HELPING PEOPLE GROW

BY THE SAME AUTHOR

MARKS OF A WORLD CHRISTIAN
BUILDING WITH INDIA
SCHOOLS WITH A MESSAGE IN INDIA
CONTACTS WITH NON-CHRISTIAN CULTURES
DEVOLUTION IN MISSION ADMINISTRATION
WHITHER BOUND IN MISSIONS
ATTITUDES TOWARD OTHER FAITHS
WAYS OF SHARING WITH OTHER FAITHS

HELPING PEOPLE GROW

An Application of Educational Principles to Christian Work Abroad

BY

DANIEL JOHNSON FLEMING, PH.D.

ASSOCIATION PRESS

1 9 3 1

NEW YORK: 347 MADISON AVENUE

PRINTED IN THE UNITED STATES OF AMERICA
BY THE FERRIS PRINTING COMPANY

CONTENTS

PREFACE

THIS book has been written for those who interpret their task, not as getting things done, but as helping people to grow. Let it be said at once that it does not pretend to deal with the whole range suggested by the title—what single volume could! The goal proposed might be approached on the one hand from the viewpoint of standard Christian categories, verities, and convictions; or on the other from the scientific study of ways of redirecting human experience. This volume has been limited to the latter.

This limitation, however, has been made with no less reverence than if the emphasis had been in more patently religious terms. For in these psychological laws, also, we recognize God's ways of working. And in the patient labors of those students who have enlarged our understanding both of human nature and of the laws which govern its change and growth we see that which enables us all the more effectively and intelligently to be His coworkers. A master workman will lay hold of new insights while still doing full justice to the old. The specific aim has been to call attention to certain approved educational principles and to facilitate their application to the task of building up Christian character and institutions. The book should be judged, therefore, not by what it omits, but by what it has found space to say.

The chapters abound in concrete illustrations. This is because bits of human experience have always seemed to me like nuggets of gold. No more precious thing can a

person share than some life episode fraught with significance in the way of insight or warning. Such secondary or mediated experience with all its warm concreteness can be relived in imagination so that in a measure its original values may become a part of one. One's life is thus vicariously enriched. One of the main objects of this book is to make available such distillation of experience. As a result, those skilled in abstract thought may find these pages tedious. But let such have patience for the sake of those who get their meanings best through concrete episodes, and who do not readily grasp a principle until what it means in actual life is seen.

Four classes of persons have been in mind. It is hoped that missionaries, whether engaged in school work or not, may find this volume a help in appreciating the educational aspects of their task. It is equally intended for the nationals in the younger churches abroad into whose hands so rapidly is falling the actual work of the Christian movement overseas. For their sakes the illustrative material has been amplified. Educators may be interested in seeing their principles applied in unexpected yet most real ways to regions of life far removed from schools and colleges. And finally, supporting constituencies should find interest deepening as they face some of the issues which make up the warp and woof of Christian work abroad.

D. J. F.

HELPING PEOPLE GROW

CHAPTER I

AIM IN TERMS OF INNER CHANGE

An Analogy from Nature

In the process of evolution the fish's fin changed to a bird's wing. That change is called an adaptation. Similarly there was a first gorilla to rise and walk on his hind feet. That act and the resulting structural modifications are also called adaptations. The story of organic evolution is the story of manifold modifications by which the living organism has been brought into better adjustment to its environment. The essence of this conception of biological adjustment consists in the fact that it represents an actual change in the organism.[1]

Taking over from biology this concept of definite concrete modifications, we may say that what we want as a result of the Christian movement is adaptations—actual changes. From an educational standpoint Christian nurture is the process of bringing about these changes. However, the modifications in which we are now interested are not so much in the physical organism as in the realm of understandings, attitudes, abilities, ideals, and purposes. These changes include modifications in an individual's understanding and appreciation of his environment or in his capacity to deal with and to triumph over his environment. These adjustments are inward affairs constituting a form of growth.

For example, the person who has genuinely built up

[1] *Cf.* "The Practice of Teaching in the Secondary School," Henry C. Morrison, pp. 8-28.

from his experience the concept that God is a Father has acquired a new attitude toward the world in which he lives. He does not and cannot react as he did before. It is not merely that he does not longer look out upon the world as he did before; he *cannot* do so, for he is a changed individual.

Again, he who has genuinely acquired a given concept in the field of social relationships—let us say, the notion of the high worth of each individual, or the obligation of mutuality in service—has acquired a new attitude toward his relationships with his fellow men, and toward the relationships of these with one another. The new attitudes inevitably modify his whole social behavior; he conceives new ends and adopts new means.

We may say, then, that a main function of the Christian movement throughout the world is to produce in people actual changes, transformations, adjustments, adaptations—largely psychological rather than biological—leading toward a fuller, more meaningful, and more satisfying life. More specifically the goal of the Christian movement throughout the world is the remaking of mankind—the creation of a type of person having the quality and spirit of Jesus Christ. This means a new creature.

It follows that Christianity, from such a point of view, would not be a label, or a garment, or a profession; it would be a process of growth. Hence the important question for the Christian worker to keep before himself would be not what he has taught his people to know, not what he has trained them to do, but what kind of people he has helped them to become. We cannot at this stage stress too strongly the fact that the objective in such a Christian redirection of human experience is its modification in definite and significant ways. The needed change seemed so great to Jesus that nothing less than being

born again seemed adequate to describe his vision for transformed humanity.

Nerve Pathways

We can think of these changes or adaptations in still more concrete terms. Every time any stimulus recurs and leads to the same response it deepens, so to speak, a track along which a future similar stimulus can the more readily travel. As a result of our past responses and of our present conduct we are constituted as a growing bundle of nerve paths. The more often the stimulus has passed along a path the deeper it has become, and the more surely does the next stimulus keep to this same path. From one standpoint one may say that the acquiring of new nerve paths and the changing of old ones is what we mean by the development of Christian character. Learning is acquiring these new pathways; and teaching is the arrangement of situations which will lead to the development of those which are desirable and satisfying.[1]

We can look around us and see the evidence of these very real pathways built up in people. A well is being dug in India and blasting has begun. When the work has progressed to the point where there might be danger of stones falling on the workmen the Hindu supervisor demands that an offering be made to the village idol. Wherever this man goes he bears about within him a pathway such that whenever a situation like this occurs the idol-response is made.

In certain areas of the world it is customary for the menfolks of a family to sit down to a meal first and afterward the women eat. Given the eating situation, then, that accustomed response by man and wife runs along

[1] *Cf.* "Educational Psychology," Edward L. Thorndike, Vol. II, p. 55.

their nerve paths. When illiterate women get together in a village courtyard slander and idle gossip are likely to have full sway. Built into their nervous systems is something that makes gossip the almost inevitable reaction to leisure with one's friends in a cozy courtyard.

In many a land people for centuries have worked seven days a week, shops have been open every day and everything has gone as usual on Sunday. In those who become members of the Church new ways have to be established through instruction, discipline, and the experience of a Christian day of rest.

In fact, for many a simple person his whole religion is a matter of traditional training, of group loyalty and family affection—ties accumulating and deepening from babyhood to manhood with actual choice hardly entering. Changing such a person's religion means changing accumulated pathways of a lifetime. Part of the modern problem in Christian expansion is to discriminate between those habitual responses which should be discouraged and those which should be taken over and built into the new life.

It requires very definite planning to break up old tracks and to build up new ones. Note the problem of changing the response built up through the centuries to the Chinese New Year. This is a long protracted holiday season of social calls, gambling, drinking, theatricals, temple worship, etc. Passing along the streets one hears the constant click-click of gay parties and of gambling behind closed doors. In regard to some of these things another response to the situation produced by the Chinese New Year has to be built up in Christian young men and women, and this is not accomplished without painful effort. In one place it will be attempted by two well-equipped game rooms—one for men and one for women—to which the entire community is invited every evening of the season.

Or the Y puts on a special program of excursions to interesting places, or arranges meetings of the stamp club and choral society, or schedules a tournament of games in each department. At other centers discussion groups are started so that the members come to see not only the evil of existing conditions but how to take steps on their own initiative for making things better. All these constructive activities are building up new responses to an old situation—are making new tracks for old.

We must not think that these existent nerve paths are instantaneously destroyed at conversion. A thousand strands connect each individual with his racial inheritance, with his tribe, his family and his old customs. The acceptance of the gospel does not automatically break all these bonds. Even when a convert eagerly throws away or burns his idols, destroys his books of magic and his amulets, and enters upon a life of prayer and of Christian conduct, the ancestral religion functions in his thinking and living far beyond his own consciousness.

This truth is exemplified on every hand. A middle-aged woman becomes interested in the Church and its teaching, she comes quite regularly to church, but refuses to destroy her kitchen god. She tells the Bible woman that she knows it cannot help her but the tie is too strong for her of her own accord to break. The change needed involves an educational process, and will come about in accord with certain laws. Even if there is a sudden and more extensive recrystallization of character this, also, has its conditions, its specifications, its principles.

Habits built up in Christian work abroad are not always good ones. Village girls and boys are brought into a city school for training with the expectation that they will go back to their villages and engage in the uplift of their old communities. Disappointment very often meets this effort, for the whole process has built up within these

pupils nerve paths connected with urban life. These paths are actually there within them at the end of their course, and cannot be changed just because leaders would like the pupils to go back to villages. This does not mean that the pupils cannot go back; but that if they do, they will have to break down the city habits and build up habits suited to village life.

Or we develop a whole set of denominational pathways and then have to rebuild in order to get a Union Church. We continue to employ evangelists and Bible women to work in the vicinity of a congregation, and do not note that thought-tracks are being laid in the minds of the congregation which connect up need for evangelization with the receipt of foreign money and not with their own responsibility. Consciously or unconsciously a connection has been built up between evangelism and salaried officers so that any attempt to enlist volunteers finds little response. When a leader rents a building for a new Christian community and pays for a pastor's traveling expenses in regularly ministering to them, is it any wonder that something very definite within them has actually to be broken down before self-support can come? All too often what a congregation is learning is that it is more blessed to receive than to give. Instead of building up with meticulous care pathways of independence and self-reliance from the start, in our haste for results we often find that we have developed deep nerve tracks of dependence which have to be torn down at great nervous cost before a constructive start can be made.

Nerve paths are being built up in the leaders, too. Suppose that from the beginning a leader has continued to be pastor, evangelist, and administrator all in one so that all the church people look to him for counsel and all the workers look to him for direction. While human nature is human nature it will be difficult for this man so

to change the responses he makes to accustomed situations that powers and responsibilities may pass over to the people.

It is because successive reactions are building up a path in just as real a sense as brick upon brick builds up a wall that a wise leader is careful to guide the very first response. When a Christian group is first formed and they come asking for a service he perhaps may answer, "Well, if you will pay the way to your village of pastor So-and-So, and will give him a place to stay each time, I will arrange it."

Growth Distinguished from Statistics

In the preceding two sections we have been looking at our task as the bringing about of adaptations, modifications, changes, adjustments, and have been trying to think of them in concrete terms. In the next four sections we shall be attempting to distinguish true inner changes from certain other manifestations which wrongly tend to absorb our attention. These distinctions are more or less obvious; but yet they are so commonly ignored or misconceived in actual practice that it seems worth while to give considerable space to exemplifying them.

In the first place, adaptations in the sense of actual changes in one's nature are to be distinguished from statistics. It may surprise some to note how often reports of work stop short of any mention of changes actually brought about. They give us plenty of numbers—but these do not measure adaptations; merely the opportunity for producing change.

A few examples will make this plain. In an eastern land a great church puts on an "evangelistic month" each year. A blank is sent out and the results of the evangelistic campaign seem to be measured in terms of the number of services held, number of people preached

to, number of hours of voluntary work given by unpaid laborers, number of shrines broken down, and number of baptisms performed.

A mission in another land requires each month from all local evangelists a report asking for figures on attendance at morning worship, evening worship, Sunday school, women's meeting, Christian Endeavor, and prayer meeting each week; also the amount of collection received, number of persons baptized at the communion services, number of pastoral calls made each month by the evangelist, number of Scripture portions distributed, etc.

In a recent pamphlet issued by one of our larger boards an account was given of a missionary who desired to stress the preaching of the gospel among the fifteen or more native workers employed in the district. They were to keep track of the number of meetings they held in a month (a meeting consisting of a group of five persons or more), not counting Sunday services or the daily morning prayers. They thought they were doing well when each reported thirty or forty meetings in the month, with the highest man around sixty or seventy.

> "Then Bekali, whose work had been more of oversight and counsel for the district rather than house-to-house preaching, determined to show his men how it should and could be done. The first month he turned in a total of 250 meetings. I remonstrated with him, 'Why, Bekali, you don't mean 250, you mean twenty-five,' for they often have trouble writing figures correctly. I remember his quiet smile, when he insisted that it really was 250 meetings in the month. And then to prove it, he raised it the next month to three hundred and kept it near there for four or five months. Think of the physical strain alone of hold-

ing an average of ten such group meetings every day and keeping it up for months! In a short time he shamed the weakest worker into holding sixty to seventy meetings a month, while his nearest competitor rose to 150, but none could come near him. During the height of this campaign, those fifteen men held between twelve and thirteen hundred meetings of five persons or more in a month, and the total of those hearing the Word of God ran into many thousands. So Bekali led his people in everything spiritual."

This is unquestionably the account of a very earnest faithful worker, but after one has caught the distinction between adaptations and statistics one misses dreadfully in such an account any mention of actual changes.

One wonders whether that person is really interested in changed lives whose report consists merely of figures: "During the year I camped in 113 places, traveled about 800 miles, talked to 462 individuals, held 214 public meetings, visited 168 villages and hamlets, and talked in 432 houses." Similarly one feels that the report of a Christian Literature Society has not gone far enough when it is satisfied with stating that it has sold 3,500,000 pages during the first six months of the year. Our real interest is in life changes produced by these planned itineraries and these printed pages.

There is an insidious, yet ever present temptation to forget one's real objective in changed lives, and to interpret outcomes in terms of time-to-be-spent (so many terms of service by the missionary, so many days of voluntary evangelism by the convert); or in terms of institutions-to-be-maintained or methods-to-be-followed (so many hospitals, so many schools); or in terms of ground-to-be-covered (so many villages visited, so many

zenanas entered, so much territory "occupied"); or in terms of courses-to-be-taught (the Prophets, Psalms, Mark). Many a worker would have to acknowledge that he had sometimes crowded more travel and school inspections into one day than was wise in order "to get over" the whole list. Often a district worker plans out a winter's itinerary to reach all the villages in his district. In some he may stay only a couple of hours, but he has the satisfaction of "covering the ground." This tradition for reaching so many villages during the camping season may actually warp the judgment of a worker who feels that a protracted stay in fewer places would bring better results.

It was this distinction between adaptations and ground-to-be-covered that came to a teacher in a girls' school. She realized that all too often she had planned how many weeks it would take her to have a personal interview with each pupil by crowding such interviews into time snatched from classroom teaching and study. Looking back this teacher says, "Better would it have been had I given time, energy, and prayer to just a few girls until they caught something of the spirit and ideals of Jesus Christ. The emphasis should have been put on transformations actually produced rather than on number reached."

We by no means say that statistics have no value. Our point is that they are not a record of inner changes, and emphasis upon them may gradually and unconsciously lead those who make them to regard statistics as the important thing. The tendency is to measure the success of a Christian school by the increase in the number of pupils from year to year, rather than by evidence that the spirit and temper of Jesus are becoming instinctive and habitual in the lives of these pupils.

There is evidence that the emphasis on statistics rather

than on adaptations does tend to warp the judgment of less reliable workers. When a preacher's efficiency is measured by the growth in members of his parish—whether it be in the Orient or the Occident—he is very loath to drop names from the church roll or to refrain from exaggeration. Campaigns for daily vacation Bible schools give opportunity for much rivalry to see who can bring in the best report. Cases are known where attractions were set before the children in order to get them to enroll. This large enrollment was reported as the number reached although half or more did not attend more than one or two sessions. Some schools with an enrollment which seemed large in the report had as a matter of fact only a few sessions before the rainy season when the school had to be closed. The staff of one Christian organization was tested for effectiveness in personal evangelism by the number of personal interviews reported each week. Often an individual worker would be praised for having interviewed so many men. In certain instances, under this pressure on numbers as the test, little attempt was made to achieve Christian adaptations. These illustrations are not given as typical incidents. They are exceptional. But they show where emphasis on numbers rather than on evidences of new life tends in the case of less developed workers.

Some missionaries do not escape the same tendency. It seemed worth while recently for a student of missions to urge a whole mission to ask, not how many had been baptized, but how many of those who had been baptized had caught the spirit of Jesus Christ in their manner of living and in their relationships, and to make mere increase in numbers, not the primary concern, but secondary to the Christianization of those already on the rolls of the Church.[1] This is not the only area

[1] *The Indian Witness,* January 19, 1927, p. 37.

where missionaries feel somewhat pressed for numerical results.

Therefore, the people who send Christian workers to other lands should be very careful to make this distinction between results in learning or adaptations and results in statistics. It is often the senders' insistence upon results in the form of numbers that drives their representatives to place emphasis on the kind of thing that can be tabulated. These representatives think that if they are to get support for their work a good showing in the way of numbers must be made. The struggle for members tends to take the attention away from the imponderables—personal enrichment of experience, ideals and attitudes and habits that cannot be measured as yet by numbers, and effects on community life.

Growth Distinguished from Performance

Inner change is also to be further differentiated from performance. Have you never seen a child of six or seven whose handwriting is already beautiful in its legibility, regularity and spacing? And yet the child is not actually writing; he draws. So far from the adaptation called handwriting having been formed, it cannot even be said that he writes at all. For writing is the ability to commit one's thoughts to paper without focal consciousness of the word forms which he writes. Later on, to anyone judging by performance, his handwriting seems to have dreadfully deteriorated. Not at all! For the crude writing of his ninth year is after all writing, while the beautiful result at the age of seven was something else. At seven he showed admirable performance, but no adjustment; at nine he shows adjustment but poor performance.

Similarly a boy learning to swim may maintain himself in the water and even progress some little distance. He proudly asserts that he can "take twenty strokes."

The veteran knows that this is performance—he has not yet really made the swimming adaptation in nerve and muscle. But later the boy finds to his delight that he can maintain himself indefinitely in the water and the veteran's verdict is "yes, now you have learned to swim."

Something like this distinction between performance and actual change must be made in the realm of character. Being accurate and loving accuracy are two different things, for one may achieve accuracy at the cost of hating it. The children in many a boarding school are required to attend Sunday school, a preaching service, and the mid-week prayer meeting. This is performance. Something else has to disclose what change has taken place inside—whether they love to go, whether they like the songs and prayers, enjoy the sermon, and are glad when Sunday comes again. Too often we have limited our outlook to exterior things such as acceptance of doctrine, membership in an organization, coming forward in a meeting, and have not concentrated attention upon those inner changes which result in a Christian life.

An entire absence of inner change was disclosed by the naïve statement of a young school teacher in Ceylon. When asking for certain concessions she reported her salary as Rs. 3.60. On the school books it was Rs. 4. The difference was accounted for by the fact that in accordance with the system started by some early missionaries the tithe was deducted from the salary of all receiving pay from the mission. In their eagerness to train young Christians in systematic giving these missionaries may have rejoiced in this "performance." But manifestly this girl did not consider that she had ever even received the Rs. 0.40 deducted for the tithe. There was little chance of the tithing adaptation being formed in her.

Undue emphasis on performance, just as overemphasis on statistics, may lead to unfortunate results. In one circuit the lower grade workers were judged and paid by the numbers of Scriptures and tracts which they sold—i.e., by performance. Sometimes Scripture portions and tracts have been found in bundles carefully hidden or burned and paid for by the worker because of such an external method of judging worth.

Another form of the confusion of performance and that inner change which constitutes what we call learning is found in the excessive attention paid to conduct rather than to that inner disposition which stimulates conduct. We rightly seek in a child's conduct evidence of a changing inner disposition, but the good conduct may exist without the inner adjustment at all! Not conduct but character, as the basis and hope for conduct, is the goal. It is worth while schooling oneself to differentiate and to appraise the inner as against the outer.

It is especially important that strong personalities should be on the alert not to confuse performance with the inner change desired. For there are always people who, in the presence of one whom they regard as their superior, are exceedingly plastic. A missionary from the West or a national trained in the West may be considered this superior person. Before such a person less privileged people often show a great capacity for adjusting their performance to what they know to be the expectations of this person. Under these conditions, any particular response may come from conformity and not from inner nature. Hence it becomes critically important for anyone attempting to contribute his share in the redirection of human experience to be on the alert to find ways of discriminating between acceptable performance and desired adaptations.

Distinguished from Standards of Attainment

Adaptations are to be distinguished from certain standards of attainment. The reading by a pupil of a given quantity of narrative or the solving of a given set of problems does not necessarily mean that learning—i.e., adaptation or change—has taken place. With all our laboratories and courses in science students unfortunately do not acquire that inner adaptation known as the scientific mind. They may be able to give Newton's or Coulomb's laws or state the electro-magnetic theory of light, but unless they carry out into the life of business and citizenship the scientific temper of mind they have not made the scientific adaptation, in spite of courses to their credit.

Similarly to know all the kings of England or to give the main events during the reign of each of Rome's emperors does not necessarily mean that one has made the historical adaptation. The competent teaching of history results not so much in the knowledge of a series of facts which may be forgotten, as in a certain critical attitude which will help the student to discriminate between the credible and the incredible, an understanding of the society in which he lives, a reasoned attitude toward current institutions rather than one of either passive acceptance or of indiscriminate revolt, and finally a seeing of things in perspective. The test of that inner change which we call the historic adaptation consists not in the ability to remember events, but in the fact that forever after one approaches everything from the genetic point of view and remains unsatisfied with a static cross-section understanding of any situation.

When the time for testing comes in a school, many a pupil reviews the narrative and solves the problems over again in order that the result of his examination may be

as good as possible. But an examination result is not an inner change; it is only an accepted indication that an inner change may have taken place. Discerning teachers know that there are plenty of pupils of what is called the "lesson-learning type" who can give correct answers and win high grades, but who seem never to have made the class material a part of themselves. They have never been found giving a little gasp as they exclaim "now I see what it is all about," indicating that some inner adjustment has been made. In our educational system hosts of pupils practically identify education with grades and have hardly the remotest idea that these grades are only a rough measure of what may or may not be a reality of growth in themselves.

The reason for going into such detail in analogies from school life is not only that we may catch the difference between inner change and certain accepted standards of attainment, but also that we may realize that many of the people who come out from schools and colleges are confirmed in the habit of judging by these examination standards. Hence they never dream of undertaking the far more difficult test of ascertaining whether inner changes have taken place in themselves or others as the result of school attendance.

A corresponding practice is seen where the placement and remuneration of the workers is based on examinations passed—lower licenciate, upper licenciate, entrance passed, or even "B.A. failed." Such procedure of necessity implies evaluation in terms of standards passed rather than in actual inner adaptations fitting the person to share in developing a Christian citizenry. As long as opportunity for further service is meted out on the commercial basis of granting so much advance in status for so many examinations passed, Christian leaders will obscure the fundamental importance of learning

in the sense here used. A feeling of unreality will surround the whole enterprise, and a worker will speak of his fitness in terms of school credits or degrees passed. He may never come to realize that what is essential in Christian workers and what is sought in their work are those inner changes, adjustments, adaptations which we call "Christian."

The easiest rough and ready test for admitting candidates from the mass movements to baptism may be their ability to recite the Lord's Prayer, the Ten Commandments and the Creed; but we should be fully aware that these are not Christian changes—they are evidences of a possibility that Christian transformations may have taken place. The idea of requiring all workers to appear every year for a Bible examination has back of it, no doubt, the desire that these workers shall form the habit of regular, systematic Bible study—a real inner adjustment. However, the examination results cease to have much value in indicating that this adjustment has been brought about when it is known that many of the workers postpone their study until a few weeks before the date set for the examination and then some are quite likely to neglect their regular duties in order to cram for the examination.

The Christian leaders in a certain area gave uniform examinations for classes in Bible and religion over the entire area. After each examination a report was sent to each school showing which school, grade, class, and pupil in each class stood highest. How could this fail to cause both teachers and pupils to put more emphasis on preparing for the examinations than on bringing about inner changes? In the teaching of religion it is not the ability to repeat the fact, the story, the doctrine that matters so much, as the habit, the attitude, and the capacity to appreciate that have been established.

Distinguished from the Material Used

Actual changes in the quality and nature of experience are to be distinguished from material used in developing those changes. In the physical development of a child gymnasium exercises and health talks may be the means by which growth is stimulated and controlled, but they are clearly not the growth itself.

Similarly the content of a textbook, or the syllabus of a course of study, is not the thing that is to be learned, although common practice in our schools very often treats these as if they were. Lessons covered by the pupil and delivered to the teacher in the form of a recitation are not growth. They are the material out of which growth may come. The real objective is the development of taste in literature or a feeling for the long cost of civilization. The product of learning is not history, but an historical sense; not physics, but the ability to think like a physicist. All too often religious educators almost lose sight of the desired Christian change because of the emphasis on the religious material intended to bring about that change. Such teachers are book-centered rather than change-centered; they are intent on imparting Christian truths rather than on directing Christian experience. The pertinent question is in what way the teaching of the Ten Commandments has made a difference in the life of those concerned.

Suppose that it is desired that a person should learn to minister rather than be ministered unto. The product of learning is to be an actual modification of his methods of thinking and acting. In the process of stimulating this change you may have him work through a great many illustrations from Biblical and extra-Biblical literature, and you may apply the principle to one concrete situation after another. Explanations will be given.

All of this is material out of which the change is, or is not, brought about. A great deal of this explanatory and illustrative material may without any great loss fade right out of memory, and yet leave a new disposition to minister. The person has learned or become adjusted through this material, but he has not *learned* the material.

Suppose a teacher is going over with his group the missionary journeys of Paul. The objective here is, or should be, not mere intellectual knowledge of facts, nor the ability to locate on a map with a pointer the various places at which Paul stopped and in their proper order. Rather the objective should be some definite change in the members of the group—the experiencing of a like passion with Paul, a deepened attitude to Jesus Christ, a new ability to exercise faith, or a greater skill in appraising the corporate Christian life which we call a Church. In the process of acquiring the modification—whatever it is—the group concerned may have listened to many sermons or addresses, may have engaged in much discussion, may have themselves read a great deal. They experience through sermon or discussion or reading the dispute between Paul and Peter; they hear the address at Antioch; they get acquainted with Mark and Barnabas, with Timothy, and the soothsaying maid. They shudder at the mob at Jerusalem or at the shipwreck on the way to Rome. Some of these experiences will very likely become so firmly fixed in memory that they never fade. As such they are mere deposits in memory and go to make up Biblical erudition. But they are not learnings in the sense in which we are using this word. They are memories of material, not modifications in life. But out of this material arises, or fails to arise, that new attitude or ability for the development of which the teacher is striving. The important thing is whether the people are changed creatures, not

whether they carry about with them a deposit of facts.

Or, the teacher may be developing an appreciation of the balance in the life of Jesus. Here the teacher is manifestly aiming at an actual transformation in the group. If taste in the realm of character has actually been refined, if the beauty of Christ's character is really seen and accepted, an actual inner modification has taken place. Now in the course of this learning the teacher has perhaps talked a great deal as he endeavors to bring about the changed attitude which he is seeking to effect. The group may have read a great deal. In other words, the members pass through an experience calculated to develop change in inner organization. If a new appreciation has actually been acquired they are so far new creatures, even though much of the material used in generating the change fades from memory. The transformation is revealed by the change which takes place in the kind of personality which they admire and like which they wish to be. Mere knowledge about the life of Jesus is no evidence that the beauty and symmetry of his life have been felt and accepted or that tastes have been formed. No test calling for the reproduction of material will show whether this change has taken place or not.

This confusion of change and material is seen wherever there is undue emphasis on knowledge. Often that man is considered to be best educated religiously whose mind is stored with the erudition of the ages in the religious field. That man is considered best prepared to impart Christianity to others who knows most about the records of Christianity. That man is considered most successful in imparting Christianity from whom people absorb the greatest amount of knowledge about it. But a person may have correctly memorized that "God is a spirit, infinite, unchangeable, eternal and in his being wisdom,

power, holiness, goodness and truth," and yet no actual adjustment of self to that God may have resulted from that statement. It is easy to give intellectual assent to the doctrine that God is our Father and that men are our brothers; evidence that an actual change has taken place comes when it is seen that this doctrine has had some slight effect on our relations in home and in industry. When those great truths become a working principle in life, conditioning and motivating all one's relations with God and man, then a worthy Christian outcome has been attained.

The Behavior, or Functional, Test

Little progress has been made in measuring the quality and quantity of results which come from religious education. It seems that the higher a social or mental function, the more difficult it is to measure it numerically. But increasingly individuals and institutions are getting restless with regard to records which consist mainly of data concerning the number of participants and the dollars of cost. Tests are desired which will indicate whether or not a given inner change has taken place, whether permanent changes have been brought about in the reorganization of the central nervous structure. There is eagerness for a type of report which will itself direct attention to those fundamental elements of Christian character and of community life which should be the chief concerns of Christian workers. One such institution, after experimenting with emotional stability tests, ethical judgment tests, simple behavior tests, case record forms, attitude tests, and rating scales applied by leaders, has asked for a grant of $20,000 to be used solely for enabling them to work out a better type of report to avoid just the kind of objections mentioned here. It is felt that advance in method, content and supervision of

program awaits the development of better methods for measuring growth.

The elaboration of such tests is a highly professional task. But there is one simple check that all can apply. It might be called the behavior, or functional, test. It seeks to verify whether the new attitude, ability or skill is habitual in the ordinary activities of life when the behavior of the person or group is unconstrained.

This last consideration is fundamental to such a test. The proof that a pupil has actually come to appreciate good literature is not found so much in his performance in examination as in what magazines or books he buys with his spare money and what he reads in his spare time. Has a pupil made the inner change of attaining intellectual self-dependence? Note whether he has the inclination and ability to study without the presence of the teacher, and whether he applies rational methods of interpretation to situations in the complex environment outside of school.

Consider the Christians of a certain city who, under the leadership of one who is an ardent evangelist, have become active in evangelistic work, both selling tracts and Gospel portions and also preaching in the open bazaars. These Christians have proved that they are good salesmen and excellent speakers. Have they made the evangelistic adaptation whereby they themselves have come to have an inner impulsion to make the riches through Christ available to others? In this particular case when the leader is not present they do not undertake the work themselves, and when he goes away for any length of time the work is dropped altogether. What is done when a person is unconstrained is pretty good evidence of what inner adaptation has been brought about.

Similarly when it is reported that "the tithes, though

regularly given now, are seldom given if a worker loses his job with the mission," one may be pretty sure that the stewardship adaptation had not been made.

In quite another realm, suppose a house boy has been in your employ for several years. You have kept at him until he now keeps the floors swept and the rooms clean. He does this very well and without much watching. Have you taught him to love cleanliness? The answer is plain when you discover that the room where he himself sleeps is never clean.

On the other hand, there are plenty of instances where you judge that a change has taken place. Here is a student of the American University at Cairo. Coming in on the train from Heliopolis he finds in the car a small bag containing jewels. No one saw him find them, and he quickly slipped them into his pocket. But instead of keeping them he at once delivered them to the police department. The incident came to the notice of the newspaper which did not hesitate to attribute the reaction to inner character.

In the same group some may make the inner change as judged by later unconstrained conduct and some may not. For example, a model home was set up in a Bible Training School. It was fully equipped with furniture and utensils suited to the life into which the women would be going. Groups of four or five Bible women lived together in this house a month at a time performing all the necessary household tasks and doing the cooking. Emphasis was placed on standards of order, method and taste. Some of the women manifestly acquired standards of neatness and economy during their stay at this home. They were different women to that extent, and it was found that they carried these new standards with them to the villages. Other women went through the motions of order or good taste, but largely because it was re-

quired. These performed rightly, but had not assimilated the standards. No inner change had been made.

Religions are more and more being tested by the actual inner changes they are able to produce. We compare them not only by the ideals their founders have conceived and set forth, but by the actual transformations they are able to produce in individuals and races. Christ and other great teachers must be compared not alone as to their teachings but also in reference to the new qualities of life they actually induce. None of Christ's disciples became as their Teacher; but he lived with his pupils, they saw how he lived, and some of them went a long way in his steps. His pupils could be recognized afterwards. They were new creatures. It is this newness of life on which attention should be fixed. Message, equipment, numerical categories are significant mainly as they generate in people better understandings, attitudes, abilities, skills and meaningful experience.

It is its power to transform human lives and human society that gives Christianity its reality and worth to the modern mind. Its very truthfulness consists in the fact that it does change experience. If the ideas and convictions connected with Christianity made no difference in experience, that in itself would throw serious doubt on their validity. To the modern mind the insights of Christianity are likely to stand on the same footing as any scientific formula—accepted not so much because they are true as because they work. In other words, these insights are not accepted as true because some authority says they are true; but the authority says they are true because they have been found so in experience. Recognizing that in these days the ultimate test of any movement rests on whether or not it makes a difference in the individual and in the associated life of men, we are ready to rest our allegiance to Christianity on the

way it manifests its truth in the stream of living experiences. We believe in a God who worketh in us to do.

But, the base line of judgment in social and in spiritual things must not be too narrow. Any one individual should not stake the truth or falsity of Christianity merely on the way it has affected the course of his own experience. That is part of the validation; but both time and range of experience have their part also in the validation of truth. In judging the reality of Christianity for the redirection of human experience we should take the testimony not only of generations but of races and cultures. It is just because the experience of one individual or even of one cultural group (such as the people of England or of America) cannot exhaust reality, that we rejoice to have the reality in Christianity brought out by its influence on all other peoples.

CHAPTER II

THREE EMPHASES IN PRODUCING GROWTH

In the first chapter we were considering growth as inner change. We may distinguish several ways in which these changes are produced. These ways differ among themselves in regard to the objectives sought, the psychology of the learning process and consequently in regard to the methods of teaching. Inasmuch as both objectives and the technique of obtaining objectives change in passing from one emphasis in learning to another it becomes important to distinguish them.

Emphasis on Understanding

We can all recall cases of Christian workers who place the emphasis on understanding. Mr. X is a natural student and has an exceptionally broad and deep knowledge of his adopted country and of the culture and history of the people. His reflections on the comparative values in religion are thorough and scientific. He has a logical, analytical, scholarly mind and seeks to study, classify and explain things. He is more interested in reading and preparing courses of lectures than in mingling freely with people. He is seldom seen with students out of class hours. His lectures are well outlined and his hearers find it easy to take notes. He is particularly interested in the mental reaction of his groups and in their clear understanding of the subject

rather than in their emotional reaction to it. He is obviously in his element as a teacher. He may think of the aim of education as the development of character, but for him the highest character depends on the acceptance of truth. His justification of mission schools lies in the opportunity they afford for the impartation of this truth. For him the only kind of conversion worthy of the name comes after careful consideration and understanding of the new way of life, followed by a deliberate choice. Even the chapel services which he conducts are characterized mainly by instruction.

Miss Y revels in scholarly knowledge, in reading many books, and in owning them. She is eager to discuss with others matters over which there may be dispute. Her critical mind analyzes everything, distinguishes flaws, and appraises correctly. Scholarly attainment in others wins her heartiest commendation. She herself would say that her best work is done with those in intellectual difficulty of some kind. The ablest girls in her community through her have all been able to get their Christian faith on an intellectually satisfying basis.

In this first type, then, the objectives are changes in the individual or group in the form of understandings or reasoned convictions. The method of learning is a process of reflection and rationalization. The product is an intelligent attitude toward environment, man and God.

An instance of emphasis on understanding in religious education emerges whenever there is critical evaluation by a process of rationalization—when attempts are made to state the conditions for achieving qualitative richness and fullness of conscious experience; when sacred books are critically studied for the purpose of finding out the qualities that make them sacred; when religious beliefs are subjected to scientific study and doctrinal appraisal; when the standards of moral behavior are traced in their

evolutionary developments, and attempts are made to separate that which is valuable from that which is worthless. Speculation about the nature of God, an investigation of the psychology of religious emotions, a study of the history of religion and its manifestation at different stages of human culture, an examination of religious documents—all these things come under the understanding type of learning.

The learning products of this type have to do with essentially intelligent attitudes or reasoned convictions. The predominant result is a study about religion rather than the development of the sense of values in religion and the incorporation of the latter into attitudes toward conduct.

There is a place for this type of procedure in religious education. For in seeking a rich and meaningful life man reflects upon his experience and organizes his beliefs. He rightly seeks to state the course of procedure, the conditions to be met, and the principles to be fulfilled if the good life is to be achieved. In that way he passes beyond the naïve and irrational attitude characteristic of primitive man. Part of the task of religious education is to help people to interpret and explain the fundamental meaning and worth of life at the religious level and to bring to bear upon any particular experience the total meaning and worth of life as found in religion. If a thoughtful man is to remain Christian it is of crucial importance that he reach a consistent and rational world-view in which the Christian purpose occupies its appropriate place, for thus this purpose is tremendously strengthened. If to any given man the meaning of the universe seems to mean something other than a process toward the achievement of the Christian purpose, or if it means nothing at all, that Christian purpose cannot hold his undivided allegiance. Such comprehensions are ex-

tremely valuable. They are reached mainly through explanations and reasoning.

The Practical Emphasis

There are other changes in people which are produced predominantly through practice. Practice enters largely into the process of learning cooking, drawing, the plastic arts, sewing, dressmaking, etc. It is the way of the laboratory, of learning by doing; it is the way any habit is formed.

Many kinds of Christian work are of this type. Young people's meetings are often planned to give practical experience in the technique of expression and of leadership. The training of nurses and other practical forms of social service come under this category. Under this head would come, also, the teaching of sewing and of fancy work in zenanas; the training of evangelists in planning meetings, in arranging itineraries and in other field service; the development of skills as moderators, chairmen, secretaries, treasurers, administrators, and the acquirement of facility in organizing and running such bodies as church, Sunday school, and other community groups. The development of such practical habits and abilities is certainly one kind of education.

A teacher of this type will very likely have a forceful personality, will be competent in many ways, and will get things done. For him people and things seem of most value when they are of some practical service. His time is spent in doing practical things. It is he who tells villagers where to get good seed for planting, how to use a western plow, or how to organize a cooperative society. Reflection may enter into this type of learning, but actual experience and administration are mainly requisite to the change desired. The change is not brought about unless there is actual doing. The major product of this type is

skill rather than understanding, and the test is performance rather than knowledge. Manifestly a specific type of teaching technique is necessary for this kind of learning. It is the way in which ability is developed for the intelligent manipulation of appliances, the molding of materials, and the formation of habits.

The Way of Appreciation

There is a third emphasis in teaching which centers about appreciation.[1] On a first visit to the Lincoln Memorial in Washington something happened within me as I gazed on that beautiful building. My conception of beauty and impressiveness in architecture was forever changed. To the extent that a purified and more elevated taste had been created, I was a new creature. Some years later I was in Washington for a day with only an hour's fixed engagement. Following my inclination, I found myself lying on the grass before the memorial, reading and then looking, then reading again only to look up again and gaze at that symbol of simplicity, sincerity, and strength. The test that a change had taken place in me on my first visit was what I did with my leisure on the second.

If an architect had been with me that first day he might have explained the proportions of the building. Under his guidance I might have noticed that there were twelve columns on each side and eight on the ends. He could have named the general style as Grecian. Similarly, if a geologist had been along, he could have told me the kind of marble used, the place from which it came, and the age of the earth when that stone was formed. All this would have produced a product of learning under the way of understanding—but it would have contributed

[1] *Cf.* "The Practice of Teaching in the Secondary School," Henry C. Morrison, chap. xviii.

little to my attitude of genuine appreciation. Only after the refinements of a more advanced stage would such explanatory material be useful in developing taste.

There might be a person so constituted that he would not at once respond to the beauty and dignity of Lincoln's Memorial. If so, argument and reasons, however intellectually valid, would be of little service. Under those circumstances what a friend or teacher can do is to bring this person back again and again to the memorial; he can do much to arouse thought and perception; he can spend time and thought in making arrangements; he can give pause, nourish, strengthen, or startle into awareness of reality round about.

Again, a child might be interested only in the aeroplanes which soar above the memorial, or in the makes of cars that bring tourists up to its great steps. To force that child to look at the building because it is famous and because one thinks the child ought to become enthusiastic, might result only in developing an aversion to this whole type of experience. Have you never acquired a dislike for some classic in literature because it was urged on you at a time when you were as yet unable to appreciate it? The establishment of preference for right values is not something that can be demanded or assigned to be ready at a given time. Requirements can be set up in connection with the development of the simpler skills and in memorizing, but not with respect to values which are to be appreciated. One can, for example, demand that an inquirer be able to say the Lord's Prayer and to repeat the Creed before baptism, but one cannot insist that he shall love holiness or feel the nearness of his Father before receiving him into the Church. We cannot assign, as though it were a lesson, that people should feel wonder, awe, and admiration, or should sense the reality of the unseen by four-thirty o'clock on penalty of punish-

ment. Such attitudes cannot be forced. It is fatal to insist upon them. They do not come that way.

We do well, therefore, to recognize that there is a way of learning different from that of explanation and reasoning and to admit with Santayana that "it is not wisdom to be only wise." By this other way come some of the most fundamental of life's adjustments. It is what we have called the way of appreciation. The inner developments here sought are in the form of deepened and significant attitudes. The method of learning is simply through a growing recognition of worth, not through reflective thinking. It is the way in which taste is developed for the good, the beautiful, and the true—for poetry and music, for painting and literature, for conduct and religion. The change takes place through looking, appreciating, receptivity, faith. We are coming to see that it is not simply what we help a person to understand, or make him do, but what he comes to desire that counts primarily in the development of character. He is inwardly transformed by that to which he lifts up his heart. He becomes like that to which his inner eye is most often directed.

> For that thou seest, man,
> That to become thou must;
> God if thou seest God,
> Dust if thou seest dust.

Something is awakened, something *does* flower into being when we harmonize with the highest through steadfastly beholding.

Means of Growing through This Third Emphasis

The material used in teaching through developing appreciation differs from that used for the other type. It is to be found in the abiding literature of the race, in the

life histories of men and women who have moved the race forward and who have furnished our most challenging examples of noble conduct. The Bible, for example, never goes out of its way to give reasons for belief in God, nor to state the grounds upon which faith may rest. The Biblical writers had other ways of arriving at the certainty of God and at the ability confidently to exclaim, "Lord, thou hast been our dwelling place through all generations. From everlasting thou art God." We are told that a distinctive feature of Biblical faith in God especially in its New Testament form is that it is not the offspring of any process of deliberate or speculative reflection.

Architecture and environment are also powerful factors in producing change through appreciation. There can be little doubt but that, purely as a matter of psychology, the comfort and attractiveness of physical surroundings have a positive influence upon an individual's emotional reactions. We have often failed to emphasize beauty in our Christian work even in lands where Buddhist temples are found in fascinating surroundings—on top of the most beautiful hills or in the midst of cryptomeria groves. Many churches have failed to appeal through architecture to the finer side of man's nature, suggesting in church auditoriums rather the atmosphere of the lecture hall than that of reverence and quiet devotion. But beautiful examples are to be found in every land where Christian leaders have used environment as a help in producing inner transformations through appreciation.

Imagine the effect on a graduating class of a final Christian service in a beautiful Chinese garden—the loveliest part of an official's long-time residence. It was in the late afternoon, and the horizontal rays of the setting sun cast a rosy glow through the leaves of the trees in the garden, over the upturned roof-corners of the old Chinese

buildings, and made purple and gold reflections in the still waters of the lotus pond. The procession of students in caps and gowns came through the moon doorways and along the garden walks under the fragrant rose arbors. Singing as they came, the young women took their places in the open pavilion. Dignity, worshipfulness, and beauty characterized the whole service. A much loved friend of all preached the sermon. All associations contributed to the impressiveness and emotional content of the occasion. Such a service inescapably becomes an undying part of the lives taking part in it, and of all who were privileged to be there.

The same objective of securing inner transformation through appreciation prompts a vesper service at the Temple of Heaven when the moon is full; or inspires a hundred East Indians to gather for a sunrise Easter service where the first bright rays greet them through stately palms. In a similar way at evening services of Christian conferences in Japan men go to a hill from which they watch the sun set behind Mount Fuji, or at the time of hymn-singing in boys' camps on Lake Yamanaka one group in the boats and another on the shore engage in an hour of antiphonal song while they, too, watch the shadows gather around the sacred mountain; or Japanese boys who are experiencing a new form of life in a summer camp quiet themselves in His Presence about the camp fires and beneath the stars.

The Influence of a Valued Personality

The influence of a valued personality is especially helpful in developing appreciation. In fact, the character of the teacher is more important in this than in either of the other types. Hence we are grateful for those richly endowed personalities which draw forth our love and loyalty and thus bring about an inner transforma-

tion. There are Mr. and Mrs. Hsü, heads respectively of the boys' and girls' schools of their station since the introduction of Christian work. Both are whole-souled country people, but with a very real and fine Chinese culture. Their Christianity makes them radiant and theirs is an unconscious influence for things which are true, honorable, just, pure, lovely, and of good report. The kindly light in their eyes as they greet a friend is heart-warming. People are lured into a better way of life by their life and by their friendship. It is this kind of influence, even more than their direct Christian teaching in the schools, that has made their influence go forth in widening circles. Their character talks. God's method of incarnating values is at work.

There is a certain mission home where transformation through appreciation is the dominant type of influence. Its gracious mistress would scarcely be able to explain anything in theology—might not be able to give a consistent reason for the faith that is in her. Any discussion which she leads is seldom on the why or how of things. But she knows how to appreciate the finer values of life and especially of the person of Christ. She knows how to pause long enough for beauty and goodness and truth from the universe about her to be assimilated. Her house is well kept, her children are well trained, her servants remain with her year in and year out, she binds up the cut fingers of all the people in the neighborhood, takes care of the sick, finds work for those who have no employment, and lives her Christianity in such a real way all the time that there would seem to be no need to preach it. The setting of her home is planned to aid in this work —the coloring of the rooms, the pictures, books, and music add tremendously to a spirit of peace and joy. There are few who enter this home who do not come away with an appreciation of its spirit. Just to be in the

same room with her tends to change you even if she never speaks a word.

The importance of the character of the teacher is further illustrated by a worker on the West Coast of Africa. She is happiest when she is making another feel the beauty of something around her, be it a flower, a sunset, a poem, or more especially a life. Argument or dogmatic assertion never seems to find a place in her mental make-up. Her whole life and work are quietly but thoroughly permeated with an appreciation of the best and highest things, and this she is able to impart to others. She teaches nature study to a class in a way to make her pupils see in it not only an entertaining study for all future life, but the hand of God at work. They are able to go on excursions and observe bird life, to go to the seashore and study shells, sea gulls, and certain water life, to go to the woods and compare the different kinds of trees. There is always some time given just before starting homeward for sitting quietly and meditating on what they have seen and learned.

Some Practical Suggestions

Educators classify other types of learning. But the three emphases we have considered are the most important for our purpose. They have been distinguished because, as in the case of other types, each has its own teaching technique which is appropriate to the specific objectives peculiar to that type. Perhaps no single factor is so commonly responsible for failure in the teaching of religion as the attempt to achieve a given product in learning with an inappropriate type of technique. I well remember how my love for English literature was almost quenched in high school through a required analysis of the rhetorical and linguistic structure, the tracing of every allusion, and the memorizing of the history of each selec-

tion. Such processes belong to the first, or understanding, emphasis and are necessary if the result in learning is to be intellectual comprehension. But if the teaching goal is to lead one to a deep feeling for the "Ode to a Grecian Urn,"—to develop taste in literature—the method is reading and still more reading in the presence and with the interpretation of one who himself loves literature—i.e., by the methods appropriate to appreciation.

Any essential departure from the procedure suitable for a given type will result in non-learning, in uneconomical learning, or in a product of learning other than that expected. Anyone, for example, who has attempted to study a foreign language knows how hopeless it is to get fluency in speech by reasoning it out. That is the way to get the grammar of a language—i.e., an understanding of its structure—but persistent usage is the way to get fluency. Protestant church services are sometimes addressed wholly to the understanding. On the other hand, a great deal of the appeal of the Roman Catholic mass lies in the fact that it is the repetition of the great drama of salvation—and dramatics work through appreciation.

Of course these three emphases are not kept separate in actual life. All effective thinking, for example, results sooner or later in new appreciation. Nor does one confine oneself to a single way of teaching. To encourage a certain type of appreciation without understanding might lead to moral and ethical chaos in many lives.

Yet very often a person's predominant and characteristic expression falls under one or the other. A Christian worker may be well fitted by temperament and training to be a marked success in teaching where explanation and reasoning are required, and may be a dismal failure in awakening appreciations. It is well for each of us, while recognizing his own distinctive gift, to see clearly the value of the other types; and if possible to use

more than one way of bringing about inner transformations.

All three emphases are needed to complete many desirable adjustments. Suppose the objective is good district evangelistic work. If a person is going to do this well, he should know why he does it; this is information, knowledge, meaning. He should himself be able to do it; this is ability or skill. But he should, also, have the will to do it; this is attitude or disposition. Thus from an educational standpoint our work consists in building up, in various degrees and for various ends, transformations in knowledge and outlook, in skill and ability, and in attitude and disposition. With these three viewpoints in mind we may well ask with reference to those in whose growth we are interested—are they growing in their thinking process as applied to moral and religious questions and are their guiding convictions as to the way of life ever clearer and stronger? Are they developing skill in meditation and prayer, in digging for themselves into the source books and literature of the Christian faith, and in expressing their Christian convictions? Are Christian appreciations of Christ and of the fellowship through which they can best express and apply their loyalties increasingly central in their lives?

CHAPTER III

OVERLOOKED ASPECTS OF GROWTH

The History of the Village of X

Not all growth comes about consciously in ways outlined in the last chapter. This will be evident from a perusal of the history of a village in North India. The village of X was founded by a mission about 1850 to provide homes and means of livelihood for converts and orphans rescued by the missionaries during famines. Many of the orphans as they grew up received land enough to support a family and built their houses in the clean and prosperous little village. Later a very profitable industrial institution was established and managed by the missionary in charge. This institution provided work for all in the community who wanted it.

The provision by the mission of means for support through the industrial institution and the securing of land quite unconsciously produced the impression that the American Church is responsible for the support of the converts. The giving of another chance up to the seventy times seven to the man who was too lazy to keep a job furthered this feeling.

A beautiful church was built by the mission and religious and secular teaching was provided by the missionaries in church, in school, and in the homes. The knowledge of the Bible and of theology that those villagers had would have been exceptional even in a village in America. It could be said that their instruction in

Christianity was exceptionally full. Steady pastoral care was given, first by a series of missionaries, then by a worthy and high-minded native pastor trained and always paid by the mission, then by native pastors nominally sent by the presbytery but really part and parcel of the mission system and supported by perhaps 10 per cent native contributions and 90 per cent missionary and mission contributions. Unfortunately all this led the people almost unconsciously to assume that the spiritual care of the Indian Christian is wholly the duty and concern of the Church in America, which was originally responsible for his becoming a Christian. This view was so strongly held that even the ten per cent of the pastor's salary was contributed only under constant exhortation and pressure of the missionaries and those working under them.

The kindness of missionaries to the sick, the unfortunate, and the ne'er-do-wells, so far from stimulating a like spirit in that village, has resulted in the understanding that this was the primary duty of the missionary for which he was paid, and that there was no need for the Christian doing these benevolent acts. The first of these deductions was deadly to the proper relations of the village community and the missionary; the second was deadly to that "true religion" of which James speaks as consisting in caring for the fatherless and widows.

A further deduction, one which was not wholly unknown elsewhere in former years, was that funds from America are for the benefit of the Indian Christians exclusively, and that the missionaries in using these funds for schools and hospitals for non-Christians are robbing the Indian Christian of his rightful possession.

The village of X has all but ceased to exist. A few dilapidated houses remain, occupied by the survivors of the old families. The land, given by the Government for

this experiment, has been handed back. The economic and moral collapse has been disappointing and distressing in the extreme.

It is an old story, given in an old "song of my beloved touching his vineyards . . . he fenced it, and gathered out the stones thereof, and planted it with the choicest vines . . . and he looked that it should bring forth grapes, and it brought forth wild grapes. . . . What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

What Was Overlooked

This description of the foundation and collapse of village X illustrates one of the most suggestive insights of modern education.[1] The central objects of the leaders are quite plain. They intended to get these people on their feet economically; they longed to do everything possible to nurture them in Christianity; they saw the varied human needs of folk about them and desired to help them all. These were their primary purposes—the purposes at the focus of that attention—and any changes produced in the people in the way of economic uplift and knowledge of Christianity were from the standpoint of the leaders primary or focal elements in the growth desired.

But while attention was fixed on these central objectives a great deal else was going on. The people were learning not only to till their newly acquired land, but also that the missionary's business was to look after them economically. They were learning not only the catechism and sets of Bible stories, but also that a foreign Church considers it its duty to provide for their spiritual nurture. While the missionary was trying to exhibit the kind of

[1] "Foundations of Method," W. H. Kilpatrick, p. 99 ff.

loving service he wished them to manifest, what they actually were learning was that the missionary was paid to be their nurse. In other words, certain learnings not at the center of thought were taking place. Along with the changes upon which attention was focused, were certain marginal changes of which, in the case of village X, the leaders were not aware. The object of this chapter is to help us to see the far-reaching significance of the presence of these learnings that lie around the margin of attention.

Prevalence of These Marginal Learnings

If we stop to reflect on almost any situation abroad where Christian teaching is being given we shall probably see that there is some specific thing which the leader wishes the converts, or the church, or the Christian community to learn. But apart from this central matter many other things are also being learned. These attendant or undesigned changes may be in the form of feelings, attitudes, ideals, standards, points of view, appreciations, interests, dispositions, etc. Our eyes should become open to the fact that many inner changes may be taking place simultaneously.

For example, side by side with an Indian Church or a Chinese Church there has often been set up a foreign evangelizing agency outside the control of the Church. This has tended toward an undesigned learning on the part of the Christian community that all aggressive evangelism is the foreigner's responsibility.

Follow an old woman into an ordinary foreign home that she has been invited to see. The primary reason for inviting her was that she might see the love embodied by the home and by the relations of parents and children. But as she steps inside she is annoyed at the strangeness of things. Then she hesitates because it is so clean. She sees that it takes several servants to run the house, and

much furniture and many pictures to fill it. Although the home is most modest according to American standards it is in great contrast with her humble abode. As she starts to ascend the stairs she wonders how people could have enough money to build such a palace. It is easily seen that many things other than those contemplated may be learned.

Generalizing from such experiences modern educationists are pointing out that in actual life one thing never goes on by itself. They hold that it is only by an abstraction from real life that we can single out for consideration one specific thing to be done or learned, as though that alone were going on, or as though exclusive attention need be paid to this selected aspect of growth alone.

It is highly important that we have our minds open to see just what inner changes are taking place in any given situation. Some project in self-support may have been pushed through. This is the primary concern. But in addition to this central objective the people have been acquiring a certain feeling for the foreigner as friend, as helper, or as taskmaster. Under stimulus they may have put up their own local building; attention has been focused on this; but within them something else has been built—the way in which they are going to regard themselves in the future, whether as capable or not, whether or not they shall believe that it pays to try. In a case of church discipline, it is worth inquiring whether the people have learned to form opinions for themselves and to weigh arguments (which would be the focal or primary objectives); or whether from this discipline what they have actually learned is that it is dangerous to plow on Sunday when the missionary is around, or that Christianity is a foreign system that interferes with long-established customs.

When an intellectual in South America, with all his

sense of art and beauty, is taken to visit a Protestant service, the main impression may not be the thought in the sermon, but the dreariness of the church. In some areas it is the custom for missionaries to send boys who fail in their studies to an industrial school. The dread with which parents receive such a provision for their child shows that the above practice has led to a very undesirable incidental learning—that only intellectual failures take up industrial work. It is a very fine thing for an evangelist to bring home venison for dinner. One can understand what the central aim here is. But if it is in a vegetarian community in India where belief in transmigration prevails, and consequent refusal to take life, it is important to realize that the effect actually produced on the people, in spite of this evangelist's verbal teaching, may be the belief that he likes to kill.

Their Great Significance

It is plain that in some cases the unplanned-for changes quite overbalance in weight and significance those which were primarily in view. That was true in village X. It was true also concerning a genuinely unselfish, but possibly unwise, service rendered by a group of leaders. They had gone out to a village to preach and to try to get the village as a whole to become Christian. A number of the people had had teaching and were ready to be baptized. Others were still reluctant to say they wanted to become Christians. It would make it difficult for them to earn a living. They had debts, and if the Hindu to whom they owed money found that they had become Christians he would demand payment of the money. In default of payment he would take away their land and possessions and thus make it impossible for them to live. The missionaries decided to forego many of their little luxuries and thus to put together the amount necessary

to pay the debts. This act of sacrifice won the villagers' hearts and was to them an example of Christian love that proved to them the worth of the message of Christ. The whole outcast village became Christians. But today, some thirty or forty years later, no Christian preaching can be done in that section without the question being asked, "Will you pay our debts, will you go to Government for land for us?" The whole attitude is that the present leaders are shirking their Christian duty if they do not pay up all debts, negotiate loans, and take the whole village under their wings. The people seem to be waiting to be bought. Something quite undesigned had been learned.

How Is Character Formed?

Fortunately marginal learnings may be good as well as bad. It would be a great mistake to give the impression that they are always harmful. I think of a school deep in the heart of China's westernmost province. It was conducted by a young Englishman only recently arrived at his post. He could not speak the language but loved the boys and they knew it and responded to it. From him they were learning English—plus. Similarly the influence of the medical missionary's—perhaps unspoken—faith radiating from him as he makes his daily rounds may be of equal importance with what is more intentionally done by his skillful fingers.

Attention has been called to the fact that character is caught in these marginal ways rather than taught directly. It is becoming more clear that religious attitude is determined and moral character is built up not solely or perhaps chiefly by oral instruction or the printed page. It is peculiarly true in the realm of morals and religion that the development of attitudes which have to do with intelligent understanding, appreciation, and with the

general direction of one's desires and enthusiasms is shaped not only by direct teaching but also by the total influence of one's environment, including personal and physical surroundings.

Recognizing the deep significance for character formation in these indirect learnings there is no reason why one should not definitely plan for them. In many a school inattention and irreverence at worship may be lessened if the blackboard is clean, the room swept, the books and slates orderly arranged, and all frayed religious pictures removed. Surroundings often teach as much as the teacher.

Are We Responsible for All Learnings?

It is manifest that in appraising the worth of any piece of work all the learnings that have come about should be taken into consideration. A short-term teacher who was somewhat of a trick bicyclist delighted to ride rapidly through the crowded bazaar of an Indian city to his appointment for open-air preaching in that street. There is something ludicrous—if it were not so deplorable—in the contrast between the possible good his preaching did and the almost inevitable indignation that must have been aroused as he startled the unsuspecting pedestrians into dodging him. Those who connected up these two considerations would doubtless "learn" that a young American Christian in almost the very act of preaching the good news showed remarkably little of the loving thoughtfulness involved in his message.

For the same reason it would be well if we had some kind of test by which we could compare the gains and losses in some of our compulsory Bible teaching. One student studied the Bible faithfully because it was a required subject and he wanted to get a good mark. He loathed the study, however, and at the completion of the

course, although he stood at the head of his class, he deliberately took his copy of the Bible and kicked it out the door of his room, with the declaration that he was through with it forever. Similarly, a thoughtful Chinese woman, a third generation Christian, and an earnest Christian worker, confessed that when she left middle school it was with the resolution never to open her Bible again, so weary was she of the uninteresting required Bible study she had had throughout her school years. We cannot too soon learn that it is impossible to cross-finger certain undesired results, and let the others stand.

Tests of success cannot, therefore, be based solely upon results primarily in mind—the things one sets out to do, and which go into mission reports. We are responsible for, or at least ought to reckon with, *all* the learnings that are set up by what we do. Instead of being satisfied that verses have been learned or Bible stories can be told we should try to discover and weigh all that has taken place. From the time when a Christian worker steps ashore on the bank of a canal from a houseboat in inland China and begins "talking price" to a mob of coolies who make a wild rush to grab his baggage until he goes through the same scene as he steps on the boat again for final departure there is need for continuous and incisive effort to see that all the learnings he stimulates shall be Christian.

CHAPTER IV

THE SIGNIFICANCE OF READINESS IN GROWTH

Differentiating a Valuable Condition

Three well-known laws in education throw light on how growth takes place. The first is indicated by contrasting the procedure of two Christian workers whose methods differed in one important regard. One in Natal had developed a plan of week-end deputations by students to outlying villages. Each deputation would try to arrive in their village before the local school had its recess period. They conducted sports at noon. In the afternoon an agricultural talk would be given. On Saturday morning they visited the homes of the people and made suggestions as to household improvements, the education of the children, the raising of poultry, and administered, where needed, certain simple medicines such as a laxative, an eye lotion or quinine. In the afternoon there were sports again, while on Saturday evening they set the phonograph going and had a lantern lecture. On Sunday a simple religious service was held. These visits were so much prized that villagers looked forward to them. In fact this leader never let a deputation go for a week-end to a village unless a definite request had come from the people.

The other Christian leader had practically the same plan. The only essential difference was that in the latter case the people of the village visited never knew in ad-

vance that the deputation proposed to come; the visit was a pleasant, but an unexpected surprise. In the one case there was keen expectation; in the other case all the zest which might have come from anticipation was lost; there was satisfaction, of course, but not so much. From the standpoint of values in learning this difference, as we shall see, is very significant.

In Persia and in India village life is controlled by the elders of a village, not men chosen in a formal way or appointed by authority from above, but those recognized by the village people as having the character and position entitling them to authority. In this century-old practice is found a ready basis for local democratic government. After efforts had been made for many years to impose imported ecclesiastical forms someone noted this particular readiness and made it the basis of church organization.

When in recent years Chinese students set up sympathetic strikes certain educators refused to be annoyed. These educators looked beyond the disturbances and saw the underlying burning patriotic impulse. They saw a new national spirit at its birth. Here was readiness—an inner urge which to these educators was vibrant with the possibility of development. A Citizenship Study Group was organized which met weekly. Projects, simple at first but gradually more complex, were undertaken until after three years they were conducting a very constructive educational campaign for better citizenship in their city and surrounding villages. They had made studies of international relations, law courts, and governmental policies. If their leaders had scorned the initial drive arising from the new nationalistic spirit all this advance would have been lost.

The foregoing paragraphs illustrate a state of our whole being, more particularly of our nervous system, which is

called "readiness." Its value is embodied in the beatitude, "blessed are they who hunger and thirst." There is possibility when there is this preliminary disposition, which is lacking when those concerned are not hungry. The readiness of any organ, or sense, or purpose refers to the degree of craving for activity or realization that is present. Psychologically it betokens the degree of stimulation needed at any given time to bring about a given response.

Professor Thorndike has made a generalization with reference to this phenomenon of readiness.[1] It is to the effect that when a person's nature is ready to act, then to act gives satisfaction and not to act gives annoyance. Furthermore, when a person's nature is not ready to act in some particular way, to be forced to act gives annoyance. The great educational significance connected with satisfactions and annoyances will appear in the next chapter. Here let us concentrate on seeing the existence of readinesses and unreadinesses and their effects.

We can see both aspects of this law working in a situation in China. A Christian teacher felt convinced that a certain group of students would resent compulsory Bible study. This class, however, happened to be very interested in certain industrial problems. The teacher was willing to start with this interest and so, when the young men met, he told them to outline their course according to their own desire. They plunged eagerly into the work. In a short time their study led them into a careful examination of many organizations in order to find solutions to their problems. But they found nothing which completely satisfied them. From systems in China they turned their attention to conditions in America. Finally, at a crucial point, the teacher suggested one industrial plant which,

[1] "Educational Psychology," Edward L. Thorndike, Vol. I, p. 125 ff. *Cf.* also, "Psychology for Students of Education," Arthur I. Gates, chap. x; "The Foundations of Method," W. H. Kilpatrick, p. 21 ff.

he told them, he thought they might like. On examining it they were pleased. As a clue to its success he explained that this business was operated on the basis of the teachings of Jesus Christ as set forth in the Gospels of the New Testament. The students were interested. Someone suggested that they examine these books.

The result was that in a short time the teacher found himself leading a group of serious-minded young men in an eager search for the message of Christ. This they found so fruitful that they decided to incorporate into their course a definite plan for Bible study. From the Gospels their interest led them into the Pauline Epistles and various other parts of the Scriptures into which the Christian teacher had hoped to lead them. Their study was not a mere acquisition of knowledge to be easily forgotten: it was a purposeful search for principles which they might take to themselves and apply. To study the Bible when they had a readiness for this study gave pleasure; but to have been forced to study at the beginning when there was no interest would have meant annoyance.

A chapel had been burnt. The congregation would have gladly contributed what they could to its rebuilding. But the main Christian leader felt that since the location was central and conspicuous, it should be used as a social center, not as a simple chapel as it had been before. He, therefore, set about getting the money from abroad and building the plant. But he was too busy to awaken in the people who had been worshiping there any readiness for the new plan. As a matter of fact there has been friction between the congregation and the head of the new institute ever since. Here was a readiness for contributing to the rebuilding on the original plan, for the people loved that little chapel, and to have given would have been a pleasure. But to have to give toward the support of an

institution they had not planned and for the working of which they were ill prepared meant continued annoyance.

Or, consider the local congregation that became greatly interested in the National Missionary Society of India. This society represents Indian initiative and control and they were ready to give to its support even though its work was all in other provinces. They took pleasure in getting up "two-anna tea parties" and other means of making money. At this stage the superintendent of this area said that they should give to their own denominational work, especially because in it they could find needs nearer home. They finally yielded—but with distinct displeasure and with a cooling of interest in giving at all.

Readiness Justifies Careful Planning

The condition of readiness is so important that many leaders wisely go to a good deal of pains to secure this state before proceeding with their plans. This intention of awakening a state of eager expectancy lay back of the plans for a campaign for popular education in a Chinese city. Christian workers had fully attended to publicity through churches, schools, the Chamber of Commerce, and the press. Teachers for the work had been carefully chosen and trained. The interest of influential officials had been secured, so that when the national leader arrived to head up the campaign, he was met at the dock by a procession of officials and citizens. Bands were playing, the city was decorated, motion pictures were being taken, and firecrackers were set off in front of the platform where the crowds had gathered for the official opening of the work. The leaders had taken advantage of all the factors possible to arouse eagerness on the part of the masses and the campaign went across with conspicuous success.

One reason why boys' camps are so formative in their influence is because they set the campers in a state of readiness. The general atmosphere of friendliness between management and boys produces a receptiveness to many suggestions and situations which because of real or imagined barriers does not obtain to an equal degree in the usual environment. Spontaneity develops, shown in cheerfully doing a great many things that otherwise would be avoided. Thus it comes about that in a camp a difficult boy thaws out, many a reserved boy begins to respond, and many a boy who has had no definite habits of prayer or religious reflection finds himself wanting to do these things.

Many find it hard to refrain from ordering when they have the power to command, waiting and working for a voluntary response to a situation as presented. It is not always easy thus to restrain the exercise of one's authority, but this was attempted by a missionary in charge of various Bible women employed by the mission. Three of the women were assigned work in the city, and the others worked village centers from three to thirty miles distant. This missionary was accustomed to visit out-of-town centers regularly. If the three city Bible women went along much more territory could be covered in one day. She could have ordered this and her authority would not have been questioned. Instead, when the missionary each month made out her time-table she indicated on the memoranda given to the town Bible women the dates when she would make the out-of-town trips and invited them to accompany her if they could. Had she simply informed them that she expected them to come along unless they had good excuses for not doing so the women would have gone, but they would have shown a very different spirit from that which they brought to these strenuous days in the district when they went on their own

initiative. There was a risk in the missionary's procedure, but there were decided educational gains in holding back the orders and depending upon awakened readiness.

Similarly a matron was needed for a girls' boarding school. The school had been without a matron for some time, the last incumbent having proved unsatisfactory. After much thought those in charge came to the conclusion that a woman then employed as a Bible woman would be a good matron for the school. This transfer might have been made through the channel of the governing board, without consulting the woman's preferences. Instead of proceeding in that way the missionary who was at that time supervising both the Bible women and the school involved had a talk with the Bible woman, letting her understand that in the estimation of the missionary the position of matron was a much more responsible position, yet in many respects far more confining than the work of a Bible woman. If the Bible woman preferred not to take up the new line of work, the missionary would say no more about the proposal. The Bible woman was given time to consider the matter. She decided to undertake the work as matron; and this she did, willingly and happily. Had the change been made by the governing board without consulting the Bible woman beforehand, she would doubtless have felt much less happy, and might even have rebelled.

If much careful planning is justified in order to awaken a state of preparedness, all the more ought we to be alert to sense the state when it already exists. In connection with the exodus of missionaries from China in 1927 and later not a few were startled to discover how many efficient and capable Chinese had for years been eager to carry responsibilities and to fill offices and yet this readiness had not been fully observed.

Does Readiness Continue Indefinitely?

This condition of readiness may be temporary. For example, a group of Christians in a Chinese city were eager to start a Young Men's Christian Association. They had the nucleus of interested men for a board, had raised money enough to buy land for a building, and eagerly requested the National Committee to send a foreign secretary to open the work and to train a Chinese staff. Because of lack of men this opportunity could not be met at the time. When, several years later, a secretary was sent the enthusiasm had cooled off and he had a very difficult time of it. Similarly a certain congregation was willing to build a church in the native style, but the missionary thought it should be of another sort. This would require his presence part of the time, but he could not go at once. When he was ready the people had lost their eagerness and it was with difficulty that enough money was raised to do the work. Again, a young man came ready for a definite step toward Christianity. It was the habit of the Christian leader to whom this young man came to put such candidates off for awhile, fearing the evil results of hasty baptism. At this the young man was annoyed and began to lose interest. In this case the principle of readiness would not require immediate baptism but it would suggest some definite expression of decision or some formal recognition of his desire to identify himself with the Christian community. Similarly new converts in a church are usually eager for special work. If they are given something to do that is within their reach they develop in interest and ability. If neglected they frequently cool off and lose desire.

The transitoriness of readiness is evident in much larger affairs. In international relations it is not enough to do a good act, it must be done at the proper moment

if it is to produce the full effect. When that moment has passed, the effect may be greatly diminished or lost. The American return of the Boxer indemnity money in 1908 was at the psychological moment when China was downtrodden and discouraged. It had a tremendous effect. Later when other nations returned their indemnities the expected and desired effect was not produced because the psychological moment had passed.

Seized Even if Not Wholly Satisfactory

One may not always find readiness of the kind that one most desires, and yet it may be advisable to accept the situation and to begin with conditions as they are. A non-Christian group may offer to secure a building for a school if the mission will provide a teacher for themselves and their children. Their readiness is for education only. Many a missionary has found it wise to start with this.

Or, the readiness may not come just at the time that is most appropriate. A group of high school girls became eager to do some village evangelistic work. From a social standpoint it was impossible to let them go freely to the villages. And yet their teachers recognized the possibilities for learning in this readiness, and the possibilities for harm if it were refused expression. So the suggestion was put before the girls that they establish a Sunday school for street children at the gate-house of the school. The students themselves were to be the secretaries and teachers, to arrange for the services, and to manage any special celebrations. It was plain that they enjoyed acting as teachers, selecting the subjects of the weekly lessons, arranging for the presentation of these by charts and pictures, giving instruction, and in general having responsibilities for which the younger girls were not adjudged capable. In this case the original readiness to go to the

villages could not be used at that stage, but the state of mind was too rich in possibilities to ignore.

Similarly there was a young man who came to church from a village a mile or so out of town. He was very earnest and wanted to undertake some work in his own village. But the village was a difficult one, and he had had no experience. However, if he had been dissuaded, or if he had tried and been allowed to fail, it might have been disastrous to his future interest. But the pastor of the church fortunately realized that this readiness was worth cherishing even at the sacrifice of his own leisure. So he himself went to this man's village every Sunday afternoon, and worked with the young man in a class for children, thus conserving the state of readiness and at the same time training the young man in methods of work.

The readiness sometimes may not be of the degree one would like. This was the situation which faced a leader who was urgently called to visit a certain station. On arrival he was seated at the dinner table with a committee of six men who laid before him their plans for purchasing a piece of land at the very center of the village's main street. There had been Christian work at this point for thirty years, but it had never taken sufficient root to justify more than poor rented property. But under the influence of a new pastor, a fine young man of enthusiasm and good sense, there was a stirring in the community. They had put their names down for $100 toward the purchase of this desirable property, and it would require only $100 more from the mission to make the deal complete. The site was desirable, and the low price, $200, was made possible only by the superstition that it would be unlucky to build on ground that had been burned over. The missionary was in a difficulty, because the finance committee (Chinese and missionaries in equal numbers) had already budgeted for the year, and there

were no reserve funds. However, he laid it before them at their next meeting, and they agreed with him that they must take advantage of this situation. They authorized the raising of a special fund. All concerned felt that this readiness awakened in this old congregation was too precious a thing to be disregarded.

When the significance of a state of hungering and thirsting is once seen the readinesses and unreadinesses of those with whom one is working must be carefully studied. If a significant craving for a given plan or project is not present time and pains should very likely be taken to develop such a state. Where readiness already exists one must be eager to take advantage of it. For hope lies in these inner urges. Hence whatever readiness is evident is alertly seized as a golden opportunity, be it a dramatic sense, or a love of music, or a genius for imitation, or merely the willingness to hear some new thing found in the people who come to a Hindu festival. Each inner urge is held as priceless—almost as God-given. For when once present there is the opportunity of guidance. But if absent, deadness and inertness are faced. An enthusiastic suggestion from even the most immature is a precious thing with which to work. In any given case it must be asked whether the people are in such a state of readiness that growth could properly be expected to follow. The significance of the law of readiness will become plainer in the next chapter.

CHAPTER V

THE PLACE OF SATISFACTIONS AND ANNOYANCES IN GROWTH

Satisfactions Strengthen Tendencies

A second law can be seen at work in the Rotary Club of Tientsin. For a number of years this club has given annually a large sum of money, through the Chinese Y, to buy Christmas gifts—towels, soap, candy, fruit and cakes of various sorts—for five thousand of the neediest apprentices of the city. The buying of these supplies, sorting and packing of 5,000 bags, distributing them with a suitable entertainment at the time of giving might have been regarded as a hard and rather tedious task. But the secretary in charge has built up a Christmas Service Club of a hundred or so students and schoolboys who work it out in the happiest spirit imaginable. They form their own committees to buy the supplies, to write the plays, and to train the actors, and they all work at filling the bags in the big room set aside for the purpose. They vie with each other cheerfully, encouraged by the thought of the apprentices' pleasure, which they later witness as they distribute the sacks. They enjoy working in a congenial group. A large picture is taken of them every year on the Y roof, together with some of the leading business men of the city of various nationalities who are the officers of the Rotary Club. The interest awakened is enough to keep the club going from year to year.

An important principle in education was at work beneath the success of this club. Before stating this prin-

ciple in abstract form let us see it at work in another instance. In a certain church in India were several men who had ability and training in Indian music. They were doing nothing, however, to make use of their talent in the evangelistic work. The district leader asked one of the men to give some Indian music at a reception for several new workers who had just arrived in India. After the man had played the leader complimented him for his work, and suggested that he get up an Indian musical program for the church some Sunday evening. The player was pleased to receive the approval of the people at the reception, and got up a *kalachepam* (an Indian song meeting). The program at the church was good and was highly praised. Soon one of the other singers asked if he might be allowed to give a program at the church. This request was granted and he took pleasure in presenting his program including several songs of his own composition. When it can be arranged to have an evangelistic band go on tour in school holidays these men, who are teachers, go along and help in evangelism with their presentation of the gospel through song. Soon the pupils were working up Sunday evening programs at the boarding school, and were asking for a chance to go out and help in the tours. Several became very good musical evangelists. This development in musical evangelism was attributed mainly to the heightened satisfaction that had been introduced at various stages.

The principle back of the increased response described in the last two paragraphs has been generalized in what Thorndike calls the second law of learning,[1] viz., that when satisfaction accompanies an act, the act tends to be confirmed in a habit; while if dissatisfaction attends an act, the tendency to act in that way is weakened. Briefly, accompanying satisfaction strengthens a tend-

[1] "Educational Psychology," Edward L. Thorndike, p. 172.

ency; annoyance weakens it. Educators are describing this insight into the effects of satisfaction and annoyance as "strategic" for education. It is one of the most important discoveries of modern psychology from the practical standpoint.

All about us habits, practices, and attitudes are being confirmed or weakened in accordance with this law. Any mother knows that if crying brings a child what it wants it tends to cry whenever it wants something. If the crying fails to produce the desired results, it tends to give up crying as useless. Similarly if a boy's parents have always taken responsibility for him, or if his teachers have made the decisions for him, and if he has enjoyed this, the boy tends to grow up a dependent individual. But if he has had a chance to think and decide for himself and if he has felt the joy of this independence, then to that extent he learns to become a resourceful person. The same is true with reference to the development of such things as temper, deceit, jealousy, thoughtfulness, and good will.

The second part of the law wrought its determining effect on a resourceful but inexperienced Burmese preacher who organized a gospel team on his own initiative. He knew very little about what to do, but he went about it enthusiastically. He stumbled in choosing his itinerary, selecting the worst trip in the circuit. It was the most expensive of the possible itineraries because of the heavy cart hire and because of the kind and amount of stores necessary for the trip. But the experience was worth a great deal to this preacher and his team. They carried it through and had enough success to make them eager for another attempt. But the Christian leader of that district so condemned them for the various mistakes which they had made that the joy was largely lost. No further attempt has been made.

Both aspects of the law are seen at work in a girls'

training school in India. Some of the girls were not good cooks. They were frequently reminded of this and told that they should try to improve. Cooking to the accompaniment of these annoyances did not make them love cooking any the more. Finally a teacher initiated a special class for these girls. This class went out under a tree. They made their own little mud stoves and used their own materials. At certain times they were given special materials with which to make something out of the ordinary. They began to enjoy the work, became really interested, and tried to see who could do the best. They were then really learning to be cooks.

Practical Application of the Law

There are Christian leaders who are consciously using this law. An administrator saw that one of his colporteurs was relaxing into perfunctory work. The administrator did not wish to lose this man for service, and so transferred him to another field, changed somewhat his type of work, and (more important) cultivated in the man an insight into the spiritual significance of his evangelistic contacts. The administrator knew that something must be done to insure that some sort of satisfaction accompany the colporteur's work. By another leader a bright young boy had been picked out and before him was placed the ideal of the native church and its place in saving the country. The youth was sent to a training school, was tactfully given opportunities to take responsibility, and once was sent away to a conference. Approval came from those whose words of appreciation were valued. On graduating from the training school the young man was sent for his first year's teaching to a village where he would not have to live and work alone, but where a very capable and energetic man of his own province was working successfully. He also had the advantage

of pleasant associations in the work, an example of diligence and initiative, and the probability of successful work in that early stage of his service. That boy, now a man, is one of the most trusted men of his area. One factor in this success was undoubtedly the satisfactions that continuously accompanied his work at the initial stages.

Again, a Chinese was put at the head of a community church. He had not only the title of head worker, but had been given most of the responsibility for leadership and direction of the work by those who organized and financed the church. The work has grown and has been successful. The original organizers very definitely saw to it that credit for success was given to this Chinese worker. Both foreigner and Chinese thought of this enterprise as being this leader's work.

Regulations are often made so that self-supporting churches are entitled to larger representation than churches which receive aid, thus attaching satisfaction to the desirable condition. A new principal coming to a school where a certain amount of manual work was compulsory in order to teach the dignity of labor in an environment where hard labor was despised saw that in that atmosphere the boys would never learn to love farm work. So he arranged individual gardens and made plans for the management of the carpentry shop by which there could be a sense of ownership and a pride in the results achieved. In other words, he set up the conditions under which satisfaction could accompany what they had done. Industry was encouraged by giving to the most trustworthy pupils special jobs, such as caretaker of the tools, watchman, work-time monitors, etc., for which extra money was to be paid.

Failure to administer in accordance with this law may defeat one's aim. A matron of a large orphanage in India

earnestly desired to train the orphans under her care in habits of cleanliness and neatness. She insisted that their rooms should be cleaned every day, and that their clothes when changed should be hung neatly on the nail racks provided and not thrown in heaps on the floor. There was also for all a daily cleaning of the grounds. At first the children obeyed the rule with great zest and took pride in keeping their rooms and the grounds neat and clean. But the matron, although she was pleased with the attitude shown, passed on no word of commendation to those who had done well and constantly criticized before everyone those who had failed or who simply did not try. Consequently the interest of those who had tried and who had attained success gradually waned. They eventually went back into their old careless habits.

This teacher did not realize the superiority of satisfaction as a tool of development. Nor may we do so in the infinitely varied work of helping people grow. Nevertheless, it can be said with scientific accuracy that it is a mistake to stint properly placed praise, or to attempt to do all one's teaching merely by piling up annoyances about the things that are wrong. Where at all possible it is better to direct growth by bringing out the satisfaction inherent in what is being done, than it is to emphasize mistakes and their accompanying penalties. Wonders can be accomplished through the liberal use of encouragement and praise. It takes much more skill successfully to use scolding and criticism.

What Happens When Annoyances Accompany the Good

Even when the thing practiced is good, if it is consistently accompanied by annoyances the tendency is to weaken the desire to do that thing. Sabbath observance is a good thing. But when young disciples are laughed

at by their fellows because of the new restraints, when they lose wages as a result of their new standards, and are not conscious of corresponding gains, the likelihood of establishing Sabbath observance is to that extent weakened.

Similarly evening prayers are good. But suppose that in a particular training school all the workers come together for united worship before they go out for Bible teaching and zenana visiting for the day. In the evening they wish to be in their own rooms, and about their own affairs. Hence the summons to corporate prayer at that time is found irksome. Shall one say that common prayer is good and insist on their doing this good thing? Or shall one admit the situation and realize that exercising a good thing with accompanying annoyance is by no means an ideal educational condition? In this particular case the principal dropped the corporate evening service for a time, and rang an evening bell at whose tap each was asked to stop for awhile whatever she was doing and silently observe the quiet hour.

In like manner the making of a monthly report by each local evangelist to the evangelistic committee showing attendance at meetings, collections, additions to the church, etc., may be a good thing. In one mission by constantly keeping at it the reports came in with fair regularity. But the committee failed to go over the reports, did not let the evangelists know that it was interested in what the reports contained, did not express appreciation of efforts and successes, nor did it make suggestions to help in the case of failures. Since not even the satisfaction of a reply once in awhile was given to the evangelists, it is not surprising that interest in making the reports dwindled.

Becoming a Christian is a good thing, and one might think that behaving as a Christian would confirm one's

Christian experience. But suppose the act of becoming a Christian is accompanied by the experience of being shut out of the celebration of holidays and from the social life that comes from the burning of incense at the new and full moons, from pilgrimages to temples, from the worship of ancestors, wailing at graves and especially from funeral processions. Here is the exercise of Christianity but with accompanying annoyances. This law indicates that the tendency of these annoyances will be to discourage a given exercise. It were better to follow a law working for the good. Let no one be content with the bodily presence of students or villagers at Christian church services. Attendance is not enough. For attendance with continuous dissatisfaction may be ruinous.

Some Final Suggestions

Various definite suggestions come from a consideration of this law. One is to make every effort to see to it that the individual or the congregation or the community experiences some measure of success at the beginning. Learning from failure comes better later on. At the beginning it is especially true that whatever is done tends to be strengthened or weakened according as success or failure attends it. Obvious as this is, it was sadly neglected by a mission which some years ago as an experiment ordained eight theological students to the gospel ministry and three others were licensed. The experiment was a failure and was interpreted by the mission as indicating that there were as yet no nationals in that area competent to be made pastors. However, an able member of that same mission looking back on the experiment stated it as his judgment that

> "These men were placed in charge of churches, some of which were remote and in most cases they

were left with almost no visits, or counsel, or moral support from the missionary. Under the circumstances it was not surprising that the experiment should fail to be an entire success. . . . There is every reason to believe that with a larger measure of moral support and sympathy and wise counsel from the missionary the majority of these native ministers would have been successful to the end." [1]

In contrast to that experiment a young Chinese physical director in his first appointment was not given too much formal drill and class work with beginners, which would tend toward drudgery, but his superior gave him opportunity to umpire basketball games, to lead hikes, to plan a "gym" social, etc. Many a good director comes through his initial appointment with harder treatment than this; but in general one cannot afford to have the law of satisfaction working against one. In training others for any kind of work we should not neglect the powerful effect of pleasurable associations in establishing new levels of thought or action.

The law of satisfaction manifestly makes it advisable for a leader to know what things appeal to those he is trying to guide and what things annoy them. He will look ahead and see whether there are any satisfactions connected with some new proposed course—satisfactions that the people themselves can and will appreciate. He will recognize that it is more important that the people should feel satisfaction than that he should. After an attempt has been made at some new course of action he will be more likely to ask himself in what way the experience was such as to make the people want to repeat it in the future.

[1] Report of Deputation of the Presbyterian Board of Foreign Missions to Siam, the Philippines, Japan, Chosen and China, pp. 111, 112.

Social approval or disapproval is a powerful means of giving satisfaction or the reverse. Any ideal becomes more dynamic as it is registered in the approval of the group. If, for example, a group of students, or a Sunday-school class, or a congregation have initiated something new in the way of social service, social approval for this in chapel or conference spurs on to greater effort. One reason why boys' and girls' camps are such good training grounds for character is that social approval and disapproval follow very quickly on the act. Cooperation finds a quick reward, and selfishness a quick rebuff. There may be failure after the camper has returned home because, compared with the camp, there are fewer in the home to register commendation.

It is possible for annoyances to be associated with the wrong factor in a situation. The girls in the training school mentioned in a previous section associated their disagreeable experiences with cooking and not with their bad cooking. The association was wrong, also, in the case of the Chinese child who hated heaven because whenever any of her mother's friends "went to heaven" her mother cried. Orientals may be annoyed at the effrontery and aggressiveness of western people and this annoyance may in their minds be attached to the message Westerners bring. Manifestly it is important that dissatisfactions should be connected with the specifically related factor in the situation. The perturbation over the unexpected death of a child should be connected not with fate, nor with God, nor with life itself, but possibly with the ill-trained midwife or with the village water supply. When the learning of Scripture verses is assigned as a punishment the annoyance may become associated with the Bible and not with the misdemeanor which brought about the punishment. A teacher or religious leader should be alert to direct experience so as to help another to feel

annoyance over improper and undesirable responses, and satisfaction over the desirable. In this way desirable responses may be developed into permanent attitudes and modes of conduct.

CHAPTER VI

GROWTH'S DEPENDENCE UPON DOING

The Law of Use or Exercise

Contrast two Bible training schools. In one the program of work was planned solely by the leader in charge. The women who were studying met for prayers each morning but their teacher always conducted the meeting. Sometimes they would meet in a discussion group to talk over the work, but they were so used to having the leader make all the decisions that it was almost impossible to draw an opinion from them. If they had been given more responsibility they might have grown in their ability to think, plan, and decide. In the other school the women in training took turns in conducting their services of worship. A few felt that this was too much for them; but most made the attempt even though at first they found it hard even to make oral sentence prayers. In these meetings their natural gift for music, story, and drama found expression. They looked after those who were ill, visited surrounding villages each Sunday, and rendered help of various kinds in their own villages when they went back in vacation. Almost every woman in the school was given an opportunity to carry some responsibility. It might be said that both groups of women were receiving training in Bible. But any discerning teacher would ask what are they actually practicing. Such a teacher would see that in the one case they were having years of practice in dependence; in the other, years of

exercise in self-direction. In the first case they were learning habits of receptivity, of following, of inertia; in the second, habits of thinking, planning, and deciding, which led on naturally to leadership in other ways and to wider and wider responsibilities.

The truth underlying this contrast has been generalized in what is known as the third law of learning—called the law of use or exercise.[1] It states the well-known truth that the more often a response is made to a situation the more fixed in habit does this response become. Training for democracy must be training in democracy. People learn open-mindedness by having a chance to practice open-mindedness, and under such social conditions as call for it. Training for the Kingdom of God involves actually living the life of the Kingdom. It is of little use to set up reverence for life or sacrifice for others as Christian ideals unless these things are actually practiced. According to this law, for a thing to be learned it must be exercised, practiced, lived out; the practice must be frequent enough, and long enough, to let the learning take place; and the depth of the learning will depend upon the intensity of the given action.

It may seem like a commonplace to say that to learn anything people must somehow practice that thing. Yet in actual life we tend to overlook this truth. Westerners said they wanted to develop a self-governing Church abroad; but through whole decades they tended to retain chairmanships and moderatorships in their own hands. They said they wanted a self-supporting Church, but that which church after church was actually practicing was dependence. Some missionaries have gone on the assumption that new converts, so far from evangelizing others, need to be nursed themselves if they are not to

[1] *Cf.* "Educational Psychology," Edward L. Thorndike, Vol. I, p. 171 ff.

fall away. This introduced the system of having paid and trained workers in such centers, thereby teaching the converts, in spite of all that the missionaries said to the contrary, that the way to retain the consciousness of the spiritual gift received is not by handing it on to others, but by depending more and more on teachers.

Such mistaken procedures are perfectly understandable. Every teacher of craftsmanship knows that it is easier to do the work than to teach apprentices to do it; that it is difficult to keep the hands still when clumsy fingers are doing faulty work at a snail's pace; and that, though he must occasionally lay his hands upon the tool to prevent disaster, yet he can transform apprentices into craftsmen only by granting them the right to go wrong and taking care that each of their mistakes enriches their experience. It is always easier to exercise discipline oneself than to teach a Church to do it. The foreigner may be able to make out the account more quickly or preside more efficiently—but if he does it this means that the local leaders are getting less practice.

From this law we see that no amount of advice to be unselfish, or to be evangelistic, or to be independent will in itself be effective. What one actually does determines what one will be. Learning does not come from taking down reams of notes on how to do things. Lessons on prayer with no practice in prayer are not enough. Ideals are not truly inculcated as advice but only when developed through practice into habits.

A Matter of Concern

When once this law is clearly grasped it becomes a matter of genuine concern to know just what the people in whose growth we are interested are actually exercising. Are they practicing things that no leader would wish them to learn? And are they not practicing things that

one does want them to learn? We look at the industrial school mentioned in the previous chapter where the boys were made to work and where they hated it, and see that what they were actually practicing was shirking their work, and hence what they were learning was shirking. We look upon a piece of work that from the outside would appear to be generous social service, and see that in this particular case it is shot through with struggles for positions of prominence. What is being practiced is not self-forgetting endeavor, but self-remembrance; what is being learned is not growth in ability to serve, but self-esteem. We come back from a conference and ask just what the people actually were experiencing—emotional thrills, having a good time, thought discrimination—what? These are the things, not necessarily what was planned for them, that they were learning.

Let us look at a situation in more detail. Here is a congregation where the Christian leader judges that the members are by no means giving to their capacity. A large brass Chinese "cash" makes a pretty big noise in going into the contribution box, but doesn't cost the giver much. So the plan was inaugurated of having each donor attach his name to his gift which could easily be done by running a string through the holes in these Chinese coins. This plan of securing a personal record very greatly increased the amount of the contributions. Now it might be easy to say at once that these people were learning to give, and were advancing toward congregational self-support. But what they may have been practicing was saving their "face." If this inner attitude was what they were expressing, this was what they were learning.

Leaders in the following situation evidently did not have their minds on what was actually being practiced by the pastors under their supervision. For the time came when the leaders wished to try the experiment of placing

these pastors in charge of larger circuits. The pastors were urged to make their own plans and to carry out a special tour through the outlying villages. They agreed. The leaders awaited their reports at the end of the month; but the reports never came. The tour came to nothing although similar tours had been annual affairs. They also made little progress in raising the funds allotted to this area. The reason for this failure lay largely in their previous training. No responsibility had been placed upon them. After years of experience under the guidance and authority of others, they were neither interested in nor capable of assuming leadership without this counsel from above. They had been practicing dependence; and dependence was what they learned.

A certain congregation was largely self-supporting. Its members were very active and had outgrown their meeting place. Hence the missionary in that area secured help from the United States to erect a cement church. Since it was the best in that district the people seemed very happy over it and contributed also. During the period of building the mission paid the pastor, for it was felt that it would be too much to expect the people to continue to pay the salary, as well as help with the building. When the church was completed and dedicated, it was found almost impossible to make the shift back to self-support. Even the pastor found it more convenient to have the mission pay his salary. Manifestly, this congregation had begun to exercise dependence, and worse still, dependence with accompanying satisfaction.

Taking the Law Seriously

Where the law of exercise is understood it cannot but help to shape one's policy. A young man was placed in the trying position of following one who had been a "ma-bap" (father-mother) to the whole countryside for

years. New converts had been given cloth. At Christmas presents were given to all. The children of Christian families had been taken into the station boarding school free of charge. No work was done by the boys in the school, as there was a staff of servants. These conditions seemed to account for the hopeless dependence and menial mentality of the Christian community.

The first step taken by the new head was to remove the water carrier. This was met by a strike on the part of the boys who refused to carry even their own drinking water. The main factor in winning the boys to this service was the fact that their new principal learned to carry a shoulder yoke with a kerosene oil can full of water at each end. Believing that responsibility in money matters can best be developed by the actual exercise of that responsibility during formative years, he succeeded in introducing the principle of working for part of their expenses, even in the case of the youngest boys, so that all handled actual money that they earned. Each boy was given a rice field, or a garden, or a poultry yard, the proceeds of which were his own. They did all sorts of odd jobs at a regular rate, and maintained a bank in which their savings were deposited, to be withdrawn at any time. This enabled them to show some individuality in their clothes, rather than appearing all dressed alike suggesting a gang of prisoners. Their cooperative store, run by themselves, is a source of pride and convenience to them. A post office, established by the Government Department as an experiment, is giving training to boys and to advisers. The boys have helped in the building of new cottages, whose thatched roofs and mud walls approximate the conditions of normal village life, and houses are repaired by the boys. Each cottage has one student who acts as the head of the household. These leaders in turn form the village Council which deals with the welfare of

the entire group. The leader makes up the budget for the needs of the group and buys the supplies for the week. It took life blood to bring about this change—but in this case a law of learning demanded just this price.

In India because of social and economic conditions much of the education of girls after a merely elementary stage is in boarding schools. But when a girl is taken out of her little, isolated, mud village and placed with one or two hundred girls in a great institution, generally under foreign management, where rules and ways are entirely new, there is great danger that she may be unfitted for the actual village conditions ahead of her. She may be able to sit about and read, but can she lift a filled brass vessel at the well and bring it home poised upon her head if she has not had practice with water pots? She may be able to help cook for a hundred, but can she cook for a family of four and be sure that the monthly allowance will not run out, if she has not had practice in just this activity? In order to overcome such dangers and to supplement classroom work by such practical training as will make good homemakers, the family system has been devised. By this the girls are divided into groups which approximate as far as possible to an average family in number, in variations in age, and in working conditions. Habits of thrift and economy must be instilled. These little families give an opportunity to teach mother-craft under practical conditions, often with real babies to care for. The pupils buy their vegetables, plan the meals, keep accounts, and mend their clothes. They must be taught to cook simple meals, to make sweets, to understand the possibilities of wild roots and herbs during times of scarcity, and the use of boiled water and milk. Each girl needs help in developing certain habits—personal cleanliness even while working, tidiness of nails and hair, care in washing her clothes, keep-

ing the home sweet and clean, and attention to the sanitation of the surroundings. Often each girl-family can be given a garden, and taught garden songs to sing as they work. Through bitter experience it has been found that it is folly to expect these girls to be prepared for village conditions if what they actually practice has to do with artificial institutional life in a city.

Small village congregations are often illiterate and often, also, seem very incapable. Some believe that they cannot take responsibility and that if they did have responsibility the result would be the committing of mistakes that would ruin their churches. These leaders, therefore, try to guard such village congregations from mistakes. Authority is kept in the hands of an evangelist who has as many as twenty or more congregations under him. Under this plan the people feel and exercise little or no responsibility for affairs. Other leaders, granting that many such people have small capacity, attempt to give them tasks that are difficult enough to call out their best efforts and yet not so great as hopelessly to overwhelm them. In this way capacity is increased in the very act of overcoming difficulties along the way. Congregational discipline, church and school attendance, adjustment of school hours, the collection of church funds, sharing in the administration of a cooperative society, have been left to just such village groups. They have been free to initiate inadvisable action, for a certain amount of trial and error was considered natural. If the proposed line of action worked well there was satisfaction; if ill, there was plenty of annoyance and the resultant desire to reconsider. But this was education, the leader was teaching and the people were learning.

Since 1910 there has been a widespread movement on the part of missionaries to share responsibility for direction and leadership of evangelistic and day-school work

with national workers. Often the work was put under the direction of a joint committee, half national and half foreign. In some cases the nationals saw clearly that even their best workers had not had enough practice to enable them to do the work of the committee effectively. Making estimates and distributing a year's appropriation were difficult tasks for them. In such cases most of the actual work at first had to be done by the foreigners, as it always had been, but at least the nationals were present, seeing what had to be done, and learning how to go about it. Gradually they would take more and more part, at first handling the work for single schools or single pieces of evangelistic work and finally learning through seeing it done and helping to do it, until later they did the work as easily and as well as the missionaries ever did it. Other skills connected with the administration of evangelistic and educational work were learned in the same way, at first by being given a chance to see how the missionaries did them, and as rapidly as possible by being given a real part in the doing of them. It is foolish for foreigners to continue carrying all responsibilities until an adequately trained local leader is found, for it is only through exercising responsibility and forming judgments and thinking independently that the leader can be developed.

Suppose we wish to develop a community able and willing to cooperate. Can we go ahead with Sunday-school and day-school classes that are definitely anti-cooperative? Can we exercise the pupils mainly in the individual acquirement of information and expect to get an outcome in the form of capacity to cooperate? If the latter result is desired one must begin early to bring up problems that can be solved only by everyone working together—settling some problem of conduct, searching the Bible together to see what insight it throws on some practical

issue in their lives, or together undertaking some form of service to the school or community. The law of exercise must pass from theory into practice.

Is Mere Doing Enough for Growth?

Here again as in the preceding chapter it should be specifically noted that exercise alone is not sufficient, there must be exercise which is done with satisfaction. When all the catechists of a mission are compelled to take an annual examination in some assigned portion of the Bible they are manifestly practicing Bible study. But noting the number of excuses sent in by those who discover eye trouble or who beg to be exempted because of old age, one questions whether this exercise with annoyance is likely to produce Bible lovers.

Similarly that Chinese student who in middle school had to go to the Bible class where the teaching consisted largely in memorizing verses word for word and learning long lists of historical names and dates was practicing Bible study. But looking back on the experience he says:

> "I hated missionaries, I hated Christians, I hated the Bible. When I first went to the university practically all the boys in my class signed an agreement that when we grew up we would burn every Bible that fell into our hands. Having entered the university with that attitude, I am myself surprised that I hate it no longer. On the contrary, some of us recently requested our English teacher to include in his course some of the Bible."

When asked why, he traced his hatred straight back to the faulty method of teaching.

> "Now that I am in a university where the Bible is considered as literature, not a text-book in history or

a method of discipline, and where we are encouraged to approach it freely just as we would any other great work of art, and where compulsion and Bible-study are not linked together, I find that my respect for the Bible is really very high. Even in the Chinese Bible, which I formerly considered to be the very imperfect work of a group of foreign fanatics, I am now discovering undreamed-of beauties. Nor is my delight entirely literary; for the new approach and lack of prejudice against it are also opening for me its spiritual grandeur."

Whether one agrees with his reasoning or not one can see that it is not mere Bible study that is effective, but Bible study with accompanying satisfaction.

Such instances serve to emphasize the fact that simply doing a thing over and over again may not be sufficient. In fact doing a thing over and over again with annoyance may cause an aversion to the very thing that supposedly is being built up. It is not enough to judge by what is going on outwardly. It is vital to know what is going on inside. With regard to people in whose growth we are interested we will therefore ask ourselves not merely whether they practice certain desirable qualities or procedures; but whether there are frequent experiences of a satisfying character which tend in the direction desired. Thus, from an educational standpoint, is character formed and growth assured.

CHAPTER VII

THE SPECIFIC CHARACTER OF GROWTH

Some Disappointing Experiences

During the World War it was a matter of common observation that staid citizens with high standards in their home surroundings often became greatly changed when they entered the army, doffing not only the civilian garb but also the manners, customs, and social controls of the home. Physicians are not always hygienic in their own manner of life. Bootblacks proverbially have unshined shoes. People who could resist the temptation of stealing from a street car company's cash box do not hesitate to put in transfers a half hour late or keep the fare which the conductor forgets to take. The boy who is courteous at home may be a bully on the playground. Character studies have shown that a child who cheats in one situation at school is not necessarily deceitful at home or at games or in a different situation at school. Our schools produce citizens who may have acquired the scientific attitude as a working principle in physics or chemistry but who utterly fail to apply this attitude to city government or to political affairs. The man who would close all the gambling resorts in his city may quite blandly buy or sell stocks upon a questionable margin. A person may be accurate in his handwork, and yet almost nothing of this trait may show elsewhere. A man may be generous and loving in his home, and yet harsh and exacting in his business.

In Christian work as well as in common life similar disappointing inconsistencies confront us. A group of church members had been long instructed in honesty in both churches and schools. They seemed, in fact, to be relatively honest in their dealings one with another and with the church, as well as with most of their neighbors. It might be expected that an attitude of honesty to all parties had been developed. But when they had dealings with certain soldiers, who seemed to them less reputable than those with whom they had generally bargained, they abandoned honesty or never even thought of it.

Mr. Z was a Christian of many years' standing and was the employed evangelist in his church. As middleman in a transaction to acquire church property he found himself in a position where by telling an untruth he could gain several square yards of land for the church. In reporting his accomplishment to the superintendent for that area he "thanked God for helping him to tell that lie for the good of the church." The superintendent gave back the extra square yards; but the seller considered him a fool, and the evangelist thought he was crazy. The result was that the evangelist "lost face" and left the church.

In the light of such inconsistencies it is interesting to look at certain expectations. Poor women, saved from begging, are put in an industrial shop and are surrounded with cleanliness with the hope that cleanliness will appear in their homes. Boys are laboriously taught how to make Queen Anne tables and chairs with the expectation that this training in carpentry will fit them to make cart wheels in a village. Required attendance at church and Sunday school while children are in boarding school is expected to establish habits of churchgoing that will carry over into life after school. Forbidding children to buy food from street venders when they are at school is

expected to keep them from eating unsanitary food wherever they may be. Students from abroad are sent for education to America and given unusual privileges and experience in conferences with the expectation that the capacities manifested there will assuredly function on their return to their native lands.

How Are They Explained?

What is the explanation of the inconsistencies and failures enumerated in the previous section, and on what basis may the expectations of the last paragraph be founded? For the last twenty-five years educational theory has been discussing the question of the extent to which activities or attitudes developed in one situation will carry over to other situations. An immense amount of educational experimentation has thrown much light upon this question.

The traditional view was that the persistence developed in the study of Latin would transfer and provide the power of persistence in other later walks of life. The critical and exact attitude developed by geometry was supposed to carry over into the science laboratory. Football was supposed to develop courage and sportsmanship that would later appear in all activities of life. An old volume on education says: "Arithmetic, if judiciously taught, forms in the pupil habits of mental attention, argumentative sequence, absolute accuracy, and satisfaction in truth as a result, that do not seem to spring equally from the study of any other subject suitable to this elementary stage of instruction."

According to this older point of view it was believed that memory, judgment, discrimination, observation, reasoning, attention, will, etc., were general faculties or powers which operated indiscriminately in all lines or on all kinds of material. An individual was said to have

good or bad memory, judgment, or will; and it was implied that these traits were about equally good or bad in all situations. It was assumed that each of these faculties, powers, or processes could be trained as a unit. There is just enough truth in this traditional position to make it live through the ages.

However, literally hundreds of experiments[1] have shown the great limitations under which any such "transfers" as we have been considering take place. Groups have been trained to cross out every "e" and "s" on a page, until they develop great skill in this. But when they are asked to cross out each "i" and "t," these people so trained do not do this much better than a group that has had no practice. Similarly a group that has developed distinct skill in crossing out individual letters on a page, do not much surpass an untrained group in crossing out verbs or nouns. Memories trained until they can distinctly surpass others in readily memorizing poetry, are found to be little if any better when names and dates are substituted for poetry. People who have developed great skill in estimating the exact lengths of relatively short lines, or the exact areas of relatively small areas, do not have much more skill than the untrained when long lines or large areas are substituted in the test. If through much practice skill had been developed in the discrimination of tones in sound, it is found that this does not help noticeably the ability to discriminate colors. The more unlike the items in the test, the less the transfer.

From such representative experiments, it is evident that the mind as a whole cannot be strengthened by one kind of exercise. Not only is the mind as a whole not

[1] "Educational Psychology," Edward L. Thorndike, Vol. II, chap. xii. *Cf.* also, "Psychology for Students of Education," Arthur I. Gates, chap. xv; "How to Teach," Strayer and Norsworthy, chap. xii.

trained as a unit, but a so-called mental process such as memory, attention, perception, judgment, discrimination, or reasoning is not evenly or generally trained to any great extent by a single form of exercise on a single kind of data.[1] In other words, growth is specific in its character.

This would suggest that religious conversion is likely to be specific also. Loyalty to Christ very likely means, to start with, giving up the idol, or having one wife, or eating with people outside one's own caste. One has to be converted in one part of his life, and then in another and another. We may not assume that conversion is always a general turning so that a person will be a Christian in all respects after the initial commitment.

Conditions Underlying Successful Transfer

The study of these experiments has brought out the conditions under which powers or attitudes developed in one kind of situation may transfer so that they function in dissimilar situations or conditions. It is found that transfer is greatest in situations which embrace the largest degree of identical elements, or the greatest degree of similarity of relationships. There is too much difference between a Queen Anne chair and a cart wheel to make training for the one entirely adequate for the other. The evangelist who naïvely lied to secure a few extra yards of land for his church had been raised in one environment with its code of ethics which was as natural to him as his own clothes; and had been set down in another with a new code of ethics which he had only partially assimilated. He had kept his business dealings and his new religion in separate compartments. One code was for his preaching; the other for everyday life. Many an attempt at teaching agriculture abroad has started in with high-

[1] *Cf.* "How to Teach," Strayer and Norsworthy, chap. xii.

power machinery, modern scientific methods, and large-scale farming. But training with such equipment did little to fit farmers without capital to go back to little village plots. A dormitory for African girls who are to go back to simple homes may be too well equipped with cement floors, running water, electric lights, tables, dishes, foreign beds with sheets and blankets. One cannot be sure that habits developed under these elaborate modern conditions will assert themselves in crude village huts, dark and cramped for space, with dirt floors and a straw mat for a bed.

In general, the transfer of methods, interest, reasoning, and habits of caution, accuracy, thoroughness, or initiative to new situations will depend upon how similar the new situation is to those in which these habits and qualities were originally developed.

A second principle is that active efforts should be made to help the person to generalize the desirable methods, ideals, or attitudes. These ideals should not be allowed to lie imbedded in particular cases. They should be identified, emphasized, brought into consciousness. Many persons have learned how to study in connection with history, how to be critical in connection with geometry, or to be scientific in the laboratory, but have never separated these attitudes from the particular situations in which they were acquired. If, on the other hand, the question of method of study, of criticism, and of science as ideas by themselves apart from any particular school subject are brought to the person's attention, these ideas are much more likely to bring a favorable reaction in a different situation, for they have become free ideas. Similarly if honesty, or sacrifice, or service are made conscious ideals independent of their context they are in this way generalized, and transfer is more probable.

Anything that tends to confine religion to particular

periods or places must be carefully watched. The experiences one gets in church or Sunday school should not be isolated from the rest of life so that one thinks of them only on special days, in special buildings, or in connection with special subjects. Such experiences should be related at a maximum number of points to the whole life of the week. The habit of washing face and hands at Sunday school may not transfer to the home and other days of the week without some instruction on the value of being clean and an urging that the children actually wash in the home. If the washing is simply a matter of the school program it may not carry over into the home any more than the raising of the hand when one wants to ask a question. A teacher of athletics can help the student to see that it is just as necessary to be honest in an examination as in a tennis match. The poor Chinese women surrounded in their industrial shop with cleanliness, but who did not carry any of this over into their homes, needed to be helped to generalize the concepts of order and sanitation—they had not yet linked up their life in the workshop in any way with their life at home. The habit of having daily devotional services in a school chapel does not always result in general habits of personal devotions after school because the chapel period may be thought of as a part of the school routine—as belonging to the school—and not as having anything to do with one's habits of living anywhere else than in school.

A third principle is that mind or character is trained as a whole only by being exercised broadly in many representative situations. Methods, habits, and attitudes must be developed not in one or in only a few but in many situations. After the general has been freed from its particular setting in accordance with the second principle, the learner should be given an opportunity to put it into

practice in other settings. A director, knowing that ideals of fair play and sportsmanship are developed on the athletic field, may consciously lead the players into other situations where the same qualities find expression. It is well to remember that human society is a complex structure; none of us belong to one group only; and what a person does in one social circle may not, without some generalizing process, be what he will do in some other grouping.

Some Practical Consequences

A consideration of the conditions underlying successful transfer should lead us to seek to have as much interplay as possible between the life and thought of church and community. We shall prefer to deal with genuine life issues. In the Sunday school we shall keep the relationships natural and democratic in character. One school even has a middle period free in which the children may express themselves as they wish, and hence where an approach is made to normal living outside the school. The issues and conflicts which arise during this period are taken up in the classes.

We shall recognize that the amount of transfer from a camp or convention to home and ordinary life will depend on getting as many similar or identical elements as possible. Hence it is a help to have the local leader go and return with the group. The nature of the conference and the suggested applications will have a practical side. Care will be taken to keep the conference at the emotional level at which the members live when at home. The permanent value of a camp depends upon the extent to which that experience presents life in its real aspects as problems to be met and solved day by day by the members' own thought and efforts. The camp program which is merely a series of clever stunts directed by a

skillful management accomplishes little that is abiding. This is the angle from which management, program, and leadership are to be persistently criticized.

In religious instruction we shall constantly be seeking to get the people to indicate through discussion how the topics taken up bear upon their various relationships. Much of the transfer value of such instruction will depend on the opportunity that is given for intelligent consideration of personal and social problems growing directly out of the people's associated life. Leaders must be thoroughly acquainted with community conditions if they are to be able to suggest how the transfer of teaching to the community is to be effected.

CHAPTER VIII

UNITS IN RELIGIOUS GROWTH

Teaching Units

In the first two chapters we were trying to think of our work in very concrete terms as the bringing about of actual changes or adaptations in a person's life, or as the establishment or weakening of certain nerve tracks along which pass stimulus and response. In the last chapter the specific character of growth was faced. If the aim in Christian work is the bringing about of such concrete changes each worker ought to be able to identify the definite inner modifications he is seeking to bring about.

This identification of units in teaching has already been accomplished in the best schools, for educators recognize that it is meaningless to prescribe a course in Mathematics and let it go at that. The objective is not learning Mathematics—even an expert might hesitate to say he had mastered the subject—but learning certain significant units in Mathematics. At one stage the particular objective is to teach the child of nine to add and to recognize situations in which addition is the appropriate process. The whole scope of Mathematics is made up of other units of learning involving the ability to recognize and to clear up situations where subtraction, or multiplication, or quadratics, or calculus is needed.

Similarly, it is comparatively easy to decide that History is to be placed in a curriculum. It is quite another

thing to be able to frame the series of inner historical adaptations that the course should bring about, such as a sensing of what the destruction of organized society means as illustrated in the Dark Ages, a comprehension of the Middle Ages as a process of building up a new civilization, a feeling for the conflict between civilizations as found in the crusading movement, an appreciation of the long cost of developing the social institutions which we have inherited, etc.

In a certain high school the units in English classics for a particular class during two years were the short story, the novel, the comedy drama, narrative poetry, tragedy, oratory, essay, and biography. And the objectives for each of these units were to guide the pupils through a fairly extensive field of worthy literary art; to lead the pupils to an understanding and appreciation of representatives of each type of this literature, and to lead the pupils to develop inductively for themselves criteria of literary judgment which may serve as guides and stimuli to further individual reading on their own initiative, i.e., to develop standards of taste.[1]

Breaking Up a General Aim

Now in the Christian realm to take an undifferentiated general evangelistic aim such as "the production of Christlike character" is just as vague from an educational standpoint as merely to put Mathematics or History into a school curriculum. To be effective the aim has to be broken up into possible teaching units such as the cessation of fear of ghosts and of evil spirits through a relationship to God the Father; or purposeful thought for some particular community with definite needs that can be met; or a realization of the difference between the Gospels

[1] Supplementary Educational Monographs, No. 24, The University of Chicago, p. 137 ff.

and the Koran on the part of certain Moslems who have an idea that everything in the Gospels is also in the Koran. Still more concrete and specific were the adjustments actually proposed by a Christian worker in India for the first generation village women of an "untouchable" caste: "I shall comb my hair every day; I shall try to bathe every day; I shall keep my house clean; I shall learn to sew; I shall refrain from the use of bad language; I shall try in every way to be a good example to my children. I shall ask God daily to help me to keep these resolutions." For a more advanced community the units for teaching might be developing an outgoing, loving spirit of service, or the quickening of the consciousness of God as a living Reality at work in the world; or respect for each human personality irrespective of station, caste, wealth, or appearances; or the ability and disposition to participate in and to contribute constructively to the building of a Christian social order.

In like manner it is easy to say that Bible study shall be a part of the curriculum in every school under Christian auspices in China or India. But it may be hard for those in charge actually to state just what specific teaching objectives they should have in using this material. One conception of Bible teaching has no more specific objectives in mind than covering a certain amount of ground—Old Testament stories the first term, New Testament stories the second. It involves merely the memoriter conning of the pages on the general assumption that it is desirable to bring everybody in contact with the happenings of Biblical times. A more specific objective is the development of an appreciation of certain definite parts of the Bible to which the learner may spontaneously turn in time of need. This is a comprehensible, attainable, and worthy end. Or the specific objective may be to train people in a critical attitude toward historical mate-

rial. Still another is that through this material, some particular aspect of Christlikeness may be developed. There are many different though legitimate objectives; but the teacher should know what, for the time being, is the aim. The critical question that any Christian teacher should ask himself is not "What Biblical content is to be covered this term?" but "What new ability or attitude am I trying to bring about in these pupils?" He will not attempt to "teach Acts," but will be aiming through this book to enable his pupils to attain some definite inner transformation.

It would be interesting and helpful to stop for a moment to see just what teaching units one could take in helping a group to "seek first the kingdom of God." Just what actual and specific inner changes could one attempt to bring about for next Sunday, or during the work of the next week or month? What conceivable units could the workers of a district choose for their next itinerary? What are the significant aspects of religion, and especially of the Christian religion, toward which intelligent attitudes should be established? Actually there are comparatively few such major adjustments, but each is of critical importance. In so far as the Christian movement is a teaching movement, a movement intent on producing learnings, a primary consideration is the identification of the unit objectives which can be taught.

It would be worth while to run through the Bible from the standpoint of noting the actual modifications in the human make-up there suggested. Think of them not as verses to be memorized, not as texts for addresses, nor as commands to be obeyed, but as changes to be brought about in the living being—changes as definite and actual as any concrete organic change in physical evolution. The Sermon on the Mount is full of such units of change: let your light shine, first be reconciled to your brother,

agree with thine adversary, love your enemies, cast out first the beam in thine own eye, ask—seek—knock.

One of the next steps in advance will be for leaders more generally to be able to identify, describe, and measure Christian outcomes or results in the shape of actual changes or adaptations, and the stating of Christian objectives in terms of such outcomes. The actual organization of our work into teaching units with reference to these objectives is a technical matter and need not detain us here. But the recognition that workers should be conscious of such units is a matter of importance to all.

CHAPTER IX

THE LOSS OF GROWTH THROUGH COERCIVE MEASURES

The Effect of a Compulsory Tithe

In certain areas tithe-giving on the part of workers receiving pay from a mission has been made practically compulsory. This was done, not only as a method of raising money for Christian work, but also in order to teach regular and proportionate giving to those leaders of the Church whose example ought to lead to increased giving on the part of the people themselves. Sometimes the teachers and preachers would be asked to contribute their tithe at the time of receiving their salary; more often, the custom of deducting the tithe was established and taken as a matter of course. In many areas this custom is still continued.

The Christian teachers of a mission college in India had been following this practice for ten years, when a young man joined the staff as lecturer. He was told at the end of the first month that one anna on each rupee (i.e., one sixteenth) would be deducted from his salary for the church fund. He thus describes the experience:

> " . . . I resented it. I was told that it was a rule and it must be obeyed. I argued that, inasmuch as the rule was made by people whom I never knew and long ago, I should be allowed my freedom to con-

tribute. As a matter of fact, it took away most any inner urge to give. I was even tempted to sta an additional church fund of my own just to spi the makers of the rule. I resented the rigidity of rule of that kind. My pride swelled up in me and said to myself, 'I will not yield to this.' Anoth opposing impulse was somehow or other to cau trouble in the staff and make them realize that th were dealing with a young radical. I even delay going to the office for my salary. All my inn mechanisms were absolutely unprepared for maki the payment, and were seeking excuses to delay My only satisfaction was that I was able to cau some trouble. I certainly had no joy when my po tion of the contribution was deducted and sent the church. I felt this giving was a forced virt and hence I did not like it.

"I was not learning to give to the church by th method. To some extent there was success, i.e., made me give to the church whether I liked it or n and thus forced me to study up the church fund sy tem, how the money was collected, and how spe which I would not have done so soon but for th method. But the other effects were certainly bad. developed an attitude of resentment to the heads the college staff. I fanned my national pride whi just at that time was very keen. I took pleasure denouncing in and out of place forced virtue a went out of my way to become nasty. I began like more my own denomination as over against t denomination of the college church upon which began to look down. Looking back after some yea on that experience I feel sure that the harm done me greatly outweighed any little good my mon did."

This experience illustrates many of the dangerous and wasteful effects of attempting to force another person or group to do something that they would not otherwise do. The more definite the inner rejection the more clearly is it a case of coercion.

Throughout these chapters our interest has been in people's growth, and we are seeing that what goes on inside the learner rather than what goes on inside the teacher is determinative in growth. The objective of this chapter is to become alertly aware of the possible bad attendant effects of causing a person against his will to adopt a certain line of conduct because he fears a threatened and still more unacceptable alternative. It will become plain, as we look at other instances of domination and coercion, that the rebellious attitudes aroused tend to prevent the development of the growth desired.

Is There Coercion in Christian Work?

Before going further in attempting to see the possibilities for ill in a coercive procedure, let us note various kinds of situations in Christian work into which coercion is permitted to enter. Sometimes the pressure comes from the power of extending or withholding educational opportunity; many Christian bodies bind students who have been aided by them to work for them a specified number of years. Or Mangs and Mahars may be compelled to eat together in spite of caste prejudices under threat of excommunication.

Sometimes there is subtle coercion at work in an artificially stimulated school tradition. In one school it is well known that pride is taken in the fact that each student becomes a Christian before he graduates, so that the outgoing class can be heralded as one hundred per cent Christian. This is no doubt a desirable outcome. But is it a wise tradition when it works against main-

taining free and critical choice on the part of the st dents? In this particular case a boy tends to "lose fac if he does not become a Christian.

Sometimes coercion is produced by economic pressur A community is obliged to build a church in a certa locality or else forfeit the needed financial aid. An eva gelistic board takes action that the salary of a past whose monthly report is not in should be withheld un the report is received. All workers below a certain gra as a condition of continued employment are compell to subscribe to the denominational weekly and to appe each year for a Bible examination, unless they have appeared for at least twenty-five years. A Christi worker is forced to take a particular assignment or el lose his position. A congregation is told that unless it regular in paying its pastor all mission funds will be wit drawn. The coercion of public opinion is used when subscription book is passed about so that all may s whether pledges are paid and whether they correspo to relative social standing. One of the rules governing t scale of salaries over a whole area reads: "This sca will not apply in the cases of preachers who use tobac who have a quarreling disposition, who are habitual in debt, who increase their salaries by tuition, who cu tivate fields or carry on any other remunerative emplo ment." Another conference rule reads: "Any pastor w keeps a pig in the parsonage shall not receive his fu salary from conference funds." The following triu phant statement also shows coercion at work: "We h chapel every morning and expected everyone to atten There was no expulsion if they failed to come but threatened to cut down food rations if they refused come. They came after that."

Standards for baptisms are certainly legitimate; b there is danger of harmful effects even here. A bish

thus describes certain of the conditions laid down for baptism in his area: "All heathen shrines in the mohalla (caste ward) have to be torn down by the people themselves and every symbol of idolatry destroyed before we baptize anyone. Every *chutia* or tuft of hair left long on the crown of the head by means of which the soul is believed to be drawn from the body after death, and which is an ever present symbol of Hinduism, is cut off and every charm and every symbol of idolatrous worship on the necks and arms of the women and children are removed before baptism. The chaudhries are required to promise for the mohallas and each individual for himself, that heathen shrines will not be rebuilt in their mohalla, and that there will be in it no more heathen rites of worship."

It is worth while from the standpoint of the possible existence of coercion to note two of the questions which were suggested for discussion in preparation for the Jerusalem session of the International Missionary Council.

> "Are the churches of the West willing and ready to permit the Christian churches of Asia and other lands to organize in such a way as best to express their religious convictions and most completely and fully to embody the genius and characteristics of their country and people, without dis-fellowshipping them?
>
> "How far are the churches of the West ready to concede to the indigenous churches in mission lands freedom to give full expression to their interpretations of the Gospel message?"

Is Coercion Sometimes Justifiable?

We are not to come to the conclusion that all coercion is unwise and unjustifiable. Compulsion with reference

to certain matters of personal and community health is recognized as legitimate. Lepers are compulsorily segregated in asylums under medical care and support although they may regard this as going to prison. Women are kept in the obstetric ward seven days after childbirth even though they strenuously object.

In Africa there are patients who come to the hospital who are filthy. They wear few or no clothes and their bodies are covered with all varieties of pediculi. Never having known what it was to be clean and to wear clothes they do not like it. But in most hospitals a patient is not allowed to stay unless he submits to being cleaned up. Again, physical examination is required in most progressive schools. Some families, where conditions are especially bad, require a medical examination from each servant employed.

Coercion seems to be necessary, also, with the less intelligent. One who had organized a shop to help by means of industry a group of women made destitute by a flood in China testifies that try as she would she did not seem able to draw out of them voluntary decisions for their own good. For instance, they wished to work from twelve to fourteen hours a day in order to increase their wages. Many of them had trachoma and only after a rule was passed saying that they must be treated for the disease if they were to remain in the shop did they submit to treatment. They came to work in an extremely dirty condition but it was only with compulsion that they took baths in the house provided for them. A superintendent in India claims that with poorly paid, poorly trained village workers, it is necessary at times to make use of a bit of coercion to keep them at the more routine tasks of their work. We can certainly sympathize with the temptation to use authority felt by the writer of the following:

"We held meetings regularly of course and tried to explain the Way of Life, but they didn't know how to behave in meeting. They used to bring their pipes and pass them around and smoke all through the service. And even palm wine was the usual thing. We didn't protest at first but after awhile we said 'This is finished! No more smoking and drinking in church!' Then they left their pipes and wine just outside the door and there was a constant getting up and going out for a smoke and a drink during the meeting. So we said 'That is finished too,' and finally they learned."

Excommunication and church discipline is defended in order to ensure the purity of the Church, and to prevent certain undesirable practices as well as to restore the offender. It is supposed to be much more effectual than exposition in fixing in the minds of the church members the necessity for mastering the passions, and also such discipline has value in molding outside public opinion. The centennial report of a great mission says that thousands of excommunications were necessary before the Church could be purged of unworthy members, and that more may be needed if the standard of character is to be maintained at a high level.[1]

Coercion may be necessary in the beginning to provide the new experiences on which an intelligent judgment may be made—experience which will start an inner urge instead of external forcing. An educationist with experience in endeavoring to introduce the project method in India, while thoroughly recognizing that the best results are gained through the patient building up of interest, confesses that it is often necessary to use limited coercion to get the teachers started on a new plan.

[1] *The National Christian Council Review,* 1924, p. 16.

Similarly in a certain Christian college, the value of physical exercise was not appreciated by the students or by their guardians. The traditions and prejudices of the country were against it. The students looked on it as taking time from their lessons or their pleasures without sufficient compensation. Despite opposition, protests, and efforts for excuses a thorough system of compulsory exercise was introduced. Gradually the benefits of the exercise were manifest and interest in the games and contests became so great that many of the students found the physical training not only a benefit but a pleasure.

In some instances what may have begun as a clear case of coercion may cease to be such because the coerced changes his mind, the inner attitude shifting from rejection to acceptance. Many a horse, driven unwillingly to water, finds that it wants to drink. In other words, coercion may induce a person to react in such a way as in time to build an interest. If this happens the good may outweigh the possible evil. For example, a missionary family discovered that one of their servants had a communicable disease which was a menace to the health of the family, but which could be cured by a short period of hospital care and proper treatment. They insisted on this treatment, though it was against the will of the servant. Before the stay in the hospital was over, the servant came to realize the benefit of the treatment, was willing to acquiesce in it, and continued it voluntarily until she was entirely well and there was no danger to anyone. Similarly there was an epidemic of smallpox in a city in China. The faculty of the women's school decided that all the women should be vaccinated. Most of them had never been vaccinated, had never even heard of such a thing, and so had no idea just what the process was going to involve. The teachers tried to point out their reasons for wanting it done, but persuasion was not

sufficient. Coercion was used and when the women saw how simple the process was they were not quite so rebellious. Seeing the good results of vaccination the women were at last completely won over.

Sometimes coercion seems to be necessary in the spiritual realm, also. In an African parish a church member left his first wife and was living with another woman. The elders did not suspend him. The missionary in charge of that area was virtually pastor of this church and told the elders that he would not administer communion on the following Sunday (which was the set time for it) even though hundreds were there for it, unless they disciplined these two people. The elders did not want to act because they were influenced by tribal loyalty to the man. What the man had done in taking a new wife was right according to old tribal ethics. Friday passed with no preparation for communion. However the elders saw that the missionary was distressed. They believed he had no ax of his own to grind. They had seen his life and, although they did not understand his position, about half finally were willing to give him the benefit of the doubt in this matter. Late Saturday night the elders came to the missionary and said they believed he was right and that they would discipline the man.

The Option of a More Costly Procedure

As we have just seen coercion may be successful—good results may follow. But that does not mean that even in some of the cases we considered in the last section an educational process might not have been better. Such a process may take longer and require more creativeness, but it may be worth the cost. In the case of the introduction of compulsory physical exercise the leaders might have begun with some preliminary explanations of the value of physical exercise, and some statement of the

place it plays in the educational institutions of the West. If then they had called for volunteers, however few, and allowed their enthusiastic witness on the basis of experience to enlist the rest, a considerable amount of complaint might have been avoided and a self-determined acquiescence secured. One school for Chinese girls admits no pupils who have not first unbound their feet; another admits bound-footed girls, most of whom of their own accord soon unbind their feet so that they may run and play with the rest. Most missionaries, instead of resorting to the plan of compulsory tithes, attempt to inspire others with the spirit of free-will giving by pointing out to them specific pieces of work not too big nor too abstract for them fully to comprehend, pay for, and support. Very often one has just this option of a short cut or a more costly procedure.

Many who are aware of the way in which coercion lessens the possibilities of the constructive positive building of interests and character, and of how pregnant with bad attendant learnings it is apt to be, are willing to go to considerable trouble in avoiding it. Such a long road was traversed in behalf of a child of four who had been placed in a Christian school by the government when her parents of the thief caste had been sentenced for dacoity to imprisonment for life. From her first days in the school the little girl began to appropriate to herself everything that she fancied if it were not under lock and key. She was beaten, sentenced to solitary confinement with bread and water, and finally when she could read she was "sentenced to confinement" with her Bible to memorize certain passages about the lot of the wicked.

A new principal arrived on the scene. Within a few days the matron ushered into her office a girl of fourteen —the school thief—and suggested that she be locked up as she had gone to the kitchen when she should have been

in church, and eaten fourteen breads (the daily average being four). The principal thanked the matron and said she would attend to the matter. The girl stood trembling, expecting the beating and lock-up. The principal looked kindly, put her arm around the child and said that she would give the girl her own bread to take over to the children who would not have enough. The child was told that the next time she was hungry she should tell the principal, who would see that she had all she could eat. The child continued to steal—she told the matron that she always did and always would, for her parents did the same. But the principal noticed that the offenses became fewer, and the articles taken were of less value. The principal often took this pupil with her to the bazaar and left her to guard the purchases. The principal often praised her charge because she could be thus trusted. She was made one of the school monitors whose duty it was to open the school office and put away supplies at close of the school. She was given as her "school-sister" a little tot who had a tendency to appropriate anything she wished. The thief's daughter will be married soon with little fear of her sharing her parents' fate.

Another long road was traveled by a group of leaders who felt that the plans for a new church building made by a local congregation were most unwise. The leaders might have said: We are furnishing practically all the money for this building, and we are going to use a plan like the church in a neighboring city which is beautiful from an architectural point of view, and which meets the needs of both church and Sunday school very well.

Instead of doing this in an arbitrary way, these leaders had many conferences with the church people and with the contractor, who was an elder in the church. They arranged that this contractor and their architect should go together to that city and see the new church building

there, see its beauty and usefulness, talk with the people there about it, and get the benefit of their experience in church building and any suggestions they had to offer. The result of handling the situation in this way has been that the congregation was partly at least won over to the mission plan for the building. There has been delay, and perhaps some disappointment on the part of the church members, but no serious break between the foreign leaders and the church has resulted. In the end the work went forward in a way reasonably satisfactory to all concerned. Coercion would have been a poor way to have produced the desired result; and it was worth while to take unusual pains to avoid its use.

Where the object is to stop some habit considered to be wrong, one has the option of four courses. One may coerce. One may attempt to attach positive annoyances to the action. The difficulties here are that the annoyances may not become attached in the given person's mind with the right thing, and the attendant learnings are apt to be bad. One may try to get the law of disuse to operate. Or one may get disuse by starting the use of something better and finer that will take its place. It may be necessary to have a combination of these procedures to make the wrong thing impossible.

Bearing on Required Bible

In recent years, especially in India and China, attention has been repeatedly called to the possibility of harmful effects from required Bible teaching. Instances are known where in addition to the fact of requirement, an additional incentive is provided by the practice of doubling the marks given in Bible when computing standing for the purpose of awarding prizes. The China Educational Commission reports that "experience has indicated that to require a student against his will to study a reli-

gion other than his own is to create a defensive, even antagonistic attitude toward that religion." [1]

A young convert from Hinduism, who was baptized at the age of twenty-one after four years in a mission college, says that Hindus generally have an innate reverence for all religions and especially for the person of Christ. His observation, however, was that the Bible teaching because it was compulsory tended to mar the winsome figure of our Lord. It was only the power of other Christian influences—the friendship and spirit of the school, the discussions in voluntary and informal classes—that counteracted this and won him to Christ.[2]

Many more violent reactions on the part of non-Christian students are authentically known. Often their distaste and prejudice are the more deep seated and complex because suppressed and concealed. We are told [3] that in city after city in China it was found that the more radical leaders of the anti-Christian movement were former students of mission schools. In some instances these students have been aroused to opposition as the result of the way the Bible, the church, and the prayer service of the school were forced upon them when they were students in mission schools. Many of these students believed that the aim of the mission school is not the free development of personality, but the manipulation of the lives of students in order to make them Christian converts. They often referred to the process as a sort of "spiritual imperialism."

It was such resentment which, in part, lay back of the action by China's National Board of Education a few years ago when they refused to register any school which

[1] "Christian Education in China," p. 286.
[2] *The Young Men of India,* Vol. 32, pp. 279-282.
[3] *Religious Education,* Vol. 20, p. 432.

made religious instruction compulsory. It is back of the widespread movement, known as the "Conscience Clause" in India, demanding that in any school receiving a grant-in-aid from public money attendance on religious instruction shall be optional. Eventually men are attracted, not forced, to Christianity.

This does not mean that all the Bible teaching in our mission schools and colleges has been a failure. But it does show indubitably that there has been some failure. Against the many advantages of required Christian teaching in a mission school or college must be set the fact that Christianity is regarded by many not as a high and holy privilege placed within the recipient's reach, but as something which they must endure. While the majority of missionaries doubtless still believe that required Bible and chapel services are an essential means of maintaining the Christian effectiveness of their schools, there is an increasing number, no less eager to make these schools genuinely Christian, who doubt the possibility of doing this by methods of compulsion and who believe that only by voluntary participation in Christian activities can harmful consequences be avoided. This is especially true when dealing with people of another religion and another race whose sensibilities have been accentuated by nationalism.

There are two sides to this big question of required Bible teaching in mission schools, and it will therefore be absurd to try to settle the question in a few paragraphs. In hosts of places it does not have the atmosphere of coercion, and little harm, if any, is done from that aspect of the matter. But what we are here pointing out is that it is incontestable that in many places it does have all the characteristics of a coercion experience, and that in every place where Bible classes and chapel are required for students of another religion and race those

responsible should be most alert to know what is actually going on within the minds and hearts of the students.

An Appraisal

We ought now to be in a position to appraise the use of coercion from the standpoint of growth.[1] From the illustrations given it must be plain that there are many things to be taken into consideration before allowing ourselves to use this method. Just what is the definite end the coercer had in mind? What opposing attitudes are likely to be aroused? What will be their effect? What will be the actual inner urge on which the convert, or inquirer, or church will act? What attendant learnings —or results unplanned for—have to be taken into consideration? What readinesses or unreadinesses were developed? What were the main and subsidiary successes from the standpoint of the coerced, remembering that these may be different from what are considered successes from the standpoint of the one coercing? What were the satisfactions actually experienced? What is the response that is most likely to take place next time in a similar situation? Will the coercer accomplish what he sets out to accomplish, and if so, is that the best possible result under the circumstances? Only after a survey of questions such as these should we permit ourselves to use so dangerous a method as coercion.

There are manifest educational losses in a coercion situation. A contrary set of the mind is almost certain to be set up. The normal effect of such a contrary urge is to develop unreadiness for the course proposed. Even if the course is pursued successfully, the satisfaction at the result is sure to be less. These are not the conditions that make for growth as will be seen from recalling the

[1] An excellent discussion is found in "The Foundations of Method," W. H. Kilpatrick, pp. 76-88.

first two laws of learning. If, then, a strong feeling of resentment is aroused in any proposed procedure, can much useful learning be expected to take place? If we are really intent on helping the person, or group, or church, is it not a fair statement to say that we are faced with the alternative either of avoiding coercion or of using it so as not to arouse contrary sets? One will at least reduce the use of coercion to the smallest possible amount. If one is working from an inner interest, favorable attitudes for the work are apt to be built up, while if one is acting under the influence of coercion, unfavorable attitudes to the activity in question are almost certain to be developed. Lessened learning and bad attendant learnings are, in general, the probable results of coercion. Just as long as contrary impulses are set up it is psychologically impossible for the most favorable thinking or response to be made. If left free to do or not do, thought is directed, not to the fear of consequences, but to the real issue. Therefore, if the possibilities of motivation are pictured along a scale with coercion at one end and free choice at the other, in any given situation we shall work just as far toward the free-choice end of the scale as possible. It would be profitable to consider in what ways the situation described in the second and third sections of this chapter could have been dealt with without resort to the coercive end of the scale.

A wise father may truly be a creator of his son's life. But he will not purchase security from disaster at the expense of freedom. He will deliberately stand aside in moments of decision, because he wills for his son not merely happiness or goodness, but the development of a free personality without which neither happiness nor goodness can exist. Similarly a wise statesman taking thought for the future of his nation may be in a real sense a creator of his nation. He will have an ideal to-

wards which he will decide that it should grow; but it will be of the essence of that ideal that the nation should freely choose that which his insight has discerned to be best, and that the general mind and will should find expression in the choice of principles and order. He will not snatch at a hasty Utopia imposed by dictatorship, nor if it were possible would he seek to bring about the reforms which he desires except by persuasion. And this is because he wills freedom for his community as a fundamental element of the end itself.[1] Those who are eager to build up the "beloved community" must often take just this kind of risk.

Discipline and compulsion, like practically all other aspects of Christian work, are crowded full of products of learning for good or for ill. In our anxiety to have prevail what we think best, let us not forget that that which men freely accept is likely to be the best and most lasting, and that it is only by the gradual, costly process of education—the way God deals with us—that truth wins its way in the world and folk grow into larger, nobler beings.

[1] *Cf.* "Studies in Christian Philosophy," W. R. Matthews, p. 209.

CHAPTER X

WHAT PLACE HAVE PRIZES AND REWARDS

Shift to an Associated Stimulus

Just as coercion does not appeal to an inherent interest, so prizes and rewards act as artificial incentives. A laboratory experiment will make plain their action.

In the psychological world everyone knows about Pawlow's dog.[1] A Russian psychologist took an ordinary dog and placed before it some savory meat which naturally made the dog's mouth water. In addition at the very time the meat was shown a bell was rung so that the dog could not help but hear it. This was repeated day after day. The bell in itself could not start a flow of saliva. But it was discovered that, after the bell had been repeatedly rung *in association with* the presence of the meat, and hence in association with the flow of saliva, the bell alone was sufficient to make the dog's mouth water. In other words, the artificial stimulus of the bell is substituted for the natural stimulus of the meat.

Again, a young child, confronted with a rabbit, reached out to take it without fear. At that moment a loud rasping noise was produced just behind the child who quickly withdrew his hand with signs of fear. After this had been repeated a few times, the child shrank from the rabbit and was evidently afraid of it.

These two simple experiments show that a substitute stimulus can be attached to a given reaction through

[1] *Cf.* "Psychology," Robert S. Woodworth, p. 151 ff.

proper association. A host of varied experiments have demonstrated that where there is an ineffective stimulus, it may be possible so to associate it with some effective stimulus as to enable it itself to produce the desired result. Such secondary or artificial connections may be only temporary, or they may become permanent.

Exemplified in Christian Work

We can see this shift in association operating in general Christian work. It lies back of the use of prizes, rewards, badges, buttons, honors, distinctions, and words of praise. Bible study is encouraged among village teachers and preachers by offering prizes for excellence in examinations. Congregational singing is developed by using a more easily awakened interest in group contests in music. Bible classes are offered to students in government schools. These students come at first for the English, not for the Bible. But in many cases a shift takes place, and boys who came primarily for the English continue in order to learn from the Bible.

Similarly women in zenanas like something to break the monotony of their lives and therefore readily respond to the opportunity of receiving visitors. Bible teaching is introduced by Christian workers into the visits with the hope that eagerness to receive the Christian teacher may become disconnected from a desire for diversion on the part of the women and may become connected with a new desire for Bible teaching.

Certain nationals are known to enjoy teas. Consequently they come to your home. Discussion of religious topics is introduced along with the teas, hoping that a shift of interest from teas to religion may take place.

Children are very fond of colored pictures. These are used to stimulate their coming to Sunday school. A Christian lesson is closely connected with the picture in the hope

that a genuine interest in Bible stories may come to motivate the attendance, rather than the colored pictures alone. Again, a flag is presented to the church which raises the greatest amount of money at a harvest festival.

In many areas women are eager to hear new things about homemaking, the care of babies, health, and sanitation and are attracted by clean paint, flowers, and pictures. Such inducements lead them to come to a social-evangelistic center where in addition they hear about Christianity. The intention is that the religious values in Christianity shall also become a stimulating motive for coming to the building.

Reports that are read at conference give a certain amount of personal prestige and hence they tend to stimulate effort on the part of district workers. The desire, of course, is that this motive should be replaced by a genuine interest in *spiritual* accomplishment.

It is important to be aware that the shift does not always take place. If children flock to the Sunday school as long as the cards last, but drop out as soon as the supply gives out, manifestly there was no shift.

The shift did not take place in a man in an African village. In order to get a church started the Christian leader for that area gave this man a prize for every person influenced to become a Christian. The leader wished also to get him interested in full-time Christian service for the joy of it. After some time it was decided to withdraw the prize, and the man in question became very angry, ceased to try, and even discouraged inquirers from coming.

What Dangers Are Manifest

There are manifest dangers in the use of artificial incentives. For one thing, a system of prizes may develop a real interest in the one stimulated. But if the external

motive is continued, it may draw him back again to working for the more material incentive. It is not always easy to tell when a person has begun to launch out on the sounder motive, and hence it is difficult to know the time at which to remove the artificial factor. There is danger in having any system of awards or prizes too fixed.

Rewards may be used by a person who appears to be interested only in securing quantitative outcomes—by one who does not sufficiently care about the development of those who are thus helping him to produce the outcome.

A great deal of good work can be secured by the liberal use of words of praise. But the danger is that the work done may not be valued for itself; that the doer may not think in terms of the activity itself; and that he may be content with the praiser's valuation rather than develop in himself a just appreciation or criticism of what he has done. Satisfactions ought to be inherent in the work itself.

Untrained leaders may fail to see that gifts and rewards are good only as they make themselves unnecessary. In a certain station the first evangelist made the mistake of trying to win the confidence of the people by giving them gifts and lending them money. After having been thus favored they would attend service once and then feel that they had fulfilled their obligation. Things got to such a pass that when a man was asked to attend a service he would ask what he was going to get out of it. One person was heard urging another to attend church, saying, "Do you know that they never refuse people anything who attend services?" It took the successors of this pioneer worker a long time to get the people to realize that they were not going to be coddled and that they should not attend services as a favor to the missionary nor because of some favor they might receive. Whatever might be said about the original use of these gifts and

loans, it was unfortunate that the pioneer was blind to the fact that no shift was taking place.

It is easy to put so much emphasis on the secondary incentive that the stimulus to which a shift is desired may be quite overlooked. This was true of some boys' clubs in a number of primary schools of China. For some weeks they had been having a contest for the best attendance at Sunday afternoon meetings. During the contest there was keen interest in attendance, but after the banner had been awarded to the club with the best percentage, attendance dwindled considerably. Too much attention had been focused on the contest period and there was not enough of a forward look to keep the boys interested in the later meetings. Working for the banner was too much in the foreground of their thoughts, rather than what the Sunday meetings were meaning to them personally. A similar danger has to be faced in the use of regular attendance pins, honor rolls, diplomas, Christmas parties and Children's Day Bibles.

We cannot rely on the law of associative shift to get the results we desire. What is learned, as we have seen, depends not so much on what is being practiced, but on what is practiced with satisfaction. If boys are allowed to play basketball provided they attend a previous Bible class, what they may learn is that the Bible is sometimes a hindrance to basketball. If a boy gets points for attending church, he may be fixing a little stronger the habit of getting points, not of going to church. When he finds a more pleasurable way of earning them he will follow that course. If the standard of work is maintained by rewarding the good workers with approval and a special outing while the slackers are kept home and given extra duties, the result in learning may be that, on the one hand, certain workers will do well for the sake of

some anticipated pleasure rather than for the inherent satisfaction of doing good work; and, on the other hand, that other workers will come to hate work because of its association with something disagreeable. One should like to know, therefore, not only what people are practicing, but what the satisfactions are, to what they are attached, and whether they are along the main drive. A constant question should be as to what habits and attitudes are being developed, i.e., what is actually being learned.

If prizes and rewards must be used they are likely to cause less harm if they grow naturally out of the activity which is being encouraged. Approval of neat well-kept rooms might be shown by giving a beautiful picture. The reward for distinct improvement in behavior at a playground might be keeping it open for an hour longer. If one is attempting to stimulate interest in a newly established library a reward might be set up in the shape of a notebook in which a list and outlines of books read would be kept. If it is thought best to reward clean hands and brushed teeth the recognition might be a cake of soap or a tube of paste. Instead of stars and pins for best work done, the worker could be assisted in visiting another school or another parish thus receiving still more development in the line of the original activity. In other words, artificiality in motivation should be reduced to a minimum.

Only Justified if a Shift Takes Place

It would seem that artificial incentives are justified when the shift to the better motivation actually takes place. A colporteur began his work of selling Christian literature at the railway station and in the villages with a vision of more rupees in clear view. He had been told that he would receive a certain percentage on all sales in

addition to his salary. He had ability as a salesman and since many people passed through that railway center he was successful. But as time went on he became interested in selling Gospels and other books as he had never been interested in anything before. There was satisfaction in visible results for the work of the day. He began reading every new book given to him to sell, and he talked to people earnestly about the stories or other subject matter of his stock. His enthusiasm in his work, his love of it, and his familiarity with his books brought still more sales. He walked miles to villages to sell them. He began to get a vision of his customers (many of whom had never heard the Gospel) reading, studying, and going to some representative of Christ to learn more. He saw his own people finding out for the first time about other countries, about the care of their own towns, homes, selves. He saw better sanitation and less drunkenness and fewer opium-fed babies. When a general raise of salaries was made this colporteur told the superintendent in charge that his new salary would enable him to live, and that he did not wish longer to receive the bonus on the sale of books. He so thoroughly enjoyed his work that he wanted no other compensation than a living wage. In the months that followed, his sales continued to increase. It would seem in this case that the original monetary incentive had been justified and that the shift in motivation had been complete.

Another worker in a rural region found it very hard to get the illiterate villagers to remember the teachings given. There seemed no incentive for them to remember anything, and there was the feeling among the Christians, who were poor, ignorant folk, that they were not the learning kind and that there was no use to try. This worker found, however, that the children were bright, and that they were extremely fond of bright colored pictures.

So she took pictures and showed them to the children and said that anyone who could remember the lesson taught until the next time she came should receive a picture. When she went back one or two had remembered and so received their pictures. She then said that if they would teach the story to another they might have a picture for the one taught and one for teaching. The worker went back as often as she could and from time to time new pictures were won. Even the old women who thought they couldn't learn anything related the stories. Little books of lessons were made, and kept with pride. The group even discussed the idea of acting out their stories, and having a place to worship, even if it was only a mud platform, which would be kept sacred for this purpose. From time to time people who were well known as important in the Christian work of the district were taken to the village to hear the lessons related, and the little band of Christians felt very proud that they were able to please and were considered worthy of notice. There can be little doubt in this case that the interest had passed quite beyond the mere desire for more cards.

Similarly a shift took place in connection with awards offered by the Rotary Club of Tientsin to encourage individual effort and initiative in boys. A boys' hobby exhibition was promoted for several years. The boys were encouraged to perfect some hobby in the hope of winning one of the awards either for themselves or for their school. But the interesting thing was that the boys became so interested in stamp collecting, or butterflies, or radio sets, etc., that they went right on with their hobbies when there was no extrinsic reward for their so doing. The things which they were stimulated to do gave them such pleasure in themselves that they did not need the original stimulus. Here again the awards seem to have been justified.

In General, Direct Methods Better

It is acknowledged that there are places where to get an activity started artificial incentives may be used. In the early days it seemed that the only way one could get a school together was actually to pay the pupils to attend. As education began to be valued these inducements in money or clothes were dropped until now in most places fees are paid. It is hard to know just how the education of girls would have been started in some areas if it had not been started in this way.

The direct method of awakening an interest, however, would often be more effective than we are willing to imagine. In the new method of teaching piano to little children, artificial rewards are not offered for going through tiresome and uninteresting scales and finger exercises. Instead the child hears a catchy little song full of rhythm and is allowed to walk or skip or sway or go through any motion that can express for him the mood and rhythm of the song. He learns to sing it, and it becomes part of himself. There comes a time when he is eager to play it, and then learning takes place in an incredibly short time.

One worker in desperation had offered prizes in three villages to any woman who would attend ten hygiene talks and could answer certain reasonable questions at the end. She feared the customary wane in the attendance. And the decrease began in spite of the prizes—fifty had dwindled to thirty, and thirty to fifteen, when chance intervened to show a better way. A group of girl scouts was accustomed to meet in a school building before the women's lecture began. Upon this particular day the scouts were late and the women assembled in time to see the girls playing at games of which they were manifestly very fond. One embodied a song to

which they acted out the day's activities plentifully interspersed with the habits necessary to health—deep breathing, tooth brushing, hand washing, etc. The older women looked on and were surprisingly delighted. They beat time with their hands and feet; they sang the chorus; they laughed unrestrainedly, a thing they had seldom done. Then they came to the worker and said—"Sister, let us get it this way and we will always come." Needless to say, further instruction was put in the form of games, even though it is an unheard-of thing in that area for a grown woman to play. Even yet what the women wanted was evidently fun and not hygiene. But games were at least more direct than prizes.

Granted that artificial inducements are sometimes necessary, and are justified where the actual shift to a more inherent motivation takes place, the risks are such that it would be better to attempt to accomplish the results by more direct methods, that is, by developing satisfaction in the activity itself. In fact, one may say that artificial incentives should not be used unless it is the best known method of developing the desired interest.

CHAPTER XI

INHERENT OR EXTRANEOUS INTERESTS

Two Contrasted Programs

We have seen that both coercion and the use of prizes and rewards are artificial incentives to action. There is a better way. It will be suggested by a contrast in two programs. One program had been prepared for the annual convention of the churches of a certain area. An attempt was made to have it on broad educational lines with addresses on such subjects as "Universal Peace," "Right Public Opinion," and "Community Spirit." There were study conferences on the work of city pastors, rural workers, and religious educationists. The entire program was designed to give those in attendance a great vision. It was hoped that, as a natural outcome of these addresses and conferences, the delegates in their deliberative sessions would take high ground and sound bugle notes to summon their churches to correspondingly high activities. That was the program as designed. It went off according to schedule; the delegates participated politely, and it was a success as programs go. The delegates themselves seemed to consider it an excellent program.

But as soon as they came to the sessions where they were free to introduce subjects for discussion and pass their own resolutions, they revealed where their hearts were most vitally interested. Not one resolution was passed, nor did one discussion take place touching the topics of the previous program. Instead, the discussions

and business actions concerned such items as the following: a few minor verbal changes in the constitution; care for families of deceased paid workers; a sabbatical year for paid workers; educational help for children of paid workers; method of preparing the convention program; method of paying expenses of workers to the convention; method of securing literary contributions and financial support for the monthly magazine of the churches; a scheme for mutual insurance for members of the churches; and a way by which they could conduct funerals with simplicity and yet not be wholly scorned by their own people.

What was the essential difference between the programs of the two parts of this convention? And what terms can be used to designate this distinction? The first part was a "good" program by common acknowledgment. But it had been chosen by a committee somewhat removed from the rank and file. From this standpoint the items on the program represented an external, or extraneous, choice. It was set up to be listened to without initiative or change on the part of the hearers. From the people's standpoint the items did not represent those things most necessary for carrying on their lives and work. Some of the items, if they had stopped to think about it, would seem to have been introduced artificially by an external authority for their benefit.

In the second part, where the discussional sessions were held, the topics came up naturally because they seemed to be directly needed to carry on some activity under way, viz., the education of their children, their monthly magazine, preparation of the convention program, etc. Deficiencies were being experienced and difficulties were being met. They were eager to find the remedies to these felt needs. Each of the topics was pertinent to life and work as they themselves saw and valued life and work.

The issues were part and parcel of what they were doing. The topics were inherent in their major interests and grew out of those situations where a step forward was necessary or a felt difficulty must be met and overcome. There was vitality for them in each one of the second set of topics. Hence the interest aroused was inherent in the very situations.

From an educational standpoint the distinction between inherent and extraneous interests is of far-reaching significance.[1] In the first, immediate and active interest comes directly out of the activity itself. In the second, some additional incentive is needed to motivate the learner. A program or enterprise which calls forth interests which are inherent provides the conditions most favorable to growth. Hence there is a movement, not only in modern education, but also in affairs to which educational principles can be applied, to do things just as far as possible from motivation that inheres in the activity under way.

We can feel the advantages for growth when such conditions are present as we look at the accomplishment of a Japanese pastor who wanted to start a kindergarten. He had become convinced of the importance of early influence on children and felt that the kindergarten was the best method of exerting this influence. Most of his advisers—both Japanese and foreign—rose in protest: It wasn't a man's job; he couldn't do that and also attend to the rest of his work. However, he convinced two individuals, sent his daughter away for a three months' course of training, and the following year opened a kindergarten. The achievement of that year left no doubt that he had through private study mastered the fundamental principles of this work. The year ended with an enrollment of fifty children and their fees were sufficient

[1] *Cf.* "Foundations of Method," W. H. Kilpatrick, p. 284 ff.

to finance the school. This capacity for learning and this power of overcoming obstacles were the consequences of his genuine interest in the kindergarten itself. Might not this principle—that capacity for learning and power to overcome obstacles are greatly aided by a genuine interest—be one criterion for choosing one's life work?

The advantages from the standpoint of growth from activity which generates its own interest are seen again in the venture of a group of illiterate Chinese women. They had been working together in an industrial shop set up for their benefit after a severe famine. They decided that they wanted to work up a Christmas entertainment themselves. With the necessary help they hunted up Christmas hymns and learned them. They selected one of their members to tell the Christmas story and worked up a tableau embodying it, arranging the entire program themselves. They planned gifts for the missionaries and prepared their own speeches of presentation. It was with great sacrifice that they gave these presents, but the whole thing had been so spontaneous and their spirit so fine that much of real Christmas spirit was engendered. Here was no plan thrust in from outside. With such an interest they disclosed a distinct and unexpected ability to learn and to do.

Suppose that an ignorant woman is married to a worker. As the wife of a worker she is told that she must study. The Bible woman's course is given her. She knows that her salary as a worker may depend on her passing this course, or that her failure may be the reason why her husband doesn't advance. But she has no interest in the actual work. She puts it off as long as she can and studies only as much as she thinks will make her position safe. Unless some point of interest can be found whereby a real desire for the course is substituted for fear of loss,

the teaching is being attempted on the basis of interests extraneous to the actual Bible course.

Using the Dominant Interests of Rural Folk

A fine attempt to do evangelistic work on the level of inherent interests was stimulated by the committee on the rural church appointed by the National Christian Council of China in connection with the agricultural department of the University of Nanking. The university held summer schools and short-term courses for rural pastors and evangelists, and for teachers in country schools. In these courses attention was called to the real problems of rural life, and instruction was given in the ways in which the Church could help meet needs, and so come into natural contact with the people. Itinerating bands composed of agricultural students and evangelistic workers, whose eyes had been opened to this new method of approach to a country district, made trips to surrounding villages. The people knew in advance that the band was coming and made arrangements to receive them and to get people together to see demonstrations of the use of improved agricultural tools, to hear about how to prevent various animal diseases or plant pests, or how to improve the grade of rice or cotton grown in the locality. Generally a better grade of seed or a new fertilizer was offered for sale, or sometimes samples were given away.

Along with this work of demonstration and discussion which interested the farmers immediately and established a normal, friendly bond between the members of the band and the community into which they went, there was also given a gospel talk suited as nearly as possible to the understanding of the people. Christianity and the evangelist were thus presented from the start as something which had to do with the everyday interests of life.

Even if it was a foreign missionary who presented the gospel, it came as one part of an enterprise which had connections with the things in which the people were interested, and it did not seem so extraneous.

In addition to these visits from the agricultural evangelistic band, a beginning was being made in certain of the larger country towns in appointing men as evangelists and school teachers who had had some training in agricultural work, and whose eyes were open to the needs of the rural community. The effort was to enter into the stream of rural life. They hoped thus to be saved from abstractions and to build on the dominant "drives" which the people actually had. Otherwise it was felt the Church would remain an extraneous factor in the people's lives and little related to those things which most consciously and vitally concern the interests of the people.

Some Practical Suggestions

Since the educational possibilities in the two procedures are so different it will be well to habituate ourselves to the easy recognition of which kind of activity is present. The educational problem and procedure is different in the two cases. It is known that certain students who come to a mission college have their real interest in getting an English education; have they also an interest in the chapel exercises? We obtain the bodies of all the pupils of a dormitory at Sunday school because it is the rule of the institution and they sit through lessons which are not always easily adapted to the lives of the students; is their interest in all this vital, or is it merely endured for the sake of other values which to them are real? A worker after training consents to go back to the villages; is his real interest in having a job or has his training been such as to enable him to have a genuine and intelligent interest in village life?

It is acknowledged that some things must be assigned or attempted without this initial interest. But we can think of the possibilities of procedure as extending along a scale with extraneous motivation at the left extreme and inherent motivation at the extreme right. It is not advocated that everything at once be done on an absolutely inherent basis, but that we work toward the right on the scale just as much as we can.

It may be necessary to begin some things with reliance on extraneous motivation in the hope that these activities will themselves eventually stimulate their own drive. In a training school it seemed that a real interest in serving had developed. The suggestion, therefore, was made to the young women that the articles made during the handwork period be sold and the money be kept in a fund for the building of a new home for widows with children. Possibly no one could have told in advance whether this would prove to be of extrinsic or intrinsic interest. But when it became evident that the young women wanted to work only on their own personal sewing; that they thought of the proposed home as a far distant thing which very likely they would not even see; and that there was little incentive back of what was done, it was manifest on which level the work was being done. The intrinsic interest was not in "sewing," but in "sewing for self." Under these circumstances the sewing teacher's task was not so much to teach sewing, as sewing for others—a very different objective.

Leaders are very likely to run things on an extraneous basis, not only because they have themselves been brought up by such methods and know no other, but also because if they let things be determined by the actual interests of the people concerned it would be very hard to map out a program precisely in advance, precise expectations can hardly be formed, and precise checks

on results are more difficult. Administrators think that if they are to succeed as administrators they must know where to fix responsibility at each stage. But this tends to regiment activity so that it does not spring from the living interest of those participating. Tradition, also, is for the most part on the side of extraneous procedure. But in spite of such considerations modern thought is emphasizing the advantages for growth in activity which itself arouses interest or is in response to interest already existing.

CHAPTER XII

INITIAL MISTAKES

The Principle Stated

In education there is what is called the principle of initial diffuse movements.[1] The operation of the principle can be illustrated from a child's learning to skate. In the learner's early attempts his whole body passes through a series of violent contortions. Not only do his legs perform random movements unrelated to the ultimate needs of skating, but his arms swing wildly, his body jerks backward and forward in futile attempts to maintain equilibrium, his face quite likely is contorted in grimaces, he repeatedly loses balance and falls. The expert bystander gives him specific instructions which are not only useless but irritating. He perseveres, however, and soon his movements begin to coordinate; the useless motions are eliminated, and eventually he can skate. He has reached what we may call the "skating adaptation." If now he wishes to become expert, he must begin to acquire skill through conscious refinements and practice.

This principle applies to all education. The pupil who grows into an appreciation of a superior quality of reading material often does so after experimentation with relatively inferior material which for a time meets his fancy. The student who grapples with a law of physics, or a movement in history, or a principle in teaching,

[1] *Cf.* "The Practice of Teaching in the Secondary School," Henry C. Morrison, pp. 157-160.

makes it his own only after much vague experience-getting, catching a meaning here, failing to get one there, reflecting, and finally catching the vision from which all non-essentials have been eliminated. Wise guidance may reduce the mistakes to a minimum, but one is not to be surprised that some occur.

A Policy of Excluding Mistakes

Some leaders, however, have an obsession for having things right from the beginning. They desire to see things done so correctly that they do not afford to their younger colleagues an abundance of learning-giving experience. Such a one was the head of a mission station which had been in existence for thirty years. He, himself, had been there twenty-five years, and yet he was still its active pastor. When asked why he did not appoint a national he answered that there was no one in sight who could do it as well as himself. The nationals made too many mistakes. He had a "native helper" who was permitted to lead certain unimportant meetings where mistakes would not matter so much. This man was working on a policy of deliberately preventing all failures; but by inhibiting mistakes he inhibited the very possibility of developing national leaders.

With the five other missions located in this same city this mission entered a citywide evangelistic campaign. The leader of this mission personally did more than any other one man to make the effort successful, but his mission provided only two personal workers, himself and his helper. Each of the other missions, under the lead of local pastors, had a band of workers numbering from five to a dozen. When the campaign closed these other missions had enlisted from four to ten times as many inquirers as had this leader's mission. And yet he wondered why there was this difference.

We see the same obsession for avoiding risk of mistakes in the headmaster of a certain school for boys. The teachers all had to conform to his idea of what a teacher should be and do; the program of study and forms of recreation were strictly laid down with no possibility of experimentation on the part of the younger teachers. As a result his staff had no chance to develop into real leaders and his student body had frequent strikes because they were not permitted any freedom of initiative or chance to develop self-government. There has therefore been little feeling of loyalty developed on the part of the staff or the students.

Similarly some pastors feel that all the work of the church must be done by themselves. Not only do they preach, but they are in full charge of the Sunday school, the Women's Missionary Society, and the finances of the church. If they were willing to let the members have a more active part, even with blunders at first, might not the spirit of the church be changed for the better?

Recognizing the Inevitability of Initial Mistakes

Fortunately most leaders have faith in possibilities of growth and are aware that initial mistakes are practically inevitable in connection with any real development. It was such a leader who sat patiently and undisturbed through the first meetings of a group of Chinese women who were forming a mothers' club. The women wanted to model it somewhat after a foreign club with duly elected officers, rules of order, constitution, a regular program for each meeting, etc. But they had never organized nor conducted such a meeting before, although they had visited one. The leader had tried to anticipate some of the difficulties and had given suggestions to a few of the outstanding women. But that group of twenty or thirty still had to struggle to get their meeting started.

All wanted to talk at once. They utterly ignored their chairman who was trying to bring to order the various small groups who kept exchanging remarks during her opening explanations. Having made clear the need of such a club, the next step was to decide on a committee to draw up a constitution. Again confusion ensued as nearly everyone present endeavored to help the chairman by suggesting someone to act. So the long afternoon went by and other long-drawn-out afternoons followed each month as the group worked out its ideas and trained its shy leaders to act in office. In the later years of this club's activity, it has been really thrilling to the experienced leader who sat patiently through all those early meetings to see the ability developed. These women learned to conduct a worth-while and well-run club because they had been given the chance to profit from their own mistakes and to practice until they had gained confidence.

In these days when so many committees of cooperation between nationals and foreign workers are being formed much irritation could be avoided if this stage of learning is frankly recognized. At the first meeting of one such committee a national pastor was chosen as chairman. He was unused to conducting meetings of this sort, and for some time a great deal of time was spent and very little accomplished in these meetings. For several months the committee meetings began at 2:30 in the afternoon and lasted till 6:30 or 7:00. The chairman did not know how to hold to the docket, nor to keep the committee to the business in hand. However, he gradually learned not only the technique of conducting a business meeting, but also the art of directing discussion, of limiting it to the subject under consideration, and of getting the work of the committee done within a reasonable time. After one has seen clearly that it is part of a leader's business to

help his juniors through the initial stage of trial and error it gives one a shock in an area where mission work has been going on for fifty years to go into a room full of ordained pastors gathered to receive a commission from abroad, and to find, on this occasion above all others, a foreigner in the chair.

The contrast between a plan of avoiding all errors as far as possible and of passing through the stage of initial mistakes was exemplified in a single school. It was an industrial institution where the girls were learning to do embroidery. The work was sold mostly to English and Americans. Of course it had to be made according to certain standards or there would be no sale for it. The one first in charge was very particular that it should be just right and that the colors should be correctly chosen. She was afraid that the choice of colors made by the girls might be according to altogether different standards. So for fear of losing the sale of the articles this important part of the work was always done by the superintendent. Thus the girls were not developing their artistic tastes. Later, however, under another head, this part of the work was given over to the girls, and they have abundantly shown that they can do it. The procedure in such a situation fundamentally depends upon whether one is running a factory or a school.

The contrast is seen again in the problem of handling funds. In one case a missionary was appointed treasurer of the mission, handling the funds not only for the salaries of the missionaries but also for all departments of the work, in addition to acting as treasurer of a fairly large hospital. This made his work very heavy, but it need not have been so had he been willing to train nationals to help him with the books. He was very particular in every detail and did not feel that any national could do things the way he wanted them done; the fact was that

he did not trust them. Consequently no national was getting experience in keeping books. A different procedure was followed by the principal of a large girls' school who selected a young teacher to be assistant principal. One of her duties was to handle all money and keep accounts with the school buyer. She begged to be excused from this task as she said she had had no experience in keeping accounts, was not good at figures, and did not know how to do it. The missionary encouraged her to try it, gave her the books of the former treasurer to guide her, and promising also to help her. For a long time there was a struggle in trying to add those columns of figures, balancing cash, etc., and many mistakes were made. Gradually fewer errors were made, she became more efficient in every way, and ultimately came to enjoy that part of her work.

Do Missionaries also Make Initial Mistakes?

We must not overlook the fact that missionaries themselves have their initial mistakes; for they also make random and unwise movements, plans, and decisions during their first years of service. It is the way they learn. Follow the experience of a new missionary who went to his assignment after college and seminary training, three years of successful pastoral experience, and after a year of language study on the field. He was placed in full administrative charge of an important district of his mission. He was supposed to supervise the work of some twenty stations, including both evangelistic and secondary educational activities. Some of the pastors in his district were twice his age and were successful workers. He found it difficult both to understand what was said to him and to make himself understood. Primitive travel, odd customs, strange food, added to his discomfort. The situation was so different from conditions in America

that he often found no help in his earlier experience. And to make matters still worse, he reached his district when it had been without a supervisor for five months. And what difficulties had developed in those few months! Fortunately, the head of the mission and his fellow missionaries understood the law with which we are dealing. They knew that a new missionary so placed would flounder, but they hoped that he would learn, and would do so without utterly destroying valuable work. The point is that they took the risk with their young colleague from abroad. Now they are taking similar risks with well-trained nationals in similar places of administrative responsibility. These nationals also flounder, but their initial mistakes can scarcely be more distressing than those of at least one of their missionary predecessors.

A less distressing example of initial floundering is that of a graduate of an American agricultural college who went to China to establish agricultural work in a certain school. The first work was the organization of a new department of garden work to aid in self-support on the part of the students. Both students and teacher made mistakes in the application of American tools and American methods to a Chinese garden and Chinese vegetables. But when things went wrong, adjustments were patiently made, some of which were very costly. After some months the awkwardness of the work and of the situation began to disappear. Two years later the work was so well organized and the tools so well adjusted to the students that the instructor was able to leave the work in charge of the junior staff and students for an entire year. When they took charge of the work, there were naturally mistakes and floundering at the first, but these eventually disappeared.

On the mission field powers and responsibilities are being taken over by the nationals. Under these circum-

stances all persons concerned ought to be prepared to see this law of initial diffuse movements in operation. The people have a right (that inheres in the nature of things) to be allowed to go wrong in order that they may learn. Mistakes ought not unduly to surprise or to discourage. Partial failure on the people's part may help the Kingdom of God more than a more complete success on the part of the leader.

It takes courage to see an institution into which one has put his very life blood become endangered temporarily, and yet to have faith that ultimately all will be well. But an understanding of the law we have been considering would help. It ought to make us more intelligently patient, more ready to afford abundant practice or experience to missionaries as well as to nationals and more ready to regard early blunders as possible opportunities for growth rather than as evidences of permanent failure.

CHAPTER XIII

VALUES AND DANGERS IN OBSTACLES

Mistaken Kindness in Removing Problems

Ging-bing was very bright and attractive. A certain missionary thought material for leadership had been discovered in this young girl, so decided to give her an education. In order that Ging-bing might not have any worry and anxiety and would be able to devote her whole time to study, all her school expenses including tuition, board, and spending money were paid for her. In every way the missionary attempted to shield her from responsibility and hardships. Instead of sending her home at vacation her benefactress kept the girl with her. When Ging-bing had finished high school, the missionary came home on furlough and brought the girl with her. There it was arranged, in a similar way, for Ging-bing to go through college. When she finished her college education and returned to China she was not prepared to assume the responsibility of leadership, nor was she willing even to live with the girls in a boarding school, but insisted on having foreign food for at least two meals a day and on living in the foreign mission home. This of course continued to set her apart from her own people and lessened her influence and usefulness. Her way throughout had been made too easy.

In administration as well as in providing education we often tend to anticipate or entirely to remove the problems that would naturally otherwise have to be met.

Over a period of forty years a certain mission station has never been without a missionary from one year's end to the other, and hence the people have failed to receive the training that comes when decisions have to be made and things done without the usual help and advice.

Although the Y. M. C. A. movement in China has been financially self-supporting so far as current local expenses are concerned, yet in former years the prestige of the foreigners counted very much in raising money. Since the Chinese secretaries had little experience in this form of activity, in one case, the foreign secretary, in order to help as much as possible, took responsibility for raising the entire local budget. The result was that in recent years when the foreigner's prestige was changed to a liability, neither of the two ranking Chinese secretaries was able or willing to bear the financial burden, and the local association passed through a very precarious financial condition.

The same mistake of oversheltering those whom we desire to serve tends to appear in distinctively religious work. In a discussion with Indian Christian representatives over the higher education of Indian boys with a view to producing leaders for the future work of the Church, certain people argued that a school of the residential type should be planned. Their main reason was that from such a school all Hindu and Moslem boys could be excluded. The boys would have an entirely Christian school all to themselves and there would not be the possibility of bad influence nor the difficulty of competition with very clever Brahmin boys. Those who proposed this restricted school did not see that to this extent they would be making a school unlike the life-situations which Christian boys would be meeting after school. If all through their school life these pupils were sheltered from everything that disagreed with what their teachers believed and taught,

they might later on turn into reactionaries on the one side or flaming radicals on the other.

Certain of these instances are extreme and unusual cases, and the mistakes are obvious. But in lesser ways the temptation comes to all who love and serve to forget in practice that an obstacle which is overcome is usually a most helpful element in growth. Emphatic attention is called to this danger by educators. In schools it has been learned that a teacher harms growth if she insists on answering questions which the child can answer for himself. When the school began to realize that it could not trust the home to let the pupil work out his own lesson, the school started supervised study periods. Historically, one of the chief reasons for the supervised study movement was to guard pupils from having too much done for them. What showed itself as mistaken kindness in the home may in like manner manifest itself as mistaken assistance in Christian work.

May Obstacles Be Educationally Too Great?

On the other hand, the obstacles may be too great. A certain mission hospital was turned over to an inexperienced national and within a year it had to close. In this particular case the problems were too great to be solved by the local doctor at that time without the help of his former associate.

Similarly in a local branch of the Y. M. C. A. it was decided to have Sunday afternoon religious meetings. These were turned over entirely to the Chinese secretary, who had no skill in this matter. The idea of the general secretary was to let his younger colleague learn by experience and work out his own salvation. But the difficulties were too great for the strength and experience of the national, so discouragement and failure ensued. In many cases the effect of such failures is most harmful. It is

another instance of what educationists would call practice with dissatisfaction.

Consciously Using and Grading Obstacles

In contrast with what has gone before there are those who understand the part played in growth by difficulties and who consciously permit problems to arise. This wise policy was followed by the recently appointed principal of a boys' school. His predecessor had followed the policy of having no faculty meetings, making all plans himself, deciding upon the curriculum, assigning teachers to classes, attending to cases of discipline, leading most of the chapel services, and securing speakers from the outside when he could not be present. When it came time for this predecessor's furlough there was no one to take charge of the school and the teachers were aghast at the suggestion that they carry on for a year. The school was therefore closed for a time.

When the new principal took charge, he called frequent meetings of the teachers and asked their advice on all sorts of questions. Every situation was talked over at length and he made it a point as far as possible to adopt the plans of the teachers. Preparations for all special functions were made together. He would often ask a teacher to lead chapel. The teachers demurred at first but soon were leading nearly all of the chapel services. By the end of the first year one of the teachers was responsible for the chapel talks, appointing someone for each day. By the end of the second year most of the duties of the school—receiving fees, paying bills, discipline, selecting textbooks—were divided among committees of teachers. When this principal's furlough came the school went on with no change at all and when he came back it was not felt that he was needed in the school so he spent his time in country evangelization.

Another wise leader refrained from the easiest course in connection with a local Sunday school. It would have been relatively simple to buy a few suitable books and maps for this school and to present them without further ado. Instead, he kept the books and maps in his home or in his office where they could be used or whence they could be borrowed. This policy not only enabled the school to have the use of this material without feeling that it had been given to them, but it also presented a hurdle to be surmounted, i.e., arousing sufficient interest and sense of need to cause the people to purchase helps for themselves.

There are some who not only wisely plan that problems shall arise, but who also consciously grade these as best they can to the capacities of those with whom they work. For example, in a community where Christian work had just been opened and where the people had not yet become much interested in education for girls the pastor asked the district leader to provide a girls' school. This he agreed to do on the condition that the people would provide a suitable room and furniture. The school was opened, but as soon as the people began to appreciate its worth, the leader asked that the pupils pay tuition. The pastor thought that would break up the school, but the leader told him of other places where it was being done and that at those places there was a board who were responsible for the tuition and other details. That appealed to the pastor and he thought in that way they might be able to get twenty cents a semester. To this the leader agreed. The plan was successfully carried out and in a short time the tuition was increased. A little later the community was made responsible for the teacher's traveling expenses, place to live and housekeeping outfit. The school grew until two teachers were necessary, so the community paid the salary of one and dis-

trict funds paid the other. Then the people began to feel that a school building was needed, but the leader when approached on the subject declined to consider providing a building. Later a deputation came offering to undertake the building if the leader would help. This he was glad to do and an agreement was reached by which the people were to furnish the land and two-thirds of the money for the building. They were also to draw the plans and assume all responsibility for the erection of the building.

It is very common for a wise administrator who is eager that the people shall assume interested control of all the work of their district to proceed on some such plan as this. First he purposely absents himself from the station for a short and then for longer periods leaving temporary control in their hands. Then they are given complete control of the station school, then of the whole station, then of the work of the district including much of the work of the missionary. In order to draw forth more of their resources in money and management a grant-in-aid is then offered—e.g., dollar for dollar. The last stage in this graduation of obstacles is often the reduction of the grant-in-aid by some fixed ratio each year. If the difficulties have not been too great each success gave satisfaction and helped to create more interest.

One of the hardest issues a leader has to face from the standpoint of this section is to determine the amount of difficulty and the size of the obstacle that a group can successfully meet. For example, the Christian community of a village very much desired to have a church building as their homes were very small and really inadequate for united worship. It was their desire that the mission should provide the building, ready-made and set down without any expense or effort on their part. Believing that this would be detrimental to the development

of the community, the missionary in charge declined to do this. However, because the people were very poor, he provided the money for iron, lumber, and skilled labor, but insisted that the people themselves provide all the unskilled labor which was no small item in this village type of building. After several halts the building was completed. Whether the height of the hurdle in this case was chosen wisely may be a question. But the determined insight which saw that there must be an overcoming of difficulty up to the measure of their powers was right in principle.

Even harder is it to decide how much strain a young convert can bear with a rebound of success and satisfaction. A young Moslem became a Christian. He was a gifted young man, able to speak and debate well. But he was naturally quite terrified at the thought of using his talents as a speaker for the presentation of Christ among his former companions. His spiritual adviser well knew that it is folly to remove all trying and testing experiences from the way of a young disciple. In this case terror laid hold on this young man when he thought of appearing and speaking in his home town. So he was taken away where he was not known, given a chance to speak among Christians, and then to preach to non-Christians in a place where no one knew him. This he did quite well and was commended for it. In about a year, after several more opportunities of testifying away from home, he spoke in a public meeting in his home town.

Few things are so stimulating as success in overcoming real difficulties, difficulties that have called forth all one's powers, and yet which have not been so great as to overwhelm. One can feel the glow that must have come over the Christians in the small Indian village of Mundagoody. Rambhan, their earnest Christian teacher, had

stirred up the Christians in this village to build a church. He induced them to give a few days of work in the off season to lay the foundations and to raise the mud walls. They also gave the money needed for this work. Then, because of things over which they had no control, the building could not be completed. Rambhan asked the missionary in charge of the district if he would supply the funds for the roof. The needed funds were gladly supplied. By shrewd buying and careful planning a good roof was put on the little structure which in due time was formally dedicated as the Christian church of the village. The people grew to love this church because of the great share they had in building it.

Summary

Summing up we may say that it is mistaken love to attempt to clear all obstacles from the paths of those for whose growth we are eager. Strength must come from struggle against resistance. Power is developed with the need in those who face tasks which overtax their old resources.

Difficulties can be too great, however, and the discouraging effect may be most harmful to further growth. In dealing with young communities or immature individuals, wherever possible the hurdles which they must surmount should be graded to their growing powers.

The educative value in obstacles lies in the fact that they make demands upon one's powers, and necessitate closer attention to the matter in hand. Where one is successful against obstacles satisfactions are increased. Moreover, the greater efforts and heightened satisfactions by so much increase the learning that is going on.

CHAPTER XIV

DIRECTING EXPERIENCE OR IMPARTING KNOWLEDGE

A Teacher's Transition

An insight in education, difficult to understand and still more difficult to practice, is exemplified in the experience of a young Christian teacher in a college in India who struggled, almost unaided, through a most significant transition in his work. For years he had given to his classes of Hindus and Moslems the very best he knew. With each class he went systematically through the Gospels and through some of the Epistles. Each year he had taken his new class through the first few chapters of Genesis as a sort of prophylactic against the Ingersoll type of argument against the Bible. Sometimes he would take up the work topically somewhat after the manner of systematic theology—God, man, sin, redemption, eternal life, etc. Of this good material which he wanted to share, he naturally chose that which he thought would be most interesting to the students, but always it was he, not they, who determined beforehand what they were to take up next. In other words, he was selecting the best from his store, and trying to suit it to the students. Very often it was hard to get their interest, and they did not always seem to appreciate what he had to give them—although they were drawn to the man himself. The teacher consciously interpreted his highest duty as medi-

ating this rich Biblical and theological material to his students in as acceptable form as possible.

After a dozen years of such teaching he made an attempt at an entirely different approach. He decided to begin with real situations that developed in college life. He was superintendent of a student hall of one hundred and fifty non-Christian students. Situations were constantly arising that needed attention—cheating, theft, poverty, the death of a brother or parent, choice of life work. He also had charge of one branch of athletics. This had its challenging situations with reference to playing fair, the spirit of sportsmanship, doing unto the other as you would have him do to you, the relation of health to character and service, etc. He also had charge of a laboratory, a literary society, a section of the college magazine, as well as his regular classes. Every baffling situation in which the students might find themselves he came to regard as an opportunity for religious education. Hence he told his classes that if they had any life problems which they would like to have discussed he would take them up in the Bible period, would bring to bear upon them any light the Christian Scriptures might have, and would also welcome any light on these problems that they could bring from their religions. Especially he would endeavor to interpret what the spirit of Christ would lead one to do.

As a matter of fact, the students did make suggestions and there was a certain amount of cooperation between teacher and students in working out the course. It was found that this method took even more preparation than the earlier procedure, and that it made far greater demands upon any stores of wisdom he possessed. The experience more often humbled him than otherwise. He found that sooner or later no matter where they started in from some real interest among the men, they were

soon at the very heart of religious discussion, with the utmost freedom to bring to bear upon the situation whatever Christian experience had to offer. Their life issues, just because they were real and pressing, made the students ready for evidence that God's Spirit is constantly in contact with their spirits, that God has placed at their disposal concepts, forces, and a Person which can remake the individual and society, and that new factors can be introduced into their lives which they may not have before considered.

The Wider Reconstruction in Education

To understand just what was the significance of this transition let us distinguish two ways[1] by which the concept "Christian" might be formed in the mind of a simple villager in India. Possibly his first experience of a Christian is one who is a foreigner, and he makes the integration that "Christians are foreigners." His next experience may be that a Christian is one who walks with his wife, and this new experience is integrated with the former giving a new generalization. "A Christian is a foreigner, and walks with his wife." He may next see a Christian who is a national like himself, and this leads to a new integration that "Christians are of any nationality and treat their women well." Other experiences follow. In succession he sees a Christian lose his temper, hears him talk about his doctrine, notes that he is interested in human welfare, starts schools and hospitals, has only one wife, does not pray to idols, etc. From each of these he learns something—some change is produced, enlarging or correcting the previous integrations. After each it is inevitable that he should look

[1] *Cf. Journal of Education,* Vol. 1, pp. 276-283; "The Child and Curriculum," John Dewey, pp. 25-28; "How We Think," John Dewey, pp. 61-63; "Democracy and Education," John Dewey, pp. 256-261.

out on the future a little differently because of the change the former experience has produced. The mind more or less unconsciously organizes into a growing whole each new experience of what a Christian is.

These various generalizations are very real things to this villager because they have come through his own experience. His idea of what a Christian is at any stage may be very imperfect, but the idea is his, and hence he is willing to act on it. There is thus a way of integrating one experience after another into successive concepts, each a little larger, richer, more inclusive, possibly truer than the one before. At any stage the integration thus far made is ready for use as a vital possession because it has been evolved out of actual experience.

Contrast with this another way of imparting the concept of what it is to be a Christian. Suppose a teacher starts to give to a villager his best conception of what this means. He analyzes the subject into what a Christian believes, how he acts, what are his loyalties, how he organizes for fellowship with others, etc. In other words, he takes the matter up systematically and logically. In thus acting he naturally uses his own final integration of what a Christian is, the result of his own experience, the way he has organized this idea in his own mind for such use as he may have for it. But how real and vivid would the concept "Christian" be to the learner at any one stage? What the teacher is doing is to take the final product of his experience and divide it up into its logical divisions, so that a portion can be learned each day or each week. His aim is to teach subject matter, not primarily to direct experience.

This was what was done very largely in the old International Sunday School Lessons. In fact, most of the material in books differs greatly from what we get by

experience. In the books the subject is divided into a dozen or so chapters. These are for the most part simply logical divisions of the field, and similarly the paragraphs within the chapters are simply the logical divisions of the chapters. Everything is nicely arranged under the main categories, divisions, and subheads, and the reader is left to learn as best he can. All too often a student's task consists in mastering a certain number of these divisions. The material is not primarily set up to develop those inner changes which we were emphasizing in the first chapter. In this book an approximation to the previous method has been attempted by leading the reader to relive the experience of others.

In the past education has been all too much just this process of passing on in logical form the intellectual inheritances of the race to those who are being educated. But in this way knowledge has taken the place of experience; the record has displaced life. Modern education would reverse this so that the emphasis would be placed on furthering the experience of the learner. The use of the rich heritage of the past should be subservient to this end and is important only as it gives form and meaning to this experience.

The issue of this chapter arises because modern education sees that the way in which the learner comes upon knowledge in experience is different from the way knowledge has been accumulated and arranged in books and booklike instruction. Hence a reconstruction in viewpoint is being attempted.

Four Pairs of Contrasted Procedures

When one has once grasped the distinction of the previous section one can detect on every side examples of the two different educational procedures. Note the four contrasts which follow. In each pair the first represents

one way of working; the second in each case illustrates another procedure. The two ways of working are separated by all the distance which divides conventional from modern education.

I-a. The problem of developing a Christian home was met by two graduates of a theological seminary in two different ways. Mr. Tsao explained to his wife what he wanted and followed this by reading from a book entitled "Problems of the Home," in which the various aspects and possibilities of a Christian home were systematically treated. He told her she must learn to read and placed a book before her asking her to repeat the words after him. But as this particular book was a catechism it had no meaning for her at that stage. In fact, she really was afraid of this lordly scholar who had just returned from the city. Impatient at her lack of response he called her stupid and retired to his own room and thereafter ate his meal in lonely grandeur. He never found her anything but stupid.

I-b. Mr. Chang also had a stupid wife; and he, also, had a great desire to have the kind of home that should be a model for his parish. He began by helping his wife prepare the meal and then waited until she and their little son could sit down and they could all eat together. He told stories the child could understand and with wife and child together studied the pictures and sought their meaning. Knowing the baby's illness was due to wrong feeding they worked together in trying to find out something better and also in the training of the children. Mrs. Chang never learned to read the catechism, but she did learn to be a true helper and companion to her husband as they worked out their lives together in the home and in the wider interests of that rural community.

II-a. An institutional church was started in a large but undeveloped city of China. Leaders from the out-

side made all the plans. It began full-fledged in a commodious building, with foreign funds, and numerous activities which the American mind by long experience has come to feel belong to such a church. The Chinese were told and accepted the statement that each of the activities launched was good. But, because they had not experienced the process of working up to each of these activities from a felt need through small beginnings, the whole machine has been rather unwieldy and would cease to function were foreign aid withdrawn.

II-b. On the other hand, in a smaller city not far away, another set of leaders began to develop an institutional church, but on a small scale. They used a Chinese building, readapted. The institutional features were begun one at a time as a need was felt, the Chinese themselves for the most part planning and accomplishing the result. At present it has about as many activities functioning as has the larger church described in the previous paragraph, comes nearer to making its own way financially, is felt by staff and populace more completely to belong to them, and could probably survive if its foreign inspirers were to depart.

III-a. Some years ago when each large denomination had its "New Era Plan" or its "Centennial Movement" an attempt was made to reproduce such a large-scale program in a certain area abroad. Full details were therefore sent to this field. A program was set up and organized on the basis of conditions in America. It utilized much experience and careful thinking on the part of promotional experts in the West who had learned not only what things need to be done in a live and growing church, but also what are the effective ways of doing those things. The program, however, was written in terms of the American Church; its language was American; its organization was very American. At first there

was a great deal of enthusiasm and the churches seemed to have accepted the program put on from above. But the initial enthusiasm did not last. It soon became evident that the plan could not be successfully superimposed on churches whose experience had been vastly different. They had no experience which called for a membership committee, a publicity committee, a young people's work committee, a monthly meeting of all the subcommittees, a quarterly congregational meeting, etc. When all this machinery was dragged in and set to running a church which had not as yet felt any need for it, it soon ran down without accomplishing much. The plan meant little in the life of the church.

III-b. On the other hand, another church not far away allowed its organization to grow much more naturally, and is a stronger church now than the first one. At the time when the first pastor of this church was ordained there was very little organization. It had a few elders who helped at communion services, and one or two deacons who took up the collection, acted as ushers, tried to make the schoolboys behave properly at morning service, and asked mothers to take out screaming babies. Thus the new pastor was faced with problems which made him feel the need of a better working organization in his church. For example, the examination of candidates for baptism had been conducted by the missionary and the Chinese pastor of an older church; no elders were used. But a new missionary sent to the area refused to take responsibility either for discipline or for the examination of inquirers. Thus a more distinct need for a board of elders arose. With the coming of the new pastor the church became responsible for his salary, and at the same time other expenses of the church grew as the church took on new life. Thus they themselves felt a need for a plan for raising more money, for seeing to

its collection, and for its businesslike handling. An every-member-canvass plan was worked out by the pastor, the elders, the deacons, the missionary and some of the leading church members and workers. The pastor and one of the church members had learned something about budgets, estimates, and bookkeeping from their work on the station cooperation committee, so they themselves put in a budget system and a system of account keeping. This called for a church treasurer. A system of regular pledges on the part of church members called for some responsible group to remind members who did not make their payments promptly. It was only a short time before the experience of the pastor and the church made them realize the need of some sort of organization of the leaders of the work. Hence an executive committee was formed, made up of elders, deacons, paid workers, certain volunteer workers, a missionary, and representatives of women's work. Thus the church grew into a more complicated and more effective organization in its attempt to meet its definitely felt needs. The organization is not so perfect as it might be, but it has been in actual operation, and is not merely on paper. Furthermore it is getting better all the time and is becoming more useful in serving the needs of the church.

IV-a. A certain mission attempted the plan of organizing an evangelistic committee in each station. This committee was supposed to be responsible for appointing certain local subcommittees such as evangelistic, lookout, devotional, and social service. One committee was solely for women to get them to do voluntary work. The general plan was that the people should hear the Word preached, be convicted of sin, repent, be baptized, join the Church, and lead Christian lives. All these plans were worked out by the mission evangelistic committee and were sent out from this central source to the stations.

But the whole organization seemed too involved and complex to the people—in fact, it was a sort of puzzle to them. Furthermore each station had its own problems and all the churches were different. In one station almost the whole church was made up of girls and women who were in an institution where they did not have opportunity to do much voluntary work except among themselves. Had the women's committee in the church been formed as suggested it would have been practically the same as another committee which was already at work within this institution. Manifestly the plan could not work out the same in all the churches. In some there were good results, but they were not outstanding in any.

The same mission had been most faithful in imparting to their daughter churches at the earliest possible moment what were considered to be the benefits of the organization of the mother Church. This represented the result of the experience of several centuries of gradual development in the West, and it seemed a pity for these young churches to have to struggle up through their own experience to what might as well be handed over to them at once. Hence their need for wider organization was anticipated.

IV-b. Very different was the procedure of an evangelist and his wife who went to an outstation to work. They began visiting in and around this village. They were manifestly sincere, had a beautiful home life and there was a radiance about them that even the illiterate could catch. Many began to desire to experience that which these two evidently had. Without undue emphasis on forms or creeds the two evangelists tried to lead the people into a real religious experience of prayer, of the fatherhood of God, and of the companionship of Jesus. They soon began to see results from their work. When they had won a small group who wanted to follow Jesus

they obtained a building—just a small one common to that district—in which to meet. The people came and sat on the floor. When the offering was taken everyone gave something even if it were only a bundle of rice or a bit of some other kind of grain.

This congregation is now about fifty years old, but from the beginning it has been allowed to grow up without the formal organization of the mother Church from abroad. The group of believers has at no time been so large that their more important affairs could not be transacted in a mass meeting of all members, while the less important details could be carried on by committees elected either for periods of a year or by special committees as the case required. They had what might be called an executive committee of the church, without any differences among them of rank, sex, race, profession, or education.

With the advent of a new pastor they had to face many questions, and thus saw that their undifferentiated committee was not enough. The missionary, who had been asked to sit in with them, shared his experience of how things are done elsewhere. As a result of their deliberations they saw that in general there were two kinds of things that had to be done. Certain items came under the general head of spiritual, and certain other ones had to do with the oversight of the business side of things. They saw that their old committee had not been selected with any such twofold division of functions in mind. With this distinction before them the persons chosen would have been somewhat different. They decided that in future the congregation should have two groups—which in our terminology would be called spiritual overseers and deacons.

In this area a loose federation of local congregations had grown up. Their leaders had steadily refused to

unite with similiar churches throughout the country to form a national organization. They felt that this would be to sacrifice the naturalness of the growing life of the local congregations. It was felt that it would be acceptable to cooperate, but the more integral affiliations should be with other local groups within a distance that could be visioned by the people. Their leaders believed that it was more natural for the people to work up to a realization of the need of a larger ecclesiastical unit as they themselves became aware of the larger possibilities and effectiveness from a wider fellowship, and as they themselves were able to grasp and administer such a larger organization.

An Appraisal

In thinking over these four pairs of contrasted procedures, the reader will have noticed that there is something common to the four parts which in each case came first. We may assume that the plans and material in each of these cases were good. But the thing to be noted is that they were good to those who were bestowing these plans and materials. The immediate aim was to secure the adoption of some ideal, or some plan of the initiator, or to bring about the appropriation of information he considered valuable. But for the most part they were given quite unrelated to the immediate felt needs of those with whom they were working. Consequently the recipients, even when interested, had difficulty in appropriating this material and relating it to their own life problems and situations and thus making it their more permanent possession. To a great extent the process for the recipients reduced itself to memorizing statements or otherwise absorbing the results (in theology, or organization, or morals) of the experience of another.

In general the feeling back of this first procedure is

that a systematic presentation of the material is necessary in order that it may be rightly proportioned. Some topics might never get in or might be slighted if the presentation of material were determined by actual needs. At least, to attempt anything else under ordinary leaders would, it is felt, lead to very poor results. If one does not set about systematically to produce the determined result, there is no assurance that a desired Christian outcome will be secured.

In the second part of each pair there was a greater effort to start where the people really were, and to proceed from there. The group, or the church, or the community was helped to face each essential problem so that it could work out the solution for itself. Judged externally the progress in these cases seems to be slower; but a true appraisal would doubtless say that what progress there was, was more real.

In the second set the superintendent, or teacher, or leader was by no means dispensable. People who are growing need not be left to flounder in their chance experiences. The leader can help them avoid many a costly blind alley by sharing the stored-up experience of the past. He can help them to draw proper conclusions from their experience. He can stimulate their purpose so that they may have richer experience and learn more. He can, as every true teacher does, set the stage by bringing about situations that will involve more fruitful learnings. He can thus shorten the process, so that they may not flounder about in all the ways the race has done in order to learn. From one viewpoint that is just what teaching is.

Back of this second procedure is the conviction that wisdom and power come from experience and from the facing of difficulties. In this way people come to have an effectual grasp of solutions and conclusions and integra-

tions as means of further thinking. However, to give adequately the feeling back of this second procedure would be to review a great many of the most important emphases in modern education.

Resulting Changes in Practice

It is evident that we have inherited from the older psychology a stereotype according to which subject matter had to be analyzed logically for presentation to the learner. But there are many evidences that thoughtful people are trying to break away from this procedure. Leading law schools long ago gave up attempting to teach law by a systematic logical presentation of the final integration of some great master of law. Law can be learned that way. But they found it could be learned better by the case method—a method of vicarious experience—by which the student enters into one concrete experience after another involving law principles. Gradually he builds up a legal sense, and acquires legal knowledge, and thus gets a jurist's mind. It has been said that the formal anatomy, set forth and memorized in logical sequence, has practically to be relearned by the doctor in the actual experience of avoiding an artery or cutting precisely about a nerve. The case method has long since been introduced into schools of business. Journalism is taught to students who work at regular newspaper desks with real assignments for a real paper. In some of the more advanced day schools, children learn the meaning and use of numbers from real life—actually going to grocery stores to make purchases, actually estimating and buying the materials for furnishing a model apartment or house which the school keeps for this purpose. A great deal of the best language teaching has changed from the deductive to the inductive method. At least one attempt has been made to make a case book for the preparation

of missionaries,[1] and this method of building up one's conception through the consideration of concrete instances has been applied to the study of race.[2]

We may well ask what significance for the spread of the Kingdom of God this wide movement in education has. We see a serious effort to give the learner real experience—bits of life itself—rather than the organized and systematically arranged results of experience detached from life.

What changes, if any, are we going to make as a result of this insight into the way God has made men most capable of growth? If one really is convinced that it is better to swing one's work away from the formal logical method of imparting one's values, and to work more on the way of using living experience, changes in our work would doubtless be involved. Instead of the old catechisms on which many of us were brought up, one may have to answer such questions as—Is God larger than Everest? Is he more clever than Einstein? Is he better than Jesus?[3]

Instead of concentrating too much at first on trying to get a local congregation in Africa to give toward a far-off mission in Madagascar, it may be better to see whether they cannot more naturally witness to their neighboring village which they can vision and of whose needs they are cognizant.

It must be acknowledged that the second procedure requires greater and better trained workers. Many a superintendent in visiting the village and inspecting the work of the scantily trained local teacher-preacher has had to bemoan the fact that children unable to read or write with any readiness were being taught to memorize

[1] "Contacts with Non-Christian Cultures," D. J. Fleming.
[2] "Who Is My Neighbor?" The Inquiry.
[3] Actually asked in the Union School of Religion, New York.

from the catechism pages on God, his nature and attributes, the Trinity, man's fall, and the plan of salvation. Often not the slightest attempt was being made to explain the meaning of what was taught or to find out what the pupils understood of the words they memorized. The teacher-preacher asked the questions strictly according to the book both as to the form of the questions and as to their order. If the pupils gave the answers exactly as stated in the book, which many of them could do very well, the teacher was well satisfied. When the superintendent asked for meanings, he got no reply, for under this untrained leadership the pupils seemed to have no idea that they were supposed to know anything more than the answers to the questions.

It would be difficult for a person of such meager training to work on the second type of procedure. It is difficult enough for anyone to make the change. In fact, it will not be easy until the principles lying back of this procedure become more or less the common and unconscious possession of all, so that those who are to be teachers grow up under such treatment. But in the meantime Christian leaders must make up their minds whether the old results are sufficiently worth while, or whether they should begin to train workers who know how to help people grow through experience.

All would be united, doubtless, in a desire to bring individuals, churches, and committees as soon as possible to a place where they can make their own decisions in their own way; to a place where people become personalities in their own right. We might disagree on the amount of help needed to bring them to this state of independence and as to the time when such independence has been reached. All would doubtless repudiate the extreme form of passing on the logically arranged results of other people's experience used by the village teacher-

preacher. Many would acknowledge a thoroughgoing use of the experience method would be best, if they only knew how to do it or had time to work it out. As a practical procedure why not proceed, if need be, with an outlined program prepared beforehand, leaving just as much range for variation as possible so that occasionally and increasingly there may be an easy transition from a cut-and-dried program systematically arranged according to some *a priori* conception to one growing more and more out of the felt needs of growing persons.

CHAPTER XV

CREATIVE PARTICIPATION FROM THE BEGINNING

Detecting an Extraordinary Opportunity

In the next four chapters we will consider several fundamental elements in the development of a sense of proprietorship. The first stands out in a fine bit of restraint on the part of a missionary. One day in Central Africa a missionary was visited by three men, envoys from three chiefs of contiguous territory two hundred miles away. These chiefs had dispatched these messengers to ask that Christian teachers be sent to their tribes. The missionary could have settled the matter at once, and could have drawn immediately on board funds for this promising new work. Many a foreigner would have done just this; but he visioned something greater. He saw that it was an extraordinary opportunity for the local congregation. Owing to labor conditions, however, a congregational meeting could not be held until the following Saturday or Sunday. The problem was to hold the envoys and keep the decision open until the matter could be brought before the congregation. The missionary knew the messengers must be tired after their long journey. After receiving them, therefore, he gave them food, showed them where they might stay, and urged them to spend a week in getting rested and ready for the return journey.

When the week-end arrived, a meeting was called through the deacons. The missionary introduced the envoys, explained in a word the request, and took for granted that the response to this call rested with these Christians. He said he would leave the three messengers with the congregation while he went back to his office. He would be ready to come at once when a decision had been reached. He made, however, two stipulations. The money had all been budgeted for that year, so that any new work could not be financed by dropping old work. Secondly, he said he would refuse to send evangelists off to a distant tribe without the assurance of at least three years' support; a temporary provision of support would not be enough. After thus organizing the meeting at about 8:30 in the morning, the missionary went to his office. About three o'clock he was informed that they had decided to send all three of the desired teachers and that they had subscribed their support for three years.

There is a strong probability that this congregation will think of this extension work as theirs. In this particular case the outstanding factor in producing a sense of proprietorship was the insistence on choice and decision on the part of the congregation from the beginning. Magnificent reserve was shown by this missionary, who was full of rejoicing over the call that had come, and actually had the means at his disposal to follow up such an unusual opportunity. Not everyone would have been so discerning in respect to this situation. This missionary, however, knew that it is often hard to work up a feeling of ownership or possession over something which somebody else has started. If one person sets up a certain goal and another strives for the goal, the activity of neither is complete.

Arranging for Participation in Purposing and Planning

Other values in participation from the beginning were manifest in the way a missionary society was started for Korean women. It had become apparent that such a society was needed. Here and there in various churches were those who were trying to find some outlet for an expression of service to others. This need was especially on the heart of an American missionary, but she did not rush in at once and say that an organization should be started exactly like societies in America. Instead she called in a Korean friend who had been educated in America and knew of the work of American women. She asked this friend to think over the plans and methods which she had come to know while abroad in order to see whether some similar organization would not fit the needs of Korean women.

This young woman had been feeling grateful for what she herself had received from others and wanted to pass on what she had gained. She knew that throughout Korea there were many other women who were grateful for what Christ had meant to them, and who wanted to make this available to others. Her first step was to call in a body of representative women and together they talked over the whole situation. Then word was sent out to the churches throughout all Korea and each church was asked to send a representative to the capital on a certain day if they were interested in a missionary society for women. An old empty Korean house was made clean and ready for the occasion and the women came from all directions.

There were many things to talk over, and much to be done. Officers were finally elected and definite plans

began to take shape. They decided on the type of meetings they would hold when they went back to their churches. They discussed at great length the matter of dues and where they should place them after collection. They decided what per cent should go to their own people in Manchuria and what part should be sent to India to support a teacher there. They discovered that they really knew very little about India. This led to the questions of literature, study books and papers. Committees were appointed to get material and to have it sent out to the societies. They decided, also, that someone ought to go to Manchuria; otherwise the people could not learn of Christ.

Notwithstanding the fact that there were five or six women who felt that it was quite necessary that missionaries should be present, all foreigners were asked to stay away from the meeting because it was strongly desired that the women should make the new society what they really wanted it to be. Likewise certain Korean pastors felt sure that the judgment of the Korean women would not be safe unless supported by the sane and sure views of the clergy. These men had always been the heads in family and social life; therefore they took it for granted that they must be a part of this new organization. Much was their surprise to see that they were not particularly needed, and that the women were quite capable of doing for themselves.

Each woman went from the meeting of organization filled with a sense of responsibility to interest the women back in her home church, to organize societies, to encourage them so that money would come for the teacher in India, and for one of their own number who would go to Manchuria to work as their representative. They love their organization and work for it. The organization has grown with a steady development because

they feel it is theirs, and also because they manage it the way they desire.

The most marked feature of this incident is the way in which these people were allowed to do their own purposing and planning. If the missionary had handed over a plan all worked out, the interest would have been much less. It may be mere unstimulating drudgery to carry out someone else's plans or to accept their thinking.

A Significant Contrast in Procedure

The importance of planful initiative was not appreciated by an enthusiastic young missionary. Early in his career he started out to change the organization of a certain church to a type resembling an institutional church. The plan was a good one and the prejudice against the plan seemed to reveal a lack of progressiveness and an ignorance of modern methods on the part of the congregation. The church committee could not be won over to the missionary's idea. Nevertheless his enthusiasm and personal appeal succeeded in obtaining funds from America and what was unquestionably the most complete institutional plant in that region was erected. A program of activities was started including religious services, popular education and health lectures, day and evening schools, a reading room, a playground, a women's club, and student work. Many made use of this or that activity. At nearly any moment a considerable number of individuals might be found upon the premises.

But there is always some doubt in the minds of those who know the place best as to whether there is any life and heart in it. People come and stay awhile, perhaps aimlessly, and then pass on. No one gives any great evidence that he would mind much if the whole establish-

ment should be taken away. The neighbors have shown no vital interest in it. Most significant of all, perhaps, is the fact that nearly the whole staff changes in the course of each year. Almost no man on it has obviously fallen in love with his work, nor endeared himself to others by it. While part of the annual budget is always raised locally, this share is not very large, and a good part of it is given by prominent well-meaning men who feel it incumbent upon themselves to give from courtesy. The missionary who began the project is unusually fine and efficient. His two successors have worked hard. All have encouraged Chinese leadership. With conditions seeming thus all to be favorable, why has the proposition not surely vindicated itself?

An experienced and well-informed observer thinks the reason is very simple. It seems to be because an idea and a system foreign and strange to local psychology have been brought in from outside. The institution is not what they would have asked for; it does not seem to them to be their own; they do not know how to run it, nor do they much care to do so. No adequate effort has been made to secure initial participation on the part of the constituency concerned. There had been no demand for the new plan on the part of the people themselves.

In contrast conclusive evidence of belief in securing participation from the start was manifested in the restraint of a Christian worker in China over this same problem of starting an institutional church. He preferred to put off the whole project rather than to go ahead without an initial commitment on the part of the people. He was thoroughly convinced that the gospel should not only be preached but should be exemplified and applied to actual community needs. He had long had in mind that an institutional church would best accom-

plish this purpose. For two years he actually had adequate funds available from friends for building such a church, so that from that standpoint he could have opened up the work at any time. Instead, he refrained from this short-cut method of beginning the work, and has patiently labored to create a vision in the minds of the Christian citizens of his city. Representatives from the church have been sent to visit the nearest approach to an institutional church that was available. Pictures of such institutions were shown. Examples from the West were explained. A national who had traveled abroad was asked in to tell what he had seen. At present this worker is attempting to face certain needs such as a playground for the children of that district, a bath house for the women, a kindergarten, a boys' club, and possibly a clinic or dispensary. If one such need were clearly seen and the way to meet it worked out, and then another and another, the process would doubtless be slow, but gradually the eyes of the people might be opened to the need for a church that would minister to these many needs of the community. He still hopes that they will become interested and give the plan their hearty support. He has not, however, yet reached the place where the proposed plant has awakened sufficient interest on the part of the Chinese to warrant a large launching of the scheme. With the necessary funds in his hands, he nevertheless says that he will not go ahead until the people are ready even if it takes years.

This position was generalized by another very able executive who has made it a rule never to undertake any new policy unless his national associates were in favor of it, even though this would mean abandoning the idea or waiting two or three years to put it into effect. In fact he does not carry any project very far even in his own mind without bringing it before them. He has

come to the conclusion that it is useless for him to propose some worth-while project and then attempt straightway to carry it out. He prefers to sow the seeds ahead so that the new plan practically comes on his younger associates' initiative. It is a serious question whether at any time it is worth while going ahead without enlisting in the making of a plan the very people who are to carry out the plan. Such was the judgment of one who was the first to return to an interior station in China after the absence of all missionaries for seventeen months. He saw a new and struggling effort at initiative, and felt that the rushing in of the foreigner at that time might overwhelm the new life. He therefore entered upon months of sympathetic silence when it seemed as though he were doing nothing.

The Principle of Participation Disastrously Neglected

It is easy for leaders, in the fresh enthusiasm for some new idea or plan, to overlook the educational advantages that are inherent in the process of purposing and planning. They often expect the people loyally to carry out policies in the making of which they have had no share. Whenever a plan is set forth fully formed there is the difficult task of arousing interest in that plan.

This was markedly the case in one station where the missionaries felt that, because there were both a boys' and a girls' school besides the regular congregation, a church building should be erected larger and better than the congregation alone could erect and maintain. Since the location of the church was in a densely populated part of the city it seemed advisable to sell and move to the outskirts of the city where more land could be secured. The rent and running expenses of this church were paid from foreign funds. Nevertheless the pastor's

salary was paid by members of the congregation. Compared with other churches in that area this congregation was making good progress toward self-support. It was all the more surprising, therefore, when the mission appointed a building committee composed entirely of foreigners to sell the compound, buy new land, and erect new residences, schools, and church. The committee had several meetings for planning these changes before it finally seemed to them that they ought to consult the members of the congregation.

By this time the plans for the buildings had been drawn in a distant port city. So the blue prints were submitted to the official church board for approval, and the members of the church were then called upon to help pay for the buildings so far as they were able. In a joint committee meeting it was found that the Chinese were unwilling to have their old church building sold even though the foreigners promised to buy a new site and erect a new building. The pastor and membership wanted to continue the work already started, feeling unprepared for the expansion proposed in the new plan. They also were eager to bring their church to full self-support, and feared that the new plant with its heavy overhead expenditure would put off the day of full autonomy. There was quite a stir among the members of the church when told that the negotiations had gone so far that the plan would have to go through. Also, they received the impression that if they did not cooperate better in the new plan, some of the financial support being given from abroad would cease. Under these circumstances the pastor and congregation yielded.

In the light of the previous discussions of these chapters some of the results of this incident take on significance. It may be noted that the people had no enthusiasm for the new plan. They were in a state of unreadiness. In

fact, for a time there was a definite set of mind against the plan, and a tendency to sabotage in connection with the new program. The members gradually began to drop attendance. The pastor's salary which had formerly been paid by the Chinese now had to be supplied in part from foreign sources. The pastor was doing his work without much interest in it and, meeting with little success or encouragement, found his work more and more distasteful. He was as a matter of fact practicing with annoyance, and finally resigned. By many of the people the things actually "learned" were that the foreigner is domineering, that the anti-Christians are right in their charge that the foreigner is a cultural imperialist, and that the Christian Church in China can make little progress until the Chinese have full control of property matters. Unfortunately satisfaction for some lay in defeating the foreigners' plan of setting up in a new section of the city a big work centering in a great new church.

To understand what in some cases nationals have experienced in the past in being left out of the planning of the work we need only to face the growing problem of getting young missionaries rooted in the work and of developing their interest and sense of proprietorship in the whole enterprise. In the old days the younger missionaries sat from the beginning with the older in mission meetings and together the policies of their work were thrashed out. As soon as they learned the language they were allowed to participate and soon got the feeling that they were partners in the enterprise. But under many of the schemes of devolution now in vogue all the planning and discussion of policy goes on in a joint committee made up of representative nationals and missionaries. Naturally on this committee only the older, more experienced missionaries are elected. The younger missionary has no share in this joint organiza-

tion, and may not always understand what is going on. Hence he does not have the chance to develop loyalty to a policy that he is expected to carry out. He is in just such a position as the nationals used to occupy.

The Test of Cooperating in the Unapproved

A test of whether one really values initiative in others is the extent to which one will encourage action on such initiative even when the purpose or plan does not represent one's own judgment. Such a decision had to be made when an important deputation from the parent society was to visit the unique work for the robber caste going on in a certain pastor's area. When it came to the question of what should be done, the missionary thought he knew best what the deputation would want to see, and further the missionary knew the deputation must move on a rigid time schedule. The missionary had his plan. But the pastor presented an entirely different plan, all his own. It involved elaborate preparation, consisting of the dramatization of the life of the robber caste before their transformation and also the work the board was doing in the process of the reform. Although the missionary thought that the pastor could scarcely carry out his plan, nevertheless he was allowed to try.

The same test of willingness to follow the planning of those most concerned even when their plan does not seem best had to be met in connection with the decision about the style of architecture of a new church building which was to be erected mainly with foreign money. The missionaries believed that a purely western type of building prolonged the foreign aspect of Christianity, and felt sure that sooner or later Chinese Christians would want some touch of Chinese architecture in their church buildings. But when this suggestion of a semi-

Chinese style was made to the leaders of the congregation, they strongly objected. They said this would make their church look too much like a temple. They definitely preferred a building such as they had seen in a neighboring city—an inartistic reproduction of a rural western structure. They manifestly wanted something foreign—something radically different from what their own civilization produced. They also said that the proposed Chinese roof cost more in the beginning and was more expensive to keep in repair. If you still felt that during the lifetime of this building the people would certainly have a reaction in favor of indigenous architecture, would you invest money under your control in a relatively permanent western structure because such a foreign style was unanimously desired by the present congregation, and because of the great value you set on an initial decision by the people concerned?

It is still a greater test when initiative is shown by nationals in the realm of creed or ritual. A group of Chinese pastors asked for a change in the usual service of baptism. They suggested that some passing water carrier be hailed at the time and the water from his buckets be used. Further, that the water be poured into an ordinary wash basin and that instead of the minister performing the usual baptismal rite, the candidate himself perform that part of the ceremony, either dipping up a little of the water and applying it to his head or if he cared so to do just washing his face and hands. The ceremony would be concluded with prayer by the deacons and the extending of the right hand of fellowship by the church. The reasons given were that since in the past the service of baptism had always been conducted by the foreigner, with a special baptismal bowl, and with water prepared before the service, the belief had grown up among the villagers that the foreigner

was bewitching the people with some special water and queer incantations. The new plan was to show that it was merely a symbol of a clean inner life, that any water would do, and that no foreigner nor even a Chinese especially chosen and prepared by the foreigner need take part. Would you oppose this novel plan on its merits, or favor it because it seemed to have in it just those qualities of initiative and independence the practice of which encourages people to seek their own solutions to a difficult problem?

In general, even if the plan which is evolved by the actual participants is not so ideal as that which could be imposed by a benevolent autocrat, one should hesitate before rejecting it. Risks have to be taken in order to secure the possibilities of growth; and whether one accepts the risk or not is a test of one's confidence in the value of purposeful participation from the beginning. Moreover, the benevolent autocrat is not always infallible in his judgments!

Some Practical Conclusions

Educational principles assuredly require a change in the procedure of many leaders at the point of this chapter. There are many stations which have never been without a missionary for fifty, seventy, or even a hundred years, and where the purposing, initiating, and planning have more or less unconsciously yet continuously been assumed by those from abroad. In recent years official deputation reports have themselves called attention to the fact that in many places progress has been slow because for so many years the initiative has always been taken by the missionary and the people are not accustomed to thinking of the task as theirs. As recently as 1926 a conference in Shanghai felt it worth while to record the resolution that "Within the

body of the Church, in all problems of faith and order, its government, finances, and propagation, Chinese initiative should have entirely free course." The significance of the resolution lies not so much in what was said, as that it seemed necessary to say it.

A controlling effort will be to encourage and fit everyone involved so that each can participate to the fullest measure possible. Nothing will be promoted or "put over" except as all concerned have shared in producing it. This precludes predetermined, standardized programs with conditions and suggestions all beautifully worked out in detail so that the headquarters staff can say, "Here is your program."

The place of leader in this process is to encourage the rank and file to think and act for themselves. His concern should be to introduce stimulating situations which will suggest purposes, or to secure the skill whereby the people can make up their own minds. He will help to provide the materials on the basis of which intelligent choices and planning can be made. He may provide the channel by which what is done in one place becomes known to others. An important function is to facilitate actual personal contact between various local leaders. The ideal leader stimulates others' thought and initiative at every possible point. His approval gives zest to hard work and independent effort rather than to blind following of directions. In a committee meeting his real work is not to insure the production of a perfectly model plan of procedure, but rather to help produce something creative that represents the best thought and consecration of which the group as a whole is capable. If a proposed plan is so unsuitable or impossible that the persons concerned will be discouraged by failure the leader may think it best to step into the situation.

There are decided educational advantages in an enterprise where purposeful initiative and participation from the start have been secured from those engaging in the venture. The stronger the initial purpose, the stronger is the impulse to push ahead in the face of obstacles; and hence the greater likelihood of success. Hence the indirect learnings are likely to be more helpful since they come in connection with success rather than with failure. Moreover, purposeful initiative is a forceful factor in organizing the whole experience so that whatever is learned is more likely to affect an appropriate future occasion. In the light of such advantages a leader may well ask himself whether he is sufficiently encouraging people to manifest purpose and initiative.

Summing up, we may state as a law of human endeavor that if a person is to participate intelligently and whole-heartedly in carrying out a plan, he must have a genuine part in the development of that plan. When people initiate a project and participate in making a plan for it, they feel more responsibility for carrying out the plan. The persons who face the problems, do the thinking, and make the plans get the joy and growth. It often happens that leaders in their enthusiasm for some new idea rob the participants of the possibilities inherent in planning. It is not surprising that often followers are indifferent to some venture, while the leaders are keen and eager. This may in part come from the fact that the leaders have had the stimulus of thinking, planning, and deciding.

For a leader to bring a group through the process by which he has made up his mind in regard to his proposals requires time and patience and may seem to some an unneeded waste of energy; but when he does do it more real concern in regard to the situation is developed and more intelligent participation in the

plans formed to meet it is secured. No one knowing this truth should be surprised that the rank and file are not helping to put into effect plans over which they have not toiled. Therefore, within the range of their experience and up to the measure of their capacity every man, woman, and child should be encouraged to help by initiative, counsel, and action.

CHAPTER XVI

PARTICIPATION IN EXECUTION

Developing a Sense of Proprietorship

A second factor in the development of a sense of proprietorship becomes evident as we follow the experience of an Indian pastor described in a previous chapter (p. 173). He had been allowed to make the complete plans for an important deputation from abroad which had come to see work for criminal classes in which they were interested, even though the missionary in charge of that area very much feared that the visit of the deputation under these circumstances would result in failure. The pastor's plans involved an elaborate dramatization of the development of criminal tribe work. But since the coming of the deputation was considered a great event, the pastor did not hesitate to spend whole weeks in directing the preparations for this visit. He asked the missionary for details about the deputation's plans, when they would arrive and when leave, and worked out all the details of his plan so that the missionary was virtually a guest at the performance. Under these circumstances the success of the whole visit of the deputation to this important work was dependent on the pastor. If the cast in the drama were late in arriving, if they bungled their parts, or if in general the deputation failed to grasp what was going on in his area, the pastor knew who would be to blame.

At the appointed hour the missionary arrived with

the deputation. Arrangements for their comfort had been made. The program was ready. It went off like clockwork. The plan was fundamentally sound in that it revealed the life of the robbers and the nature of the reform, and it was executed with a cleverness and an attention to detail that was touching in its revelation of the devoted effort which the pastor and the cast had put into the preparation. The deputation was gracious in its appreciation. The pastor and the teachers felt the plan had been theirs. Its success gave them confidence in themselves, so that in the future they were more willing to work for their pastorate.

As we look at this incident we see that opportunities for growth came not only because the pastor had formed the original purpose and had thought out the plans, but also because he and the tribe had been allowed to execute them.

Again it was execution that had a large part to play in the vital sense of ownership which came to a humble congregation in regard to their new church building. They had been meeting in a room of the schoolhouse which was not very satisfactory. The mission, however, did nothing except to express the hope that some day a church could be built. That idea finally took root and the local officials really thought they had discovered the need for themselves. They supposed that as soon as they really wanted a church the mission would come forward with a plan whereby the mission would build a church to which the people might subscribe but for which they would not otherwise be financially responsible. The mission, however, made no move to shoulder the responsibility. Finally the people started a subscription list of their own. When they came to the missionary he said that he would give his own personal contribution, but that the mission as such could not

help. So they organized their committees and set out to raise the money themselves. When enough money had been paid in so they felt the effort was assured, plans were drawn up by the nationals with the advice of the missionary. Men who were skilled bought the materials, workmen were hired, and the job supervised by the church officials. When financial difficulties arose, the missionary appealed to some neighboring churches to make a donation so that the obstacles would not become too great. At last and largely through their own efforts the church was completed. It is now almost debt free, and they have the feeling that it is *their* church.

A Contrast in Execution

A contrast from the standpoint of execution is exhibited in the way in which two neighboring missionary societies were administered. It was in an area where every district had its own local missionary society. The missionary for one district brought in a glowing report of large sums raised and of enthusiastic meetings held by the local society of that area. In her report, however, it came to light that the local women officials had been mere puppets inasmuch as this missionary had planned all the programs, had assigned parts to various members and had seen to it that they had prepared their parts, while the local officials did nothing but preside at the meetings. The members really gave nothing, for the missionary arranged with her husband, who was over that district and to whom the tithes of both male and female workers were paid, to transfer to her a certain percentage of these tithes for this society.

For the other society another missionary, also the wife of the superintendent of her district, reported a very small amount of money raised. However, the second society had really grown though their showing was

not so good. Every cent reported had actually been raised by the people, and all the meetings held were planned and carried out by them independently of the missionary. The latter never dictated or offered advice, but stood in the background and helped or advised when called upon to do so. It is obvious in which society growth was taking place, and in which a sense of ownership and belongingness was developing.

Preempting Execution

Leaders may overwhelm a group with their initiative and may make all the plans, but they usually expect the group to carry out whatever plans have been made. Yet energetic and executive leaders may preempt even this function also. This can be seen in the practice of a strong and efficient woman who has been abroad for thirty years, and dominates a school of two hundred girls with three assistants and a staff of about ten teachers. She herself censors the girls' mail, grants permission if they wish to leave the school grounds or entertain a visitor, keeps all the small accounts of milk, vegetables, and meat, herself; sells all the soap, stamps, postcards; keeps all the pocket money accounts; gives out the girls' clothes, etc. She has a matron, but she says it is easier to do these things herself than to teach or allow others to do them. Since the financial support comes from America, and since she considers herself the local representative of the donors, she holds herself solely responsible for the welfare of the school. In fact, it was "her school" in almost as personal a way as that in which many mothers possess their children. Each of the group about her looked to her for inspiration and leadership. As a result she works from early morn until night, takes little or no vacation, seldom leaves her station, while her teachers sit around, gossip, sew for

themselves, get no idea of how much detailed work has to be done, feel no responsibility for anything outside of their own special classroom work, and get no experience in keeping accounts or in buying of any kind.

The same mistake of preempting too much of the actual work was made by an indefatigable district evangelist. He preached in and out of season, distributed tracts, sold and gave away Bibles. Wherever he went, the local pastor gave way and so this district leader did the preaching, led the singing, married the young people, buried their dead, and baptized the believing. In matters of church discipline it was he who settled the questions. So of course the people looked upon him and not the local pastor as their leader. Under such a régime it was impossible to develop capable leadership.

In another instance a district leader felt that the large membership in a certain church needed a reading and a recreation room. He made over a room himself; put up pictures; put in western games; and let the people use the room. The people soon lost all interest, however, and though the room was kept open for a year it was not used by more than a dozen people a week after the first few months. The equipment is at present stored away waiting for a time when the people of their own accord wish to play games. An evident criticism is that the people took no share in executing the plan for this reading room. Even had they cut out the pictures, put them up, and suggested a game or two it would have seemed more like their own.

It is difficult for leaders who possess initiative, executive ability, and masterfulness to change their characteristics overnight in order to meet new conditions brought about by an awakened national consciousness. But those among them who have an educational mind will always be ready to sacrifice immediate efficiency for that train-

ing process which develops indigenous leadership and they will be perpetually alert not to hold on too long.

The Cost of Sharing Execution

To prepare individuals and groups for full participation in execution is often a costly process demanding both foresight and patience. How long continued and complicated the effort may be is illustrated by the steps taken in developing an Indian principal for a normal school. The missionary who was in charge had as her major ambition for over ten years the training of an Indian woman who should eventually replace her as head of the institution. With this hope in mind she developed many plans for the careful preparation of Indian teachers, talking over all problems with them, giving them responsibilities in administration, setting before them the necessity of their preparation for taking over the work, and developing the idea of the coming transfer in the minds of the Indian patrons of the school and in the minds of the governmental educational authorities whose whole-hearted sanction would be necessary. In this particular section of India there was not a loud demand for Indian leadership on the part of the Indians themselves. In fact, two of the greatest difficulties in fulfilling the plan was the timidity on the part of the woman who seemed most promising, and the lack of confidence on the part of the Indian teachers and patrons in one of their own group as leader.

Finally after ten years of working in these ways to overcome handicaps, the missionary in charge gave up her post as superintendent of the normal school, and the Indian teacher became principal. It was part of the plan that the missionary for the next year should become the head of the girls' school in which the practice teaching of the normal school was carried on. The new principal

thus had the possibility of consultation with her former executive for the first difficult year.

At the close of this time the experiment had fully justified itself and with the going of her adviser on furlough and the coming to the affiliated school of another to whom she could turn when consultation would be of service the new principal steadily grew in ability and confidence. The sceptical governmental authorities after inspecting the work under her administration pronounced it up to standard. The greatest difficulty came in gaining the fullest cooperation of other Indian teachers with her. But familiarity with the idea of Indian leadership and her gracious tact and selfless devotion were of great help in meeting that situation.

The heavy price in the way of training before successful execution is assured is further illustrated by the steps necessary to develop the staff of an institutional church in Hunan. During the first six years of the history of the institution the executive secretary—an American missionary—was treasurer, and bore alone the responsibility of disbursing all funds. This situation arose not from desire on his part but, as is often the case in the early stage of mission work, because he seemed to be the only one who was capable of attending to the business affairs.

As the work grew larger the executive secretary became more and more conscious that there ought to be a training process going on and that each of the members of the staff ought to have a part in the responsibility of raising and disbursing funds. A new system giving responsibility to the inexperienced would mean taking the risk of mistakes and waste, and the almost certain result of a deficit at the end of the year. Nevertheless he recognized that such a sag was the price that might have to be paid for encouraging his associates to do things themselves. He also was convinced that the institution would

be better off in the end if the Chinese launched only the kind of program in which they could lead and which they themselves considered most worth while. Eventually they would take the slack out of the rope themselves.

So it was that at the beginning of the next fiscal year a new plan was started. The Chinese were given a share of the burden of raising local funds for the support of the work. A scheme of budget making and control was introduced on the basis of the expenditures of previous years. Each head of a department was encouraged to use the utmost care and forethought in the preparation of his budget. A course of bookkeeping was given. Meetings of the staff were held three times a week for a month to amend and approve the budget. It was agreed that each Chinese secretary should be responsible for the administration of funds in his particular department, being limited only by his budget as agreed on by the whole group. A system of published weekly and monthly reports to the staff and general board kept everybody informed of the success or failure of each man in living up to and within his budget, both of receipts and of expenditures, throughout the year.

The scheme worked admirably on the whole, although there were a few occasions when expenditures were too free in the early part of the year thus necessitating the curtailment of activities later on. However, a monthly statement handed to each secretary showing his monthly standing as compared with the budget was a sufficient check for any funds carelessly spent. It cost tremendously in time and effort to initiate the new plan, but it more than repaid in such ways as shared responsibility, deepened interest in the work on the part of the staff, and a more efficient use of the funds. The participation of all in running the institution developed a group capable

of steering that institution successfully through the financial stress and strain which came later.

Perhaps the cost of encouraging participation in execution seems greatest in early school years. To allow the girls in a boarding school, on the day when pocket money is distributed, to do their own marketing, add their own small bills, and keep their own accounts may take one entire day of some mistress's time. It takes energy and patience to allow middle school girls to choose their books from the library, to choose the particular thread and cloth they wish to buy and to choose their own seeds to plant. But time is well spent that from the beginning leads children to participate in what has to be done.

The Trend in Work Abroad

In the last ten years an immense amount of the execution of Christian work formerly carried on by missionaries has been turned over to nationals. This has been particularly true in China since 1927. At an important Christian conference held in Shanghai in January, 1926, the opinion found official expression that the kind of missionary needed in the future "must be willing to serve under Chinese control, to accept tasks assigned by the Chinese Church, to yield leadership to Chinese before it is demanded, stressing personal service and friendship rather than official position." In the same spirit a prominent Chinese leader has definitely suggested, as means of creating and deepening the sense of ownership on the part of the Chinese Church, that it should have through its highest council complete control of such things as the "determination of policies of work, allocation of Chinese workers as well as missionaries to various fields, the appropriation of funds from Chinese sources as well as

from mission boards, the official presentation of appeals to mission boards for help, and the holding of property in trust." Such incidents show plainly the trend in one area for execution to pass into the hands of national Christians.

In a still more advanced area the Japanese Church has long since demanded that leadership be largely in the hands of the Japanese and that missionaries should be fraternal helpers of their activities rather than continue to carry on activities as they see fit without any formal reference to the wishes of the Church. Although the Japanese Church has sometimes overestimated its strength to cope with the vast problems which have faced it, yet it was essentially right in insisting that the center of gravity in execution pass from the foreigner to the Church.

It is of course a hard thing to see institutions built up by one's life and sacrifice turned over to those who may know and appreciate little of what these institutions have cost and who may change their character to a considerable extent——

> To watch the things you gave your life to broken
> And stoop and build them up with worn-out tools.

Yet if these institutions are to live and flourish and accomplish their purpose, this must be done. Until such institutions are felt to be native institutions, largely directed, controlled, participated in, and supported by nationals, they will continue to be exotics, facing a problematic future. If the turning over of such institutions seems too much of a crucifixion—a death to self—it may be that we have been loving power, the zest of being an executive, and the consciousness of this being "our work," more than the growth of the people concerned.

We are learning that each time a leader does some-

thing for a community that the community might have done for itself, there is a loss in development. Rather than doing things for a community, we are seeing that a greater accomplishment is to help create the means whereby the community may do things for itself.

CHAPTER XVII

PARTICIPATION ALSO IN JUDGING

Insistence on the Exercise of Judgment

An uneducated woman who had been much drawn to Christianity came to her Christian guide and said, "Must I give up my family god which I have tended all these years?" The burden of judging was placed back upon her shoulders by her counselor and she was told to go back and not to give up the idol until she felt like it. He made no ruling on the subject. She returned to him a few months later with the idol. "I cannot keep this and my Jesus, too."

A remarkably similar answer was given under very different circumstances by William Penn. It will be remembered that his father was an Admiral in the British navy and his family were favorites at court. As a young man William carried side arms. They were the emblem of a gentleman. When he became a Quaker, he asked George Fox what he should do about his sword. "Carry it as long as thou canst," Fox answered. That was all, and Penn went home to the experiment thus imposed upon him. He found it impossible to adjust his new faith to the sword, and so the latter went.

In each of these cases there was insistence upon the exercise of judgment. In fact, it may be stated as a general rule that following execution there should always be some judgment exercised as to how successfully the purpose has been carried out. From an educational standpoint it is always best for those who make and carry out

a plan to be subjected to the consequences of their venture, and to use these consequences as data upon which future purposes are formed.

Willingness to Take Risks

Here again the test of one's estimate of the value of the function of judging on the part of a learner comes when there is a conflict between one's own judgment and his. Are you able consciously to allow a person or a group to launch out on a purpose judged to be less than the best, in order that without dictation they may learn what they had proposed was imperfect, why it was imperfect, and that they may so regret purposing it that afterwards they less probably will plan for it again; or on the other hand that they may see that they were wise and through resulting satisfaction be encouraged to think for themselves the next time?

Note the policy indicated in the following extract from a report:

> "I have a good deal to do in the way of counseling the people and workers as to the best methods and ways of doing the work, but the decisions are theirs. I have come to have a very profound respect for their considered decisions, and to believe that in very truth they are led of the Spirit of God, and are ready to follow His leadership in every case where they recognize it. Both Jones and I find a serious lack of provision for permanence in their conduct of the work. But his effort is to overcome it through his control of the work and the workers in his area. On the other hand I am trying exactly the opposite method. I am trying to get them to recognize that there is this lack, that it comes through their failure to note it and that definite

provision for it should be made. While it may take me longer to attain immediate results, I feel sure that the results we get here will hold longer."

Of course such a procedure necessitates the taking of risks. We are told,[1] for example, of a church in India which showed a good deal of initiative and keenness in expressing the Bible story to ignorant villagers by means of dramatization. The most successful of these New Testament dramas was one on the parable of the Prodigal Son. Missionaries were invited to one of the first performances, and were somewhat dismayed to find that mixed in with the parable as it is given in St. Luke were certain comic scenes connected with the career of the younger son. These were conceived in the spirit of broad farce. Some of the missionaries (to put matters bluntly) were deeply shocked, and for the future strenuously discouraged any repetition of the drama. Others, remembering the grotesque and comic elements in the old miracle plays which meant so much in the life of medieval England, believed that this kind of risk must be taken if a strong and independent Indian Christianity is to emerge.

The vital realities of the Christian religion can best be promoted among the peoples of the earth if each of these peoples faces its own problems, shapes the programs of its own churches, and accepts the responsibilities of thinking through its beliefs, organization, and worship in terms of its own racial customs, aspirations, and experience. Nationals must exercise judgment with reference to these matters before they can feel a sense of proprietorship in Christian institutions, creeds, and doctrines. From this standpoint the development of trained thinkers among nationals should be encouraged and they should be given the largest possible opportunity to investigate Christian

[1] J. S. Hoyland, in *The Nineteenth Century*, Vol. CV, p. 727.

sources and history so that they will be able to judge for themselves. If circumstances cause them to defend some indigenous interpretation, Christianity will as a consequence become all the more theirs.[1]

The Function of a Leader

Part of a leader's work is to encourage the appropriate body to undertake this function of judging. At a time when a foreigner was still district superintendent of an area in China a perplexing problem was brought to him for solution. It was reported to him officially that one of the officers in a local church had been guilty of a great indiscretion. His son had recently graduated from the Christian high school of the nearest county seat. In celebration of that auspicious event, the family had arranged a great feast, inviting more than a hundred guests. According to a local custom, dating back to the old educational régime, each guest was expected to bring or send a gift of at least one silver dollar.

Up to this point there was no very great wrong involved in a church official's following the custom. But these great affairs—great for his small village—had always been accompanied by gambling and drinking, and the disgraceful thing was that when the Christian church official had arranged the feast in honor of the graduation of his Christian son from a Christian high school, this part of the program had not been omitted. It was reported that the family had allowed the gambling to continue on their premises for two days, had then transferred it away, and had received a considerable percentage from all the winnings of the entire period.

[1] For other examples of risks that may have to be faced when independent judgment is encouraged see "Whither Bound in Missions," pp. 99-101; "Ways of Sharing with Other Faiths," pp. 235-237; "Attitudes Toward Other Faiths," pp. 30, 51, 74, 116, 142, 143, 149.

The foreign district superintendent was asked for his opinion on what should be done. What should he say? Here was a church official, the problem had to do with Chinese customs, there was a local official board consisting of the pastor, Sunday-school superintendent, president of the young people's society, head of the ladies' aid, the Bible women, stewards, local preachers, etc. This board could meet at its own discretion under the chairmanship of the pastor. If this board was ever to gain confidence and ability to judge, they must practice judging. So the district superintendent said that it was for this group to decide.

In the experience which has just been related the recognized leader did little more than throw the burden of judging on the appropriate body. But there are times when more constructive things can wisely be done. A leader can help the people to look into their own experience, to evaluate it, and to redirect it. He will not single-handed select undertakings for them, but he will share with them in the whole affair of choice and effort. His task will be to see that the people do not overlook factors in the analysis of the situation, to help them exhaust the possible outcomes, to help them to search their own experience for light, to direct them to the best source materials for the solution of their problems, and to encourage them to persevere until they have accomplished their chosen end. Training in the exercise of judgment can scarcely begin too soon. Schools, if their teachers are awake to their opportunities, can provide almost hourly opportunities for choice between alternatives. If in schools and in later life as much attention were given to helping people to judge for themselves as is now given to making up their minds for them, growth on their part would be much more assured.

CHAPTER XVIII

GROWTH THROUGH RESPONSIBILITY

STILL a fourth factor in stimulating a people's growth and developing a sense of proprietorship is the carrying of responsibility for tasks which they themselves have chosen and which they have pursued in their own way.

SHAPING ORGANIZATION TO DEVELOP RESPONSIBILITY

Failure to develop a sense of responsibility is sometimes a matter of defective organization. Suppose it is agreed that a large body of national workers are to be supported by foreign funds. Shall the individual missionary in touch with a group of workers be the paymaster, as was at one time the widespread custom, so that all the workers securing money from mission sources in a particular missionary's area come to him once a month to receive their salaries and allowances for travel, rent, etc.? Or shall this money be turned over to the presbytery or classis (presumably made up mostly of nationals) letting these bodies pay these workers? There is a big difference between these two methods from the standpoint of developing responsibility and proprietorship, and it is not surprising that many missions have in recent years been changing to the second, which permits a greater use of funds by nationals, and identifies the worker with his own people and his own church organization rather than with a foreign individual.

It was a change in the machinery of organization that

produced a marked change in the sense of responsibility felt for the Christian Literature Society of Japan. For many years it was carried on by a committee under the auspices of the Federation of Christian Missions. The committee consisted entirely of missionaries. Later a certain number of Japanese were asked to cooperate as "associate" members for their advice but without any real responsibility. Under this condition the Japanese took only a very indifferent interest in the work, for usually creative thought is not stimulated if the problem is felt to be another's.

Still later the number of Japanese members on the committee was increased and the qualifying word "associate" was dropped, making the Japanese full members in every particular the same as the missionary members. Immediately there was a marked change for the better. The Japanese members began to manifest real interest by their good attendance at the meetings, by taking full part in the discussions and decisions, and by assuming a fair share of the work of examining and reporting upon manuscripts and books offered for publication. This work has now been turned over to the National Christian Council where the great majority are Japanese. There are missionaries who feel that the responsible participation of the Japanese in this branch of work should have been secured long before it was. We have to remember that habit creates a lag. The possibility of turning things over is almost sure to be ahead of the consciousness that it can or should be done.

It is interesting to watch the reshaping of organization in order to necessitate a greater exercise of responsibility. Appropriations from the West are sent abroad "in bulk" (i.e., undesignated) to some body of nationals who are trusted with final decision as to the expenditure of these funds. A village school committee is formed, even though

the members are illiterate, to find a boarding place for the teacher, to canvass from house to house if the attendance falls off, to investigate if a parent says he cannot pay the fees, etc. On a city playground instead of the manager's cleaning up the grounds at the end of each day, grieving over the flowers wantonly plucked, and over apparatus broken, the children are organized to take care of the premises, to pick up the litter, guard the property, and advise the manager. The principalship of schools and the presidency of colleges are placed in the hands of nationals with a Westerner sharing in the administration as vice-principal or vice-president.

Still further attention is being directed to the bearing of organization on responsibility by an official questionnaire putting before various missions such questions as the following: Are indigenously raised funds kept separate and used for separate projects? If so, who decides what native funds support and what mission grants support? From whom does the local pastor or evangelist receive his appointment? When the work of the local church is enlarged who determines such development, and how is it decided how much support is needed from the mission? How is the amount of mission aid determined and by whom? It is manifest that if one is really interested in developing a sense of responsibility, such details of organization must be considered.

Responsibility and Property

Many a church building has gone almost to pieces without repairs because the local congregation knew that, if they only allowed the property to deteriorate to a certain point, the mission would pay for the repairs in order to save the original investment. The choice for the missionary is often a hard one. Suppose a building needs extensive repairs, a new roof and color washing because

of the monsoon. The missionary for that area may finance the work of putting the building in first class shape. Or he may try the effect of ordering an oxcart, having the teacher load his personal and school effects and see whether the people will beg the teacher to stay on condition that they put on the thatched roof at once. Or the matter may be left unconditionally to be worked out by the local board of stewards. In approaching such a question one ought to be pretty clear as to whether he values the preservation of brick and mortar more than an effort to develop group responsibility. There are those who would rather see a church building go to ruin or a school discontinued than to prop them up indefinitely, thus fixing a habit of dependence.

Some feel that this matter of responsibility for property is so important that they insist on it *from the very beginning*. This has been a settled policy of one mission in Korea. In the country districts no buildings are erected with mission money. Their plan is to have a missionary and a Korean go out into the district, hold meetings and present the gospel to the people. If there are inquirers, those interested meet in a home. When that home becomes too small for the growing numbers they secure a larger building. The responsibility for providing this building rests upon the Koreans. When they have got together a nucleus of Christians they begin to think about a church building of their own. Each is asked to contribute as much as he or she can. Many of them are too poor to give money, but these give a certain amount of rice or vegetables or whatever they have at home. In this way the work does not develop as rapidly as in many other places where more is done for the nationals, but they feel that it is their work and the responsibility for failure or success is theirs.

With regard to church property the difficulty in many

places is that there is all too hazy an idea as to where the real responsibility does lie. One of the first steps in such cases would be to have all concerned know not only whether the mission still possesses the deed for the property, but on what principle or plan it is proposed that the title should pass to the proper national body. With confusion existing in people's minds as to actual ownership, it is not surprising that there is a corresponding uncertainty of responsibility.

Fixing Major Responsibility

There should be no confusion as to where the major responsibility for the Christianization of a land lies. It is so easy to go ahead with management and control as though foreigners alone were responsible, that I like to think of one who saw pretty clearly where the burden should rest. He was an aging missionary, beloved by the people, who took one man after another from one of the stations and, climbing to the top of a mountain, pointed out to him the hills in every direction—hills upon the top of which perched the little Berber villages of Kabylia. At the summit he would say: "This land is yours, X, yours to make into a more beautiful, more wonderful land, yours the task, the opportunity, the responsibility is yours. This country of yours depends on you for its message of light and hope. I am willing to help. But you must tell me where to work and what to do, for the duty and responsibility is yours."

If such a sense of mission were instilled into each church when it was still small and young, there would develop a more vital Christian movement. And if more leaders did not think of the work and responsibility as theirs to be eventually transferred to the people but as already belonging to the people, maturity would the sooner come. It is a serious mistake if, at any stage of

the work, the people get the impression that foreigners are going to carry the burden and that nationals are merely their helpers lacking any real responsibility for the work. They should never acquire the attitude of fledglings in the nest with mouths open to receive. The missionaries' question should be ever framed "How can we cooperate with you?" not "How can you cooperate with us?" For, once the Church comes to exist in any locality, the main responsibility for evangelization in that neighborhood passes from the missionary to the church. Thence forward the missionary's work is not mainly the addition of fresh converts, but the education and inspiration of this infant church for the task that belongs to it.

It will often clarify a situation to ascertain what body is responsible for balancing the budget. It may be that the mission is ultimately responsible for any deficit in pastor's salary or evangelistic work. In this case the contributions of the congregation go merely to reduce the obligation for which another body is responsible and under these circumstances they will inevitably think of themselves as helping the work of the mission, and the sense of ownership cannot be very great. But if the mission grant is a genuine subsidy so that the congregation must find whatever is lacking, a very real responsibility must be experienced. It is not merely how much money they receive, but also who must balance the budget, that determines responsibility.

Graduating Responsibility

It is difficult, if not impossible, for a church suddenly to assume complete responsibility for the general work of a station unless there has been thrown on it stage by stage from the earliest moment of its existence responsibility for all the work of which it was then capable. This

necessitates a wise graduation of the burden that is to be assumed at any given time.

A doctor while itinerating leaves his hospital in the hands of his assistant, and watches the effect on the man and on the work. A camp director estimates that his boys can look after things themselves for twelve hours. When he withdraws for such a time leaving the camp entirely in their hands, this expression of confidence and the accompanying sense of responsibility seldom fail to make an impression on the boys' characters. A missionary treasurer purposely goes out of town over pay day and instead of turning all the money over to another missionary, entrusts the payments for that day to a pastor or teacher. A district superintendent decides to begin turning over real responsibility for his area to a cooperating committee of nationals. At first he himself selects this committee; but as they get skill in deciding on methods, handling funds, and administering the evangelistic work and day schools, he arranges for various groups such as laymen, Bible women, and pastors to elect their own representatives to constitute the committee.

Such a graduated preparation of people for later responsibility was undertaken by a missionary in Central Africa who was transferred to a station where the responsibility of the people had not been developed. He was asked to take charge of the church funds. Knowing that in many areas the people are too weak to withstand the temptation to misuse money, the missionary agreed. But he insisted on each deacon collecting the funds from his own district. Furthermore, the missionary refused to receive the money more than once a week, saying that he did not want to be bothered oftener. Each man had to hand in a simple account with the money. In this way a small beginning was made in developing responsibility,

accounting, and trustworthiness over short periods. It is a perennial problem in Christian work to know just how much responsibility to place upon a young church.

Some Corollaries

Of course if responsibility is turned over to others and if it is actually left in their hands the results may not always be what one would choose. In an interior country church there may be very little order as those of the West conceive order. There may be a tendency to allow people to come and go, to stroll about and carry anything they like into the church. Children may play in the aisles, and peanuts may be eaten. In one such congregation chickens, and even loads of vegetables, were carried in by people who were stopping for a minute on their way to market. The presence of people wandering around looking at the pictures and wall texts did not seem to interfere with the worshipers as such freedom is the customary thing in the temples. When others bear the responsibility, such conditions cannot be directly controlled.

It has not always worked well when a principal has tried on occasions to give responsibility in administration to teachers and board members. Hours and hours of valuable time are consumed in faculty meetings, and often decisions are not reached, or wrong methods are adopted. Specific responsibilities are given to teachers and it may become evident that the teacher wanted only the name and the appearance of authority, but was unwilling to do the actual work or carry the real burden which responsibility involves. Board meetings are called after much time spent in preparation for them, and the members may not attend, or if they come, they may have little knowledge of or interest in what needs to be done. But discerning leaders will not be discouraged by such results.

Some observing leaders have decided never to organize

beyond a felt need on the part of the people, for only thus do they feel they can expect to arouse a sense of responsibility. The magnitude of any plans made will be in large part determined by the abilities of the people with whom the project is to be carried out. If the work is begun on a scale too great for immature leadership, and if in addition the work is expanding, potential leaders have little chance of catching up. Anyone who has had nationals flatly refuse to undertake the support of a certain outstation because they had nothing to do with the original opening or the carrying on of that work will realize that responsibility is most easily stimulated for what one has oneself initiated, planned, and executed.

Attention has frequently been called to the way in which a sense of responsibility may be deadened when the ratio of foreigners to local Christians is large. For example, an experienced missionary says that churches in his area are noticeably less developed with which several missionary families are associated. In like vein a recent deputation reports that "The concentration of forty-one foreigners in a Korean city of 71,703 inhabitants is of doubtful wisdom, even though its work is extensive. Such a large body of able men and women tends to overshadow the native church." In fact, Dr. James S. Dennis stated it as a principle that "We need a certain wholesome dearth, or at least not an oversupply of the foreign missionary element in long-established missions, that the call for native agents and the pressure upon the native conscience to supply them may be the more pronounced."

A course of action that will most develop responsibility at one stage of a congregation's growth may not be best for another stage. The only general rule that can be given is to do the thing which is most educative under the circumstances. This flexibility in method at the demand of conditions to be met characterized the head of a theologi-

cal seminary in India. He was present at the annual meeting for the election of officers in his local church. They came at last to the choice of four names for membership on the church committee. For some years past the missionaries in that station had steadfastly refused to allow themselves to be elected so that the congregation itself would feel the responsibility, and in order that they would not be tempted to lean on foreign advisers. So when his name was proposed he said that he could not accept the position even if elected.

But the headmaster of the high school, one of the strongest and best men, said, "Formerly it was true that it was not good for us to have missionaries on our committee and they did right in refusing election. But that day has gone; and we can now be members in the same committee with them and yet express our own opinions and even vote against the advice of the missionary. They are no longer our fathers, but our brothers, and as such we honor them and want their full cooperation." The time evidently had come when further guidance could best be given from the inside as a brother in a common task, and so this missionary changed the tradition which for a time had been most wise.

Evidently the greatest growth and the deepest sense of proprietorship will result when a person or group follows through each of the steps of the last four chapters —purposing, planning and initiating, executing, judging, and bearing responsibility.

CHAPTER XIX

LEARNING FROM JESUS

THIS is not the place for an extended study of Jesus as Teacher. There are whole books that have made that their main aim.[1] But the reader while turning these pages must have found many an illustration coming to mind from the teaching of our Lord. For example, he was supremely interested in inner growth. He probed down to motives and attitudes. The dominant leaders of his day demanded outward conformity; he demanded righteousness. It was useless to have only the outside of the cup and of the platter clean. He went behind overt acts to the inner springs of action, for out of the heart the mouth speaketh. Change in inner nature would bring about change in acts.

He is our example in permitting his disciples to participate from the beginning. He did not do any of the baptizing, nor all the itinerating, nor the bookkeeping involved in his missionary work for the Kingdom of God, even at the very start. He called unto himself a few men —not very promising ones either—that they might be with him and later he sent them out. He did not give them many specific directions, nor make detailed plans for them. He left matters largely in their own hands to

[1] "Jesus—The Master Teacher," H. H. Horne; "The Pedagogics of Jesus," H. M. Tipswood; "The Pedagogy of Jesus in the Twilight of Today," W. A. Squires; "The Art of Jesus as a Teacher," C. F. McKoy.

work out as best they could. He laid the basis in them, however, for a great vision and a burning enthusiasm for him and his cause, and through parable and story he taught them the fundamental principles and attitudes which were to characterize the Kingdom and its members. And he trusted them.

He did not attempt to clear away all obstacles, but made a challenging appeal to his followers "as sheep in the midst of wolves" to proclaim the Kingdom. They were told to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." He set before them poverty and persecution.

Jesus was alert to note an awakened interest or to create a readiness if it were not already present. He led the woman of Samaria from thought centered on ordinary drinking water to ask for "living water." The initial interest of Nicodemus was intensified, and his curiosity was aroused. Jesus gave a place to rewards and punishments in his program, but he passed beyond them to higher incentives. He took people as they were, and his dealing with them varied with their age and race, their temperament and experience.

Jesus was an intuitive master in the philosophy and artistry of life. To each of us he says "Learn of me." In each of the three ways of learning outlined in the second chapter Jesus is our teacher. He knew how to live and helps us to *understand* the secrets of abundant life. He laid emphasis on *doing* as a means of knowing. He dwelt among us, we beheld him, and he invites us to *abide* in him as a branch abides in the vine.

But it is not in such detailed parallels that we find the educational contribution of incomparable value that Jesus has made. We began this study with an emphasis upon objectives in terms of changed life—the production

of a new creature. Just at this point of remaking human nature the creative stimulus of Jesus becomes of crucial importance to mankind.

At the very heart of this contribution is his deep reverence for personality—something which underlies much that is found in the previous pages and which, if present, would itself stimulate many of the insights laboriously worked out in education. He does not force our love. It is vital that we understand, but he left his message to those who had ears to hear. It is vital that we should respond, but the Kingdom of Heaven is not brought about by force. He rejected the temptation to take mankind by storm. He stands at the door and knocks, but he leaves us free to open. He seems ready to wait for months and years rather than to take away our initiative and independence. We are told that he yearned to gather us under his wings as a hen her chickens. But we would not, and therefore he does not. Fundamental to any true educational approach is this restraint, this reverent respect for personality.

There is a pervasive, vitalizing power in this Word of God. "There can be no doubt," says an eminent student of religions, "that the psychological power of the image of Christ is unique. No other figure, human or divine, has ever been able to produce such intense and widespreading effects upon the human imagination, and through it upon the whole of human life." [1] Other thorough and painstaking comparisons and a critical evaluation of the various religious systems and leading personalities of the world's history point to this same unique and verifiable conclusion. Leaving theological considerations aside and speaking here merely from a psychological viewpoint, we must recognize that in Him we find a master stimulus for a continuous and construc-

[1] "The Pilgrimage of Buddhism," J. B. Pratt, p. 744.

tive reorganization of life and experience upon increasingly higher levels.

Possibly the differentiation of appreciation as a recognized type of learning [1] can help us to see one aspect of the value of this contribution. For Jesus does not primarily exercise men's minds about God but awakens their consciousness to God. We find ourselves transformed through appreciative receptivity to this life with its quality caught from God. Something happens when a man stands before Jesus as before a great picture and lets his meaning take possession of the self. Love, given and received, transforms.

Not only are we inwardly changed by that to which we lift our hearts, but the incipient possession of goodness gained through this receptivity may do the work of goodness itself. "What the man sees becomes the working part of the man." [2] Moreover, any person, however humble, is possessed of this faculty of looking.

Thus from an educational standpoint Jesus has primary value for recreating human life. His life and character are such that man may let himself go out to him in fullest appreciation. Man may have faith in him. It is supreme educational wisdom for us to place ourselves steadily, attentively, and obediently in his presence, letting him have his full opportunity with us. And we can say with scientific assurance that results will come from putting on his yoke, learning of him and fixing our eyes on him—not from an occasional and casual look, but from that concentrated absorption of reverent attention which is worship.

[1] See p. 30.

[2] *Cf.* "Human Nature and Its Remaking," W. E. Hocking, p. 411.

SUGGESTIONS FOR DISCUSSION

Since progress in assimilating and applying these principles will be greatly aided through discussion by groups of workers the following suggestions are made.

CHAPTER I

1. Give an example of a Christian change or adaptation that you would like your group to make.
2. Give an instance of definite planning to change old pathways and to build up new ones.
3. In the second section several examples were given of unfortunate nerve paths built up in Christian work. Give another instance from your own observation.
4. Is it possible to erase or entirely to obliterate an old pathway?
5. In sections three to six of this chapter adaptations are distinguished from four other manifestations. What is your judgment as to the need for or validity of these distinctions?
6. Describe some one concrete situation illustrating the confusion of inner changes with one of these other manifestations.
7. "In this region the Sunday School Union conducts an annual examination in all the languages on the lessons of six months of the year's study. What happens is that the teaching of those particular lessons becomes mechanical, looking too largely to the making of good grades in the examination and tending to forget the building of char-

acter in the child." What similar conditions are found in your area?

8. What words or phrases could be used to designate those concrete inner changes with which this chapter deals? Which expression do you prefer?
9. Give an example showing the application of a superficial test in Christian work.
10. Give an example of the application of the "unrestrained behavior test," either where this seemed to indicate that an adaptation had taken place, or where it had not.
11. What further test can you suggest for determining whether inner changes have taken place?
12. Scrutinize the last three paragraphs of the chapter. In what way would you criticize any position there taken?
13. What is the most vivid single evidence that has come to you of the superior power of Christianity to produce actual inner changes or adaptations in comparison with those brought about by some other religion with which you are acquainted?

CHAPTER II

1. An attempt has been made to differentiate three emphases among workers. How would you criticize, supplement, or sharpen the characterization of each?
2. Give an example from some kind of Christian work under each of the three emphases and if possible describe a representative of each.
3. Give an example from some kind of Christian work of an attempt to secure a given learning product with an inappropriate type of technique.
4. Think over Christian work as you know it and try to describe one concrete situation which would be altered or helped by a recognition of the positions taken in this chapter.

CHAPTER III

1. People of the highest intentions led the work in the village described in the first section of this chapter. How would you formulate the root cause of their failure?
2. What are some of the values to be derived from a study of marginal learnings?
3. Give an example of a situation in dealing with which you could plan in such a way as to secure marginal learnings.
4. Give an instance from your own observation or experience of some aspect of Christian work where unplanned-for or marginal learnings were detrimental. What measures could be taken to lessen these effects?
5. What helpful marginal learnings can you detect in connection with your work? How may these be increased or made more positively constructive?
6. When asked to take part in a voluntary evangelistic effort, the people in one congregation replied: "Oh, that's not our work; that is up to those who are paid." How might they have come to take this position?
7. The following testimony came from the people of a certain village in India: "The first missionary that came to us used to go about on foot, and would stop for a friendly word even with the children. The next one went about riding a horse. Now one shoots through the town in a motor car and all we see of him is the dust he leaves." What may be supposed was the focal objective of the last missionary? What marginal learnings by the people were probable?
8. A group of boys come to a gymnasium for basketball but before they can go on the floor they must spend thirty minutes in Bible study. Possible learnings on their part are familiarity with the look and feel of the Bible as a book; the memorization of certain texts; how to please

the instructor; disliking the Bible as standing between them and basketball; pious attitudes and appearances; appreciation of the Bible as a source book in right living. Choose some similar incident familiar to you and analyze the possible learnings.

9. In what specific way do you think the concept of concomitant learnings or results might affect your work? Try to describe with some detail and local color at least one situation in which the theory of concomitants would make a difference.

CHAPTER IV

1. Think over Christian work in general, notice where (if at all) this law is at work, and describe the best example you can recall of aspects of this law.
2. Suppose a worker (or group) has a readiness for doing some piece of work before he is sufficiently competent to succeed in it. Will it be better to count on this readiness holding over until the worker has been sufficiently trained? Or will it be better to attempt to grade the obstacles and difficulties to his present ability, and thus utilize the marked possibilities for learning in the present readiness? It is advisable to discuss this in connection with some concrete situation.
3. Some would go so far as to advise not starting any plan or activity or institution for which a readiness had not previously been developed. What would be a possible exception to such a statement?
4. What steps have you taken to discover the genuine felt needs of the people with whom you are working? Which of these needs are you endeavoring to meet? Which can best be met through missionary endeavor?
5. What readiness, if any, in your church, school, or community is being unwisely overlooked? Give an example of a readiness among your constituency that might wisely be ignored.

6. "A leader should exercise care in his work so that the people will not be made ready for something which cannot be realized by them. We often stimulate a desire for something which the people themselves cannot acquire or accomplish." If you think such a statement is true mention a specific example where it would be unwise to develop a hunger the satisfaction of which would be exceedingly impracticable.

7. In a certain country the government will not allow a non-Christian girl to be baptized without her parents' consent until after she has reached the age of seventeen. A girl perchance may decide that she wants to become a Christian long before she reaches this age. It has happened that after a long waiting period she has lost her desire. Here is a real difficulty. The law of the land prevents the normal expression of readiness for baptism. But to ignore this state of readiness and do nothing is poor education. What possible alternative expression could you suggest for this situation?

8. Contrast two stations in West Africa. In one the people are eager for a great advance. In the other the people are not aroused and feel no drive to action. Both receive the same consideration in the way of personnel and finance from missionary sources. Under certain circumstances greater funds should be shifted to the first because they have an inner urge and can use more. But the very fact that they have caught fire may be a reason for letting them go forward with decreased help from outside. What are the kinds of information you would like to have before deciding what you would advise?

9. What specific steps do you take to increase eagerness for the chosen objective in the group with which you are connected?

10. What specific cautions or constructive suggestions does this law have for missionary work as you know it?

CHAPTER V

1. We have seen that the attitudes and feelings which accompany practice are of the utmost importance. Give a specific instance where a leader is attempting to enrich experience by seeing to it that satisfaction follows a desirable course of action by his people or workers; or that annoyance follows undesired or undesirable responses.
2. Give an instance where a leader is endeavoring to bring about a certain bit of learning by having some plan or method practiced, but where as a matter of fact this exercise is accompanied with annoyance, and hence where the desired learning is thus lessened.
3. Growth may be uncertain because the situation is complex or confused. Give an example where a leader has made it possible for this law to work favorably by attaching the satisfactions and annoyances more precisely where they each belong and so bringing about constructive growth.
4. How may the satisfactions which accompany some form of Christian service with which you are familiar be increased?
5. Give an example of going too far in following the law of satisfactions.
6. "For some time we have been taking the older boys of the boarding schools out to the district surrounding the school to help in singing at the night meeting of the evangelistic touring party. Their help has been much appreciated both by the touring party and the villagers." What would be one element in deciding whether this was proving to be satisfactory training for these boys or not?
7. "There is a tendency among our pastors to try out the new young men in hard places—such as outlying districts, small churches where there are no efficient lay members, or parishes where there has been no pastor for some time

or else a worker whose service did not amount to much." What change in procedure, if any, would you suggest? What results in experience are most desirable for young men and women undergoing the early stages of responsible service?

8. "Several of the most earnest members of the church say that the Sunday service has almost no value for them. They hardly know why they are so dissatisfied, but they continue loyally to attend in the hope that something may change." Remembering that a law is producing its inevitable effect do you regard this situation as serious enough to cause anxiety? What kind of steps would it be worth while to take in order to improve the situation?

9. What is the normal effect of praises given continuously and indiscriminately? What caution does this suggest?

10. What hints, cautions, or suggestions for Christian work has this law of satisfaction? Show by hint or suggestion how you would change some concrete situation or work with which you are familiar.

CHAPTER VI

1. What specific steps are you taking to make possible a practical expression in the lives of your people of those ideals or qualities of character which you are placing before them?

2. Make a list of attainments in attitude or character that you would wish the group with which you are connected to develop. For each item in the list estimate the extent to which the group is actually exhibiting this characteristic.

3. All the workers connected with a certain mission are required to tithe. When referring to their salaries these workers invariably state the amounts left after the tithe has been deducted. Appraise the values in this procedure by the mission from the viewpoint of this chapter.

4. "Every year in order to teach the Christmas spirit the girls were given Christmas gifts sent out by the churches in America." Try to state accurately what the girls were probably practicing.

5. "Sunday school has taught us to expect older people to do all the thinking and talking about matters religious; Christian Endeavor has taught us to think, talk, and act our religion for ourselves." What is the significance of this testimony? What do you think caused these contrasted results?

6. According to this law a person must practice the kind of character which is to be built. Discuss the wisdom of the relative emphasis ordinarily placed on religious instruction and on religious practice.

7. One of the principles of the "Nevius System" which is credited with much of the success of one mission's work in Korea was that a missionary should do nothing that an assistant can do; an assistant should do nothing that a local leader can do; and that a local leader should do nothing that a member of the congregation can do. Think over your work and see whether you are doing anything which for their own development it would be better for others to do.

8. What position of leadership under your observation might well be turned over to a less experienced person in order to train that person to take larger responsibilities?

9. In chapters IV to VI three laws of learning have been considered. Sometimes more than one of these laws can be seen operating in a given situation. Discuss each of the following incidents detecting how many of these three laws are applicable and making suggestions for the next appropriate step, if such is called for.

   a. A teacher of a Bible class asked a girl to prepare a study of the life of Ruth and present it to the class. The girl was intensely interested in making the study and was prepared the following Sunday. The teacher,

however, forgot to call on her and when reminded of it asked the girl to present the study later. Again the teacher forgot and the girl was never called upon for the study which she had so carefully prepared and in which she had been interested. The result was that later when the teacher asked her to take an assignment for a similar study she refused.

b. Each girl in a boarding school is given a chance to visit her home and show off her new dress when she gets it made. The girls thus tend to forget the long hours of tedious work and the numerous times that they had to rip out seams and to sew them over again.

c. The chapel services in some schools are not sources of great inspiration. The leader is often unprepared and uninspiring in his message. The pupils straggle into the room and settle down reluctantly to ten or fifteen minutes of boredom. They are not expecting anything new and hence are not receptive.

d. The faculty of a girls' school wished to develop in the pupils an ability to conduct Christian services. As a beginning they were encouraged to make oral prayers at the evening service after dinner. One day a week some student took entire charge of the morning chapel service for the whole school. Turn by turn they said grace at meals. By the end of the year they had developed much ability along these lines whereas at the beginning even the thought of it had frightened them.

e. One successful worker says that he always seeks to stimulate an invitation from the persons concerned before starting a class or other organization, and that he gets them to do as much of the work of organization as possible.

f. "Many mission schools have striven for Sabbath observance by students. All class work has been suspended, the library closed, and athletics forbidden. Sunday-school and church attendance has been required and

other services have been provided during the day. A quiet calm has reigned over the campus—while groups of boys gathered in their dormitory rooms to tell smutty stories, read cheap novels, or play at gambling games."

g. A missionary principal of a school for five or six years before the recent revolution in China constantly placed promising young Chinese in positions of responsibility. He put them on important committees in which they learned the inside workings of the school and bore responsibilities along with the principal. They knew about as much about the school as did the principal himself. Then suddenly, in 1927, came the evacuation of most missionaries. In a moment, these young Chinese were left with the whole institution on their hands. They carried the work through the stormiest times, and the school was not closed for a single semester all during the upheavals in China.

h. One summer a large group of students were anxious to organize Daily Vacation Bible Schools mainly with the idea of helping in the movement to reduce illiteracy. They were not prepared for this work in any degree except that they could read, some of them could sing, and they wanted to do it. However, they were organized, given what instruction was possible and provided with guide books. Those who were near enough were visited, encouraged, and given suggestions. The next summer there were not quite so many schools but these were of a better type. The third summer saw excellent organization, teachers did much better work, and there were over seven hundred children in the schools.

i. A young man in charge of a village school succeeded in raising its standard to the point where it was able to have a grant-in-aid of ten rupees a month from the government. The missionary in charge, instead of having this money sent to himself as was usually done, asked to have the check made out so that the teacher

could get it. This meant that he went to the court each month and signed for the money. This increased his sense of importance and made him realize a little more his responsibility for keeping up the standard of the school.

j. At the close of a teachers' institute when there was much enthusiasm and high resolves to do more, the leaders pointed out a few definite and possible objectives and then in the regular visits to the schools when they saw evidence of success or even attempts to succeed they recognized such attempts with suitable approval.

CHAPTER VII

1. List a few cases in Christian work where actual practice seems to indicate that transfer is expected.

2. Choose an instance of successful transfer and try to explain why the transfer took place. Also, choose an instance where transfer failed, and try to account for the failure. A study of the reasons for transfer or lack of transfer in each case will prove fruitful.

3. What other observation or experience comes to you as you ponder over the significance of the subject of transfer? For example, it is said that many well-trained nurses prove inefficient in country districts where they have none of the conveniences of city hospitals. A recent book on India said that "teachers in training must have experience of real work in villages. Their practical work should be under the actual conditions obtaining in the district in which they are to work, and the material for their laboratory studies in the central training institutes must be drawn from village work." [1] Try particularly to describe one change which your thought on the specific character of learning might make in your own work.

[1] *The Christian Task in India,* pp. 79, 80.

CHAPTER VIII

1. Which of the following comes nearest to being a teaching unit: winning people to the Christian life; developing a Christian attitude toward the home; giving thanks at meals? Which is a general objective?
2. Give an example from Christian work abroad of an undifferentiated general objective, and of several teaching units which might be made specific objectives toward this more general end. Do not attempt to work out a whole curriculum but give a sample of its general nature.
3. What are the "teaching units" in the work in which you are now engaged?
4. Name one or two actual modifications of human nature set forth in the Bible which could be used as teaching objectives.
5. In what way, if at all, should a consideration of teaching units and objectives affect mission work?

CHAPTER IX

1. The greatest missionary gathering in recent years made the following declaration:

   "We would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others." [1]

   Search the practices of organized religion as you know it and consider anything which seems to be out of harmony with the statement made above.

2. Some people say that coercion may at times be properly used to prevent the exercise of certain undesirable prac-

[1] The Jerusalem Meeting of the International Missionary Council, 1928, Vol. I, p. 405.

tices and consequently prevent the formation of undesirable habits. Give an instance from your own observation of Christian work where coercion was in your opinion justifiable.

3. In some instances what may have begun as a clear case of coercion may have ceased to be such because the coerced changed his mind, the inner attitude shifting from rejection to acceptance. Coercion may induce a person to put forth such efforts that he in time builds an interest. Describe one instance where what began as coercion changed to acceptance and adoption. Give an illustration where coercion might have been used, but was avoided for what seemed a better way.
4. On what educational grounds would you say that it is important that close attention be paid by the leader to what is going on within the minds of a group during any work or activity (*Cf.* Chaps. V and IX)?
5. Choose some case of church discipline which has come to your attention, and try to answer with reference to it such questions as are found on page 109.
6. The majority of the students in a college in India under the auspices of the Brahmo Samaj were Hindus. The Hindu students in the college hostel wished to celebrate Saravati puja (worship) in honor of the Hindu Minerva. The Brahmo Samaj as an organization is strenuously opposed to such worship and so the principal prohibited it as an idolatrous function. Discuss the wisdom of this way of dealing with the matter. What, if any, better procedure could have been adopted?
7. Discuss the following from the viewpoint of this chapter:
   a. Certain children asked for a voluntary Sunday school—"for we can go with so much more grace if we do not have to."
   b. At a certain mission station all the girls are mustered and the roll taken just before every religious meeting. Then they are marched in a group into the assembly

CHAPTER VIII

1. Which of the following comes nearest to being a teaching unit: winning people to the Christian life; developing a Christian attitude toward the home; giving thanks at meals? Which is a general objective?
2. Give an example from Christian work abroad of an undifferentiated general objective, and of several teaching units which might be made specific objectives toward this more general end. Do not attempt to work out a whole curriculum but give a sample of its general nature.
3. What are the "teaching units" in the work in which you are now engaged?
4. Name one or two actual modifications of human nature set forth in the Bible which could be used as teaching objectives.
5. In what way, if at all, should a consideration of teaching units and objectives affect mission work?

CHAPTER IX

1. The greatest missionary gathering in recent years made the following declaration:

   "We would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others." [1]

   Search the practices of organized religion as you know it and consider anything which seems to be out of harmony with the statement made above.
2. Some people say that coercion may at times be properly used to prevent the exercise of certain undesirable prac-

[1] The Jerusalem Meeting of the International Missionary Council, 1928, Vol. I, p. 405.

tices and consequently prevent the formation of undesirable habits. Give an instance from your own observation of Christian work where coercion was in your opinion justifiable.

3. In some instances what may have begun as a clear case of coercion may have ceased to be such because the coerced changed his mind, the inner attitude shifting from rejection to acceptance. Coercion may induce a person to put forth such efforts that he in time builds an interest. Describe one instance where what began as coercion changed to acceptance and adoption. Give an illustration where coercion might have been used, but was avoided for what seemed a better way.
4. On what educational grounds would you say that it is important that close attention be paid by the leader to what is going on within the minds of a group during any work or activity (*Cf.* Chaps. V and IX)?
5. Choose some case of church discipline which has come to your attention, and try to answer with reference to it such questions as are found on page 109.
6. The majority of the students in a college in India under the auspices of the Brahmo Samaj were Hindus. The Hindu students in the college hostel wished to celebrate Saravati puja (worship) in honor of the Hindu Minerva. The Brahmo Samaj as an organization is strenuously opposed to such worship and so the principal prohibited it as an idolatrous function. Discuss the wisdom of this way of dealing with the matter. What, if any, better procedure could have been adopted?
7. Discuss the following from the viewpoint of this chapter:
   a. Certain children asked for a voluntary Sunday school—"for we can go with so much more grace if we do not have to."
   b. At a certain mission station all the girls are mustered and the roll taken just before every religious meeting. Then they are marched in a group into the assembly

room. A girl is not allowed to exercise her judgment. If one of them pleads illness she is required to take medicine, usually salts or castor oil.

CHAPTER X

1. List the main objectives of your particular task indicating at what points you are utilizing direct incentives and where artificial.
2. List, if possible, a few situations in which others are using artificial inducements in various kinds of Christian work.
3. What artificial stimulus now being used could well be dispensed with?
4. Where artificial stimuli are being used is the shift taking place? If not, what is the reason?
5. Describe in some detail an instance where the use of artificial incentives was consciously and intentionally avoided in order to use a more educative method.
6. There are certain dangers or losses in the use of artificial incentives. Some are given in this chapter; others will occur to you. Try to illustrate by a concrete instance one danger that impresses you.
7. At what points in ourselves or in our people has there been a shift to more inherent motivation for building Christian lives?
8. The use of prizes and rewards may continue for years after their original purpose has been attained. What would be an example?
9. Sometimes when preparing a pageant for a Christmas entertainment the dramatic presentation has occupied thought to such a degree that the original purpose of presenting the Christmas message in a new and forceful way has been crowded into second place. What is another example in Christian work as you know it where an associated stimulus is allowed to obscure the original aim?

10. With this chapter as the background comment on the following:

    a. "We give picture cards to every child. The cards are carefully chosen and the story of the picture is always told to the child. Often the work for the morning centers around the story of the card. The new song for the day, or the Bible verse is often suggested by the card. Sometimes parents ask for other stories such as the children tell them from the cards."

    b. "Last year the principal of the boys' school was able to secure the active cooperation of staff and students in the elimination of all prizes at the annual sports tournament. The boys agreed that too much emphasis had been placed on securing a prize and not enough on elementary good sportsmanship."

11. What criteria should guide the use of all external or artificial stimuli in Christian work?

CHAPTER XI

1. Give an example of work done on an extraneous basis.
2. What is the best example that has come to your notice of an attempt to do some phase of Christian work on the basis of inherent interest?
3. Suppose the question of developing more beauty in the homes of your people seemed to you to be important, but you could detect no felt need among the people which demanded esthetic satisfaction. What steps could be taken to develop such an interest?
4. Near to a lowland congregation was a mountainous region inhabited by a group formerly known as headhunters. When these wild folk came down to the town wearing loin cloths and with long uncut hair they were despised by the lowland people. This situation seemed to the leader of that area to provide a remarkable opportunity for work

on the part of this congregation. But a cautious suggestion to this effect was quickly repulsed. Later, a group of Christian Endeavors raised enough money to send two of their number on a brief evangelistic trip into the mountains. These representatives came back full of enthusiasm and almost persuaded the active group in the congregation to begin work there. From time to time the subject was put on convention programs only to be listened to with polite ears. The missionary leader of the whole region was eager to enter this field and in fact decided more than once to go ahead and not wait for any backing from the local church, but yielded to his own better judgment. Each year he would take a few chosen representatives with him for an excursion among the mountain people. On one trip he brought back several bright young boys to live in his home and to enter the trade school. Whenever visitors came to his home they came to know these mountain boys, became interested, and asked many questions. Finally four years after the first move the local church voted to furnish half the needed funds to carry on a mountain project and hoped to increase their proportion of the load. A canvass was made and enthusiasm like the sending out of Paul and Barnabas followed as their new missionary was set apart for this task. In this case considerable trouble was taken over a period of four years to develop an inherent interest in the people. Cite some other instance of taking various specific steps to develop interest.

5. Do most leaders work on the basis of extraneous or on that of inherent interests? Why do you think this is so?

6. In what ways does your program in church or school meet the actual life problems of your constituency?

7. "About once in two years we have an evangelist come for a week of special meetings with the students. They do not ask for it. We simply decide that it is wise to expose them to concentrated evangelism. I can't say that it results in no good, but the good is not of a very positive nature." The other extreme would be to wait until

a real interest developed. What considerations for a midway course can you suggest?

8. Various suggestions come to one's mind as one thinks of applying the suggestions of this chapter. Those in charge of conferences might send out tentative programs asking for criticisms and suggestions or preferences, and thus secure in advance ideas for these programs from those who plan to attend. Ministers might ask their congregations for subjects on which sermons were desired. Teachers in Sunday school might plan a month's program at a time based on the preference of the members of the class. What other suggestions come to you?

CHAPTER XII

1. Give one example of a leader with an obsession for having things right from the beginning, or having things so correct that an abundance of learning-giving experience is not afforded.
2. Give an illustration of initial diffuse movements on the part of a national or of a missionary—a concrete instance of floundering which was merely the condition of making some "adaptation" or transformation.
3. Indicate one place, if possible, where a chance to share responsibility or to express themselves might wisely be given to church members, to evangelistic workers, or to teachers, even at the risk for a time of scattered effort and ineffective service.
4. There are two possible objectives: (a) getting things done; (b) helping people to grow. Describe some situation where (a) would take precedence over (b); one where (b) would take precedence over (a).
5. Consider the following two attitudes: "Let them go on and do it their own way; it is the only way that they can learn." "Life is a complicated affair and all of us are finding our way. There is so much unexplored territory

that even after they have drawn upon their experience and I upon mine, we shall still have lots of hard thinking and experimenting. We will wrestle together with the problems." Which of these two attitudes do you prefer? Why? In which is a superiority complex more likely to develop?

6. What do you think of the motto: "Never sacrifice the man for the job"?

CHAPTER XIII

1. Think over the work as you know it from the viewpoint of this chapter, and give an instance where a leader, in order to help, removed or anticipated all obstacles as far as possible; i.e., where he manifestly was oblivious of a philosophy of the value of obstacles.
2. Give an example where (successfully or unsuccessfully) a leader purposefully attempted to graduate obstacles to the overcoming power of the person or of a church or other group.
3. List some of the handicaps, obstacles, or distresses which the group (church, school, community) in which you are most interested face. Appraise each from the standpoint of whether it is a valuable asset in enriching attitudes and experiences or whether it is a dangerous liability.
4. The setting of difficult yet not impossible goals is a real gift. One Christian worker caught the idea during his early life from the way he dealt with his oxen. He held that it was unfortunate for his ox-team ever to get stalled in such a way that it would be beyond their power to pull out. He would, therefore, always take a good look at a bad place in the road, and would unload accordingly. He claims that his oxen actually got confidence in him so that when he cracked his whip they knew that they could pull through. What specific suggestion, if any, has this for you in your work?

5. "Workers from the West are likely through kind-heartedness or ignorance of the people's life to make difficulties too small or quite to clear these away, rather than to make them too great." What is your judgment as to the soundness of this judgment?
6. What are some of the arguments for a convert's remaining on in his own community?
7. Are we ourselves carrying enough burdens, a heavy enough cross, to realize our full strength in Christian work?

CHAPTER XIV

1. Seek to express a clear distinction between the two procedures described in this chapter and the characteristics of each. By what name of your own choice would you like to recall the first? The second?
2. In a comparatively new station in Africa the missionaries live in simple houses put up by African workmen. No direct teaching is given about naked bodies, but through observation and indirect learning many are beginning to clothe themselves. The teaching program is very simple. An attempt is made to start where the people are and to proceed from there in meeting their needs. The church organization is quite different from that of the West as they have been allowed to organize along family and group lines. It has all the disadvantages of a loosely knit organization and they cannot quickly cooperate. And yet from all indications the inner life of these groups is fine. This station has not developed as rapidly from an institutional standpoint as some others, but what development there is seems well grounded. Under which of the procedures outlined in this chapter does the development of this station most nearly come? So far as you understand it how would you appraise the effort?
3. Choose some example which would come under the procedure of imparting knowledge, and then attempt to

describe how the same end has been attained or could be attained by the plan of directing unfolding experience. Put the idea of this chapter to the test. Can it be worked? What would it mean in practice? It may require much thought to work this out; but many people with imagination will have to assist one another to work out the new procedure if this insight of education is to help.

4. In what ways are you meeting your people on the level of their everyday life and applying Christian principles for the solution of their problems?
5. Suppose a worker has not himself come up under this method. What suggestions can you give for starting him in the attempt?
6. What further queries, difficulties, criticisms or insights have come to you as you peruse this topic with the improvement of your work in mind?

CHAPTER XV

1. It is always stimulating to see a leader restraining himself while waiting for purpose, initiative, and plans to spring from the people. It is also often very suggestive by way of warning to see a leader quite oblivious of the educational values in these factors. Share the best instance of either or of both of these procedures that has come to your notice.
2. What reason other than those given in this chapter is there to account for the way we tend to retain purposing and planning in our own hands?
3. What really tests whether or not you believe in the values of purposing and planning in the other party? One of the most stimulating things is to see a leader facing such a test. Try to give an example of such an educational venture.
4. A description is given below of a certain piece of work. Before pronouncing it a success, what queries would you

wish to raise? "Our region was the last in the immediate vicinity of our mission stations to give up the primitive custom of human sacrifice. The people are so primitive that they have not, as yet, dissociated religion from the rest of life, and have no compartments labeled political, economic, and religious. . . . Today, after eight years of development, this region has a mission station with shops, farms, day schools, day nursery, boarding schools, dispensary, missionary residence, African staff residences—in all thirty buildings of permanent construction. Other missionary residences and an adequate hospital are under construction or soon will be."

5. In general where does danger lie—in leaders assuming too large a share of the purposing, or too little?

6. What definite suggestion, if any, has the following quotation for a leader who is attempting to develop a group? "Perhaps the greatest danger in all supervised play is that the initiative will come from the adult instead of from the child. . . . Adults must efface themselves more, they must play the rôle of observers more effectively, the doctrine of 'hands off' must be applied more often in dealing with children both in their work and in their play if they are to reap the full benefit of their activity." [1]

7. What do you think of the following judgment, viz., that creative work by Westerners when abroad demands that much more time be given to developing the ideas, initiative, and action of nationals than in getting nationals to approve and support the ideas and plans of the Westerners?

8. "Training in self-dependence begins, of course, in the kindergarten and in the home." What would be an illustration of such early training?

9. If teachers, or colporteurs, or a congregation manifest little initiative, what is likely to be one main reason (*Cf.* Chap. VI)?

[1] "Psychology of Childhood," Norsworthy and Whitley, p. 221.

10. Speaking about the introduction of western denominationalism, a noted Chinese leader said, "We are not happy in taking over something in the formation of which we have had no part." To what else might this statement be applicable?
11. Who probably can make the better plan—the leader or the group he is helping? If the leader, why should he not go ahead and do it?
12. A group of African Christians in some way caught the idea of sending hand-made gifts to the American Church that had done much for them. When the parcels were finally brought to the missionary he discovered that the postage would be far greater than the things were worth. From the standpoint of this chapter discuss the wisdom of sending the gifts to America or of returning the parcels to the givers? In what way, if at all, would your answer be changed if it were not the first time the matter had been proposed?
13. Think over the various activities or group-situations with which you are connected and describe one in which you think a larger appreciation of the emphasis of this chapter would make a difference.

CHAPTER XVI

1. What temptations tend to arise when we become too interested in the quality of the product?
2. Select the best example that has come under your observation where a Christian leader consciously saw to it that the worker, or church, or other group concerned had a proper share in execution; or any striking case of where this factor in developing proprietorship was overlooked.
3. It is easier for some leaders to build up a work that requires large funds and organization and to administer it directly than it is quietly to develop leadership and organization on the basis of expenditure and experience natural

to the people. Give an example of one who paid the price in patience and foresight to make sharing in execution possible.

4. Shortly after the ordination of an African minister a number of believers were baptized in his church. However, it was not the newly ordained pastor who performed the rite but the missionary who had long been in charge. Compare the gains and losses in this arrangement from an educational standpoint.

5. "At first the tendency of the teacher was to fix the sand table and pictures beforehand so things would be perfect. It didn't work. The children were not interested. But when they had a part in it themselves, they expressed what they felt." What parallel has this in adult life and work?

6. Try to outline some change in work as you know it that would result from a greater awareness of this factor in developing proprietorship.

CHAPTER XVII

1. "Overzeal to select material and appliances which forbid a chance for mistakes to occur, restricts initiative, reduces judgment to a minimum, and compels the use of methods which are so remote from the complex situations of life that the power gained is of little availability. It is quite true that children tend to exaggerate their powers of execution and to select projects that are beyond that period. But limitation of capacity is one of the things which has to be learned; like other things, it is learned through the experience of consequences. The danger that children undertaking too complex projects will simply muddle and mess, and produce not merely crude results (which is a minor matter) but acquire crude standards (which is an important matter), is great. But it is the fault of the teacher if the pupil does not perceive in due season the inadequacy of his performances, and thereby receive a stimulus to

attempt exercises which will perfect his powers."[1] Try to paraphrase this passage in terms of your own work.

2. Give an example where a leader has consciously allowed a person or group to launch out on a purpose judged by the leader to be less than the best, in order to give practice in judgment.
3. Sometimes missionaries in backward areas have felt it advisable to abstain from attendance at church meetings lest their very presence might influence the members for or against an important decision. It was felt that the congregation would judge independently only when they met by themselves. Give some other instance of definite planning for the development of judgment on the part of the people.
4. At what points could larger opportunity for judging wisely be given to individuals or groups that you know?

CHAPTER XVIII

1. Think over the matter of placing responsibility in various kinds of work. Where responsibility has not been allowed to rest where it belongs how do you account for this? Try to illustrate in a concrete way.
2. Seek to recall some wise leader who definitely arranged even at some risk to let responsibility rest where it should.
3. What concrete evidence can you bring to bear upon the relation between the giving of credit and the development of responsibility?
4. Sketch briefly one specific way in which work as you know it might be affected by an emphasis on this principle.
5. "This is the sort of situation within which the responsible mind can be developed, a mind that is willing to assume initiative and to abide by the consequences of its thinking and decisions. Above all, it is the situation within which

[1] "Democracy and Education," John Dewey, p. 231.

the active qualities of mind emerge—the dynamic mind that passes beyond the limits of appreciation and assimilation and rises to the creative level. Upon such a type of mind the progressive realization of the Kingdom of God depends." [1] Try to outline the kind of situation the author probably had in mind.

6. We have been discussing the desirability of people's purposing, taking initiative, assuming responsibility, becoming socially reliable. Go back to chapter VI and state one of the conditions for acquiring these traits.

7. May it be that the suggestions of chapters XV-XVIII grow out of western conditions and are suited only to an Occidental psychology? Or do you think that human folk are essentially alike, so that these suggestions would apply, also, to other peoples?

CHAPTER XIX

1. In what other ways do you see in Jesus a great teacher?

2. We have been considering nineteen topics. List them in three classes: (a) the group of topics that meant a good deal to you; (b) those which proved only fairly interesting; and (c) those which from your standpoint might have been omitted.

3. Educational principles have by no means been exhausted in this series. What additional principles would you incorporate in such a list as this?

[1] "The Curriculum of Religious Education," W. C. Bower, p. 225.

INDEX

963979

Fleming
Helping people grow