stage of moral

growth, provided that the task allotted was genuinely suitable to the powers of each particular child.

It is not so easy with more advanced stages of academic subjects, though most teachers are familiar enough with the incentives likely to produce a good result from the whole form, and some sense of corporate self-respect.

But when we come to genuinely group work in such subjects, we meet some serious difficulties. We are training individuals as well as inculcating moral attitudes. Group work too easily degenerates into the natural leader shouldering too much, and the natural slacker letting others work for him.

It may be either shirking the question or registering the position reached by our technique, simply to state the principle as a valuation to be kept in mind. There is little question that competition has been far too much used as a lever in education in the past. Some would abolish it altogether, others would point to the strength of the competitive impulse in adolescents and (on an admittedly lower level) feel it too strong an aid to be overlooked. Others would point to the highly competitive world in which our pupils all too soon find themselves: and even if we should wish the school to provide some stimulus to mitigate this competition, it is not easy to see how to deal with an element which is such a radical part of our civilization.

I suppose that the principle to be inculcated from a Christian point of view is that of service—a word with which we are getting dangerously familiar—on Speech Day platforms and places where they speak. I have also heard it suggested that in a world suitably modelled on that of the football field, co-operation in competition as to who can co-operate best in competing with the other side in the co-operation of a good game can be substituted for the ethics of the jungle. If the principle of

service is to mean anything it must not be a spare time hobby to redress the balance of our main working lives (which is the implication too often conveyed) but a principle behind all our life. And in the school it is often the individual's business to fit *himself* in *his* best line for *his* later work; the motive of service for his clients can hardly come till later. And in the hard competition to get jobs which covers school effort it is not so easy to imagine a co-operative world.

Happily, inside the school world it is not as difficult as all this; and many of us will have known even schools where marks existed, where they did not matter so very much, and where, at least in certain periods we were conscious of co-operative effort, which was none the less co-operative for being produced by no stunt, and impossible to register except by the fact that it existed.

This matter of competition and co-operation brings us not unnaturally to the question of adolescent ethics, and the Christian life; that is, the ethics of our school community.

If there is one matter in which it is pretty clear that popular thought has forsaken the older Old Testament idea of God, it is in substituting a god of peace for a god of war. It is not always quite clear that popular opinion has not swung the pendulum too far in the other direction. It is no easier than it was in the time of William Blake to eradicate the deeply rooted conception of Gentle Jesus, meek and mild. We are probably all agreed that an easy emphasis on an atmosphere of goodwill does not go deep enough. Not only does it not, in itself, give the moral strength to meet the actual situations of life, but it is not Christian enough. It has to be made abundantly clear that the Christian life is not easier than life without Christianity, but harder, making large and challenging demands.

The days are past when these demands were thought

of mainly as negative ascetism. We do not now so easily and confidently label whole compartments of life as beyond the pale for the Christian. Perhaps it was a simpler world when that was possible. Nowadays, boys and girls find themselves called upon to integrate in their lives whole ranges of activity, which innocent in themselves may prove quite unmanageable in their tug upon the will.

And when these have been dealt with, there is still the revaluation of life which will transform it into a world of Christian values. There is much to praise in the schools of England that we have kept from our youth up. What lack we yet?

In the attempt to work out some plan of Christian values, it is possible that the Beatitudes will spring first to mind. The readiness to do without; the readiness to be unrewarded and unrecognized; the experience of spiritual as well as physical hard knocks, the understanding and readiness to make allowances for others of different outlooks, and the readiness to see things through in spite of consequences. There is material here for every age, but it is not always easy to rediscover the adolescent stage of all this and much more. Much of our Christian challenge, as usually presented, is in terms of a mature life. Boys and girls of eleven to fifteen go through a barbarian stage where there is a good deal of natural splashing while they are finding their feet. The stage when selfhood is finding its nature and winning the way to self-control must be distinguished by a certain thrustful tendency, eager to experience, eager to win its spurs, eager to prove itself and win recognition far and wide.

And as in physical life the embryo passes through a biological recapitulation of the development of life, it sometimes seems as if there was a spiritual counterpart to the process. That school is happy which possesses

amongst its pupils of all ages those who have learnt in their own lives to combine all the thrustful gaiety and force which is their birthright with growth in the costlier Christian graces, and who can pass the secret on by inherent leadership. Ultimately, this is how Christianity grows. The Scout and Guide movements have, most nearly of groups I know, recaptured the essential Christian message for adolescence. Or again, Kipling's Children's Hymn has the essential values for these years. For those in authority there is a word here, and a helping hand there, and much faithful unobtrusive watching.

If we can add to this the genius to catch moments when the school can express itself in action we shall be more fortunate still. As in any community this will depend upon two things. First the leadership to seize and utilize opportunities and to encourage in others the initiative to do so, and secondly, the response, which will be commensurate with the height of Christian living achieved.

There have been various practical experiments made in different schools in the expression of Christian citizenship; co-operation with unemployed; entertainment of cripples; the shouldering of responsibility for an orphan here, or for a hospital cot there; camps for less fortunate individuals, and the entertainment of foreign visitors. Some small things, some big; they point a way.

CHAPTER XI

WORSHIP AND THE SCHOOL

Thou hast set Eternity in our Hearts.

Thou hast made us for Thyself, and our hearts are unquiet until they find rest in Thee.

—ST. AUGUSTINE.

How happy we should be if we could set before our pupils some infallible technique by which to build a city in their souls: some Yoga, some Bhakti-marga, some Oxford Group counterpart shorn of its dangers and mistakes, some Roman Catholic ritual without its imperfect implications and failures, some Mystic Way, some certain guide and practices for the interior pilgrimage. But there is no Royal Road.

This is far and away the most difficult part of our subject, and quite the most incalculable. We may present the intellectual content and background of the Christian religion: we may give opportunity and encouragement for it to work out in action. Religion is more than these. Admittedly they are the way in which the adolescent's religion will mainly express itself: but, unless this same adolescent has found some opportunity for internal growth, some food for growing idealisms, once the nourishment supplied by the environment of home and school is withdrawn, the young person will be stranded.

But is all this the concern and responsibility of the school? The home and Church are surely the only people who can or should deal with it. In large measure

circumstances make this true. But for considerable numbers of children, the only contact with religion is through the school. It is hard to reach statistics. In a northern school, I have heard of 54 per cent who had never been inside a Sunday school. In a London suburb I have found a very small percentage who had not had some definite contact at some time with a religious institution.

In any case statistics prove little. The varying attendance in our churches is a reasonable measure. We are bound to recognize the facts.

Besides there has been a subtle tendency in the last twenty years for the home to abdicate responsibility, and the school to shoulder it. I am not commending this, but stating facts. Health, hobbies, employment—even holidays are frequently a prime concern of schools. At the same time the circumstances of life, the added rush, the increased size of towns with corresponding distances to reach work or school, all make it much harder for the home to play its part; there are countless homes which do, but it demands an effort which it is not surprising to find lacking in others. The implication in these is that the school does what is necessary. And the present generation of parents has been badly smitten by the prevailing vague religious uncertainty. There are parents who would gladly give their children every encouragement in religious matters, but have lost confidence themselves; and it is cheerful confidence which carries conviction to youth.

I am not for a moment overlooking the work of Church and Sunday school: but it is the Churches who are bewailing their own lost contacts with youth. Some of them are centres of life and attractive power, most certainly; but there are many others with centrifugal rather than centripetal force. While the adolescent needs to be led on to find root and nourishment in some

setting more permanent than the school, to find that setting and make the contact is a bigger problem still.

And it seems far removed from the school where we started. While a schoolmaster is sometimes alarmed to find that there are few sides of life for which he may not find himself suddenly expected to feel responsible, it is hard to picture a day schoolmaster expected to lead his lambs to the official religious sheepfold. He would be likely to jib. Is it too much to say that he may not go himself?

For the schoolmaster and schoolmistress are the last people to have escaped the modern critical spirit which has quietly taken the sting out of so much that appeared to be the heart of Christian appeal not so long ago. While we have found the answers to many of the questions which troubled the late nineteenth and early twentieth centuries, and in some cases found that they were the wrong questions, in the meantime the driving force has gone. The machinery has been repaired, but the spirit has oozed out of the petrol tank, and we are not quite sure where to look for a re-filling station.

So many of the old securities have been shaken that those who teach the young could well be forgiven for a sense of discomfort. Psychologists have, during this century, let so many cats out of so many bags that anyone with a sense of sincerity and responsibility has been almost bound to feel uneasy. We know now that much which passed for religion was fantasy or regression. No one wishes to mislead those under their charge or to find them reproaching their instructors later with having sown a lie in their souls. And, in fact, many of us are in grave doubt just how much we have to give. There is rarely an atmosphere of glad enthusiasm about our religious activities.

Modern psychology is increasingly reassuring to those who feel uneasy, but it will not create inspiration.

Many of those who deal in mental therapy are religious men building on religion. Psychologists know that mental health depends on a secure integration round a central belief. Can we go further and add "belief in God"? Many of the best psychologists would say this, and it is reinforced by the story of Dr. C. P. Glover, on p. 13 in the first chapter.

Psychologists would rightly admit that it was not their province to determine what was meant by God—except as the truth which would successfully integrate the personality. If our whole presentation of Christianity is correct, it is the truth which will do this. I would go further and say that its claim, or rather the claim of any presentation of Christianity to be the truth, and the acid test of its validity, rests just on whether it does do this. In New Testament days there is no question that it was its success in producing glad, fear-free integrated personalities that carried it enthusiastically through the Roman Empire. Later on the authentic note of each of the movements of the spirit has been this success. If our own presentation of Christianity does not ultimately do that, so much the worse for the truth of our presentation. We should accept this fact with concern.

I have found my own mind much exercised by the mistakes of religion in the past, by those revolts and atheisms which have been due to the inadequate ideas of God which provoked them; by that irreligion which has turned out to be a protest against false religion; by the tyranny of phrases and clichés; by the misconceptions sung into growing minds through hymns whose tunes, sentiment and music has been so much stronger to maintain them than advancing truth to supersede them.

And still in the religious world of to-day I am made uneasy by the *dangers* in religious education. I think that in a personal religion and in worship we are walk-

ing along a knife edge. A step to one side or the other and we are in the region of fantasies, wish-fulfilments, regressions, outcrops of infancy, morbidity, and so forth, which the sincere thinker can rightly ridicule. But walk along the knife edge and there is sincerity, a facing of reality, creative insight and rebirth at each stage of growth. Now the progress along this way (although the adolescent is as happily unconscious of his position as a toddler might be on a modern arterial road) is just the pilgrimage, growth and expansion of the human soul. And this growth and expansion are relative to its growth in personal religion in the wide (and proper) sense of the word. Our problem is what to do about it. What is the right internal growth? What is personal religion—especially at this age? We see only the outside, so we are bound to work in the dark. Worship, personal religion, are known only to the soul and God. It is impossible to take it as a subject for matriculation or to obtain a good credit for it in school certificate. We are left asking: What is the outward and visible sign of inward and spiritual growth, or indeed, whether there is any certain sign at all? It may sometimes be like discipline, where a beautiful exterior of tidy practice may cover a real indiscipline of spirit and vice versa. Real internal growth may be an affair of splashing and uncertainties. We are dealing with the training of the emotions which we are only beginning to understand.

Our main concern here, of course, is with children between eleven and eighteen. I think that more has been done along this line for children under eleven—probably because religiously minded people have been more in touch with these ages, and also because the outspoken freshness of the child enables us to see more clearly what is going on. Again, many young people can help the student of nineteen onwards. But from soon after eleven to somewhere between sixteen and

nineteen, most boys (and, for all I know, girls too) are going through a tunnel, from which they emerge more articulate, and with a more or less adult outlook. In adolescence there is such a variety of mood in the same person, such an amount of self-discovery going on half-unconsciously, and such a growth in reticence that we have a great deal to learn about it.

It is perhaps especially difficult for our generation, which has been passing through so many moral and spiritual uncertainties and crises to know what is the normal process to be expected in the individual, and whether spiritual growth ought to go forward smoothly, or with upheaval, and we all know how varied is the background which lies behind these individuals. Some have learnt to say their prayers in infancy, and have never looked back. Some come from households where God is ignored or repudiated. Some already know religion as a force and a fact, others have a thorough conviction that it is delusion and dope. Some come from homes where religion is as natural as the flowers in a garden, some from homes where it is as all-pervasive as a thunder-cloud on a stormy day, some where religion is like a highway code—to be used in certain ways, and in certain places. Some children from religious homes have learnt to trust in an infallible book, others in an infallible Church; and the practices of worship with which those who attend church are familiar, differ widely. On the chance of a boy's parents depends whether he becomes a Roman Catholic or a Baptist. It is impossible to set one plan to suit all.

We cannot, perhaps, do a great deal. But it is worth while to consider some of the essential things to present to young persons who find no contact with religion except through the school. I speak with very great diffidence, but the problem must be faced.

We should, I am sure, try to cultivate an attitude to

religion of cheerful common sense. To live in the sense that God is everywhere. It is, of course, only too easy for some natures to grow up too much at ease in Sion, with a crude sort of idea that God is a good fellow and all will be well. But the sense that the God we worship is concerned with all natural things and relevant to all life is of supreme importance.

Next to this comes reverence. Not, as we all know, the reverence which expresses itself in consciously felt-slipped attitudes; but something awoken, almost in spite of self, by significant things. The adolescent is, or should be, discovering unexpected depths and breadths everywhere. If there are moments charged with significance in his experience of life; and related to his growing knowledge of its purpose and meaning, some foundation will be laid.

And, happily and mercifully, we are not God. Perhaps that is the best comment at this point. If we really believe that God cares for the Spaniards, and numbers the hairs of our heads, we can but do what lies in front of us faithfully and leave the rest to surer working than ours.

At any rate, religious education covers a far wider field than the so-called Scripture lesson. At the least it implies worship, thought and community living; the last covers the whole of school life; the second is primarily the affair of the classroom.

There remains worship, and for this in the day school there is only school prayers. Obviously there may be genuine religious instruction in any lesson or even in any department of school life; and it is also true that in ordinary scripture periods we may learn to know God as well as learn about him. But, broadly speaking, the whole introduction to worship for those out of touch with the Church is school prayers.

This means that we are asking a very great deal of

the five or ten minutes devoted to them. And what a fragmentary matter they must seem. Even for those whose main religious training is in better hands than ours, it will be hard to provide something sufficiently familiar, and yet challenging, to be helpful.

I am far from saying that the problem of the Boarding School is easier, but at any rate it is different. For the time, life is under one direction.

We are driven, therefore, to think of school prayers as not only part of the natural routine of a Christian community expressing itself in corporate worship, but also for many their only experience of worship. Almost every education authority demands Christian teaching and expects Christian worship in their schools. This is one-half of the practical answer to those who ask whether this is the business of the school. The other half lies in the actual situation to be met.

In attempting to meet it several things have to be borne in mind. First, religion is an individual matter. No one can make religious ventures for another. The essence of education is the education of personality; the boy or girl is growing up, and has to learn to walk alone.

Secondly, a clear grasp of our aim is the essential. Worship does, I suppose, demand the utmost sincerity we can muster, and as complete a surrender as we can make to what we know of God, interpreted for us by Jesus. Any mere conformity can be a stumbling-block.

Next, there is bound always to be some divergence between generations. What is sincere to one is not likely to be felt in quite the same way by a later generation. Words move their meanings.

Fourthly, we are unlikely to be able to get to know what the boy or girl is feeling. It is possible to do so with those of another school: possible, but far less likely, and for obvious reasons, with our own. But further, we

must not expect them necessarily to be able quite to analyse how they feel. They are only in process of finding out—and the growing personality is never quite what it appears, even to its possessor.

Further, it is most important that right material be provided. Some of it will take root when we least think. Phrases used will stick, and jumbled and straggling thoughts will be thrown into a pattern. Hence the importance of the right sentiment behind hymns, readings and prayers—and lives. I do not know whether inadequacies do more harm to the acquiescent child who swallows them, or to the robuster child who rejects them, but harm is certainly done.

Finally, what is to lead to worship must be worshipful. It is not easy to assess the help or hindrance of studied beauty. Everything that enhances beauty and dignity with simplicity is likely to help, but it is too easy to overstep the boundary of beauty of phrase when sincerity is what is wanted. What captures the imagination for one may become a mere joke to others. There is no royal road.

To turn to practical points.

There is, to begin with, the question of the room or hall. We should all agree that a fine and dignified hall with adequate seating is a tremendous advantage. Many schools still have to carry through their school assembly in an overcrowded hall, standing in serried ranks. These outward difficulties matter much.

The next point is what may best be called discipline. In a school chapel used for worship only this is a slightly different matter. Although it is perhaps ideal to worship God amongst the externalia of everyday life, the gymnasium wall bars and the rest, it is not altogether easy to achieve the atmosphere in which we are all human beings worshipping God together, forgetting the rôles of boy and master. Perhaps it is the ultimate test of

how far true discipline has been achieved. There is no difficulty about what I may call rigid discipline at prayers, but it may defeat its own object. Prayers are, to many, something that the staff have to carry through, and here is where the right attitude of senior masters and mistresses is all-important. Two or three foolish people, old and young, amongst six hundred can appreciably lower the spirit of worship.

Most school prayers have some basic routine, perhaps regularly and intermittently varied. Where there is no seating it is necessary to make this routine shorter than would be necessary or desirable otherwise. A normal routine frequently found is Hymn or Psalm, Reading and Prayers. With adequate variation in the details, this may serve the purpose; but it can well be varied by some other well-understood short pattern of worship. Schools are conservative places. And it is well to build upon well-understood routines, with enough variation in the details to make for sincerity.

There is also one other point which concerns the general organization, and that is whether there should be one "School Prayers" for the whole body. It adds immensely to some aspects if this is so: the full hall, the sense of the community, and so forth. Against this must be set the enormous difficulty of the age range, say eight to eighteen, or at least ten to eighteen. It covers the whole period of rapid growth to adulthood. The type of simplicity and sincerity which is necessary for the bottom three years (from eight to eleven) if they are to make the business their own, is very different from that of the very top. On the other hand, if the school is to be split up, two suitable places must be found sufficiently separated for singing and response in one not to disturb the other. And if they are held at different times, unless all junior classes are in an entirely separate block, there are other possible causes of disturbance.

✓These are matters, of course, for individual solution, but they are not unimportant.

Whatever the place and routine, someone must "take" Prayers. It is, I suppose, normal for the Headmaster or Headmistress to do this. There is not the luxury of chaplains—if it is a luxury—in the ordinary secondary day-school. It might be better for this duty to devolve on several. Only this would probably lead to those who had not the wish or sympathy to do so, having to undertake it through seniority; or else it would mean a probably invidious selection of those whose gifts and graces lay that way. Probably the Head of the school is the right person.

But it does not follow that he need do more than direct. Boys and girls can read either prayer or lesson, or both. In most schools a prefect reads at least one. This adds to intimacy, but of course puts prayers at the mercy of the bad reader. And bad readers amongst prefects there will always be—even after considerable coaching. And some good readers take time to acquire the confidence necessary to do it well, though this is easier to overcome than to modify the over-confidence which can do much to ruin the value of the whole. It is a matter of the greatest importance. We must all have heard the same passage read in different years and different terms: in one case so read—naturally and well—that the spirit of worship was abroad; in another, so muddled that it was hard to recapture any spirit of worship at all. With good readers and a strong tradition of responsibility and a hall reasonably good for hearing, I believe that prefects should do as much as possible. But failure is always a risk.

We must turn to the material—Hymns, Readings and Prayers.

The subject of hymns deserves a chapter to itself, but most of it has been said many times. There are

ample good hymns, of which the words are without reproach: but many old favourites and hymns of the highest value contain verses which are best omitted. Other magnificent hymns are vitiated by an underlying theology which one would not wish to perpetuate. Still, it is possible to choose a sufficiency of suitable hymns on words alone. It is not equally true that these will be preferred to hymns of which the sentiment may be less suitable but which familiarity commends to youth—and others. It is true that the tune is often of greater importance than the words, but tune and words become deeply linked; merely to discover a popular tune marked C.M. or L.M. and set it to new words is obviously not enough to transfer the affection from old to new, or even to suit the words. Tune and words are (happily) more of a whole than that. Again, amongst some magnificent modern tunes, there are others which merely over-emphasize the reaction from the sugary tune of half a century ago. There are really good modern tunes which become popular in the best sense: others retain an appearance of being highbrow. The obvious problem is to select words and music on the clearest principle, and admit only what a man may later be grateful for having sung in his boyhood. “Let me write the hymns of a people, and I care not who writes their theology” might well be said. If we can acceptably sing into the soul the heart of Christian theology and outlook on life we shall have done much in the way of religious education.

At first sight readings do not present such a problem. And yet it is not wholly easy to go far outside the didactic passages of Old or New Testament without meeting much that needs supplementary explanation to avoid some queer ideas sinking in. The *Two-minute Bible Readings* of the S.C.M. Press are invaluable, and there are others. I could wish to go outside the covers of the

Bible if only to realize the breadth of the Spirit of God. There are several suitable passages. The difficulty is to find readings which will suit all ages at once. Many would give joy and health up to, say twelve years old—but would make those of fourteen to eighteen uncomfortable at being treated as children. Many more would suit admirably for those of over fourteen, but would be far above the heads of those below. So the Bible unquestionably remains unique in the range of its appeal. This may sound naïve, but it is worth stating.

Ideally the hymn, the reading and the prayers should have a single thread of ideas running through them. This is to assume for the moment that conditions make a routine comprising the three desirable. It is, however, possible to do this so slavishly that the end is sacrificed to the means. There are also hymns, readings and prayers which it would be a loss to omit, but which would not lend themselves to such treatment.

Whatever "Prayers" do or do not comprise, they are certain to include prayer. Of recent years, the printed resources available have been greatly increased. Besides many smaller publications, there is the invaluable compendium *A Book of Prayers for Schools* (S.C.M. Press). Equipped with this, no school need lack prayers of dignity and simplicity with a wide range of appeal. And the *Daily Service*, published by the Oxford University Press, points the way to wider experiment with a greater variety of suitable school liturgies.

There is, then, no lack of material to choose from, and good material. Whatever is introduced needs time to bring habitual usage, and with it familiarity. For a certain familiarity is of the highest value to the habits of prayer. It is impossible to suit the tastes of all who have grown accustomed at some place of worship either to greater formalism or greater freedom. Boys sometimes remark this fact, but those who do so are probably

well catered for already. It is a more important point that school worship can obviously not easily link itself to the vast variety of usage to be found outside and so form an avenue to it. But it will be enough if we can achieve habits of use of familiar forms in an accepted school order.

But possibly not too familiar. The essence of sincerity and reality is the re-creation of newness in the already familiar. This can sometimes be done by slight change of word or phrase to suit new needs or awaken comprehension. And in many familiar collects the words seem to need translation if they are to be carried whole-heartedly into life. "Loyalty" probably means more than "devotion," and "companionship" than "fellowship"—and there are theological phrases which are sometimes better omitted. There are also some of our finest collects which, I cannot help feeling, are sub-Christian in the impression they leave. While their isolated phrases have warrant of Holy Scripture, we do not, I think, want to leave in Christian minds the too easily inserted idea of doing good for future reward. Wrong motive destroys the desired blessing, and it is impossible to explain the whole background of ideas which surround the phrases.

We should, I think, try in our school prayers to set our minds alongside of the ideals which youth wants to achieve and finds difficult: to raise these ideals as high as possible, certainly, and also to set the prayers in the spirit of the Lord's prayer. But it is a pity to bring God in, as it were, on the side of the adult by praying too much for the sort of things the adult wants youth to achieve. The distinction cannot easily be maintained; but there are adult prayers and also prayers which lead youth to ideas beyond their immediate imagination.

It is not difficult to make several small litanies of intercession—or of any form—with some simple

response (such as "Lord, hear our prayer" "and let our cry come unto Thee"). These are valuable in giving more opportunity of response, and so of sharing in the service which will, in course of time, grow to be appreciated.

The introduction of all new forms of worship and of individual prayers needs doing gradually. While it is of great value to keep the mind on tiptoe, it is also true that a general sense of uncertainty and novelty do not do most to help forward the surrender of spirit which all prayer should suggest.

Silence can do most for this if wisely led. A school which expects it, and is trained by sufficient suggestion to fill it, if the individual will do so, probably gains much. These things are hard to estimate, and isolated comments may represent much or little. But at the least a reverent silence is challenging in a way that formal prayer may never be. And it must always be remembered that "School Prayers" exist to help the individual and not the other way round. Of course silences must never be long; they are far longer for youth than for adult, and each year there are new members of the school. But that silence should form part of our worship I feel sure.

Music—beyond mere accompaniment—depends largely on the resources of the school. One school will have ample seating accommodation and a fine organ: another overcrowding combined, it may be, with lack of instruments and players. But it is of great value to use whatever resources are available. It may be possible to set aside one morning in the week when one or more highly skilled performers, in touch with the school in some way or other, play some short piece of music sufficiently easy to be capable of reaching all, and sufficiently difficult to be stimulating. The musical capacity of a school can be slowly raised, and what is

done in musical periods can help this side of things. There is a sufficiency of music, good and also gay, which will meet the need. The gramophone, if good enough, can also be used, but the personal touch (provided familiarity has dimmed the sense of "performance") helps. The musical school will, of course, throw up players, year after year, who are capable of contributing themselves: but it is only when players are sure of themselves that they can really achieve what I am suggesting here. When the school is waiting to see how So-and-so will manage to get through, the musical virtue of the performance may be lost.

From this it may seem bathos to descend to Notices. But they are far from being unimportant, and they usually follow Prayers. If School Prayers were in Chapel, it would be possible to proceed to Hall for Notices. With one assembly, as is usually the case, it is necessary either to combine the two things, Prayers and Notices, or have some different assembly at another time. I have heard two contrasting points of view about this; on the one hand that it is of real value to combine all that is said of the school, and about the school, with the common worship of the school: on the other hand, that it can immensely detract from the worship which has gone before to hear trivial remarks follow. Obviously, much must depend on the touch of those who have to give out notices and make comments on matters of routine and life. Each alternative may be true at different times. It would probably be ideal to make the first true, and it is possible, by moving to another part of the platform, for the Head of the school to mark the distinction. But sacred and secular should not be widely separated. If they have to be, there is something lacking somewhere.

The period after prayers can obviously be used for very short community practice, which is often necessary

to supplement practice with forms, of new tunes, chants and settings.

It is of the greatest value if School Prayers can be supplemented regularly by some more extended occasion of worship. Even in the most unpromising hall some sort of service is possible. Preachers who can use this opportunity well are not too plentiful, and it is hard indeed to talk profitably to such a wide age-range as a secondary school comprises. But the common experience is well worth the effort.

The form of service needs to be specially designed, and can usually be cheaply printed. To make a service valuable, all must know what to expect. There are various forms of service in existence, and one or two are printed in an appendix to this book. Here the reading of Prayer and Lesson is so important that the reader must be carefully selected. The help of local clergy of various denominations, if they are of the right type, can be of the greatest value. If they are willing to speak undenominationally, at different times, it can contribute to something wider than the school, a sense of Christian unity which may even react upon the town.

One last question is bound to arise: Should such services, should even school prayers, be compulsory? The word "compulsory" probably twists the question wrongly. Should they be part of the school routine for all? The answer must be "yes," I think. Those who are exempted from religious instruction will naturally have exemption here: but I doubt if the adolescent would really wish to have to choose. Attendance or non-attendance would tend to be decided on very different motives from those which should govern it. The approval of authority, or the approval of the Lord—both matters which weigh heavily at different times at school—should not be allowed to affect religion. And so it will not be unnatural to make attendance part of

normal life—and it must be left to the spirit in which prayers and services are conducted to make its own appeal, and to take away a sense of unwilling dragooning. In any case Prayers should be part of the experience of youth. It rests with others so to contrive their share that they are something more than this.

CHAPTER XII

THE SCHOOL AND THE COMMUNITY

THE boy or girl leaves school to enter a world not wholly new, and certainly not wholly unfamiliar. But at work he will have to learn to incorporate new freedom into his routine, possibly an unexpected amount of discipline, and certainly new possibilities of living. For the first time he will lack an environment, which with all its faults, was focusing its whole attention on his physical care and development, his mental stimulation and direction, and, at least during a considerable part of the day, on his moral guardianship and supervision. He will also find himself having to learn how to win and achieve his new position at home, and finally he will have to sharpen and harden his individual point of view, without (let us hope) losing receptiveness, if he is not just to drift with the crowd. At any rate he will at last face for himself the force and responsibility of the situation, social, political and religious, of the modern world. I speak of the youth primarily, and especially of the youth who remains at home.

What is he going to make of it? What is it going to make of him?

At first, not very much; the new unit is absorbed like many thousand others: he is probably "happy," or would say he was. Life is rather more exciting for some time: there is a spice of novelty, new achievement and self-respect, an undercurrent of possibilities; and

then evenings get filled—for some, almost as fully as they were with homework—with classes at Evening Institute, a Technical College or similar institution. If he was a person of importance in his closing years at school, he may find himself surprisingly unimportant; or again he may, in a large concern, if he has social or personal gifts, find his feet and importance in another little world.

And all this time, as well as an employee, he is a citizen, and possibly a Christian; a son, it may be a brother; perhaps a member of a football team, and of an Old Boys' Association; and new attractions are angling for his support. Female society is becoming more exciting and at times quite surprisingly absorbing in the claims it makes on his emotions, though this may be no new experience for him. He has probably more money and more time. And in a subtle way the general adult standards of a wider world will assume more importance. And the tone of life round them will vary just as much as it does in the world everywhere.

It might seem that this is the test and climax of all which the school has tried to do for him for the last ten years or more. At any rate it will test whether it has given him life or merely a School Certificate.

But this is no place to coin phrases. The question is too important. What ought to be the relation of the school to the community? Should it all along have been integrating him into the life of the neighbourhood, or should it have attempted to create of itself the complete and perfect environment and then, when ready, send him out to face the world as it is?

Obviously, between these two extremes there are all manner of compromises—and for the 'day school some sort of compromise is necessary. However tempting it may be to think of education (or rather the school) as providing the complete environment, the very fact that

the boy or girl spends a not inconsiderable part of each day and the whole of Sunday at home, makes this impossible.

It would not be to the point to discuss here the great advantages of the Boarding School. The unified, but somewhat isolated world; the objective handling without the tensions that often exist even in a good home, but on the other hand, the absence of some of the graces and forbearances of home life. It is not easy when life is planned on a large scale to keep niches for individuals who do not fit in, whereas a home may give them a sense of being understood. On the other hand, the refuge of home may fail to give some characters the stimulus they need to win their own spurs, independence and efficiency; and too much angularity may be as bad as too much conformity to pattern. The equal difficulties of coeducation and monastic seclusion, and the abruptness of transition from school to life later on are exaggerated in a Boarding School. All these points are so obviously its concern, that it is well to remind ourselves that they do occur in different measure in a day school and that we must not lose sight of them in considering the relation of a day school to the community in which it is placed.

The first point is that the Secondary School rarely serves a single community. From the very fact that fifty per cent of its members are special place scholars, it represents the intellectual cream of a number of parishes or areas. Indeed, in all but large industrial towns, the average grammar school serves both a mixed town population and a number of country villages as well. It is, then, no unified community in which its members live, but a number of widely different communities. Some boys and girls will come from country villages where they count for much as individuals, and where their continued contact with village organizations

is of real importance both to themselves and others. A large number will come from the town; some from localities where they are exceptional in the school they attend—a fact of some importance in their relation to it; others, from parts of the town where it is more usual to attend the local Grammar School than not.

Suburban exclusiveness or good fellowship, wide differences of income or social grouping, may all affect the diversity of the community from which a school draws its members.

It is not easy, then, with any sense of reality, to think of such schools as integrated into the community life in the same thorough way as a village or parish school may be. The social and religious opportunities afforded to its members are so various, ranging from the ideal to the non-existent, that any keen school is tempted to make its own life as complete as possible.

It seems at first a natural and wholly good aim. There are so many sides of life—essential to the education of the whole man or woman—and on each side some are better catered for than others. Scouts, Choirs, Camps and much besides. It seems only reasonable and even a duty to provide all these. There is another side. No less an authority than Professor Ernest Barker warned a conference not so long ago to avoid this, and for weighty reasons.

“The great value of the Secondary School,” he said, “is that, in itself and by being itself, it renders the greatest possible service to the community because it mixes all sorts and conditions: because, not least by its system of free places, ‘it pools’ as Mr. Cholmeley has said, ‘the intellectual and spiritual resources of all sorts and conditions of men’: because it gives, as he also has said, ‘that sense of being essentially the same kind of people which is what this nation needs perhaps more than anything else if it is to survive.’ Now the Secondary

School must not spoil this great merit of its nature by becoming a close and total society. If it already mixes its boys and girls from all sorts and conditions, it must not segregate the mixture; otherwise it becomes a copy, and perhaps a poorer copy, of the Boarding or so-called 'public' school. It must leave its boys and girls free to mix, in voluntary societies outside the school, with boys and girls of still other sorts and conditions than themselves.

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"The genius of the school must not be carried outside the school. Be true to your nature: and therefore, first and negatively, do not copy the Boarding School, which is of another nature, and therefore, secondly and positively, encourage your boys and girls to mix with others—central school boys and girls, technical school boys and girls, boys and girls already at work in their jobs. We English run so readily into class distinction. Do not let the Secondary School, by its nature a corrective of class distinction, become itself a new kind of class distinction. One of the merits of these authoritarian states in Germany, Russia and Italy (let us admit it, and let us learn from it) is that they mix—by force, it is true, which I do not like, and indeed abominate—all sorts and conditions of youth and manhood under their system. That is the strength of *Kraft durch Freude*, that is the strength of Communists and Octobrists and Avanguardisti and Balillas and all that sort of thing. I want to do something similar, but do it, according to our genius, freely and voluntarily. I want Secondary School lads and lasses in boys' and girls' clubs where they play and work together—with no suspicion of patronage or condescension, and no up or down complex anywhere—just as lads and lasses of one English community in which all are equal because all are brothers.

"I can see all sorts of practical objections to what I have just been saying. It is a simpler thing to do,

and the immediate results are much more obvious, if you make the Secondary School a total magnet, a whole embracing and stimulating life. But do you not agree, in your heart of hearts, that the impracticable thing has to be done—simply because it is what this nation needs perhaps more than anything else” (I would leave out the “perhaps”) “if it is to survive?”

These are weighty words, and Professor Barker carried the argument even to some discouragement of Old Boys' Associations and the like, as magnets which subtract the former pupil too much from other forms of loyalty.

This concerns and affects religion very much. If one weakness of the Boarding System is that it leads its members to expect special spiritual ministrations for themselves alone, and tends to lead them away from local groupings, making it harder for them to take root later on, the Secondary School should be in no such danger—more especially if every encouragement is given to its members to attach themselves to choirs, scouts and all other local activities so far as the reasonable claims of school allow.

Yet no one would be likely to maintain that secondary education led its pupils naturally to develop their religious thinking or worship after leaving school. This would be thought probably to be quite outside its province. Contact with some Church organization might be expected to have been made or avoided during actual schooldays. Such things are not (it may be said) the business of the school, which may put some organization such as Toc “H” in front of boys on leaving school, but has no call to do more.

This is true; but it is doubtful if we can afford the peace and comfort of these water-tight compartments. If religious education has the importance we have claimed for it we cannot well be content to leave its

development to chance. If evening classes were not available locally to help young employees, headmasters would surely press for them; they would also be likely to assist in supporting local football clubs which gave opportunities to their own old members and so forth.

Religion is naturally left to the parson; it is his business, and he will do it better than we shall. This is probably true, but nevertheless no one can feel particularly happy about the relationship of school and Church, and each would probably be the better for more plain speech from the other.

One difficulty which emerges at once is the multiformity of the Church; there is no group representative of religion in any district, or very rarely. And unfortunately, it is far easier in my own experience for schools to co-operate than for different denominations. School religion, such as it is, is grandly and happily interdenominational. Once outside the school walls, we are divided.

And these divisions, so far as they affect children, are due to the accidents of birth. By the time a child is sixteen, parental habits and inspiration are likely to have been the foremost influence in producing a little Baptist, a little Anglican or a little Agnostic, as surely as in Gilbert's day he was born either a little Liberal or a little Conservative.

It would, of course, be difficult for the headmaster, or master in charge of religious instruction of any large Secondary School, to make individual contact with the minister of every different Church and Chapel in the whole area, town and country, served by their school. In a small village the local elementary school can be in contact with the Church in a very different way. But contact is one of the first steps in surveying the problem.

And, to be frank, when contact has been made with a representative group, the result is not necessarily

inspiring. Many clergy are naturally and reasonably looking and hoping for some increase in their Church membership, some anxious for an opportunity for which nature and training have not fitted them; Church groups there are to which no one could recommend any boy or girl with any confidence that they could hold them more than a few months, if for that time. It is only too easy to criticize, and school religion could take many hard words in its turn. Happily the other side is also there. There are live parishes, and Free Churches which attract and hold youth.

Some might object that it is not the business of a Church to attract; that religion will always be the concern of the few—and that if the real demands of Christianity are made, not many will respond. I cannot agree. Where there is life at the centre, the strangest assortment of humanity will be found drawing on it.

To call a conference is not necessarily to create life; far from it. But there should surely be an inter-denominational meeting of those responsible for the religious education of youth in every considerable area at least once a year. Even if we only meet to discover that Mr. X and Mr. Z simply could not work together, and though we do not know why, we do not like Mr. Y, sincerity should make this a humbling experience. If, however, there is even only one person really touched by the Spirit of God, who can give purpose and charity to such a gathering, it will be likely to do good; and to have faced together the task of assisting in creating the spirit of the England of the future should not be without its effect.

At least we may be brought to the realization of what the agencies at work are, in all their strength and weakness. If we cannot achieve anything together, no one else will. And to our lack of ability the failures of the future will be due.

Such a gathering should include those concerned with Scouts, C.L.B., Y.M.C.A., Sunday Schools, Bible Classes and all. Would jealousies over-ride common interests? Perhaps. But to achieve a sense of united effort, and to realize the fact that it is of infinitely more importance that lives should be continually changed by God, than the particular channel by which this happens, is worth some failures. And we might even discover that to make possible the coming of the Kingdom of God is of more importance than anything else.

This is not the place to suggest in detail the sort of contacts, joint activities, school interdenominational services, and so forth which might arise, and which arise in some places now. Such a conference should probably be an *ad hoc* body dominated by no outside organization with its own secretary and chairman, but this is a matter of detail.

The subject is the relation of the School to the Community. What I want to suggest is that, from the religious point of view, the matter of first importance is to create a genuine unity of the religious forces, and in doing so to integrate the schools in the religious life of the district.

CHAPTER XIII

SOME PRACTICAL PROBLEMS

THERE are several practical problems which may best be considered together at this point. These are—the right relations of religious instruction and examinations, the qualifications and training needed for these subjects, the right persons to teach, and the place of the specialist. The sectarian background and the difficulty of individual approach.

To take them in this order. It is a curious contrast in which this subject stands to others. In any discussion amongst specialist masters and mistresses of any other subject in the curriculum, whether of aim or syllabus or method, sooner or later the effect of examinations appears. Usually we find ourselves condemning and disowning examinations as they are, though few would discard them altogether. But there is no question that in some way or other School Certificate Examinations have had a cramping effect on teaching.

Scripture is, or can be, free of this. There is no demand, I believe, for a credit in Scripture as a condition of exemption from any other examination, or for entrance to any course or college. We are free here.

Yet there is discussion on just this point—and with reason. In a school world dominated by the demands of School Certificate any subject which does not face the same demands is not on the map in quite the same way. Even if it does not get crowded out of place at all, the

very fact that it is not a School Certificate subject leads to a slackening of attention, and a certain sense of unimportance from a worldly point of view, which can only be compensated by a twofold sense of importance in the teacher's mind. But it calls for considerable power to secure for this subject the same purposeful enthusiasm all through the course as a less popular subject may perforce compel.

It is true that not a few schools take Scripture in School Certificate. Here the risk is opposite: it is clear that we shall find our teaching tending to be defined by the syllabus. With a good teacher and an enlightened syllabus the best work can be done. The really good teacher can make use of syllabuses for his or her own ends. But even so there is not the leisure or freedom to explore any byway whose signpost seems inviting as we pass. We cannot pause to discuss those problems and books which are bound to arise about sixteen, or any other age for that matter, without more than one eye on the clock or the calendar. We have to emphasize facts because facts are the readily examinable things and can be tested with the least sense of unfairness on the part of teacher or examiner.

And yet we all know that it is unexaminable things which count for much (if not for most) in religious knowledge. It is unquestionably good that we should be reminded of the hard discipline of fact and kept with our feet on the earth wherever our heads may be. But most of the ends we seek cannot be tested in any easy way: and if they could they might be killed by exposure. We find ourselves in Scripture examinations risking all the evils felt in other subjects, and in addition to them, the tendency for the pupil to fetter his own developing thought about religion. At this age maturity of thought is apt to outrun maturity of expression. It is too easy to adopt the phrases of others as our own.

My own solution of this problem, put briefly, is as follows: I am against the use of the School Certificate for the reasons given above, but I believe that the use of the Higher Certificate should be encouraged and that the latter examination should be considerably developed. This demands amplification.

At School Certificate age we cannot, as has been indicated, examine the things worth examining, and we risk giving quite a wrong impression by examining the wrong things. In Higher School Certificate, on the other hand, fewer subjects are taken: time and age conduce to a profitable approach at greater length, and also to a study of the right things. In every Sixth Form there should be for all a more general approach to a wide range of problems in the religious field. In this course (in which the specialists presumably will join with the others) the general approach will lend practical incident and stimulus to the more scholarly and detailed study demanded by a higher school syllabus, although this should not be able to be labelled merely "academic." The specialists in their turn will help the general course as the scientists and historians do, each from their special angle.

Further, without a development of the use of the Higher School Certificate it is hard to see how much progress can be made in the training of teachers to give religious instruction. University teaching of Honours standing is needed to give the foundation for this, but few are likely to be encouraged to take an Honours course at a University unless they have gone sufficiently far at school to feel some confidence, or find their interest already aroused. An enlightened tutor at a University may be able to divert a pupil for the second part of a Tripos, but it will be a far more obvious course to take if the ground is already prepared.

This means some remodelling of existing University

courses. It is not every University which makes it as easy as Cambridge does for an undergraduate to take two different courses for his degree. But more than this is needed: reorientation of part of the theology courses will also be necessary; and if the demand to adapt theological training to the needs of those who are going to deal with the ordinary young person of the modern world makes more real the bearing of theology on other branches of knowledge, Newman's vision of the place of theology in a modern University comes nearer achievement. It is probable that a University course in theology, with one eye on its own scientific study and the other on liberal education as a whole, will not be found less valuable in itself or to the modern world.

I do not pretend to the knowledge necessary to develop this subject. That lies with specialists, and with men of vision, and of the world, engaged in University teaching; but I do believe that the real development of religious education hinges on this, and in Universities, as in schools, teachers and books matter more than syllabuses, and teachers matter even more than books.

To discuss the ordinary Form examination in school is to descend to earth again, but it is not unimportant. I do not believe that the stock examination on a stock syllabus is any more desirable than is the School Certificate. But I do believe that the teacher should test the actual result and effect of his teaching. Certain facts will have been taught and their knowledge should be driven home with the same purposeful thrust as those of other subjects. A different technique is also needed to explore somehow the manner in which the youthful mind is groping its way, and the value of the assistance given by the teacher; and finally it is of the utmost value in this subject for the teacher to explore the actual ideas in the minds of his pupils, to see just where they are

living. Some boys, at any rate, will write things which they would not say aloud, but which they need to express.

The suggestion, then, is that there should be a certain purposefulness about the teaching and testing in this subject, combined with a far greater freedom and individuality than other subjects can have; that it should not be taken for School Certificate, at least in a majority of schools; but that considerable attention should be given to devising good Higher School Certificate courses and to encouraging their use. To do this it is necessary that they should be useful. Therefore they should both be better in themselves, more positively focused on the thought of the present day, and, lastly, lead up to courses at Universities of the same type though of different calibre.

Certain side-issues will be affected; the study of Greek; the study of some of the major issues of philosophy to-day; and the inter-relation of different branches of knowledge. And just as the presence in any school of pupils studying any subject in an advanced way affects all their contemporaries and the school as a whole, so this will have repercussions of value both to school and specialist.

The question of the qualifications and training needed by those teaching has already been raised implicitly—and little remains to be said. The circle no longer vicious, but valuable, needs to be completed. University courses of the necessary breadth and depth need to be devised, and they will be doubly valuable if they can be combined with another subject, also taken at Honours standard, for a degree. The Higher School Certificate course will prepare the way. More men will then be available to carry on the work in schools than are now both qualified and willing to do so. And from this we can hope to see the advance begin.

Vacation courses exist now, but they do not meet the whole need. Questions of time and expense limit their usefulness; and even at best they only serve as an introduction. Local courses of lectures may do much—but often they do not touch the needs of those anxious to learn. The requirements of thought are more than can be met by a tired lecturer to a class a little jaded by the evening, after their day's work. A great deal can be done for the individual by the introduction to the right book; lectures, followed by individual discussion, on the sort of books available and desirable, the sort of fields to be covered and where to look for help, can do a great deal. This is where the Institute of Christian Education can and does help; and the reader to whom it is unknown is referred to Appendix I. Its possibilities can only be measured by the use of it which teachers and others are prepared to make.

The two essential qualifications are a foundation of knowledge and of thought of Honours standard, and a genuinely human approach.

Assuming, next, that these essential qualifications are available, there arises the question whether a specialist teacher is desirable, or how widely the teaching of the subject should be spread.

It is here that the personality of the teacher looms so large—for it is unquestionably true that the personality of the teacher affects the attitude to the subject. It is not that a subject may not be liked, even if taught by an unpopular master or mistress, or, on the contrary, that a well-liked teacher must necessarily popularize the subject taught. But in a subject like Scripture there is bound to be a very intimate connection. In any Form there will be a variety of personalities, each of whom will react most readily to different personalities amongst the staff. In one sense it does not matter if one boy likes history and does not like physics,

or if another dislikes geography but likes biography. But it does matter very much if he dislikes the subject-matter of religious knowledge.

Of course there is another danger lurking here, in so far as this makes the conscientious schoolmaster over-anxious to interest. Few can interest all whom they teach: a cheerful confidence is a far more likely key to success than a concern which may, by its earnestness, defeat its object. Children usually learn something else than what they are being taught, and it is the unconscious assumptions behind what is said which speak to the growing mind. To hit the happy mean between a tension which defeats its own object and an aloofness and lack of enthusiasm which fail to carry conviction is a need almost too obvious to mention. But even this will not solve the whole problem.

A considerable range of masters (or mistresses) is needed if scope is to be given to the whole range of pupils. But it is unlikely that all, or even nearly all Form masters will have the necessary knowledge or outlook to meet the demands made upon them. The solution must, as always, partly come, not from abstract principles, but from the available human material. The Headmaster, or master in charge of religious teaching, will always be faced with the task of making the best use of human material. It may be that the best teacher for younger boys is steeped in some knowledge (and most at home in using it) which would normally fit in differently in the syllabus. But, if it will not do violence to the sequence, and if the master in question can use it really well at that age, obviously some reconstruction of syllabus should take place. And so with other points. Probably it will often be found that one or two masters will each best take a whole range of Forms at a certain age; that another Form master or two will like to take their own Forms, and take them

well, without having the knowledge to deal with the syllabus as a whole: another specialist will be able to take a range of work up and down the school, and keep some hand on its unity and connection. It is essentially a matter for the individual school and is closely linked with the syllabus. But it is the problem which needs the greatest care if the best result is to be achieved.

The final problem proposed at the outset of this chapter was that of the sectarian background. In an earlier part of this book, it was suggested that sectarian issues no longer count for much in Secondary Schools, and the further question was raised whether this indicates a religious advance or regression. Possibly it represents both. School religion suffers from the general attitude to organized religion, due in part to mistakes and shortcomings of the Churches, and in part to the failure of religious education to have vision, confidence and method. But we are also, I believe, learning as a world community to place greater emphasis on primary things, and a touch of leadership here and there reveals a readiness to follow such a lead.

However, the school population still includes the Crusader and the cynic; the youthful atheist and the Anglo-Catholic, as well as the Strict Baptist and the Congregationalist. Religion is essentially an individual and human growth, and it is a delicate operation, in any case, to provide the individual with appropriate nourishment, even when it has not to be doled out alike to mixed groups of thirty at a time. We shall not be able to deal in the clichés familiar to each of the many families of which the Christian Society is now composed. Although the wider the acquaintance of the teacher with their families and their phrases, the wider will be his knowledge of the religious background (if any) of his class.

The main problem is two-fold: first to present the

central religious purpose of the world in its importance and urgency, and secondly to make it easy for those taught to find a spiritual home in one of those many Christian communities. The latter is essentially a problem for the Christian Churches, but it is also a matter for co-operation between all who are concerned with the religious education of the young. In the chapter on the relation of the school to the community, it has been suggested that such co-operation is necessary in every centre of population. It will not be easy. There are many things that keep groups apart, though they are as often social inessentials expressing themselves in religious forms as important differences. It cannot be a matter of unconcern that many boys and girls leave religion behind when they leave school. Not so much because it has wholly failed to touch them, but because there was no natural way to link them on to some other religious community. It sometimes seems as if it was not until nearer thirty than twenty that individuals became willing to leave their age group behind in a wider fellowship. I am not, of course, alluding to those who find their niche happily in the life of Church or Chapel, but the far greater number who continue to need some treatment more appropriate to their individual needs. Again, this is a problem for the Churches, but again, it is equally a problem which no school can regard with unconcern: and it is a problem which neither Churches nor schools can solve alone.

It has been said that the main failings to-day are objectlessness, incapacity to take trouble, absence of standards, and a mixture of intolerance and apathy. Without either accepting or questioning this too thoroughly, there is clearly much truth in it. If, through our religious teaching we can do something to give a sense of purpose, of the necessary standards, of clear thinking and painstaking effort, it will be un-

likely that the wish to strengthen and nourish these will be lacking. If co-operation between schools and Churches is developed it lies with the latter to help the former where they can, and also to provide the means to carry on their work. Schools and Churches have both fallen short of their possibilities, and their own ideals, and mutual recrimination will not help. But in this recovery of co-operation in a common purpose lies the seed of that effective reunion which lies deeper than any amalgamation of existing organizations. And schools in which members of all these organizations, and of none, have learnt to live, and to learn together things which leave permanent impress on their lives, can contribute largely to this end.

APPENDIX I

THE INSTITUTE OF CHRISTIAN EDUCATION AT HOME AND OVERSEAS

THERE are many teaching Scripture in schools of all kinds who are aware that their own equipment is far too slender for the adequate discharge of their responsibilities, and such will be glad to know of a source from which they can derive advice and help.

The Institute of Christian Education was founded in 1935 as a centre for this purpose, and as something more, an organization which should bring together all who are concerned to study and work for the promotion of Christian education in order to raise the standard of the religious teaching of boys and girls to a much higher level than is often the case in our schools.

Although the Institute is of such recent foundation it has already developed a variety of ways of carrying out its purpose. It is a centre where workers in different parts of the field can meet and exchange ideas and experiences. It has a variety of committees and groups studying important questions, and pamphlets have been produced as a result of some of this work. One Committee is making continuous study of new books as they appear, and selecting those which are suitable for teachers' own reading, for class work, pupils' private reading, and for the school library. Up-to-date lists of recommended books, classified under subject headings (e.g. General Biblical Background; New Testament; Method and Lesson Schemes) are available for the use of teachers. There is also an exhibit of about 600 books at headquarters available for inspection.



The Institute is localized in different parts of the country through Associations which provide lectures, classes, discussion groups, and conferences. There are such Associations at the following centres: Bristol, Cardiff, Cheltenham, Durham, Dublin, Eton and district, Exeter, Flint and Denbighshire, Hull, Kent, Lincoln, Northumberland, Nottingham, Norwich, Salisbury, South London, North Staffordshire, Stamford and Worcester. Other Associations are in course of formation.

The Overseas Department, with a staff having experience of educational work in Africa and India, is specially concerned to help teachers in schools in Africa, India, China, etc., working on a Christian basis, whether mission, diocesan or other. Masters and mistresses are sought for the staff of these schools. Information of all kinds is provided for them by correspondence, and special attention is given to teachers visiting England for furlough or other reasons who want to be put into contact with educational work of any particular kind.

In addition to the above activities, the Institute, as indicated above, forms a centre from which members may obtain individual advice and help of any kind bearing on their work as teachers of the Christian faith. As a bureau of information it is already answering several thousands of questions annually, with the assistance of a large panel of advisers.

The Institute desires to increase its membership by the addition of all who believe in the importance of achieving its main object, raising the standard of religious teaching, as well as all those who themselves want help. It is governed by a Council consisting of some of the best-known people in the educational profession. It supplies the quarterly journal, *Religion in Education*, free to full members. All particulars will be sent on application to the Organizing Secretary, Institute of Christian Education, 49 Gordon Square, London, W.C.1.

APPENDIX II

VACATION COURSES

BOARD OF EDUCATION summer school on Scripture teaching held annually in Oxford for teachers in Secondary Schools. August. Particulars to be obtained from the Board of Education, W.C.

University Extension Lectures. Lectures in Biblical and religious knowledge are held in connection with almost all the Universities in the country. Information about these should be sought from the Secretary for Extra Mural Lectures of the University concerned.

Vacation Term for Biblical Study. Held at Oxford and Cambridge in alternate years for a fortnight in August. Particulars to be obtained from the Secretary, Miss E. C. Trinder, 80 Albany Mansions, Albert Bridge Road, S.W.11.

St. Christopher's College, Blackheath, S.E.3. Annual vacation course for those teaching Scripture. For particulars apply Principal.

Selly Oak Colleges. Summer schools are held by Woodbrooke Extension Committee, Westhill Training College, etc. For information apply The Education Department, Selly Oak Colleges, Birmingham.

Some County Education authorities also provide courses during the summer holidays. Particulars from the local Education Authority concerned.

APPENDIX III

THE following two forms of Service are given with acknowledgment that they have been compiled from very many sources.

FIRST FORM OF SERVICE

HYMN

Reader.—Let us remember the presence of God everywhere.

God is spirit, and they that worship him must worship him in spirit and in truth.

God is life. Jesus said, I came that they may have life.

God is love. Everyone that loveth is born of God and knoweth God.

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

HYMN OR PSALM

LESSON

Reader.—Let us pray.

Give us the insight to find thy will, among the confusion of many other wills than thine.

V. Lord hear our prayer.

A. And let our cry come unto thee.

Help us to learn to choose the best; and to refuse cheap successes and short-lived pleasures.

V. and A. (As before after each.)

Give us the strength and courage to present our minds and bodies to serve thee.

Help us to outgrow our failures, and to make those efforts for which sometimes we hardly dare to hope.

Give us the will to make our home and our school more like the best that we can think.

Teach us to live together in goodwill; to check all bitterness; to disown discouragement and to work for thy kingdom.

Give us concentration and perseverance that we may fit ourselves to carry on the work of the world.

Give us health and cheerfulness that with gallant and high-hearted happiness we may work for thy kingdom upon earth.

Thou knowest, O Lord, the duties which lie before us, the dangers that may confront us, the sins that most beset us. Guide us. Strengthen us. Protect us; now and always.
Amen.

HYMN OR PSALM

LESSON

HYMN

ADDRESS

HYMN

Reader.—Let us pray.

Jesus said, not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Jesus also said, the kingdom of heaven is within you.

It is the will of God that we should endeavour to keep our bodies in health and strength, and our impulses under control.

V. Thy will be done.

A. On earth as it is in heaven.

It is the will of God that we should train our minds to be true in our thinking and fair in our judging.

V and *A.* (As before after each.)

It is the will of God that we should be truthful and upright in thought and word and deed.

It is the will of God that we should be diligent and faithful.

It is the will of God that we should live chiefly to help others, and not to seek only our own pleasures and gain.

It is the will of God that we should do what we can to take away the sin and sorrow of the world, and to overcome evil with good.

It is the will of God that we should love him with all our heart and with all our mind, with all our soul and with all our strength.

It is the will of God that we should love our neighbours as ourselves.

Then may follow two or three of the following prayers, or others, at discretion.

Reader.—Let us pray.

(For Old Boys)

O God our keeper and helper, we pray thee to watch over those who have gone forth from us to enter upon their several callings in this world. May thy fatherly care shield them, thy love preserve them from all evil, and the guidance of thy spirit keep them in the way of life, through Jesus Christ our Lord. *Amen.*

O God, in whom we live and move and have our being, open our eyes that we may see thy fatherly hand always about us. Teach us in nothing to be anxious; and when we have done what has been given us to do, help us to leave the issue to thy wisdom. Take from us all distrust and make us to know that it is always possible to do thy will. *Amen.*

Give us, O God, thy life in such abundance that we may be strong and effective to do what lies before us. Give us thy love that lesser things may have no attraction for us; that selfishness, impurity and falseness may drop away as dead desires holding no meaning for us. Help us to find thy power, thy love and thy life in all mankind and in our own souls. *Amen.*

Keep our hearts, O Lord, in the realm of the spirit where the mind is without fear and the head is held high; where knowledge is wide and where words come from the depths of truth; where tireless striving wins towards perfection; where the clear stream of reason loses not its way, but flows on in deeper thought and ever widening action, in the

strength of the spirit of Jesus Christ our Lord. *Amen.*

Teach us, O Lord, to see every question of foreign policy in the light of the spirit of Christ, that we may check in ourselves and others every temper which makes for war, all ungenerous judgments and all presumptuous claims; that, being ever ready to recognize the needs and aspirations of other nations, we may with patience do what we can to remove suspicions and misunderstandings, and to honour all men in Jesus Christ our Lord. *Amen.*

BENEDICTION

(See end of Second Service.)

SECOND FORM OF SERVICE

HYMN

Reader.—We are met here again to remind ourselves of our duty to serve God and our fellow men.

We are met here to thank God for the privileges and pleasures which we enjoy, for all advance in the past, and for all high hopes for the future.

Finally we meet to consecrate ourselves to follow in all things the spirit of our master, Christ; to seek his purpose for the world in which we live; to fit ourselves for the tasks of the future, and to pray for those qualities of body, mind and spirit which alone can make us true men, worthy of the heritage which is ours.

Let us pray for our school.

Let us pray for all who teach and are taught in this place, that true religion and sound learning may here for ever flourish.

A. Lord hear our prayer.

V. And let our cry come unto Thee.

Let us pray for all who work for this school in any capacity that it may always be a community of one heart and one mind, learning to live after the spirit of Christ.

V and *A.* (As before after each.)

Let us pray for all who hold positions of trust and responsibility, that they may be free from self-concern and mean ambitions.

Let us pray for all games and recreation, that in them good temper, courage and generosity may always prevail.

Let us pray that all who leave this school as their turn comes may carry from it the strength of body, mind and spirit to fit them for a larger life, and have always before them the ideal and spirit of service.

Finally let us pray for our own homes and all who live there, and that there we may always be our best selves.

HYMN OR PSALM

LESSON

HYMN OR PSALM

(A second lesson and another hymn if desired.)

Reader.—Let us pray.

Let us thank God.

For the beauty of earth and sea and sky, and for their infinite wonder.

A. We thank thee, O God.

For all the happiness of our lives, for homes and parents, for powers of mind and body, and for our friends.

A. We thank thee, O God.

From all that would injure us, from unworthy fears, from despair and from discontent.

A. Good Lord deliver us.

From weariness in continuing struggles, from self-conceit, from too much delight in success, and from irritation when we do less well than we had hoped.

A. Good Lord deliver us.

From want of sympathy with other people, from idle talk and ill-feeling.

A. Good Lord deliver us.

Grant that we may be true and loyal to the best we know.

A. We beseech thee to hear us.

Give us a strong sense of duty which refuses to yield to the inclination of the moment.

A. We beseech thee to hear us.

Give us the royal gift of courage, that we may do each disagreeable duty at once.

A. We beseech thee to hear us.

Give us a keen sense of honour, that we may never give ourselves the benefit of the doubt.

A. We beseech thee to hear us.

Give us a true sense of humour, which may put the difficulties of life in a new light.

A. We beseech thee to hear us.

Grant us a well ordered ambition, that we may not miss things that are noble and beautiful.

A. We beseech thee to hear us.

O God, in whom we live and move and have our being, open our eyes that we may see thy fatherly hand always about us. Teach us in nothing to be anxious; and when we have done what has been given us to do, help us to leave the issue to thy wisdom. Take from us all distrust and make us to know that it is always possible to do thy will. *Amen.*

or

Give us, O God, thy life in such abundance that we may be strong and effective to do what lies before us. Give us thy love that lesser things may have no attraction for us; that selfishness, impurity and falseness may drop away as dead desires holding no meaning for us. Help us to find thy power, thy love and thy life in all mankind and in our own souls. *Amen.*

(Other Prayers at discretion.)

HYMN

ADDRESS

HYMN

Remember, O Lord, what thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling. *Amen.*

or

Teach us, O God, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed

the wounds; to toil and not to seek for rest; to labour and not to ask for any reward save that of knowing that we try to do thy will. *Amen.*

ALTERNATIVE BENEDICTIONS

God Almighty guard us in our going out and coming in. May he give us light to guide us, courage to support us, and love to unite us, now and for evermore.

May the blessing of God Almighty rest upon us and upon all our work and worship done in his name. May he give us light to guide us, courage to support us, and love to unite us, now and for evermore.

May God with his love inspire us, by his spirit guide us, by his power protect us, and in his mercy receive us, now and always.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of his Spirit, be with us all evermore.

BIBLIOGRAPHY

I. Book Lists

NOTE.—No attempt has been made to construct a complete bibliography, as it would so soon be out of date. The student is referred to the following book lists available at the Institute of Christian Education, 49 Gordon Square, W.C.1, price 2d. each.

1. Bibles and General Commentaries.
2. General Background of the Bible.
3. General Old Testament.
4. Old Testament Periods:
 - (a) From Abraham to Solomon.
 - (b) The Kingdoms.
 - (c) The Exile and After.
5. General New Testament.
6. Gospels and Life of Christ.
7. Acts, Epistles and Revelation.
8. The History of Christianity (each section price 2d.).
 - Section A: Church History.
 - Section B: History of Missions.
9. The Psychology of Religion in Childhood and Adolescence.
10. Method and Lesson Schemes.
11. Books for Teachers of Young Children (each section price 2d.).
 - Section A: 5-7 years.
 - Section B: 7-11 years.
12. Prayer and Worship.

Lists in Course of Preparation (January 1939)

Christian Doctrine.

Non-Christian Religions.

Christianity and Social Questions.

Each list is annotated and classified according to the suitability of the books for use with pupils of different ages, or for the teacher's own reading.

II. List of Books

The following is a classified list of the main books recommended in the text. It makes no pretensions to completeness, or to being the best selection. For that the above book lists should be consulted.

The Bible and Commentaries

- The Little Bible.* (Oxford University Press) 2s. 6d.
- Moffatt's Translation.* (Hodder & Stoughton) 20s.
(New Testament separately, 2s.)
- Peake's Commentary.* (Nelson) 12s. 6d.
- Concerning the Bible.* Skinner. (Sampson Low) 3s. 6d.
- The Story of the Bible.* Kenyon. (Murray) 3s. 6d.
- The Story of the Bible.* Moulton, edited by Harrison.
(Epworth Press) 3s. 6d.

Old Testament

- The Clarendon Bible.* 5 vols. (Oxford University Press)
4s. 6d. each.
- The Old Testament: A Reinterpretation.* S. A. Cook.
(Heffer) 7s. 6d.
- Israel in World History.* Blunt. (Oxford University
Press: World's Manuals) 2s. 6d.
- Israel Before Christ: Social and Religious Development.*
Blunt. (Oxford University Press: World's Manuals)
2s. 6d.
- A New Approach to the Old Testament.* Alington.
(Bell) 2s. 6d.
- A Short Introduction to the Old Testament.* Allen.
(Oxford University Press) 2s. 6d.
- Handbook to the Old Testament.* R. B. Henderson.
(Christopher) 3s. 6d.
- Prophets and Priests.* S. H. Hooke. (Murby: Interpreter
Series) 1s.
- Jerusalem under the High Priests.* Bevan. (Arnold)
8s. 6d.

- Religious Development between the Old and New Testaments.* R. H. Charles. (Home University Library) 2s. 6d.
- The Forgotten Centuries.* G. B. Ayre. (Student Christian Movement Press) 2s. 6d.
- Isaiah.* Vol. I. G. A. Smith. (Hodder & Stoughton) 10s. 6d.
- Books of the Twelve Prophets.* G. A. Smith. (Hodder & Stoughton) 10s. 6d.
- Prophecy and Religion.* J. Skinner. (Cambridge University Press) 7s. 6d.
- Job: A New Interpretation.* T. W. Phillips. (Murby) 1s.
- Folk-lore in the Old Testament.* Frazer. (Macmillan) 18s.
- Historical Geography of the Holy Land.* G. A. Smith. (Hodder & Stoughton) 25s.
- Historical Atlas of the Holy Land.* G. A. Smith. (Hodder & Stoughton) £2 2s.
- Digging Up the Past.* Wooley. Pelican Books. 6d.

New Testament: Gospels

- The Four Gospels.* B. H. Streeter. (Macmillan) 21s.
- The Four Witnesses.* R. B. Henderson. (Heinemann) 7s. 6d.
- The New Testament: A Reader's Guide.* Alington. (Bell) 5s.
- Growth and Structure of the Gospels.* B. K. Rattey. (Oxford University Press) 2s. 6d.
- Life of Jesus.* Basil Mathews. (Oxford University Press) 7s. 6d.
- The Jesus of History.* Glover. (Student Christian Movement Press) 4s. 6d. and 2s. 6d.
- St. Mark's Life of Jesus.* T. H. Robinson. (Student Christian Movement Press) 1s.
- Life and Teaching of Jesus Christ.* Raven. (Cambridge University Press) 3s.
- Sermon on the Mount.* Gore. (Murray) 1s. 6d.
- Life of Jesus.* Middleton Murry. (Cape) 4s. 6d.
- Lessons on the Way.* Dearmer. (Heffer and S.P.C.K.) 3s. 6d.

(For commentaries see I.C.E. book lists.)

New Testament: Acts and Epistles

Story of St. Paul's Life and Letters. Paterson Smyth.
(Sampson Low) 2s. 6d.

A First Century Letter. Micklem. (Student Christian Movement Press) 2s. 6d.

A Philosophy from Prison. Barry. (Student Christian Movement Press) 1s.

History of Christianity (Miscellaneous)

Short History of Our Religion. Somervell. (Bell) 6s.
When the Church Was Very Young. Loosely. (Allen & Unwin) 3s. 6d.

Saints and Heroes of the Western World. M. O. Davis.
(Oxford University Press) 2s. 6d.

Stories from Modern History. E. M. Wilmot-Buxton.
(Methuen) 2s. 3d.

Lectures on Foreign History. J. M. Thompson. (Blackwell) 8s. 6d.

Piers Plowman Social and Economic Histories. Books I-VII. (Philip) 3s. each.

Christian Social Reformers. Various. (Student Christian Movement Press) 3s. 6d.

On the Edge of the Primeval Forest. Schweitzer. (Black) 3s. 6d.

Livingstone the Pathfinder. Mathews. (Oxford University Press) 2s. 6d.

Grenfell of Labrador. McEvoy. (Carey Press) 6d.

The Church and the Twentieth Century. Edited by G. L. H. Harvey. (Macmillan) 15s.

Consult Handbook for History Teachers. Dymond. (Methuen) 5s.

Method

A Course of Religious Teaching. G. B. Ayre. (Student Christian Movement Press) 2s. 6d.

Unconventional Scripture Lessons. Chaplin. (National Society) 2s. 6d.

Teaching of Miracles. (Institute of Christian Education) 6d.

General

The Relevance of Christianity. Barry. (Nisbet) 10s. 6d.

- Christianity.* E. Bevan. (Home University Library) 2s. 6d.
- A Faith for the World.* W. Paton. (Edinburgh House Press) 2s. 6d.
- World Community.* W. Paton. (Student Christian Movement Press) 5s.
- Everyday Religion.* Bishop of Lichfield. (Student Christian Movement Press) 3s. 6d.
- Morality on Trial.* H. Martin. (Student Christian Movement Press) 1s.
- Belief in God.* R. B. Henderson. (Murby: Interpreter Series) 1s.

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