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up your mind. Do you believe in the glory of Christ—as of the only Son sent from the Father's side?

Do you believe that in reality this world is not a battlefield for opposing armies, but a home for a family? Are you prepared to risk your life and your children's lives, and to stake the honour of your country on that faith? Will you risk Good Friday to win an Easter Day?

Lord, I believe, help Thou mine unbelief. I look upon the world and I see a Baby on a Mother's Breast, a Body broken on a Cross, an Empty Tomb with a great stone rolled away, and One like unto the Son of Man with wounded hands outstretched to bless, ascending in His Glory; and I believe that, right at the heart of the ultimate reality there was in the beginning, is now, and ever shall be, world without end, a Person expressing a rational purpose which men can in some measure understand. I believe that this Person, was, is, and ever shall be with God, and indeed is God, though it is nearer the Truth to say 'with God,' for 'the Father is greater than he.' I believe that through this Person all things came into being, and that, apart from Him, not a single thing came into being which is of the nature of reality. In Him are the eternal sources of life—that life which from the darkness of mere sensation becomes light of intelligence in men, a light shining in darkness which cannot overcome it. I believe that this Person took upon Himself, and expressed Himself through, our human nature, and lived out a human life among men, and that they beheld, and can now behold, His glory, which is the glory of the only perfect expression of Love, which is the ultimate and absolute reality of all things.[1]

[1] G. A. Studdert Kennedy, *The Lord and the Work*, 74.

The Religious Development of the Child.

By the Reverend T. Grigg-Smith, M.A., Director of Religious Education in the Diocese of Manchester.

No attempt at religious education can be considered worthy of the present day which does not take account of all the departments of knowledge which modern child study is placing at its disposal, and it would be faithless to think that anything but good can come of a reverent and scientific study of the religious development of the child. In a short article only a few main principles and one or two points of interest can be mentioned. Much further reverent research is greatly to be desired, for anything like a comprehensive treatment of the subject has still to be written.

A word of explanation of the use of the term 'mind' in this article must be given at the outset. It is taken as including all those activities and powers of the human being not usually assigned to the body; that is, as comprising all that in the older trichotomy was attributed to 'the intellect and the soul' or 'the mind and the spirit,' for, to regard the human being as a *body-mind*, with emphasis on his unity, seems a much truer and therefore more profitable way of thinking than to endeavour to divide him into body, mind, and spirit. This use of the term 'mind' also carries with it a better employment of the term 'religious,' which becomes inclusive of the whole range of life, declining to admit such a division as 'secular and religious.' The entire mind and every part of life thus become naturally included in religion. This, at least, is the goal of which most Christians would approve. 'He therefore is the devout man . . . who makes all the parts of his common life parts of piety, by doing everything in the Name of God, and under such rules as are conformable to His glory.'[2] In other words, Christ is sufficient to embrace the whole range of human life, sin only excepted, and just as the smallest acts of existence may be sacramental, with the Sacraments of the Gospel crowning them all, so the most insignificant experiences may minister to the child's religious growth. Is not one of the earliest sacraments of the child the look from his mother's eyes, speaking love, tenderness, protection, confidence, strength? It is one of those things wherein, even among the heathen, God has left

[2] Law, *Serious Call*, chap. i.

not Himself without witness. The ideal religious development of the individual would be, then, that of the complete body-mind at its highest and best; such as, in fact, we believe to have been experienced by Jesus, who, as a child, 'increased in wisdom and stature, and in favour with God and man.'

After this very necessary endeavour to gain the right outlook, let us proceed in more particular with our subject.

Since all people either develop or retain the capacity for religion, it is entirely in accord with reason to consider that the religious potentialities of the child are as much an integral part of his capacities and tendencies as any portion of the inherited stock with which he enters the world. Further, just as certain bodily organs, such as the heart, act spontaneously, so there are spontaneous mental activities, and among them integral religious elements. Heredity should have as much to say on this as on any cognate subject, and just as there are *born* musicians and poets, so we ought to expect there should be, and do actually find, children who are born with greater capacity for religious development than others. We speak of a child's religious temperament, and can compare and contrast one with another. But, 'What are popularly described as differences of temperament appear to be in part differences in the relative strength of groups of tendencies, and in part in the relative prominence of groups of capacities. There appear to be, in fact, correlated groups of capacities and of tendencies, variation in which forms the basis of recognized differences of temperament. But there are undoubtedly other differences, which have most probably a purely physiological basis. One individual may react with movement, thought, or feeling more rapidly than another, independently of any difference in tendency or capacity, unless we regard such rapidity of reaction as representing a special capacity. Or again, emotional disturbances, as expressed in what we call the "organic resonance" of emotion, may be more pronounced in one individual than in another, also independently of any difference of tendency or capacity, unless we recognize a capacity for emotional control. In any case, these are general and pervasive differences of the sort we usually denominate temperamental.'[1] Hence it must be remembered that the first signs we see are simply the first *observed* signs of religious consciousness. In other words, as in the case of the manifest exercise of sympathy, intelligence, or other mental activities, so also in the case of that 'tone' or 'feeling' (by no means to be confused with superficial emotionalism) which comprehends them all, and which we call 'religion,' there lies behind what we observe a whole history of processes paralleled by those others endured as the human being develops from the nucleated cell. The child's first real prayer has been preceded by a whole series of exercises in varying degrees of sympathy, attention, memory, and imitation, but by no means of mere mechanical imitation severed from religious experience, however rudimentary.

For the average parent, teacher, or other adult having contact with children, interest in religious development chiefly centres in the observed responses from the child to external appeals. It is well, however, not to lose sight of the origins of these responses, and the more their source can be traced and their true nature understood, so much the more intelligent and hopeful of permanence will become religious education. It may prove most helpful if we now proceed to consider separately those recognized periods of the child's growth usually termed Infancy (to the age of about 5 years); Childhood (from about 5 to 8 years); Late Childhood (from about 8 to 11 years); and Adolescence (from about 11 to 17 or 20 years, including Pre-adolescence for two years from the age of 11 in girls and 12 in boys). These stages, of course, merge one into another and no clear, hard-and-fast division is possible.

I. *Infancy.*—The general statement that from birth to the age of about 4½ years the child is living in the world of the senses appears in the main to be true. Mental processes are ministered to by sight, hearing, touch (all three close together in importance), taste, and smell, and the child is very much at one with the things that surround him. Investigation in its present state shows that Imitation is the most powerful aid to the extension of mental experience and progress during this time. Imitation is 'the general tendency shown by an individual to take over from others their modes of action, thought, and feeling. It ranges widely through the animal kingdom, and its effects are so subtly interwoven with those of specific heredity that the two are hard to disentangle. . . .

[1] J. Drever, *An Introduction to the Psychology of Education*, p. 45.

And it seems that even among lower animals the rôle of imitation has been underestimated. Young chicks and pheasants are often first set pecking and drinking by the example of their seniors or more adventurous companions, and jungle pheasants and young ostriches are said to perish of hunger in the absence of this natural stimulus to pecking, or of such a colourable copy of it as an experimenter can give by tapping with a pencil. As the foregoing examples indicate, imitation appears at all levels of conscious activity. The behaviour of the chick in learning to peck or drink illustrates what Professor Lloyd Morgan calls "biological" or "instinctive" imitation. This is the lowest level. At the highest level we have "reflective" or deliberate imitation, of which the regeneration of Japan offers, perhaps, the most grandiose example in history. In human behaviour the two types pass one into another by insensible gradations.'[1] . . . And again, 'Imitation, at first biological, then reflective, is, in fact, but the first stage in the creation of individuality, and the richer the scope for imitation the richer the developed individuality will be.'[2]

From this it will readily be seen that environment plays a vital part in the religious development of the individual during infancy, and in 'environment' must be included all that ministers to the child's existence physically and mentally: food, clothing, hygiene, opportunities for exercise and play, and all that contributes to the mind through the senses. If these are religious in the sense of the term indicated above, they will all contribute to the child's religious development. 'The best way for a child to acquire the fear of God,' wrote Pestalozzi, 'is for him to see and hear a true Christian,' and this because the true Christian will help him to discover God in all things even as he himself has first discovered Him—in nature, in the home and all human relationships, and in personality, especially in the personality of Jesus. The whole process will, it must be hoped, take a normal, healthy, and natural course. It is something akin to blindness to regard religious education as the acquisition by the child of older people's conventions; for this may not only defeat its own purpose but prove to be of lasting harm. The following is one of many illustrations that have come under the present writer's notice of the feeling of resentment that may be aroused by the imposition of undue pressure upon the child's acquisition of religious accomplishments by a well-intentioned, but nevertheless mistaken adult. A boy of the age of 4 years and 3 months was admitted to one of our elementary schools, and when he had attended for a fortnight it so happened that his teacher, for special reasons of her own, wished the children to be able to sing two hymns. The whole of the religious instruction period that morning was spent in learning them, and as one was but slowly acquired it was practised again at noon. In the evening the little boy's mother, who had found out from other sources that he had learnt the hymns, asked him to sing something. He replied that he did not know anything. 'Yes, you do,' she said, 'you have learnt a hymn about Jesus; sing that.' 'No,' answered the boy, 'I am sick of God.' So outspoken a declaration is not often heard; but we cannot be justified in incurring the danger that even such *thoughts* should be aroused by our demands upon the young mind. Far wiser are we in encouraging normal interest and self-activity in religious directions.

With imitation go Sympathy and Suggestion, both of which are important factors in development. A psychologist who has observed the behaviour of his own children, makes the statement below, which may be profitably analysed and pondered. The reader may be able to recall similar observations of his own. A very interesting feature in this example is the early age at which sympathy and suggestion are operative. 'When S. was 57 days old and I was sitting by her cradle I scolded R. (her older sister), and said in a loud voice, "For shame, R." On the instant S. began to cry, without any other discernible cause than the sound of my voice; and when I spoke soothingly to her she very quickly became silent.'[3] When children enter our schools they may at first choose to walk about during prayers, receiving through eyes and ears impressions of what is going on. This should by no means be checked, for it is in all probability a prelude to that sympathy which is the most valuable factor in the child's devotional life. 'In so far as imitation affects feeling it leads to "fellow-feeling" or sympathy in the strict meaning of the word. Here it does its most important work, for feeling is the prime mover of

[1] T. Percy Nunn, *Education: Its Data and First Principles*, p. 119.

[2] *Op. cit.* p. 124.

[3] Rasmussen, *Child Psychology*, p. 39.

thought and action.'[1] The child soon wishes to imitate its schoolfellows, with their hands together and eyes closed and saying their words. Suggestion in its strict sense is defined by McDougall as 'a process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance.'[2] Many children will not only place their hands together and close their eyes, but even think and feel at our suggestion; but the child's suggestibility varies with circumstances, physical and mental, and we must be prepared to allow for such variations. The disposition and furnishing of the room, the choice and arrangement of flowers and pictures, together with the movements, looks, and tone of voice of the teacher, as well as a discreet use of wisely chosen music, may all help by suggestion and the arousing of sympathy to develop the right religious feeling, thought, and action. Since the child is living in the world of the senses during this period, any attempt at a story to convey religious truth should be accompanied by a liberal use of objects and pictures, and time should be allowed for their detailed examination. An interesting experiment which carries conviction in this matter is first to tell, let us say, the story of the Good Samaritan, without any help other than that of the spoken word, and then to tell it to the same or to another group of children of this age, but this time accompanying the narration with the building up, detail by detail, of a model as the story proceeds.

II. *Childhood.*—With the general increase of physical and mental control and activity, and as the child's world grows larger, there appears that most important new factor—an often riotous and usually self-regarding Imagination. This seems undoubtedly the most potent influence in development from 5 to 8 years of age. By its means the child can be almost anybody and do almost anything. He can climb, fly, or travel anywhere on this earth, under the sea, or beyond, and do anything he has seen his elders do, or that he thinks he himself would do if given the freedom and licence which they appear to have. He can create for himself avenues of expression and even companions which may in actual life be denied him. 'When R. was 6 years 6 months old, she one day began dancing and kicking her legs about . . . at an imaginary ball, and was seeking an imaginary fiancé (the housemaid had recently become engaged). R. danced to an invisible gentleman and sang, "Will you be engaged to me?" The gentleman was made to answer, "But I am married." R. said, "Oh, then you're no good; I must find some one else." She then asked another imaginary person, who said, "Yes, with pleasure." R. danced round the room with him. Suddenly she sang, "Now he's dead," threw herself down on the floor, and bowed her head in despair. Then she stood up and began to sing a mournful song, stretching out her hand theatrically: "I see his coffin." But soon afterwards she sang, "Now I must go and find another," and began the wild dance over again.'[3]

It is this same imagination, used upon different subjects, but in an equally powerful manner, that is the greatest aid to religious development during this period. It will 'piece out the imperfections' of our Bible and other stories, and will aid creative self-expression, whether the medium be speech, drawing, modelling, or writing. At the same time, as is natural in a being conscious of dependence and weakness, the use of the imagination is self-centred. Hence it is obvious that to win the imagination to aid the exercise of thought, feeling, and action for and on behalf of others is an important part of religious training.

Two questions are outstanding among the many that arise in any consideration of the very important period from birth to the age of 8 or 9 years. (*a*) How does the child think of God? (*b*) How does he think of Jesus?

(*a*) Whatever older folk may think desirable, the plain fact is that all children think of God in terms of a man. Almost every day I see models and drawings of God made by children of about 6 years and under; and a number of such drawings are before me as I write. If the reader is shocked at this, let him pray that his eyes may be opened; for these drawings are full of reverence and beauty, and it is certain that the worship they express is accepted before the throne of God. If any one asserts that he did not as a child first think of God as a man, very great and wonderful no doubt, then he must have forgotten his own childhood. There is only space for a description of two drawings. The first was in answer to the appeal, 'Draw

[1] T. Percy Nunn, *Education: Its Data and First Principles*, p. 124.

[2] W. McDougall, *Social Psychology*, p. 97.

[3] Rasmussen, *Child Psychology*, p. 79.

anything which shows that God loves us.' The little artist of 6 years 2 months has scattered over his paper no less than sixteen figures, which he explained as he pointed to them: the sun, potatoes, a banana, a 'chucky' hen, an apple tree, a house, a boy playing with his engine, a girl with a piece of bread and butter in her hand, an egg, and a man gathering grapes from a tree. In the top right-hand corner, level with the sun, is a figure in human form. The boy explained, 'That is God. He is in Heaven. He gives us all these things.' The second drawing is one of a number by a group of children who previously had not been allowed to draw in connexion with their religious instruction. They, too, were asked by the teacher to draw anything which shows that God loves us. After filling in the blue sky, and placing in it the sun, this girl of 6½ years drew a human figure not far from the sun, and after marking two straight lines across her paper, wrote, 'God is a good man, and He loves little children.' She explained, 'God lives in Heaven, and Jesus does.'

Those who are interested in racial recapitulation will see the parallel stage to this in the account of the Creation in Gn 2, where God comes to the earth and forms man of the dust, He plants a garden, walks there in the cool of the evening, and even makes clothes. But such thoughts of God in terms of man are common throughout the Old Testament, and are inherent in any primitive state of religious thought, whether in the race or the individual. To complain that such ideas are wicked or false is as futile as to complain that a bird is born with pin-feathers. Our chief care should be that no attributes contrary to His nature are in these human terms assigned to God. We shall therefore select even our Bible material with the greatest possible care. God will be shown to the child as loving, merciful, good, kind, tender, wonderful, holy, strong to protect, to sympathize, to help. He will be found as He is in the man Jesus. But for thoughts of God to remain in human terms is clearly a case of arrested religious development. As the individual's actual, concrete world increases, so human limitations, however extended, are understood to be inadequate for God, and we should do all in our power to help our children to think of God in terms of spirit. But it is unwise to seek to hasten this process unduly. If our preliminary work is right and true, the later development will take its natural course.

(*b*) So long as the child is living in the world of the senses, Jesus is thought of as an ordinary man, but very wonderful. He is distinguished from God. Among the second group of drawings already referred to was one by a girl of 6 years 5 months, consisting of two human figures, under one of which was written the word 'God,' and under the other 'Jesus.' When asked, without any suggestion, to tell about them, it was explained, 'God is very nice. He is a nice man.' Then followed these questions and answers. 'Who is nicer, God or Jesus?' 'God.' 'Much nicer?' 'A bit.' 'Do you know a man nicer than the Lord Jesus?' 'God is nicer.' 'Is there any man in this town nicer than Jesus?' 'No.' Curiously it happened that in this case the teacher had told the children some days before that 'Jesus is God,' and all had written the words on their boards at her request; but, in spite of this, the child was thinking her own thoughts.

The following evidence of how, with the use of a most carefully selected lesson material, children think of Jesus, was taken from a single school, specially chosen for such an inquiry because of its spiritual and educational fitness.[1] It was at the same time ascertained with great care and in each individual case, that neither in day nor Sunday school, nor at home had the children been taught to speak of Jesus as God, or to say any such formula as 'Jesus is God.'

The youngest group consisted of seventeen children, all under the age of 5 years, and a talk had been given on the Healing of the Nobleman's Son. Afterwards, they modelled in clay any part of the story they chose, and a co-operative central model was built up by them all. A boy of 4 years 10 months had modelled the nobleman's little son.

Q. 'Who made the little boy better?'

A. 'The Lord Jesus.' (Boy sitting next, interpolating: 'God made him better. He made me better when I was in the hospital.')

Q. (to former boy). 'Do you think God made the little boy better?'

A. 'Yes.'

Q. 'Is Jesus God?'

A. (emphatically) 'No.'

[1] The selection of teaching material made in accordance with the principles expressed in this article and in use in the school here referred to will be found in *A Suggested Syllabus of Religious Instruction*, published by Macmillan.

So far as could be ascertained no child in this group thought of Jesus as God. He was to them a wonderful man, while God was, as it were, a wonderful Divine man.

In the highest group of this school were thirty-three children of the average age of 6½ years. Each child was catechized individually and apart from the rest, and no communication was made from one to another after the questioning. No notice of the investigation was given. The room was that in which morning prayers had been offered, and the main sequence and the form of the questions were identical for each child.

Q. 'You remember we all stood round here this morning and said our prayers and sang our hymns? Who was listening to them?'

A. 'The Lord Jesus,' or 'God.' One boy said, 'God,' and then, as though half-correcting himself, added, 'And the Lord Jesus.'

If the answer was, 'The Lord Jesus,' the child was asked, 'Do you remember we sang

> Giver of the gentle rain,
> We bring our thanks to Thee?

Who sends the rain?'

A. 'God.'

Q. 'Is the Lord Jesus God?' (*N.B.*—So far as could be discovered these children had never been asked this question before.)

A. 'Yes.' Some added, 'He helps to send the rain.'

If the answer was 'God,' the question was asked, 'Do you remember the prayer we said, "Dear Lord Jesus, come and stand among us as we gather in school"? Who listened to that?'

A. 'The Lord Jesus.'

Q. 'Is the Lord Jesus God?'

A. 'Yes.'

On about six occasions the last question was varied to, 'Is the Lord Jesus the same as God?' The answer was still 'Yes.' In only four cases out of the thirty-three did children show that they did not think of Jesus fully in terms of God. These said that God, and not the Lord Jesus, sent the rain; and when asked where the Lord Jesus is now, they said, 'In Heaven,' and in reply to the question, 'Who else lives there?' they said, 'God.'

It was clear that the twenty-nine children thought of the attributes of God as being possessed equally by Jesus. That this should have been so is a source of great encouragement to those who desire above all things to lead the children into His presence, to help them to behold Him, and then to stand aside and allow Him to do His work. Time and wider experience yield increasing vindication of such principles, applied in full accord with the mental stage of development of the child; and the influence of their application upon spiritual understanding and healthy faith inspire those so labouring to renewed zeal and humble service in the great cause. Encouragement, too, is to be found in the fact that this was Christ's own method: to His disciples He allowed 'What manner of man is this?' to precede 'Thou art the Christ' and 'My Lord and my God.'

III. *Late Childhood.*[1]—During this period the imagination becomes more stable, the child sorts and arranges his knowledge, takes a longer view of history, becomes a worshipper of heroes, and finds great attraction in being either a leader or a follower in a team. All these elements we shall be wise to use in aiding his religious development. At the age of about 10½ or 11 years the mind gains a historical perspective clearer in comparison with what has preceded any other period during the whole of life. Here, then, with the straightening out of history, help to a clearer understanding of the revelation of God mediated through history may be attempted. Ideas of God may with permanent benefit be examined and where necessary corrected. Characters and scenes of the Bible may be placed in their historical setting, compared and contrasted with other kindred matters even to the present day. The nature of its books and their origin may be dealt with. The Church may be more truly understood as 'the body of Christ.'

IV. *Adolescence.*—Following the period of remarkable stability at which we have just glanced comes for two years that mental upheaval which later is accompanied by the physical change we call adolescence. The imagination again becomes more riotous, its nature contrasting with that of infancy in that it is social and has a note of yearning. The adolescent longs to be and to do for the sake of others. He craves for companionship with those of his own generation and for leadership and guidance from his elders. He asks for help in

[1] No more than a meagre summary can be attempted for this and the remaining period. It has appeared wiser to use the available space in the treatment of the subject already given, though at the risk of necessary curtailment here.

the solution of the problems of that wider life opening out to him, and at least privately he questions and criticizes everything. Now is the time for the formation of ideals of permanent value, and anything of the nature of conversion is more valid and lasting than any similar experience at a previous time. These and other factors make the period of adolescence in some ways the most important of all in the religious development of the individual.

Although their implications and importance are vitally great, as will readily be seen, it is not possible here to do more than mention that throughout the whole range of life we have been considering will run, if religious development is to be of its highest and best, the threefold strand of active and living faith, worship, and work. The growth and comprehensiveness of these involve both the nature and the effectiveness of the human being's mental, and frequently also his physical, life.

Recent Foreign Theology.

'On God.'

In certain ways Rade's short volume 'On God'[1] is in a class by itself among German works on dogmatic. It is warm and vivacious in style, informal and conversational, exclamatory at times and by no means averse to an anecdote, at once scientific and edifying. One puts it down with a keen liking for the author. It ought to be a favourite with preachers. Few books on dogmatic as taught in Continental classrooms are written for those who know neither Latin nor Greek, but here quotations from both languages invariably are translated. Deeply evangelical in tone, it takes Luther next to the Bible as its source of inspiration; and his marrowy sentences are on every page, alongside of more sedate *dicta* from theologians of the great Lutheran era, verses from rolling hymns, and opinions from the freshest authorities of the day. If the lectures out of which the book has grown were in the least like the book itself, they must have been fascinating. Rade speaks throughout with his eye on present-day conditions in his own country, but he has a wider horizon. 'I wanted,' he says, 'to make a book from which Catholics, Jews and heathen could see what we Evangelicals to-day believe.' He has succeeded; and there can be little doubt that when the work is completed by the further issue of volumes entitled 'On Christ' and 'On the Holy Spirit,' the whole will take a distinctive place.

We may single out these points. Two interesting pages near the start bring out the fact that in recent negotiations about 'disestablishment' in Prussia, the State has taken a less rigidly legal view of creed-subscription than the Church—precisely as in Scotland at the close of the seventeenth century. Although tolerably Ritschlian in sympathy, Rade holds that Schleiermacher's account of what religion is, namely, 'the feeling of utter dependence,' is the best definition yet given. He lays uncommon stress on the point that the Christian in having God as Saviour has his neighbour too; the right formula is not 'God and my soul,' but 'God, my neighbour's soul, and my soul.' This makes the Church a vital part of salvation, not an accident. And it means, too, that we cannot envisage God apart from the world, or think of reconciliation with God except as including peace with men. Rade treats of God's saving work before discussing His essence or being, so anxious is he to keep close to experience. He raises the question whether it is really in keeping with what the New Testament has to say about God as love to represent the end and aim of all He does as 'His own glory,' which either means that 'glory' has assumed a new meaning, better expressed by some other term, or that it still means something very like 'prestige,' which is sub-Christian. And he rightly urges that the end of all is the Kingdom of God; it is this that the Father wills and works for always. His reading of the many-sided phrase 'Kingdom of God' may be described as a Christianized modification of Kant's teaching.

All the old problems are here (they can never be shirked), but they are as modern as broadcasting. The attributes of God, the theistic proofs, the

[1] *Glaubenslehre*, Erster Band, *Gott*, by Martin Rade, Professor in Marburg (F. A. Perthes, Stuttgart, 1924; pp. xii, 182; 3.50 goldmark).