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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

How supremely helpful is the soft singing of hymns during the administration at the Annual Communion of the Church Army in Henry VII.'s Chapel at Westminster! At York Minster, on a recent occasion, when a large number communicated, nothing could have exceeded the beauty and devotion of the undertone singing of "The King of Love" as the communicants passed and repassed, equally soft interludes separating the verses. The "Gloria in excelsis"—the grandest form of praise in liturgical composition—is directed to be said *or sung*. That a certain section of our Church elaborates the Communion music to an extent that practically debars congregational participation, appears a poor reason for refusing to admit even a hymn. When the Lord instituted His Supper He deferred (we may reverently believe with deliberation) the singing of the second half of the Hallel until the close of His better Passover. He thus severed its original connection and linked it with the institution. "When they had sung an hymn, they went out into the Mount of Olives."

ALFRED PEARSON.



ART. V.—RELIGIOUS EDUCATION IN SECONDARY SCHOOLS.

IT has often been pointed out that education and knowledge are not the same thing. It is true that the two are often confused, either through carelessness or of set purpose, but the essential difference becomes perfectly plain when it is examined. Knowledge by itself remains dumb and paralyzed; on the other hand, it is impossible to educate the mind unless there are facts which can be built into the eventual structure. It is therefore correct to say that education contains knowledge. The mind and the character grow on what they assimilate.¹

Moreover, one often hears it said that "knowledge is power." Our readers may perhaps remember that this forms the theme of Lytton's powerful story, "My Novel," but that he introduces it only to abandon it. There is an attractive ring about the old proverb, and a half-truth, that as the minds of most are bent upon some measure of power, unconsciously incline us towards its acceptance, but it is none the less a fallacy. Power lies in being able to perform, and a knowledge of a fact or truth is, as regards the individual, stagnant, unless he is able to put it into execution. A man's influence in life consists of his knowledge and ideas, multiplied by and pro-

¹ Cf. Sully, "Outlines of Psychology," pp. 70, 71.

jected through his personality, and the best power abides in the best character.¹

Thus in the battle of life the man of power is the man of complete education. That is, he is the man who possesses knowledge, and, together with that, a character that has been "drawn out," fortified, and buttressed until it is capable of doing the best work. "Conduct utters and declares character,"² and this latter *must* be influenced by the knowledge one possesses, for "all experience goes to show that conduct in the long-run corresponds with belief."³

If this is true of general education, it is doubly true of religious education. We must strive to lay a basis not only of habits, but also of knowledge—knowledge of historical facts, and of the "form of sound words." The mind must obtain the "knowledge of God" before the heart can entertain the "love of God."

As to how far these acquirements should extend is another question. No doubt the more a man's memory is equipped with scriptural and religious lore, the keener is the sword he may wield. But one could not expect a man of busy life and manifold interests to penetrate deeply into questions which after all may be those of a theological expert, still less the boys with whom this article deals. The saving health of the Gospel story can no doubt go into very small compass, but still it must be learnt to be appreciated, and heard to be received.

Together with this acquisition of learning and rising upon the facts with which the mind has become saturated, will come the greater lessons of moral truth and religious doctrine, culminating, for Christians, in the conscious acceptance of government by Christ through the power of the Holy Spirit. Thus the lesson is learnt, "If ye know these things, happy are ye if ye do them."

To take these two divisions of religious education one by one, and first the teaching of facts. It is obvious that this should take the first place, and not only because it would do so logically, but because it is a well-known axiom in educational matters that young boys have not the power of abstraction, or of thought, to anything like such a degree as that of perception and of memory. German writers have indeed carefully tabulated the different periods of a child's life in which his sense-perception and power of memory hold sway, and those in which the higher mental activities become more prominent. While we admit that

¹ See Thring, "Theory and Practice of Teaching," p. 22.

² Phillips Brooks, "Light of the World," p. 309.

³ Westcott, "Gospel of Life," p. 48.

such minute demarcations are bound to be more or less inexact, we must, to act wisely, go on the broad principle of teaching younger boys facts that are easily grasped, and gradually rising in the scale of abstract doctrine and more complete reasoning.¹

But no boy is too young to acquire habits. Rather the fundamental and most lasting characteristics are formed in youth. It is in extreme youth that that part of our mind which psychologists call the "subconscious self," and which constitutes the greater sphere of our religious development, must be stocked with impressions.² The habit of prayer, if firmly acquired in youth, even if in later life it has been dropped, is bound to be called forth again by some stimulus or other. The habit of church-going will become what is called a "second nature," until in time there will be a sense of uneasiness in missing public service that will be quite additional to the knowledge of religious deprivation. So, too, with Sunday observance and daily Scripture-reading. In fact, the formation of habits is not only the surest way of training a religious growth, but, what is of great importance, of modifying an original hereditary disposition.³ How easily it is seen, then, that the influence of the home is of paramount importance! Yet, after the first happy child-years at home, three-quarters of the boy's life is spent at school; no true educationists will, then, venture to overlook the formation of habits. If necessary, they must be enforced by school rules. It is difficult, of course, to summarize or give a list of these habits; they are such as will at once occur to every mind.

Concurrently with the formation of these habits will proceed the learning of divinity. The systematic teaching of this is a question that is complicated by many side-issues. Especially is this so in the case of secondary schools. These we may roughly define by saying that they include all schools other than elementary. In the primary schools themselves the question of religious education has given rise to the bitterest controversy. From this we are happily free at present, though it is probable that, in time, when the Government control dimly foreshadowed in the Duke of Devonshire's Bill is more stringent, we may become the object of political strife. But at present our difficulties are those of practice. The first is the man. The one who is necessary is he who believes all that he teaches, and uses his life in teaching what he believes. The

¹ 1 Cor. iii. 2.

² See Waldstein, "The Subconscious Self," pp. 69, 77, etc.; Stout, "Manual of Psychology," vol. i., p. 69.

³ See Waldstein, p. 143, etc., and Schofield, "The Unconscious Self," p. 223, etc.

one who is fidgeting for the Scripture lesson to end is scarcely he who is likely to point out the best use of "the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus."¹

Again, of the matter to be taught. This depends largely on the time that can be given, and this is affected by the stress caused by competitive and other public examinations. These considerations probably prevent in most schools more than about two hours weekly being given.² I may perhaps be pardoned if in this connection I base my remarks on the scheme of work in the school with which I am best acquainted, the South-Eastern College. There we are able to give half an hour each day, or three hours a week. This is used mainly for Old and New Testament lessons, with some teaching in elementary Church history and the Prayer-Book. In this way the history of the chosen people, the life of our Lord, His Gospel, the moral and doctrinal teaching of the Epistles, the history of primitive Christianity, and the reversion to it at the Reformation, can all, by careful arrangement, be taught to a boy at one or other stage of his school career. Boys are accustomed to 'commit passages to memory. The higher forms, of course, do Greek Testament. A point is made of giving frequent practice in writing out answers to questions, as it is extraordinary what grotesque statements will often be made by boys in connection with religious subjects. The upper forms go rather more deeply into such subjects as the nature of the teaching of the Church of England. At the present period this is almost a necessity. It is obvious that much, very much, depends on the teacher. Many boys get no systematic religious teaching when they leave school. It is, we think, the fact that their opportunities for doing so are less than those of their poorer brethren. How great, then, is the responsibility laid on the master! He cannot teach unless he knows. And, moreover, attention should be given to the *form* of the lesson. Here, if anywhere, should it be made as bright and interesting as possible. It is no good being satisfied with what is called "devout inattention." In the historical parts of the Bible the boys should be taught to comprehend the spirit of the age, the nature of the country, the broad principles of Oriental society. There is no reason why a boy should look upon the Old Testament narratives as a series of disconnected events. He should trace in them a record of God's dealings with His covenanted

¹ 2 Tim. iii. 15.

² "Religious Teaching in Secondary Schools," by the Rev. G. C. Bell, p. 26; a most useful work to the public-schoolmaster.

people, from whom should come the Messiah. Yet sometimes even the teacher is apt to overlook "the significant fact that the Bible was written by Easterns, in the East, and for Easterns."¹ Every effort should be made to make clear the truth that the Old Testament testifies of Christ and the New Testament records Him. In this connection the composition and authorship of the different books should be taught, at least to the highest forms. An important question is, What of the "Higher Criticism"? This misleading name is of course applied to modern critical examination of the various books; is the teacher bound to introduce these problems? By no means; but we do think he should be prepared to meet them. Boys *will* question, *will* inquire, *will* wonder. A snappy answer does no good; a demure evasion does harm. It is the worst possible thing to suggest difficulties; it is nearly the worst to be unable to meet them. The teacher should make himself acquainted as far as he can with such works as Robertson's "Early Religion of Israel," Leathes' "The Law in the Prophets," Lias' "Principles of Biblical Criticism," Girdlestone's "Foundations of the Bible," and smaller books like Ellicott's "Christus Comprobator," Hervey's "Books of Chronicles," to mention only some of the numerous valuable productions of the "traditional" or conservative school. The task is troublesome, but the reward will be great if he can strengthen the hold of the young hands on the "impregnable rock of Holy Scripture."

Another practical question is that of public examinations in Scripture. Some persons deprecate any form of examination in sacred subjects. But this, we think, is a sentimental objection. It all depends on the spirit in which boys approach their papers, and that depends on the way in which they have been taught. As I have said, examination *per se* is most advisable, and there is no reason why the careful and thorough work done in school should not be tested by the excellent papers set in the Oxford and Cambridge Locals and the Certificate Examinations of the Higher Board. With his usual robust sense the Dean of Canterbury pointed out the importance of testing religious work in a speech of his at a conference on the question of religious education held at Canterbury.² We further agree with him in deprecating the placing of schools under a Diocesan Board, as was suggested. The Dean's objections were based on his dislike of bureaucracy. We would go a step further. Reformed Churchmen could not

¹ Neil, "Palestine Explored," p. 5. See also the introduction to Schürer's "History of the Jewish People," English edit.; a most valuable work.

² See the *Guardian* for April 12, 1899, for a brief report.

contemplate with equanimity placing their sons under the influence of a Diocesan Board, at least in certain dioceses.

So by every available means will proceed the inculcation, the "trampling-in" of Divine truth by forming habits and stocking the memory—with discretion, of course. It would be fatal to induce weariness or repulsion. Possibly the most important part of the master's work consists in the skill with which he avoids "overdoing it." The school authorities must see that the school curriculum will not overload the young mind in this as well as in any other direction.

Perhaps some would stop here. The function of the school, it might be urged, is to instil knowledge; the rest must be entrusted to the home, the clergyman, outside influences. But we cannot admit this. Religious education must not be limited to the imparting of facts. There is the formation of character to be considered; and in the religious sense what does that mean but the personal acceptance of a living Saviour? Therefore, the proper completion of his religious education by each boy depends on his own individual and conscious submission, through the operation of the Holy Ghost, to Jesus Christ as his Lord.

Is it difficult to concede that? It will surely be admitted readily when we reflect that even in after years there is a great difference between a life of religion and a life of rectitude. The latter commands respect. It is a life of moral zeal, in sympathy with the principles of the New Testament, but it is not the religious life. That is a life of personal adherence to a Saviour—a life of worship, a life which has for its chief end the glory of God.

It is to this religious life as its completion that the process of religious education should tend. The object, whether consciously expressed or tacitly understood, of the whole system, class-work and individual care, is the winning of the individual soul to Christ through the agency of the Holy Spirit.

Are boys old enough for that? It is the writer's firm conviction that there is no more religiously-inclined person than a boy of between fifteen and eighteen.¹ The light-hearted carelessness of the child has passed; the callousness of middle age has not come. Germs of affection, joy, and suffering, all confused and indistinct, a yearning for purity and an assertion of animalism, dreaminess and energy, self-will and otherworldliness are all mingling in the mind. There is a predisposition to a Saviour. An impression made at this moment may prove enduring. Two cautions. It is obvious that such

¹ See "La Piété à Quinze Ans" in "Sermons d'une Page," an eloquent volume of sermons by a French Protestant, Ch. Luigi.

an impression will be the same as what is called "conversion." But that need not be of one particular moment of time. It need not even in all cases be conscious.¹ It may be gradual, of regular growth, and even imperceptible. Sometimes it is in one way, sometimes in another. The heart of a boy, as of a man, may be called to Christ suddenly and intensely; but it may, by a slow process, grow up in the knowledge and love of Christ as his body grows in years.

Again, while emotion may play a certain part, the most abiding influences are those of edification. Environment, the atmosphere and tone of the place, the example of others, suggestion, and influence will all prepare and make ready the heart for the action of the Spirit. Quiet, unobtrusive work is more likely to produce lasting results.²

What are the means towards this end? Experience proves them to be various, and to appeal with more or less force to different natures. Many a boy looks back in after life on the day of his confirmation as one which brought a new, or a stronger, force into his existence. The services in the school chapel, especially the service which with boys is really one of communion, may become most helpful. I may be pardoned if I again allude to one feature of the work at the South-Eastern College—a voluntary Bible-class on Sunday afternoons, which is found to be of service to many boys. Of outside agencies there are, of course, several. The University camps for public-school boys are in many cases of great help in co-operation with the more regular and continuous work at school and home. There is, again, at the South-Eastern College a missionary association among the boys, which fans the flame of evangelizing ardour, sometimes very keen in the young soul.

I cannot doubt that these helps to a Christian life are adopted by other schools.

No doubt there are other agencies than those I have mentioned; but, as I have said, very greatly, in my opinion, upon those in authority at the school where the boy spends three-quarters of the year rests the responsibility. By example perhaps more than by precept, but by precept also in the case of such fundamental doctrines of primitive and reformed Christianity as the Atonement, justification, conversion, regeneration, and sanctification. Definite training on these points will very often find the readiest acceptance. It must be borne in mind that the young are of all people characterized

¹ Moule's "Outlines of Christian Doctrine," p. 182.

² See a fine sermon on Faith in "Sermons Choisis" of Eugène Bersier.

by that "unpretentious receptivity"¹ which is the hall-mark of obedience to the Gospel. And, again, boyish emotions and griefs for wrong-doing are very poignant, even if short-lived, and they of all people would be grateful for the true answer to the old question, "Must you be forgiven first or made holy first?"² So the faithful fulfilment of religious education, if it is difficult and responsible, is yet of happy augury. Is it a dream to think of a school—not one of Pharisees or hypocrites, but one of boys who knew the sinfulness of sin and were striving against it—who understood that "true work was true worship as well," who knew of the Christ and held Him as their Lord? In such a case it might be that "the house was filled with the odour of the ointment."³ But is it a dream? Then where is our faith? "According to your faith be it unto you."⁴

W. A. PURTON.

ART. VI.—THE BISHOP OF LONDON'S FUND.

THE fact of May 7 having been the anniversary for the collection of the Bishop of London's Fund suggests to me that some of my readers may be interested to know the facts which we had to lay before the diocese, for the state of London concerns the whole of England.

The Bishop of London's Fund is the name given to the effort we make as a diocese for supplying the spiritual wants of the people. That means building new churches, erecting new parishes, maintaining new clergy and their helpers. It is now thirty-five years since the Fund was first started by Bishop Tait. It grew out of several local funds which were encouraged by his great predecessor, Bishop Blomfield. Bishop Blomfield, during his long episcopate, consecrated 200 new churches. We have been proceeding at a far slower rate since then. We have never yet been able to overtake the neglects and necessities of the past, and yet the needs of the present force themselves upon us with an always increasing imperativeness.

What is the Diocese of London? Truly an appalling aggregation. It consists of the whole county of Middlesex. That is to say, all London north of the Thames up to the river Lea, which is the boundary between Middlesex and Essex. It has a population of 3,571,000. Such a diocese was never known.

¹ Wendt, "The Teaching of Jesus," English edit., vol. ii., p. 50.

² See "Justification," by Canon Hoare, in "The Church and her Doctrine."

³ St. John xii. 3.

⁴ St. Matt. ix. 29.