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EDUCATIONAL PRINCIPLES AND MISSIONARY METHODS

ROLAND ALLEN, M.A.

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EDUCATIONAL PRINCIPLES AND MISSIONARY METHODS

The Application of Educational Principles
to Missionary Evangelism

BY

ROLAND ALLEN

Author of "Missionary Methods, St. Paul's or Ours?"
"Missionary Principles"

WITH INTRODUCTION

BY THE RIGHT REV.

CHARLES GORE, D.D.

LATE BISHOP OF OXFORD

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INTRODUCTION

I SUFFER under serious disqualifications for writing any kind of introduction to such a book as this, inasmuch as I am not in any sense an expert on education in general or an expert in missionary methods. Moreover, this book gives decisive expression to views of education which, while I welcome them, I am disposed to regard as rather seriously one-sided. My opinion, for what it is worth, is that "the modern school" of educationalists seriously underrate the importance of the dogmatic element in education. I have no doubt that the older school greatly overrated it. But I think "the modern school" is in excessive reaction.

Nevertheless I heartily welcome this book, and, though I do not ask missionaries to refrain from criticizing it, I do from my heart desire that, before criticizing it and pointing out its weak points, they should give it sympathetic attention and consider how vast and how important is the element of truth which the author's view contains. I do not ask that they should be wholly converted, as I am not wholly converted myself; but I do desire that they should be sufficiently converted to recognize that a very deep and difficult change is required of us not only in our educational methods but in our whole conception of the method for propagating the truth which can most truly be described as divine.

CHARLES GORE.

July 15, 1919.

PREFACE

IN *Missionary Methods, St. Paul's or Ours?* I attempted to call attention to the curious difference which exists between the methods and results of our missionary work and those which are revealed in the accounts of the work of the Great Apostle of the Gentiles ; now I propose to approach the question from another point of view, and that the most remote from the earlier one. I propose to consider our missionary methods from the point of view of the modern educationalist. That all missionary work, and especially evangelistic work, is educational in its character and aim, I suppose no one will deny, and in that case educational theory should have some important light to throw upon its practice.

So far as I am aware no attempt of this kind has been made hitherto. Seeing then that I am attempting a task new and difficult, without any guidance from the investigations of others, I have not dared to do more than touch upon a few of the most important principles. Detail and completeness of treatment were alike impossible : only long and patient experiment could justify any attempt to formulate a coherent scheme. I deal only with general principles which are almost universally accepted by modern educationalists, and I apply them only in general terms to our work abroad.

In doing this I hope to reinforce the argument of my earlier book on St. Paul's methods. It is curious how often the application of modern educational principles leads us to the same conclusion which the study of St. Paul's methods suggested. His practice seems often nearer than our own to the most modern educational theory.

I am urged to this attempt not only by a desire to reinforce my previous argument. One of the saddest and

strangest sights in the mission field is the spectacle of young enthusiasts losing their first zeal. This discouragement is often noticed, and many attempts are made to explain it. The Archdeacon of Lebombo, e.g. in 1912, was reported to have said, "What causes the workers in the field the greatest discouragement is the knowledge that there are heathen people all round them eager to be taught the Christian faith whom for lack of workers they cannot reach." ¹ This is a strange explanation. That so many multitudes are ready to receive the faith should rather be an encouragement. Why then does it discourage us? Because we feel unable to cope with the situation. The missionaries are in bonds: that is why great opportunities dismay them. They have been bound in a system which makes all advance depend upon increased supplies of recruits from home: they see no hope of the recruits; and they are overwhelmed by a sense of impotency. They cannot see that the recruits are already there.

Again, I was talking one day to an able and experienced priest in England about the depressing atmosphere of some of our missions, and he said, "I thought the depression of missionaries was due to the slowness of the progress, the difficulty of making converts." I surprised myself by the sudden vehemence with which "No," burst from my lips. Depression is not due to that; it is due to the grinding sensation that half our labour is spent in vain, not because it does not produce visible fruit, but because it is spent on futile things in a way which we know cannot produce the fruit which we crave, a living spontaneous activity on the part of our converts. I can only compare this sensation to that which I experienced in the Boxer rising when I paced the mission compound in Peking night by night

¹ *Q. I. P.*, October, 1912.

at the request of my schoolboys, keeping watch, not with any hope that if an attack were made we could offer the least resistance, but simply to pretend that we were doing something. That produced a sinking in the pit of the stomach, a depression which was indescribable. The moment that any real action was to be taken, any work to be done, any scheme however risky to be executed, or even only planned, that feeling disappeared. Young missionaries are not depressed by the hopelessness of their task: they are depressed by the methods which they are told to employ, building churches and houses for converts who cannot even keep them in repair, teaching secular subjects all day in schools, conducting services for the Christian grandchildren of Christians for whom the mission is father-mother. Until they have settled down to this routine and learnt to enjoy it, keen young evangelists continue in a state of great misery and discomfort. Some reconcile themselves to the situation and find the routine sufficiently satisfying, but some persevere in the misery, struggling on to the end, ever hoping to find some way in which their evangelistic zeal may be able to find reasonable expression. I write for these, if perhaps a way which seems to me full of hope may have hope for them. I have no complete theory to propound, no well laid path to open, but I point to a glimmer of light here and there which those whose experience is sufficiently like my own may find does illumine a few steps of the path along which they may strive to a fuller light.

It is clear that a study of the application of educational principles to evangelistic work would add enormously, not only to the efficiency, but to the dignity of evangelistic work. There is a certain tendency to look upon the work of the evangelistic missionary as demanding in some sense

less intellectual power, and lower intellectual qualifications than that of the "educational missionary," commonly so called; but if once the educational aspect of evangelistic work were thoroughly grasped, that tendency would be checked, and the need for the highest educational ability and training for evangelistic work would be recognized. I should indeed be glad if this consideration were to attract to evangelistic work some of our ablest and best trained educational missionaries; for none other could so well appreciate, or begin to solve, the educational problems involved in evangelistic work.

It is plain that there lies open a field for research of the richest and most profoundly important character. The problems which called forth the labours of Pestalozzi, or of Froebel, or of Montessori, are simple compared with those which lie before one who would be a truly educational evangelist in heathen lands: their solution demands the patience and zeal and insight of the greatest missionaries. The mere thought of attempting it is enough to fill an eager evangelist with enthusiasm.

Because I deal only with general principles which are almost universally accepted, I have deliberately refrained from loading my book with references to, or with quotations from, educational authorities;¹ but one debt I must acknowledge: if I have said anything truly I owe it in large measure to Professor Adams of London University.

I write of course as an Anglican and use Anglican phraseology. If members of other religious denominations read my book I hope they will not allow this to hinder them from considering whether anything that I say applies truly to their work also. They will be the best judges how far this is the case.

¹ Instead of quotations and references I have added a short list of the books from which I derived most profit.

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 The Herbartian Psychology applied to
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- ARCHER, R. L. *Rousseau on Education.
BAGLEY, W. C. Educational Values.
 Craftmanship in Teaching.
- BARNARD, HENRY Papers on Froebel's Kindergarten.
BOLTON, F. E. Principles of Education.
BOARDMAN, J. H. The Educational Ideas of Froebel.
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 A History of Education.
- DE GARMO, C. *Herbart's Outlines of Educational Doctrine.
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- LAWRIE, A. P. Teacher's Encyclopædia.
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PAULSEN, F. German Education Past and Present.
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 *Educational Reformers.
- RAYMONT, THOS. Principles of Education.
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 L'éducation des enfants normaux et Anor-
 maux.
- SHIRREFF, E. A. E. Moral Training. Froebel and Herbert
 Spencer.
- TARDE, J. G. Les lois de l'Imitation.
 Social Laws.
- THING, EDWARD Theory and Practice of Education.
WEST, A. FLEMING Alcuin.

EDUCATIONAL PRINCIPLES AND MISSIONARY METHODS

CHAPTER I

INTRODUCTORY

MISSIONARY work is educational work. Not only those missionaries who are specially trained for work in schools and colleges, but evangelists and pastors, and missionaries in charge of districts are engaged in work which is strictly educational in character. They are called "Teachers" and "Pastors"; their relation to their converts is almost parental. If then the work of teachers and parents is educational, their work is certainly educational. It is their duty to direct and guide the growth and progress of their converts; and if the direction and guidance of the progress of others is education, they are undoubtedly engaged in educational work.

The educational work of these missionaries is indeed even more important, and more extensive, and more vital, than the work of those who labour in schools and colleges. Only a small proportion of our converts can ever attend our schools and colleges, and by far the most important part of the education of that small number which can attend is received, not in the school, but in their homes and villages, through the impression made upon them, in their earliest

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as well as in their latest years, by the tone and character of the social and religious life of the Church to which they belong.

Now when we speak of the education of these converts we nearly always think solely of intellectual education, and imagine that these infant Churches can only be educated by the establishment of schools for the young. But the education which is needed for the planting of the Christian Church is something far wider and deeper than intellectual or literary education.

Education is far from being a thing of schools and colleges. Many literate men are far from being educated in any true sense of the word, and many illiterate men have had a very considerable education. It is absurd to say that the man who has learned a trade has had no education. It is absurd to say that a man who has learned to direct the affairs of a village has had no education. It is absurd to say that the man who has learned to control himself and to guide his life, and to manage his affairs by the best rules known to his people, even though those affairs may seem to us very small, and those rules seem to us very elementary or even false, has had no education. It is absurd to say that a woman who has learned the astonishing secrets involved in the management of even a small household has had no education. It is absurd to say that a woman who has so mastered these secrets that she can not only teach them to her children, but can also advise her neighbours, has had no education, because she can neither read nor write. Instances of people who have been so profoundly well educated that they have been the guides and helpers of all their neighbours, or even of large estates, without any literary education, are so numerous that almost every one must either have seen them or heard of them. We in the west

who for many years have been accustomed to think of education as almost entirely scholastic are now rapidly returning to that truer standpoint from which we can see that true education is that which enables a man to direct his own conduct as well as possible under the circumstances in which he lives, that the true educator is one who leads his pupils into that happy state, and that consequently literary education is only a part, though a very important part, of education.

The education with which the Christian missionary is primarily concerned is first of all this wider education. The labourers, the village elders, their wives and mothers, as well as the more intellectual people, have all received some education of this kind. Their sons and daughters are receiving it, and will continue to receive it, whether we plant schools or not. It is the business of the Christian missionary to make it Christian. The moment that education which the people have received and are receiving from one another becomes Christian, that moment there is in the Christian community Christian education of a very high order. When people who have received their education as heathen learn to believe in Christ, they bring over into His service themselves with the education which they have received, and if they hand on to their children that same education in Christ and for Christ, so that they teach their children what they taught them before, only for Christ and in Christ, then not only is the education so given Christian education of the most profound and real character, but the education itself assumes a new value; because the old teaching when brought into the service of Christ is raised to a higher power and becomes a new thing. The teaching of household duties, or of a trade, in Christ and for Christ, is more than the mere teaching of household

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duties or of a trade ; it enlarges the mind and the heart and opens both to a truer apprehension of the Person and teaching of Christ. It is the duty of the missionary to direct that education.

Secondly, the missionary evangelist and pastor educates his people not only by transforming their present education, but by introducing new elements. The Church is not simply a group of separate families, it is a family with its own corporate life, and every member has a share in its corporate education. Therefore the missionary must see to it that what he introduces is truly educational, and that he applies what he introduces in an educational manner. It is his duty to establish a Church in which the members are at home and in which they can grow ; he must teach the Faith in forms which the people can assimilate ; he must establish an organization which they can understand and use. And this again is not purely literary education. It cannot be taught in a school. It can only be grasped by practical experience, and its fruits can only be reaped by those who are exercised in it.

Thus the educational work of those who are in charge of districts is of the most momentous and far reaching character. It is their duty to educate not only individuals but the whole Church, and upon their work depends the hope of the future.

These missionaries are engaged in educational work ; they must then carry on their work on some educational theory. The moment they approach, or are approached by, their enquirers or converts, they begin to educate them. Consequently the methods which they employ in dealing with them must necessarily be educational methods based upon some educational theory. The theory may be clear to their minds, deliberately adopted as the result of study

and experience, or it may be unknown to them, something which they have never thought about. Their method of education may be a mere trick copied unintelligently from some one else, or an instinctive attitude which they adopt because it is natural to them ; but behind everything that they do or say there is a theory of education, ideas concerning themselves as teachers, concerning the enquirers and converts as pupils, concerning the relation in which they stand as educators to the enquirers or converts, concerning the best method of appealing to them and of helping them to arrive at truth. It is impossible to act in any matter without any theory at all ; some theory is involved in every action. It may not be thought out or expressed, but it is there. In this case, since the work is educational, the theory also must be educational, and the principles involved must be educational principles.

Now when we inquire what this theory is, when we ask upon what principles this work is done, and how the principles are applied, we are met by the astonishing fact that there is no answer. So far as I know, there does not exist a single book which treats of the application of educational principles to this most important educational work. We have been accustomed to think of education in the mission field solely in relation to mission schools and colleges. We have never yet attempted to distinguish the principles upon which we ought to conduct the education of that vast mass of our converts whom the schools and colleges do not reach.

It is indeed very strange how we have missed the educational aspect of our everyday missionary work outside the schools and colleges. It is not that we have denied it ; we have not denied it ; we have simply been blind to it. That means that from one very important point of view

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we have been educating our converts all these years without thinking what we were doing, or even realizing that we were doing it.

At this moment many missionaries are conscious that the methods which we have employed in the past are in need of revision. This conviction has been forced upon us by a sense of failure. Ever since we began our work we have taught our converts, we have fed them, nursed them, drilled them, organized them; we have built for them churches, schools, hospitals; we have taught them new methods of agriculture and new trades; we have provided them with literature; we have established Christian villages; we have been to them father and mother and teacher and governor. Now the whole world is before us, and we see converts who have been converts all their lives still in the stage of infancy. There are Churches which have been in existence for nearly a century which still need our supervision not less than the day on which they were founded; there are Churches in which each generation as it comes into existence needs afresh our missionary labours to bring it to the knowledge of the truth; we see that we are tied to our missions unable to answer the call of the regions beyond. Hitherto if a mission priest established missions in half a dozen or a dozen places he had reached the end of his tether. He could not look after, he could not instruct, he could not minister the sacraments to more than a certain number: when that number was fulfilled he was unable to proceed any further. But if he educated his converts to do their own work from the very beginning, not only would he be able to travel far afield but they would extend on all sides without waiting for him. He would establish a little community of Christians and

show them the way so far as was suitable to their case, and then, by the laws of his craft, he must go on ; he must leave them to work out his lesson ; and in going he has opportunity to reach others ; and his departure gives the new converts opportunity to teach others, which they would not dare to do in his presence. There is then nothing to keep him : his horizon widens indefinitely. But this demands a true educationalist working on true educational principles.

Again, of late years there has been a new insistence on the demand that our work as missionaries should result in the establishment of native Churches. This demand has opened our eyes. The very notion of a native Church involves converts well established in the faith, capable of supplying and maintaining their own Church material, of managing their own Church business, and of propagating the Gospel in the country round. The demand that we should aim at the establishment of a Native Church involves the assumption that the native Christians are capable of these things.

Then the question arises, If they might be capable of these things, why are they not ? That very often they are not is plain : it is proverbial among us. It is a cause of shame and grief to us that our converts are only too often people who look to the mission as father-mother, who cannot possibly supply their own needs, who are content to leave the propagation of the Gospel to others, and fall away if our support is withdrawn for a few years. On a thousand platforms at home the fact has been used as an argument for sending out more missionaries—it has been at the back of half the piteous appeals which have come to us from the farthest corners of the earth. We can make converts, but our converts cannot stand alone, or evangelize the country round them.

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Hitherto we have been accustomed to explain this failure by saying that it was the fault of our converts ; they were weak racially ; they lacked initiative ; they were intellectual and moral cripples, who could not be expected to stand alone without European guidance and support. Every day we still read in our missionary papers such statements as these.

We fail to observe that as heathen our converts had in nearly every case some religious life which they did maintain without any external assistance ; it was only when they became Christians that they lost that power to maintain their own religious life. If they changed their religion, if they became Moslems or Buddhists, they did not lose it ; they lost it only when they became Christians. Of course it is easy to say that the requirements of heathen religions are light, and that the change from one heathen religion to another, as compared with the change from any heathen religion to Christianity, is small, and that people who could bear the light yoke of paganism are far too weak to bear the heavy yoke of Christ ; but that is not the teaching of the Gospel : it is a denial of the gift of the Holy Ghost. Surely we who know the power of the Holy Ghost should rather expect that men who could maintain any religious life as heathen would certainly be able to maintain their religious life as Christians.

Again, it is easy to say that all the people to whom we go, all the converts whom we make, belong to races with no intellectual or moral backbone ; but it is not true. It may be true of some that they belong to nations tainted with hereditary weakness ; but I should feel more inclined to believe it of some, if we did not bring the same charge against all. If the failure had been simply local, if the method and attitude which might conceivably be reason-

able under these local special circumstances had not been adopted everywhere; if we could point to brilliant successes among the stronger races of the Far East, it might be possible to excuse, at any rate to one who did not know them, the weakness of Christians drawn from the out-castes of India, or from some of the tribes of Africa; but when we find the same failing everywhere, it is time to look for the cause of the failing in some other quarter than the national characteristics of our converts. The only other quarter to which we can look is ourselves and our characteristic methods of education. If all the pupils in a school fail at the same point, we begin to question the capacity of the master.

We can remember how in schools of yesterday children were taught by the rule with copy book, spelling book and grammar. There were a certain few who seemed peculiarly fitted to profit by this training, and upon their performances in examinations the credit of the school rested. The design of the teacher was to get through a certain programme of work in a given time, and to be able to produce as many scholars as possible who could answer questions upon it sufficiently correctly, and for the edification of the public, the few who were especially clever prepared show pieces. Boys who could not make much of this kind of education were the vast majority, and for them the standard was not high; boys below that standard were simply considered backward, or dunces, and scarcely anything was expected of them. If they could not get on, it was argued that it was their fault or their misfortune; the teachers were most excellent and efficient teachers, and the system perfect.

And we can remember how the change came. It began with the recognition of failure: it became possible when

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teachers acknowledged that the causes of it lay with them : it became effective when they began to seek to amend. When once they acknowledged that it was useless to call boys who failed to profit by their teaching dunces, that whatever the weakness of the pupil might be, it was the duty of the educator to educate him, and that the proper test of education was the progress of the pupil, they began to question their own capacity, their own method, and they began to seek for a way by which they might fulfil what they now recognized as their duty. Then, when many had tried many experiments, it was found that dull boys, or slow boys, were not at all hopeless. They often succeeded well in after life.

There is a close parallel between this reform and the reform which we see to be necessary in the mission field. There too we are beginning to see that it is futile to find fault with our pupils as they come to us. We are ceasing to abuse them and to call them incapable. We are feeling after an educational method suited to them ; we are no longer satisfied with one originally designed for a very different person, and one which suited even the person for whom it was designed so badly that he was forced to discard it.

The cause of the weakness which we deplore in our converts is certainly a fault of education. Here is a great field for research and experiment, a field not only vast in extent but promising the richest harvest.

If only they could see how great is this opportunity, and how truly *their* work this investigation is, some of our best educational missionaries would be abandoning their schools and colleges in order to bring their knowledge and experience to bear upon this most serious, most fascinating and most urgent question, How can we learn to educate our converts ?

CHAPTER II

THE SUPREMACY OF THE PUPIL

IN all our thought for his education the pupil must take the first place.

This may appear an obvious truism. It seems perfectly plain at the first glance that the mental, moral and spiritual condition of the pupil should be the chief, if not the only consideration in the mind of the teacher. The progress of the pupil is the one essential object to which everything else must be subordinated. But in daily practice this truism is far from being accepted as true. Single-eyed consideration for the well-being of the pupil is indeed rare, and difficult. The teacher is constantly tempted to allow some other consideration to usurp the central place in his thought, and to subordinate the thought of the condition and progress of the pupil to it. Instead of thinking simply what and what manner of teaching the pupil's condition requires, he begins to think of the subject of his teaching, and he is tempted to insist that the pupil must follow a certain order and plan which seems agreeable to the subject ; or he begins to think of some policy, some object, some purpose, which he wishes the pupil to serve ; and he is tempted to insist that the pupil's education must be governed and directed by the nature of that policy, or of that purpose.

I. The pupil is subordinated to the subject.

The subject often takes the first place in the thought of the teacher. We have seen it in the past ; we see it still. Men studied the subject before they studied the pupil. From the study of the subject they arrived at the conclusion that there was a logical order inherent in it and that all true teaching must necessarily follow this order. So the study of writing led them to suppose that the art of writing was to be acquired by the making of pothooks and hangers, proceeding from these simple elements to the more complicated forms of letters. So it was supposed that in order to be able to read it was necessary first to learn to spell, with the result that children laboured with tears over their spelling books.

The results were pitiable : children who spent years over their spelling books failed to learn even to spell, still less to read intelligently ; after all their laborious toil over pothooks they did not write either well or freely. When the results of this method of instruction came to be carefully considered, its hopeless failure was at once perceived ; but, like all theories which are deeply rooted by long practice, this theory dies hard, and, even now, still exercises a most pernicious influence.

In our Sunday schools we have subordinated our pupils to the subject. We have approached them with the firm conviction rooted in our minds that to be a Christian it is essential to know the Christian doctrines, and that to know the Christian doctrines it is necessary to be well drilled in the orthodox Christian formulæ. Consequently, just as the old-time master spent years hammering the spelling book into his pupils, so we have spent years hammering the catechism into ours. If the child with the spelling book knew how to spell, it was taken for granted that he could

read : if our children could say the catechism, it was taken for granted that they knew the Christian Faith. If they did not, at any rate it was not our fault ; we had done our part.

The moment we begin to examine carefully the results of this teaching we discover how bad it is. Children who can say the Lord's Prayer are supposed to know how to pray. Can they pray? Children who can say the Creed are supposed to know what "faith" is, and what "the Faith" is. Do they know this? I once heard of a lady who, having to solve a simple problem in the investment of money, was asked why she did not work the sum by the simple rule she had learnt in the schoolroom. "Oh," she said, "I should not think of trusting to that." So, many of us have been taught the Creed, and when some difficulty besets us we dare not "trust to that," because we have never really learnt it. The teaching which we received was designed as a logical scheme of orderly instruction suitable to the teaching of the subject, but unfortunately not suitable to us. It was not directed by a true apprehension of our spiritual and mental growth, therefore it remained barren.

Does not this in part at least explain why such multitudes of children leave our Sunday schools with no living knowledge of the meaning of faith or of prayer? We must learn that we have not taught any one any truth unless he has received it and can live by it. And we cannot expect him to receive it unless our teaching follows, step by step, the opening of his mind and soul. But that is impossible if our conception of teaching demands that we shall follow a scheme of instruction based upon some supposed natural order in the subject, rather than upon the state of the child and the child's need.

In the mission field the education of our converts has been marred by the same mistake : we have subordinated our pupils to the subject.

It is the subject which has taken the first place in our thoughts. We have carried abroad our hymn books, our prayer books, our forms and organizations ; we have translated these literally into the language of our converts ; and we have tried to make our converts learn them. Whatever might be the diversity of the moral and mental outlook and character of our pupils, this has been the one fixed point, the one unvarying rule of our practice. In many places schemes of doctrinal teaching, or of Bible study, catechisms and manuals, have been provided. These are often translations of books written originally in English for English readers, but in nearly every case the scheme underlying them is a purely literary one ; it is based upon the consideration of the subject, and the mere fact that it appears to be equally suited to Chinese and Zulus proves that it is really designed for neither.

The result has been pitiable. A few really succeeded ; they learned, they understood, they arrived at the truth. A very much larger number learned the form without arriving at the truth ; they deceived us, and perhaps deceived themselves, with an appearance of knowledge until some test came and then it was manifest that they had never arrived at the truth, because they fell away. Others, not a few, failed altogether to master even the form ; these were a source of endless disappointment and perplexity. Any missionary who has worked among an illiterate people must be familiar with this unfortunate and distressing failure.

The curious thing is that we ourselves expected and still expect this failure. We read from time to time in missionary magazines accounts full of thankfulness and

surprised delight. A small community of Christians has been left unvisited by the foreign missionary for a year, or for two years, and has actually continued undirected and unsupported to practise the faith which they had been taught. This is indeed snow in summer. Alas! the account is nearly always the prelude to an appeal that they may be supplied with all those things the absence of which has so far been their salvation: it is very seldom the prelude to a careful examination into the causes of a success which is so rare and yet ought to be almost universal. Our curiosity ought properly to be reserved for singular and remarkable cases in which converts, who had been taught the truth, for some strange reason abandoned it.

That we should have subordinated the pupil to the subject is not surprising. The subject of our teaching is so profoundly important, the forms in which it has been handed down to us are so venerable, the habit of teaching truth by the repetition of the forms is so long established, that it would have been strange if it had been otherwise. Like the Jews of old, we have been zealous for the traditions of our fathers.

But none the less, we have been in danger of defeating our own purpose. We carry abroad the forms and organization of the Church because we believe in the truth which they enshrine. It is that truth which gives them their value. The forms and organization have in themselves no value apart from that, and it is only because we desire to take the truth that we take them at all. But if that is really our purpose, then it is important that the forms and organization should be so used that the truth should shine through them not only to us, but to those to whom we carry them. The forms do not reveal truth to those who misunderstand them, or who fail to understand them at all. Mere capa-

city and willingness to recite the form does not suffice. To learn the form without arriving at the truth is fatal. This is true even of such simple and elementary formulæ as the multiplication tables. Until children have grasped the meaning of numbers, the memorizing of the tables is positively injurious. The use of the formulæ is a point to be arrived at, not a point from which to begin. So the forms and organization of the Church have a value only for those who have attained to them. To possess them without having attained to them is to be in the position of a child who has inherited a large and valuable library, or like one who, never having heard of a bank, finds himself in possession of a bank-note. He has he knows not what.

Philip the Evangelist so preached Christ to the Ethiopian eunuch that, when they came to water, it was the eunuch who said, "Why should not I be baptized?" If, when he returned home, he converted to his new faith any of his friends or fellow-countrymen we may be perfectly certain that they were all baptized. But when we have left a mission station without a pastor for a few years, have the Christians taught their neighbours, or even baptized their own children? The difference is not a difference in race or character: it is a difference in the teaching. In the one case Philip so taught his pupil that the idea of baptism was the natural and inevitable conclusion at which the pupil arrived: we have so taught our converts the doctrine and importance of baptism that they can repeat a catechism, but see no reason why they should take any trouble to have their friends and children baptized. It is far more important that the baptized should so understand baptism that they are eager that their children and friends should be baptized than that they should know a catechism about it.

If then the forms and organization do enshrine truth, it is essential that the imparting of these should be conditioned by the capacity of the mind and spirit of the convert to apprehend the truth in them.

Hence it is clear that the pupil must take the first place in our thoughts rather than the subject to be taught. Neither the dignity nor the character of the subject must be allowed to conceal from us the truth that it is the pupil to be educated with whom we have to do. The truth is glorified more by the sincere acceptance of one mind than by the unintelligent voices of a multitude : it is more advanced by the sincere acceptance of it in part than by the unintelligent babbling of its most complete and perfect expression. We may or may not have upheld the dignity of the subject by teaching it in forms which to our hearers mean little or nothing ; but we have not educated any one unless he has grown up into the truth so that he has really received it and can live by it.

II. There is a tendency to subordinate the education of the pupil to a policy. This means that the pupil is educated not so that he may attain to the truth and become the best possible man, but so that he may perform a certain part in the State, or in the Church, either supporting the Government, or helping forward some movement in which those who control his education are concerned. The classical instance of it is the education of children at Sparta. There the condition of the country round, and the existence of the Helots within the State, seemed to demand the education of all the freeborn citizens to be hardy and unscrupulous thieves and assassins. All education in the State was therefore directed to produce a race of citizens as hardy, as self-controlled, as secret, and as unscru-

pulous as possible. More recently education in Germany has been directed by the desire to produce a certain type of citizen, and we to-day are seeing the results of that direction.

In cases like these the evil is easily perceived, but more often it is profoundly difficult to realize that it is dangerous to allow the education of children to be controlled by State policy. This is because the relation of the individual to the State is so intimate that if the statesman were omniscient and morally perfect he might promulgate a scheme of education designed to produce the citizens who would serve his end, and, the end being perfect and the means perfect, there would be no danger at all. The education would, in fact, be the ideal education for the children, both in themselves and in their relation to the State. Consequently it is not surprising that vain men should fancy that the end which they desire is in reality the best, and that the education which prepares others to play a part which seems to them a good one is the best possible education. The difficulty is that they are not really omniscient nor are they morally perfect, and therefore their schemes are pernicious.

The error seems to lie in the assumption that men can be so wise, and see the good so clearly, that they can impose their idea of the good upon others, and use other men as means to attain the good which seems to them to be the best. They use the education provided by the State as their tool, and the infant citizens as their clay. But men are not mere means to an end: the great claim of man is to be an end in himself. To ignore that, or to forget it, is an unpardonable offence against human nature.

Yet in Sunday schools, not less than in State schools, men have fallen into this danger. What is the meaning

of that phrase which we hear not infrequently in the mouths of speakers at meetings for the defence of Church schools, "We want men and women who will hereafter fight the battle of the Church"? Here the "battle of the Church" is not the same as "Christ's battle." It is not the baptismal service which the speaker has in his mind, but a political attack on a political enemy. He is defending Church schools against political opponents. What he wants, or says he wants, is an education in these schools which will create a great body of men and women willing and able to resist any similar attack upon the privileges of the Church. To direct the education of children by the desire to attain such ends as these is as plainly to subordinate the pupils to a policy as was the case in Sparta or in Germany.

In the mission field we have fallen into the same mistake. There too, I think, it cannot be denied that we have been influenced over-much by our ideas of the good of the Church, and that we have allowed these ideas to govern the education of our converts to a most mischievous degree.

There is no need to search far for a proof of this: it is a common boast of our missionaries that they strive to make their converts "good churchmen."¹ Now what is the meaning of the word "good" in this connexion? It obviously does not mean "moral." It means a certain type of churchman, a man who observes certain rules and practices which at the moment are the marks of distinction by

¹ "Good churchman" is already somewhat out of date: "Catholic," alas, is now often used in this narrow way. But it is not the word which matters: we do not escape from the difficulty of which I speak by a change of words. Nor do we escape by changing the type. "Protestant" or "Baptist" or "Undenominationalist" equally represent types; the education of the convert to follow the type is the offence of which I am speaking.

which some churchmen are distinguished from others, and still more definitely from other Christians who are not "churchmen." The idea of the "good churchman" has no fixed settled content. It varies greatly from time to time. The "good churchman" of a century or less ago would no more be recognized as a "good churchman" to-day, than a good Wesleyan of a century ago would recognize the good Wesleyan of to-day as a good Wesleyan. When we speak of making converts "good churchmen," we mean making them conform to the type which is recognized at the moment. Further, the conception, of the "good churchman" is a conception which not only varies and changes, sometimes rapidly, it is always governed by a standard which is set here at home. Therefore when we speak of making converts "good churchmen" we mean making them according to a pattern which is certain only in that it is certain to change, and according to a foreign pattern which is certain only in that it is certain to be unnatural.

Thus our education of our converts has been dictated by policy, a policy controlled by the exigencies of the time. The last defence of our education of our converts is that it is inevitable, that the divisions of Christendom render it necessary. Just as the condition of the country dominated the education of Spartan youth, so the condition of Christendom dominates the education of our converts. The Spartans lived in terror of a rising of the Helots; we live in terror of schismatics. We must create "good churchmen" to resist their inroads: that is the plainest confession that our education of our converts is governed, not by sound educational principles, but by the circumstances of the moment at which we happen to be living.

The failure of this education is notorious. If "good churchmen" means anything more than obedient church-

men, helpless churchmen, then we have obviously failed. If insistence upon Laws and customs was designed to protect our converts, it has failed to protect them. It is a commonplace that they do not understand our divisions. They are kept apart by us, rather than by any principles which really appeal to them. The one force which seems common to all is a growing sense of oppression and restlessness, a steadily rising dislike of "foreign" forms, and foreign control.

What does this outcry against "foreign" forms mean? It means that the forms are foreign in the real sense of the word. It does not mean that men naturally and inevitably dislike anything borrowed from other nations. They do not. All nations everywhere are constantly borrowing from other nations ideas, words, inventions. The moment that they feel a need and see that other people can supply that need, they greedily borrow. But in borrowing they make what they borrow their own. The outcry against foreign forms is raised because these forms have never been accepted, have never been the true answer to any felt need, have never been assimilated, have never been taught in any real sense, in a word have never been educative, and therefore remain foreign.

Happily we are beginning to realize this danger. It is now a common saying among us that we do not want to establish ourselves in our mission fields, that we all look forward to a day when the Church will no longer be a "bit of English life" transplanted to another sky. If that is really true, then we must begin to transform our missionary methods, and we must determine to allow educational principles rather than policy to be the controlling factor.

The first step in this direction must be to recognize the rights of our converts. We must acknowledge that their

education is our first duty, that we must think of them first. We must allow no thoughts about the glory and dignity of the subject of our teaching to blind our eyes to the plain duty of leading our converts to apprehend the truth as they can apprehend it. The importing of forms dear to us must be sternly postponed until we are sure that the truth which they express is so firmly understood that the form will be welcomed as the statement of familiar truth. We must allow no thought of the good of the Church of which we are members to blind our eyes to the plain duty of educating our converts so that they may express the truth which they know in forms which they understand. We must think of them first as individuals who must be led as they can walk, not as we can run ; and we must think of them collectively, that is we must think of the Church in any mission field as their home, not as an outhouse of our schoolroom.

We must let neither policy nor form blind us : we must make a desperate effort to see the real truth about our converts, to find out exactly and truly where they actually stand ; what Christian truths they have so learnt that they prize them, live by them, and would hold to them whatever might happen to us ; what Christian truths they recite, because we have taught them the form, without any real grasp, so that they would let them go if we did not insist upon their repetition ; what forms of organization they really understand and value so that they would maintain them for their own convenience and comfort whatever might happen to us, and what forms they have never really received nor understood, nor are capable of using for themselves, so that they would let them go if we were not at hand to maintain them.

It is vain to say, " Here are Christians : a Christian

Church *must have* such and such forms of doctrine, worship and organization ; we must therefore at once introduce these forms." We cannot introduce truth in a hamper, nor even in a form of words. We can only inquire what ideas these converts really have upon which we can build. We can only introduce those forms which we deem essential by leading the converts to grasp their essential truth so that when the form is presented to them they welcome it as indeed their own.

We must keep our pupils ever in the very centre of our thought if we are to educate them. To do that we must know them.

CHAPTER III

THE STARTING POINT: KNOWLEDGE OF THE PUPIL

IF we propose to educate any one, we must know something about him; for all our educational efforts on his behalf will be controlled by our conception of his nature, his character, his ability, and his progress. Consequently for education knowledge of the pupil is essential.

The path by which we attain to this knowledge is twofold: first there is the study of physiology and psychology; then there is observation of the individual with whom we have to deal. The first leads us to knowledge of the laws which govern the growth and working of the bodies and minds of human beings; the second leads us to knowledge of the particular individual with all his peculiar characteristics and foibles.

To-day every teacher is expected to have some acquaintance with the study of physiology and psychology as applied to education; every modern writer on education lays great stress upon it; even Sunday school teachers do not escape lectures on infant psychology. Everywhere there is a growing enthusiasm for this study and everywhere it is producing the most beneficial results.

The importance of this theoretical knowledge can hardly be exaggerated; but it is only of real value for educational

practice if it is conjoined with sympathetic observation of the individual with whom we have to do. Before we can educate John we must know him ; but it is one thing to know child psychology, it is another thing to know John. John is more than an example of a theory. The psychological theory may help us, but it can only help us ; what is of vital importance is sympathetic observation.

For educational practice this power of sympathetic observation is indeed all-important. By it parents and teachers who have had no particular acquaintance with educational theory have been able to educate their children with a skill and understanding which compel the most profound respect. By it the great pioneers of modern elementary education achieved their success. Modern elementary education began with the efforts of Pestalozzi and Froebel to observe child nature as it was revealed to them by their pupils. On the conclusions arrived at by that observation all their educational practice was founded. If then it is our duty as missionaries to educate our converts, it is plainly our duty to practise this observation.

Now in the mission field we have had many missionaries who were very acute observers of their people, but their observation was not guided by this educational purpose.

It is remarkable what a vast number of volumes have been written by missionaries about the character, the habits, the religion of the people amongst whom they have laboured, and how few of them are directly missionary, that is consciously directed towards the attainment of the missionary's true object. They have been written for the most part either from the point of view of the anthropologist, or with the object of stirring up popular interest at home, in order to increase the funds of the mission to

which the author belonged. It is very seldom that we find in such volumes any conscious purpose of discovering, or of setting forth, the best means of presenting the Gospel to the people in that particular stage of development of which the author is writing, or of preparing the way for a sound method of Gospel education for those particular people. The authors generally take it for granted that there are certain well-known and universally applicable methods of propagating the Gospel, and these are sometimes set forth with monotonous similarity whether the people of whom they are writing are Chinese, or South Sea Islanders, Bengali Babus, or Hottentots. We are told much about the religion and customs of the people, but little about their spiritual capacities. We gain little clear direction what Gospel truths they can easily receive, what truths they receive with difficulty, what truths they seem wholly incapable of receiving; by what lines of teaching the truths which they can receive most easily may be so presented that they can readily assimilate them, by what means they may be led to the truths which they receive with difficulty, and finally whether they can receive the truths which at first they seemed wholly incapable of receiving. We are not told what is the first natural reaction of the people upon the presentation of each, or the method of presentation which produces most certainly the reaction which we desire.

It is easy now to see what a great loss we have suffered. If some of our missionaries who possessed remarkable powers of understanding the minds of the natives of different countries, who lived long in the closest contact with them and possessed their confidence in a peculiar degree, had realized the importance of so observing their people and of recording carefully the results of their observation, they might have left behind them books which would have been of invaluable

assistance to their successors in the task of spreading the gospel and educating Christians.

But our missionaries have never been taught to look at their work from an educational point of view. In their training the educational aspect was wholly ignored. "Educational missionaries," as we called them, meaning by that missionaries who were predestined to be shut up in schools or colleges to teach children, we have trained to a certain extent in pedagogical theory and practice; but evangelistic missionaries we have not made any attempt to train or teach. When I went abroad as a missionary no one inquired whether I knew, or was capable of learning, the meaning of the word "education." As a matter of fact I was wholly ignorant of it. I had a strong teaching instinct, but that was all. Neither I, nor most of those ordained in my day to the office of priest, had any conception of education; few of us had any desire to practise it.

Missionaries ignorant of education could not possibly observe their converts from an educational point of view. In their eyes an "educated Christian" was not "a man who had learned to realize himself and to express himself in Christ"; he was a man who, being a Christian, had been through a certain intellectual mill: he was educated in the same sense that his heathen neighbour who had received the same intellectual drilling was educated. The converts whom they educated they educated without realizing what they were doing. They imposed upon them teaching and organization which they could not assimilate, and they did not see the effect. They did not know their pupils either before or after they had taught them.

For educational observation is not only observation which shows us the sort of person whom we are to educate,

but observation which shows us what we are doing in educating him. It shows us what teaching he is really assimilating, it shows us how he is really progressing; it saves us from the dangers of an appearance of knowledge; it prevents us from mistaking verbal acquaintance with truth for experience and realization of truth. It keeps us close to the facts, it saves us from surprises.

Now unquestionably our missionaries thought that they really had taught the people whom they baptized. They really imagined that their converts had grasped the meaning and value of the forms which they introduced. They are pained and grieved and disappointed when their scholars reveal, either by lapsing or by deserting the Church for some other Christian body, that they have never grasped the truth enshrined in the form at all. They are pained and surprised when they are asked why their Christian converts depend so long upon others. But this disappointment is due to lack of educational observation. If they had observed their pupils educationally they would have seen what was grasped and what was superficially acknowledged. They would have seen the real causes why their converts cannot carry on their own religious life.

It may be argued, however, that this knowledge is unattainable, that the gulf which separates the modern Western missionary from his people is so deep and wide that no sympathy, no insight, no observation can bridge it. The native mind, we are often told, is something which we can never understand. Consequently the utmost that any teacher of these strange, or backward, races can do is to present as fully as possible the truth as he himself knows it, in the form and in the organization in which he has known it, and then by sheer force of character to impress these as strongly as possible upon any who will listen to

him and follow him.¹ To attempt to do more than that, to attempt to enter into the mind of the pupil, and to lead him up into the knowledge of the truth, adapting the teaching to his mode of thought, is a hopeless task which can only lead to confusion and disorder.

(1) The history of modern education can here show us an example of singular significance. For a long time it was considered wholly unnecessary, if not absurd, to study the working of the child's mind with a view to education. He was given instruction in the form approved at the time. The majority of children could make something of this instruction. The gulf between them and their master was not so great as to render this teaching impossible. Many suffered serious loss through lack of education; but on the whole the method was not so ineffectual as to render its absurdity immediately apparent. But there were children who could make nothing of it, the idiots, the deficient and the children of the degenerate. These were left outside the doors of the temple of learning, as simply incapable; because the gulf between them and the teacher was too great to be bridged. When, however, it at last dawned upon us that mere instruction in the forms of knowledge was not education in the true sense of the word, and that he who would educate human beings must study those whom he would educate and adapt his teaching to their individual capacities, then we began to perceive that this apparently

¹ This was indeed one of the most frequent criticisms made upon *Missionary Methods, St. Paul's or ours?* It was argued that the gulf between modern missionaries and their converts was far deeper and wider than that between St. Paul and his converts and therefore the freedom of the Pauline method was impossible for us, and that we must import the forms and organization first. My answer to that is, that if the gulf does in fact exist, the deeper and broader it is the more fatal is a method of evangelization by imposition of forms.

impassable gulf betwixt the deficient and the normal mind was not so impassable as we had supposed. Men began to study and to observe these immature and defective minds, and by repeated experiment sought to discover some means by which they could stimulate and encourage the weak flickerings of intellectual life in these unfortunate beings. The success of education so based upon observation was in many cases truly astonishing.

Here we see in the clearest and most practical form a proof that the wider and deeper the gulf betwixt the mind of the teacher and the mind of the taught, the greater is the danger, if not the impossibility, of education by imposition of the forms of knowledge natural to the teacher. We see too that the widest gulfs can be bridged when this type of teaching is abandoned for a truly educational method based upon the patient study of the mental and physical condition of the pupil.

(2) Despair of the attempt to gain this necessary knowledge is wholly unworthy of us. It is abdication of our office, and denial of our right to preach Gospel. As I shall try to show, the very conception of Gospel binds us to education as opposed to imposition of Christian forms of law. Education is impossible unless we have some knowledge of the person whom we desire to educate. It is very much more than giving scraps of information, or "training a creature to cut capers." It is our duty to know the spirit that we are to educate and, as Dr. Arnold said, "Where it is our duty to act it is also our duty to study." Unless we are to give up all hope of educating our converts we must study them with the conviction that by patient and sympathetic observation we can attain such knowledge as will enable us to educate, and not merely to train or to teach them.

(3) It must be remembered that unless we do this we not only fail to do our duty by our converts, we also start those native Churches, which we hope to found, on a false path, a path along which we ourselves at home are retracing our steps as fast as we can. It must be remembered that the first native educators receive their training from us and that if the only training which we can give them is training by imposition of forms, they will inevitably tend to perpetuate that superficial mode of instruction. We shall indeed have cast a stumbling-block in their way. As we have not observed them, so they will not easily learn the necessity of observing those whom they in their turn teach.

(4) As a matter of fact our missionaries often begin their work with the most important of all qualifications for educational observation, affectionate interest in those whom they are going to teach. They often succeed in getting a really profound knowledge of their people, a knowledge which, turned into an educational channel, might produce the most important results. Missionaries are proverbially in closer touch with the people in foreign lands; they possess their confidence to a larger extent; they try to understand them, and, what is more, succeed in doing so, better than any other class of foreigners. Statesmen constantly acknowledge this and rely upon it for guidance in questions of difficulty. It seems absurd to say that we have not missionaries who could, if they were only inspired by a sense of the need and importance of their work, so observe their people as to produce, in missionary education, a revolution comparable to that which Pestalozzi and Froebel wrought in the education of infants.

The appalling difficulty, which is apparently presented by the gulf which separates us from the natives in many parts of the world, is indeed wonderfully diminished when we

approach even those who seem to be separated from us by the widest possible gulf, not with a desire to impose upon them certain forms of truth or of organization ; but with a real desire to help them, to educate them in Christ, to bring them to fullness of life in Him. Viewed in itself and by itself, the attainment of real knowledge of the minds of people the most remote from us in every habit and thought seems a cold, a difficult, an almost desperate task. But when we approach them in Christ, seeking that Christ may be born in them and that they may grow up into Him, we cease to look at this knowledge in this abstract way as mere knowledge to be attained, and then that cold appearance, and with that cold appearance, a great deal of the difficulty, vanishes away.

CHAPTER IV

THE END OF EDUCATION

IN common thought and speech the end of education is reached at a definite time, when the boy grows up, ceases to be under governors and teachers, and is expected to direct and control his own life. The end is reached at a certain stage of physical and mental development ; and that stage is fixed by the standard, social, moral and mental, of the parents. When a child attains that stage he is from their point of view educated. So men speak of a child "finishing" his education : "When his education is finished," they say, "he will enter this or that profession." They say of a man that he was "educated at such and such schools." In language like this it is plain that education is viewed as a temporary discipline suitable to childhood, and that it attains its end when the child becomes a man.

This conception of the end of education is very natural, but it is exceedingly partial and dangerous.

(1) It encourages the detestable habit of treating childhood as a mere preparation for manhood. But to treat childhood as a mere preparation for something else is a capital offence against human nature. A child has as much right to be a child as a man has to be a man. Human beings are not children simply that they may become men : they are

children in order that they may be children. It is as reasonable to look upon all the life of human beings upon this earth as mere preparation for another life as it is to look upon childhood as mere preparation for manhood. We all know the dangers of treating our human life on this earth as a mere preparation for something else ; but it is no less dangerous to treat a part of our life here as mere preparation for the rest of it. In truth the stage which we call manhood is, when compared with that fuller life to which we look forward, simply a childhood. To make it an end is obviously ridiculous.

(2) It encourages us in the pernicious habit of looking upon childhood as a time when the human being is incapable of self-direction. This is a serious mistake. As a matter of fact, in our experience it is only defective or badly educated children who even appear to us to be incapable of controlling their own actions and of directing their own progress. It is only badly educated or defective children who cannot be trusted to do anything for themselves by themselves. Well-educated children are capable of doing much. They can walk and talk and play. If they have been taught to read they can be trusted to read correctly and intelligently and to learn much from their reading. They can do for themselves a vast number of things which are of great value for their intellectual, physical and moral progress. To an extraordinary degree they can control their own actions and direct their own progress. The capacity of children in comparison with the capacity of men may seem small. It is not really small. It is far greater in proportion to the capacity of men as we know them than is the capacity of men now in proportion to the capacity of that manhood to which we aspire. It is only a curious blind pride which makes us think that the capacity of men to control their own

actions is great compared with that of little children. Can men control their limbs? Whence then come the uncomfortable twitchings, jerks, and other strange oddities of manner which distress, or irritate, or amuse our friends? Can men control their thoughts? Why then do we suffer from wandering thoughts? Can men control their actions? Why then do we perform so many acts which anticipated we shrink from, and committed we regret? Are we not all bound, by a multitude of conventions and other external controls which hinder us from anything approaching to freedom of action? If children exercise their freedom under the control of others, so also do men: If men have any freedom of action, any power of self-direction, so also have children.

(3) The habit of thinking of childhood as a period when human beings are incapable of self-direction, of thinking of education as a mere preparation for manhood, and of thinking of the end of education as a fixed point when the child becomes a man, tends to encourage and excuse a very bad form of education.

(a) Since childhood is viewed as a time of weakness in which the child is incapable of directing his own progress, the educator, whether parent or teacher, is tempted to the serious mistake of over-direction. Too much help is given; things are done for the child which he could very well learn to do for himself; with the result that, instead of learning to do what he ought to be able to do, he learns to depend on the help of others. He is not left to do what he can for himself by himself, and the result is that he does not realize his own powers. Who does not know the child who can do something very well only so long as he is being watched and has the moral support of the presence and encouragement of an elder? Who does not know the boy who can

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behave very well only so long as he has the support of the presence and encouragement of a parent or teacher?

(b) Since the end is looked upon as a fixed point to be reached at a definite moment, parents and teachers are tempted to undue impatience. As the child grows older and they see that he is nearing "the end" of his education, they begin to perceive the evil results of that training in dependence which they gave him in his earlier years. They see that he cannot control his own actions and direct his own progress as they now know that he ought to do, and in alternate fits of depression and impatience, they try to cram into the last few years that training in self-control the foundation of which they ought to have laid in infancy.

There is a view of the end of education which has none of these dangers. In this view the end of education is not attained at a definite moment; it is not a fixed point. If education can be said to have an end at all, it has an end for each stage and each moment of the life of man. The end is attained when the human being can control his own action and direct his own progress under the limitations proper to his age and condition and circumstances. An infant attains the end of his education in the matter of speech when he can control the organs of speech to such a degree as to be able to express the thoughts proper to a child of his age, in a manner suitable to a child of his age and can use his speech to advance his own progress in knowledge. A boy attains the end of education when he can so control his mind as to pay that attention to a subject which is proper to a child of his age and state, and can use that power of attention to advance his own growth in understanding. And so on. The end is attained at each stage in the attainment of the power to control and direct

his own progress to the degree and in the manner suitable to that stage.

Hence it follows that the true test of all education is the attainment by the pupil of this power of directing his own actions proper to him at the stage of development in which he is. On the attainment of this power all future progress depends. Unless the child attains to this power he is liable, the moment the direction of the teacher is removed, to fall into every kind of mischievous error, or to stagnate and to lose all, or the better part of all, that he has been taught. If men have not learnt that self-control and self-direction which is possible and right for them under their present condition, the hope of their future progress is small indeed. Education which does not end in the attainment of this power manifestly has no true end: it simply ceases: it has failed.

Secondly, it follows that the true method of education is a method of transference. The pupil must learn to do for himself and by himself acts which at first he does only under direction—in other words; there must be a constant transference of control from the teacher to the pupil. A sudden transference is fatal, as we see only too often in the case of young men who escape suddenly from the control of parents and teachers. The transference must be gradual, a transference of control at each stage of the child's growth. This transference cannot be properly and securely made the subject of a few "finishing" lessons. A child that has been long dependent and long under strict supervision cannot be taught self-control and self-direction by a few special lessons. More and more of late years we have been forced to realize that this power is securely established only when it is made the object of the first and earliest steps in the child's education. Transference of control is the method

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upon which we must proceed from the very beginning, if education is surely to reach its end.

Now there is no question which of these two conceptions of the end of education we have pursued in the mission field. We have accepted that false view of the end of education which looks upon it as a fixed point to be attained, and that false view of education which looks upon it as a mere preparation for that end.

The commonly accepted theory is that in all mission work there are three stages. In the first the converts are entirely dependent upon the mission. In this stage they are under government, and all education is by direction; they are quite helpless and incapable; they must be kept within bounds by rule. At this stage the law and the customs must be imposed by external authority, and the converts drilled in them. The mission is the father-mother, the converts are the infants, the one virtue is obedience.

The second stage is that in which there begins to emerge the hope of a native Church. The infant begins to show signs that he may one day be a man. At this time the mission, like the anxious parent of a somewhat pampered child, begins to find it difficult to control the growing energies of the boy, and the boy begins to show a certain impatience of restraint. The unformed native Church and the mission are side by side, and relations between them are difficult of adjustment. This is the stage which our missions have now very commonly reached.

Thirdly, there is supposed to be the stage at which the native Church will be fully trained in the laws and customs; it will arrive at maturity; it will be capable of supplying its own needs. We shall then complete its organization. We shall ordain bishops and establish synods, and the Church will be at last independent and complete. The mission will

then retire, or remain simply as a friendly adviser and helper.

This theory is obviously based upon a conception of education which makes the end of education a fixed point to be reached at a certain stage to which the preceding stages are preparatory. It is equally a denial of the rights of childhood and of the true meaning and purpose of the education of children. It presupposes that the end of education is the arrival at manhood, and that manhood is the condition in which we now are. It takes it for granted that a convert arrives at manhood when he has learned our virtues and practises the forms of our religion as we practise them, and that a Church attains to manhood when it can support and maintain a system and organization like our own.

It induces the same evil form of education. In the early stages we are tempted to the same over-direction of our pupils. We cannot wait for them to learn to do anything for themselves. Their efforts, if they can make any, seem to us futile and misguided. We hasten to do everything for them, to supply them with all the externals which are necessary for us, to treat them as if they were wholly incapable of any effort on their own behalf, unless perhaps they can be trained to lend us a little childish help in our work. By doing things for them, whilst they accept what we do and obediently and passively follow us, we succeed in making an appearance of attainment.

In a later stage there appears the same dangerous impatience, impatience to see them beginning to manifest some power of doing things for themselves. It is still our things that they must do, our organization that they must use. We struggle then to press them forward, to insist upon their occupying some post of authority, to thrust upon them some scheme of self-government, to demand from them some larger measure of support, or, as we term it, self-support. We

bewail and lament their backwardness, or we boast of their efforts made in response to our demands. The end is always before our minds, as a goal to be reached. We are always preparing for the end. The immediate end, the end which alone is of importance to us, the end which alone can result in true maturity, the present capacity to regulate their own conduct and direct their own progress at the stage at which they now are, this end we forget.

Even among those who recognize the necessity for change there is a strong tendency to suppose that a superficial change will suffice, that long training in dependence can be undone in a few years, that training in independence can be treated as a "finishing" subject.

It is supposed that the early converts and the infant Church can be permitted and encouraged to depend upon foreigners for a generation or two, and then organization can be introduced to train them for independence. So we introduce finance committees and assessments to train the people in self-support, Church councils to train them in self-government, missionary societies to train them in self-extension. So we hope by appointing native archdeacons and consecrating native bishops, to point the way to future autonomy.

This is indeed a recognition of the need for reform. I would not for a moment be thought to undervalue the importance of these things; for they cannot but be most beneficial in their influence on the native Christian community. But I am persuaded that just as the modern educators in Europe have been driven back to the earliest beginnings to find a firm foundation for their work, so we shall be driven back. Transference of control is so elemental that its practice cannot be begun at a late stage. It cannot properly be begun from the top; it must be worked out

from the bottom. It cannot be added as the last stone of the building : it is the foundation on which all must rest. The end must be implicit in the beginning. It is not enough to find exceptional individuals whom we can appoint as archdeacons and bishops ; what is needed is a society prepared for the progress which the appointment of archdeacons and bishops implies. What is needed is not self-government as expressed in a Church council, but a people who have learned to direct their own progress as far as they have got. What is needed is not the foundation of a missionary society, which means that the people are not missionaries and must be made such, but a people who have learned to express their missionary zeal spontaneously in the form suited to them at the stage in which they are. What is needed is not something added which may give an appearance of attainment beyond the stage at which the people are, but a real attainment of the end : a capacity to direct their own progress at the stage at which they really are, in the measure and in the form agreeable to that stage.

These efforts to undo the evil caused by over-direction in the past are themselves tainted with the same evil. They also are imposed from above. Just as at first we concentrated all authority in our own hands and directed everything for the people from above because we despised the stage of infancy as impotent, so now we impose the forms of independence. These modern changes are imposed by us just as the earlier forms were imposed by us. It is we who say " You must be independent : you must be self-supporting and self-governing, you must have missionary societies," just as before we said, " You must accept our guidance in finance, in organization, in missionary effort." Even to-day when we appoint the native archdeacons and bishops and establish the councils, and encourage the

missionary societies, we show that we are conscious that the people are not ready for them, by a fearful caution providing every conceivable safeguard to prevent them from doing anything that we might not approve. This is at once a confession of failure and a confession that the plan designed to correct the failure is of a piece with the old.

Moreover these efforts do not imply that we have seen the real fault in our past education of our converts. Because we adopt these plans for teaching our converts self-direction as a finishing subject it does not follow that we have abandoned the false view of the end of education which produced the evils which these late efforts of ours are intended to amend. We still hold to the idea that the end of education is a fixed point, arriving at manhood, the manhood which we enjoy. All these efforts are desperate attempts to prepare for that moment. The end cannot be attained by leaps and bounds at the last moment. We must go back to the beginning, or as near to the beginning as we can, and start afresh with a new end before us ; not this end of attaining to our poor manhood ; but the end which we can all attain always, the liberty and self-direction proper to each individual and to each Church at the stage at which it really is.

Here is an opportunity for research of the most profound importance. We are face to face with the grave danger of large congregations wholly dependent upon us, beginning to feel their dependence bitterly, whilst yet they have not learned to direct their own course. The evangelization of the world is retarded by this far more than by any lack of men or of money at home.

If we are to find a way out of this difficulty we must surely endeavour to gain a stronger conception of the end of our education, and of the vital importance of the application

of that thought to our dealings with our converts, especially in the earliest stages of our approach to them. The end for us is immediate, not remote. In every lesson we must attain the end. So the converts of St. Paul are seen to have attained the end. They heard, they understood, they acted, they lived by the light given to them. He went away: they continued to practise what he had taught. They made mistakes, they fell into sin, they were deceived by false teachers; but that did not alter the fact that through his teaching they had attained. So with us all teaching must have a definite end to be attained at once; and that end must be a capacity to think and act, to regulate their own religious life and to direct their own progress. It must be something which so far renders our pupils independent of us. The end of every lesson must be a step forward in independence. The true test whether the end has been attained is the departure of the teacher. This is the test which we should apply after every lesson. Teach and depart is the golden rule. Then by careful observation and experiment we may gradually discover the best method of order of procedure. The mere fact that we have this conception strongly rooted in our minds will produce a wonderful effect. Though we may not for years be able to formulate for any particular mission field any method which can compare with the methods now in use in some of the best homes and infant schools in Europe, though we may deplore at every step our ignorance of the way, yet the mere fact that we are striving after it and seeking to educate our converts to regulate their own religious life and to direct their own progress, will be felt and recognized by them with the most beneficial results. And by degrees, after experiment, we shall certainly find a way. It can be done. If we set ourselves to find out what our

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converts can really do for themselves we shall probably be astonished to find that they can do very much more than we expected ; and when we have found out what they can do, we shall know what is the next step and how to open the way for them. If we cannot do it for them, they will certainly do it for themselves, because the experience which they will gain by doing what they can do to-day will in itself prepare them to do what they ought to do to-morrow. For if we attain the end of our education to-day at the stage at which we now are, that in itself is the assurance that we shall attain to the end in the next stage whatever that stage may be.

CHAPTER V

DEVELOPMENT

NEARLY every definition of education contains the word "development." There is almost universal agreement on this point ; education is concerned with the development of the pupil. If then we missionaries are engaged in the education of our converts, it is our duty to direct their development.

We speak sometimes of the development of a native church. By that, I suppose, we mean the education of the converts individually and collectively so that they, who form the native church, become fully developed, or at least sufficiently developed, so as to be capable of controlling and directing their own progress as individuals and the activities and thought of the body as a whole. How then have we directed the development of our converts to this end ? We have *begun* by importing a complete system, the entire organization of a full-grown church, and we have imposed that upon the newly converted Christians. What room is there, here for development ? Obviously there is no room at all for the development of a native church system ; there is room only for the development of the native Christians within the limits of the imported system. They must accept the system with its laws and customs and the only

form which development in their case can take is growth directed to enable them to fit into this system.

The system which we import is the system with which we are familiar ; it is our system ; and if it can be said to suit anybody, it suits us ; if any people are capable of using it and profiting by it, we are capable ; if any others would use it successfully they must certainly become like us, otherwise they will find themselves very ill-at-home in it. Is it then possible to direct the development of our converts so that they do actually grow up into Christians of the same shape and size as ourselves ? If so, forcing them into our system may be called a true method of directing their development ; but if they cannot be developed into our likeness, then such a method must not merely fail ; it must check and distort any true development. The mere fact that we begin by the importation of our system implies that we believe that all men of all races can be, and ought to be, developed into our likeness, so that a system which was made for us is properly their system and is the best possible system for them.

Furthermore the importation and imposition of our church system takes it for granted that the true method of directing development is strict control under law. The end is fixed, the way also is fixed. The way to direct the development of the pupil is to bind him fast in that system which he must learn to use. He must grow up into that : any development therefore which is not development in that direction must be severely checked, his education must be carefully controlled, and he must be taught from the beginning to walk within the limits of the system imposed. It is by pressing that system upon him early that he will learn, if ever he does learn, to grow up into it.

Now if we look at the progress which we have made

with this method, we do not appear to have achieved any striking success. We have had a long experience and we ought by this time to have at least some manifest proof of its propriety; but can it be said with truth that there is anywhere in the world a large body of Christians who have developed along these lines so that they are finding their full life in this system and are able in it to express that life in free and noble activity?

Unless we are prepared to argue that this system which we import is the one divinely ordered system within which all men everywhere must find salvation, our experience in the past should make us question the method which we have employed, and might even cause us to doubt whether restriction under the laws and customs of a foreign system can truly be called education.

This method is not only false educationally; it is false to the Christian truths which we as Christian missionaries profess to be teaching. We are missionaries of Gospel; but the Gospel binds us to a very different conception of development from that development under law of which we have been speaking. That method is indeed far more nearly akin to the system of the Old Testament than to the spirit of the New. If we compare the idea of law set forth in the Old Testament with the idea of law set forth in the New we shall see at once to which of the two our method of education properly belongs.

I. Under the Old Testament dispensation men were educated under law. This law was something external to them: it was the expression in words of the will of God written on tables of stone. The prophets foretelling the coming of the new covenant spoke of it as a time when the law should be in men's hearts, written in their minds; but, at the time when they wrote, this was manifestly

not the case. The law not being in men's minds or hearts was enunciated from without and was enforced by sanctions, promises of reward to those who obeyed, threats of punishment to those who disobeyed. Now it is clear that threats and promises of rewards and punishments take it for granted that the person addressed will not instinctively recognize the teaching of the law as desirable.

In the Gospel, law, as an external commandment given to unregenerate men, disappears. Instead of the law given from outside, the Spirit is given to indwell the hearts of Christ's people. The law as the expression of the mind of the Spirit of God abides, but it is no longer urged from without with threats and promises. The commands of the Gospel are rather instructions in the mind of the Spirit than orders issued from an external authority. Therefore they are not enforced by threats and promises: the only threats of the Gospel are warnings that the Spirit may be withdrawn, or quenched, or grieved. Perfect obedience to the mind of the Spirit is the desire of the Spirit and so fulfilment of the law is the attainment of the Spirit's own longings, and the perfect blessedness of those in whom He dwells. Failure is the grieving of the Spirit, and increasing failure means that the soul of man is falling away from the guidance of the Spirit, is quenching the Spirit; and that is the one complete disaster and punishment. Unwilling obedience is not obedience at all: unwilling obedience means that the soul is slipping back from the condition of grace in the Spirit, and is returning to the condition of slavery under law. The law is becoming again an external command compelling the man to take a course of action which he does not really desire.

An education of Christian men which begins with the enunciation of commands, the establishment of laws and

customs as from without, and insistence upon obedience with threats of punishment or promises of external rewards, seems then to be contrary to the Gospel and a return to the system of law as it was known to the Jews before Christ came.

II. Under the old dispensation, law, being conceived of as an external commandment, was necessarily confined within the letter of the law. The letter was the law. The letter fixed the law. It fixed a definite standard. Attainment to that standard was obedience ; failure to attain that standard disobedience. Since the law with its sanctions was addressed to men as natural men in whom the Spirit was not, it could not appeal to the Spirit in them and therefore it could not demand more than an external obedience to the letter. This necessarily governed the conception of righteousness. Righteousness consisted in walking in all the commandments and ordinances of the law blameless. It was something which men could test and measure by the letter of the code. If a man could not be convicted of having transgressed the letter he was righteous. Similarly, the efficiency of a system of education under the law was capable of being tested by this definite external standard ; for its efficiency could be weighed and measured by any one who was familiar with the code.

It is true that some men under the old dispensation rose above this ; but the system of law, as law, could make no higher demand than this ; its sanctions implied an obedience of this kind, the obedience of the slave. Some slaves have been known to find pleasure in their service, but the system of slavery is not based on the assumption that slaves will take pleasure in service. It is based on the assumption that men can be forced to obey certain commands by fear of the consequences of disobeying. And obedience consists in exact fulfilment of command.

In the Gospel on the other hand the law is **not** contained in the letter. It is expressed in the letter, but it is not confined by it. The law is the mind of the Spirit, and is interpreted by the Spirit. As men learn to know the Spirit given to them by Christ, so they learn to perceive new meaning in the commands of the Gospel. The command takes new colour and shape. They perceive in it new force, new applications. The letter no longer fixes a standard, attainment to which is obedience; and obedience is no longer an external or conventional fulfilment of the letter; because the letter does not govern the Spirit but the Spirit the letter. Similarly righteousness does not consist in external obedience, but in the control of the Spirit. The Spirit is righteousness. Consequently righteousness can no longer be tested and weighed and measured by the letter of the code. It does not consist in walking in the law, the commandments and ordinances; it consists in the possession of the Spirit. It is not a point, a goal, a terminus, but a process of growth, or, rather, a principle of life. It is not attained by multiplying acts of obedience; it is attained by reception and expression of the Spirit.

In the mission field our insistence upon laws and customs leads us in practice to results very similar to those presented by the system of law under the old dispensation. The laws and customs are external commands, obedience is in external acts, righteousness is an external attainment. The standard is fixed by the letter of the law, and obedience can be tested and weighed and measured by the letter of the law. The efficiency of our education can in like manner be tested and measured by the external obedience of our converts. We habitually do this; we can count the number of offences and classify the criminals. We can set forth our success in numerical terms. Furthermore, offences

against an external code are easily arranged in order. These we can weigh and classify. There is a definite standard by which to try them. By this standard offences are tried and the results of the examination tabulated. The success of our missionary education can thus be measured by this artificial standard of efficiency. If grave offences are few according to the standard, the educator is applauded as having succeeded in his work ; if many, he is judged to have failed. In a word, his success is estimated by the absence of the graver offences against the moral law, rather than by the manifestations of the growth of his converts in the knowledge and experience, and expression of the grace of the Holy Spirit.

III. Again, under the old dispensation, the law as an external commandment contained in ordinances, addressed to men as natural men, not having the Spirit, could not possibly direct the whole life of men. It directed them in the matter contained in the law on the point with which the law dealt. Life was divided up into compartments, as it were, and each compartment had its own law. Certain particular relations of man with his fellows were subject to the law of stealing ; others were subject to the law of adultery ; in a separate compartment the law of perjury held sway. The authority of each law was bounded by more or less definite limits. If we personified laws we should personify them as satraps ruling little provinces in the kingdom of man's life. Each exercises his government only within the borders of his province ; in the neighbouring province another governor rules. In a kingdom like the kingdom of man's life with its manifold and varying activities there is always a possibility that some actions may escape into those uncertain territories which lie on the borders of provinces. In these it is not quite certain what law runs or whether any law runs.

The Jewish lawyers perceived a danger here. If life was to be governed by law it was obviously essential that law should control as much of life as possible and that loopholes of escape from it should be few ; for to escape out of the region of the letter of the law is to find oneself in the region of lawlessness. Therefore, as earthly princes set themselves to bring every portion of the kingdom under the government of some provincial authority, so the Jewish lawyers set themselves to bring every act of men under the direction of some one of these laws.

Two results inevitably followed. Firstly, the letter of the law, being strained to its utmost limit to include as many as possible of the acts of life, became extraordinarily difficult and burdensome, whilst yet it did not succeed in including the whole of life ; and secondly, the lawyer was compelled to recognize that the larger body of men could not possibly observe all these minute regulations. Consequently men were divided into two classes, those who could be expected to know and to follow the law in its more precise details, and the common people "who knew not the law." Similarly the law was divided : Two codes were recognized as standards of conduct for the two classes ; a stricter code for a very limited class, and a laxer code for the multitude. Inevitably those who followed the stricter code assumed an attitude of superiority and despised the ignorant multitude, saying, "This people that knoweth not the law are accursed." At the same time, having their eyes fixed upon the meticulous observance of these intricate details, they commonly lost sight of the great principles which the law in its first announcement was primarily intended to enforce. Hence, they fell into that terrible condition of spiritual blindness which aroused the denunciations of Jesus Christ.

Under the Gospel this division of life, of men, and of law into provinces, classes, standards and codes has no place. Life is one, the Spirit is one. The Spirit directs the whole of life and informs it. The Spirit is received by the man as a whole, and, so received, enlightens and directs his every action ; because, if he is moved by the Spirit at all, he is moved by the Spirit whatever he may be doing. For instance, a man who lives by the letter of the law, when he is engaged in ploughing is engaged in an occupation which the law of adultery does not touch. When he goes to plough he leaves the law of adultery behind him ; but he cannot leave behind him the spirit of purity if he has it. He does not cease to be moved by the spirit of purity because he is ploughing : if he has the Spirit he has it always.

It does not therefore follow that he knows exactly how to act in every detail of his life. His moral conceptions may be very low ; he may appear to be far behind the man who has been taught and understands every possible application of the law of adultery ; he may do things which would shock and horrify the other ; yet in truth he has the root of the matter in him, while the other has not. The man who has the spirit of purity needs education if his conception of purity is low ; but the man who has not the spirit of purity, however great may be his knowledge of the law of purity, needs re-creation. The one is pure according to his lights, the other is impure, however great his lights, in spite of the fact that he may not break externally the law of purity. The one is pure according to his lights always, whatever he is doing, the other is only apparently pure even in those things which the law directs, and where the law does not direct him he has no purity.

If we begin to educate these two we ought speedily to find

out the difference between them. The one can be educated in the real sense of the word. It is only necessary to arouse the Spirit within him, and the Spirit within him will respond to whatever true teaching may be given to him on whatever subject. If he has the Spirit he will be pure according to his light : give him more light and he will still be pure according to his light. The other cannot be educated at all ; he can only be bound in finer and finer rules ; he has always been as impure as he dared to be, and he will always be as impure as he dare.

In the mission field our insistence upon the observance of the laws and customs leads us inevitably to establish the law with the limitations of law which we have seen. Life is divided, and different parts of it are directed by different laws with the result that the larger part of the convert's life, his ploughing and his sowing, lies outside the direction of our Christian law. Too often our converts seem to live under two kinds of law—a Christian law which binds them within the circle of the Church, and a law of the society in which they were born, which binds them in their everyday life outside the Church. These two classes of laws are fundamentally the same in that they are all alike external laws demanding an external obedience : they are unlike in that the Christian is higher and more difficult to observe than the other. Between them lies an undefined, debateable ground in which both classes of law claim authority. Here they clash ; and the convert is constantly in doubt, hesitating to which he should render obedience. We, on our side, are constantly striving to push the frontier further and further, and to enlarge the domain of Christian law. Sometimes we try to withdraw our converts from the temptation to obey heathen law by establishing Christian colonies in which Christian law alone holds sway ; and where we cannot do this, we try to substi-

tute Christian law for heathen law in the lives of our converts by making the law more precise and insisting upon its application to as many of the details of the life of our converts as possible ; but the disputed territory is still large, and there is still no unity in the life.

The position of the convert is peculiarly difficult. Both laws are enforced by sanctions : on the heathen side his fear is fear of popular disapproval or of excommunication by the society in which he was born and to which he belongs by nature, and the law which claims his obedience is a law with which he has been familiar all his life, a law to which he has been accustomed to render obedience. On the Christian side his fear is fear of the disapproval of foreign teachers who have attracted him by a manifestation of goodness and care for his well-being such as he had never experienced before, the fear that they will be angry and turn their countenance from him and deny him the support on which he has learnt to depend ; but the law is a strange and unfamiliar law which he little understands. Even when he does perceive that the law is infinitely superior to that which he has been accustomed to follow, when he sincerely wishes that it was the law of the society in which he lives the greater part of his life, and this is sometimes far from being the case, yet he has never been accustomed to it. It has all the disadvantages of novelty. It is not then surprising that he observes the Christian law when the teacher whose authority he respects and fears is present, and, when that teacher is absent, falls back into the observance of the law which is enforced by the unanimous pressure of his neighbours and the long established habit of his early training.

Inevitably two standards are recognized for Christian men. One standard is demanded of those who live in

Christian colonies or in close association with the foreigner, and another is demanded of those who live further away in places difficult of access to which the foreigner can seldom go. One standard is demanded of those who have been given long and special training in the law, teachers, catechists, deacons, priests ; another of the common people, the laity. But the standard varies mainly according to our power to enforce the law. Where the difficulty becomes overmastering there the standard is inevitably lowered. Hence arises a curious anomaly. We often enforce amongst new-born converts a code which we dare not attempt to enforce amongst our own people who presumably ought to be more enlightened and capable of bearing a higher standard. That is because we can ecclesiastically censure a convert for an offence against the letter of the ecclesiastical or moral law for which we dare not censure one of our own race. Similarly at home there is one law for priests and another for laymen, not because things which are moral and proper for one Christian man are immoral and improper for another Christian man, but because we can enforce the law against the one class whilst we cannot enforce it against the other. This is the bankruptcy of education under law. As men advance in intelligence and strength they escape from the external authority of an external law which has never been the law of the Spirit within them ; and because they can refuse obedience to it they refuse obedience.

Thus our education of our converts by the establishment of the laws and the customs, and insistence upon obedience to these, is seen to be more nearly akin to the Old Testament than to the New, and to have many of the peculiar characteristics of a system which openly professed to show to men a way of salvation by obedience to external commandments. Let any missionary visit any mission station and ask himself

this question, "How much of what I see is a proper and natural expression of the apprehension by these people of the reality and meaning and use of the gift of the Holy Ghost here in this place? How much of it reveals a passive, mechanical, grudging observance of laws, rules, forms imposed from without by authority, external, unreal, foreign?" Let him ask how much of it is calculated to assist these people to find their own life in Christ, to know the meaning of the gift of the Holy Spirit, to realize and to express the power of that gift; how much is calculated to curb, to restrain, if not positively to hinder and prevent any natural expression; how much is calculated to mould every expression into a shape which another has predetermined. Such an inquiry must give cause for deep thought, and sometimes for grave doubt as to the character of our missionary education.

But it may be said that insistence upon law in our first dealing with men of a low religious type is only a following of the "Divine method in missionary work." First the law then the Gospel; first the discipline of obedience to a moral code, then the liberty of the sons of God. We sometimes hear missionaries avow that the people to whom they preach need the preparation which consists in training under law; and that they are not yet fit to receive the Gospel because they have not had that discipline. If that were true we ought to accept the consequence. We ought to send out our missionaries first as missionaries of Judaism pure and simple. But that is absurd. We can only go as missionaries of the Gospel, and we know that legal systems do not prepare the way for the Gospel: Judaism did not prepare the Jews to receive Christ, but rather made them His most stubborn opponents. The truth is that the preparation of the world for the Gospel

is generally seen much more clearly after the event than before it. Beforehand men always say "The way is not open," "The time is not yet": after the event they invariably point out that the success of the preaching was inevitable, that it came in the ordinary course, and is to be accounted for by perfectly obvious laws. Nothing happens without some preparation. If the Gospel is preached anywhere in the world, it is because the preparation has been sufficient. We are missionaries of the Gospel and can only go as missionaries of the Gospel: it is simply impossible for us to be missionaries of Judaism.

Can we then compromise, and attempt to preach a legalized Christianity, Christianity in a legal form? Surely not. If the first thing that we tell our converts is that they must observe certain laws and customs we inevitably suggest to their minds that being a Christian consists in learning to keep these laws and customs. That seems to be the important thing. And if we begin by teaching them that the important thing is the observance of certain Christian laws and customs it should not be difficult to lead them further and further along that path, adding law to law, custom to custom, higher conceptions of law to lower conceptions of law. But if, having begun in this way, we wish to lead them to understand that the observance of Christian law and custom is not the important thing, but rather the acceptance and expression of the Spirit of Jesus Christ, then we do not proceed along the path on which we started.

It is a peculiarly difficult thing to lead a mind which has once acquired a habit of thinking and acting in one way to think and act in a different way. Advance along the line of the established habit of thinking and acting is comparatively easy: to lead a mind which has acquired this habit to adopt another course, though that course may be

akin to the earlier one, is not easy : to start it along a course which is widely divergent from the earlier one is profoundly difficult. This is because the pupil when he is receiving his first impressions from us is peculiarly open to impressions, and that plasticity of mind is not easily recovered.

But if we begin by insistence upon obedience to laws and customs, the first impression is the impression that obedience to laws and customs is the Christian way, and the longer the convert continues in that way, the deeper and stronger that impression becomes. To lead him then, when that impression is deep and strong, into the way of acceptance and expression of Spirit is not to lead him further along the line in which he has learnt to think and act, nor into a path which is slightly divergent ; but into one which is the direct opposite of it. That is a most profoundly difficult thing. It involves not only a correction of the method of education, but an actual undoing of the past. It involves the re-conversion of our converts. That is why this doctrine of insistence upon obedience to law as the preparation for expression of Spirit is the most dangerous of missionary educational heresies.

But it may be said that though in our missions we inculcate the laws and customs which we have received, we do not deny the Spirit. We acknowledge the Spirit and strive to appeal to the Spirit in our converts by instructing them in the law. The law which we teach is the expression of the mind of the Spirit in terms which men can understand and receive. The fact that men receive the law is the proof that they receive the Spirit. Thus the inculcation of the laws and the customs is the true method of educating men who have the Spirit to know the Spirit which they have received.

It is much to be wished that our insistence upon the laws

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and customs was of this character. That it is not, seems to me to be proved by three well known facts. First, we find it necessary to enforce the law and the customs by sanctions, and we should not enforce them by sanctions if it was a revelation of the Spirit to our converts, and to them clearly assisted their growth in the understanding of the Spirit. Secondly, our converts constantly show signs of a willingness to throw off the yoke of the law and the customs, and whole communities of Christians would not do this so frequently if the laws and the customs were really to many of them revelations of the Spirit, forms in which they had really learned to express the Spirit. Thirdly, there are in our missions scarcely any signs of the spontaneous expression of the Spirit, and if the law and the customs had appealed to them as revelations of the Spirit and had taught them to express the Spirit there could not but have been some natural and native expression of the Spirit in some form that we had not immediately directed.

But it will be said that we insist upon obedience to the law and the customs, not because we want to lead the people along a path of salvation by law, but because it is impossible to do anything else. We are always striving to lead our converts to realize the Spirit : the difficulty is that they do not. Therefore we are compelled to keep them under law. We should be the first to welcome any sign on their part of capacity to obey the Spirit.

I believe this to be a delusion. We often think that we are anxious for one end while all our actions tend to produce another. So fond mothers pray that their children may grow up strong and hardy, whilst they coddle them. So Balaam prayed that he might die the death of the righteous, whilst he was seeking the wages of unrighteousness. We treat our converts as if they could not manifest any of

the proper spontaneous expressions of the Spirit and then we deplore that they cannot. As a matter of fact we have never given them liberty to try. They have been so nursed and swaddled that they can scarcely call their limbs their own. They have been so bound with laws and customs that they have never had liberty to practice the experience and use of the gift of the Spirit. If we have been anxious that they should manifest the Spirit, we have not been anxious and desirous that they should manifest the Spirit in their own natural way: we have been anxious and desirous that they should manifest the Spirit in our way. We are not lovers of other men's liberty, nor zealous defenders of other men's rights to the expression of their own life in their own way. If our converts were to manifest their own life in their own proper form, we could not sit idly by; we should try to improve their manifestations by insisting that they must be shaped in the forms which we recognize and approve. But that is impossible. We cannot seek the manifestation of the Spirit and foreordain the form of the manifestation in races very unlike ourselves. There is a difficulty, a great difficulty, but it is in ourselves rather than in our converts. It is that we do not know how to order our acts and teaching so as to assist them to perceive, to know, to experience, and to use, the gift of the Holy Ghost. We have never seriously and patiently set ourselves to seek the way. That is the task which lies before us.

But above all the difficulty is for us to believe in the indwelling Spirit. We have so legalized Christianity at home, we have been so accustomed to rely upon the law with its threats and its promises, that we cannot believe in the Spirit. To trust the Spirit seems to us a desperate act. Just as to men who have sought salvation by the law, the abandonment of their self-righteousness, the righteousness

which is attained by acts of obedience to law, seems a stupendous and appalling adventure, so to us the abandonment of the servitude of law, the binding of our converts in the bonds of the laws and customs which we have received, in order to rely upon the indwelling Spirit to work out their salvation, seems to us an appalling and stupendous adventure. We dare not face the risk. But if we are to assist our converts to discover, to know, and to use, the grace of the Holy Spirit, we must make that adventure. Until we do so we can only bind them under law ; we cannot attempt to educate them in the Spirit and the principle of development can find no true place in our missionary practice.

CHAPTER VI

TEACHING

IT is universally agreed that teaching in some form is an important element in education. In our common thought and speech it is not merely an important element ; it is practically the only element. This is revealed in our use of the word "teacher." The word "educator" is less rare at home than it used to be, but even at home the word "teacher" is commonly employed for one whose duty it is to educate: in the mission field the word "educator" is practically unknown, and "teacher" is universally used. Whatever else education may involve, it involves teaching.

To teach is not simply to enunciate facts or truths which those who hear may or may not receive ; it is not simply to make sure that the hearers can repeat these pieces of information ; it is not to make sure that the hearers can define the meaning of the terms which we have used in stating those facts or truths ; to teach is to set forth ideas in such a manner that they find their place in the mind of the hearer, so that the hearer's affections and thoughts and actions are stimulated and directed accordingly ; it is to impart knowledge. Knowledge is not mere acquaintance with facts, nor mere recognition of ideas. "True knowledge consists of significant facts, facts that mean

something to the knower and can be applied by him in some way advantageous to himself, or to others."¹

Hence to teach in the sense of imparting knowledge demands that the teacher shall contrive that his lesson finds an entrance into the world within the scholar, that it is welcomed, that it is understood, that it is ready for use.

Nevertheless our missionary practice, at home and abroad, implies that our conception of teaching is a mere imparting of information. The terms which we use suggest it. We speak of "religious knowledge" as though it were a statement of doctrines which could be contained in a book; we speak of preaching "Christianity" as though acquaintance with the system, the form of sound words, was knowledge. Just as in days gone by teachers in schools were content with the mere repetition of words which were the empty husk of knowledge, so we have been content to deal with the external forms of the truth. We send out teachers and catechists armed with prayer books and catechisms, the common text books of Christian doctrine, and these the people are taught to use and to repeat.

There are, indeed, many who assure us that we cannot do more than deal with the externals; that all that we can do is to implant and enforce the forms: the spirit is beyond our control: we cannot move that. In a sense this is, of course, true: we cannot move the spirit, we cannot inject knowledge; the spirit must embrace truth for itself and for itself express that which it accepts. But we can present truth in such a form that it may appeal to and awaken the response of the soul, or so that it lies like an incubus upon the soul. Teaching which would result in the apprehension which is knowledge cannot possibly be

¹ Adams, *Evolution of Educational Theory*, p. 188.

satisfied with the presentation of the form, it cannot possibly speak habitually in terms of the form.

This is the fundamental error of our missionary instruction ; it is concerned with the form, and is divorced from understanding. These formal teachings and practices are full of abstract ideas, moral and religious, with which the people are not familiar. Thus we begin the Christian education of our converts in a world of ideas, many of which are remote from their experience. A vast number of our converts are wholly unaccustomed to the use of abstract words, and understand only language which touches their daily wants and concrete things. Even the words which they use every day are only understood by them in their habitual context, and when carried into any new context lose all meaning. It is difficult for us, who habitually use words to express ideas to understand how words habitually used in connexion only with things lose all meaning when taken out of their habitual context. Yet we have only to try a simple experiment, an experiment which most of us have tried at some time or other, to find this out. Think of the name of some common object and fix the mind upon the word, isolate it from all context, concentrate the mind upon the word alone by slow persistent repetition of it, and we shall discover how quickly it ceases to have any meaning. Before, then, converts like those of whom I have been speaking can learn a catechism, they must learn to recognize familiar words in an unfamiliar context, and they must learn to connect that language with experience. Then they must learn to understand many unfamiliar words : otherwise what they somehow contrive to repeat remains in the air, mere words.

In our catechisms we almost always openly confess that we are engaged in teaching mere words. Our catechisms are made up often of statements followed by explanations,

and it is proverbial that the explanations are as difficult to learn as the statements. First we teach the statement, then we explain it. That is a confession that the statement first taught is unknown to the learner. But, properly, an explanation of something unknown is hopeless. A true explanation is a setting forth clearly of something which is dimly and uncertainly perceived. The more clearly we perceive it, the better we understand the explanation. The proper response on the part of the pupil to an explanation is, "Of course"; "That's it"; or "Now I have got it," the "it" being the idea explained. But if the idea is not understood at all, then there is nothing to explain. The explanation of a mere word, or statement, is no explanation: it remains as much in the air as the word which it is meant to explain. If the first word is learnt unintelligently, the explanation is learnt equally unintelligently. Hence the amazing results like "the tinemies" which are sometimes obtained in our Sunday schools at home and among our converts abroad.

The Prayer Book services which our converts are expected to use presuppose a good knowledge and understanding of all these catechisms and of Bible history: the Baptism service, the Marriage service, the Burial service, even the Morning and Evening Prayer are full of these allusions. Do we expect our converts to understand these services? Have they learnt to appreciate these curious references to the Old Testament? Of course, if we were prepared to maintain that our services were not designed to be understood, and that their efficacy depended no more on their intelligibility than any Indian mantra, then we should be able to make some defence; but so long as we argue that our services are meant to be understood, to translate the highly developed fruit of ages of cultivation for people whose

age of mental cultivation is only just beginning, is a flat contradiction of all sound educational theory.

Not so did Christ teach His disciples. He did not teach a form of prayer to men who knew nothing of prayer. His disciples knew what prayer was ; they knew that it was not easy to find a good form of prayer. Knowing all that, they asked, and Christ gave them the Lord's Prayer. But the Lord's Prayer was never designed as the first lesson in prayer. It was not given to men whose idea of prayer was the common heathen idea. Before such people can use properly any form they must learn to pray, to pray until they become conscious of the need of a good form. But we begin by teaching forms to people who have never learnt to pray.

Religious instruction is thus divorced from understanding : it is also divorced from life. Insomuch as the teaching is teaching of words, mere words, and the experience of the people, their life, is not often associated with words, the words learnt remain in a sphere apart. There is created an unreal world peopled with unreal words, altogether separate from the real world in which our converts act. The world of the Church is outside the world of daily life. The world of the Church services is foggy, hazy, misty, full of indefinite unreal words like " grace," " sin," " atonement," " faith " ; the world of real life on the other hand is full of very definite, clear, familiar needs, passions, desires, efforts. In the world of the Church the convert attends services, he hears prayers said, he says Amen. He attends, but nothing happens. Outside he sows, and he sees shoots and he reaps. Whatever he does, something happens.

In teaching these catechisms, prayer book services, Bible lessons, we have relied almost entirely upon one test of knowledge, and that the most superficial, namely verbal

repetition. There is a vast difference between verbal repetition used as an exercise designed to impress a statement upon the mind, and verbal repetition used as a test that the truth is understood and known. Little Chinese boys used to repeat without mistake a book of many thousand words without understanding the meaning of a single sentence ; but they knew that they were engaged on a mere exercise of the verbal memory. We seldom do that ; we nearly always imagine that behind an exercise of the verbal memory there must be understanding. The consequences of this practice are so dangerous, and the theory underlying it so untenable that at home it has been largely abandoned. I do not know how far it has been abandoned in the mission field. In *The East and the West* for January, 1913, Mr. Hibbert Ware of the Telugu Mission set forth a scheme for the training of catechists and teachers in which some excellent precautions were taken to avoid it. Dealing with bilingual students, he insisted that instruction given in one language should be reproduced in the other. But the very reasons which he gave for his precautions revealed the prevalence of the practice which he deplored, and in many missions the verbal test is, I fear, practically the only test, with the result that we seldom even suspect the depth of ignorance over which we skate on a film of words.

We are easily deceived. Everywhere there are a few who can manage to push their way through to some reality. By being drilled in the words they do contrive to make out the sense and to find the joy of knowledge ; and of the rest very many can present an appearance of knowledge, just as the child who knows the spelling book appears to be able to read. He can stumble along saying each word fairly correctly, and only careful examination reveals the fact that he does not really understand one word that he is saying.

Most of us find it easy to follow the established way, and we do not want to be compelled to tell the poor scholar that he is too ignorant for baptism, or confirmation, or whatever it may be, and so we shut our eyes. Habit and good nature alike conspire to mislead us.

For the end of instruction is often not so much the education of the convert as his advancement into a certain class. The object set before him is the attainment of some position, either catechumenate or baptism, or a lay readership, or a position as teacher. The attainment of that standard is the end which both teacher and pupil set before themselves. Thus if only the pupil can satisfy the examiner that he knows enough to justify his admission into the class to which he aspires, all is well. But, in truth, that is precisely what is not well. The mere fact that the pupil looks upon attainment of a position as the proof of knowledge and the end of instruction reveals that all is wrong. True knowledge and the power which comes of knowledge are thrust into the background. How fatal this is, we know by bitter experience. It is no uncommon thing for converts to look upon baptism as the end of their religious education. They will endure to be taught until they attain to that glorious status: then they think that their schooldays are over; they have passed out of the class.

Progress from class to class is governed by the performance of tasks set to the scholars. Each class has its appropriate work. The teaching in each class aims at the accomplishment of the task set for it. This is an excellent system for a slave driver, but it is a very bad one for an educator. The end of the labour of education is not a tale of bricks, but spiritual progress, the attainment of spiritual power. The tale of bricks may be full in number, size and weight, and yet from an educational point of view the labour of producing

them worse than wasted : the tale may be small and intrinsically worthless, yet from an educational point of view the production of it may be the proof of almost miraculous progress. The first stammering prayer of a soul which had almost forgotten, if it had ever known, what it was to cry to God, may mean life from the dead ; the fluent repetition of all the answers in the catechism may represent no spiritual progress at all. The true teacher must look not simply at the tale of bricks, but must be constantly devising new tests to discover what the production really represents ; and of all tests the simplest and most effective are those which reveal a desire to know more and to do more ; any teaching which does not result in the desire to learn and to practise must be judged to have failed.

One consequence of the teaching of forms of words, divorced from understanding and from life, tested by verbal repetition, with an object external to the teaching is that we add to all the natural and unavoidable difficulties of our work a new one of our own creation. At first our converts nearly always come to us with a real desire to know and to learn : they bring to us in the first instance a mind eager and willing. At our first interview we nearly always enjoy this great advantage, but we do not as a rule enjoy it long. The teaching is not calculated to keep that first interest, and consequently our pupils have to maintain an interest in this artificial learning with effort. But it is common knowledge that a long sustained effort of voluntary attention is very difficult, and can seldom be made successfully. The effort is frequently too hard for our pupils : they sink into a state of apathy. So we begin with the greatest advantage to end in the deepest despair, the miserable despair of lost effort. On the side of the teacher this despair sometimes expresses itself in vain criticism of his pupils ; on the side of the

pupils it is often expressed in hopeless surrender, "We cannot learn it." And this despair hinders not only our converts, but also keeps away from us some who would wish to become converts. I have heard of men saying regretfully, "It is no use for us to think of becoming Christians; we cannot learn." These men had come into contact with Christians: they had seen the benefits which flow from the goodness of the Lord; but they had heard of the catechisms and the teaching, and that dismayed them.

There was a time when teaching in elementary schools was equally divorced from understanding. The educational reformers of the early nineteenth century found the three R's in possession of the schools, and instruction in the three R's was a formulated routine through which the children were driven. Reform began when it was perceived that this instruction was not the beginning but a somewhat advanced stage of education. Before a child could properly learn the simplest elements of arithmetic he must have learned to perceive number in the world about him and to know the meaning of numbers: before he could properly learn the alphabet, or the use of the alphabet for reading or writing, he must have learnt by experience the use of words and their meaning. Hence the reformers began by insisting upon the importance of sense training, sense perception, things before words. All later instruction was based upon the early experience of observed facts. The first efforts of the educator were directed towards assisting the child to observe truly and fully. For this the senses were trained that the child might be able to control his observation, and he was carefully taught the names of the things which he observed. Every effort was made to help the child to observe and to know what he observed. This was the great reform. The truth that observation or the use of the senses,

is the sure foundation upon which all right elementary education rests is now "the acknowledged starting point of all scientific methods of education."¹

This is the accepted doctrine of modern educationalists: it ought to be doubly binding upon us as Christian missionaries; because the subject of our teaching is not a fact, or a theory, the child of the human brain, but a person. Knowledge of facts and theories is very different from knowledge of a person: the teaching of facts is very different from the revelation of a person. If then knowledge of facts must be based upon the sure foundation of sense perception, knowledge of a person must be based upon a firm foundation of spiritual perception. To be continually preaching about a person the reality of whose existence has never been perceived is even more hopeless than to teach the science of mathematics to pupils who have never perceived the meaning of number. The danger is obvious: if our pupils begin by learning about Jesus Christ without having perceived the reality of His existence, if they are taught verbally about the Holy Spirit without learning to recognize His working in themselves or in the world, later teaching is only adding unreal words to unreal words, and all their education is founded upon unreality. Do we not see signs that this evil is not imaginary? Is not a great deal of our teaching based upon a foundation which *we hope exists*, but which we have never tested?

Why do we live in perpetual terror lest the religious teaching which we have given to our children, and to our converts in the mission field, should be overthrown by some specious argument when they leave school, or if we see in their hands the writings of some clever agnostic? Surely it is because we are fearful lest our religious instruction may have been

¹ De Garmo, *Herbert*, p. 6.

built on no solid foundation ; but has been merely intellectual education which is liable to be overthrown by a clever intellectual attack. Spiritual apprehension cannot be overthrown by an intellectual attack any more than intellectual apprehension can be overthrown by a physical attack. Knowledge of the work of the Holy Spirit within the soul as a fact, a main fact, of daily life cannot be shaken by intellectual argument, any more than a man's sense of his mother's love can be shaken by any intellectual argument.

At present the Catechisms, the Lord's Prayer, the Ten Commandments and the Creed, occupy in our schools the same place, and are taught by the same methods, as the three R's in the unreformed schools before Pestalozzi was born. What is necessary is that, as he saw the three R's, we should see that Creeds and Catechisms are really advanced studies, and that, before they can be approached with advantage, it is necessary to lay a firm foundation.

In some of our Sunday schools, modern teachers having seen the value and importance of sense perception in secular schools, have borrowed from them some of the modern methods of sense training, and have tried to make these the foundation of their system of religious teaching : they have brought into the Sunday schools sandtrays and nature talks. No doubt their efforts have been of untold benefit to the Sunday schools ; no doubt this elementary education is of the utmost value in assisting the awakening of the mind ; but we ought not to stop there. Religious knowledge is not purely intellectual : knowledge of our Saviour's love is no more purely intellectual than knowledge of our parents' love. The true parallel to sense perception in the material world is spiritual perception in the spiritual world. Sense education in the Sunday school and in the mission

field should be education of the spiritual senses to perceive spiritual facts, so that our pupils may be able to see the realities of sin, of forgiveness, of divine love ; may know how to call by their right names the different expressions of the Spirit of Christ and of the spirit of human self-will ; may know Christ as a living present Person, and know His voice when they hear it, and distinguish His voice from other voices.

This demands teachers who are at home in that spiritual world, who themselves live in these spiritual realities, and therefore know that these things are realities, and not only can be, but are, perceived by their pupils, and that their pupils will learn to know them as that power of perception which they already have by God's grace is cultivated, and as they learn to recognize these things by their proper names. The difficulty with most of us is, not that we do not have religious experiences, but that we do not know them : we cannot recognize them, cannot call them by their right names. Many people are brought up in homes where love is lavished upon them, but they have not learnt to realize the love : many live in a world full of interest, but they have not learnt to see the interest in it and are dull. So, many of us live a life in which Christ is every hour manifesting His grace to us, in which every hour the Holy Spirit is striving to guide, to enlighten and to cheer us, but we are unconscious of it. To learn to recognize, to understand and thankfully to accept and to use this Grace, that is religious education.

The teachers capable of this work we certainly possess, but who will venture to say that we have any clear idea of the method and order in which such teaching should be given? Where shall we find text books of "religious knowledge," in this sense of the word knowledge, which

may compare with the Froebellian text books? If we have none at home, have we any prepared for any race of men, for any of our converts?

One thing is certain, that each mission field would of necessity have a manual different from that of any other mission field; because the experience of the peoples in different lands is different, and their inherited traditions differ; and if any such text book were made it would obviously begin with the familiar and the traditional knowledge of the people for whom it was written. We should have to begin with the most familiar things, the most common spiritual facts and teach our converts to name these rightly. We cannot approach adult converts abroad as we should approach English infants. We must know what they perceive, what appears to them. It is absurd to *begin* by pointing to some act which they have always imagined to be perfectly proper and reasonable, and saying "This is sin." We have habitually done that. We have constantly begun by telling our converts that sin comprised a great many things which they recognized as wrong, but also a great many things which they had always considered perfectly innocent. When we do this the idea of sin is confused: sin becomes something of which the foreigners disapprove. To avoid this confusion we must begin with something which their own conscience and the conscience of their people disapproves and we must show them that Christ disapproves of that. They will readily believe it, because, as they already know, all the men whom they think good disapprove of it. Never must we suggest that Christ disapproves of anything which they do not think to be wrong, until they have thoroughly grasped the idea that Christ's sinlessness and Christ's hatred of sin is freedom from, and hatred of, those sins which they, and all those whom they most respect,

hate. Then we can proceed gradually to set before them other things which the conscience of their nation does not condemn, but ought to condemn. We can appeal to the conscience already educated by a more definite and vigorous apprehension of the wrong in the old familiar sins ; we can appeal to a fuller and truer understanding of the character of Jesus Christ ; we can point out the wrong, and we can inquire, Does it seem wrong to you ? If they say " No," then it is useless to forbid it : we can only go over again the things which they do recognize as wrong and urge the necessity of practising virtue in these, and we can only speak more of Christ and of His grace and goodness and virtue, and so lead up again to the new lesson which we wish to teach. But we must be content to go slowly. We ourselves should be in a terrible state if an angel from heaven were suddenly to proclaim a long list of sins in our lives which we had never thought of as sins before, and were to demand that we should forsake them all at once whether we saw their wickedness or not. If we do not go too fast, by degrees the Holy Spirit will lead our converts to see the truth as they can bear it. One by one they will grasp it, until a majority is on the side of the new truth : then they will drag the others after them : they will perhaps enforce obedience ; but their enforcement will be different from ours and will produce a different effect upon those who are compelled by the common conscience of their fellows.

Similarly in teaching about God we must begin with the known. We must find our point of contact in the common idea, familiar and traditional, and proceed from that. The moment that we begin with a teaching which has not some attachment to the known and familiar truths, we enter that unreal world of words and all our teaching is vain, however cleverly the words of our lesson may be repeated.

This involves slow and patient labour. It means that our individual converts and our Christian communities might possibly appear to make progress more slowly than they do now ; but it would be far more real progress and it would be the prelude to far more rapid and certain progress hereafter.

But how it is to be done is a question the answer to which will only be found by much study and experience. We must study first the ancestral beliefs of the people, not only its literature, and its folklore, but its practice, especially as practised by our pupils themselves, so that we may know what truth is familiar in order that we may begin with that. Then we must try by many experiments how to reveal to them the real character of the familiar things, that they may thoroughly grasp it ; then we must discover points of attachment between the familiar truths and the truths which we desire to teach ; and then we must try to find out how the presentation of the new truth can best be made. So we may one day reach a truly educational method of evangelical teaching. The way is long, but it is full of hope for one who believes in the Holy Ghost and will not be content with barren obedience to commands, or formal repetition of catechisms and Bible lessons, or unintelligent observance of the customs of the Church. So long as we are content with imposing laws and customs and enforcing obedience to them, we cannot teach.

CHAPTER VII

IMITATION

THE task of the educator is to direct or to guide the development of the pupil. He does this by teaching ; he does it even more powerfully by his example. First and before all things he educates by the influence of his own character and personality. What he is, what he has within him, what he reveals, this is of the first importance. Whether he will or will not, he is an example to those whom he desires to educate. His example is constantly found to be more powerful than his teaching or preaching. The force of imitation is constantly dwelt upon by all writers on educational theory: it has also been the subject of many sermons and addresses to the clergy. He who would undertake the task of a missionary educator must consider seriously what he is and what spirit he reveals, if he is to be an example to his converts. "Be ye imitators of me," says St. Paul, "even as I also am of Christ."

I do not wish, I dare not attempt, to rewrite here sermons on the Christian character for missionaries. What I want to do is rather to point out that in education it is almost as important that the example should be imitable as that it should be worthy of imitation. "The teacher who meets with most success," says Professor James, "is the teacher whose own ways are most imitable"; but imitable and worthy of imitation are not the same thing.

It is one of the most remarkable things about the character of Christ that He is not only in the highest degree worthy of imitation, but also in the highest degree imitable. It has been adduced as one of the proofs of His Divinity that His example is thus universally capable of imitation, and is imitated by young and old, rich and poor, intellectual and simple, by every type, and class, and age.

We have then to consider not only whether the missionary is a man of high character, not only whether his conduct and practice are good, not only whether his character and conduct and practice are such that we desire our converts to imitate them, but whether they are imitable.

Now the character which we most admire and covet for ourselves is commonly a character which is not calculated to stir direct imitation on the part of our converts in many of the countries to which we go. Our converts seldom understand it. It does not appeal to them. They do not admire it, still less do they desire to imitate it. Our manifestations of virtue are to them so strange that they fail to see the virtue in them.

For instance, our exhibitions of charity are peculiarly liable to be misunderstood. Our acts of charity, especially our giving, are nearly always conditional. We give, but we expect and demand a use of our gifts which we can approve. Poverty simply as poverty opens neither our hearts nor our purses. All our giving is calculated giving. We cannot give out of the abundance of the heart freely. Our Western social doctrines and the condition of society here has rendered it almost impossible for us. But to the Oriental acts of charity are free from all these calculations ; gifts of charity are unconditional ; poverty appeals to him simply as poverty without much thought as to its causes ; consequently he gives out of a free heart freely, and condi-

tional charity scarcely seems to him charity at all. When we subscribe money and give it in whatever form it may be given, and then demand an account of it, he is completely nonplussed. That kind of charity he does not understand, he does not admire, certainly he does not want to imitate it.

Or again, religious self-denial is with us almost universally conditioned by our ideas of efficiency. Our missionaries make great sacrifices from the most pure religious motives ; but their ideas of efficiency circumscribe and confine their sacrifices. They cannot sacrifice themselves in any way which would hinder their efficiency as workers. But to the Oriental religious sacrifice is not so conditioned ; the thought of efficiency in our sense of the word does not enter his mind in this connexion ; and consequently our example of religious sacrifice is something which he cannot understand. He seldom imitates it, or wishes to imitate it, and if he wished to do so he could not do it.

Similarly piety is by the Oriental associated with quietness, submission, retirement. Expressions of piety which we recognize as expressions of true piety are busy, restless, bustling. We understand an extremely active piety, zealous for good works and hasty to brush out of the way every hindrance. Piety expressed in such forms is scarcely recognized by some Orientals as piety at all : it seems to them mere self-assertion : they certainly do not wish to imitate it.

The list might be enlarged almost indefinitely : any thoughtful missionary could supply illustrations : we constantly hear of them from all parts of the mission field. How often do our converts say, " You preach love, but we cannot see it in your lives ; you preach charity, but we cannot see that you practise it ; you preach religion, but

your lives do not appear to us devout." All this simply means that the religious character of the West is cast in a mould unfamiliar to them ; that the religious character which we admire and covet and often present, is not imitable by them. It is not that it is not high ; it is not that it is not worthy of imitation ; but it is of a type not easily imitated by them.

We cannot escape from this difficulty by struggling to become Orientals ; and it would not be an unmixed advantage if we could. It is well that our converts should have before them the example of a different type of religious character from that with which they are familiar. It is not undesirable that our converts should learn that charity may be real charity though it is careful of consequences ; that self-denial and self-sacrifice may be expressed in other forms than those of the familiar Eastern asceticism ; that piety may be as truly expressed in activity as in quietude ; but this does not alter the fact that our example of Christian character is a difficult one for them to follow directly.

Now examples which are difficult to follow directly, often lead to a bastard imitation. Pupils who have constantly before them some example of a truly great character, instead of imitating the great qualities, often imitate the foibles of their teacher. The instinct to imitate is compelling : the difficulty of imitating the really great qualities demands effort : the instinct is therefore satisfied by repeating some trick or peculiarity of voice or walk or dress or manner. So the courtiers of the great Julius imitated his habit of scratching his head with one finger rather than his patience, endurance, or courage. So our converts sometimes imitate our weaknesses, a brusque manner, an authoritative tone, a love of place or position, a habit of measuring things by their pecuniary value ; or, failing to see or to understand

the fundamental excellences of the Western Christian character, they imitate trivialities such as clothes.

The same difficulty often leads to counter-imitation, that is, the cultivation of a quality which is the exact opposite of the example. Thus intense unselfishness in the teacher may lead to the cultivation of selfishness in the pupil, intense activity on the part of the teacher leads to sloth on the part of the pupil. We are all familiar with this unhappy form of imitation. We see its effects only too often in families where an example of extreme gentleness in the elders seems to provoke rudeness in the younger, an example of extreme self-denial seems to provoke a spirit of self-assertion. Similarly in our missions examples of extreme activity, zeal, eagerness to direct, to help, to support, sometimes produce in our converts a counter-imitation. The example set is difficult to imitate directly: it consequently results in the following of its opposite.

Again, we offer for imitation not only character, but religious services and organizations. The first place of Christian worship set up in a heathen land and the first service held in it establish a type which all future converts tend to follow. We then as missionaries should pay heed to this. The moment we go anywhere in the world we want *for ourselves* a service like that with which we are familiar at home. We build a church in a mission compound and furnish it as nearly as possible after the pattern of the church in which we worshipped at home. Now this is very suitable to us as the inheritors of a long established order with which we are familiar, but it is open to question whether it is suitable to us as missionary educators. It is necessary to ask whether we really wish the first converts to imitate that particular kind of building and service. To that question I suppose that the vast majority of our missionaries would

give an unhesitating affirmative, though some, I fancy, would hesitate. But suppose that we accept it as indisputable that the example set is the example which we wish our converts to follow, then the further question arises whether they can imitate it. To this question I suppose there can be little doubt that we must in many cases answer that they cannot. They cannot supply the materials. As a matter of fact it always requires a long and careful and often difficult training to enable them even to assist intelligently at the service when we conduct it, having ourselves supplied all the materials for it. It might then well be argued that under such circumstances it is the duty of the Christian educator to deny himself luxuries in which he has learnt to take pleasure in order that his example may be of assistance to his work.

For these examples are seldom an assistance. It is almost ludicrous to find the purest extant illustration of late Victorian ritual in a corner of India. That is absurd enough ; but what is far worse is that these Western examples one and all alike teach the people to abandon any attempt to design or to carry on a natural and reasonable form of service. It is impossible to imagine that we can invent a natural service for them ; they must find it out for themselves ; but we, by setting an example of impossible ritual, simply reduce them to impotency and encourage them to expect us to supply all their needs, or, if they are more well-to-do, teach them to collect money which they can hardly afford to defray church expenses which they ought never to incur.

Worse than that, these foreign forms and Western customs induce a very evil form of bastard imitation. Just as the weak in imitating the strong imitate often their weaknesses or their tricks, so the convert is apt to place an absurd

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importance upon the most trivial details of a ritual. I have heard of a Christian congregation which thought it impossible to hold any service because their kneelers had become infested with vermin, and they thought that the service would not be "proper" without kneelers. I have heard of native priests who excused themselves from performing their duties on the ground that their cassocks had been lost or destroyed.

In considering, then, his character and his practice as an example for his converts the missionary educator must consider not only what is worthy of him, but what is suitable to his converts. He must consider these things in relation to his pupils both on the positive and on the negative side: on the positive side with respect to their imitability, on the negative side in respect of their repressive influence. "The quality most necessary to secure success as an educator," says Professor Adams, "is the power of putting oneself in the place of the educand and of looking at things from his point of view."¹ Therefore the missionary educator must look at all his actions not simply as they appear to him, or as he knows them to be, but as they are likely to appear to his people.

This is in itself appallingly difficult, and for the missionary there is the added difficulty that he must not only strive to see things from their point of view, but must start with a strong determination that, so far as he can, he must suppress himself so as to present to his people an example of character and practice which they can not only appreciate but follow. This demands from us a large exercise of economy, and this economy seems to some of us almost immoral. If we find it difficult to economize in our teaching, we find it doubly difficult to economize in our activities. We must not do

¹ *Evolution of Education*, p. 37.

all that we can, or could do under other circumstances. We must not do every good thing that we see to be good in itself. This is very difficult.

Some dangers are to be met face to face and conquered : some are to be avoided as far as possible. I believe that the difficulty which is raised for us by the instinct of imitation is one which can best be met by running away as much as possible. With every possible care we cannot be good examples for the everyday life of our converts. We are too foreign, too energetic, too masterful. It is in the settled life that our example shows to the worst advantage and does the most harm. An example of furious energy which, seen every day, depresses, seen from time to time, especially if it appears in times of need, inspires and encourages. Therefore the Western missionary should not be settled among his converts. He should come and go. If he stays too long he will reveal too much and do too much : if he constantly moves about, departing for a season and then returning, his example will be stimulating without being oppressive.

If then we would apply to our missionary work the lesson which the doctrine of imitation teaches, we ought, I think, to learn that it teaches us as educational evangelists not to settle anywhere for long among our converts ; for in this way we may hope to avoid, at least in some degree, the dangers which beset us.

CHAPTER VIII

ACTIVITY

IN all true education the pupil must take an active part. On no point are modern educationalists more clear and united than on this. Professor James, in his *Talks to Teachers*, stated with his usual convincing lucidity the simple grounds for this conviction. No impression is complete until it has produced its proper reaction: no impression is complete until it is supported by the impression of the reaction having taken place. He reinforces this argument by appealing to the law of transitoriness: he reminds his hearers of the transitory character of that religious fervour which is aroused by a stirring sermon but fails to find any active expression: even strong impressions which are not followed quickly by active expression speedily die away. Professor Adams tell us that the "notion of the passivity of the educand is one of the most pestilent of heresies in education,"¹ and declares that "it is of the very essence of successful education that the educand should be kept in a state of activity." "No reception without reaction, no impression without correlative expression"² is now universally acknowledged to be one of the most important of educational maxims.

In the world of theory this doctrine of the necessity of the

¹ *Evolution of Educational Theory*, p. 18.

² James, *Talks to Teachers*.

activity of the pupil has won the day ; but in the world of practice its victory is far from complete. The notion that the teacher must be the one active force, that the pupil must be passive, still governs our educational practice to a most mischievous degree. Mr. Edmond Holmes and others have lately been inveighing against its influence in our elementary schools, and Dr. Montessori found it one of her greatest difficulties in dealing with teachers who came to be trained in her " children's houses." Professor Davidson has declared that " the value of exercise, practice, habituation, seems to have been far better understood by the ancients than by the moderns. Whatever a man has to do, be it speaking, swimming, playing or fighting, he can learn only by doing it. This was a universally accepted maxim. The modern habit of trying to teach languages and virtues by rules not preceded by extensive practice would have seemed to the ancients as absurd as the notion that a man could learn to swim before going into the water."¹

Unfortunately it is in religious education that the heresy of the passivity of the educand has its strongest hold. This is the more to be regretted because, if activity is important in secular education, it is doubly important in religious education. If languages and sciences cannot be learnt without activity, still less can religion. " A child can no more be educated to a life of religion and faith without the exercise of personal activity than heroic deeds can be accomplished by words only."² Religious education is essentially practical education : religion which does not affect the life is ridiculous.

Hence the absurdity of religious education which is confined to the school or to the Church. The passive recep-

¹ Davidson, *Aristotle and Educational Ideals*, p. 10.

² Bowen, *Froebel*, p. 120.

tion of instruction in religious theory which begins and ends in a building set apart for that purpose is certainly not religious education, yet all earnest and thoughtful workers at home know this difficulty only too well. It is one of the great evils which have befallen us that men have treated churches and chapels as places where they listen rather than as places where they perform religious acts. The great multitude of our people, adults and children alike, approach the religious teacher with resignation. They are willing to please him and to show their recognition of his kindness to them by sitting still for a while and listening to him, or perhaps they even expect to be interested and amused, and they are willing to be interested ; but that they are expected to do anything, that the teaching, however " practical " it may be, is intended for practice, or can be, or ought to be, actually put into practice ; that is far from their thoughts. It is far from their thoughts because for very many years education in the Church has been founded, not upon the activity of the educand, but upon his passivity. Teachers, clerical and lay, have welcomed and encouraged this passivity until it has become habitual. Most earnest and thoughtful church workers struggle against it ; and those who struggle most are most conscious of its deadly character.

Even when we have seen the necessity for some reaction, we have been too often content with a mere verbal reaction. Repetition of the words spoken by the teacher is indeed a reaction and an important one, but it demands extreme care ; for we are easily deceived. It may easily be a repetition of sounds to which no meaning is attached. If the teacher says clearly a sentence like " The law was given by Moses," and then asks, " Who gave the law ? " a child who is scarcely conscious what the question is, or what the

lesson is about, might yet repeat automatically the last sound which struck his ear, and answer "Moses." We can often repeat without thought a sentence which we have just heard, when if we think what we are saying we break down: so long as the tongue repeats a series of sounds which the ear heard but the brain did not identify, the sounds follow one another inevitably in the order in which they were heard. In cases like these the reaction of repetition is purely muscular. This meaningless repetition is often mistaken by the teacher for intelligent response; and it is this mistake, so easy to make, and so frequently made, which has brought the catechetical method of teaching into disrepute. Yet it is the catechetical method which is still common in religious teaching and it is the verbal response which is demanded by our religious teachers at home and abroad.

Abroad we have created the same conditions. There too we have not known how to stir up the necessary activity. There, as here, our pupils have been allowed and encouraged to remain passive, or to return the bastard response of a sound of words half understood or not understood at all.

The result is seen in an alarming weakness of our converts. Heathen religions are strong because they are intimately bound up with daily life. It makes a real difference in daily life whether the religious rites are duly performed. To us these religious rites seem often no more than the observance of unmeaning rules, but to the performer they are parts of the life which he lives. He would not know how to live his life without them. He must perform the proper religious rites, or his most necessary actions are all wrong; he cannot build, or sow, or wash, or eat properly without performing them. Thus the religion, whatever its spiritual, or moral, or intellectual weakness is intensely

practical ; and this insistence upon the activity of the pupil gives it its strength. What the pupil learns he learns to do. It is essentially active religious education.

In our missionary method there are five elements which especially tend to depress the activity of our converts.

(1) The first is that we commonly begin with a great deal of negative teaching, prohibitions of familiar acts, rather than positive instruction in Christian acts. Now negative teaching, prohibitions, do not promote activity. Strong restraints rather tend to cramp the young life ; they tend to produce or encourage the false idea that virtue consists in not doing prohibited things, rather than in doing right things.¹ Dr. Montessori protests most earnestly against the fallacy of confusing goodness with stillness. In the infant school "Be good" too often means, "Keep quiet" : the child who sits still is a good child : the child who cannot repress his activity, expressing it often in inconvenient actions, is naughty. But goodness does not consist in not doing naughty things. Inactivity is not goodness. Professor James goes even further when he points out that a bad reaction is better than no reaction at all. A child that can be actively naughty can be actively good. Hence the objection of modern educationalists to the parental "Don't." Education for activity is ill begun by strong prohibition. "Who has not heard," says Froebel, "parents complain of children thus treated? They say, 'When the boy or girl was small

¹ "Regarding the Church in Manchuria, Rev. A. Weir writes that 'to the great mass of Church members the spiritual content of their new faith is largely negative—not to worship idols, nor follow idolatrous customs, not to fall into gross sins—and the benefits hoped for are outward peace and prosperity.' To a greater or less extent this is true of all parts of China."—*China Mission Year Book*, 1917, p. 67.

and could do no good it was busy about everything, now when it has some knowledge and strength it prefers doing nothing.'” Similarly who has not heard missionaries complain “When so and so was just converted he was always full of some wild plan ; but now that he has been to college he does nothing unless he is told and directed.”

There are many things which grown up people ought not to do in a drawing-room which we ought to tolerate in moderation when done by little children in a nursery. If everything which we should shrink from doing ourselves is forbidden to them, they learn only a habit of refraining from doing anything. The mission field ought to be a nursery, not a copy of our drawing-room. Surely we are often depressed ourselves by the wooden respectability which reigns here ; why need we drag all our converts into it ? Let any missionary count up carefully the things which he prohibits, and ask himself whether there are not among them things which he cannot prove even to himself to be vices, some about which there is a difference of opinion even amongst good men.

(2) Our system of mission stations with their organization exercises a strong restraining force over the activity of the ordinary convert. The evangelization of his tribe or nation appears to him the work undertaken by this organization ; the administration of charity, and a host of good works are carried on by this organization ; he seems to be expected to do nothing but to support this organization, and the support which he can give is often in amount so insignificant that it really does not seem to make much difference, and sometimes he looks upon that support simply as a form of tax. There is an inevitable tendency for people brought up under a system like that to wait for the organization to be set in motion, and to feel themselves released from

all responsibility by its existence. Just as in England the establishment of highly organized choirs tends to kill in the ordinary churchgoer any responsibility for the proper conduct of the service, and teaches him to think that his duty is performed when he has subscribed to the church expenses, so the elaboration of the organization abroad teaches the ordinary convert to believe that his duty is performed when he has given his subscription, or paid his tax.

(3) The system which prevails in our Church of granting licences for all kinds of Christian work acts as a strong deterrent upon the activity of the great number who neither desire nor receive such licences. It produces upon the ordinary convert the impression not merely that he has no responsibility, not merely that he is not expected to express his Christian life in any of these forms, but that without a licence he ought not to do so. If he acts without a licence he is acting without authority. He seems even to be acting against authority. But these licences embrace some of the most important of the activities of the Christian life—all teaching, and all public worship. The result is that Christians who happen to be without the services of a licensed minister are utterly incapable of doing anything for themselves, still less of doing anything for their heathen neighbours. This absurdity is common even amongst us English churchmen. A short time ago I read a letter from an English bishop, in which he said that he had visited a place in which there were a number of churchmen. He said that they welcomed his visit the more, because owing to the removal of the gentleman whom he had licensed as a lay-reader they had not been able to have any Sunday services since the lay-reader's departure. As if there was not a man amongst them of sufficient education to read prayers! Of course

I am not denying that there are not frequent exceptions both among our own people and among our converts to this blind following of an absurd prejudice. All that I am asserting is that the system of licences as practised by us does tend to check the proper activity of the Christian soul, and that our education of our converts is seldom calculated to counteract its evil influence.

(4) Nothing tends more strongly to check activity than the premature presentation of too advanced and difficult problems, or of too elaborate methods of work. The inexperienced mind is paralysed by a problem a very little too difficult. But what do we do? When we find our people slow to evangelize we start amongst them missionary societies, forgetful that missionary societies are the latest, and perhaps the worst, method of evangelizing the world. They have been introduced in these last days to recover a Church which had forgotten the object of its existence—they are organizations, unknown and impossible in the early days of the Church. It is far easier to understand the duty of every Christian to convert the members of his household and his neighbours, than it is to understand a missionary society, the very existence of which implies that the simpler duty has been forgotten. But because we have forgotten the simpler duty and have become familiar with the complex machinery, leaving the simple duty on one side, we propound to our converts this cumbrous and complicated confession of failure. Having lost all simplicity ourselves we foist our complexity upon simple minds and expect them to understand it. It may be true, sadly true, that in some places we have been working so long amongst the people that they have learnt our vice, and a few of them now understand the use of our crutch; but in most places the vast majority do not, and for them the suggestion of this

elaborate kind of evangelistic method, at any rate till they have had long experience with the simpler forms, must inevitably produce that paralysis of which I have spoken.

Nor is the missionary society the only example of this error: the church councils and the church organization, especially in the early days of a new mission district, will supply other examples. They are not sufficiently simple, homely and familiar to call out the activity of the people.

(5) Above all our own natural activity curbs the activity of our converts. In a most amusing paragraph, Dr. Montessori described the unhappy condition of children tended by over-eager and over-active parents and teachers. "Little children," she says, "accomplish slowly and perseveringly various complicated operations agreeable to them, such as dressing, undressing, cleaning the room, washing themselves, setting the table, eating, etc. In all this they are extremely patient, overcoming all the difficulties presented by an organism still in process of formation. But we, on the other hand, noticing that they are 'tiring themselves out' or 'wasting time' in accomplishing something which we would do in a moment and without the least effort, put ourselves in the child's place and do it ourselves." . . . "What would become of us if we fell into the midst of a population of jugglers, or of lightning-change impersonators of the variety hall? What would we do if, as we continued to act in our usual way, we saw ourselves assailed by these sleight-of-hand performers, hustled into our clothes, fed so rapidly that we could scarcely swallow, if everything we tried to do was snatched from our hands and completed in a twinkling, and we ourselves reduced to impotence and to a humiliating inertia? Not knowing how else to express our confusion we should defend ourselves with blows and yells from these madmen, and they having only the best will in the world

to serve us, would call us naughty, rebellious and incapable of doing anything." ¹ But this description fits with almost absurd exactness the condition of affairs in many of our missions. The chief difference lies in the docility and gentleness of our converts. They do not defend themselves with blows and yells. Perhaps the blows and yells will come one day ; here and there we hear already mutterings of revolt ; but for the present patient resignation deceives us. We do not call our people naughty and rebellious, we only call them incapable ; we say that they lack initiative, and initiate vigorously for them.

If it is true, as we are constantly told, that our converts are naturally lacking in initiative, this fact makes the doctrine of activity far more important than it is at home where we have to deal with a people of peculiarly active character. At home and in America, it is now acknowledged that activity on the part of the pupil is of vital importance for sound education. It ought therefore to be doubly important to us as missionaries in educating less active characters abroad.

(1) We should strive above all things to secure from our pupils active expression of every truth which we strive to inculcate. We should not rest satisfied even with the most sincere attempt to make our teaching clear and simple. However much our people may appear to understand it, unless they show that they are really using it, we should rather assume that our teaching has been in vain, than hastily rush on to further teaching. In a matter which touches life so nearly as religion does, it is fatal to be content with an appearance of understanding.

(2) The first lessons are the most important of all. Everything depends upon the way in which our pupils receive their first lessons in the Christian life. In the case of an

¹ *The Montessori Method*, p. 360.

ignorant and illiterate people these should all be positive, and as far as possible be capable of immediate translation into definite action ; abstract ideas and teaching involving comparison of ideas, which demand a purely mental reaction, being kept for a much later stage. We should begin with simple lessons of faith in our Lord Jesus Christ, simple acts of charity, simple expressions of felt needs such as demand immediate expression in their own manner or the doing of some kindly act on the spot. The power of Mr. Tyndale Biscoe's work with his boys at Srinagar lies in this, that he apparently begins not with dissertations on charity ; but—" Here is a charitable act to be done— let us do it." Only when such simple lessons as these have been grasped by constant practice can we proceed safely to more abstract lessons.

(3) It was part of the method of Pestalozzi that the children taught one another. " In the first lessons the master repeats aloud and makes the pupils repeat after him . . . until they perfectly comprehend what they are to do, and then they follow his example ; that is each one in turn takes the master's place and teaches the others just as he did."¹ This formal method has been found to have many disadvantages, but the principle which underlies it is of importance. The child educated in the elementary method should be able to teach others, that is, his mastery of the knowledge which he has acquired should be so complete that he should be able to impart it to others.

In Dr. Montessori's schools while the formal putting of the pupils in turn in place of the master is abandoned, the children are found to be constantly helping one another just as they naturally do in their own games, showing what they are able to do, showing others what they want them to do, or helping them when appealed to. This is a natural

¹ Pinloche, *Pestalozzi*, p. 54.

instinct of social beings. We naturally enjoy the sympathy of others, we naturally enjoy helping others to a discovery which has been of vital interest to ourselves. This is true in religious matters, as in all other matters. The simple enthusiasm with which the first disciples of the Lord proclaimed their discovery to their friends and brothers, is exactly the enthusiastic delight with which simple minds proclaim any discovery which pleases them. Dr. Montessori's children broke out into the wildest transports on discovering that they could write. So children proclaim to the whole world any new-found joy: "I can swim, I can swim." "Look at me."

Owing to the intense artificiality, and strong conventional restrictions of our Western life we are compelled, very early, to learn the detestable lesson of hiding those discoveries which it would do us most good to proclaim. And this artificial habit becomes so ingrained, especially in things which concern the life of the soul, that instead of expecting, delighting in, improving and utilizing these natural reactions, we look upon them with suspicion, and quench them as speedily as possible in others. Now, when we go among simple-minded, natural folk, with our cold conventions, we not only check the education of those to whom these expressions are of intense value educationally, but we hinder, or wholly deprive ourselves of one of the most valuable helps to our work. The intense delight and enthusiasm which men feel in the first discovery of religious truth seldom if ever recurs. And the witness of that first enthusiasm has a compelling force upon others, incomparably more powerful than well weighed arguments. To take a young convert who shows these signs of life even in what seem to us ignorant or ill-regulated forms, to tie him up, and to train him in our colleges, is very often to do him the most

serious injury, and to spoil him for his work. He returns with all that first enthusiasm blurred, if not lost, trained to express his religious aspirations in nicely regulated terms. The form may be admirable, but the power is gone. An able mission priest once showed me half a dozen people who, as he told me, were his most successful missionaries in the villages. After I had spoken to them for a little while in the usual stiff manner of the Englishman dealing with religious topics, he turned to me with the inquiry: "How long do you suppose that these people have been Christians?" I said that I did not know. "A year ago," he answered, "every one of those men was a naked savage." "What!" I exclaimed, "do you make teachers in a year?" "Yes," he said, "and the best teachers we have got. They send me from the diocesan college trained men who preach beautiful sermons, but it is not they who bring in the converts. These men cannot preach, but they go into the villages, and the people look at them and they say, 'We know what you were, we see what you are—what has made the difference?' These men know enough to say 'Christ.' So they preach Christ, and the heathen are converted."

Surely it ought to be possible to discover in religious education, as in secular, some method of educating our converts which may utilize, instead of destroying, these beneficent impulses. There can be no true education without activity. It is the business of the educator to excite, rather than to restrain, activity. The path of restriction is easy for us, and thought to be safe, but it is really the most difficult and the most dangerous in the end. It is easy for us at the first to make ourselves the controlling force, to arrogate to ourselves the sole right to freedom of action, to teach our converts passively to receive what we are pleased to give. **At the end of that path is sterility and impotence, not**

manhood but perpetual infancy ; or else, as powers grow, a great outburst of revolutionary fury against an authority which has abused its powers. Neither of these results can be called safe ; nor, for our successors would the situation so created be easy. The only safe path is to begin now to try to discover how to apply in the mission field the principles practised by the great educationalists at home, and to make all our education active, so that our converts advancing from activity to activity, and finding in us the greatest helpers, and the truest directors, and the most generous sympathizers in their activity, may early and strongly learn how to direct their own course.

CHAPTER IX

EXPERIMENT

IT is a commonplace that teachers and preachers should be constantly seeking for fresh illustrations with which to enforce their teaching.

In this commonplace is revealed a most important educational principle; namely, that all true education is in character experimental. Why is it so important that the illustration should be fresh? For the teaching of many lessons there is ready to any teacher's hand a stock of most admirable illustrations. When once a really good illustration has been found, why does it not satisfy us to go on repeating that illustration and using it on every possible occasion? Why should we trouble ourselves to find a new one which is often not so clear and illuminating as the old? The answer is that a fresh illustration in virtue of its freshness has a power both in the mouth of the teacher, and in the ears of the taught, stimulating and exciting the interest of both, which no trite and well-worn illustration can have. But why is this? The old illustration was the better. Why does mere freshness so stimulate interest? Surely it is because there is in the use of the new illustration an element of discovery. The teacher in his search for illustrations has himself made a discovery. He has observed that a certain fact or story illuminates for him the truth which he wishes to impart. He has himself made an experiment

and has found it successful in his own case. He then brings it to his pupil with a certain eagerness to see how it will appeal to him, and the pupil is conscious that he is participating in an experiment. If the illustration serves, the pupil shares with his teacher the joy of discovery. The lesson is alive because it is experimental.

The moment it loses this experimental character it loses its virtue. This we see often. A teacher begins his work with the eager interest of one trying a new experiment. With much pains, and perhaps over many years, he seeks diligently for the best method of presenting his subject. Here and there he finds a hint. He tries this upon his class, and he finds that the lesson so presented does produce the reaction which he desires. He repeats his experiment again and again, and again and again the desired reaction follows. By degrees he acquires a stock of illustrations and an ordered scheme which his experience has taught him, will almost invariably, if not invariably, produce the desired result. Then he ceases to experiment, he begins to believe that there is in his method itself an educational virtue. He thinks that all that is necessary is to present the subject in this way, and the results will inevitably follow. He begins to use his method in a formal spirit; he follows the course, he repeats the illustrations. He puts his method into a book and he assures his readers that if they will present the subject exactly in this way the progress of their pupils is assured. His method becomes mechanical. He himself tends to use it mechanically, and many of his readers follow it mechanically. What is the result? The virtue is gone out of it: it becomes dull, uninteresting, stupid. This is because it has lost its experimental character.

All true education must be experimental. Every step in it both on the part of the teacher and of the taught must

be an experiment, an experiment in which both teacher and taught share in the joy of discovery. For the teacher each step is an experiment from which he hopes to learn something more of the nature and powers of the pupil, of the extent and depth of his knowledge, as well as the fitness of his own presentation of the lesson. For the pupil each step must be an experiment through which he discovers his own powers, the extent and reality of his apprehension of previous lessons, as well as the reality of a new truth, or a further aspect or application of a truth of which he has already perceived something.

If this is true of any education, it is true of religious education ; because religious education is the most practical of all education.

Only by keeping the experimental nature of education clearly before us can we secure progress in religious knowledge. Every lesson in religion, above all in Christian religion, ought to be put to the test by the pupil, and found to work, just as a lesson in science is put to the test of a physical experiment and found to work, or a lesson in grammar is put to the test of speech and writing, and found to be true, or a lesson in the abstract theory of any subject is proved by revealing its real connexion with knowledge already attained, so that it fits in with, harmonizes with, and illuminates what is already known and accepted as part of the real experience of the mind and soul. Just as it is absurd to give a physical teaching or training which does not proceed by well regulated steps, so that each step is based upon the knowledge and experience of physical capacity, attained by earlier exercise and teaching ; as it is absurd to give mental training or teaching which is not based upon the mental experience of the truth of earlier teaching ; so it is absurd to give spiritual teaching which is

not based on earlier spiritual teaching and practice. For otherwise the new lesson has no solid foundation, it has nothing with which to ally itself in the mind and soul of the recipient and it remains suspended, as it were, in the air, unreal.

In the days of my childhood I used often to hear people talk of something which they called "experimental religion." They meant, I fancy, religion based upon a personal experience. There must be, they said, a personal experience of the reality of such great doctrines as the forgiveness of sins, of the grace of Christ's presence, of the indwelling of the Holy Ghost. No teaching of these great doctrines was to be considered to have attained its end until the hearers were conscious of such an experience. Then and then only was knowledge of the truth attained. Those who so spoke, as I understood them, had in mind a purely private individual experience, of which the feelings were the sole and only test. The pupil experienced the forgiveness of sins, when, having been miserable because he was conscious of wrongdoing, he attained to a sense of peace. He knew the presence of Christ because in a mystical way he felt joy in His presence—and so on.

Now if we widen our conceptions of experience beyond the region of sensibility, and include within it the realms of thought and will and spiritual desire, I believe that this teaching of experimental religion is profoundly true. Religious knowledge ought to be based on experience. It cannot be attained by mere repetition of religious creeds, and such like. Christian morals can only be really known by practice, that is, by the making of them part of our experience; and similarly Christian doctrines can only become real to us by being made part of our practical conscious experience. This experience does not lie only in the feelings, it may lie in

apprehension of the agreement of ideas suggested with ideas already grasped. It is a real experience when a child perceives that a certain epithet is applicable to a known noun and so applies it. Similarly it is a real experience to perceive that the teaching of Christ has uplifted the human race or some individual known to us ; it is a real experience to perceive that the doctrine of the forgiveness of sins, is agreeable to what I already know of God. Giving this wide sense to experience, religious knowledge should be based on experience of its truth.

Now experience is the result of experiment. It is attained when we have tried the experiment ; that is when we have not only heard the conclusion stated, but have ourselves reached it, and so can use it.

I mean by an experimental method, then, a method of teaching in which each step, whether initiated by the pupil or by the teacher, is presented to the pupil as an experiment to be tried, the object of the teacher being attained, not when the pupil can repeat what the teacher has said, or has imitated exactly an action of the teacher, but when the pupil has for himself taken hold of the elements presented to him, combined them and discovered by experience the result of the combination. It is one thing to teach a child that $2+2=4$: it is another to provide the child with blocks like Froebel's, and then to leave him to find it out, or, by a hint suggested from time to time, to lead him to discover this for himself, so that he will say, " However you do it, it is always four : it makes no difference whether the things are peas or beans or blocks of wood, it is always the same." It is one thing to teach a boy that $Zn+H_2SO_4=ZnSO_4+H_2$: it is another thing to give him these things and tell him to combine them when he finds the result before his eyes. Again it is one thing to teach a boy that a Latin verb governs

the accusative case, it is another to set before him a series of examples and let him discover for himself, or to point out to him, the immense convenience of having the object clearly distinguished from the subject by its case. In such matters as these educationalists to-day are generally seeking after good experimental methods : but the same thing should surely hold true of religious teaching, at any rate in its elementary stage. The convert at his baptism enters into a new world, endowed with new powers. He is to learn what these powers are—he is put into a new relationship to God, to men and to the whole world about him. He is to learn what this new relationship implies, how its duties are to be fulfilled and its privileges enjoyed and used. We are not likely to succeed if we content ourselves with talking about these things, any more than we succeed in teaching chemistry by mere talking about chemicals. If our convert is to find out and truly to know the powers given to him, the new relationship to God and man and the creation, he must arrive at this knowledge not by hearing men talk about it, but by experience. The speech of others will have meaning and power for him largely in proportion to the reality of his own experience so far as it has gone. It is by acts of prayer and praise and communion that he will learn his relationship to God. It is by acts of kindness that he will learn the meaning of charity—his relation to men. It is by opening his eyes to perceive beauty that he will learn his relation to the world, to the creation. That convert had been well taught, who being asked what difference his conversion had made to him, replied, " I used not to know where I was ; now I go about the world as in my Father's house."

Our converts enter into this new life with an eager curiosity and a desire to know how the change will affect them, what this new life is, how it differs from the old, a curiosity

closely akin to that which the greatest educationalists have always found characteristic of little children. A true experimental method of teaching keeps that curiosity alive and puts it to its fullest use, whereas a merely verbal teaching too often corrupts or stifles it. What we need is a consistent, consecutive experimental method. It would be absurd to suppose we have such a method now.

We have indeed many most devoted and able missionaries who in their dealings with their converts feel after such a method and already know much that would help us to discover a truly experimental method of education, but the fragments are scattered in many minds in many lands, and there is no master to gather them together and set forth a method with any completeness: there is no scheme, no system to guide the beginner: there is nothing to compare with the Montessorian or Froebellian systems. Before Pestalozzi and Froebel and Montessori there were many parents and teachers who knew the value of experimental education, but their knowledge was scattered and fragmentary and inaccessible: the great pioneers of infant education realized the need for order and exposition, and so set forth a method and plan that others who came after them could practise what they had formulated and improve upon their methods, and thus they became the authors of a general reformation in elementary education. What we need in the mission field is some one who will approach evangelistic education with a zeal and a purpose and a knowledge comparable to theirs, and will show us what experimental education in the mission field really means, what are its fundamental principles, what its proper form and application, and so begin a revolution similar to that which the great pioneers of scientific education inaugurated.

If we are ever to attain to such a method it must be by

experiment ; and I suppose it will be not only discovered but retained, if we ever discover it, by experiment. I have already pointed out that any true method of teaching seems necessarily to involve that it is not only experiment on the part of the pupil, but an experiment on the part of the teacher. However excellent may be the results obtained by the experiments of others, however completely their method may be set forth, however widely applicable their method may appear to be, it seems to be clear that the following of it can never become mechanical without losing some of its virtue.

Moreover human beings are so complex and diverse that it is impossible for us to be absolutely certain beforehand that every detail of a method which succeeded with A and B and C will certainly succeed with D—there is always in the teaching an element of uncertainty, there must always be in the teacher's mind a hope, an expectation that the method which he found to succeed with A and B and C may also be successful with D, but not a certainty. He must always approach D in an expectant attitude. The success or failure of his method with D must always be a new discovery. He must always be ready with his test to make sure that he has really succeeded.

Now this applies not only to the education of individuals but to the education of communities. Communities also have their peculiar nature and characteristics. The education of communities must be experimental. We cannot possibly know beforehand truly and fully the capacities and powers of any congregation of Christians.

Since we cannot tell precisely what will be the effect of the application to them of any detail of any method of education known to us, we must approach them in the experimental attitude. It stultifies half our work if we approach our converts with preconceived ideas and prejudices. We close

up half the avenues of progress with preconceptions that they cannot do this, they cannot learn that, they cannot be expected to appreciate and apply this or that truth. We cannot possibly tell till we have tried, and tried long and patiently; for failure is as often due to incapacity to educate on our part as it is to incapacity on their part to be educated.

Neither must we go to a people very unlike ourselves with a rigid determination that the apprehension of truth by their minds must necessarily reveal itself in the forms in which we are familiar. We must be prepared to look for, to observe, and to respect, forms of progress with which we are unfamiliar, manifestations of the apprehension of truth in shapes to us unnatural and at first sight perplexing and confusing. Even in dealing with the children of our own race it is necessary for the teacher to be prepared for this. A very little child of my acquaintance revealed a most admirable apprehension of the force of the word "bloody" in its purest form, when playing with billiard balls, she suddenly astonished her father by exclaiming, "Send me the bloody boulder." It would have been fatal to have corrected her, yet it was certainly an expression of truth for which her teachers were entirely unprepared. Abroad we commonly chide, or even forbid, any expression which is sufficiently unfamiliar to startle us: but any teacher who will proceed by an experimental method must certainly keep a very watchful guard over himself in this respect.

If then we are to know our people, their capacities and powers, and if on that knowledge we are to base any experimental method of teaching we must be prepared to experiment ourselves with a freedom and earnestness far greater than any we have known in the past. Our whole life as missionaries must be devoted to experiment.

Here we shall find ourselves met with serious opposition. The more exactly a subject has been formulated, the more established and familiar the statement of its elements has become, the more venerable and revered are its formularies, the more difficult it is to practise any experimental method and the stronger is the fear of experiment. In the days of Pestalozzi it was taken for granted that the elementary rules of arithmetic were so clear and obvious that all that was necessary was for the teacher to lay them down and enforce them. They could be taught by mere assertion. The result was an extremely dull, painful and unintelligent, often perfectly futile, labour. Often the pupil worked through the rules with no idea what he was really doing : for to some of the children, if not to many, the numbers which they put on their slates had no meaning whatsoever. And though they could by the rule manipulate these numbers so that the result which they put down as an answer to the question propounded was actually correct, yet they had no conception what they had really done, nor what the answer really meant.¹ Pestalozzi by experiment discovered this, and consequently began to teach his pupils, by actual experiment with things, the meaning of number, so that they began to understand that number is a necessary element of our thought about the world in which we live. But he did not persuade others to follow his example without much opposition. The precision and completeness of the arithmetical formulæ hindered his reform, because people who had been taught by the formula could not see why the formula should not continue to be taught as it had been taught to them, with a stick. Similarly, to-day the formulation of Christian doctrine in catechisms or creeds seems to those who have mastered them so obvious and complete that they cannot

¹ I myself was taught Trigonometry in precisely this way.

imagine why the Christian Church should not go on teaching them as they themselves learned them. "Given a sound formula, hammer it in."

It may possibly be true that the religious unsettlement of these days, and the tendency on all sides to question every religious formula may be found in the event to have been a preparation for the shaking of this unreal teaching, and a preparation for a new and a deeper teaching based upon realities, but at the moment, especially perhaps in our own Church, love of the formulæ and reverence for them will certainly constitute to many minds a strong objection to the search for, or the use of, any true experimental method.

Religious authorities dread the very name of experiment. Experiment seems to imply a spirit of questioning, it seems to involve a certain looseness of attitude, an attitude of detachment. It suggests that he who would try an experiment must be prepared to expect any result and must be determined to welcome with equal joy any result of his experiment. Some would go even so far as to say that the mere desire to put a thing to the test of experiment implies a certain doubtfulness of its truth, and a few, like the doctors of the law at Pisa in the days of Galileo, would roundly protest that there was in such a proceeding an element of profanity. "The truth of God is to be taught and accepted, not to be experimented with." To this objection the obvious answer is that an experimental method of teaching is only possible for one who has the most profound conviction of the truth of the general formula. If the doctors of Pisa had been thoroughly persuaded of the truth of their doctrine, they would have welcomed gladly any demand for an experimental test of it. Only he who is certain dares to proceed by experiment in his teaching. The teacher of

arithmetic dares to establish an experimental method because he is absolutely certain of the truth of his arithmetical rule. It is the fear of experiment which argues a religious doubt, not the desire to discover and to apply an experimental method of teaching religion.

Again, the mere suggestion of an experimental method of teaching religion will suggest to many minds a fear of extravagance and rashness, the indiscriminate practice of any ill-founded, undigested schemes. This fear is not unnatural and would probably find no small justification if all our missionaries, which I scarcely dare to hope, were to embark eagerly upon this quest for the discovery of a truly educational method of teaching our converts. The ideas of Rousseau, Pestalozzi and Froebel produced a great many exceedingly ill-digested and poorly conceived experiments in educational method. I do not see how this can be avoided ; it is probably inevitable ; but I am sure that in spite of, if not because of, a multitude of dangerous and apparently disastrous experiments, real progress would be made and the truth would justify itself : and I am sure that rashness and haste are certainly not proper to any true experimental method. The experimental scientist is certainly not the man who rashly and without proper consideration mixes any chemicals together haphazard simply to see what will happen, nor even because it has occurred to him that the mixture of two chemicals might produce an interesting result. Before he mixes them he takes the utmost care to be sure of what he is doing. At any rate he knows all that he can learn about the nature of these things, and he mixes them hoping for and expecting a result for which he is looking. It is equally obvious that any one who would truly try the experimental method in religious education must be at considerable pains to study and to observe long and carefully. It is certainly

not proper to the experimental method to be rash and careless.

There is another objection to any experimental method of teaching which arises from our distrust, not of the teacher, but of the pupil. We sometimes are inclined to think that education by an experimental method must foster in the pupil a bad habit of refusing to accept anything that does not immediately approve itself to him. "I will believe only what I find satisfies me ; I will accept only what falls in with my own personal experience."

There may be some truth in this. It is possible that converts educated by an experimental method might be tempted to deny the reality of any truth to which they themselves had not attained. Even if it were so, would it not be better that our converts should really know what they did know by experience, than that they should be ready to repeat superficially anything that their teacher told them, even if that readiness led them to an equally superficial acknowledgment of all known truth ? But I do not believe that the objection is really true. We have never tried the experiment and consequently it is difficult to say for certain what would happen if we did try it ; but so far as we have any experience here at home it is surely more true to say that the man whose knowledge is based upon a real experience is the man who above all others respects, rather than hastily rejects, the knowledge which he is assured rests on the experience of others. Surely he is the very man who is prepared to give truth hitherto unknown to him the most patient and careful attention. It is the man who has accepted things superficially who is least able and willing to give a patient hearing to any new truth. Having no sound foundation for his own knowledge he is afraid of the opinions and experience of others.

Of one thing I am assured. The entrance into our missionary life of true experiment in the education of our converts would not only give to our missionaries an absorbing interest in their work but would return to us a harvest so rich as to counterbalance a thousandfold any disadvantages that might possibly arise from it.

CHAPTER X

LIBERTY

LIBERTY is of two kinds, internal and external. Internal liberty depends upon capacity ; a man is at liberty when he can : external liberty depends upon circumstances ; a man is at liberty when circumstances permit him. The children of Israel attained to external liberty when they crossed the Red Sea ; internally they were slaves, bound by the habits of slaves. Joseph in Potiphar's house was externally a slave ; internally he was free, he could behave as a free man ought to behave. Internal liberty is the result of self-control : external liberty is the result of the combination of circumstances. Internal liberty is a path by which men go from liberty to liberty : external liberty is a point, a state of affairs. Internal liberty is always positive ; it is power for active good : external liberty is often purely negative ; it is the removal or absence of restraints.

We have seen that the end of education is the attainment of internal liberty. Men are capable of using and enjoying external liberty only so far as they have attained to internal liberty. If they cannot control their own conduct and direct their own progress towards the good, external liberty, freedom from control, is nothing better than liberty to ruin their own lives and to work disaster for others. Nevertheless internal liberty can be attained only by and in external liberty. It is impossible for an infant to attain to that

internal liberty which is control of the muscles, so that he can walk and run freely, except in a condition of liberty ; unless, that is, his limbs are unbound and free ; it is impossible for a boy to attain to that internal liberty which is the power to read, and to enjoy what he reads, unless he has access to books which appeal to his imagination and tell him what he wants to know. It is impossible for a boy to learn that self-control which is involved in the right use of money unless he has some money of his own which he can use as he pleases, and so can find out for himself the advantage of restraining momentary desires in order to satisfy larger and more lasting desires ; and so on. Internal liberty can only be attained through and in external liberty.

Consequently there cannot be any true educational method without external liberty. We have seen that a true educational method must be based upon careful observation of those whom we wish to educate. But such observation must be observation of free natural activity. We do not want to observe the artificial attitudes of people taught to adopt a pose : if they are always under restraint in our presence, we certainly cannot form true judgments concerning them, and if we fail to form true judgments, we shall certainly fail to educate them rightly ; for we cannot possibly direct the development of that which we do not know. Liberty is therefore essential for education.

Now in the mission field I am afraid that we must acknowledge that this liberty does not at present exist. There are, of course, exceptions ; and missionaries are constantly struggling to break down this barrier, but in general the atmosphere of our missions is still an atmosphere of restraint. In them our converts seldom appear at ease. The mission station resembles the school with which most of us are familiar, where there is very little freedom of action. The

pupils stand or sit at the word of command, they repeat what they are told to say. The one free activity is the missionary. He is always busy about something, directing, urging, restraining, ordering. He is never quiet: the converts perform the passive part; it is theirs to hear and to obey. If we visit any mission station, we cannot but be conscious of this. We see a great deal going on; but if we inquire how much of what we see is the free spontaneous activity of the native Christians, we are amazed to find how little is in any sense their own, and how seldom it has dawned upon them that they can do anything without the direction of a foreign teacher. They do not act freely, and they do not express themselves freely.

We naturally tend to distrust any independent action on the part of our converts. When, as occasionally happens, some eager spirit attempts to express itself in spontaneous effort, there is nearly always, as one would naturally expect in the early efforts of young Christians, some weakness, or strangeness, of form or of expression. We invariably seize upon that strangeness, or eccentricity, and forthwith condemn, or at least severely criticize, the action of this eager soul, with the result that it is often suppressed, or sometimes driven out of the Church, when it rapidly degenerates into positive heresy or schism.

In my travels in S. India I met a young countryman on whose face was written a Christian joy and quiet grace which impressed me more deeply than any sight that I saw in that country. I could not understand a word of his language, but I was told that he had been converted by the preaching of a native Christian of our Church who held some doctrine about the Holy Spirit which made him a most fervent evangelist, but was not considered by our missionaries orthodox, so that though he had not been excommunicated,

relations between him and the missionaries were sorely strained. I was told that this young man had come under his influence, and that, whereas before he was an ignorant and not very satisfactory member of the Church, he had now learned to read and was a most diligent student of the Holy Scriptures and a most earnest teacher. I saw him catechized and rebuked by a most charming and capable priest in charge of the district who told me that he had often before tried in vain to restore him to the true path. I marked his patient attention, his humble attitude, his courteous manner, his dignified and firm assertions that he had attained a truth which had transformed his life. I heard the good priest's testimony to his transformed life, and I questioned with myself then, and I have questioned ever since, whether we did wisely to emphasize and assault the possible heresy (for I did not learn clearly wherein the heresy lay), rather than to emphasize and support a Christian zeal and devotion which was capable of producing such fruits as were manifest in this man's conduct and bearing. But the movement was not "in order." It was spontaneous and erratic, and there was no room for it in a scheme where every act must be in subordination to the direction of authority.

The absence of liberty in our mission work is further revealed in the rigidity of our forms of organization and the strictness with which we insist upon their observance. Mme. Montessori, writing of the slavery of the infant school, uses the modern school desk as an illustration. "The schools," she says, "were at first furnished with long narrow benches upon which the children were crowded together. Then came science and perfected the bench. . . . It is all so arranged that when the child is well fitted into his place, the desk and chair themselves force him to assume the position considered to be hygienically comfortable. . . ."

The development of these scientific benches means that the pupils were subjected to a régime which even though they were born strong and straight made it possible for them to become humpbacked. The vertebral column . . . which resisted and was strong through the desperate struggles of primitive man when he fought against the desert lion, when he conquered the mammoth, when he quarried the solid rock and shaped the iron to his uses, bends and cannot resist under the yoke of the school."¹ These desks are the embodiment of the idea that the growth of mind and body can be developed by the imposition of external controlments. So the form and organization in which we bind our converts are the symbols and embodiments of the same conception. They produce the same disease and stir us to provide a like remedy. We begin our missionary work by forcing our converts into a form of organization as unnatural to them as the school desk is to a little child, a form which hinders the free play of their minds as effectually as the school desk confines the child's limbs. The consequences are the same. Just as the unnatural position and inactivity were injurious to the child's health, so the result of cramping our converts into these forms resulted in spiritual curvature of the spine. The spiritual backbone which had withstood and overcome enemies more terrible than the mammoth or the desert lion, bent and gave way under the pressure of these forms. Our converts ceased to be able to support their own religious life, and were seen to fall the moment that the props were removed. Thereupon we followed precisely the same course as the inventors of the school desks : we made them on more and more scientific principles, we elaborated, we multiplied them ; we introduced mothers' unions, men's societies, children's guilds, temperance societies, missionary societies,

¹ *The Montessori Method*, pp. 16-18.

an endless tale. And just as Dr. Montessori says that some nations are proud of their national desk, so different missions boast of their special organizations. Yet still the evil which they are meant to cure continues, or rather grows worse, and new and more complicated cures are invented every year.

We are indeed afraid of liberty. We are afraid of it because we do not know what our converts would do if they were at liberty. We cannot guess ; and we cannot know because we have never seen them express their Christian faith freely in any form. If we had seen them express their Christian faith often and in many forms, we should be able to know in what forms they would express their Christian faith again. But as we have never seen what they would do, we are afraid of what they might do ; for we have no real confidence that they would continue to employ the forms which we have imposed upon them. When missionaries discuss the future of the Church in any country and begin to question what form of organization the Christians would be likely to favour, how rarely, if ever, does any one base his opinion on any experience. We cannot base our opinion upon experience because we have none ; and we have none because there is no liberty.

Worst of all, and most disastrous of all in its consequences, we have created a very large class of "mission agents," or as they are called in N. India, "servants of the mission." We have made ourselves the paymasters, and our fellow workers in the kingdom of God the servants of an organization, or even servants of men. The superintending missionary is called in some places "the master," in some "the boss." His native priests and deacons, catechists and readers, obey his orders, and depend upon him for everything. The position of these mission agents is indeed unfortunate.

They are separated from their own people by religion, from their congregation by education, and from their superior officers by race. So long as the congregation over which they are set is poor and ignorant they are considered fortunate as being the happy possessors of a secure, if small, income, but so soon as the laity advance in education and obtain an equal salary, or a larger one, by other means, these mission agents are despised as the paid hirelings of foreign teachers. If it were not for the strong sense of justice, goodness and truth, kindness, and consideration for others, which is universal among missionaries, their position would be intolerable; if it were not for the singular grace of the Holy Spirit they would all degenerate under such a system. They have been brought up in most cases, from early boyhood, in dependence upon foreign teachers, and their education has been carefully and narrowly directed to one end, the service of the mission. After a few years in the foreigners' school it becomes intolerable to go back to the life which their less fortunate contemporaries live in the villages. There is no course open to them but to continue in the mission until they can gain such learning as will enable them to accept a post under government, or some other business position. To that end they must retain the confidence of their superior authority. Thus whether they continue all their life in the service of the mission or whether they are seeking to leave it, in either case, in the mission they must necessarily be careful to avoid any action which may possibly raise any question. To take any independent action always involves some risk; to obey orders involves none. Consequently to wait for orders is the common practice. The whole system encourages this weakness. Men who might be the "priests of the Lord," the "evangelists of Christ Jesus," become what they are called, servants

of an organization, servants of men. Even the very best, and there are happily very many noble and devoted men amongst these mission agents, are influenced by this bad atmosphere. To overcome an influence so deep and so strong requires superhuman independence of character.

This system affects the whole Church. It influences not only those who are mission agents themselves but all the whole Christian community. It discourages voluntary effort on the part of the Christian laity and that in two ways. First some who by position and education might do much service for God are unwilling to undertake work which seems to be the proper work of the servants of the mission. In proportion to the numbers of our converts, it is surprising how few voluntary workers there are, how few spend their spare time in active evangelism, or in teaching their less instructed brethren. In our missions we do not often find large numbers of Christians so labouring for Christ. There are indeed striking and glorious exceptions ; but unfortunately they are exceptions. Secondly the mission agents who are mission agents in spirit inevitably tend to pass on to others the education which they have received. If they feel their dependence upon the foreign missionary, if they wait for orders before taking any action, they naturally expect all their congregation to do the same, and they encourage them by word and example to do the same. Thus it becomes a habit well established which is not easily broken down.

In the region of thought there is no liberty. All teaching is delivered on the same authority. Robert Louis Stevenson noted it in the South Seas. "The white missionary of to-day," he says, "is often embarrassed by the bigotry of his native coadjutor. What else should we expect? On some islands, sorcery, polygamy, human sacrifice, and tobacco

smoking have been prohibited, the dress of the native has been modified, and himself warned in strong terms against rival sects of Christianity, all by the same man, at the same period of time, and with like authority. By what criterion is the convert to distinguish the essential from the unessential? He swallows the nostrum whole; there has been no play of mind, no instruction, and, except for some brute utility in the prohibitions, no advance."¹ This is true not only in the South Seas but all over the world. The whole mission field is in a state of chaos. What one mission allows, another working in the same district forbids; what one missionary tolerates, another stamps out. Think of the varying opinions and practices concerning such things as Sabbath keeping, the marriage law, smoking, wine drinking, and a thousand native customs. Within a few years our converts may pass from the hands of one governor into those of another, and with the change of governors they must revise their ideas of right and wrong. They have only to pass from one mission to another close by to find things which they had been taught were wicked openly practised and treated as of no moment. The command to abstain from some local custom comes from the same source as the command to abstain from drunkenness, and is enforced with even greater vehemence; for very often the lack of essential truth is made up by the strictness with which the command is enforced. It is true that Froebel says that "a child rarely fails to see whether what parent and teacher order or forbid comes from themselves, personally, arbitrarily, or is the expression of universal and necessary truth speaking through them"; but in fact the promiscuous issuing of orders on all sorts of points, essential and unessential, does tend to confuse the mind, and the habit of obeying

¹ *In the South Seas*, Pt. I, Chap. x.

commands, essential and unessential on the same authority, does tend to enslave it. Hence that bigotry which R. L. Stevenson deplored. The native Christians and their leaders do not know what is serious and what is trifling, what is mortal and what is venial. They enforce with the greatest zeal the prejudices of a beloved missionary, as if they were the commands of God. It would be better that our converts should be polygamists, drunkards, and thieves, if they had so far realized the Holy Ghost as to give up cannibalism for themselves, than that they should be outwardly the most respectable of men at the bidding of a foreign missionary, if they adopted prayers and trousers alike at his command, and, so far as they thought at all, inclined to think the trousers the more important. A little advance from within is well founded and holds the promise of great advance hereafter : great apparent advance, if it is from without rather than from within, is no advance at all. It holds not the promise of stable, if slow, progress, but rather the promise of relapse the moment the external control is taken away.

This is how I understand those baptisms in the New Testament which appear to us so hasty, of converts who seem to have had very little Christian teaching. They were free acts. One single act of surrender to Christ, one determination to receive and to be guided by the Holy Spirit was recognized as the vital step. In that lay the germ of all future perfection.

If we seek for the causes which have produced this unhappy state of affairs, and overcome the temptation to lay all the blame on our converts, we think first of that love of control and that capacity for government which is so marked a characteristic of our race. Unchecked and misdirected that is indeed a source of evil, but it is not in itself an evil. If

it is a source of evil, it is also a source of much beneficent activity. More serious is our weakness. We ourselves are in bondage. In part we are afraid of the society behind us which sends us out as missionaries and more or less controls our work. We are conscious that after all our labour, our converts do not really understand our forms, our organizations, our divisions, our party watchwords. If they were at liberty to express themselves, they might not find these forms convenient; and if they forsook them what would become of us? What would become of the society, if the converts whom we brought to Christ sat at the feet of Christ clothed and in their right minds, but not clothed in the dress of the society which supported the missionaries? Indeed it would cause serious perplexity.

We cannot but be influenced by that fear; but we might overcome that, if we were sure of ourselves; and we are not sure of ourselves. A teacher who has not a wide and sound knowledge of his subject is compelled to keep close to his text book, and to keep his pupil close to the text. Only a teacher who knows his subject well can encourage his pupils to ask questions and to express their opinions freely, conscious that he can so handle his subject that their questions will not embarrass him. Now when some of us are asked to observe our converts, and to distinguish in their actions the essentially good and the essentially evil, "we feel a great void within ourselves"; when we are asked to distinguish in the mass of customs of our Church the essentially necessary from the local and temporary, we do not feel equal to the task. In native customs much is doubtful: that difference of opinion amongst Christian men, that varying custom in different missions of which I have spoken above, proclaims it. In every mission some things are forbidden of which we

cannot say positively that they are wicked : in every mission we insist upon the observance of many customs of which we cannot say positively that they are necessary to salvation. We should be hard put to it to explain the reason for the prohibitions and the injunctions, if we were compelled to justify them on the ground that they were essential for our converts at their present stage of growth. If we were to abandon the conventional forms of the schoolroom, or of the Church, and to accept the principle of liberty, we should be forced to think. It is far more easy to enforce rules familiar to us, and to stick close to our text book ; because the moment we contemplate free activity expressing itself in new and perhaps unexpected, or previously unknown, forms, we find it difficult to judge what is to be encouraged and what repressed. We are confounded when this sort of moral task is set us.

Yet we cannot refuse it : it is of the essence of the Gospel. It has often been remarked that Christ did not lay down definite particular directions for the conduct of His followers. He did not introduce a precise and legal system : neither did the Apostles. Christ laid down general principles and gave men His Holy Spirit : the Apostles administered that Spirit. Men must be guided by that Holy Spirit, not by external directions in every particular detail. We and our converts are alike temples of the Holy Spirit : we and they alike and together must be led to judge justly. Some acts the Spirit of Christ has from the beginning till to-day unceasingly approved ; some acts that same Spirit has unceasingly condemned. Where that universal approval, or that universal disapproval is not manifest, there we must be content to observe without interference, persuaded that our converts with us will be led by degrees to discern the truth.

This may sound vague and difficult, but reduced to a rule of conduct it becomes clear enough. Any act for which a man would be excommunicated by the whole Church universal ought to be forbidden; any act for which he would not be excommunicated should be watched, till it is approved or condemned by the whole Church. Any custom which, practised by the local Church, would involve breach of communion, must be eradicated; any custom which seems only peculiar or doubtful should be observed. Presently the Holy Spirit in the local Church and in the universal will decide the question. Unless we do not hesitate to say, The Holy Ghost has forbidden this, or, the Holy Ghost has commanded this, we cannot lay down a law. Who are we to decide what the Holy Ghost has not decided? Certainly we have no right to enforce or to condemn on our own authority customs and acts which have not been so approved or condemned.

But this rule would at once do away with the vast majority of the local or personal laws and customs upon which we now insist and would open the door for liberty, and then missionary work would assume a new and thrilling interest. The present state of affairs is grievous beyond words. We all recognize the evil. Does any one know the way out of this evil? The path cannot be the same everywhere. Conditions vary in every mission field. Action which would be ruinous in one country, or district, might produce the most beneficial results in another. No one can lay down any precise order of procedure; it is impossible in our present state of ignorance to provide any programme: but one thing appears plain. The difficulty must be treated, not simply from the point of view of the religious politician, but from the point of view of the religious educationalist. The question is far more fundamentally a question of education

than of politics. The politician must look at it as it affects government externally to the people ; the educator must look at it internally from the point of view of the growth and progress of his pupils. The one looks at it from above, the other from below. The one considers what liberty it is wise to grant ; the other how best the converts can be fitted to use liberty ; and of these two the latter is the more vital, though the former cannot be, and ought not to be, ignored. If then any progress is to be made, educationalists must begin to give their most serious attention to it, treating it as an educational problem for which an educational solution must be found.

What we need to-day is that some of our best educational missionaries, people who are familiar with educational principles and have gained experience in the application of them to the training of children, should turn to this larger and more difficult task and attempt to discover by what steps the education of our converts may be so directed that they may securely attain the end of their education. In so doing they will certainly find out, at least in some measure, what modification of the present iron system is necessary to enable their converts to be educated in liberty, by liberty, for liberty.

CHAPTER XI

THE SPIRIT OF THE EDUCATOR

IN the preceding chapters I have tried to set forth some of the lessons which we as missionary educators might learn from the teaching of modern educationalists. If we are to practise any such method we must begin by laying to heart the advice given by Süvern to the young students sent by the Prussian Government to study under Pestalozzi at Yverdon. "It is not exactly the mechanical side of the method that you are to learn there. . . . No, what I want you to do is to warm yourselves at the sacred fire which burns in the heart of this man, so full of strength and love. . . . Once you have received this pedagogic consecration, teaching as mere teaching will disappear for you." What we need above all things in the mission field is not so much a number of missionaries who have studied educational methods as missionaries who have cultivated the spirit of the educator.

In this spirit we may perhaps distinguish four elements as of special importance, the spirit of scientific curiosity, the spirit of faith, the spirit of respect, and the spirit of self-restraint.

(1) Dr. Montessori compares the spirit of the educator with the spirit of the scientist. "What is a scientist?" she asks, "not certainly he who knows how to manipulate all the instruments in the physical laboratory, or who in the

laboratory of the chemist handles the various reactives with deftness and security, or who in biology knows how to make ready the specimens for the microscope. Indeed it is often the case that an assistant has a greater dexterity in experimental technique than the master scientist himself. We give the name scientist to the type of man who has felt experiment to be a means guiding him to search out the deep truths of life, to lift a veil from its fascinating secrets, and who in this pursuit has felt arising within him a love for the mysteries of nature so passionate as to annihilate the thought of himself. . . . There exists then the 'spirit' of the scientist, a thing far above his 'mechanical skill,' and the scientist is at the height of his achievement when the spirit has triumphed over the mechanism." "So," she goes on, "we wish to awaken in the mind and heart of the educator an interest in natural phenomena to such an extent that, loving nature, he shall understand the anxious and expectant attitude of one who has prepared an experiment and who waits a revelation from it."¹

It is a spirit like that which is needed in the mission field to-day. We need men actuated by such a spirit as this, men who have such an interest not in natural phenomena but in spiritual phenomena—men who in that spirit can observe and experiment, and can await a revelation expectantly. But hitherto our training of our missionaries both at home and abroad and in even larger measure of our helpers among the natives has not been such as to fit them for this work. The training has been almost entirely training in the practice of the Church system to which we belong. We have cultivated a spirit of mechanical obedience to rules, with the result that our missionaries and our native teachers have been for the most part mechanics rather than scientific workers in

¹ *The Montessori Method*, pp. 8, 9.

the spiritual world. Any who have attained this spirit certainly did not attain it through their training. How many of our missionaries who have been through our mechanical training become disappointed and depressed by finding their circumstances and surroundings and people in the mission field not what they expected. They would suffer less from this depression if they had learned the secret of that reverent curiosity of which Dr. Montessori speaks.

The Pauline missionary method is like the Montessori method in this that it demands before all things spirit. It is not capable of mechanical operation. Assuredly great results await the man who, going into the mission field in this spirit of reverent curiosity, can prepare his experiment and await the result.

Secondly, the spirit of the true educator is the spirit of faith. Scientific curiosity in itself implies faith. It is impossible for us to experiment, to approach our people with this curiosity, with this desire to know what is in them, without faith. Just as the scientist cannot proceed with his work except in the faith that there is a solution of his difficulties, that there are causes to be discovered sufficient to account for the effects which he sees, that these causes are not inscrutable, and that if he proceed in the right way the results must be attained—so we cannot proceed without faith, only there is this difference that we have better ground for our faith. Michelet, speaking of Pestalozzi's work in the school at Stanz, says: "If ever there was a miracle it was here. It was the reward of a strong faith, of a wonderful expansion of heart, he believed, he willed, he succeeded." Pestalozzi himself declared, "I believe in the human heart, and in that belief I walk on ploughed up ground as I would on the firm paving of a Roman road."¹ Similarly

¹ Compayré, *Pestalozzi and Elementary Education*, p. 131.

all the other great educators have been possessed with this strong faith in the value of human beings and their capacity for education. Now if they could find such strength and support in their belief in human beings, what ought we to feel and think and say who believe in the Holy Ghost? In the preceding chapters we have seen again and again how impossible educational work is unless we are possessed of this faith. At every point we have seen how our failure has arisen from the lack of it. It is this which we must recover, if we are to find the true way. We are not asked to put our faith in our converts, in their natural powers or capacities: we are asked to put our faith in the Holy Spirit. He is given to our converts as truly as He is given to us, and if we will trust Him, and await the result, we shall not be disappointed.

Thirdly, the spirit of the true educator is the spirit of respect. We need respectful love, reverent love. This reverent love is very different from that condescending love which is often held up to us as the highest gift of the missionary. That has sometimes, perhaps often, spent itself only to result in apathy and failure, because it is not based on respect and reverence for those whom we teach. Dr. Montessori herself describes this terrible experience as one which she understands. In speaking of her work amongst deficient children she says: "I felt that I understood the discouragement of those working with feeble-minded children. . . . The prejudice that the educator must place himself on a level with the one to be educated sinks the teacher of deficient children into a species of apathy. He accepts the fact that he is educating an inferior personality and for that very reason he does not succeed."¹ And she seems to say that she was saved from this by "the deep respect" which she

¹ *The Montessori Method*, pp. 36, 37.

felt for her pupils. Throughout her book there runs the note of deep respect, profound reverence, for the personality of her pupils. Again and again she insists upon it as one of the most important requirements of those who would be teachers.

It is this respect which we so often lack. How often do we hear speeches or read books by missionaries which produce upon us the impression that their authors are men of deep charity and great self-sacrifice; how seldom do we read one which strikes this note of absolute respect. In our training of our missionaries at home and of our native teachers abroad we have heard much of self-sacrifice, much of devotion, but if we are to attain to the true method we must add to this self-sacrifice reverent curiosity and profound respect: reverent curiosity to see what the life in our converts can attain to, and profound respect for that Divine life itself.

Fourthly, the spirit of the true educator is a spirit of self-restraint. Everywhere we have seen the necessity for this self-restraint. Everywhere we have seen how our over-activity crushes the energy, restrains the life and hinders the progress of our converts. We of all people most need this power of self-restraint, and we of all people find it the most difficult. We have practised self-restraint, we have preached it, but the self-restraint that we have preached and practised, valuable as it may be, is not the self-restraint for which the needs of the mission field cry aloud. The self-restraint which we preach and practise is self-restraint under law, in obedience to the commands of superiors. In practising it we have our eye always either upon a superior or upon our own spiritual progress. The self-restraint which we practise is mainly negative. It is the curbing of our own natural impatience of restraint. The self-restraint which is

required of us as educators is positive. It is not merely the curbing of ourselves, it is the opening of a door to others. It is not the self-restraint which impels us to submit to authority : it is the self-restraint which impels us to decline to enforce authority. It is the clearing of a path for others who are subject to our authority. It is a deliberate giving place to them. But this we have not learnt. Our whole conception of our duty as educators is furiously active. It is this conception that we must abandon if we are ever to be true educators.

The educator led by this spirit may and doubtless will have to encounter difficulties which may well daunt the stoutest heart. But at least his work cannot be dull or mechanical. The spirit of reverent curiosity will inspire him with the most thrilling interest in his work, the spirit of faith will give him assurance, the spirit of respectful love will enable him to endure, and the spirit of self-restraint will give him patience. Inspired by this spirit he will not be daunted because he cannot be provided with some cut and dried ready-made method of escape from our present difficulties.

CHAPTER XII

AN ILLUSTRATION

A FEW months before his consecration as Bishop of Dornakal, Mr. Azariah, in a letter to a friend in England, said: "At this place there is only one family of Christians. . . . I was trying to tell the evangelists the new method of training the congregations; and I gave model lessons in this congregation. The man for the first time opened his mouth to pray. He said 'Oh Father who art in Heaven, You are our Father, we are Your children. Keep us all well. Heal my rheumatism and my child's boil. Keep us from all wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we have done since morning. Make us good. Bring all the castes to kneel down to You and call You Father.' He did not know that he ought to finish it in a set fashion and I thought I would not trouble him with the Greek 'Amen.' For two months the catechist had tried to teach the Telugu Lord's Prayer, but 'it will not come' to him. The young boy was the only one who could proceed unaided up to 'Lead us not.' We felt greatly encouraged at this result. On the second day his relation, an equally brainless man, joined and offered another beautiful prayer."

We have here an interesting example of the educational method which I have tried to set forth in the preceding pages.

I. The pupil is put into his proper place in the thought

of the educator. The first and sole consideration is his progress. He is not subordinated to his subject, or to any policy. Mr. Azariah is not concerned to set forth his subject in any predetermined order. He is not concerned with any desire to create a Christian of any certain type. His sole object is to assist his hearers to learn the meaning of prayer. Consequently in his statement the thought of the learner occupies the first place.

II. The lesson is based on real knowledge of the people with whom the teacher had to do. It is extremely simple. It is based of course upon true and deep Christian ideas. But in form it is designed rather to lead up to Christian ideas, and to strictly Christian practice, than to enforce the precise observation of these at the moment. Christian prayer is prayer in the Spirit, through Jesus Christ our Lord. In a sense there can be no Christian prayer till this is known. But the practice of prayer is not postponed until the converts have a large knowledge of Christ. The teacher knows what is in the mind of his hearers. He knows how much he can teach them in this lesson. He is content in this short lesson to base his teaching on that knowledge, and to leave it there for the moment to become familiar to his hearers' minds. Its incompleteness does not trouble him. His knowledge of his hearers is deep enough to enable him to judge how much they can grasp at this lesson, and to enable him to present that lesson in such a way that they do grasp it.

III. There is a true conception of the end, a real end is attained in that one lesson. This lesson is not simply a preparation for another lesson. It is not merely a part of an education which is to be carried on hereafter. The end is to be attained here and now, and the hearers arrive at it. If the teacher never came near them again, his end, so far as he had gone, would have been attained. So far their

education was complete. They could have gone on praying by themselves in the light of this lesson.

IV. Here is development. This lesson on prayer is based upon the known nature and history of the learners. We can see an enormous advance made by them. They themselves have developed under this teaching. They have grown. Their minds, their hearts have opened. They are conscious of powers of which they had before the most dim conception, if they had any conception at all. But this growth arises naturally and harmoniously. There is no sudden break, no beginning as though there had been no past. The men who pray this prayer are the same men who a little while before seemed incapable of any prayer.

V. There is real instruction resulting in knowledge. Knowledge of God, knowledge of the relationship in which the learners stood to Him, knowledge of His nature, of His power, of His willingness to hear prayer, of the proper attitude in which to approach Him, of the need of forgiveness, of the relation of men to their fellow men, all this and much more is strongly apprehended. It is real knowledge, it is significant, it is intimately connected with life and experience.

VI. There is activity. The educands are active throughout. The only test that they have learned the lesson is their capacity to put it into practice. If these people had been put through a verbal examination on the subject of prayer they would probably have been speechless.¹ Yet there is no question that they had learned the lesson.

¹ Amongst illiterate people the best examination for confirmation would probably be to hear the candidates pray extempore and to note their prayers, not to find out whether they were well expressed so much as to discover whether they prayed at all. It should also be inquired carefully whether the candidates were of good reputation.

VII. There was liberty; external liberty to express themselves as they pleased without interference; internal liberty, the attainment of power to direct their own actions. And with liberty came discipline, self-control, consideration for the needs of others.

VIII. There was experiment. There is here an excellent example of the experimental method of education, experiment both on the part of the teacher and of the taught, experiment which enlightened both teacher and taught. There is a note of gratified expectation, if not of joyful surprise, in Mr. Azariah's remark that he felt "greatly encouraged at this result." And I suspect that if these Telugu outcastes were capable of giving us their version of the story we should find in it a similar note of delight if not of surprise—a certain joyfulness in the sense that the experiment involved in the lesson had succeeded. The result of the lesson was a true experience.

It is noticeable that Mr. Azariah contrasts this teaching with the teaching of his catechists—that is with the common practice of those whom we send out to educate converts. This suggests at once that profound gulf which lies between our accepted missionary method, and true educational principle. There is all the difference in the world between teaching people to say a prayer, or to attend meetings where prayers are said, and this teaching. This is religious education.

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